

EPIPHANY STUDIES IN THE SCRIPTURES

**"The Path of the just is as the Shining Light,
That Shineth More and More
Unto the Perfect Day."**

SERIES XII

THE BIBLE

7,000 Edition

"My Word is Truth" (John 17: 17).

PAUL S. L. JOHNSON
As Executive Trustee of The Laymen's Home Missionary Movement
PHILADELPHIA, PA., U. S. A.
1949

To the King of Kings and lord of lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

—AND OF—

"ALL THAT IN EVERY PLACE CALL UPON THE LORD."

"THE HOUSEHOLD OF FAITH;"

—AND OF—

**THE GROANING CREATION, TRAVAILING AND WAITING
FOR**

THE MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."
Eph. 3: 4, 5, 9; 1: 8-10.

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As Executive Trustee of The Laymen's Home Missionary Movement

FOREWORD

IN THIS book it is designed to discuss the Bible as a subject. It is not its design to discuss the contents of the Bible as such. Rather, it is its design to set forth the teachings of the Bible as to itself. Along with those teachings a number of things more or less connected with the history of the Bible as the sacred writings of Christians will be treated. In other words, it is the purpose of this treatise on the Bible to elucidate the Bible's theory of the Bible as such. Accordingly, there will be treated herein such subjects as the generalities, literature, origin, canon, genuineness, credibility, revelation, inspiration, attributes, uses, etc., of the Bible. That such a discussion is in place is evident from the position that the Bible holds with God's people, as sole source of faith and main rule of practice. Moreover, the study of such subjects conduces to a proper understanding and appreciation of the Bible, and has, therefore, a sanctifying effect (John 17: 17). Then, too, in our times, through a misuse of the proper study of Biblical Introduction by an infidelistic approach to, and engagement in that study, the unbelieving theories of Higher Criticism are undermining confidence in the genuineness, credibility and inspiration of the Bible as a revelation from God; and the Christian should be armed against such infidelity. But above all, as a means of honoring God in our own lives for His bestowment upon us of the priceless gift of the Bible, and as a means of helping others to glorify God for the same reason, such a study as is here proposed should be eminently assistful. And for its proper pursuit let each of us pray the Lord for such a spirit as will honor Him in the study, and as will be able to undertake and prosecute the study profitably; for without such a spirit study would be without honor to God and unprofitable to us.

The Bible is the collection of the Old and the New Testament writings, all of which are accepted by God's people as His authoritative revelation. This is a proper definition of the Bible; but sometimes the word is figuratively used to designate the sacred writings of others

than God's people, *e.g.*, the sacred books of the Hindus, Buddhists, Zoroastrians, Babists, Mohammedans, *etc.*, are often called the bibles of these. Such a use of the word we deem improper, since it is a word restrictive in use to the Christians' sacred writings. Sometimes the Jews use this word for the Old Testament, which they regard as the only authoritative Divine revelation. But even that use of the word is not fully justified, though the Old Testament is part of the Bible. We should restrict the word to the designation of both Testaments. Sometimes we hear people call the Old Testament the Old Bible, and the New Testament the New Bible. Both of these uses of the term are unfortunate. Our use of the word is restricted to designate the writings that constitute the Old Testament and the New Testament, as the embodiment and authoritative history of God's revelation of Himself and of His plan, given by Him through His Son, by means of certain of His servants to His Old Testament and New Testament peoples (Heb. 1: 1, 2; 1 Pet. 1: 11; 1 Cor. 8: 6; Amos 3: 7). For this collection of writings the instructed Christian claims a unique place, to which no other writings are entitled. Hence he gives them the reverence and obedience that he believes is fitting to bestow upon the utterances of Jehovah, the God of heaven and earth. That this study may be blessed by the Bible's Author is the prayer of the author and, it is desired, of the reader.

Your brother and servant,

PAUL S. L. JOHNSON.

Philadelphia, PA.,
September 14, 1945.

CONTENTS.

CHAPTER I. THE BIBLE'S GENERALITIES.

GENERAL BIBLE FACTS. GENERAL REMARKS ON IT AS LITERATURE. GENERAL REMARKS ON THE CANON OF THE OLD TESTAMENT. GENERAL REMARKS ON THE CANON OF THE NEW TESTAMENT. 7

CHAPTER II. THE BIBLE, A DIVINE REVELATION.

ITS NEED. INTERNAL PROOFS. ITS PLAN. WISDOM, POWER, JUSTICE AND LOVE PERMEATE THE PLAN. THE ATTRIBUTES OF ITS GOD. 103

CHAPTER III. THE BIBLE, A DIVINE REVELATION (Continued).

CHRIST'S CHARACTER, OFFICES AND NATURES. PERMISSION OF EVIL. THE RANSOM. THE BIBLE'S EXCELLENCIES. 209

CHAPTER IV. THE BIBLE, A DIVINE REVELATION (Continued).

MIRACLES. PROPHECY. EXPERIENCE. PRODUCTS. CIVILIZER. 347

CHAPTER V. THE BIBLE, A DIVINE REVELATION (Concluded).

THE GREAT PYRAMID. ANALOGOUS TO COURSE AND CONSTITUTION OF NATURE. THE HEAVENS DECLARE GOD'S PLAN. PALESTINE DECLARES GOD'S PLAN. 451

CHAPTER VI.
THE BIBLE'S INSPIRATION.

ITS DESCRIPTION. GENERAL CONSIDERATIONS. BIBLE PASSAGES.
BIBLE FACTS. HIGHER CRITICISM. OBJECTIONS CONSIDERED. ...529

CHAPTER VII.
THE BIBLE'S ATTRIBUTES AND USES.

ITS FOURTEEN ATTRIBUTES. ITS FOUR USES.685

CHAPTER I THE BIBLE'S GENERALITIES

GENERAL BIBLE FACTS. GENERAL REMARKS ON IT AS LITERATURE. GENERAL REMARKS ON THE CANON OF THE OLD TESTAMENT. GENERAL REMARKS ON THE CANON OF THE NEW TESTAMENT.

THE WORD *Bible* is derived from the Greek word *biblia*, a neuter plural diminutive noun [literally, *little books*] which, among other senses, is used in Greek to designate, among other writings, the books of the Old and New Testaments. Chrysostom, who was one of the four Greek church fathers, and who died in 407 A.D., appears to have been the first to use this term as the appellation of the Holy Scriptures. This word, *biblia*, is derived from the Greek word *biblos*, which primarily means the inner bark of the papyrus, whence it came to mean book. The Septuagint uses the expression *ta* [the] *biblia* [books] in translating the corresponding expression in the Hebrew of Dan. 9: 2, where the expression is used of the Old Testament Scriptures already then written. There is a partial allusion to this name in the Prologue to the (Apocryphal) book of Jesus, the son of Sirach [Ecclesiasticus], about 200 B.C., where the third division of the Hebrew Old Testament is called "the rest of the books." In another Apocryphal book (1 Macc. 12: 9) the whole of the Old Testament is called "the holy books." This name for the Old Testament was early adopted by Christian writers (2 Clement 14: 2); and from the time of Chrysostom onward it came to cover both of the Testaments combined. The Western Church adopted this Greek word as the name of both Testaments; and until the thirteenth century they were, accordingly, called *Biblia*, "the books." During the thirteenth century this neuter plural Greek word, *Biblia*, by a grammatical mistake became used in the Latin as a feminine singular noun, and thus "the

Books" were called "the Book"; and this usage, which we think is a most happy one, entered into the living languages of Europe, among others, into English, whence we have our name Bible, not Bibles, for one copy. It first appeared in English about the time of Wyclif, who died December 31, 1384. Thus we see that the name has in part a Biblical and in part an extra-Biblical origin.

Taking the initial Hebrew letters of the names of the three divisions of the Hebrew Old Testament: Torah (Law), Nebiim (Prophets) and Kethubim (Writings), the Hebrews have formed a meaningless word as a name for the Old Testament-*Tanach*. Self-evidently the New Testament does not give itself in its entirety any name at all; but St. Peter does imply that St. Paul's epistles had an equally authoritative standing with the Old Testament Scriptures (2 Pet. 3: 16). The most common name that the New Testament, both by Jesus and the Apostles, gives the Old Testament books is "The Scripture," *i.e.*, The Writing, and "The Scriptures," *i.e.*, The Writings, sometimes with the word "Holy" added. The following is a complete list of these: Matt. 21: 42; 22: 29; 26: 54, 56; Mark 12: 10, 24; 14: 49; 15: 28; Luke 4: 21; 24: 27, 32, 45; John 2: 22; 5: 39; 7: 38, 42; 10: 35; 13: 18; 17: 12; 19: 24, 28, 36, 37; 20: 9; Acts 1: 16; 8: 32, 35; 17: 2, 11; 18: 24, 28; Rom. 1: 2; 4: 3; 9: 17; 10: 11; 11: 2; 15: 4; 16: 26; 1 Cor. 15: 3, 4; Gal. 3: 8, 22; 4: 30; 1 Tim. 5: 18; 2 Tim. 3: 15, 16; Jas. 2: 8, 23; 4: 5; 1 Pet. 2: 6; 2 Pet. 1: 20; 3: 16. In the A.R.V. of 2 Tim. 3: 15, we have as a better translation the word *sacred* instead of *holy*, in the expression, "holy Scriptures." Luke (Luke 24: 44) refers to the threefold division of the Hebrew Old Testament by the expression, "the Law of Moses, and the Prophets, and the Psalms" (the first book of the third division here is made to stand for all the books of that division). But Jesus more frequently abbreviates the expression into that of "the Law and the Prophets" (Matt. 5: 17; 7: 12;

11: 13; 22: 40; Luke 16: 16, 29, 31; 24: 27; John 1: 45). Other New Testament uses of this expression are: Acts 13: 15; 24: 14; 26: 22; Rom. 3: 21. In some passages the word "Law" is used with reference to the entire Old Testament, and that because the books of Moses, being the most important, give their name to the whole—the most important part standing for the whole (Luke 5: 17; John 7: 49; 10: 34; 12: 34; 15: 25; Acts 5: 34; 6: 13; 22: 12; 23: 29; 1 Cor. 14: 21; Gal. 4: 21). The New Testament uses the word "oracles" to designate the Old Testament, as the following passages prove: Acts 7: 38; Rom. 3: 2; Heb. 5: 12; 1 Pet. 4: 11. There are other Biblical expressions that designate the Old Testament. It is called: the Book (Ps. 40: 7; Heb. 10: 7), the Law of the Lord (Ps. 1: 2; here the New Testament is also included), the Book of the Lord (Is. 34: 16), the Law and the Testimony, which also includes the New Testament (Is. 8: 20) and the Scripture of Truth (Dan. 10: 21). The contents of the whole Bible, rather than the Bible as such, are referred to in expressions like the following: Good Word of God (Heb. 6: 5), Sword of the Spirit (Eph. 6: 17), the Word (Jas. 1: 21-23; 1 Pet. 2: 2), the Word of God (Luke 11: 28; Heb. 4: 12), the Word of Christ (Col. 3: 16), the Word of Life (Phil. 2: 16) and the Word of Truth (2 Tim. 2: 15; Jas. 1: 18). And from the standpoint of putting the container for the thing contained, we may properly apply these names to the Bible as such. If we so do, we are to remember that this is done by metonymy (the container for the thing contained), and not as the names Scripturally given to the Bible by direct appellation.

It has become customary in English to call the two parts of the Bible the Old Testament and the New Testament, the word *testament* ordinarily in English means a will; but such is not the sense attached to the two names current as to the two parts of the Bible. The Bible nowhere calls these two the Old and New Testaments. In these names the word *testament* means

covenant; and with this meaning in mind the misleading character of these names becomes apparent to the instructed; for the pre-Gospel-Age revelation of God, while it contains the Mosaic Covenant, which St. Paul (2 Cor. 3: 14, 15) properly calls the Old Covenant (see A.R.V.; improperly rendered *testament* here and in v. 6 in the A.V.), contains much matter (more than three-fourths of it) which is not a part of the Mosaic or Old Covenant, even as St. Peter tells us, very much of it pertains to Christ and the Church, *i.e.*, belongs to the Sarah Covenant (1 Pet. 1: 10-12), and as our study has in part of it proven. Furthermore, the Gospel-Age revelation of God treats in almost its entirety of the Sarah Covenant, and has very little to say of the New Covenant, which is to operate Millennially and post-Millennially and does not operate now. This name, New Testament, Covenant, given to the Gospel-Age revelation of God is more responsible for the popular error that the New Covenant has been operating since Calvary and Pentecost than anything else, as it is a most effective hiding of the truth that the covenant now operating is the Sarah Covenant. The above considerations prove that the names Old Testament and New Testament, especially the latter, are misnomers. But, as names, they are so deeply rooted in the speech of the masses that it would be useless to attempt to agitate a change of names for these two parts of the Bible. At least this palliates the error: that most people do not associate the meaning of the word *covenant* with that of *testament*, and that, accordingly, they use these names not to mean two covenants, but the two parts of the Bible, without especially associating the idea of covenant with them. The A.R.V. and the R.V. have set aside the word *Testament* and substituted the word *Covenant* in the names of these two parts of the Bible, an unfortunate change, as the above remarks prove.

This brings us to a consideration of the divisions of the Bible. Of course, these two Testaments are its

primary divisions. But each of these is also subdivided. In our English Bibles the Old Testament is usually divided into four parts: (1) Legal Books, (2) Historical Books, (3) Devotional-Didactic Books and (4) Prophetic Books, while the English New Testament is usually divided into three parts: (1) Historical Books, (2) Didactic Books and (3) A Prophetic Book. These divisions are not the most desirable, because, *e.g.*, there is much history in the legal books, since Genesis is entirely historical, Exodus and Numbers mainly so and Leviticus and Deuteronomy subordinately so. The Didactic is found somewhat in judges (Deborah's song) and 1 and 2 Samuel, the historical somewhat in Job, Isaiah, Jeremiah and Daniel. Again, there is much of the didactic in the Gospels and Acts, and somewhat of the autobiographical and personal in some Epistles, *e.g.*, 2 Cor., Gal., Phil., Phile., 2 Pet., 2 and 3 John. But the Lord Himself has given us a division of the Old Testament in the three Hebrew names given above: (1) Torah, (2) Nebiim and (3) Kethubim. By the Torah (Law in a wide sense) the five books of Moses, the Pentateuch, are meant. By the Nebiim (Prophets) the books written by men belonging to the prophet order or profession are meant. And by the Kethubim the books that were written by men not belonging to the prophet order are meant. God has not by name given us a way of dividing the New Testament books. The following is a way of dividing them, but it does not divide them according to their thought matter: (1) The Gospels, (2) the Acts, (3) the Epistles and (4) Revelation.

The order in which many books of both Testaments are found in the originals and in the English is different. Fortunately, for the Old Testament the Lord gave us the order. This is the same from Genesis up to and including 2 Kings in the original and in the English. From there on the order changes. While in the English the Old Testament books proceed from 2 Kings with 1 and 2 Chro., Ezra, Neh., Esther, Job,

Ps., Prov., Eccl., Cant., Is., Jer., Lam., Ezek., Dan. and the twelve Minor Prophets, in the Hebrew original 2 Kings is followed by Is., Jer., Lam., Ezek. and the twelve Minor Prophets. These, beginning with Joshua and ending with Malachi, constitute the Nebiim (Prophets). The Kethubim consist of the following books: Ps., Prov., Job, Cant., Eccl., Esther, Dan., Ezra, Neh. and 1 and 2 Chro., this being the order in the Hebrew original. As for the New Testament, the order for the first five books is the same in the Greek and the English; thereafter the order varies. Unlike the English order, wherein the Pauline Epistles follow immediately after the Acts, the so-called general Epistles follow immediately after the Acts—*viz.*, Jas. 1 and 2 Pet., 1, 2 and 3 John and Jude. Then follow Rom., 1 and 2 Cor., Gal., Eph., Phil., Col. and 1 and 2 Thes. Thereafter again a break in the order occurs. Whereas in the English the order of the next books is: 1 and 2 Tim., Tit., Phile. and Heb., in the Greek the order is Heb., 1 and 2 Tim., Tit. and Phile. Then, all agree in placing Rev. last. It should be added that all Greek MSS. do not in all particulars follow the above-given order for the New Testament books; but the better and older ones do so give it.

While we do not have a Divinely-arranged order for the books of the New Testament, we do have a Divinely-arranged order for the books of the Old Testament. It is that given in the preceding paragraph, under the three divisions: Torah, Nebiim and Kethubim. The second division, Nebiim, is subdivided into two parts: (1) the Former Prophets (Josh., Judg., Ruth, 1 and 2 Sam. and 1 and 2 Kings); and (2) the Later Prophets (Is., Jer., Lam., Ezek. and the twelve Minor Prophets). Especially noteworthy is the absence of the book of Dan. from the second division, the Prophets of the Old Testament; for we find it among the Kethubim, the Writings. This fact raises the question, Why are Ps., written mainly by David, and Dan., written by Daniel, both being called prophets

in the New Testament (Acts 2: 30; Matt. 24: 15), not placed among the books called the Prophets, instead of being placed among the Writings? The answer to this question will enable us to see that principle of division was followed by God in giving us the threefold division of the Old Testament as Torah, Nebiim and Kethubim. The books were by God assigned to their respective divisions on the basis of the official relation of their writers to God: Moses having a thoroughly unique office before God as Lawgiver, the books that he wrote (Gen., Ex., Lev., Num. and Deut.) stand by themselves, alone, as unique—the Torah. The writers of the books that compose the second division of the Hebrew Scriptures being by profession Prophets, *i.e.*, they belonged to the order of prophets, their books are grouped as separate and distinct from all others. *E.g.*, Samuel, who wrote Josh, Judg. and Ruth (Acts 3: 24), was by profession a prophet, and not a king, husbandman or shepherd by profession. The same is true of all the other writers of this second division of the Hebrew Scriptures, Jeremiah and Ezekiel (priests) and Amos (a shepherd) are no exceptions to this rule; for God directly says that He called them to the prophet office (Jer. 1: 1-10; Ezek. 1: 3; 2: 3; 3: 4-17; Amos 1: 1; 7: 14). The writers of the Kethubim were: for Ps.—mainly David, a king, not a prophet, by profession; for Prov., Eccl. and Cant.—Solomon, a king by profession; for Job—quite likely Solomon; for God placed this book immediately after Prov., and just before Cant. and Eccl.; for Dan.—Daniel, a statesman by profession; for Esther, Ezra and 1 and 2 Chro.—Ezra, a priest; and for Neh.—Nehemiah, a governor by profession. Thus none of the writers of the Kethubim belonged to the order of prophets, which fact makes their writings occupy a part of the Old Testament separate and distinct from the Torah and Nebiim.

The English Old Testament contains 39 books and the English New Testament contains 27 books, thus

totaling 66 for the entire Bible. The number 39 as that of the Old Testament is also indicated in the Hebrew Scriptures because of their being so printed. The number 66 is also shown in the types of the Bible, *e.g.*, the two piles of shewbread, each of six loaves, standing side by side, 6 and 6, represent the 66 books of the Bible, which are the special food of the true priesthood. Then, the tabernacle's boards, pillars and bars—the bars as they were constructed over against, and in relation to one another, are also 66 in number, to symbolize the 66 books of the Bible; and in the cases of the pillars they symbolize also certain New Testament writers. But anciently the Hebrew Bible had 24 books, the reduction occurring by making one book out of each of the following sets of two books: 1 and 2 Sam., 1 and 2 Kings, 1 and 2 Chro., and Ezra and Nehemiah, and in making one book out of the twelve Minor Prophets. This reduction of the 39 Old Testament books of 24 God Himself approved, as we will bring out in another connection. Artificially the scribes of Jesus' day, as Josephus shows (*Against Apion*, 1: 8), reduced the number to 22, by combining Ruth with Judges and Lamentations with Jeremiah. Their doing this was in order to have as many books in their Scriptures as there are letters in the Hebrew alphabet—surely an artificial reason and something in harmony with the characters of those whom Jesus charged with burdening the people with their man-made doctrines as Divinely obligatory commands (Matt. 15: 9). Modern editions of the Hebrew Scriptures usually place Ruth and Lamentations among the Kethubim; but this is contrary to the Lord's plan of making the divisions depend on the official relations of the writers to Him. The change came about as follows: There are five books (Esther, Ruth, Cant., Lam. and Eccl.) that the Jews often put in a separate scroll for convenience of use, for reading at certain festivals. When they did not put them together in a separate scroll, in order to have them together, the majority of them belonging to

the Kethubim, they took Ruth and Lam. out of the Nebiim (Prophets) and placed them among the other three, so that they could conveniently turn the scroll to them without much rolling of the scroll. When these books are in a scroll by themselves the Jews call them the Migilloth, a detached scroll.

The original language of the Old Testament is, with small exceptions, Hebrew. These exceptions are Jer. 10: 11; Ezra 4: 8—6: 18; 7: 12-26; Dan. 2: 4—7: 28. These exceptions are in the Aramaic language, sometimes called Chaldee, a Semitic language that is closely related to Hebrew, and that supplanted the Hebrew language as the spoken language of the Jews in Palestine several centuries B.C. It and Greek were the main languages of ordinary intercourse in Palestine in the days of our Lord. Apart from a few archeological finds of very small compass, until recently the original Old Testament Scriptures were the only examples of pure Hebrew literature. These have been added to by several translations of the New Testament into Hebrew, beginning with that of Delitzsch in 1878, and immensely added to during the last fifty years, since when the Hebrew language has gradually become again a living language, with an ever-growing literature. The New Testament was originally written in Greek—not the Greek of the classical Greek period, but the Greek of the educated people of the first century of our era, called the *koine* (the general or communal speech). But the New Testament Greek, while representative of the good Greek of the first Christian century, contains quite a number of Hebrew idioms, called Hebraisms, literally translated into Greek, for which reason an interpreter of the Greek New Testament finds a knowledge of Hebrew a great help to an understanding of the New Testament Greek. Formerly most scholars, steeped in the Greek of the classic period—550 to 325 B.C., looked askance at the New Testament Greek as barbarous; but since the nineties of the last century, when the discoveries of the Greek

papyri, especially in Egypt, began to be made, it has been found that the New Testament Greek was the Greek of the educated Greek-speaking people of that day, barring its Hebraisms. However, these idioms, the peculiar forms of the Septuagint's Greek, which influenced the New Testament Greek, the peculiarities of its writers and, above all, the new meanings that the Holy Spirit breathed into many New Testament Greek words, make its Greek require a special study by itself, somewhat different from that of the classic Greek. Hence the need of specialized study thereon.

The original MSS. of the Hebrew Scriptures—those that came from the hands of its original writers—are, of course, lost, due to the ravages of time. Many copies of these suffered the same fate. Additionally, many of them were destroyed by Nebuchadnezzar and Antiochus Epiphanes. But they were held in such reverence by the Jews that they would have died to preserve them. Hence the Hebrew Scriptures have come down to us in greater purity than any other examples of ancient written literature, excepting the New Testament in the original Greek. One reason why we do not have more ancient MSS. of the Hebrew Scriptures is due to the course of the Massoretes. The Massoretes were Hebrew scholars who, from about 450 to 900 A.D., worked on the editing of as pure a text of the Hebrew Scriptures as it was possible for them to prepare. They undertook this work because of the immense number of variant readings in the various copies of the Hebrew Scriptures. When they had completed their work, by common consent all Hebrew copies not conforming to their text were destroyed. Hence it is that our oldest MS. of the Hebrew Old Testament dates from about 925 A.D. It is now in the British Museum. Originally and for many centuries afterward the written Hebrew text was entirely in consonants. It was the Massoretes who supplied these consonants with points that stand for vowels. The work of the Massoretes has prevented there being

many variant readings in the Hebrew Scriptures, though in certain cases they, unwilling to alter the text from what they found it, gave in the margin better readings than some of those that they found in the text—probably not more than 200 of such in all in the margin. However, in their notes (Massorah) and in other commentaries, *etc.*, tens of thousands of such have been preserved. And Dr. C. D. Ginsburg in his Hebrew Bible has published many thousands of these, as he has published even more in his Massorah.

While our ancient MSS. of the Hebrew Scriptures are comparatively few and comparatively recent, the oldest being about 1,000 years old, our MSS. of the New Testament are decidedly older and more numerous. The oldest of these, complete or nearly complete, are the Vatican and the Sinaitic, which date from about 325 A.D. The MS. Ephraemi, though more or less incomplete, dates from the fifth century. The Alexandrian also dates from the fifth century. This is also true of Beza's MS., containing the Gospels and the Acts. Thence New Testament MSS. increase rapidly in number. In 1909 Gregory listed 4,070 Greek MSS. for the New Testament in whole or in part. These MSS. are written in two forms: (1) entirely in capital letters with no spaces between the words, which MSS. are called uncials; and (2) in small letters, which MSS. are called cursives. The more ancient MSS. are uncials. With one probable exception, no other MS. is so ancient as those of the Greek New Testament, and certainly we have more examples of them than examples of any other MSS. of ancient books that have come down to us. And in proportion there are less variant readings in these than in those of other ancient books. Indeed, there are no variant readings materially affecting a doctrine of the Bible on which there is a reasonable doubt as to which are the correct ones. In this fact, amid the multiplicity of New Testament Greek MSS. and the consequent increased possibilities of variant readings,

we have a striking evidence of God's watchcare over the purity of the Bible text, which was exercised, however, not coercively, but in line with overruling the effects of the human factor for error.

Before printing came into existence, about the middle of the fifteenth century A. D., like all other MSS., Bible MSS. were re-written, *i.e.*, copied by hand, usually in the New Testament (Greek) by monks, generally on finely prepared skins called parchments, and later on paper made from the leaves of the papyrus plant. In the Hebrew they were generally made on scrolls so that they could be rolled from one of its rolls to the other as one turned from one book or passage to another book or passage. Each end of the parchment was rolled around a cylindrical stick that passed for about six inches from its ends through the center of carved disk-like pieces of wood varying from four to ten inches in diameter, dependent on the size of the parchment, and about three-quarters of an inch thick. These served as "book-ends" to hold the MSS. securely between them, while the six inches of the projected sticks served for the scroll rests, handles and means of rolling and unrolling the scrolls. These scrolls can be seen in any synagogue when they are taken out of the "ark" about the middle of the morning service on Saturdays. We suggest that our readers visit such a synagogue in order to see one of these scrolls. The skins of these parchments are firmly and artistically attached to one another; and some of these parchments, especially those containing the entire Hebrew Old Testament, are perhaps one hundred yards long; hence the need of rolling the MSS. from one to the other roll. Additionally, long after the days of Christ, the Hebrew MSS. were often written on leaves and bound together at one end by leather cords, and thus formed a book somewhat like our books, but without the "bone backs" of our more modern books. The scrolls were written in side-by-side columns, often twenty inches deep from top to bottom, and from three

to five inches wide. Being Hebrew, the words were written from right to left, and not, like our scripts or prints, from left to right. Their text was not originally, nor for many centuries afterward, divided into chapters or verses, nor were there breaks for these and for the separation of words, sentences and paragraphs from one another. To illustrate how writing or printing from right to left in Hebrew is done, we will here give part of John 1: 1-3, with the letters and words reversed and unspaced, as was done in Hebrew, and at the same time illustrate the Hebrew column formation, which looks strange to an English eye.

COLUMN TWO

gninnigebehtnisawemas
ybedamerewsgnihtlladoghtiw
ynatonsawmihtuohtiwdnamih

COLUMN ONE

ehtsawgninnigebehtnl
htiwsawdrowehtdnadrow
ehtdogsawdrowehtdnadog

In English style these verses read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any." How different the two methods are!

The art of printing having been discovered about 1440 A.D., and all copies of the Bible previous to that date having been written by hand, usually in the New Testament Greek, and in translations of both Testaments by monks, and in the Hebrew Old Testament by Jewish scribes, the first book ever printed naturally had to come after that date, and fittingly was a Bible (in Latin), printed by Johann Gutenberg, at Mainz, Germany. The first Hebrew Old Testament appeared in print earlier than the first Greek Testament. The former was printed in parts. The Torah (Pentateuch) first appeared in print at Bologna, Italy, in 1482, ten years before Columbus discovered San Salvador, as an American outpost; the Earlier Nebiim (Prophets) in 1485 and the Later Nebiim in 1486, both at Soncino, Italy; and the Kethubim (Writings, or Hagiographa) in 1486 and 1487, at Naples, Italy. The first printed edition of the entire Old Testament appeared in 1488, at Soncino, edited by Abraham Ben (son of) Chayim

de Trutore; the second at Naples, about 1491-1493; the third at Brescia, Italy, in 1494; the fourth at Pesaro, Italy, in 1511-1517. The first edition of the Rabbinic Bible, edited by Felix Pratensis, and published by Bomberg, Venice, appeared in four volumes folio, 1517; the second at Venice, 1524-1525. The best edition of the Hebrew Old Testament, edited with perhaps 10,000 variants by C. D. Ginsburg, a converted rabbi, appeared at London, England, in 1894, and the next best, edited by R. Kittel, appeared at Leipzig, Germany, 1905-1906. The first printed edition of the Greek New Testament is that of Erasmus; it appeared at Basel, 1516, since which time many editions of the Greek New Testament have appeared, particularly during the 19th and 20th centuries, when the multiplicity of MSS. of the Greek New Testament gave the text critics better helps for reconstructing a purer text, on which Tischendorf, Tregelles, Westcott and Hort, Weiss, Souter, Gregory and Von Soden did monumental work. The first printed edition of the entire Hebrew and Greek Bible appeared in six folio volumes, 1514-1520, at Complutum (Latin name for Alcala, Spain), and is called Complutensian Polyglott (Greek for many-tongued), from the name of the town where it was printed and from its appearing in four languages: The Septuagint being printed in columns beside the Hebrew, and the Vulgate in columns beside the Greek. Thus it was a polyglott.

A few words additional to those above on the Greek MSS. of the New Testament would, we trust, prove not unwelcome. The Vatican MS. is so called, because it is kept in the Vatican Library, Rome, Italy, and that as its richest treasure. It contains almost the entire New Testament, but stops in Heb. 9: 14, lacking the rest of that book, the two Timothy's, Titus, Philemon and Revelation. So far as it goes, it is the best of all Greek MSS. of the New Testament. In 1889 at Rome a facsimile edition of 100 copies was printed. Like all the other most ancient MSS. of the

Greek New Testament, it is an uncial. The Sinaitic MS. was discovered in parts, the first in 1844 and the rest in 1859, at the Monastery of St. Catherine, on Mt. Sinai, by C. Tischendorf. He brought it to St. Petersburg, Russia, where it remained until 1935, when it was bought by the British public and deposited in the British Museum, where also is the Alexandrian MS., which dates from the fifth century, and which is the third most ancient and best of the fuller New Testament Greek MSS. The last named MS. was brought to England in 1628 by Cyril Lucar, Patriarch of Constantinople, and presented by him to King Charles I. Cyril Lucar had brought it to Constantinople from Alexandria, where he had been patriarch. Hence its name. While it lacks Matt. 1: 1—25: 6; John 6: 50—8: 52; 2 Cor. 4: 13—12: 6, thus like the Vatican MS. is incomplete, the Sinaitic MS. contains the entire New Testament, as well as the entire Septuagint. Besides the other uncials mentioned previously, a large number of papyri of still earlier date than the above-mentioned MSS. have in the last 55 years come to light, one of them dating early in the second century; however they are in all but small parts of the Scriptures. Because of the purer text that our many Greek MSS. have enabled the text critics above-mentioned to construct, the versions based on these texts' more recent recensions are nearer approaches to the text left by the New Testament writers. Hence translations like the E.R.V., A.R.V., Rotherham, Moffatt, Panin, Baptist Version, Goodspeed, Diaglott, Ballantine, *etc.*, bring us nearer to the original sense of the New Testament writers than earlier translations.

This brings us to make a few remarks on some of the Bible Versions. By January, 1927, according to the report of the British and Foreign Bible Society, the Bible, either in whole or in part, had been translated into 820 languages and dialects. At that time new versions of the whole or of part of the Bible were being made at the rate of one for each six and a half

weeks. At that rate 152 more have been added to the above total by January, 1946, making a grand total of 972 languages and dialects into which the Bible, in whole or in part, has been translated. This by far outdoes any other five books in existence combined; and the Bible has, by far and large, remained for the centuries since printing was invented, about 1440, "the best seller," as it has appeared and is appearing in more numerous and varied editions than any other five books combined. The Targums, while for the most part not strictly so much translations as paraphrases of the Hebrew text into Aramaic, are among the oldest versions of parts of the Bible. These originated after Israel's return from Babylon, following the decay of the Hebrew language among the common people, and the substitution of the Aramaic in its place in popular use. Through these the common people who no more were familiar with Hebrew received most of their knowledge of the contents of the Bible. The word *Targum* means *interpretation*, which may stand for a translation or a paraphrase. The best of these is that of Onkelos, on the Pentateuch. It partakes very much of the nature of a literal translation.

The most valuable of all translations is the Septuagint, which is a Greek version of the Old Testament from the original Hebrew. It is said to have been made by 72 (for which 70 has been made to stand as a round number, hence the name Septuagint, from the Latin, *septuaginta*, 70) learned Hebrews at Alexandria, Egypt, begun in 285 B. C. at the command of Ptolemy Philadelphus, who desired it for the Alexandrine library. It has many and wrong peculiarities, *e.g.*, its Genesis chronological periods are much longer than those of the Hebrew text. It often reads very differently from what a literal translation of the Hebrew should read. What gives this translation its unique place among Bible versions is that it was the Old Testament of Christ and the New Testament writers and of the bulk of Christians for over four centuries.

The New Testament quotations from the Old Testament are usually taken from it. But when it misrendered, and when a correction was necessary for their purpose, the Apostles did not hesitate to correct its translation, as can be seen from St. Paul's quotation in Heb. 8: 8-12 of the New Covenant passage from Jer. 31: 31-34, which he rendered literally and in about a dozen details differently from, and in correction of the Septuagint, in order to emphasize the pertinent truth. If, however, its misrenderings did not affect the matter in proof of which it was quoted, the New Testament writers usually did not correct it, even as we often quote a not strictly correct rendering of the A.V. without correction, if the point at issue is not thereby affected. Another famous and very influential version of the whole Bible from the original Hebrew and Greek, made in its first form, about 170 A. D., into Syriac, is the Peshito (*simple*, or *plain*). It is the oldest translation of the whole Bible and was very influential for five centuries, after which the Mohammedan conquest of Syria limited its influence. It and the Sinaitic MS. are the oldest witnesses that the words in Rev. 20: 5. "But the rest of the dead lived not again until the thousand years were finished," are an interpolation. Thus the oldest Greek MS. and the oldest translation lack this part of that verse, a weighty proof of its fraudulent character, as the following statement, "This is the first resurrection," also shows the unfitness of the interpolation in that place.

Next to the Septuagint the most influential Bible version is Jerome's translation of the Bible from Hebrew and Greek (385-405 A. D.) into Latin, called the Vulgate, because of its use by all in common in the Occident. Throughout more than a thousand years it reigned supreme in the Occidental Church. Wyclif made it the basis of his, the first translation of the whole Bible into English, as it is the basis of most Romanist translations into the European languages. The Council of Trent (Romanist) in 1563 officially

declared it the authentic Bible text, thus exalting it above the Hebrew and Greek originals. Pope Damasus commissioned Jerome, the most learned of the Romanist Church fathers, to make this translation. Jerome excluded the apocryphal books from his translation, as not a part of the oracles of God. While Damasus agreed with him that they were not such, yet on account of their widespread use as edifying, though not inspired writings, he prevailed upon the unwilling Jerome to translate them. The Council of Trent, desirous of having an alleged Bible proof of praying for the dead, as a basis for its doctrine of purgatory, because one of the books of Maccabees contained a text on praying for the dead, declared it a Romanist doctrine that the apocrypha is a part of the Bible. How little that passage proves that the Romanist dead are suffering in purgatory is manifest from the fact that every time we offer the petition, Thy Kingdom come, we pray for the dead, yet we do not believe the dead to be conscious, much less now suffering in purgatory, as Catholics do.

The two most influential translations into modern European languages are Luther's Version of the whole Bible from Hebrew and Greek into German and the A.V. of the entire Bible from Hebrew and Greek into English. Luther rendered his New Testament into German in 1521 and 1522 at the Wartburg, where the Elector of Saxony gave him a refuge immediately after he was put under the ban of the Empire at the Diet of Worms; and it was published in September, 1522. His Old Testament came out in four parts: Part I, the Pentateuch, in 1523; Part II and Part III, the historical and poetical books in 1524 and Part IV, the prophets, in 1532. His complete Bible appeared in 1534. For the Old Testament he used the Brescia edition of the Hebrew Old Testament of 1494, and for the New Testament the second edition of Erasmus' Greek New Testament. He, of course, consulted the Vulgate; and for the Old Testament he had the help

of Melanchthon, Bugenhagen and Cruciger. Luther's was not the day of great Hebrew and Greek dictionaries; but he availed himself industriously of the meager helps at his disposal. He consulted many a rabbi and Jewish merchant, *etc.*, in the market-place at Wittenburg on the meanings of obscure and seldom-occurring Hebrew words. He even had a cow slaughtered and dissected in his presence, and had learned Jews name every part of it in Hebrew, in his attempts to find out the meanings of some words in the Pentateuch used in connection with the sacrifices. His translation aimed more at giving the sense in German understandable to the unlearned, rather than as a literal translation. And when one considers his handicaps, he produced a version that for its noble simplicity, deep spirituality and fine versatility ranks among the highest works of human genius. Through his Bible he literally created the High German language, the reigning language of the German people. Nor was its influence limited to German-speaking people. It became the basis of the Dano-Norwegian (1524), the Dutch (1526), the Swedish (1526), and the Icelandic (1540) versions, and through Tyndale influenced the A.V. in 1611.

The A.V. is even a finer translation than Luther's. It was proposed at the Hampton Court Conference, January, 1604. And the same year witnessed its beginning by forty-seven of the ablest Biblical scholars of Great Britain. King James I invited them to undertake the work as a revision of former English translations. They based their work upon the Hebrew and Greek MSS. They had more Greek MSS. available than Luther had, besides having the advantage of his and nine previously published English translations and the progress of nearly a century in the study of Greek and Hebrew. The above-mentioned forty-seven scholars formed themselves into six groups and started forthwith to work. They met from time to time, compared and revised one another's work and

produced in 1611 an epoch-making version of the Bible. As a piece of literature there is nothing that surpasses it in English. It is even doubtful if Shakespeare equals it. For sublimity and simplicity, for beauty and clearness, for combining literalness of translation within nativity of English idiom, it is the admiration of the scholarly, the treasure of the commonality and the despair of rivalry. While the E.R.V. and the A.R.V. are more accurate translations, as should be expected from the fact that there were nearly three centuries of progress in the study of Hebrew and Greek and of advancement in textual purity due to the possession of recensions based on better and more MSS., they are distinctly inferior to it in the excellencies mentioned above. While for exact work scholars will prefer later translations, for the purposes of devout study, meditation and reading, they are at one with the unlearned in preferring our good old A.V., which with the average English-speaking Christian is inseparably and sacredly linked as the Bible and his religious experience.

Above we mentioned the fact that the AN. stood on the shoulders of nine other English versions. A brief description of these will fit in with our discussing the generalities of the Bible, at least of the English Bible. Wyclif's Version is the first translation of the entire Bible into English, or into any other modern tongue, though before his time there were translations of parts of it, like the Psalms, the four Gospels, *etc.* This is even true of the Saxon period in England, *e.g.*, Alfred the Great translated the Psalms, *etc.*, into the Anglo-Saxon speech of his day. The first theologian of his time, yea, of his century, Wyclif recognized that the Bible was the greatest opponent of the Roman hierarchy, which he had fought for years, especially since 1378. He made his translation (1380), not from the Greek and Hebrew, of which he seems to have been ignorant, but from Jerome's Vulgate. Like Luther at the Wartburg, he undertook this work when

driven away from his university (Oxford) by Romanist persecution. His was not the modern English; but was the English that leaned more to the modern English than to that of the Anglo-Saxon period. To read his Bible understandingly one knowing only modern English needs a glossary of obsolete words. He was assisted in his translation by his colleague and chief scholarly supporter, Nicholas Hereford; and their joint work was revised by John Purvey, 1388; about four years after Wyclif's death, December 31, 1384. And it is in this revised form mainly that Wyclif's Bible has come down to posterity. Printing having not yet been invented for nearly a half century, his Bible was quite widely spread in hand-written copies, but was bitterly fought by the English priests and noblemen for 150 years. It was first printed in 1731.

William Tyndale was the first to translate the entire New Testament from the Greek original, as he also was the first to translate a considerable part (the Pentateuch and Joshua) of the Old Testament into English. He printed Matthew and Mark (1524 and 1525) at some unknown place on the continent, whither persecution drove him from England, because he had announced his decision to translate the Bible and scatter it broadcast there, so that every plowman might become as familiar with it as the ablest Romanist theologian. In 1526 he published his entire New Testament, partly at Cologne and partly at Worms, where Luther's heroic confession was made, persecution having driven the former from Cologne to Worms before the complete number of copies ordered was finished. It was immediately but secretly sent to England, where it arrived in March, 1526. Rome bitterly attacked and burned this Testament, and all its readers on whom it could lay hands. And it succeeded in burning its saintly translator in 1536, after strangling him. He was not only a translator, but also an able writer, efficient reformer and a great exponent of religious liberty. His Pentateuch was published in

1530, and his Joshua in 1531. The influence of Tyndale's translations on all subsequent English Protestant translations, even up to and including the A.R.V., was quite marked, and is a merited tribute to the ability in Greek, Hebrew and English of the translator. In fact all subsequent Protestant versions that did not take over his version bodily are more or less revisions of it, which goes far to prove its worth.

In 1535 appeared the first complete version in modern English, that of Miles Coverdale, who, with William Roye, George Roye (afterwards a bitter enemy), John Rogers and John Frith, had helped Tyndale from time to time in his work. He took over Tyndale's New Testament, Pentateuch and Joshua bodily, and then translated the rest of the Bible from Luther's and Zwingli's versions and Jerome's Vulgate into English, and published it at Antwerp, October 4, 1535. His Bible contained also the Apocrypha, but in an appendix by itself, with explanations on its non-canonical, *i.e.*, uninspired and unbiblical, status. Next, in 1537, came the Bible of Thomas Matthew, a name assumed by John Rogers, who became, in 1555, the first Martyr under "bloody Mary." He took over Tyndale's and Coverdale's work made some revisions thereon and published it under the authorization of Henry VIII and patronage of Cromwell, Henry's prime minister; hence this translation was the first "Authorized Version." In 1539 appeared the "Taverner" Bible, which was a revision of Thomas Matthew's Bible made by Richard Taverner.

In the same year appeared the "Great" Bible, or as it was called, from its second edition onward, "Cranmer's Bible." It was brought out through the authorization of Henry VIII by Cromwell, Earl of Essex, Thomas Cranmer, Archbishop of all England [Canterbury], Thomas More and a committee of prelates and scholars. It was begun to be printed at Paris under Coverdale's supervision; but before the printing could be completed the Inquisition, Dec. 17, 1538, put a

stop to the work, which was then transferred to, and completed at London, April, 1539. Its second edition appeared in 1540, and was "apoynted to the vse of the churches," *i.e.*, was made an A.V. Its book of Psalms is the Psalter of the prayer-book of the Church of England, the Common Prayer. It is the first English Bible in which italics were used to indicate that there were no words in the Hebrew and Greek originals corresponding to those thus italicized. Its main patron, Thomas Cranmer, was a star-member of the Philadelphia Church, and, in 1556, the most eminent of all the martyrs who suffered death at the stake or otherwise at the hands of "bloody Mary." Next came, in 1560, the Geneva Version, which was made by Englishmen who fled from England during "bloody Mary's" persecution. It was the Bible of the Puritans, Calvinists, and was made in part under Calvin's influence. Many copies of it were brought to America by the Puritans. It is a more exact translation than any that preceded it, yea, a more exact rendering than our A.V., which followed it, but apart from that quality it is in every respect inferior to the A.V.

In 1568 the Bishops'-Bible appeared. It was published by the Anglican Church in opposition to the Geneva Bible. It was based on Cranmer's Bible, and was translated by fifteen theologians, eight of whom were bishops of the Anglican Church, hence its name. It came out in three parts in 1568-1572, but it was too large and costly to become popular in use, and soon died. The Protestant versions in England stirred up the exiled English Romanist theologians to translate and publish the Douai Bible. It is based upon the Vulgate. Its New Testament was translated and first published in Rheims, France, in 1582, and its Old Testament in Douai, France, in 1609-1610. What is now called the Douai Bible is a revision of the New Testament of Rheims and of the Old Testament of Douai, by Romanist Bishop Richard Challoner. He published his revision with annotations (usually abbreviated

in modern editions of this Bible), in 1749 and 1750, in five volumes. Its English is Latinized, stiff, usually slavishly literal (to the Vulgate), therefore reproduces the Vulgate's faults and many of its virtues, is often unintelligible because of its "over-set" or "up-set" Latinity, and, of course, reads into the Bible not a few unbiblical Romanisms. It must appear with Romanist notes, for fear that even it will turn Romanists into non-Romanists. It is distinctly inferior to the A.V. As our readers are more or less familiar with the E.R.V. and the A.R.V., the latter superior to the former, and one of the best of all English translations, we will make no further comment on them than to state that 37 Old Testament and 29 New Testament eminent British scholars of five denominations made the former from 1870 onward, publishing the New Testament in 1881 and the Old Testament in 1885, and that two smaller groups of eminent Old Testament and New Testament American scholars of nine denominations made the latter during the same years; but, as required by the British revisers, they could not publish it until 1901. These two translations are fast taking the place of the A.V., vastly faster than it supplanted those of which it was the revision.

Our discussion of the generalities of the Bible should include a few facts and figures taken from The Analytical Reference Bible:

	"Old Testament	New Testament	Bible
Number of Books	39.....	27.....	66
Number of Chapters	929.....	260.....	1,189
Number of Verses	23,214.....	7,959.....	31,173
Number of Words	592,439.....	181,253.....	773,692
Number of Letters	2,728,110.....	838,380.....	3,566,490
		2 Thessa-.....	Micah and
The Middle Books	Proverbs.....	Ionians	Nahum
The Middle Chapters	Job 29.....	Romans.....	Psalm. 117
		13 and 14	
The Middle Verses	2 Chro.....	Acts 17:.....	Psalm 118;
	20: 17	17	8
Shortest Verses	1 Chro.....	John 11:.....	John 11: 35
	1: 25	35	

Psalm 117, the middle chapter in the Bible, is also the shortest chapter.

Ezra 7: 21 contains all the letters of the alphabet except J.

The word Jehovah or LORD is found 6,855 times in the Bible.

The word Eternity occurs only once in the Bible—Isaiah 57: 15."

The word *literosity* is but rarely used in English. It means the literary character of a writing. By this word we desire to convey the thought of the literary character of the Bible, as a feature of the subject of this chapter. The Scriptures are a literature, and particularly in their Old Testament part are at least as fine a literature, considered simply as literature, as any in the world; for the Bible is not simple a book; it is a library of 66 books that contain in their Old Testament parts all the extant literary remains that the Hebrew people produced until their language became dead, and was superseded by the Israelitish people using Aramaic as their spoken tongue. The religious use of the Bible as a book of texts, which it is, the translations of it being done entirely in prose, until late years witness the rendering of its poetry as poetry, and its division into chapters and verses, conspired to prevent its recognition as being very literary.

It was during the eighteenth century that especially three scholars devoted themselves, among other things, to the study of certain Old Testament books as poetry. The pioneer of these was Bishop Robert Lowth, whose epoch-making book published in 1753 and entitled, *University Lectures On The Sacred Poetry Of The Hebrews*, opened up a new world of thought on the Old Testament Scriptures. He found a worthy successor in 1758 for this branch of Scripture study in John David Michaelis, of Goettingen, Germany, whose vast Oriental learning supplemented many of Bishop Lowth's pertinent lacks when he published Lowth's book with copious notes in German. A number of years passed by without improvements in this branch of Biblical learning, until the great German poet and

preacher, John Godfred Herder, toward the end of the 18th Century published an extraordinary book, entitled, *The Spirit Of Hebrew Poetry*. These three laid the foundation of the study of the Bible as literature. The ablest modern exponent of this learning was Dr. Richard G. Moulton, of the Chicago University, whose *Modern Reader's Bible* is a classic in presenting the Bible as literature—a book that every Bible lover will value after using it. In it the whole Bible appears plus three of the poetic books of the Apocrypha, arranged as literature with literary notes thereon. It makes the Bible appear as a wonderful thing, literarily considered. He brings out the literary phases of the Bible; and it makes its events, personages and literary excellencies glow in warm living colors before its enraptured readers. He has shown, indeed, that as literature, which is, of course, not the main attribute of the Bible, it is, in its Old Testament part, at least equal to any other literature.

The literature of all literary nations, broadly speaking, comes to us in two forms—prose and poetry. We are all, on account of our being used to the A.V., of course, acquainted with the fact that the Bible contains prose; but many seem unaware of the fact that whole books of the Bible are poetry in Hebrew. This is the case with almost all the writings of the prophets and of Job and all the Psalms, Proverbs, Canticles and Ecclesiastes. Only the narrative parts of the prophets Isaiah, Jeremiah and Ezekiel and of Job are prose. The rest is poetry. The Bible's prose is noteworthy as existing in every form of prose composition. Here are found essays, like 1 Cor. 13: 1-13; 2 Peter and Jude. Histories abound in the Bible, as we can see in the books of Genesis, partly in Exodus, Leviticus, Numbers and Deuteronomy, and with slight exceptions wholly in Joshua, judges, the two Samuels, Kings and part of Chronicles in the Old Testament, and The Acts Of The Apostles in the New Testament. There is much of biography in the

Bible, as witness Ezra, Nehemiah, Esther, Daniel and, above all, the four Gospels. Many letters are found there, as is evident in the Pauline and General Epistles. Many are the stories with which the Bible abounds, in evidence of which we recall the story of man's creation, trial and fall, the flood and the careers of the Ancient Worthies. It even has many legal documents, as the Mosaic laws testify. Genealogical trees are found there in abundance, especially in 1 Chronicles. There are first-class treatises in the Bible, of which Romans and Hebrews are examples. It also contains philosophical writings, *e.g.*, Proverbs and Ecclesiastes. Many are its epigrams; indeed Proverbs is full of them, while examples of them are scattered with lavish hand throughout the Bible. Many are the sermons there, of which the Sermon on the Mount (Matt. 5—7), the Lord's last address (John 13—16), Peter's Pentecostal and Caesarean addresses and Paul's Antiochian and Athenian addresses are fine examples. The greatest oration of all times is that of Moses in Deuteronomy, especially when its utterances are viewed in the light of the background of Israel's preceding 40 years' experiences and the near departure of Israel's beloved leader. Jesus' denunciation of the scribes and Pharisees in Matt. 23 is unequaled in all the literature of denunciation, not excepting Demosthenes' Philippics and Cicero's Catilinics. Forensic oratory finds among its brightest examples St. Paul's defense before Festus and Agrippa. Martyrs' appeals are glorified by that of Stephen in Acts 7. Humorous literature on an extended scale is the only kind of literature not found in the Bible, though here and there it contains flashes of humor, especially Samson's ways of bettering the Philistines and joking over it, and St. Paul's turning the Sadducees and the Pharisees away from pouncing upon him by inciting them to fight one another to their forgetting of their quarrel with him, when he stood before the Sanhedrin to answer for his life. There is grim humor in the ways

God foils His adversaries, *e.g.*, Pharaoh, Sisera, Absalom, the two Herods, etc. Most Bible puns are lost in the translation, the English not having pun words corresponding to those in the Hebrew and the Greek.

The Old Testament is rich in poetry. But Hebrew poetry is quite different from modern European and American poetry, which consists of certain kinds of poetic measures in the lines and usually with rhymes at the end of lines. Rhythm of sound underlies European and American poetry, while rhythm of thought underlies Hebrew poetry: Thus in its very soul Hebrew poetry is based on a finer foundation than non-Biblical poetry. For intricacy of structure and depth of originality Hebrew poetry far transcends the poetry of the nations of Christendom. Rhythm of thought makes the heart of Hebrew poetry consist of parallel thoughts as comparatives or as contrasts. In the comparative parallels, usually called parallelisms, either the same thought is repeated in different words or very similar thoughts are expressed. As an example of the former we may suggest Ps. 25: 9—"The meek will He guide in judgment: the meek will He teach His way." As a double example of it we may instance Is. 62: 1—"For Zion's sake I will not hold my peace; for Jerusalem's sake I will not rest, *etc.*" Another example is Ps. 2: 1—"Why do the nations rage, and the people imagine a vain thing?" As an example of a contrasted parallelism we might quote Prov. 10: 1—"A wise son maketh a glad father; but a foolish son is the grief of his mother." Usually the Psalms have the parallelisms of comparison and the Proverbs those of contrast. Yet often the reverse is the case, *e.g.*, Ps. 37 and Prov. 1—3. But these are only the generalities of the forms of Hebrew poetry. There are minute details therein that make the structure of Hebrew poems by far more difficult than the most intricate forms of poetry among the nations of Christendom or the heathen Greeks and Romans. A detailed description of them would be entirely too

intricate for our purpose; hence we will but briefly mention their phases without further description. Their details with copious examples can be found in Dr. Moulton's, *The Modern Reader's Bible*, 1517-1542. These phases are as follows: synonymous, similar and dissimilar parallelism, variation, and that, of three kinds of metrical rhythm—strain, couplet and stanzas—strophes, duplication, augmenting, diminution, introductions, conclusions, leads, refrains, antistrophic structure—alteration, interlacing, inversion (or introversion)—single, double and triple pendulum rhythm, envelope, interruption, suspension, number sonnet, alternate parallelisms, duplications, antistrophic duplication and augmenting alteration. Then there are all sorts of combinations of most of these. No other poetry in the world can exhibit such wonderful and varied poetic forms. With all there is a rhythm of sound that accompanies the rhythm of thought in much of Hebrew poetry.

As for kinds of poetic composition Hebrew has all of them. The noblest of all kinds of poetry is the epic, the finest example of which our English language offers is Milton's *Paradise Lost*. The Bible contains as its contents the Divine Plan of the Ages, which is an epic of the highest order and the noblest cast. Its warfare is the battle between God and Satan. Its hero and heroine are Jesus and the Church; their companions are the Ancient and Youthful Worthies and the Great Company; its villain is Satan; his companions and partisans are fallen angels and wicked men. Its stage is the heavens and earth. Its adventures are as diversified as the stories of the Bible; its time 7,000 years. Its outcome is the extirpation of evil and its servants and the triumph of right and its doers. Its ultimate object is the revelation of God to His creatures as perfect in wisdom, justice, love and power. There are sub-epics in this book. Among these we may instance the life of Joseph and of Esther. No human epic can equal the Divine Plan of the Ages—none

is worthy of mention with it in the same breath. Drama is the next highest form of poetry. The book of Job is a drama, having its prologue, its dialogues and its epilogue. In fact an epic is the basis of Job, though its bulk is drama. It has even a lyrical element, which, among others, is found in the curse (Job 3). The subjects of its dialogues are inimitable, accurately discussed and in language and thought sublime and beautiful. Literary critics are a unit in the thought that the book of Job is the supreme piece of literature in existence. As lyrical poetry the Psalms are supreme. In them all the feelings of the human heart are shown in their lengths and breadths, heights and depths. Fierce, righteous indignation stand side by side with tenderness and pathos of the finest kind. Hope and fear appear in varied forms. Worship and adoration, prayer and praise, repentance and faith, hope and courage, waiting and doing, are all present. The piety and naturalness of the Psalms make them strike a responsive chord in all pious and simple hearts. It is at once a prayer book, a hymnal and a manual of devotion. It has comforted, cheered and strengthened godly hearts as no other book in existence. Certainly its authors drank deeply of the cup of human experiences in all its general aspects; and their experiences there described reach kindred hearts with the touch of fellowship feelings as no other book has done. This puts the Psalms in the first place of the world's lyrics. As for the literature of rhapsody nothing ever written can equal the rhapsodies of Isaiah. In both of its two divisions, chapters 1—39 and 40—66, the loftiest strains of rhapsody are reached. Note its vocative descriptions of the various nations that must go down in ruin. Note its addresses to Israel, its hailing of the Kingdom of God and Messiah, its King. Note its addresses to Spiritual Israel. Here are rhapsodic beauty and sublimity unrivaled and unequalled. In Job, Psalms and Isaiah literature has reached its holiest of holies, its highest heavens and

its loftiest Paradise. Nothing in the world can compare with them, each in its sphere of poetry—in the way of drama, lyrics and rhapsody.

Nor are the Psalms, which contain several songs of Moses, the only example of Biblical lyrics. Apart from a few scattered verses, the first examples of such lyrics are Jacob's blessings on the twelve tribes (Gen. 49) and Moses' and Miriam's songs of deliverance at the Red Sea, found in Ex. 15, during whose singing the men and women danced with answering choruses, in harmony with the music and the words. Very famous, indeed, are the lyrics of Moses given in Dent. 32 and 33. Here and there interspersed among the historical books are snatches of songs or couplets. The song of Deborah is certainly a fine specimen of a lyric in which many of the mechanisms of Hebrew poetry mentioned above appear. This was a war song of inimitable beauty, sublimity and strength, well calculated to arouse into enthusiasm the low burning fires of patriotism in a down-trodden and oppressed nation, reduced to servitude, as Israel was frequently during the periods of the judges. Here and there shorter war ballads are found in the Bible. Hannah's song is a lyric of majestic theme and well-developed execution. Here and there in Samuel and Chronicles David bursts out into wonderful lyrics, not to mention his part in the Psalms, 90 of which are expressly ascribed to him, and others of which he likely composed. Others, like Solomon, Asaph, Heman, Ethan, Moses and the unknown captive author of Ps. 137, join with David in giving us, under God, the beautiful, sublime and strong lyrics of which the Psalms consist. Hezekiah and Isaiah give us beautiful Psalms as pious lyrics; and even the New Testament, in which the poetic elements stand comparatively far in the background, contains some splendid lyrics, *e.g.*, the odes of Zacharias and Mary. The annunciation to Mary is clothed in poetic form, as is also the angelic chorus, "Glory to God in the highest, and on earth peace, good will to men." Even unfriendly critics

of the Bible put as poetry the Hebrew lyrics ahead of the lyrics found in any other literature.

There is another form of poetry—didactic poetry—that abounds in the Bible. This form of poetry occurs in what is called the Wisdom parts of the Bible—Proverbs and Ecclesiastes; and Job has also *Wisdom* elements of poetry. Such books contain Israel's philosophy, which is shown to be one of intense practicability. Unlike the impractical, speculative and abstruse philosophies of heathen India and Greece and of nominal Christian nations, the philosophy of the Hebrews was intensely practical. The Hebrews have even some uninspired Wisdom literature in didactic poetry, as can be seen in the two Apocryphal books of Ecclesiasticus and the so-called Wisdom of Solomon, neither of which exists now in Hebrew and which, while not reaching the sublimity of the inspired didactic poetry of Solomon, are fine examples of Wisdom poetry, far outstripping anything in the didactic poetry of other nations. The brief, sometimes disjointed proverbs of Solomon and of others whose proverbs appear in the Book of Proverbs, are not only wonderfully constructed as poetic productions according to Hebrew standards and forms of poetry, but are the finest philosophy for man's conduct toward God and neighbor in existence. Who will deny that in poetic diction Ecclesiastes presents the problem of man's existence amid the conditions of the curse, as it has struck the minds of various classes of more or less skeptical and worldly-minded thinkers, as well as those of believing and religiously-minded men? And who of proper ideals will not agree with the eventual solution of the riddle of human existence under the conditions of the curse as it struck the mind of the wisest of Hebrews, considering that the full solution was not yet due until the time of Jesus and the Apostles? The arrangement of the materials, as the viewpoint of such varied minds and beliefs are successively presented, and the fine poetic sense exhibited in the

thought and forms expressed prove this poem to be a work of a highest genius, even as Solomon was such.

Even love songs are found in the Bible. Ps. 45 is a splendid illustration of the chaste love songs of the Hebrews, from which obscenity and coarseness are entirely absent. But the greatest of all love songs, Biblical or extra-Biblical, is the Canticles—"The song of songs (*i.e.*, the superlative song], which is Solomon's." Even in its literality it expresses the noblest attributes of true espoused human love between lovers of the opposite sex. Here is nothing coarse, nothing rude, nothing obscene. Here are loyalty to engagement vows, constancy in affection to the absent lover, ardent affection to the loved prospective spouses, most beautifully exemplified. All sorts of figures of speech are thickly strewn all over the surface of this poem; and it is beautiful in the best sense of that word. This magnificent love poem is all the more enhanced when we remember that it is a prophecy of the espoused love of Christ and the Church. Only when it is so considered do its noblest flights of poetic sentiment stand out in their true colors.

The great natural literatures of certain nations have all of the above forms of poetry. But the Hebrews have a form of poetry peculiarly their own-prophecy, which, accordingly, they share with no other nation. Almost all the prophetic writings of the Old Testament are in the form of poetry. There are a few exceptions to this, like Is. 36—39, and various chapters in Jeremiah, Ezekiel and Daniel. But for the most part Biblical prophecy is clothed in poetic form. And what poetry! We have already noted the Psalms, which are prophecies, as illustrations of lyrics, and Isaiah, which is mainly prophetic, as an illustration of rhapsody. But the other prophets display these characteristics. Amos and Micah almost equal Isaiah in poetic power and finish. And others of the minor prophets up to and including Malachi, who; though the last, is not the least of the prophets from the

standpoint of poetic power and finish, exhibit wonders of poetic flight. Accordingly, Hebrew poetry ranks first in the poetic literature of the world. The remark deserves emphasis here that all the poetry of the Bible has the peculiarity of being prophecy in poetic form. This is true not only of the poetry of Job, Psalms, Isaiah and all the other prophets, but it is true of the songs of Jacob, Balaam, Moses, Deborah, Hannah, Hulda, Zacharias, Mary and other snatches of song interspersed through the historical books of the Bible. And not only is this true of the abovementioned poetry, but also of the Wisdom poetry of Proverbs and Ecclesiastes; for, for the most part, Solomon's Proverbs prefigure the Millennial teachings on ethical and social principles; and his Ecclesiastes sets forth the various classes of natural troubles, as these appeared to the Ancient Worthies, in their philosophizing on the problem of existence.

Having given some generalities on the prose and poetry of the Hebrews as set forth in the Bible, we will now devote a little time to a consideration of the Bible's uses of the niceties of diction (use of words), which are among the ornaments of every great literature. Its diction, as to the Hebrew vocabulary, is rather limited, since, including its proper names, which number 2,668, according to Fuerst's Hebrew Concordance, all of which are significant, there are only about 8,674 different words in the Hebrew Bible, according to Strong's Hebrew Dictionary of the Old Testament. But this vocabulary is pure Hebrew, overlooking the comparatively few Aramaic words in the original text, found in three books: certain chapters in Ezra and Daniel and two verses in Jeremiah. Hebrew in the 1200 years from Moses to Malachi underwent very few changes, by far less than those of our modern languages, so that one familiar with the prose of Moses finds no difficulty in understanding the prose of Nehemiah, the last of the Old Testament prose writers. And one familiar with the poetic language

of Jacob, Moses and Job, the oldest examples of sustained Hebrew poetry, has no difficulty in deciphering the poetic language of Malachi, so far as diction and style are concerned. Singularly free from foreign terms and words, slang and obsolete and obsolescent words is the Hebrew of the Bible. Its diction is, accordingly, pure. It has also the quality of propriety—its words are properly used in its sentences. Here are no misplaced words, no words used in wrong connections, nor words not expressing the exact thought intended by the Bible's Author. On the contrary, each word is given its proper place; each is put into its proper connection and each expresses exactly the thought that God intends to convey. It is true that, like other developed languages, most Hebrew words have a variety of meanings, but the Lord has taken good care of it that His amanuenses used the exact words in the exact places where they would be properly used. E: g., the Bible writers never say *predicate* when they mean *predict*, nor *mutual* when they mean *common*. Thus they would never say *except* for *unless*, *like* for *as*, *avocation* for *vocation*. Nor do Bible writers ride a word to death, as the words *got* and *get* are frequently done in English. Their regarding propriety in their use of words helped them to observe precision therein, *i.e.*, the writers of the Bible tell exactly what they mean, no more and no less. Hence they are discriminate in their use of words. They select from among synonymous words the one that conveys the precise thought that is intended to be conveyed. A study of Bible synonyms, such as Trench's Synonyms of the Greek New Testament and Griddlestone's Hebrew Synonyms of the Old Testament; furnishes splendid examples of the precision of the Bible in its use of synonymous words. Here are no uses of *difficulty* for *obstacle*, *opportunity* for *occasion*, *weight* for *heaviness*, *acknowledge* for *confess*, *only* for *alone*, *etc.*, *etc.* Thus in its diction the Bible is precise, proper and pure, the attributes of good diction.

The Bible's sentences conform, as a rule, to the rules of style as to sentences. These are found in all kinds in the Bible—simple, complex and compound. Some are periodic, some are loose, most of them are balanced (all are so in poetry), some are long, some are short and some are medium. Unless the Lord purposely designed to use dark speech, as He does in type, parable and mystery, He employs the clearest of thought and language, and even His dark speech is clear when the thought is due to be understood. He uses emphasis wherever it is desired, resorting to the various devices whereby it is secured. Unity of thought in its sentences is in the Bible almost always used; and apart from St. Paul, who in the profusion of his quick, deep and broad thinking powers is often hurried from one thought to another before finishing a sentence, thus at times falling out of his construction, and leaving sentences incomplete, there are remarkably few cases of Biblical writers' falling out of the construction of their sentences, *i.e.*, beginning to express a thought and leaving it incomplete because of taking up another thought. The sentences of the Bible are full of strength. Never in any other book are the same thoughts expressed with such force as those of the Bible. Such strength is secured negatively by its avoiding redundant words, extravagant expletives, carelessness in its use of words of connection, transition and conclusion. It is positively secured by the use of fitting and precise words, by observing care in its use of words of connection, transition and conclusion, by a frequent use of contrast and climax, especially in its parallelisms. So, too, does it use harmony in the construction of its sentences. This it secures by using words so that they will have a pleasing effect on the ear, as is seen in a happy selection of words, a natural arrangement of words and an alternation of soft and harsh sounds and thoughts. The Hebrew system of accentuation greatly assists to harmony in its sentence construction; so, too, does the

cadence between the parts of the sentences. Sound is especially adapted to the sense of the words. Thus does the Hebrew make its sentences sententious, strong, clear, various, emphatic, united. Herein the structure of its sentences stands out as worthy of being the parts of a great literature.

Every great literature is embellished with figures of speech, which add to the literary beauty, and often to the sublimity of a writing or discourse. Accordingly, we find figures of speech richly strewn throughout the Bible. Dr. Bullinger has written a large quarto on the Bible figures, wherein he sets forth very many figures that ordinary textbooks on Rhetoric leave unmentioned. Indeed, among the Biblical figures that he enumerates and describes, and that number 181 in all, are some found in no other literature. By a figure of speech is meant such use of a word or words as, departs from their ordinary meaning, place or manner in order to clarify, beautify or emphasize the thought intended to be conveyed. The thought intended to be conveyed thereby is literal, but the words used thereto are not literal. It is because the words are not used therein literally that we call them figurative. The Bible, particularly the Old Testament, is probably the most figurative book ever written; and the failure to distinguish between its literal and figurative language has resulted in false interpretations, *e.g.*, the failure to note that the language as to the elements in the Lord's Supper is such as gives the interpretation of a figurative institution has resulted in the doctrine of transubstantiation and that of instrumentalization—both very gross errors. No one can be a trustworthy interpreter of Holy Writ who confounds its figures into literalities and its literalities into figures; and it takes, at times, considerable knowledge of the Truth as due to be able to detect whether the pertinent language is literal or figurative. The following are the main figures of Biblical speech on which we desire to make some remarks and quote some examples: simile, metaphor,

parable, type, allegory, vision, antithesis, epigram, metonymy, synecdoche, interrogation, exclamation, apostrophe, personification, hyperbole, irony, climax, anticlimax, enigma and apodioxism. Our explanations must be brief and our examples few.

The simile consists of a comparison of one thing with another, the following being several examples of the Bible's use of this figure: My doctrine shall drop *as the rain*, my speech shall distil *as the dew*, *as the small rain upon the tender grass* and *as showers upon the grass* (Deut. 32: 2). *Like as a father pitieth his children*, so the Lord pitieth them that reverence Him (Ps. 103: 13). Be ye yourselves *like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately* (Luke 12: 36). The Bible similes are frequent and beautiful. The poet, Markham, the author of the poem, The Man With A Hoe, comparing and contrasting Jesus' use of figures with that of Shakespeare, who is generally recognized as the greatest of human poets, and yielding the palm to Jesus, cited, among others, as an illustration of an unrivaled set of similes Jesus' words to the Twelve: Behold, I send you forth *as sheep in the midst of wolves*; be ye therefore wise *as serpents* and harmless *as doves*. In the metaphor the likeness of one thing is put more directly than in a simile; in fact, it directly substitutes one thing for another. The following are some Bible examples of metaphor: Jesus sets off Herod's craftiness in these words: Go ye, and tell that *fox*, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected (Luke 13: 32). Another from Jesus' lips: I am the true *vine*, and My Father is the *Husbandman*. *Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth, that it may bring forth more fruit ... ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; if one abide not in Me, he is cast forth as a branch,*

and is withered; and men gather them, and cast them into the fire, and they are burned (John 15: 1-6). In Cant. 2: 1 the espoused one says: I am the *rose* of Sharon, and the lily of the valleys. These are a few among perhaps 500,000 metaphors in the Bible, which literally abounds with them, *e.g.*, Ps. 91: 1-13.

The Bible's parables, particularly those of the New Testament, are simply incomparable, especially for fine art, apt illustration and pithy truth. Jesus particularly is the Master of masters in the art of parabolic illustration. Matt. 13 contains a number of these, *e.g.*, the four kinds of soil that are sown with seed, illustrative of four kinds of hearers of the Word of God; and the parable of wheat and tares, illustrative of the products of Truth and error. Luke 15 contains three fine parables, *e.g.*, *the* woman and her ten coins with one lost and found, illustrative of the Church with its ten great truths, one of which is restitution, which was lost for centuries and then recovered; the shepherd and his hundred sheep, one of which was lost, illustrative of Christ, the keeper of all of Jehovah's classes of free-moral agents, with the lost one representing mankind, lost and Millennially recovered by Christ, the great Shepherd of the sheep. Who will ever forget the parable of the prodigal son, who illustrates covenant breakers, who during their unfaithfulness taste the bitter fruits of sin, and, repentant, return to God and home, forgiven sinners and welcomed and feted sons, the elder brother, throwing a wet blanket over the festive scene, fittingly picturing the merely external covenant keepers? Who will ever forget the parable of the Good Samaritan, illustrating mankind fallen into the curse, unhelped by nominal Judaism and Churchianity, but rescued and nursed back into health by the ministry and at the cost of The Christ, Head and Body? The Old Testament also contains some parables, *e.g.*, that of the vineyard (Is. 5: 1-6); Samson's riddle (Judg. 14: 14); the poor

man's ewe, told by Nathan to David (2 Sam. 12: 112); the eagle and the vine (Ezek. 17: 3-10), *etc.*

Next to metaphors types are perhaps the most frequent of all Biblical figures; for we have learned that not only everything in the Pentateuch is typical, but also that everything in the next seven books of the Bible, called in the Hebrew Bible, the earlier prophets, is typical. We have learned that every occurrence in the Gospels beginning with Jesus' arrival at Bethany six days before His death until into the night of His resurrection day is typical. Every historic event, every place, person and thing mentioned in the Bible is typical. Thus Adam and Eve in the state of innocence are typical of Christ and the Church (Eph. 5: 31, 32). Noah's Ark is typical of the Christ (1 Pet. 3: 20, 21). Abraham, his wives and children type God, His covenants and their class products (Gal. 4: 21-31). Moses types Christ, Divine justice or the Law, the Head and Body as Mediator, *etc.* Aaron types our Lord, the Church as God's Parousia and Epiphany mouthpiece, the Head as the Church's High Priest, the Head and Body as the World's High Priest, *etc.* The tabernacle types the Christ, in its court, as justified, its holy, as Spirit-begotten and its most holy, as Spirit-born. The tents near about it type the antitypical Priesthood and Levites, while those far about it type the denominational divisions of the Gospel Age and the 12 classes of restitutionists of the Millennial Age. Every feature of the tabernacle structure and service was typical of better things. Time and space fail us to go further into this matter, but the typical feature of the Bible is a matter of stupendous literary art; for the stories of the Bible in themselves are marvels of literary composition, put when we realize that they are perfect pictures of future things, we can readily see that their literary art is very greatly enhanced.

The Bible contains some allegories. An allegory is a sustained elaborated parable. The best example of uninspired allegory is Bunyan's *Pilgrim's Progress*.

Spenser's Faerie Queene is another able allegory. From many standpoints the book of Revelation is an allegory, though not entirely throughout all its parts is it an allegory. From some standpoints we are warranted in calling some of the types of the Bible an allegory, *e.g.*, Israel's Enslavement And Deliverance. David's and the Apostles' experiences from Pentecost onward are allegories of various experiences of that Servant. One of the less sustained allegories of the Bible is the picture of Ezekiel in the valley of dry bones, in Ezek. 37, whereby, among other things, is pictured forth the experience of God's Parousia people and their preaching of Zionism and the consequent effects on dispersed Israel as the figurative dry bones. This allegory is immediately followed by another in the same chapter, that of the prophet and his two sticks. In fact, Ezekiel contains a number of allegories, like the shepherds and sheep, of Ezek. 34, but the most sustained of these is that of the temple, in Ezek. 40—48. Closely connected with Bible allegories are Bible visions. In fact, its allegories are in most cases visions. Its most notable vision, the grandest and most sublime of all visions, is the book of Revelation. Others of its notable visions are those of Paul in 2 Cor. 12: 1-7 and of Peter in Acts 10: 9-19. Nor should we forget as a notable vision the transfiguration scene (Matt. 16: 27—17: 9). Zechariah is full of visions, more so comparatively than any other Old Testament book, for it may be called the Old Testament book of Revelation. Isaiah saw a wonderful vision, recorded in Is. 6. In fact, most of the things revealed to the Old Testament prophets were revealed to them in the form of visions; for a vision may be defined as a representation to the eye of symbols of other things; for in a vision, as in an allegory or type, the things are symbolized, the differences being these: that in a vision the representation is to the physical eye, in the type real events and things are used to represent other matters and in an allegory

usually imaginary events and persons are used to picture forth certain truths and facts.

Antithesis is another figure of speech, *i.e.*, one by which striking contrasts are brought out, and which, rightly used, is a literary ornament. Jesus was a master of antithesis. A number of antitheses appear in His denunciation of the scribes and Pharisees in Matt. 23: He charges that they bind heavy burdens on men's shoulders, but refuse to move them with one of their fingers (v. 4); they compass land and sea to make one proselyte, and then make him *twofold* more a child of gehenna than themselves (v. 15); they *tithe the smallest seeds*, but pass by the *weightiest parts of the law, judgment [truth], mercy and faith* (v. 23); they strain out a gnat from their cups and swallow a camel (v. 24); they cleanse away externals, but leave unclean the heart (vs. 25, 26); they are beautiful without, corrupt within, like the whited sepulchres (vs. 27, 28); they garnish the sepulchres of the prophets whom their fathers killed and went about to kill the greatest of all prophets, even the Son of God (vs. 29-35). The beautiful antitheses embedded in the similes of Matt. 10: 16, already quoted above, defy comparison. How often God uses antitheses in contrasting His graciousness toward Israel and Israel's irresponsiveness. Isaiah, Jeremiah, Ezekiel, Hosea, Amos and the rest of the prophets are full of such antitheses. But above all, the book of Proverbs abounds with such. Note the many antitheses in Prov. 10 merely, as some illustrations of the many in this book: The wise son and glad father; foolish son and sad mother (v. 1); wickedness unprofitable, righteousness salutary (v. 2); laziness impoverishes, industry enriches (v. 4); the Lord's blessing on the righteous; His chastisements on the wicked (v. 3); the fruitfulness of one taking advantage of his opportunities, and the unfruitfulness of the neglecter thereof (v. 5); prosperity upon the righteous, misfortune upon the wicked (v. 6); the blessedness of the righteous' memory,

the corruptibleness of that of the wicked (v. 7); the righteousness sustained, the wicked fall (v. 8), *etc.*, through the 32 verses of this chapter, which is followed by chapter upon chapter of verses full of antitheses. And, surely, these antitheses add greatly to the strength and emphasis of the literosity of the Bible. Epigram, which is a short sententious saying, abounds in the Bible. The book of Proverbs is the finest illustration of this figure of speech; and we need cite no further illustration than to say that the speeches of Christ, notably His two greatest sermons (Matt. 5-7 and John 13-17), and the exhortations of the Apostolic epistles are filled with epigrams.

Metonymy, which means a change of name, *i.e.*, one name or noun is used for another, is a frequently used figure of literature, and we find it used in the Bible. The change of name is due to some relation between the two names involved, like container for thing contained; cause for effect, or vice versa; the subject put for a thing pertaining to it, or vice versa, *etc.* Thus in Luke 22: 20, among other figures, Jesus uses a metonymy in the form of the container for the thing contained: This cup [its contents] is [represents, here a metaphor occurs] the New Covenant [here another metonymy occurs: the effect is put for the cause; the blood effects the New Covenant by sealing it]. Luke 16: 29 is another case of metonymy: Moses and the prophets here do not mean the persons involved, but that which they produced, the Old Testament Scriptures-cause for effect. In Gen. 25: 23 we find several metonomies in which the effect is put for the cause, the two nations produced by Esau and Jacob being put for their embryos, the two kinds of people for their embryos, the elder people for its embryo and the younger people for its embryo. In the first part of Acts 1: 18 we find that an original is put for an agent, *i.e.*, actually not Judas, but the priests as his representatives bought the field of blood with Judas' reward of iniquity. A metonymy that shows a relation to a

subject is used in Gen. 41: 13. Actually, Joseph did not restore the butler to his office and hang the baker; he was merely related to these Acts as their forecaster. Again, in Deut. 28: 5: Actually not the basket and store were blessed; their owner and contents as the subjects related to them were; hence here is a metonymy involving subject and relation. In Job 32: 7: Actually not days do the speaking and multitude of years the teaching of wisdom, but those who have these so do. Here, again, the relation and subject form of metonymy is used. These cases, among others in the Bible, prove its use of the figure of metonymy.

Synecdoche is a figure much akin to metonymy, but differs from it in that it does not put one name for another, but puts one part of a thing for the whole, or the whole for a part, as when we say, Twenty sails are in line, when we mean ships—a part put for a whole, or as when we say, The American people elected him president, when, as a matter of fact, it was a part, the major part, of the American people who did it. So, whenever a part is put for the whole, or the whole for a part, we use what the science of rhetoric calls a synecdoche. The following will serve as Bible examples in which the whole is put for a part: Gen. 6: 12 says, All flesh had corrupted his way upon the earth. This is true of all except Noah and the seven members of his family. Matt. 3: 5 is another splendid illustration of the synecdochial feature of the whole being put for a part: Then went out to him Jerusalem [also metonymy, in the form of container for thing contained], and all Judea [also container for thing contained], and all the region around about Jordan [also container for thing contained]. As a matter of fact, not all, but many of the inhabitants of these regions came to John. The following examples use the synecdoche in the form of a part put for the whole: Dust thou art, and unto dust thou shalt return [Adam was actually more than dust; he was a person who consisted of a body (dust) and life-principle (Gen. 3: 19)];

Give us this day our daily bread (Matt. 6: 11). Bread here stands for it as well as all else that we need for the support of our earthly and spiritual lives. Again, when Judas acknowledged our Lord's innocence (Matt. 27: 4) he did not refer to our Lord by an expression that meant literally the whole of Jesus, but by one that mentioned only a part of Him: "I have betrayed innocent *blood*." These examples will suffice to illustrate and to prove that the Bible, among others, uses the figure of synecdoche as a part of its literosity.

The next Bible figure to be studied is that of interrogation, whereby a question is asked, not to obtain information but to emphasize an affirmation or belief. St. Paul frequently in argument uses this figure, *e.g.*, Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock (1 Cor. 9: 7)? St. Paul by these questions is not asking for information, but is stating the facts more strongly than he would have done by a simple affirmation of them. Some other illustrations will elucidate this thought more fully: What if some have not believed? Shall their unbelief make the faith of God of none effect? ... Is God unrighteous who taketh vengeance? ... For then how shall God judge the world (Rom. 3: 3, 5, 6)? Do we make void the Law through faith (Rom. 3: 31)? A peculiarity of this figure is that when we would affirm a thing we do it by making the question negative; and when we would deny a thing we make the question affirmative, *e.g.*, Am I *not* an apostle? Am I *not* free? Have I *not* seen Jesus Christ, our Lord? Are ye *not* my work in the Lord? Have we *not* power to eat and drink? Have we *not* power to lead about a sister, a wife, as well as the other apostles, even the brethren of the Lord and Cephas (1 Cor. 9: 1, 4, 5)? These questions affirm with the negative. The following deny without the negative: Do we provoke the Lord to jealousy? Are we stronger than He (1 Cor. 10: 22)? Exclamation

is a Biblical figure much akin to interrogation in that it expresses a thought more strongly than by a simple affirmation, since it is admirably adapted to express surprise or emotion. Note the following: How is the gold become dim! How is the most fine gold changed (Lam. 4: 1)! O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out (Rom. 11: 33)! The next two verses are examples of negation by affirmative interrogatives.

The same kind of emotion that resorts to exclamation makes use of apostrophe on occasions. By apostrophe we speak in the second person to one who is absent as though he were present, to the inanimate as animate, or to the dead as living. One of the finest cases of apostrophe is David's address to dead Absalom: "O my son Absalom, my son, my son, Absalom! Would God I had died for thee, O Absalom, my son, my son" (2 Sam. 18: 33)! David's lamentation over Saul and Jonathan is even a finer and more extended case of personification (2 Sam. 1: 21-27). It is too long to transcribe here, hence we suggest that our readers turn to it in the Bible. Other fine apostrophes are found in Rev. 12: 12; 18: 10, 20; Neh. 6: 9; Joel 2: 22. Personification is a figure by which life is attributed to inanimate things and is closely related to apostrophe. Indeed in some cases they are identical. However, personification need not be in the second person, whereas apostrophe always is. Moreover, apostrophe always personifies when it is addressed to inanimate things. The prophets use personification very often, *e.g.*, O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still (Jer. 47: 6)! O death, where is thy sting? O grave, where is thy victory (1 Cor. 15: 55)? Jer. 4: 28; 22: 29; Lam. 2: 15 are other illustrations. An especially good one is Is. 55: 12: The *mountains and the hills* shall break forth before you *into singing*; and all the *trees of the*

field shall clap their hands. The hyperbole (exaggeration) sometimes occurs in the Bible. When this occurs usually humans do the exaggerating, or a figurative or idiomatic expression is added to that of the hyperbole, *e.g.*, in the seven plenteous years the earth brought forth by *handfuls* (Gen. 41: 47). The cities are great and *walled up to heaven* (Dent. 1: 28). And we were in our own sight *as grasshoppers* [also a simile], and *so were we in their sight* (Num. 13: 33). These examples illustrate the Bible's use of hyperbole.

Irony is another figure used in the Bible; and like the figure of interrogation its affirmations are negations and its negations are affirmations. The following are some good examples of Biblical irony: Job says, No doubt ye are the people and wisdom will die with you (Job 12: 2)! Elijah taunts the priests of Baal with the following barbs of irony: Cry aloud; for he is a god; either he is talking, or he is pursuing [hunting], or he is on a journey, or peradventure he sleepeth, and must be awaked (1 Kings 18: 27)! St. Paul used it effectively in 1 Cor. 4: 8, 10: Now ye are full, now are ye rich, ye have reigned as kings without us ... We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised! Climax is also used as a figure in the Bible. In climax the words in a clause or the clauses of a sentence or separate sentences continue to arise in successive importance. Several examples will elucidate this: Add to your faith fortitude, and to your fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly love, and to brotherly love charity (2 Pet. 1: 5-7). The messenger who brought Eli the news from the battle of Israel with the Philistines used climax in the clauses in which he clothed the message: Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God

is taken (1 Sam. 4: 17). Anticlimax, which puts the features of the sentence with continued successive less importance, is used by Phinehas' wife in speaking of the features of the disgrace of the pertinent situation: "She named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband" (2 Sam. 4: 21). The dark sayings of the Bible come under the figure of enigma. These are very numerous in the Scriptures, *e.g.*, Gen. 49: 10; Judges 14: 14; John 2: 19; 6: 32-58; Matt. 16: 28; Luke 13: 32, *etc.*, *etc.* Apodioxism, used to express detestation, is frequent in the Bible, though often suppressed in the A.V., *e.g.*, Matt. 16: 23; Rom. 3: 4, 6, 31; 1 Sam. 20: 2 [God forbid], 9 [Far be it from thee] [literally, a profanation!]. Thus we end our discussion of Bible figures, illustrating its literosity.

Just a word on special features of the Bible's literary style. The highest feature of literary style is sublimity; and the Bible exemplifies this literary excellence to the superlative degree. Its record of creation and the flood and its descriptions of matters on the part of the five disputants and on the part of God in the book of Job rise to the heights of sublimity. The deep feelings of the Psalms, the high raptures of Isaiah, the wide sorrows of Jeremiah and the vast visions of Ezekiel are a few among many examples of the sublimity of the thought and style in the Bible's Old Testament literosity. Jesus' wondrous discourses and pithy sayings in the Gospels, St. Paul's deep reasonings in Romans, his majestic periods in Hebrews, St. John's epistolary unfoldings and his deep, awful, vast and exalted visions in Revelation reach a degree of sublimity nowhere else seen. And since sublimity is the highest quality of literary style, the Bible certainly belongs in the forefront of literary composition. Beauty is another quality of good literary style and the Bible is full of beautiful thoughts beautifully expressed. Perhaps Isaiah contains, especially in its

second part, chapters 40-66, the most beautiful literature of the Bible: Is. 35, 60, 61, 62 and 65, especially vs. 17-25. Canticles is filled with beauty as its chief literary characteristic, abounding in figures which are one of the principal features of a beautiful style. The life of Samuel has many beautiful episodes in it; and the book of Ruth is filled with beautiful thoughts and episodes beautifully told. Jesus' sayings above all other New Testament sayings have in addition to the quality of sublimity that of beauty. The sermon on the mount, especially in the beatitudes, the Lord's prayer and the section against worry, reach a height of beauty rarely to be found. His conversation with the Samaritan woman is beautiful in thought and expression. His parables abound in beauty. Simplicity is another characteristic of a good style of composition; and in this respect the Bible fulfils the requirements of literary style so that it is preeminently entitled to the merit of literosity. Simplicity marks its histories and biographies, as its historical and biographical books abundantly prove. This is true of its lyrics, precepts, promises and exhortations. It is for its simplicity that children are fascinated by the Bible. Terseness is another attribute of a good style; and in this certainly the Bible abounds. Nowhere else are there so really pithy sayings to be found. This is especially true of the Wisdom books, Proverbs and Ecclesiastes, the sayings of Jesus and the epistles of the Apostles.

For a literature to be great it should have an inner connection of its parts that make it an expression of a united whole, *i.e.*, there should be a unity in a literature that makes it a unit, not a disjointed and unrelated conglomeration. In this the Bible as a literature is immeasurably superior to any other literature; for it is a unit into whose ample folds great diversity and individuality blend into a perfect unity. Its component parts—doctrines, ethics, promises, exhortations, prophecies, histories and types—exhibit unity amid diversity and individuality. It reveals as its great end

the glory of God; it presents as its hero the Lord Jesus and as its heroine His Bride; and the center out of which its beams radiate is the cross, as the poet has put it: "All the light of sacred story gathers 'round its head sublime!" Then, another feature of a great literature is practicability. This is certainly true of the Bible, as it is true of no other literature. It is the light that enlightens for practical purposes, first the elect, later the non-elect, and gives to each of these classes the help needed for its development: it does develop the elect, and will do it later with the non-elect. It is the power that operates each step of the salvation process now due, and that will in due time do the same with those not now due. It will achieve as the objects of its endeavor glory to God and the Lamb, by its contents the giving of life everlasting on various planes of being to those whom it will fit for life of such kinds, and destruction to all unfit for life, and thus will demonstrate its practicability by achieving the best and most desirable results.

And, besides all this, it should not be forgotten that this marvelous literature is worked out along the lines of Biblical numerics. Biblical numerics is possible because the Hebrew, Aramaic and Greek letters are at the same time numerals and thus are indicated multiples by the constant re-occurrence of the number seven in the sum totals of the letters of the Bible's sentences, paragraphs, subdivisions, divisions and books, each in itself and each in its relations to other books. Then, there are elaborate multiples of other numbers occurring in similar ways, *e.g.*, the numbers 9, 11, 13, 17, 19. It calls attention to mistakes of interpretations, that would rise, by neighborhood numerics. And in spite of these great elaborations of numerics from many standpoints, the Bible reads smoothly, as though there were no numerical design underlying it. *E.g.*, Matt. 1 and 2 and Mark 16, including the disputed vs. 8-20, read so smoothly that one would think it impossible that very elaborate schemes of

sevens and its multiples run throughout their length and breadth. The same thing holds true of every other section of the Bible. To have achieved such stupendous results mathematically and at the same time to have embedded them in the supreme expressions of literosity of the world, is a literary feat of a kind wholly and absolutely unique. We, therefore, do not hesitate to claim for the Bible supremacy as literature. And this is an impressive evidence of its Divine Source and Authorship.

After our study of the generalities and the literosity of the Bible, the question naturally arises, What are the books that belong to the Bible? From our definition of the Bible as being God's inspired revelation (which excludes His uninspired revelation as contained in nature), given by Him through specially inspired agents, our answer to this question is: Every Divinely inspired book belongs to the Bible, *i.e.*, is a book of the Bible. In ecclesiastical language from the second century onward the term *canon* (Greek for *rule*) is used synonymously with the Bible as the *source* of faith and *rule* of practice given as such by God to His people. Hence in various Christian authors, the sense of the above-mentioned question, What are the books that belong to the Bible? is put as follows: What are the books that belong to the Canon? Hence they speak of the Canon of the Jewish Church, thereby meaning the Old Testament, and of the Canon of the Christian Church, thereby meaning the Old and New Testaments. As our subject is extensive, first, the Canon of the Jewish Church will be discussed, *i.e.*, What books did the Jewish Church accept as having been given by God as His inspired revelation to the Jewish Church, through His specially inspired agents? Or to put it in another form, What books did God give as His revelation to the Jewish Church, through His specially inspired agents? As a matter of fact, God could have made a revelation through His specially inspired agents, regardless of whether the Jewish or

Christian Church had accepted it or not (Rom. 3: 3), though as a matter of fact the Jewish Church accepted what He offered them as such (Rom. 3: 2); so, too, did the Christian Church accept what He offered to them as such, yet their accepting it as such did not make it a Divinely inspired revelation. Its being such depended on His making, not on their accepting, it as such; because He is the Revealer.

It is not disputed that in the day of Christ and the Apostles the Jews received as their Bible or Canon the same books—no more and no less—than are printed in all editions of the Hebrew Bible. We will offer some testimonies on his head: The first of these is from the pen of Josephus, who was born 37 A.D. and died about 100 A.D. Writing against Apion, an Alexandrian grammarian and an enemy of the Jews, in Book I, Chap. 8, he says the following: "We have not tens of thousands of books discordant and conflicting, but only 22 [he thus counted Ruth a part of judges and Lamentations a part of Jeremiah, while the usual practice of the Jews was to count them as separate books, thus making the total 24, which is one of the ways the Bible counts the number of the Old Testament books], containing the records of all time, which have been justly believed to be Divine. And of these five are the books of Moses [the Pentateuch], which embrace the laws and traditions from the creation of man until his [Moses'] death. This period is a little short of 3,000 years. From the death of Moses to the reign of Artaxerxes, the successor of Xerxes, king of Persia, the prophets who succeeded Moses wrote what was done in thirteen books. The remaining four books embrace hymns to God and counsels for men for the conduct of life. From Artaxerxes until our time everything has been recorded, but has not been deemed worthy of like credit with what preceded, because the exact succession of the prophets ceased [thus Josephus shows that the Jewish Church, recognizing the existence of the Apocrypha and other Jewish books, did not recognize them as a part of the

Canon or Bible]. But what faith we place in our own Scriptures is evident by our conduct; for though so long a time has now passed, no one has dared either to add anything to them, or to take anything from them, or to alter anything in them. But it is instinctive in all Jews at once from their birth to regard them as commands of God, and to abide by them, and, if need be, willingly to die for them." Such was their devotion!

According to this passage the Bible of the Jews was begun in the days of Moses and finished in the days of Artaxerxes I of Persia, who reigned from 474 to 425 B. C. He was Esther's husband (Esth. 2: 16, 17), who in the seventh year of his reign sent Ezra to Jerusalem to further the worship of Jehovah there (Ezra 7: 7, 11-28), who in his twentieth year sent Nehemiah there to rebuild the walls and the city of Jerusalem (Neh. 2: 1-8), and who again in his thirty-second year sent him there to continue his work of advancing the Jews in Jerusalem and Judea (Neh. 13: 6, 7). Josephus was a highly educated Jew of priestly lineage and the historian of his nation, who was therefore well qualified to state truly what books the Jews regarded as canonical. He wrote these words in a controversy with a learned enemy of the Jews and of their Bible; hence he took special care to be exact in his statements. He stated, in harmony with the testimonies of other Jewish authorities before and after him, that the spirit of prophecy—inspiration—ceased with Malachi, whose book was written between 443 and 425 B. C., *i.e.*, toward the end of Artaxerxes' reign and after Nehemiah's second trip to Jerusalem from Persia. We have seen above that the Old Testament was expressly said to have been studied in *its threefold division* by Jesus, the son of Sirach, the author of the Apocryphal book of Ecclesiasticus, who lived about 200 B. C. In the times of Judas Maccabees, about 167 B. C., he and others lamented that the spirit of prophecy—inspiration—no more existed in Israel since Malachi's death. Accordingly, the substance of Josephus' statements

quoted above was authoritatively accepted in Israel hundreds of years before Josephus in 93 A. D. wrote the above-quoted statement. About 75 years later than Josephus, the Talmudic tract, *Baba Bathra*, written by Judah Hakkodosh, set forth a catalogue of the sacred books. They are there classified as in our modern Hebrew Bibles—five books of the Law, eight of the prophets and eleven of the Kethubim, totaling 24. In this catalogue the two Samuels are counted as one, so are the two Kings, and also the two Chronicles. The twelve Minor Prophets are counted as one, so are Ezra and Nehemiah. It will be noted that Josephus gives the number as 22, while Judah Hakkodosh gives it as 24. The latter is right. How Josephus came to the count of 22 was explained above. From Josephus' description of his third division of four books, we infer that it consisted of Psalms, Proverbs, Ecclesiastes and Canticles. Hence his second division of thirteen books must have been the following: (1) Joshua, (2) Judges (including Ruth); (3) 1, 2 Samuel; (4) 1, 2 Kings; (5) 1, 2 Chronicles; (6) Ezra and Nehemiah; (7) Esther; (8) Job; (9) Isaiah; (10) Jeremiah (including Lamentations); (11) Ezekiel; (12) Daniel; (13) the Minor Prophets. Josephus in his histories quotes from every Old Testament book except Proverbs, Ecclesiastes and Canticles, which, of course, furnish no historical data, and hence were not available for his use, and Job, which lay outside the scope of his subject. While he quotes from 1 Maccabees, which treats historically of one of the periods treated by him, he does so with the distinct statement that it was not Divinely authoritative, because coming after inspiration ceased in Israel. He shows no acquaintance with the rest of the Apocrypha, though Judith and 2 Maccabees would certainly have been used by him, had he known of them and considered them trustworthy.

From a third Jewish source we can see what the Jewish Bible in the time of Jesus and the Apostles was: Philo, the learned Jewish scholar of Alexandria, of

priestly descent, born about 20 B. C., died about 42 A. D. He wrote a commentary on the Pentateuch. Of the Pentateuch he says: "After a lapse of more than 2,000 years [the Jews] have not changed a single word of what had been written by [Moses], but would sooner endure to die a thousand times than consent to violate his laws and customs." While stressing the Pentateuch above the other Old Testament books, he quotes from the other two divisions of the Old Testament as of Divine authority. Thus he quotes, as of the Former Prophets, from Joshua, Judges, Samuel and Kings, as being of "the sacred word," "the Divine oracle." As of the Later Prophets he quotes from Isaiah and Jeremiah, as of "the greater prophets," and from Hosea and Zechariah, as of "the lesser prophets," ascribing Divine inspiration to all of them. As of the third division of the Hebrew Bible he quotes from its historical books, Chronicles and Ezra, and from its poetical books, Psalms, Proverbs and Job. He never quotes from the Apocrypha, though he undoubtedly was acquainted with it. In speaking of the Therapeutae, an order of Jewish ascetics, Philo alludes to the threefold division of the Hebrew Bible in the words, "In each house of these ascetics there is a temple ... in which they perform the rites of a holy life, introducing nothing ... which is needed for ... the body, but *laws* [of Moses] and *oracles* delivered by *prophets*, and *hymns* [Psalms, the first book of the third division of the Hebrew Bible] ... by which knowledge and piety are mutually increased and perfected."

The parts of the Old Testament accepted and rejected by the Samaritans have a strong bearing here. The Samaritans were a race composed of parts of the ten tribes left in Palestine (when the Assyrian conqueror, Shalmaneser, according to his claim, carried away only 27,290 members of the ten tribes) and of various mixed races. Their religion was a mixture of Mosaism and of heathenisms (2 Kings 17: 24-41). Claiming to be Jews, Jehovah's people, they tried in the times of Zerubbabel

to join with the Jews in rebuilding the temple; but their co-operation was refused (Ezra 4). Thereupon enmity that endures to this day set in. These Samaritans received the Pentateuch from the apostate priest sent among them to teach them "the manner of the God of the land" (2 Kings 17: 27, 28). But please note that while they received the Pentateuch, the oldest copy of it in existence being now in their possession, they received no more of the Old Testament. Why did they not receive the Prophets and the Writings, the other two parts of the Hebrew Bible? Because both parts condemned them as non-Israelitish, despite their claims to be Israelites, some by blood, others by alleged adoption of their religion (Ezra 4: 2, 9, 10; John 4: 12). Of course, they would not accept the Prophets, since some of these books (2 Kings) condemned them as non-Israelitish. Nor would they accept the Writings, since some of these books condemned them as non-Israelitish (2 Chro., Ezra, Nehemiah). Accordingly, the fact of their accepting the Pentateuch and rejecting the Prophets and the Writings (Kethubim) proves that these three parts of the Hebrew Bible were not only the Bible of the Jews in the time of Christ, but very much earlier. We could also refer to some statements in the Babylonian Talmud that show the same lines of thought on the books and threefold division of the Hebrew Bible; but these were first written out about 450 A. D., though like other parts of that Talmud they were held for centuries before as parts of the oral tradition; hence we will lay no stress on them. They are found in the part of the Babylonian Gamara (commentary part of the Talmud) called Baba Bathra (another tract than that of the same name written by Judah Hakkodosh), which enumerates the books and divisions of the Hebrew Bible.

The testimonies that we have given from Jewish sources prove that the Jews of Christ's time and centuries earlier received as Divine oracles the books that we

now have as the Hebrew Bible. What results from this fact? This, that the Old Testament is a part of the Divinely inspired Scriptures, because God made the Jews the custodians of His Old Testament revelation, and therefore what they had and regarded as that revelation was the revelation of which they were the custodians, and therefore what the Christian Church received from them as the Divine oracles was deposited by God with them as a part of the Bible of the Christian Church. These two facts—(1) that the Jews in the time of Christ had and regarded the Hebrew Scriptures as the Divinely inspired oracles committed to their care, and (2) that these Hebrew Scriptures received from the Jews by the Christian Church are a part of the Divine oracles deposited by God with them as a part of the Bible of the Christian Church—are also proved by the testimonies of Christ and the writers of the New Testament. It is on all hands admitted that the Christian Church received from the Jews the Old Testament oracles. Hence the following parts of the two foregoing propositions are all that we will have to prove: (1) that the New Testament teaches that the Old Testament Scriptures are the Divinely inspired oracles committed to the Jewish Church's custodianship; and (2) that the New Testament teaches that these Old Testament Scriptures are a part of the Divinely inspired oracles of the Christian Church.

In proof of the first proposition we offer a variety of Scriptures which in various ways demonstrate it. One of the ways that this is proved is by the name *oracles*, given to parts and to the whole of the Old Testament: "Unto them [the Jews] were committed the oracles of God (Rom. 3: 2). Acts 7: 38; Heb. 5: 12; 1 Pet. 4: 11 are also passages that refer to the Old Testament as God's oracles. It will be more convincing on the point now under discussion for us to divide the New Testament writings into their three natural groups and then show how each of these three groups refers to the Torah (Law), Nebiim (Prophets) and Kethubim

(Writings), the three divisions of the Hebrew Bible. The first group of the New Testament writings consists of the first three (the Synoptic, *i.e.*, common view) Gospels, Acts and the Epistles of James, Peter and Jude; the second group, the Epistles of Paul; and the third group, the writings of John. With these three groups in mind we desire to show how each of these three groups quotes from, and deals with each one of the three Old Testament's divisions as parts of the oracles of God. This point is very convincing.

Apart from the name *oracles*, the plainest designation of the Old Testament as God's oracles in the New Testament is the name *Scripture* or *Scriptures*. This name as applicable to the Hebrew Bible is found in each of the three groups of New Testament writings (Matt. 22: 29; Acts 17: 11; 1 Cor. 15: 3; John 5: 39). And that to which these passages apply this name is in these passages implied to be the Divine revelation (Matt. 26; 54; 1 Cor. 15: 3, 4); and it is appealed to as the authoritative source of faith and main rule of practice (Luke 24: 27; Acts 18: 28). Not only is the Old Testament called in these three groups of New Testament writings the Scriptures, or the Scripture, but it is also called in them the Law and the Prophets, or Moses and the Prophets (the term *prophets* here is used in its wide sense, *i.e.*, to include also the inspired writings of those men who did not belong to the order of prophets—men like David, Daniel, Ezra, *etc.*; in other words, it includes all the books of the second and third divisions of the Old Testament). This is seen in the following passages: Matt. 7: 12; Luke 16: 29, 31; Rom. 3: 21; John 1: 45. In harmony with the Jewish custom of calling a scroll of the entire Old Testament the Torah, the Law, the New Testament calls the entire Old Testament the Law (John 12: 34); for this reason Jesus speaks of quotations that He made from the Psalms (the first book of the Old Testament's third division) as made from the Law (John 10: 34; 15: 25) and Paul speaks similarly of a passage quoted from the Prophets

(1 Cor. 14: 21). The threefold division of the Old Testament is clearly recognized in the words of Jesus, "All things must be fulfilled which are written in [1] the Law of Moses, in [2] the Prophets and in [3] the Psalms [the first book of the third division of the Old Testament is here made to stand for that third division by metonymy]" (Luke 24: 44).

Dr. B. F. Westcott, one of the ablest students of the New Testament Scriptures in the 19th century, speaking of the way the New Testament uses and refers to the Old Testament, says the following: "The existence of these collective titles [that the New Testament uses as names of the Old Testament], the universal assumption of their intelligibility, the absence of all trace of doubt as to their application in the districts over which the evidence extends, the unhesitating appeal to the writings described by them, the absolute equality of the different parts which are recognized in the whole collection, have an important bearing both positively and negatively upon the special testimonies to separate books. They extend the testimony from one book to a group of books; and they exclude the inference that a possible use of other books places them on the same footing with those which belong to the recognized collection. ... There is not the slightest evidence to show that the Hebrew Bible ever included any more books than are now contained in it."

Never does the New Testament quote from the Apocrypha, which in the 16th century the Romanist Church declared to be a part of the Old Testament. While the Apocrypha was often previously to the 16th century used for edification, as any good book may be used, it was not regarded as a part of the Canon in the early or medieval Church. The catalogues of Old Testament books that Athanasius, Augustine, Jerome, *etc.*, drew up did not contain it. Jerome would not translate it in his Vulgate as a part of the Bible, but acceded to Pope Damasus' request to translate it as a sort of an appendix, to be used for edifying reading,

but not for authoritative Scripture, even as some editions of Protestant translations so treat it. But while the New Testament never quotes from the Apocrypha, its writers, as shown above, quote from every division of the Old Testament, and, what is more, from almost every one of its books. Our Lord quotes passages from Gen., Ex., Num., Deut., 1 Sam., Ps., Is., Dan., Hos., Jonah and Mal., stressing them as Divinely authoritative. Additionally, in their own, not in Jesus' words, Matt. and Luke quote from Lev., Jer., Mic., and Zech. The book of Acts quotes passages from Gen., Ex., Deut., Ps., Is., Joel, Amos and Hab. James, Peter and Jude quote from Gen., Is. and Prov. The wide extent of these quotations, considering the smallness of the books that do the quoting, makes this remarkable indeed. In Rom., 1 and 2 Cor. and Gal., Paul quotes from Gen., Ex., Lev., Deut., 2 Sam., 1 Kings, Job, Ps., Is., Jer., Hos., Hab. and Mal. Hebrews quotes from the Old Testament more than the other Epistles of Paul, and thus quotes from Gen., Ex., Deut., 2 Sam., Ps., Prov., Is., Jer. and Hag. John's Gospel quotes from Ex., Ps., Is. and Zech.; while Revelation is very largely constructed by piecing together disjointed parts of the Old Testament into a connected whole.

Besides the *express* quotations, which are the only ones referred to above, the New Testament writings are literally saturated with the adoption of shorter expressions taken from the Old Testament. Very few verses of the New Testament but contain some word or phrase taken from the Greek Old Testament (the Septuagint). But apart from such shorter parts taken from the Old Testament, the *express* quotations taken from the Old Testament in the New Testament are from every one of the former's books, except Josh., Judg., Chro., Cant., Eccl., Ezra, Neh., Esth., Obad., Zeph. and Nah. These Old Testament books not quoted from in the New Testament refer almost exclusively to the Parousia, or the Epiphany or both, and, therefore, do not contain matters appropriate for proof texts pertinent

to earlier times; and hence their not being quoted in the New Testament is just what should be expected of them. If we should take into account coincidences of thought or expression, the quotations in the New Testament from the Old must be at least seven hundred. The following table of Dr. Westcott shows the number of express quotations in the three New Testament groups of books from the threefold division of the Old Testament, these being, of course, sentence quotations, not simply quotations of a few words or of a phrase:

	Law	Prophets	Writings
I. Synoptic Gospels	15	21	6
Acts	7	9	7
Catholic Epistles	4	1	2
II. The Epistles of St. Paul	25	28	13
Epistle to the Hebrews	11	4	11
III. John's Gospel	2	6	6

The second proposition, *i.e.*, that the New Testament claims that the Old Testament is God's inspired revelation, and as such is a part of the Divinely inspired oracles of the Christian Church, is easy of proof. Not only does Rom. 3: 2, already quoted in another connection, prove this point, but Christ and the Apostles directly teach it in many places, and presuppose it everywhere when referring to the Old Testament. The classic passage on this subject is 2 Tim. 3: 15-17. Here St. Paul tells Timothy that from childhood he had been studying the Holy Scriptures, hence the Old Testament is what he means, since none of the New Testament had yet been written while Timothy was a child. He then calls the whole Old Testament Divinely inspired Scripture, and as such is profitable for doctrine, reproof [refutation], correction and instruction in righteousness, sufficient to equip the Lord's servants fully for their work. Opposers of the inspiration of the Bible, particularly of its Old Testament part, find this passage an insuperable obstacle to their theories. Sophistrize on it as much as they will, its testimony

overwhelmingly foils their attacks. But this is not the only passage to the point. The following lines of thought corroborate this teaching. Jesus shows that God in the bush account, made a revelation to Israel, "unto you" in proof of the resurrection (Matt. 22: 31). Zecharias tells of God's having promised a Savior by the mouth, writings, of His prophets from the outstart of the Jewish Age (so the Greek, Luke 1: 70). St. Paul told the Roman Jews that the Holy Spirit spoke by Isaiah, the prophet, to the fathers (Acts 28: 25). He tells us that God spoke at various times and in different measures to the fathers by the prophets (Heb. 1: 1). Quoting from the Psalms he says that what he quoted was a saying of the Holy Spirit (Heb. 3: 7). Peter says that the prophets searched the writings that the Holy Spirit was by them testifying (1 Pet. 1: 11). He also assures us that the Old Testament Scriptures came not by the will of man, but that their writers were moved, inspired, by the Holy Spirit. Accordingly, the various lines of reasoning given above prove that in the days of Christ and the Apostles the Hebrew Old Testament was the Divinely inspired revelation given by God to the Jewish Church. The following is involved in our second proposition: that the New Testament teaches that the Old Testament is a part of the Divinely inspired oracles of the Christian Church is evident from the fact that Christ and the New Testament writers quote from it as an authority for the faith and practice of the Christian Church. It is on account of this course of Christ and the New Testament writers that the Christian Church has always accepted the Old Testament as a part of its Divinely inspired oracles. Indeed, it was the Church's only Bible before the New Testament was written, which is self-evident.

The Old Testament testifies to the formation of it as the Canon. That which, according to the Bible, gives canonicity to a book is that it was produced by a Divinely inspired man. The first part of its Canon is the Pentateuch, the product of Moses, which was set aside

or deposited solemnly beside the ark as an evidence of its Divine origin and authority (Deut. 31: 24-26); it was required to be read in its entirety to the people at least once in seven years (Deut. 31: 10-13); the future king was commanded to have a copy of it made and to study it continually (Deut. 17: 18, 19); Joshua (this implied that all other judges of Israel, as quasi-kings, were included in the same command, etc.) was commanded to have a copy of it, read it, meditate on it, speak of it and practice it. Saul forfeited his kingdom for failing to obey one of its requirements (1 Sam. 15). David charged Solomon to obey the law of Moses (1 Kings 2: 3), as David was frequently commended for keeping it (1 Kings 11: 6; 14: 8; 9: 4; 11: 34, 38). Israel's kings were praised or censured accordingly as they obeyed or disobeyed it. The Pentateuch, through long neglect by wicked kings' apostasies and the consequences of these on the people, was for a while lost from sight, but was found again in Josiah's days (2 Kings 22: 8-20). Joshua made an addition to the Old Testament after the Pentateuch was completed (Josh. 24: 26). So did Samuel (1 Sam. 10: 25). These two transactions show us how the post-Pentateuchal Old Testament books found their way into the Bible; Whenever in the Jewish Age a book was written by an inspired man, it became by that very fact a part of the Old Testament; and in this way the Old Testament grew. There never was a council called which, as higher critics claim, canonized the Old Testament books. Rather, whenever a duly accredited Divinely inspired man produced a book, the people of Israel received it as a part of the Canon, Bible. Thus did the Canon grow, until in the days of Ezra, Nehemiah and Malachi it attained its full growth in its Old Testament part. Not only the facts so far given prove this to be the way the Canon grew, but the fact that Is. 34: 16 refers to the book of Jehovah, in which prophecies previous to Isaiah's were written by prophets proves it; and the further fact that Daniel refers to "books" in

which a prophecy of Jeremiah about to be fulfilled was given (Dan. 9: 2) likewise proves it. Thus the books of the Old Testament were progressively collected into one book, *as each inspired book was written.*

The Apocrypha, which the custodians of God's Old Testament oracles never acknowledged as a part of the Canon, and which therefore cannot be a part of that Canon, but which Rome sought to canonize, is by its own contents proven to be unworthy of a place in the Canon. The test of the Apocrypha, as well as of other Scriptures, is the seven negative axioms of Scriptural authority and Scriptural teaching: a book or a teaching cannot be inspired, if it be self-contradictory or contradictory of Scriptural passages, doctrines, God's character, the Sin-offerings, facts and purposes of the Divine revelation. The Apocrypha subjected to this test and that of Biblical Numerics breaks down as uninspired: The books of Tobit and Judith contain many geographical, chronological and historical mistakes; they promote superstition and deception, and make justification depend on external formal works. The books of the Wisdom of Solomon and Ecclesiasticus, while containing some excellent things, inculcate a morality based mainly on expediency, and are at variance with the holiness of God. Their wisdom is not Solomonic, but Alexandrine. The pre-existence of souls, with their destiny fixed by conduct prior to their human birth, is taught (Wis. 8: 19, 20). The material body is taught to be a weight and clog to the soul (9: 15). It teaches prodigies instead of miracles (16: 20, 21). It adds unbelievable details to the Egyptian plagues (16; 17). The symbolic meanings attached to the high priest's dress are false (18: 24, 25). Cain's murder of Abel is falsely given as the cause of the flood (10: 4)! Solomon could not have been its author for it teaches that Israel was then subject to its enemies; and it was written in Greek! Ecclesiasticus, among many good things, teaches the following errors that alms-deeds atone for sin; that generosity should

not be shown the wicked; that cruelty may be exercised toward slaves; that the Samaritans should be hated; that expediency is substituted for right (3: 30; 12: 4-7; 33: 26, 28; 43: 5; 50: 25, 26; 38: 17).

Baruch, allegedly written by the companion of Jeremiah, quotes from Daniel and Nehemiah, who wrote, the one 70, the other nearly 200 years later! Again, it is written in Greek! Baruch is said to have been taken to Babylon; the Bible says he went with Jeremiah to Egypt (Jer. 43: 6). The temple is said to be existing and offerings made there; the Bible teaching is that it was destroyed with the city in 607 B. C. The vessels of the temple are said to have been returned to Jerusalem in Jeremiah's day: the Bible teaching is that this occurred in the days of Zerubbabel and Ezra. God is said to hear the prayers of the dead; Jeremiah while dead is said to have prayed for Israel (this is one reason Rome canonized the Apocrypha). It contradicts Jeremiah by the claim that the Babylonian captivity lasted at least seven generations. 1 and 2 Maccabees contain many errors; the latter abounds in legends, fables, and gives the extraordinary prodigy of the preservation of the sacred fire; Jeremiah is said to have hid the tabernacle (then non-existent), the ark and golden altar on Mt. Nebo. It justifies suicide; it also sanctions prayers and sacrifices for the dead (hence canonized by Rome). The author does not claim inspiration, but only to have written according to ability. The additions to Esther contradict the Biblical book of that name, and introduce confusion into its narratives. The additions to Daniel, *i.e.*, the alleged prayer of the three youths in the fiery furnace, is not a prayer but a meditation, unsuitable to the occasion, and gives some particulars inharmonious with the true narrative (vs. 23-27). The story of Susannah contains a play on words proving that it was written in Greek. The legend of Bel and the Dragon is foolish imagination. Thus the Apocrypha violates all seven axioms of Scripture and Scriptural interpretation; hence it cannot

be a part of the Bible. If it were, the Jews who were God's accredited custodians of it would have accepted and preserved it as such; for the fact that God appointed them to be the custodians of His Old Testament revelation implies this, since He would not have selected unfit custodians, which they would have been, if they failed to receive and preserve all of it alone as God's revelation. The genuine Old Testament is in its books and in their teachings in harmony with these seven axioms; hence from their standpoint nothing can be said against their inspiration. They come to us well guaranteed and accredited. Therefore with confidence we may say of them: "This is the Finger of God." "All Scripture is Divinely inspired." Therefore we may confidently accept them as a Divinely-inspired Revelation.

The main features of the foregoing discussion may be summarized in the following two propositions: (1) The Old Testament canon, *i.e.*, the books that became the Bible of Israel, was formed, not by a council of learned Jews, as some imagine, but through the writing of those books by inspired men as God's mouthpieces. Accordingly, as each book in turn was produced by such instruments of the Holy Spirit, it was given to Israel by them and was, on the fact of its authorship's having been proven to be from such a source, accepted by the Israelites into their canon of the Scriptures. (2) We of the Christian Church accept as belonging to the canon of the Old Testament those books only that the Jews accepted as such, since they were the Divinely appointed custodians of the Old Testament oracles of God; because in selecting such custodians the all-wise God selected such as would preserve as His oracles those books only that were such oracles (Rom. 3: 2), in order that those of the higher dispensation—the Gospel Church—might have these books as a part of their source of faith and main rule of practice. These two propositions are, therefore, our warrant for accepting the 24 books of the Law, Prophets and Writings, or the first 39 books of the A.V., as

the Old Testament Scriptures. And two very similar propositions have made the Church of the Gospel Age accept the 27 books written by certain Apostles and by certain of their companions who wrote under apostolic supervision as the canon of the New Testament. Underlying these two propositions was the conviction of the early Church that our Lord Jesus came as the Divinely authorized Agent of a new and, to the Church, final revelation of God's plan. Thus He revealed God (Matt. 11: 27; John 3: 2, 13, 34; 17: 6, 14, 26; Heb. 1: 1, 2), declared His doctrine to be of God (John 8: 26, 28; 12: 49, 50; 14: 10, 24; 15: 15; 17: 8, 26), and wrought and taught so mightily as to convince people generally that He was the great Prophet that was to come (Matt. 21: 11, 46; Luke 24: 19; John 3: 2; 4: 19; 6: 14; 7: 40; 9: 17). This mission of Jesus Christ as the Divinely appointed and unique Mouthpiece of God lies at the bottom of the two propositions that convince the Christian Church of today that the 27 books that proceeded from the hands of certain Apostles and certain of their amanuenses constitute the canon, the books, of the New Testament.

These two propositions are the following: (1) The twelve Apostles were the specially selected and Divinely authorized and inspired mouthpieces of Christ to preserve and expound the pre-and post-Pentecostal Gospel-Age revelations of Christ for the entire Christian Church, which all of them did orally, and which certain of them directly or indirectly, *i.e.*, through companion agents, did in writings. (2) Such attested writings were accepted as Scripture by their disciples because of their apostolic origin, and solely because of their apostolic origin, because these disciples believed them to be the Divinely authorized and inspired mouthpieces of Christ. Thus these two propositions on their very face show that Jesus Christ was by all believers accepted as the Divinely authorized Agent of a new and, to the Church, final revelation of God's plan. These propositions imply that these 27 books did not

become canonical, because, allegedly, the Church gave them canonicity, as Romanism claims, but because of their direct and indirect apostolic origin, and were accepted as canonical by the early Christians because of such apostolic origin. The Church merely accepted them as canonical because of that origin. Its accepting them as canonical no more made them canonical than the Israelites' accepting the Law, the Prophets and the Writings made them canonical. In both cases their canonicity was due to their having been written by Divinely inspired mouthpieces. However, just as we would not accept any book as belonging to the Old Testament canon, unless Israel had that book in its canon, neither would we accept a book as belonging to the New Testament canon, unless the primitive Church had that book in its canon. Canonicity depends on God as the Giver of the Scriptures, not upon the people of God as custodians of the oracles of God. But what the early custodians accepted as having canonicity should now be accepted as such—not on their, but on Christ's authority, who used the Apostles as His Divinely authorized and inspired mouthpieces as teachers and writers. How can we harmonize the thought that only the apostolic origin of a New Testament book is the proof of its canonicity with the fact that three of its books were not written by Apostles, *viz.*, Mark, Luke and Acts (by Luke)? To this question we give the following answer: Mark, the writer of the Gospel bearing his name, was not its independent human author. He wrote it as the amanuensis of St. Peter; and Luke, the writer of the Gospel bearing his name and of the Acts of the Apostles, wrote them as St. Paul's amanuensis. As implied in Acts 12: 12, Mark was a disciple of St. Peter, and according to well authenticated history Mark was a companion of St. Peter for years. Accordingly, he thus became equipped with the knowledge of Christ's history and teachings as preached by St. Peter, and wrote his Gospel at St. Peter's dictation. Luke was the companion of St. Paul for years,

even to the end of the Apostle's course (Col. 4: 14; 2 Tim. 4: 11; this is also shown in the "we" sections of the Acts from Acts 16: 10 onward). This companionship of Luke with St. Paul enabled the former to learn very familiarly from the latter the history and teachings of Christ and St. Peter and St. Paul, and at St. Paul's dictation wrote these out in the Gospel bearing his name and in the Acts. Thus it was really Sts. Peter and Paul who wrote through Mark and Luke. Accordingly, the entire New Testament was of apostolic authorship; and it is this fact that moved the brethren in the primitive Church to accept such writings as Divinely authorized. There was no other requirement than that of apostolic authorship put upon a writing to entitle it to a place in the New Testament canon. And without such an origin no writing was accepted by the churches as Divinely authoritative, and thus accepted into the New Testament canon.

Why, then, did the Church of the first century and subsequently require such an origin of a writing as an absolutely essential prerequisite for its acceptance of it as a part of the New Testament oracles? We reply: Jesus constituted the Twelve, St. Paul taking Judas' place in the apostolic band, His plenipotentiaries as mouthpieces and executives (John 20: 21; Matt. 18: 18). And the early Church believing this of the Twelve, accepted their, and only their, oral and written teachings and arrangements as Divinely authoritative and inspired, and thus as binding on the Church in matters of faith and practice. They were warranted in such a belief because of their accepting Jesus Christ as God's unique and final Mouthpiece, who as such gave God's revelation to the Church through the apostolic teachings and writings (John 14: 26; 15: 26, 27; 16: 12-15). This is the teaching of the New Testament, as the passages just cited prove. The Apostles were given certain powers by Christ which He gave to no others: (1) the power authoritatively to bind on the Church what it should believe and practice, and to free

the Church from any belief or practice that others sought to foist upon it, or that it under deception might have been inclined to accept (Matt. 18: 18; Gal. 1: 8, 9); and (2) the power to bestow the gifts of the Spirit (Gal. 3: 5; Acts 8: 14-25). Though the evangelist Philip could preach and work miracles, he lacked the power to bestow the gifts of the Spirit, so he sent for Apostles to do this, which was, accordingly, bestowed by Peter and John, as the record shows. In a unique sense these powers made the Apostles the main part of the foundation of the Church (Eph. 2: 20). In common with the Apostles others could preach and work miracles; but the two above-mentioned powers no others than Apostles have ever had.

Our thought that no book is to be considered as belonging to the New Testament canon unless written by an Apostle directly, or indirectly through one of their amanuenses, *and accepted as such by the primitive Church*, does not mean that it was the Church's acceptance of such books that gave them canonicity, as the Church of Rome claims, and therefore claims to have the power to make books canonical, which power she claims to have exercised when the Council of Trent allegedly made the Apocrypha canonical. Canonicity did not depend on the Church's accepting the apostolic writings; rather, the Church was obliged to accept them as canonical, because they were apostolic writings. Why, then, do we give as a secondary proof for the canonicity of a book the fact that it was accepted by the primitive Church? It is because their accepting it as such is partly a faith and partly an historical proof to us that they regarded such a book as apostolical. Their accepting it as apostolic and thus canonical is a reason why we should accept such a book as apostolic and canonical; for the first accepters of such books had first-hand evidence of their apostolic origin, which we living 19 centuries later cannot have and, therefore; in part accept it on their testimony as of apostolic origin.

We say, in part we accept it on their testimony, because

we also accept such books because of their own testimony to this effect. One might say that to believe these books as canonical, because they claim to be of apostolic origin is to accept their own witness as a proof of their canonicity, which the objector would say is assuming the thing to be proved and to take one's own witness as proof, whereas its proof should be based on others' witness. We reply that if other humans would make such claims as the reason for accepting them as such, it would be proper to require other than their own evidence as proof. But in this case we come to the rock-bottom of proof—God by reason of His supreme wisdom, justice, love and power is the final authority on all Truth; and His utterances are of themselves absolute and final evidence of Truth. Jesus came as the fully accredited Mouthpiece of God, and the Apostles came as the fully accredited mouthpieces and executives for Jesus as God's final Mouthpiece. Hence we see that the fundamental evidence of the canonicity of the books of the New Testament is their apostolic origin; and the early Church's accepting them as such simply gives us an historical proof thereon, which is only partial and not complete. This evidence is necessary, because many writings claim to be apostolic which are not so. How may we differentiate? In this way: The early Church by its contact with the Apostles knew them, their teachings and their writings, and, therefore, historically can help us to know which writings are apostolic, and which are not. Its rejecting many writings as non-apostolic, despite their claims to apostolicity, is a distinct historical proof to us that such writings lacked the necessary proof of their apostolicity and, therefore, are non-apostolic and hence non-canonical; and its accepting the genuine apostolic writings as such, and hence as canonical, helps us to see which are canonical. Thus the testimony of the early Church is a supporting, not a fundamental, proof of the canonicity of the New Testament books. There is another point that must be considered

in connection with the value of the primitive Church's testimony on the apostolicity of the New Testament books, viz., the providence of God operating to bring the Church into accepting as of the canon only apostolic books; for if God undertook to give a revelation through the Apostles, certainly He would so work as to cause that revelation to be accepted as such by those to whom He was making it, *i.e.*, the Church.

This view of the early Church's relation to the canon as a witness of its apostolic origin is quite a different thing from Rome's claim that it has the power to determine what books are canonical. God alone, through Christ and the Apostles, had and exercised that power. Hence the Roman Church's challenge, "How would you know what books are canonical except by the authority of the Church?" falls to the ground. In the first place, by the early Church we do not mean the Romanist Church, which for centuries was a growing, and now is a gigantic apostasy from the early Church, and is in Rev. 2: 9, even from its earliest startings, called a synagogue of Satan, while the true Church consists of the Faithful in Christ Jesus. The Romanist Church took over from the early Church the New Testament books as canonical—it did not make them canonical. Nor did the Church ever before the 15th century by a pope nor before the 16th century by a council claim authority, or presume to exercise the alleged authority, to make books canonical. While certain councils before the 16th century declared that the books of our Bible were canonical, *e.g.*, that at Carthage, 397, they did not presume to make them so; they accepted them as such from the earlier Church; they declared them so because of their prophetic and apostolic origin. The first authoritative claim of the Romanist Church to make books canonical, and to assume to give effect to such a claim, was that of Pope Eugenius (1441 A. D.), who promulgated the same list (like ours, with the addition of the Apocrypha) as the council of Trent (1546) allegedly authorized as canonical.

This brief discussion of the subject shows a wide distinction between the Church as a qualified historical witness to us of what books were apostolic and canonical, and the Romanist Church's claim of authority to fix the canon of Holy Scripture. The whole question is one of authorship, hence is far removed from papal or conciliar authority. When the question is recognized as one of authorship, we see at once that all that is needed is credible and qualified historical testimony on that of authorship. No papal or conciliar authority is needed to determine which writings are Luther's or Wesley's; all that is needed to prove them to be such is credible and qualified witnesses. So the acceptance of any writing as of Paul's authorship would depend on credible and qualified witness, which the churches and individuals had to whom he wrote it, and who accepted it on credible and competent witness as to the writing as of his authorship. Thus we see fall one of the swelling words of papal blasphemy.

Before considering the historical witness of the Church to the canonicity of the New Testament books, it would be in place for us to consider, in addition to what we gave above on the Divinely-given authority of the Apostles to issue canonical writings to the Church, the proofs that the New Testament offers on their having authority to issue such books. And this line of thought we will preface by other pertinent things laid down in the Scriptures. The first of these is the fact that the Bible in both literal and symbolic passages teaches that it would consist of two parts, *i.e.*, the Old and New Testaments. Eph. 2: 20 is a literal passage to this effect. Primarily by the prophets of this passage the Old Testament Scriptures are meant, and by the apostles the New Testament Scriptures are meant. These are the primary foundation of the Christian Church as God's temple, because it [the church] is built upon the Holy Scriptures in their two parts: the Old and the New Testaments, which, accordingly, are its foundation as to faith and practice.

Symbolic passages teach the same things. These two parts of the Bible are the two witnesses of Rev. 11: 3-12, which prophesied in the sackcloth of dead languages during the 1260 symbolic days [years] of their prophecy. In this passage they are also called the two olive trees (see also Zech. 4: 3), because of their containing the symbolic oil, *i.e.*, the spirit of understanding of the Truth (Matt. 25: 3, 4, 8; Jas. 5: 14; Ps. 141: 5), also the two candlesticks, because they give out the symbolic light, the Truth (Ps. 119: 105, 130; Rev. 18: 23).

In the types of the tabernacle everything pertinent to the service of the antitypical Priesthood is set forth. The two parts of the Bible are among such pertinencies; and we should, therefore, expect to find its two parts somewhere typed in the tabernacle arrangement. This seems to be done by the two onyx stones attached to the ephod at the high priest's shoulders, the one on the right standing for the New Testament and the one on the left for the Old Testament, the names of the twelve tribes engraved thereon seemingly typing the twelve graces of Millennial Israel, which are embedded in the two Testaments. Thus we see that the fact that the Bible would consist of two parts is set forth in literal and symbolic passages of the Scriptures. We know no literal passages of Holy Writ that show that the Bible consists of 66 books. But this is set forth in several ways in symbolic passages. The thought of Eph. 2: 20, that the Old and New Testaments ["built upon the foundation of the Apostles and prophets"] are the foundation of the Church as God's temple, is worked out in the tabernacle types as follows: The Old Testament consists from one standpoint of 39 books and the New Testament of 27 books: 66 in all. These 66 books are represented by the tabernacle's boards, bars and pillars, which total exactly 66, as follows: It had 48 boards (Ex. 26: 18, 19, 22, 23), 9 sets of bars, by counting as a set each of the three rows on each of the three sides of the tabernacle (Ex. 26: 26-28),

and 9 pillars (Ex. 26: 32, 37). These numbers total 66, the number of the Biblical books.

The following will clarify how the thought of Eph. 2: 20, *i.e.*, that the books of the two parts of the Bible are the foundation upon which the Church as God's temple rests. The tabernacle in a wide and in the usual sense of the word was the whole structure built of the boards, pillars, bars and their four different curtains. But in a narrow sense it was the linen curtain, which represents the Church as New Creatures (Ex. 26: 1, 6, 7; 36: 13, 14). This curtain rested immediately on the boards and pillars of the structure as these were held connectedly by its bars. Thus as the Church rests upon the 66 books of the Bible as its foundation, so the linen curtain which represents the Church as such rested upon the boards, pillars and bars of the tabernacle. Surely this is a remarkable piece of symbolism, beautifully typing that there are 66 books in the Bible as the foundation on which the Church rests.

In still another way the books of the Bible are represented as being 66 in number: We recall that the shewbread (Lev. 24: 5-9) consisted of 12 cakes of bread placed upon the table in two rows, six loaves to a row. Primarily, these loaves represent the truths of God's Word considered as spiritual food (John 17: 17; 1 Cor. 5: 8; Is. 55: 2) for the twelve tribes of Spiritual Israel (Rev. 7: 4-8). Secondly, they represent the Bible as the embodiment of these truths. The two rows, each of six loaves, as they stood side by side and read as numbers give us the number 66; and thus they pictured forth the thought that the Bible consists of truths contained in 66 books. Thus does the Bible in its literal and symbolic passages show that it consists of the Old and New Testaments and that these consist of 66 books. The Bible also shows that the Old Testament consists of 39 books and the New Testament of 27 books. It does not do this in literal passages, but it does this in symbolic passages—by the way the boards, bars and pillars of the tabernacle were

arranged. Thus, among other things, the 9 pillars, 5 in the holy and 4 in the most holy, and the 18 complete boards in the most holy, 6 on each side, represent the 27 books of the New Testament. The rest of the boards, 30 in number, and the 9 rows of bars, 39 in all, represent the books of the Old Testament. These 30 boards were arranged as follows: On the north and south sides of the tabernacle there were 28 boards minus those *wholly* within the most holy, and in the north-west and south-west corners of the most holy were two other boards $\frac{1}{3}$ visible in the most holy.

Thus by a literal passage and by several symbolic passages God has indicated to us that the Bible would consist of two parts: the Old and New Testaments, and by several symbolic passages He has shown us that it would consist of 66 books, and that the Old Testament would contain 39 and the New Testament 27 of these. As so symbolized, the Bible consists of 66 books: 39 in the Old Testament and 27 in the New Testament. How wise is our God! Thus, before any book of the Bible was written, God showed that the Bible would consist of 66 books: 39 in the Old Testament and 27 in the New Testament. Hence we know that only 39 books belong to the former and 27 to the latter, which overthrows the Romanist canon as containing more than 39 Old Testament books. This proves also that the Bible of the Protestants contains the right number of books; and since no other than the books that we have in the New Testament were written by Apostles, it follows that the 27 books of our New Testament are canonical and that they are the only ones that belong to the New Testament canon. St. Paul tells the Colossians to read the epistle that would come to them *from (ek)* the Church of Laodicea (Col. 4: 16). This evidently refers to the Epistle to the Ephesians, which was written at Rome by St. Paul at the same period as that to the Colossians was written. Both of these epistles were intended by St. Paul to be circulated among the churches. Some, failing to note

that St. Paul here says, "the epistle *from* Laodicea," not *of* Laodicea, have thought that a non-canonical epistle was here meant. The Apostles wrote no uncanonical epistles. The many of such ascribed to them are fraudulent. In Col. 4: 16 St. Paul speaks of the circulation of two of his epistles among at least two churches, and shows the order of the circulation so far as the two are concerned as to the two named cities: one was first to be read at Colosse, then to be taken from there to be read in the church at Laodicea; the other was to be read first in the church at Laodicea and *from* there was to be brought to Colosse and there read in its church. The fact that God tells us that there would be 27 books in the New Testament, *i.e.*, books of apostolic origin, no more and no less, also proves that the many apocryphal books ascribed to apostolic authorship are fraudulent—they are the first examples of novels produced by the fertile fancies of Christian romancers, who wrote to feed the voracious appetite of miracle-hungry nominal Christians.

Now we submit—additional to that given above—the Biblical proof that the oral and written teachings of the Apostles, as being those of Christ's plenipotentiaries in teaching and executive matters, are God's oracles of the New Testament. One of the strongest proofs on this point—other than those given above—is in Gal. 1: 11, 12: "I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man [of human origin]. For neither did I receive it from man, nor was I taught it [by human teachers], but it came to me through revelation of Jesus Christ." It was of this Gospel that he says in vs. 8, 9, that if any one, even an angel, would preach another gospel than that preached by him, let him be accursed; "God ... hath in the last of the days [the Gospel Age is the last day, *i.e.*, Age, of the second dispensation] spoken to us by His Son ... so great salvation, which had the beginning of being spoken by the Lord [Jesus] and was confirmed unto us [by word and

writing] by them [the Apostles] that heard him, God bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Spirit, according to His own will" (Heb. 1: 1, 2; 2: 3, 4). Thus St. Paul claims for his teachings that they are not the word of man but the Word of God, and upon that authority binds them, whether in oral or literary form, as obligatory on Christians (1 Thes. 2: 13). Hence he charges Christians to hold fast to his oral or written teachings (2 Thes. 2: 15), and binds on Christians arrangements for the Church (1 Cor. 7: 17).

St. John writes his epistles, in the same sense binding authoritatively the Divine arrangements and teachings on the brethren; and in the Revelation he calls on the faithful to hear his teachings as those of the Spirit spoken to the churches (Rev. 2; 3) and denounces woes on Bible tamperers (Rev. 22: 18, 19). While St. James makes no such claims in his epistle, he compares his sayings with those of the Prophets as substantially the same, and sets forth his views as comparing with those of the prophetic writings, and in the same tone of authority as theirs lays charges on his readers. The entire epistle bristles with this view and spirit. St. Peter exercises a similar attitude less trenchantly put. His claim of apostleship implies such authority (1 Pet. 1: 1; 2 Pet. 1: 1) and his writing for future generations of the Church implies this thought (2 Pet. 1: 13-15). And he, therefore, speaks of the Apostles as having a surer word of prophecy than visions, which came by inspiration like that of the Old Testament writers (2 Pet. 1: 16-21). St. Jude exercises an apostolic function by addressing the entire Church and laying various necessary obligations upon them (Jude 1, 3, 20-23). It is St. Peter himself that refers to St. Paul's epistles as of equal authority with the rest of the Scriptures (2 Pet. 3: 15, 16). Here he not only refers to the Old Testament Scriptures but also to the New Testament Scriptures. And thus he puts them together as of a class by themselves and

thereby implies the inspiration (God-inbreathed) of the New Testament, as St. Paul does that of the Old Testament (2 Tim. 3: 15-17). Thus the New Testament sets forth the thought that the Apostles as Christ's plenipotentiaries have given us the New Testament, consisting of 27 books attested by God and Christ.

Just one more thought in elucidation of our first proposition on the canonicity of the 27 New Testament books. To refresh our memories we will repeat this first proposition: The twelve Apostles were the specially chosen and Divinely authorized and inspired mouthpieces of Christ to preserve and expound the pre-and post-Pentecostal Gospel-Age revelation of Christ for the entire Christian Church, which all of them did orally, and which certain of them did directly or indirectly, *i.e.*, through companion agents, in writing. Now for the final clarifying thought on the first proposition: The main and controlling objection that certain ones in the fourth century entertained as to the canonicity of certain New Testament books, the so-called "disputed books," was their doubts as to their apostolicity. Thus some doubted that Hebrews came from St. Paul's pen, mainly because its style is different from, and better than that of his other writings. While Revelation was everywhere accepted at first, later when the Millennial hope was swallowed up by the hope of first converting the world and then reigning 1,000 years over it before Christ's return, *i.e.*, Pre-Millennialism was swallowed up by Post-Millennialism, some began to dispute its canonicity. Thus also there was some doubt as to James and 2 Peter, in which Pre-Millennialism is taught. These books were called "disputed." But the main and controlling basis for disputing their canonicity by some was their doubts as to their apostolic origin. Thus we see that the principle prevailed in the early Church that only apostolic writings could belong to the New Testament canon. It will be noted that neither James nor Jude call themselves Apostles. This we ascribe to their humility, James speaking of

himself as a servant of God and of our Lord (Jas. 1: 1), and Jude speaking of himself as a servant of Jesus Christ and brother of James (Jude 1). But they were undoubtedly those of the Twelve who are called, James the son of Alphaeus (Matt. 10: 3), and Judas, not Iscariot (John 14: 22), called Lebbaeus and Thaddaeus in Matt. 10: 3 and Judas, the brother of James, in Luke 6: 16. We now close our discussion of our first proposition and trust that it will be helpful to our understanding of why our 27 New Testament books belong to the Bible, the Canon or rule and source of faith and practice.

As no extra-Biblical contemporaneous information on the origin of the New Testament canon has come down to us, in order to trace this origin historically from extra-Biblical near-contemporaneous times we will best begin at a time when there is indisputable evidence on the existence of the New Testament as a Divinely given collection of books, *i.e.*, from 170 to 220 A.D., and then trace this historical evidence backward to the times of the Apostles. But candor requires us to acknowledge that we cannot from the extra-Biblical facts that are at our disposal prove unanswerably as an historical problem the Apostolic origin of all the New Testament books. We are compelled to some extent to fall back upon Biblically given facts and upon faith in the providence of the Lord supervising the preservation of the New Testament books. To the Christian such a course is entirely proper, but to the skeptic who demands extra-Biblical contemporaneous and near-contemporaneous facts to prove every phase of the involved questions this course of faith is unsatisfying. He demands sight as proof now, during a dispensation in which faith, even when sight is denied, is the thing that God requires of His faithful, and in which He lets the skeptic go his way in darkness, unenlightened by the lamp of faith. To the Christian it is sufficient that God gives presumptive proof from extra-Biblical near-contemporaneous sources to satisfy

a reasonable faith as to the New Testament's coming from the hands of the inspired Apostles. Hence if he cannot trace in every detail the extra-Biblical facts demanded by the skeptic as proof for the canonicity of every New Testament book, he has enough proof to satisfy a reasonable faith built upon the basis of a faith-satisfying knowledge. For, as will be brought out later in our discussions, God gives faith a reasonable foundation in knowledge of the genuineness, authenticity and credibility of the Bible in both of its parts. Hence faith so based is not distressed when in some details sight is denied on the matter of the canonicity of every New Testament book.

There are good reasons to account for the fact that in all details we cannot trace every New Testament book to its writer by contemporaneous and nearly contemporaneous extra-Biblical historical facts. These reasons are especially threefold: (1) the destruction of most of the extra-Biblical Christian literature prior to 170 A. D.; (2) the paucity of what has survived; and (3) the preoccupation of Christian writers living in that period with other matters. A few explanations will clarify these three thoughts. As to the first point there are many names of Christian writers of this period handed down to us of whose writings nothing remains, which means that the wantonness of enemies and the ravages of time have done away with many of these. The Church historian, Eusebius, who flourished in the first half of the fourth century mentions many of these. Among such are Hegesippus (who flourished about 140 A. D. and who was the first of Church historians), Papias (who flourished about 125 A. D. and whose special field was to gather into book form the extra-canonical sayings of our Lord as these were reported by the Apostles to their immediate disciples, a work especially fruitful on the point under consideration, since the contrasts that such a book would make between the four Gospels and the Acts on the one hand, and such extra-canonical sayings on the

other hand, would make mention of just what we here desire as witnesses), Quadratus (about 125 A. D.), Claudius Apollinarius, bishop of Hierapolis, Miltiades of Athens (both about 170 A. D.) and Melito of Sardis (about 170 A. D.), all four of whom were apologists. Contemporary literary opponents of Marcion (who, 144-150 A. D., compiled a Gospel from our four Gospels and other sources, who falsified ten of Paul's epistles and rejected other books of the New Testament) doubtless gave fine evidence on the canonical books useful for our present purpose, but their writings are all lost. Thus by the loss of these and many other Christian writings we have lost many testimonies on the canonicity of New Testament books.

Again, the paucity of the Christian literature that has survived from the post-apostolic period under study precludes our having much on the canon written during this period. This will appear from the following: All of the extant Christian literature produced from the time of the death of the last Apostle, John, about 100 A. D., until about 220 A. D., is published in 10-point solid type (the size of the type with which this is printed), in less than 2400 pages averaging a depth of $7\frac{1}{4}$ " and a width of $5\frac{3}{8}$ ". Considering the large amount of subjects treated in this small literature, it is naturally to be expected that comparatively little of it would be devoted to the matter of canonicity, especially so because the period was so near the time of the Apostles, hence did not allow room for much doubt on the Apostolic origin of the New Testament, and hence would afford small occasion to discuss the question of the canon. And, finally, the character of the writings that have survived proves that for the most part little occasion arose to discuss the canonicity of the New Testament books. Most of the writings of those times that have come down to us are controversial writings occasioned by the rise of various heresies, *e.g.*, Gnosticism, Montanism and the Roman Church's date of the Passover. Because for the most part the

Gnostics accepted the books of the New Testament, and because all the Montanists and the disputants on the date of the Passover accepted the New Testament books, there was no occasion to discuss the question of the New Testament canon. The bulk of the rest of the literature extant from that period is of an apologetic and ethical character, which, again, afforded almost no occasion to discuss the New Testament canon. The need of defending the doctrines of the New Testament against heretics who professed to believe it, and the need of defending Christians by apologetic writers against persecuting emperors and their representatives gave Christian writers preoccupation with other subjects than writing on the New Testament canon. Hence there are comparatively few of such lines of thought in the writings extant from those days.

Thus the three reasons: the destruction of most of the post-apostolic age's writings, the paucity of what remains and the preoccupation of Christian writers on other subjects, prevented much to come down to us from the post-apostolic age dealing with the New Testament canon. Hence the insistence of skeptics on requiring conclusive contemporaneous and near-contemporaneous extra-Biblical historical testimony on each book of the New Testament, in the absence of which they will not accept it as canonical, is unfair to history and the circumstance of the case. Since skepticism is a quality of character, it is doubtful that if such evidence were on hand, they would accept it; rather this characteristic would move them to look around for some other excuse to reject what unbelief does not wish to accept. To the believer it is enough that the Lord has given us a fair degree of testimony from extra-Biblical and near-contemporary sources that the books of the New Testament are canonical, because the believer knows that the Bible teaches that there would be 27 such books, that it taught this before they were written, that the fact that it so teaches was not known until centuries after its 27 books were

recognized to be canonical, that God could be depended upon providentially to preserve the genuine 27 books of the New Testament, and cause His custodians for those books to receive and keep them as such separate and distinct from all other books, and that there are no more than those 27 ever accepted by all these custodians as canonical, *i.e.*, as of the rule of faith.

We will now present an outline of the extra-Biblical evidence on the canonicity of the New Testament books, beginning with the evidence on hand from the fifty years' period, 170-220 A. D., thereafter tracing backward the testimony of the preceding 75 years, divided into smaller periods than that of 170-220 A. D. We begin with the testimony on the four Gospels. Irenaeus, whose special activities were from 170 to 203, as against the Gnostic Marcion's conglomeration gathered together from our four Gospels, made between 144 and 150 A. D., as against a fifth gospel made about 140 A. D. by the greatest of the Gnostics, Valentinian, called the Gospel of Truth, which Valentinian held as true along with our four Gospels, as against Alogians, who rejected John's Gospel because of his Logos teachings, and as against the exclusive use of Matthew or Mark as Gospels by certain sects, set forth our four Gospels as coming from Christ through four Apostles ("He gave us the Gospel in a fourfold form") and claimed that to disparage these four was a blasphemy against God and Christ. He and others of his contemporaries designated this fourfold form of the Gospel by the specific expression, The Gospel according to Matthew, according to Mark, according to Luke and according to John. That no other Gospels were used in the Church of that time is apparent from Tertullian's, Origen's and the Muratorian Canon's silence on such when citing from the books called the Gospels. The Muratorian Canon, which dates from 170 A. D., gives us a list of the New Testament books. Its beginning and also its ending have been lost. The fragment that we now have begins to enumerate with Luke's Gospel and reads

as follows: "Of the Gospels the third book [is] according to Luke." This wording implies that the lost part of this canon refers to Matthew's book as the first of the Gospels and Mark's book as the second of the Gospels. Then the canon goes on to call John's book the fourth of the Gospels. So here Luke's and John's Gospels are expressly enumerated as the third and fourth and by implication Matthew's and Mark's Gospels are enumerated as the first and second.

This, together with the enumeration of the rest of the New Testament books as in an annotated catalogue, implies that at least by 170 A. D. these books were gathered together in one volume. The only New Testament books not listed in this fragment are Hebrews, James and 2 Peter, which doubtless were listed in a part or in parts of the canon now lost. Clement of Alexandria, about 200 A. D., speaks of "the four Gospels delivered to us" and distinguishes between them and "certain so-called Gospels" that cannot, like the four, be used as binding proofs for Christians. From the time of Irenaeus on there is no mention of any except our four Gospels as being read in the meetings of the churches. The Alogians, who denied our Lord's pre-human existence, about 170 A. D. agreed that John was written in the time of the Apostle John, but they claimed that it was not written by the Apostle John but by Cerinthus, one of the first Gnostics. Tatian, 170-180, furnished the Church his Diatessaron (*through the four, i.e.,* one Gospel interwoven from the four Gospels), which implies, of course, not only that these four Gospels were recognized as canonical before his times, but also that they were the only ones so recognized, else he would have used others in constructing his Diatessaron. Serapion, a bishop of Antioch, about 200 A. D. on finding that another than the four was read in certain churches of his diocese, after investigation into the matter forbade it on the ground that there were only four canonical Gospels. Origen, about 220, said the following: "The Church of God sanctions but four

Gospels." Accordingly, between 170 and 220 A. D. there were our four and only our four Gospels regarded in the Church as originating with Apostles.

As to St. Paul's epistles from 170 to 220 A. D.: Everywhere our 14 epistles bearing his name were accepted as coming from him, except in the Western Church the Epistle to the Hebrews, which there was not accepted as canonical, because it was not there generally believed to have come from Paul's pen. But everywhere in the Eastern Church it was accepted as canonical because "Divine." Two epistles falsely ascribed to St. Paul, that to the Laodiceans and that to the Alexandrians, were everywhere rejected as false, a thing, *e.g.*, the Muratorian Canon expressly states, as do other writers of this period, though we know of no writer of that or an earlier period who claims them to be St. Paul's. During this period everywhere the Acts were ascribed to Luke as St. Paul's amanuensis. This is seen in the Muratorian Canon and in the writings of Irenaeus, Clement, Tertullian, Hippolytus, Origen, etc. The Muratorian fragment blames Marcion for rejecting it. It is in this canon placed as between John's Gospel and St. Paul's epistles. Revelation in this period has the strongest proofs for its place in the canon. Theophilus of Antioch (died 180 A. D.) and the Church at Lyons, France (Irenaeus' church), quote it as Holy Scripture. Irenaeus and the Muratorian Fragment do the same. Tertullian, 200 A. D., and Clement quote it under the name Apocalypse, the latter writing a commentary on it. Even the Montanists accepted it, while, as with the rest of John's writings, the Alogians (*no-Logians*) rejected it. Hippolytus (215 A. D.) wrote a refutation against attacks on its canonicity. The opinion was general from 170 to 220 A. D., and before, that this book was written in 95 A. D. and closed the New Testament canon.

As to the non-Pauline epistles of the New Testament: The parts of the Muratorian Canon that are extant enumerate five of them-all except James and

2 Peter. Doubtless these were enumerated in parts of the Muratorian Canon now lost. Everywhere 1 John, to which in the period under discussion his second and third epistles were united as a second, according to the Muratorian Fragment, was recognized. So do Irenaeus and Clement unite them. Among others, Clement wrote a commentary on the third; yea, he wrote a commentary on all seven of the non-Pauline epistles in the New Testament: James, 1 and 2 Peter, 1, 2, 3 John and Jude. Origen blamed certain ones for being in doubt as to the canonicity of 2 and 3 John and called Jude Holy Scripture, as also did Tertullian. While James is not mentioned as canonical in the Western Church during this period, nothing there is said against its canonicity in the period under study. Everywhere in the Oriental Church it was in this period accepted as canonical. 1 Peter was everywhere accepted in this period. Irenaeus repeatedly quotes it, so do Tertullian, Origen and Hippolytus, as Scripture, and Clement wrote a commentary on it. There is no evidence extant that 2 Peter was recognized as canonical by the Western Church before 350 A. D. Such silence does not disprove its canonicity; for it may have been referred to in Western writings before then now lost. The Eastern Church in this period accepted it as canonical; as can be recognized from Clement's commentary on it and Origen's use of it. Thus our investigation proves that from 170 to 220 A. D. there is, despite the three handicaps discussed above, strong extra-Biblical historical evidence for the canonicity of the whole New Testament, except for the epistles of James and 2 Peter, for which such evidence, though extant, is not so strong as that for the other 25 books of the New Testament in the period from 170 to 220 A. D. The old Syriac and Latin (Itala) translations of the New Testament date from about 170 A. D., and are a strong proof of the canonicity of the New Testament.

A few remarks on the foregoing will strengthen the evidence above presented. The manner in which the

above-mentioned and other Christian writers express themselves in favor of the New Testament books as against the heresies of the Gnostics, the Alogians and Marcion excludes the possibility that in the lifetimes of Irenaeus and Clement's teachers the use of the collected New Testament as canonical could have been introduced into the service of the churches of their days, *i.e.*, as late as 140 A. D., let alone 170 A. D., and thus ended an alleged chaotic state in the churches as to what New Testament books were canonical. For that time, 140-170 A. D., there did not exist an organization of the Church that could successfully have introduced as something new so momentous a thing as a Divinely obligatory canon that allegedly displaced other books as non-canonical, as skeptical writers claim. The attempt so to do would have raised an unprecedented controversy, of which Church history gives not the slightest hint. This would have implied a general conspiracy, not only of all the leading bishops and all minor bishops, but also of practically all the rest of the clergy—an impossible thing to create, let alone that all traces of such an event be blotted out; for if the effort to change the date of the annual Passover from Nisan 14 to the date at present practiced in Christendom and the effort to introduce Montanism and Gnosticism led to great and widespread controversies, whose records stand indelibly written in Church history, certainly the attempt to displace certain books recognized as canonical by others not up to that time so recognized would not only have occasioned greater controversies than those just mentioned, but would have left indelible records thereon on the pages of Church history. But neither of these things exists—a certain proof that the pertinent allegations of skeptics are baseless. Under such a supposition it would be incomprehensible to explain why no questions were raised in some churches as to why in some churches James, Hebrews and 2 Peter were not, and in others were read as Scripture, even if the main churches had taken part in the alleged

conspiracy. Against this supposition the fact is conclusive, that, judging from the variant Scripture readings found in the Christian writings of about 200 A. D., there were already in 140-170 A. D. many variant readings in the New Testament—a thing against which the alleged conspirators would have guarded themselves, even as Marcion successfully counterfeited a New Testament strictly free from variant readings. Accordingly, the hypothesis that certain New Testament higher critics have invented, to the effect that by a conspiracy Christian leaders between 140 and 170 A. D. foisted the present New Testament on the whole Church as canonical and thereby suppressed other books previously widely recognized as canonical, falls to the ground as utterly discredited.

Having briefly set forth the historical proofs that 24 of the 27 New Testament books were universally received in the Church as canonical and that the other three were received by a large number of churches, but cannot be proven to have been accepted by all, during the period from 170 to 220 A. D., we now proceed to set forth briefly the proofs on our subject covering the period from 140 to 170 A. D. In this period we have some valuable testimony, both positive and negative, from heretics, as to the canon of the New Testament. First we cite the Gnostic Marcion, who left the Church in 144 A. D., formed a sect of his own and constructed his own New Testament from the four Gospels and ten of Paul's epistles. He thus divided his New Testament into two parts: a Gospel and an Apostolicon. These he modified, changed, added to and subtracted from, accordingly as the needs of his dogmatical position required. A Jew-baiter, he rejected entirely the Old Testament and all the Apostles except Paul, because they were "Jewish." He taught a theory in certain particulars like Concordant Versionism, which from its actual Gospel rejects everything "Jewish." Tertullian compared and contrasted Marcion's New Testament with the genuine one, verse by verse, when he exposed

its fraudulency. Ephraim (325 A. D.) did the same, so that his entire New Testament has been reconstructed. It is a strong tribute to the following facts: (1) that word for word he copied the wording of the four Gospels and ten of Paul's epistles, where they did not contradict his views; (2) that he made slight modifications in the wording to bring almost like thoughts into harmony with his views; (3) that he omitted whatever contradicted his views and could not be doctored so as to support his views; (4) that he added things not contained in the genuine New Testament in order to teach his views that had no ground in the originals; and (5) that he greatly changed passages that could be doctored to teach his views, though the original did not intimate the changed thoughts.

These five forms of changing the genuine New Testament into becoming the New Testament of his sect is eloquent in positive proof on the canonicity of the 14 involved New Testament books. And his rejecting the other 13 is eloquent as a negative proof of their canonicity; for they could not be doctored into harmony with his views, in harmony with his principle of the general agreement of his Gospel and Apostolicon with our four Gospels and the ten Pauline epistles that he accepted. The four Pauline epistles that he refused to use were 1 and 2 Tim., Tit. and Heb. His Gospel and Apostolicon self-evidently imply that he had the four Gospels and ten of Paul's epistles as the foundation of his work; and negatively they imply that he had the other 13 New Testament books before him, but rejected them from use, because he could not make them subservient to his cause. *E.g.*, Hebrews is based on the Old Testament so allsidedly that he, rejecting the Old Testament, could not at all doctor it up to suit his viewpoint, hence did not use it at all. For a similar reason he could not use the Apocalypse. The pastoral instructions of which the three Pauline Pastoral Epistles consist likewise made them unavailable to him, he claiming that they were merely *private* letters of Paul,

hence not to be accepted into the Church's canon. For similar reasons he rejected the Acts and the Catholic Epistles (James, 1, 2 Peter, 1, 2, 3 John and Jude) as "Jewish." To justify his changes he charged the four Evangelists and Paul with error in their writings, claiming that he was qualified to revise them into harmony with the Truth, and that under Divine inspiration. Some of the alleged errors in the said writings were introduced, he claimed, by disciples of the Apostles. He made most use of Luke's Gospel, because it was more Pauline than the others. There is, however, no trace of the use of an uncanonical Gospel to be found in Marcion's Gospel. From these facts it follows that the New Testament of the Roman ecclesia of about 140 A. D. was the same as that of about 200 A. D.

Valentine, the greatest of the Gnostics, founded in 140 A. D. his sect at Rome, whence it spread over the entire Roman Empire; and in almost every city and town of that empire a Valentinian Gnostic church stood side by side with an orthodox church. He did not do like Marcion: reject the New Testament of the Church and make a counterfeit one of his own. He accepted the Church's New Testament and sought by various expedients of interpretation to read his ideas into the genuine New Testament. To him the Logos doctrine of John was especially needful to form a basis of his aeons doctrine; for he claimed that the Logos was the greatest and first of all aeons, which were allegedly spirit beings that the Supreme Being allegedly caused to emanate from His own substance. This emanation theory of the Gnostics lay at the basis of that part of the trinitarian doctrine involved in the Son's consubstantiality with the Father. Valentine and his school additionally to the four Gospels claimed to have a large body of traditions purporting to consist of extra-Biblical sayings and deeds of our Lord and the Apostles, which really were largely inventions of their own, which they made serve every exigency arising in their debates with the orthodox, and which they put into a

writing called, The Gospel of Truth. All the while they professed great confidence in our New Testament as a source and rule of faith. One of the leading Valentinians, Heraklion, wrote a commentary on our four Gospels. In the writings of the Gnostics of this school practically every book of our New Testament is quoted from, and referred to, and on several of Paul's epistles they wrote commentaries. Thus from 140 to 170 A. D. the Gnostics give us strong evidence on the canonicity of the New Testament—testimony from enemies!

Several of the orthodox writers of this period give us evidence on the canonicity of various New Testament books. The Shepherd of Hermas, *e.g.*, compares the New Testament to a chair upon which the Church rests, and uses its four legs to represent the four Gospels, the foundation writings of the New Testament, the seat of the chair to picture the Pauline writings and the chair's back to symbolize the seven Catholic Epistles and Revelation. The Shepherd of Hermas was written between 140 and 150 A. D. Justin Martyr's first Apology was written in 140 A. D. and his second about 160 A. D. These refer to the four Gospels as the memoirs of Christ written by Apostles, *i.e.*, Matthew and John, and disciples of theirs, *i.e.*, Mark and Luke. In these Apologies Justin Martyr describes many Gospel events, some of them in the language of the Gospels, and tells us these Gospels were regularly read in the church services as a part of the worship. In these Apologies and in his other writings Justin refers to the Acts of the Apostles and quotes from some of the Epistles, however, sparingly, since their subject matter was not available to Apologies for Christians addressed to the Roman Emperor, Antoninus Pius (138-161 A. D.). He referred to his Dialogue to the Revelation as a writing of John and a true and sublime prophecy. Aristides, an Athenian philosopher, wrote his Apology about 145 A. D. to the same emperor. It contains some allusions to New Testament passages. Some refer Tatian's Diatessaron to the period between

140 and 170 A. D., more particularly to about 160 A. D., but others to 170-180, hence we treated it above as of 170-180. However, the fact that Tatian drew up a synthesized harmony of the four Gospels even as late as 170-180, which, as the Diatessaron, was for centuries used in the church services instead of the four Gospels, because of its giving generally a more detailed account than any one of the four Gospels alone, proves the prior use of these Gospels in the church services.

Finally, we will adduce testimonies on the New Testament's canonicity from the years 90 to 140 A. D. Cerinthus, who was the first of the Gnostics, who flourished from about 75 to 100 A. D. and who as an opponent of the Truth through his Gnostic errors, was in part responsible for John's writing his Gospel and his first Epistle; for John's Logos doctrine is a refutation of Cerinthus' doctrine of the aeons. None of Cerinthus' writings are extant, but Irenaeus, the disciple of Polycarp, who was John's special helper from about 80 A. D. onward and after John's death a star-member, as was also Irenaeus, tells us on the authority of Polycarp that Cerinthus admitted that John wrote the fourth Gospel, but claimed that John falsified the record, and that Cerinthus preferred Mark's to John's Gospel. Basilades, who next to Valentine was the greatest of the Gnostics, in 125 A. D. used the four Gospels, especially John's. He claimed to believe the New Testament, only like Valentine and his school he misinterpreted it, and used alleged traditions as the proofs of his views that in nowise could by eisegesis be made to appear to have New Testament warrant. His followers held the same views for many years after 125 A. D. Thus there is some testimony as to the New Testament's canonicity extant from heretics from 90 to 140 A. D. For this period there is evidence on our subject from orthodox writers of this period. The pertinent testimony of Papias, who was a disciple of John and of Polycarp, was mentioned above as belonging to 125 A. D. He tells us that at Ephesus and vicinity not only John's,

but Mark's Gospel was read. The Didache, the oldest church manual, dating from about 112 A. D., makes quotations from, and allusions to various New Testament writings as Divine Scriptures. The same is true of the writing called The Epistle of Barnabas, which is falsely ascribed to the Barnabas of the New Testament, and which dates from about 120 A. D.

In the genuine epistles of Ignatius, who was a contemporary of John, and who was martyred either in 108 or 115 A. D., there are numerous quotations from, and more numerous allusions to the Gospels and St. Paul's and St. John's epistles, which Ignatius treats as Holy Scripture, thus as canonical. We have Polycarp's epistle to the Philippians, which was written immediately after Ignatius' death, hence in 108 or 115 A. D., and which contains very many quotations from the Gospels, from Paul and from John. Polycarp told Irenaeus, according to the latter's testimony, that the four Gospels came from the four evangelists, and that John wrote the Revelation. Polycarp's consecration in 70 A. D. and Ignatius' consecration still earlier make them fine witnesses on our subject; for they connect us directly with the Apostles. A still closer witness is Clement of Rome, who is the Clement of Phil. 4: 3, and who in 97 A. D., as the secretary of the Church of Rome, wrote two epistles of the Corinthians. In these he refers to St. Paul's two letters to them and quotes from many parts of the New Testament as from inspired Scripture. The manner in which these three witnesses quote from, and allude to various New Testament writings, particularly to the four Gospels and 13 of Paul's epistles, implies that the many congregations to whom they wrote were familiar with these writings. They also assure those churches to whom they in common with Paul wrote that their fame among the other churches was founded mainly on the fact that Paul wrote epistles to them which were everywhere circulated as inspired. Polycarp exhorted the Philippians especially to read Paul's epistle to them as particularly

edifying. He refers to the epistle to the Philippians and those to the Thessalonians as having been meant for all the Macedonians, a thing that Clement also did. Like the Curetorian fragmentary canon, Clement placed 1 and 2 Cor. before Romans, and Polycarp 1 and 2 Thes. before Phil. in the order of Paul's epistles, a not infrequent custom that continued into the fourth and fifth centuries, as can be seen in the writings of Tertullian, in a MS. of the fifth century, in Ambrosiaster, Augustine, Cassiodorus, in some ancient editions of the Vulgate, in some Greek cursives and in the most ancient Syrian canon.

The spread of Paul's epistles among the churches, to which Clement, Polycarp and Ignatius testify, can be seen to have been suggested by Paul himself (Col. 4: 16), a thing also proved by 2 Pet. 3: 15, 16. Accordingly we see that in the first century 13 of Paul's letters were gathered together as a book and circulated among the churches, and that in somewhat different order from ours. Peter in 2 Pet. 3: 15, when contrasted with v. 16, refers to the epistle to the Hebrews; for 2 Peter was written to Hebrew Christians, whom in v. 15 he refers to an epistle of Paul written to them, whereas we know of no other letter of Paul's being written to them. Hence we have here an inspired proof of the Pauline authorship of Hebrews. The term, the Gospel, as applicable to the four Gospels, occurs in the Didache (teaching of the 12 Apostles, about 112 A. D.) and in Ignatius (108 or 115 A. D.), which implies that very early these four were brought together in one collection. And the implication that this term was so understood proves that these four books in the beginning of the second century were read as Scripture in the churches. In the numerous quotations in the literature of the period, 95-140 A. D., claiming to come from the Gospels, only four cannot be proven to come from our four Gospels. The story that John added his Gospel as a supplement to the other three, and then united them into one book to be read in the

assemblies seems credible, in view of the fact that it is supplemental to the three Synoptic Gospels, that Papias, a disciple of John, tells this story, and that the Gospel of John was intended for such uses (John 19: 35; 20: 31). The last two verses of John (21: 24, 25), which occur in all our MSS. of this Gospel, were not written by John, whose Gospel ends with v. 23. It would seem that v. 24 was added by the subordinate elders ("we know") and v. 25 by the leading elder ("I suppose") of the Church of Ephesus, as their attestation (a sort of notarizing of it) to the genuineness of this Gospel, as they sent it forth to other churches; for we know that John never refers to himself in the Gospel in the first person, "I" or "we," but always in the third person, "the disciple that Jesus loved," "another disciple," *etc.* If this is true we have an attestation to the genuineness of John's Gospel formally made about 90 A.D., *i.e.*, about the year it was written, for naturally its circulation must have begun very shortly after it was written. Finally, we present the fact that about three years ago the British Museum brought to light a fragment of papyrus containing several verses from John's Gospel written in script that archeologists claim was not used after 110 A.D. This fragment may have been a part of the original MS. of John's Gospel. If not, it was likely a copy made very shortly after it was written. With this we close our discussion of the extra-Biblical and near-contemporaneous evidence on the New Testament's canonicity, and with it we also close our discussion of the canonicity of the Bible books, in the hope that the discussion has been helpful to head and heart as proving that the 39 Old Testament and 27 New Testament books are the Divinely attested books of the Bible.

CHAPTER II

THE BIBLE, A DIVINE REVELATION

ITS NEED, INTERNAL PROOFS. ITS PLAN. WISDOM, POWER, JUSTICE AND LOVE PERMEATE THE PLAN. THE ATTRIBUTES OF ITS GOD.

SO FAR there have been discussed of our subject, The Bible, its generalities, its literosity and its books. In this discussion so far the nature of the Bible—what the Bible actually is—as such has not been discussed. It is the purpose of this chapter and of a number of subsequent chapters to investigate this phase of our subject. The Bible may be defined as a Divine Revelation. The English word, revelation, is the equivalent of several Greek words used in the New Testament: *phanerosis* (*manifestation*, 1 Cor. 12: 7; 2 Cor. 4: 2), *epiphaneia* (*bright shining*, 2 Thes. 2: 8; 2 Tim. 1: 10; 4: 8; Tit. 2: 13) and *apokalypsis* (*uncovering*, Rom. 16: 25; 1 Cor. 14: 26; 2 Cor. 12: 1, 7; Eph. 3: 3; Rev. 1: 1). It means a manifestation of persons, principles and things in the domain of religion. There are other revelations than those in the domain of religion. Thus there are scientific, historical, archeological, philosophical, artistic, mathematical, mechanical, *etc.*, revelations. None of such are intended to be discussed here, where we limit ourself to the domain of religious revelation. The persons revealed in the domain of religion may be the true God or false gods, their agents, and the true or false principles and things connected with the pertinent revelation. The idea of a revelation, of course, implies a revealer, the contents of the revelation, the persons to whom the revelation is given, and usually the agent or agents through whom the revelation is given.

Revelations in the domain of religion are of two kinds: natural and supernatural, or superhuman. Before defining these two forms of revelation it would be well to explain in what sense we use these and their

related terms. As is well known, the word *nature* is used in a variety of senses. In the widest of these senses it means creation and the forces, laws and order displayed in it. In this sense it would include every person, principle and thing, except God, *e.g.*, it would not only include mankind, but the various orders of spirit beings, like the Son of God and the good and evil angels, as well as the forces, laws and order belonging to such. But we will not use the word *nature* in our present discussion in the widest sense of the word, as just defined, because so defined it includes much of what we expect to include under the term, the supernatural, as the preceding sentence shows. Rather, for our present purpose we will use the word *nature* in a somewhat narrower sense, *i.e.*, the material animate and inanimate universe, its forces, laws and order, as it and these appear to the reason and observation of man. From this sense of the word, nature, spirit beings and their peculiar forces, laws and order are excluded, as not belonging to the material animate and inanimate universe and its forces, laws and order. Such spirit beings and their peculiar forces, laws and order we include in the realm of the supernatural. By the natural we mean that which pertains to, is the quality of, nature as explained in our second definition. By the supernatural we, of course, do not mean anything that contradicts or violates nature as just defined, but what is higher than nature and beyond man's power to fully grasp, though he may know some things about it. It is for this reason that we use the term *superhuman* as a synonym of the term *supernatural*.

Just as there are forces, laws and order that form a part of nature, so there are other, higher, beings, forces, laws and order that are part of the supernatural; hence we call them supernatural. These include God and the other spirit beings and their peculiar forces, laws and order. The different modes of existence and substances in these two spheres, of course, imply that they contain different beings, forces, laws

and orders. And because the supernatural is higher than the natural, it can manifest itself amid, penetrate and permeate the natural, and that in ways that the natural cannot penetrate or pervade the supernatural, as, *e.g.*, humans can themselves penetrate and permeate the things pertaining to the brute creation, like dogs, birds, *etc.* But when such manifestation, penetration or permeation is made by the supernatural, it is not done contrary to nature, even as human penetrations and permeations do not violate nature in dogs, birds, *etc.*; rather in some matters it does this by manipulating known natural forces and laws in ways that may not yet be understood by us or by manipulating higher natural forces and laws in displacing the operation of lower natural forces and laws, even as is frequently done in the natural sphere, *e.g.*, the heavier-than-air ships and birds overcome the laws of gravity in their flights, or by entering the sphere of nature and doing things there beyond the ability of natural forces and laws to perform, as, *e.g.*, dogs, birds, *etc.*, are unable to perform some things performed on them by humans, all the time without violating yet not using natural forces and laws to accomplish its purposes. It is because the supernatural is higher than the natural that it can do such things with or amid nature. Man's ever-increasing power over inanimate nature displayed in the world of science and invention well illustrates the various phases of the supernatural's operation in the first two of the three ways just indicated; and man's doing things in the realm of beasts, *e.g.*, taming them, that these by their forces and laws can neither do nor understand, man all the time accomplishing this without violating or using the beasts' laws of nature.

Having pointed out the spheres and some of the relations of the two forms of revelation, we will now make a few explanations on natural revelation. It is the manifestation, the disclosure, the uncovering of persons, principles and things in the domain of religion that nature in the second sense defined above

makes to man. As nature so defined comes under the operation of man's reason and observation, it discloses to him certain things. As he contemplates the starry heavens, the sun, the moon, the earth, the skies, the succession of day and night and the seasons and observes the forces, laws and order prevailing therein, they suggest to his reason that there must be a wise, just, loving and powerful God, who caused them to come into existence, then adjusted them in such ways as work good ends and also sustains them in their good order by their pertinent forces according to certain laws. Furthermore, as his own nature, physically, mentally, morally and religiously, comes under his contemplation, it not only reveals to him the existence of a wise, just, loving and powerful Creator, Provider and Preserver, but through his moral and religious qualities, like veneration, conscientiousness and benevolence, as he studies them, it makes him see that he owes this God supreme love and obedience and owes his fellows a measure of love; and thus nature reveals to him certain principles to which he is obligated to render obedience. Thus he is shown by nature certain religious doctrines and ethical principles. These doctrines include certain basic teachings on God, in His nature and attributes and on His providence; and these ethical principles include certain basic teachings on man's duty toward God and his fellows. Moreover, as man contemplates his physical, mental, moral and religious condition, it reveals to him the thought that in all four of these aspects he has lacks, faults and weaknesses that prevent him from doing perfectly his duty Godward, manward and selfward, and that incline him, and often cause him to do the reverse of his duty to these. Hence nature reveals to him his sinfulness. And as he contemplates all of these things nature teaches him that he ought to amend his ways Godward, manward and selfward, and to make some amends to those against whom he has sinned. Nature does not, however, give him perfect ideas on any of these subjects, and utterly

breaks down in revealing to him how truly to make a satisfactory atonement for himself, nor does it solve many problems as to his existence nor any on the hereafter.

That the Bible recognizes that there is a natural revelation such as was just described, quite a number of its passages, both in the Old Testament and the New Testament, testify. Ps. 19: 1-6 is one of these. Here the order, beauty, harmony and utility of the heavens and the earth, the day and night, the minutia of earthly conditions and the course of the sun, moon and stars, are spoken of as manifesting God's glory in His works of wisdom, justice, love and power. Ps. 104 gives these thoughts in even greater detail in its description of nature and its creation and preservation. Many other Old Testament passages, particularly from Job, could be quoted to prove that nature gives man revelations of God's being, His attributes and His character, and inculcates the thought of his duty toward God. We find in the New Testament the thought of God's being and of His goodness and providential care over mankind as revealed in nature, in which He left a witness of Himself as the Giver of rain from heaven and fruitful seasons supplying human need (Acts 14: 17). St. Paul (Acts 17: 24-28) sets forth the fact of such a natural revelation as being given to lead men into closer communion with God. He gives an exceedingly fine testimony on the subject that nature reveals God to man in Rom. 1: 19, 20, showing, among other things, that nature reveals to mankind God in His eternal power and Deity. And in Rom. 2: 14, 15 he shows that nature in the condition of man's mental, moral and religious qualities manifests to man that there are vestiges of God's law in man's heart and mind, his conscience bearing witness and his intellect ("thoughts") giving him accusing and excusing thoughts. Thus the Scriptures themselves witness that nature has given man a revelation of persons, principles and things in the religious domain.

Supernatural revelations are of two kinds: (1) true and good, (2) false and evil. The former come from God, ministered through true and good agents; the latter come from Satan and his associated demons, ministered through deceived or evil agents. Here we will say a few words on the false and evil revelations. Their coming from evil *spirits* proves them to be supernatural, though false and evil revelations. Satan's power to palm off false and evil revelations finds a support in natural revelation; for nature makes the natural man know the things of natural revelation, and occasions him to desire more knowledge of God, virtue and man's hereafter; and Satan, laying hold on this desire, has deceived the bulk of mankind on pertinent subjects through the false religions which he has palmed off on the bulk of mankind through deceived and designing agents. He began this early in mankind's history, yea, in the garden of Eden, by teaching Eve the first three falsehoods ever uttered: (1) that people when dead are alive, conscious (ye shall not surely [really] die, Gen. 3: 4); (2) that at death they change their mode of existence by becoming spirits (ye shall be as gods, angels, spirits, v. 5); and then (3) will go to bliss or torment (knowing [experiencing] good [bliss] and evil [torment] v. 5). These three original false revelations Satan has perpetuated to this day; and they are to be found in all the false religions of the world. Yea, he has even deceived the bulk of the Christian denominations on these three subjects. He has used them to enslave to him and his purposes the bulk of mankind. Furthermore, to their further enslavement to him and his purposes he has everywhere taught the doctrine of the Divine right in three forms: (1) the Divine right of rulers (that the rulers are God's direct appointees and vicegerents and do only right; hence their subjects are to obey them implicitly); (2) the Divine right of the clergy (God speaks through them alone as His mouthpieces; hence the laity are obligated to believe and obey them with blank, unquestioning

minds); and (3) the divine right of the aristocrats (these are God's stewards and almoners; therefore the common people are to be subject to their economic arrangements). By these six doctrines he gained control of the bulk of the human family. Generally he added polytheism and idolatry to his revelations and varied them as time, circumstances and popular education and character made necessary. So greatly has he intermingled his revelations with the natural revelation that almost nowhere do we find the latter pure and free from his superadded delusions. If we keep in mind the false and evil form of supernatural revelation we will be able to refute certain objections to the Bible as a Divine revelation. The bulk of what will be presented will refer to the true and good supernatural revelation.

We now come to the discussion of the possibility of a supernatural revelation. Apart from atheists nobody has ever denied that there is a natural revelation; but additionally to atheists pantheists have denied the possibility of a supernatural revelation, though deists while admitting its possibility have denied its actuality. The possibility of a true and good supernatural revelation implies the possibility of a communication between the God of heaven and earth—the infinite Being and individual men. The possibility of such a communication depends on whether God can be the communicator of such a revelation, and on whether man can be the receiver of such a communication. On God's side the possibility consists of His ability to express His thoughts to whomsoever He will; for He, the Almighty, can do anything that He wills (Luke 1: 31; Ps. 115: 3). If He has made the universe together with their forces, laws and order, and if He can preserve it and them, certainly He has the ability to do the less difficult thing of giving a supernatural revelation; and if Satan can make a supernatural revelation, as the existence of the heathen religions proves he can, certainly God can make a supernatural revelation. Hence to deny such a possibility to God is to make Him less

able than Satan! On man's side the possibility consists in his ability to receive such a communication; and this is certainly possible; for if he can receive the natural revelation, a more difficult thing to receive than a supernatural revelation, he certainly can receive a Divine revelation, a less difficult thing; and if he can receive a Satanic revelation, he certainly can receive a Divine revelation. This proves its possibility.

The pantheist denies such a possibility, on an alleged metaphysical ground, as follows: A revelation of the Infinite to the finite is impossible, since the finite cannot grasp the Infinite. To this metaphysical twaddle we give several answers: First, it misstates the matter; for a Divine revelation does not imply that man will thereby be made to comprehend God in His infinity; all that is needed in a Divine revelation is that it makes something of God known to man, a something needed in order that man may obtain the blessing designed by the revelation, which, of course, does not imply that God will make Himself in His infinite capacities comprehensible to man. Second, it denies to God both power and liberty. But as the Almighty He can do anything He wills; and as a free moral Agent He can will to do anything in harmony with His character of perfect wisdom, justice, love and (will) power, for power as an attribute of character is *will* power. The reason pantheists use such an argument is their view that God is the sum total of all existence, attaining to consciousness and to his highest development in man; hence his God cannot make a supernatural revelation to man, since the pantheists' god is not supernatural; neither in his god infinite, nor absolute, nor perfect; for if man is his highest expression he cannot be infinite, or absolute, or perfect; since man, his highest developed manifestation, is finite, limited and imperfect. Hence we call his reasoning on this subject "metaphysical twaddle," and may add, it is self-contradictory. Pantheists have altered their objection into the following tenor: As there are two actors implied in

a revelation, its giver and its receiver, an infinite giver could not find an adequate receiver in imperfect man; hence he could not give a perfect revelation; it would have to be made imperfect by its receiver in the act of receiving it. This reasoning is to be answered somewhat like the above. It assumes a wrong view: that God gives His whole truth in the revelation, whereas He gives only that much of it as is needed for the purposes of the revelation. Nowhere do the Scriptures suggest that God gives us all He knows, nor that the Bible reveals everything about God, the former of which would require us to be omniscient, and both of which, of course, our finite faculties could not grasp. Hence the pantheists' reasoning is beside the mark, sets up a man of straw to kick over, and is inapplicable to the actual contents of the Divine revelation.

Pantheists offer a third objection: A supernatural revelation is miraculous, and therefore is incredible. Conceding that it is miraculous, we deny that that would make it incredible; for since miracles are not contrary to nature, though in some cases above nature, why should they be incredible? Of course, to one who denies the personality of God, except as he allegedly attains personality in humans only, and to one who shuts his eyes to the fact that Satan has made revelations in heathen and other religions, and to one who shuts his eyes to the miracles of modern science, *e.g.*, radio, television, *etc.*, and to the fact that very learned people can and do communicate some of the thoughts to illiterates and babes, *i.e.*, such of them as are adapted to the latter's needs and capacities, revelation as a miracle may seem incredible, but to one who believes in a personal God of perfect wisdom, justice, love and power, and who keeps his eyes open to the facts referred to in the preceding parts of his sentence, revelation as a miracle is quite credible. However, in another connection we will discuss the question of miracles as related to giving a Divine revelation.

The need of a Divine revelation lodges in man's calamitous condition and his inability to rescue himself therefrom. This calamitous condition is manifest in a number of forms. In the first place, it is physical. He finds himself in an environment that is fraught with death-dealing conditions from which he cannot rescue himself. He is born with a dying life and imperfect body into these conditions that seize upon his body and life and wrestle with them in a gradual and ever-increasing success in severing them from one another, eventuating in their complete severance—death. Death lurks in the food we eat, in the fluids we drink, in the air we breathe, in the surroundings in which we dwell, in the work we do, in the extremes of climate we experience, often in the medicines we take for our cure, in the struggles we enter, in the droughts, famines, pestilences, tornadoes, earthquakes, volcanoes, tidal waves, wars, revolutions, enmities, disappointments, sorrows, losses, failures, oppositions, hardships, necessities, pains, fevers, diseases and operations we have to undergo. Often the very means used to find rescue from these evils prove fatal. Earnest, variformed, strenuous, whole-souled, prolonged and industrious have been the efforts put forth to stay off death's advance, but all in vain. Its pursuit of us always has the same result—our defeat and death's victory. Certainly a Divine revelation is needed to explain death to us in its cause, mission and cure, for, unaided, man can neither solve the riddle, nor effect the cure of death.

Again, man's calamitous condition is also a mental one, and that from various standpoints. Hence he needs mentally a revelation. At best his intellectual powers are in an imperfect condition, at worst in a deplorable condition. Always, if one lives long enough, they decay: The memory fails, the senses give way, the perceptive powers weaken and the reasoning powers lose their ability. Man's intellectual powers are inadequate, even with the aid of the natural revelation, to solve the problem of existence. The questions, What am I?

Whence came I? How came I to be in my present condition? How can I gain deliverance from it? Why am I here? Wither do I go from here? Why is evil permitted? What is the hereafter to be? He has not been able by his unaided powers to answer rightly, as is evident from the greatly conflicting and unsatisfactory answers that even the ablest of men have given to these questions. He has the greatest perplexity in his efforts to understand inanimate nature about him, as well as his relations to his fellows. How few can reason out even approximately correctly the problems that confront them as spouses, parents, children, relatives, friends, acquaintances, strangers, business associates, employers and employees, rulers and citizens, prison officials and prisoners, military, naval and aerial officers and privates! How imperfectly do the ablest grapple with questions of science physical and social, art, literature, history, law, philosophy, government, invention, *etc.*! Religion is a sphere in which the wildest mental confusion exists. Look at the conflicting views on God: atheism, materialism, agnosticism, pantheism, deism, rationalism, evolutionism, skepticism, polytheism and perversions of theism. The errors on God, angels, spirits, a Savior, means and methods of salvation, death and the hereafter are a sure proof that mentally man cannot, unaided, unravel the intellectual questions involved in religion, and thus cannot solve his relations to God, to the world and to his fellows here and hereafter. The many religions and sects in each religion are other evidences of the same fact. Man's mental unsoundness is apparent, but he knows no cure for it. As its worst it is insanity, imbecility, ignorance, delusions and hallucinations. And added to this, demons through power-grasping, self-exalting, luxury, honor and money-loving agents, exploit men's mental weaknesses, to their further debasement intellectually. Nor do man's unaided intellectual powers suffice to rescue him from these evil mental conditions, otherwise the efforts of over 6,000 years of human

history to rescue him therefrom would have borne some pertinent fruit, instead of making the problem all the more insoluble, as increasingly such attempts have done: the abler the attempters have been the worse the resultant confusions. Mentally, therefore, man is in desperate need of a Divine revelation, both for a diagnosis and cure of his mental infirmities.

Man's calamitous condition is also a moral one which humanly is insoluble, and hence needs a revelation to rescue him therefrom. Human experience and history are filled with facts that prove man to be varyingly morally corrupt, *i.e.*, corrupt in his relations with his fellows, some more so, some less so, but all corrupt. The family is replete with proofs of this. There is not a perfect husband and wife, parent and child in the world. All are guilty of some infractions against the family tie, however attenuated, and some are grossly so, as the domestic infelicities, strifes, infidelities, disregard and transgression of pertinent rights, patricides, matricides, filicides, fratricides, sororicides, alienations, separations, desertions, divorces, disinheritances, betrayals, *etc.*, prove. Human ability is unable to cure these evils. In governmental relations more or less corruption prevails, hence the history of nations is replete with tyrannies, exploitations, conquests, wars, revolutions, anarchies, treacheries, conspiracies, cruelties, bribes, laxities in administration, judicial injustices, legislative crookedness, international lawlessness, claims of Divine right with ruthless suppression of opponents, oppression, despoiling other nations of possessions, violations and repudiations of solemn and binding treaties, support of, and union with false religions, persecution of dissenters, special privileges to favorites, hypocrisy, dishonest and selfish diplomacy, *etc.* All of this evidences corruption in the state. Here, too, human ability can work no cure. Much wickedness has characterized aristocracy, as it has existed in nobility and wealth. History gives innumerable examples of moral evil in this sphere: exploitation, slavery, serfdom,

legal technicalities, evasions, delays and violations, frauds, dishonesty, special privilege, monopolies, creating financial and military panics and wars, indifference to the masses, gambling, wanton luxury and waste, unfair and destructive competition, corruption of politics, elections, morals and government, support of oppressive and persecuting governments. Human nature cannot cure these evils. In the labor world there has been much of moral evil, like class discontent, envy, hatred and violence, repudiation of contracts, limitation of production, unjust strikes, sit-downs, coercion, riots, bloodshed, revolutionism, incendiarism, *etc.* Nor does humanity have the power to heal these.

The above may be called group evils. Now for moral evils that afflict individuals: Man's enmity to his fellows produces a large list of moral wrongs, like hatred, envy, jealous, evil-surmising, anger, wrath, murder, vindictiveness, cruelty, indifference, feelinglessness, strife, persecution. Man's sexual corruption produces fornication, adultery, harlotry, white-slavery, incest, rape, concubinage, seduction, obscenity, lust, salacity, dissipation, homosexuality and other unnatural vices, *etc.*, all of which prove man's sexual corruption. Man's dishonesty as to others' property rights is manifest in thieves, robbers, highwaymen, burglars, crooks, cheats, marauders, land pirates, confidence men, gamblers, kidnappers, blackmailers, shop-lifters, smugglers, contrabandists, riflers, plagiarists, kleptomaniacs, brigands, bandits, gangsters, thugs, pickpockets, swindlers, defaulters, embezzlers, card cheats, forgers, counterfeiters, receivers of stolen goods, crime professors and schools, *etc.* Man's sins with his tongue reveal his moral corruption, as can be seen in his tattling, gossiping, busybodying, lying, perjuring, slandering, backbiting, misrepresentations, distortions, exaggerations, belittlements, perversions, suppressions, equivocations, mental reservations, evasions, frauds, pretendings, lip-service, quackeries, cajoleries, flatteries, scandalizings, defamations, *etc.* Certainly, these betray moral corruption in man.

Man's moral corruption is manifest in his covetousness, which makes him become guilty of almost all of the offenses that are implied in those enumerated above, when we pointed out his wrongs along the lines of enmities, sexual irregularities, property dishonesties and offenses with the tongue, as well as some pointed out in the family relation. Certainly, they are a huge list proving man's moral corruption. He is unable to cure himself of all of these and, therefore, for his rescue therefrom is in utter need of what only a Divine revelation can manifest to, and give him.

The picture is darker when we view man from the standpoint of his religious corruption. Organized religion exhibits man's religious corruption; for the following are some of the religious evils of which man in organized religion has been guilty. Most religions have taught the doctrines of the Divine right of rulers, aristocrats and clerics, with the enormous evils that have resulted therefrom in state and aristocracy pointed out above, as practically all of them have also taught the errors of the consciousness of the dead, man's change into spirits at death and eternal torment. Here are some of the evil results of the teaching of the Divine right of the clerics: priestcraft, pride, self-exaltation, power-grasping, love of honor, ease and luxury, union of state and religion, intolerance, persecution, hypocrisy, pious frauds, superstition, error, blasphemy of the Divine Person, Character, Plan and Works, justification of wrong in state, aristocracy and religion, secularization and corruption of religion, wars, international and sectarian hatred, rivalry, distrust and revenge, destruction and oppression of true religion, degradation of the laity, dread of the Deity; undue sectarian influence in family and social life, immorality, enforced unnatural life in celibate organizations with its resultant evils. Of course, all organized religion is not guilty of all of these things. There are varying degrees of guilt in some of them of all of these evils, and in some of them of only a part of these evils. But

this in truth can be said: that organized religion, like organized government, business and society, always tends to corruption, and that because man is religiously corrupt, proved by his guilt of foresaid evils.

He is also religiously corrupt individually: for individuals are guilty of varying degrees of idolatry, not only in its gross forms, like worship of the idols of the heathen, but also in its refined forms, *e.g.*, they make idols of sects, creeds, castes, society, government, business, learning in its various forms of the sciences, history, art, literature, philosophy, mathematics, invention, etc., husband, wife, parents, children, home, native land, friends, the opposite sex, property, safety, ease, life, reputation, appetite, strife, enmity, violence, *etc.* His corruption is seen in his loss of religious Truth and his falling into the various heathen religions. He is more or less corrupt as to religious faith, both as to belief and confidence, having become in most cases a misbeliever, an unbeliever or a disbeliever in many forms as to God, as can be seen in atheism, agnosticism, materialism, pantheism, deism, rationalism, evolutionism, skepticism, polytheism and perverted theism. He has become impious, often blaspheming God, falsely swearing by His name, engaging in various forms of spiritism and occultism. Surely these facts prove man's corruption in various degrees religiously.

Man cannot by his own unaided powers overcome his physical, mental, moral and religious corruption any more than a person can lift himself by tugging away at his bootstraps. Some of mankind, apart from a Divine revelation, have made strenuous efforts to effect such a deliverance from their corruption, but have in every case failed. Gautama Buddha, Socrates and Marcus Aurelius are three of the noblest examples of the heathen world who made such efforts, but, as is well known, failed therein in important particulars. In important particulars the natural revelation has failed to stem man's corruption, let alone lift him out of it. Mankind's inability therein is personified in Israel's

pertinent experience, as St. Paul personifies it in Rom. 7, even when aided by a partial Divine revelation. This condition is made all the worse by Satan and his underling demons taking advantage of man, to their advantage and his plunging into deeper corruption. Hence, as the only hope for man's deliverance from his calamitous physical, mental, moral and religious, condition a Divine revelation is necessary.

Is such a revelation to be expected? Yes, if there is a God who is perfect in wisdom, justice, love and power. In El we have treated on the subject of God's existence and His attributes of being and character, and have, both from reason and Scriptures, proved His existence and the perfection of His attributes of person and of character, particularly of the perfection of His character in wisdom, justice, love and power. While God's justice must be involved in His making a revelation, His love can be expected especially to be the moving quality in bringing such a revelation into existence. His wisdom must all along, yea, in foresight, have known man's deep corruption, his helplessness to deliver himself therefrom, and hence his desperate need of deliverance from other quarters than himself, as well as must have been adequate to plan the ways, means and methods of a revelation. His love cannot but have felt deeply for man, as He witnessed his desperate, undone condition. "In all their afflictions He was afflicted (Is. 63: 9). As He must have contrasted man as he actually is with what he should be, the deepest pity must have filled His loving and merciful heart for man; and the deepest longing to deliver him from his calamitous condition, cost whatever it may, must have been felt by Him (which the nature of love dictates). Therefore His love must have asked His wisdom to make a plan for man's deliverance that would satisfy the demands of His justice against man, and thus permit His love and power to come to man's rescue in full harmony and cooperation with His justice. And this plan must have been the Divine Revelation.

Therefore, we assert that a Divine revelation is expectable, because God is what He Is. His character has all the wisdom needed to plan it, all the love to move Him to make it, all the power to enable Him to execute its giving and all the justice needed to take away otherwise insuperable obstacles to its planning, the motivating of its making and giving and the executing of its giving. Therefore we set forth the operation of God's character in wisdom, power, justice and love as the all-sufficient guarantee of the expectability of a Divine revelation. If God is the kind of a God that even nature reveals Him to be, He is to be expected to give us a supernatural revelation, since the natural revelation is not sufficient to deliver man from the great physical, mental, moral and religious calamity in which he finds himself. Hence the God of all mercy, grace and benevolence, whose love has the support of His omniscient wisdom and almighty power, as well as the permission and cooperation of His unfailing justice, is our guarantee for expecting a Divine revelation. On this immovable and unchangeable rock, which rears its head into the eternal sunshine of grace high above the dark clouds that overhang the ocean of the curse, and against whose base all the waves of skepticism dash themselves into innocuous foam, we in faith take our stand on the expectability of a Divine revelation, as its sure pledge.

In the preceding paragraph it was shown that a Divine revelation is to be expected because of the perfection of the Divine character in view of man's fallen physical, mental, moral and religious condition and of his consequent inability apart from a Divine revelation to be rescued from that condition. But there is another consideration that makes a Divine revelation expectable: the constitution of man's Divinely-given disposition as adaptable to, and craving a Divine revelation. Since the natural revelation is not sufficient to satisfy man's deepest mental, moral and religious needs and cravings, nor to provide a solution to his most urgent

mental, moral and religious problems borne in upon him by the Divinely-given constitution of his disposition, that very constitution appeals to the character of God to give him a revelation of Himself, and that character, in view of that Divinely-given constitution, is to be expected to make such a revelation. Augustine put the matter in this way: "O Lord, Thou hast made us for Thyself; therefore our souls can find no rest until they rest in Thee." Man's intellect craves a knowledge of God and of man's relations to God that the natural revelation can neither give nor satisfy. His moral and religious sensibilities crave for a fellowship with God that the natural revelation can neither give nor satisfy. Such cravings of the head and heart, if ungratified, leave man an unsatisfied and miserable being, and that to such a degree as a God of perfect wisdom, justice, love and power cannot tolerate its perpetuity. Hence the existence of such cravings, arising out of the very constitution of man, presupposes that a Being of God's character has made provision for their gratification, *i.e.*, has provided for a Divine revelation.

Human experience in the varying conditions of men shows that the needy and weak expect external help to supply their deepest needs, and that strong and bounteous men have sought to supply it; hence analogy suggests that man in his universal need and weakness naturally feels after God for the help that only a revelation from Him can give, and which His strength and bounty can be expected to give. Hence normal man has always been willing to receive Divine revelations or what purport to be Divine revelations. The fact that our God-given religiosity does not exhaust itself in worship alone, but additionally craves communion with the Deity, as one of its component elements, *i.e.*, that it is not simply active, but also passive toward God, implies that the God of perfect wisdom, power, justice and love will give us the knowledge needed to exercise both of these functions of our religious nature, which fact implies His giving us a revelation supplying

the knowledge as to, and the power of, exercising such communion. And it is just such help that the Bible purports to offer weak and needy man. Accordingly, not only the character of God as perfect in wisdom, power, justice and love, in view of man's fallen physical, mental, moral and religious condition, makes a Divine revelation expectable; but that same character, in view of the constitution of man, Divinely-given him, calling for the help that only a Divine revelation can give, makes a Divine revelation expectable. In other words, just as God's existence is implied in the constitution of man's mental, moral and religious nature, so the constitution of his mental, moral and religious nature implies the giving of a Divine revelation, when that nature's needs and cravings are viewed from the standpoint of God's wisdom, justice, love and power, and when these attributes are viewed in relation to the Divinely-given constitution of that nature. In other words, a Divine revelation is a necessary postulate of God's perfect character in relation to the constitution of human nature as Divinely-given; for not to give a being so constituted by God a revelation tends to imply that God is not perfect in wisdom, justice, love and power.

Unbelievers of most schools have on various grounds, additional to those already reviewed, denied the necessity and expectability of a Divine revelation. These objections we will briefly review. The following is the first of these reasons: Human reason, being a gift of God, must be perfect, and hence can of itself discover for man's needs all the truth that a Divine revelation could give; hence a Divine revelation is not to be expected, nor is it necessary, since a perfect God never does unnecessary things. We grant that God never does unnecessary things; but we emphatically deny the rest of the above reasons alleged against the expectability and need of a Divine revelation. In the first place, all history and human experience, as well as conscience, deny that human reason is perfect. If

it were perfect it would always think correctly, both inductively and deductively, whereas the multitudes of contrary and contradictory hypotheses, theories, beliefs and practices that abound on physical, mental, moral and religious subjects among mankind demonstrate that human reason is imperfect. The fact that various schools of unbelief advocate such a gross and facts-contradictory error proves that their reason at least is very far from being perfect. Again, while God originally endowed man with a perfect, *i.e.*, flawless, faculty of reason, the fact that it now in so many vital matters leads to error proves that in the meantime gross imperfection has befallen man's reason as a faculty, also that imperfection marks reason as the contents of that faculty. Thus reason as a faculty and as the contents of that faculty is imperfect. Hence we turn the proposition around, and assert that the imperfection of man's reason, in both senses of the term, proves man's need of a Divine revelation. And God's character in relation to that need implies the expectability of such a revelation. The fact that those who have not been graced with a Divine revelation have fallen into the grossest contradictions of one another on the subject of religion, both in its theoretical and practical aspects, proves that reason of its own unaided powers is not capable of discovering for man's needs all the truth that a Divine revelation could give, or that man's needs require.

A second objection to a Divine revelation is voiced as follows: Nature is perfect, hence gives man a perfect natural revelation, which dispenses with the need of a Divine revelation. To this argument we make several replies: That nature, *i.e.*, the universe as it appears to man's reason and observation, is not perfect is, in the first place, evident from the fact that creation, neither as a process nor as a product, is completed, hence cannot in its uncompleted condition be perfect. Again, that it is not perfect, even as represented by this earth, which is the most highly developed planet of our solar system, is evident from the proofs of its

imperfection that can be seen in the famines, droughts, blights, pestilences, volcanoes, earthquakes, hurricanes, tidal waves, deserts, swamps, torrid and frigid temperatures, wastes, *etc.*, man's condition and that of the lower animal creation. Our great telescopes reveal imperfections in other planets and worlds than ours. Yea, astronomy brings to us by photographs the evidence of our eyes on the incomplete conditions of our and other universes than ours; and, of course, any incomplete thing of necessity is imperfect. While we believe that, as time goes on, planet after planet, solar system after solar system and universe after universe will become perfect, through a creative process that will go on eternally, at our present stage of existence the abode of God and the good angels seems to be the only perfected place in the universe. We reject the proposition under review from another standpoint: Even if we for the sake of argument should concede that nature as above defined, apart from man, were perfect, man's imperfect inductive and deductive reasoning powers and the erroneous contents of these powers could not by their sole and unaided use give him a perfect natural revelation. It can give him an imperfect natural revelation only, as all experience and history prove. Hence the conclusion of the argument now under consideration, *i.e.*, the (alleged) perfect revelation that (alleged) perfect nature gives dispenses with the need of a Divine revelation, as an argument is very faulty and untrue indeed, and argues the need of a perfect revelation, which, nature not being able to give, must come from a supernatural source, and, to be a perfect revelation, must come from God, the Source of knowledge.

The following, as a third argument, is advanced against the fact of a Divine revelation: A Divine revelation implies the destruction of human liberty, hence there can be no such thing as a Divine revelation. In this objection the idea of revelation is misrepresented, as though it makes man, figuratively speaking, shut his eyes, open his mouth and with a blank and unquestioning

mind swallow whatever is presented to him in the Divine revelation. The Divine revelation makes no such demand. In offering us His revelation for acceptance or rejection, God does not ask us to submit to arbitrary power and authority, but to yield to no more authority than the authority that truth should have on any honest and reasonable mind and heart (1 Thes. 5: 21; 1 John 4: 1; Acts 17: 11). His revelation invites us to reason with the Revealer on what He presents (Is. 1: 18; 1 Pet. 3: 15; Acts 17: 2). It is true that the idea of a Divine revelation implies that the Revealer takes the place of a Teacher of one who needs to be taught, and that the one to whom the revelation is made takes the place of a pupil who is and needs to be taught, but as one's giving another knowledge not before had, or as one's having a teacher and his becoming a pupil, do not take away the liberty of the one who receives that knowledge or becomes that pupil, so the Divine revelation does not take away the liberty of the one who receives the knowledge that that revelation gives. If to give knowledge destroys liberty, then education by teachers and any other method of impartation of knowledge destroy liberty! This necessary conclusion from the proposition that we are examining explodes the sophism under review.

The following is a fourth argument which some evolutionists offer against the idea of a Divine revelation: The evolution of man brings with it the only revelation that man needs; hence there is no need of any other. Here we have no space to show the erroneousness of the evolution hypothesis, which is more and more being rejected by the world's thinkers. We have sufficiently refuted it in our book, *Creation*, 539-585, to which we refer our readers for details. The facts of history and experience are in line with the thought that mankind has been deteriorating, not evolving. So much so is this the case that Mr. Haeckel, who out-Darwined Mr. Darwin himself, as an evolutionist, after the most thorough study of evolution ever given it by an evolutionist,

rejected it in favor of its opposite theory, devolution, *i.e.*, that mankind has been deteriorating and not developing, and that the lower animals, by devolution, first from man through the alleged missing link, and then through decreasingly lower species, sprang from man. But apart from this, we should remember the fact that after over six thousand years—evolutionists would say, millions of years—man by the sole use of his own unaided powers has gotten nowhere in finding out God and the way to become at one with Him. But, putting it as the evolutionist puts it, that man has for at least millions of years been groping after God by his unaided powers, and has not yet arrived at the desired knowledge, when will he ever attain it, if things go on at the past rate, considering that the results so far attained are in utter disharmony and irreconcilability? Will he in another thousand generations attain the much needed revelation? Never, if evolution's chronological claims are conceded. What in the meantime has become of the alleged thousands of evolution's past generations in this matter? What will become of us and of our children of a thousand generations yet to come? Certainly, with such a record and such a prospect as evolution presents, the last people in the world to object to a revelation should be evolutionists!

A fifth objection to a Divine revelation that skeptics make is that the existence of evil in the world precludes the idea that if there is a God, He has the benevolence to reveal Himself to man; for a God of love, they argue, could not permit the suffering that mankind endures. The skeptic's difficulty on this point is due to his inability to reconcile the permission of evil with the Divine benevolence; hence he rejects the idea of God's being benevolent enough to give man a revelation. We believe that if the objecting skeptic would be sufficiently humble, he would not make *his inability* to harmonize these two matters the reason to reject the idea of God's being benevolent enough to give man a revelation. Proper humility, it seems to us, would make

our skeptic reason thus: It is true that I cannot harmonize these two things; but as there is in nature so much that is true that I cannot understand, I will not make my inability to harmonize these two matters the reason for denying the possibility of a Divine revelation. On this point the poet's words well apply: Blind unbelief is sure to err and scan God's works in vain. God is His own Interpreter; and He will make it plain. A little further on we will show in fair detail in answer to this objection that God's design in permitting evil is a marvelous display of Divine wisdom, justice, power and love. Not to leave here entirely without an answer this objection, we will now give but a brief explanation of why God has permitted evil: In the long run He will make it work for good and that in a twofold way: (1) Its existence provides Him with the opportunity of fitting in character the faith class among men through their experiences with evil under trial and test to become qualified to deliver the unbelief class from the present evils, and then actually through their experience with it He will in the former class be provided with the agents to deliver the unbelief class when the time for such deliverance comes; and (2) He is permitting the unbelief class by *experience*, the most effective of teachers, to obtain an education in the hateful nature and bad effects of sin, with the intention to give them after their experience with evil, *i.e.*, in the Millennium, by experience, the best of teachers, another education, one in the blessed nature and desirable effects of righteousness, through the latter blotting out the effects of the earlier experience, that thus, properly educated as to these two principles, they may be favorably disposed to reject the evil and maintain the good under a final trial for everlasting life, by which methods He will, without coercing man's will, bring more to everlasting life and bliss than by any other method of which we can conceive. Thus the permission of evil is seen to be benevolent in present purpose and ultimate results. This answers, though rather tersely,

the objection under consideration; but, as said above, we will discuss this question later with sufficient detail to vindicate fully God's character as to permitting evil.

A sixth objection to a Divine revelation which we will consider, and which was offered by John Stuart Mill, when he was driven to extremity by Butler's argument in his *Analogy*, on the reasonableness of a Divine revelation as evidenced by the constitution and course of nature, is this: "No evidence is sufficient to prove a Divine revelation." Mill also stressed the preceding objection. The extraordinariness, helplessness and futility of this sixth objection reminds us of Hume's exploded argument against the reality of miracles—that "no evidence can prove a miracle"! In reply we would say that the matter of giving a Divine revelation to man is one of human experience, a matter of history, and is one of human need; and the best way of proving the veracity of an experience to non-observers of it is evidence, testimony; the best way of proving the matter of human need is by correct reasoning; and the best way of proving a thing of history and human need is by a combination of these two methods of proof. While we can, as later on we will, show the reality of a Divine revelation by other proofs than historical evidence, testimony, yet since its original giving is a matter of human experience, history, it certainly can be proved by historical evidence. While giving a Divine revelation is an extraordinary matter, and, therefore, proof of it requires extraordinary evidence; still if such evidence is available, it can and will prove it. Since we prove all human experience by evidence, why should we remove the proof of a Divine revelation from the sphere of evidence, and thus deny the possibility of its proof? Such reasoning, rather lack of reasoning, logically implies that nothing of experience can be proved by evidence, which is absurd. The argument, if admitted in principle, would do away with our courts of law; it would wipe out of existence our books and libraries of history; it would separate us

from the past; and it would even make unprovable who our parents are. For so deep a thinker as was John Stuart Mill to be forced to resort to such an argument as is under examination is a sure proof of the unutterable poverty of argument in his possession on the subject of the possibility of a Divine revelation.

The prior probability of a Divine revelation, connected with the fact that there is in the world a widely spread revelation claiming to be of God, strongly militates against the skeptic's speculations against it, intended to cast doubts on its possibility. As we have shown, man's physical, mental, moral and religious needs demand a revelation. The constitution of his disposition also demands it. He is unable to supply it himself. The various skeptical inventions offered as substitutes for a Divine revelation have not only failed on their theoretical side, but especially on their practical side, inasmuch as they have failed, even in their best representatives, let alone in their other representatives, to lift up their votaries from their depraved condition, to make them victorious over sin, error, selfishness and worldliness, and to render them victorious in wisdom, justice, love and (will) power. The lives of atheists, agnostics, materialists, evolutionists, pantheists, deists and rationalists, great, average and small, prove this. *E.g.*, take the failure of Deism, the noblest of all skeptical beliefs denying a Divine revelation, as an example in proof of the utter impotency of man to overcome in the respects just mentioned by the help of the various skeptical theories offered in lieu of a Divine revelation. Deists have alleged the sentiments of noble heathen, like Pythagoras, Socrates, Plato, Epictetus, Seneca, Marcus Aurelius, as an evidence against man's need of a Divine revelation. But these men admitted their own failures along ethical lines, and recognized that their theories were too abstruse to affect the commonality. Even the heathenism of Greece, Rome, Egypt, Babylon, India, China and Japan, having absorbed some of the remnants of the primeval revelation, having in some of its influential representatives come in

touch with Old Testament thought before Christ, and having in others of its influential representatives come in touch with Christianity, and absorbed some thoughts from them, despite these advantageous additions, has made an utter failure to uplift fallen man. At the time of Christ it was utterly bankrupt; and it is so now in China, Japan, India and Africa.

On this point we desire to quote from Butler's Analogy a pertinent paragraph: "No man can think the light of nature sufficient, in seriousness and simplicity of mind, who considers the state of religion in the heathen world before [Divine] revelation, and its present state in those places which have borrowed no light from it; particularly the doubtfulness of some of its greatest men concerning things of the utmost importance, as well as the natural inattention and ignorance of mankind in general. It is impossible to say who would have been able to have reasoned out that whole system which we call natural religion, in its genuine simplicity, clear of superstition; but there is certainly no ground to affirm that the generality could. If they could, there is no sort of probability that they would. Admitting there were, they would still highly want a standing admonition to remind them of it, and inculcate it upon them. And further still, were they as much disposed to attend to religion as the better sort of men are, yet even upon this supposition there would be various occasions for supernatural instruction and assistance, and the greatest advantages might be afforded by them." The lesson of the history of heathenism and of skepticism within Christendom cries out with clarion voice that penetrates even the ears of the deafest that man can make no substitute that can effectively make unnecessary a Divine revelation to deliver him.

We now leave the latter of objections to a Divine revelation and pass over to certain lines of thought that will prepare us for the direct proof that the Bible is a Divine revelation. We find that the Bible claims to be a Divine revelation, The Word of God. This is the

claim of the Old Testament (Is. 30: 9; 34: 16; Ps. 1: 2; Dan. 10: 21) and of the New Testament (Heb. 6: 5; 2 Tim. 3: 15-17; Rom. 3: 2; 1 Pet. 4: 11; Luke 11: 28; Heb. 4: 12; 2 Tim. 2: 15; Jas. 1: 18). With such a claim its Old Testament part, as it was increasingly given, has stood before the Jewish nation during the Jewish and Gospel Ages, for a period of about 3,550 years; and it is held by that nation as such. And in its Old Testament and New Testament parts it has stood before the Jewish and Gentile world for approximately 1,900 years, with the claim of being a Divine revelation, and has been accepted as such by many billions of Christian people. A book that has made such a claim for so many centuries, and that has by moral suasion, as against force, convinced billions of people that its pertinent claim is true, certainly comes to us with at least strong enough credentials to merit a serious examination of the question, Is this claim true?

The method of giving the Divine revelation is reasonable, as facts prove. *E.g.*, the fact that it claims in its Old Testament part to have been given through various agents, *i.e.*, outstanding men like Moses, Samuel, David, Solomon, the major and minor prophets, scholars like Ezra, executives like Nehemiah, and that it claims in its New Testament part to have been given by outstanding men like Jesus, Matthew, Mark, Luke, John, Paul, James, Peter and Jude, is in harmony with the order of human history, which proves that great movements and influential results have been initiated, not by the multitudes, nor by the average run of mankind, but by specially endowed and fitted outstanding characters among mankind. This is seen to be the case when the history of religion, state, nobility, capital, labor, art, literature, science, invention, education, philosophy, medicine, law, militarism, *etc.*, is studied. Again, the fact that the Bible was given in its several parts at various times is in harmony with the course that all outstanding more or less finished attainments in each general sphere of human activity mentioned in the

last sentence have taken. In harmony with the same law of human progress in productivity is the further fact that the Bible was given in divers portions as well as in different times (Heb. 1: 1, 2). In harmony with the same law is another fact, that the separate features of the Divine revelation were given progressively, the earlier features being the more simple, and the later being the more intricate. Finally, in harmony with the course followed in preserving the knowledge of preceding generations for the benefit of subsequent generations, *i.e.*, to reduce them to writing, the Divine revelation comes to us in writing; otherwise the revelation to be handed on to coming generations would have to be given anew at least each second or third generation. This disposes of the objection sometimes made to the Bible as a *book* religion. Thus we see that the method of the Divine revelation, instead of being unreasonable, is highly reasonable, and thus naturally appeals to our acceptance of it as such. This *book* religion can certify itself, if its contents and accompaniments can be proved to be worthy of truth and acceptance.

The experiences of the deepest thinkers and most saintly characters during the Gospel Age add strength to the claim that the Bible is deserving of an examination as to whether it is a Divine revelation. As examples of deepest thinkers who delved down into the deepest recesses of human thought in their search for religious truth, and who found it in the Bible alone as the Divine revelation, we may cite as outstanding examples the following: Saul of Tarsus (died, 67 A. D.), Apollos of Alexandria (about 75 A. D.), Irenaeus (200), Tertullian of Carthage (between 220 and 240), Origen (254), Arius of Alexandria (366), Augustine (430), Abelard (1142), Thomas Aquinas (1274), Robert Grossetete (1253), Roger Bacon (1294), Marsiglio (about 1343), John Wyclif (1384), John Wessel (1489), Balthasar Hubmaier (1528), Zwingli (1531), Oecolampadius (1531), Luther (1546), Melanchthon (1560), Calvin (1564), Francis Bacon (1626), John

Gerhard (1637), Pascal (1662), Leibnitz (1716), Isaac Newton (1727), Kant (1804), Pasteur (1895), Agassiz (1910), Russell (1916), Milliken (still living), Einstein (still living, a believer in the Old Testament revelation only). If men of their mental caliber found the Bible worthy of study as to whether it is a Divine revelation, and became convinced after deepest thought that it is such, others may well imitate their example in such study, and will, if their hearts prove to have a sufficiency of longing, humility, meekness, honesty, reverence, holiness and goodness, find its proofs for such satisfactory to the severest exactions of the intellect and the deepest yearnings of the heart. Even more convincing on the Bible's worthiness of study as to whether it is the Divine revelation is the fact that those who became the saintliest characters have made of it such a study, and who thereby became convinced that it was such, found it to be the means of transforming their characters into God- and Christ-likeness. We will instance some of these: John (died about 100), Polycarp (165), Ulfilas, Converter of the Goths (381), St. Patrick (about 465), Bede (735), Claudius of Turin (839), Louis the Pious (840), Alfred the Great (901), Peter of Bruys (1126), Henry of Lausanne (1149), Arnold of Brescia (1155), Peter Waldo (about 1215), Louis IX (1270), Tauler (1361), Huss (1415), Kempis (1471), Savonarola (1498), Arndt (1621), Paul Gerhardt (1676), Bunyan (1688), George Fox (1690), Richard Baxter (1691), Spener (1705), Guyon (1717), Quesnel (1719), Franke (1727), Bengel (1752), Fletcher (1785), Charles and John Wesley (1788, 1791), Thomas Campbell (about 1847), Miller (1849), John Edgar (1910), Benjamin Barton (1916), etc. Many mentioned above in our first list as among the deepest of human thinkers also had saintly characters, like those in our second list. We will mention as last, but greatest of all as a deep thinker, a saintly character and, additionally, a practical worker, Jesus Christ, who studied the Old Testament revelation,

and who gave the New Testament revelation, partly in person and partly through others. So great and good a cloud of witnesses should make us study the Bible as to whether it is a Divine revelation.

But not alone has this been done by the deepest thinkers, and most saintly characters. Others of humankind in all stations, walks and activities of life have done so. Artists, educators, scientists, statesmen, inventors, kings, presidents, legislators, nobles, authors, labor leaders, philosophers, judges, physicians, lawyers, military leaders, capitalists, *etc.*, have made it their study. It has been light to the ignorant, comfort to the mourners, relief to the afflicted, strength to the weak, inspiration to the hopeless, joy to the meek, stay to the humble, wealth to the poor, peace to the troubled, guide to the perplexed, wisdom to the simple, knowledge to the unlearned, help to the helpless, uplift to the degraded, forgiveness to the sinful, victory to the tempted and encourager to the dying. In parts it is so shallow that a figurative child can wade in it, and in parts so deep that a figurative whale can dive to his utmost ability and not reach its bottom. It has been the greatest literary influence in the world; yea, its influence on mankind has been and is greater than that of all other books combined. It has favorably influenced and elevated the greatest nations of earth; it has made them such from barbarous, degraded and weak nations; it has banished slavery, eradicated some and curbed other vices, reformed barbarous and cruel habits, laws, and customs, made saints of the just, righteous people of sinners, developed the highest civilization erected by man; it has ennobled man, elevated woman and given the child its fond place in the home, as well as has set forth the highest ideals for husband and wife. As the salt of the earth it has been a seasoning, nourishing and preserving factor in human society, as can be seen from the contrast between society in Christendom and society in heathendom, which has been elevated from its former depths of degradation in direct proportion

to its having yielded to the influence of the Bible. Surely such a book merits study as to its claim of being a Divine revelation. With these remarks we are now prepared to examine the Bible and its accompaniments to see whether it is a Divine revelation.

Having prepared the ground for the presentation of proofs that the Bible is a Divine revelation, it would be well before giving these proofs to point out their kinds and nature. Usually these proofs are called internal and external evidences and a combination of these two. By the internal evidence the contents of the Bible are meant in so far as they go to show that a book containing such contents as the Bible does gives plain evidence of its Divine origin and authorship. Among such features of its contents may be mentioned the plan of salvation contained in the Bible, the marvelous and reasonable character of God that it reveals, the unique character and office of Jesus set forth Scripturally, the self-harmony, reasonableness and factuality of the Scriptures, its teaching and instructions as establishing good and suppressing evil, its solution of the problem of evil's permission, the means that it sets forth to realize its ends, *etc.* By the external evidences those proofs are meant that have accompanied the giving of the Bible or that accompany its influence in history. These two forms of evidence are found combined in certain proofs, *e.g.*, prophecy and miracles. Prophecy as a part of the Bible belongs, of course, to the internal evidences, but its fulfillment belongs to external evidence; hence in its fullness it is a compound of the two forms of evidence. The same remark applies to miracles. Among the compound evidences we are warranted in placing the types, some of which are didactico-prophetic, *e.g.*, circumcision, the paschal lamb and many of the other institutions of the Mosaic law, and some of which are prophetico-historical, *i.e.*, they shadow forth events that would fulfill historically in the outworking of the Divine Plan, *e.g.*, the history of the family life of Abraham, his wives and children, the

related experiences of Jacob and Esau, *etc.* We will first consider some of the internal evidences of the Bible as a Divine revelation.

The first of such internal evidences to engage our study is the plan of salvation revealed in the Bible. When it is considered in its general outlines and in its specific details, it commends itself most strongly as of Divine origin; for one short of perfect wisdom, power, justice and love could not have originated it. To prove this proposition we will set forth this plan in its generalities and in some of its details, and then will show how such a plan could not have originated in one short of perfect wisdom, power, justice and love; for every feature of it manifests these qualities in perfection. God's plan is framed to meet the condition of fallen and dying man. All the pertinent facts of experience and observation are to the effect that man is a fallen and dying creature. It is to save the willing of the race that God's plan is framed. This plan has proceeded along the lines of Dispensations and Ages. It is not completed in any one of these Dispensations or Ages, but it develops various of its features in each of them and comes to a completion only as they are entirely completed. In the first Dispensation, from the fall to the flood, the intention evidently was not to save all men, nor even to try to save all men, otherwise these two things would have been attempted and attained, for God never fails of any of His purposes. Rather, in the first Dispensation there were several purposes realized and therefore attempted in the unfolding of God's plan: (1) to prove to men and angels that angels, who were then given charge of the race as teachers, symbolic stars, shining the light of Truth in the night of sin on-the sinners' dark pathway, that they might try to uplift them, are unable to save fallen and dying man; (2) to test the angels, while having such a charge, as to whether they would prove loyal to God amid the trialsome experiences attendant upon such a charge; (3) to manifest as such those angels who would prove

true and those angels who would prove untrue in the trial; (4) to let the then living race learn by experience the bad nature and terrible effects of sin; and, finally, (5) to set aside the then prevailing order of affairs ("the world that then was")—the angels as such symbolic stars and the antediluvian communistic form of society, by the flood, because of the unprofitableness of that order of affairs. Thus the pertinent features of God's plan for that time were realized.

With the end of the flood the second Dispensation, the world that now is, began, and will end with the destruction of its order of affairs during the early stages of Christ's Second Advent. There came over from the first World or Dispensation the angels divided into two groups, good and evil angels, and the race reduced to eight righteous individuals. But this side of the flood no longer was society, the symbolic earth, built upon a communistic basis, but upon the basis of three other social principles: (1) the right of private ownership of property; (2) the competitive form of business; and (3) governmental control in human affairs. The teachers, the symbolic stars or heavens, in this second World no longer have been the angels, but outstanding men, some of whom as the Lord's representatives shed the light of true and progressive knowledge amid the dark night of sin upon the sinners' pathway; and some of whom, deceived by Satan and the fallen angels, shed the delusive light of error amid the dark night of sin upon the sinners' pathway. The true light continued to increase for the righteous and the false light continued to increase for the unrighteous, until now when both have reached a culmination. And during this Dispensation, the righteous have increased in their righteousness and the wicked have increased in their unrighteousness, until now righteousness and unrighteousness have come to their culmination; thus now Truth and error and righteousness and unrighteousness are at their climax in their respective participants. In this condition the second World or Dispensation comes

to an end in a supreme catastrophe, a time of trouble such as never has been since there was a nation, nor ever shall be, by which the present symbolic heavens of true and false symbolic stars and the present symbolic earth of society perverted by sin and error will be set aside. This will end the second Dispensation or the World that now is, not the literal heavens and earth, nor the human race, but the symbolic heavens and earth.

Strictly-speaking, the first and second Dispensations show what man under religious teachers apart from God's direct intervention has done, while the Ages of the second Dispensation show what God has been doing along elective lines. It will be well to note what was, and what was not the Divine intention in the second Dispensation. Evidently it was not God's intention during this second Dispensation to save the race or even to attempt it, otherwise He would have done these two things, and that successfully, since He assures us that all His purposes shall come to pass. What, then, was His design during this Dispensation with mankind in general? As in the first World, He had several designs: (1) to prove to men and angels that fallen and dying men left to their own unaided powers could not only not lift themselves back to the original perfection, but that they would increasingly deprave themselves; (2) to permit the fallen angels to demonstrate their hearts' intentions as respects sin and righteousness amid evil surroundings such as they themselves would largely create and mould; (3) to separate the penitent from the impenitent fallen angels in order that in the third World the former might demonstrate whether they would be fit for a restoration to God's favor in everlasting life; (4) to permit men to have further experiences with evil, that thereby they may better learn its bad nature and terrible effects; and (5) to destroy the perverted order of affairs in the second World, and thus destroy all evil institutions among mankind in the time of trouble with which the second World ends. The outcome of the second World will be that God's plan

will have so advanced matters that the fallen race and the penitent angels will enter the third World, the World to come, in an attitude fitted to be dealt with successfully by the arrangements of that third World, and thus God will have succeeded in the purposes of His plan in its relations to the second World.

The third World will be the order of affairs that God will establish after the destruction of the present order of affairs, the second World. The third World will have as its symbolic heavens Jesus and His faithful followers—the symbolic sun of righteousness, the shiners of the knowledge of Divine Truth upon the children of men, and as its earth a perfect sinless social order, which will gradually be developed during its first Age. Thus there will be in the World to come new heavens and a new earth in which righteousness will be established. And after a final trial of the human family and the penitent angels, which will result in giving everlasting life to the faithful of these and eternal extinction to the unfaithful of these, together with Satan and the impenitent angels, the faithful will in the new heavens and new earth everlastingly reflect credit upon God and Christ amid perfect and sinless conditions. Thus the plan will for men and angels result in everlasting righteousness, innocence and bliss to all who will use life to God's glory, each one's good and the profit of his fellows. Such an outcome, of course, will be to the eternal credit of God. Thus the completed plan for men and angels will prove that the angels could not uplift the fallen race nor give it life, that man by his unaided powers could not accomplish these results, but that God by His way and Agents could and would.

But the above sets forth only such generalities of God's plan as concern men and angels in general without giving certain details that show the outworking of the plan's special features. These special features God has been outworking in the three Ages of the second Dispensation or World and will complete in the first Age of the third Dispensation or World. To under

stand these special features will serve greatly to clarify the Divine plan. The first Dispensation was not subdivided into Ages, because God did not then cause His plan to proceed through *various* features, as He has been doing in the second Dispensation; for in the first Dispensation He caused His plan to proceed in only one feature of development. In the second Dispensation, however, there has been a three-fold development of His plan, or to put it in another way, His plan has proceeded through three separate features to complete each of which an Age was used. These three Ages may be called: (1) the Patriarchal Age, (2) the Jewish Age, and (3) the Gospel Age. God's purposes in all of these have been elective, but in each Age along different lines from those of the others, *i.e.*, instead of dealing on covenant basis with all men, He selected out of the world certain ones with whom He has so dealt. This selection or election was not done arbitrarily, as Calvinism teaches, for God never Acts arbitrarily, but always in harmony with, and as a result of His character, *i.e.*, a blending of wisdom, justice, love and power. This can be seen from the following: Broadly speaking, the human family consists of two classes: those who will trust Him, even when they cannot trace Him, and those who will not trust Him out of sight, *i.e.*, a faith class and an unbelief class. He selects the former class as His elect, because He designs to train them to become, in the third Dispensation, the deliverers, teachers and uplifters of the non-elect, and because they only by virtue of their faith in Him can stand the trialsome training necessary to qualify them for their work of uplifting the non-elect in the third Dispensation, since this trialsome training tests faith to the utmost of its powers of endurance, with the consequence that if the unbelief class were put upon trial for life under such a trialsome training, everyone of them would be lost, and since the faith class can, with hard effort, stand it.

In the first Age of the second Dispensation, *i.e.*, in the Patriarchal Age, its distinguishing feature was that

God dealt, selectively, on covenant basis with but one patriarch at a time and through him with his family, but so dealt with no one else. Thus electively, to the exclusion of all others, He dealt alone with Abraham on covenant basis and through him with his family, but with no one else. After Abraham's death God's dealings on covenant basis were with Isaac and his family, but with no one else; and after Isaac's death God's dealings on covenant basis were with Jacob and his family, but with no one else. At Jacob's death the Patriarchal Age ended and with it ended God's course of dealing with but one patriarch at a time and his family on covenant basis, because at Jacob's death God's full purposes in the Patriarchal Age were realized. What were these purposes? They evidently were not to save the world, nor even to attempt it, for neither of these things did He accomplish; and since all His purposes come to pass, and these two things did not come to pass, He evidently did not purpose them. But He did accomplish especially four things in that Age; hence they evidently were His pertinent purposes. The first of these was to select and sever from others Abraham, Isaac, Jacob and their families to be the depositaries and subjects of the covenant promises that He then designed to reveal. Another of His purposes was to reveal certain things of Himself and His plan to the patriarchs, which He did in giving the Abrahamic Covenant in its generality and certain of its features. Thus He revealed that it was His purpose to use Abraham and his seed to bless in due time all the nations, kindreds and families of the earth. What this promise implies can best be seen when we remember that through Adam all the nations, kindreds and families of the earth have been cursed. It thus implied a reversal of the curse and an offer of restitution of mankind to the original condition of Adam and Eve. There was a third Divine purpose in that Age: to manipulate Abraham, Isaac, Jacob and their families into such experiences as would be types of later experiences in the unfolding

of God's people, *e.g.*, Abraham was used to type God as the outworker of the Divine plan; Abraham's three wives were used to type the three great Covenants of God's plan; and the children of these wives to type the classes developed by these three great Covenants. A fourth purpose of that Age was to put the patriarchs and their families under training to qualify them, if they would prove faithful thereunder, to become earthly uplifters of the race in due time. While thus God was dealing electively with these, He allowed the non-elect world to endure its experience with evil under the curse unto death, unhelped in the ways of salvation by Him. We, of course, are not to understand that the non-elect went at death into eternal torment, which is no part of God's plan, but into the death state, an unconscious condition, there to wait until the Lord by elective processes shall have completed their uplifters, as the seed of Abraham, who will in due time bring them back from the dead to get the opportunity of gaining everlasting life, denied them in this life because of unbelieving heart's condition.

As indicated above, at Jacob's death the Patriarchal Age ended, because from then onward until Jesus First Advent God no more dealt on covenant basis with but one patriarch alone and through him with his family, but He dealt on covenant basis with an elect fleshly nation, the children of Israel, including such Gentiles as joined Israel, but with no other individual or nation on such a basis. This covenant basis was the same as prevailed during the Patriarchal Age, until the Mosaic Covenant was added, when the Law Covenant covered all Israelites and the Abrahamic Covenant additionally covered all Israelites indeed, the faith class and only the faith class among them. During this period God recognized and dealt with Israel alone. Hence He did not save nor attempt to save the Gentile world during the Jewish Age; accordingly, neither of these purposes did He then have. With Israel He had the following purposes: (1) to select Israel as the custodians of His

oracles; (2) further to reveal His unfolding plan, which occurred through Moses and the prophets; (3) to demonstrate that none of Adam's fallen and dying race could fulfill God's law, which is the full measure of a perfect man's ability, and that thus all stood in need of a sinless Savior; (4) to manifest the righteousness of the man, the Messiah, who would fulfill the Law; (5) to select the Israelites indeed as the remainder of the fleshly seed of Abraham as blessers of the non-elect world; (6) at the end of the Jewish Age to gather the faithful Israelites indeed and make them the nucleus of the spiritual seed of Abraham whom, as the chief seed of Abraham, God would prepare to be the chief blessers of the non-elect in due time; and (7) to cast off at the end of the Jewish Age the unfaithful part of the Jewish nation as unsuitable for His Gospel-Age purposes with spiritual Israel. Every one of these seven designs of the Jewish Age was realized; and thus it advanced its purposes as to God's plan.

The Gospel Age is the most important period of the second Dispensation. It began at Jesus' First Advent at His coming to John for baptism, when He received the begetting of the Spirit. Of this Age, as of the other two Ages, of this Dispensation, as well as of the first Dispensation, God's purpose was not to save the lost world, nor to attempt to save it, which we infer from the fact that neither of these things occurred; for if such had been His purposes, they would have been accomplished, whereas the purposes that He had in part have been and in part are being accomplished. These purposes are the following: (1) through the obedient life and sacrificial death of Jesus to provide a merit sufficient to satisfy God's Justice for Adam's sin and its resultant sins and to provide a righteousness covering sinners before God; (2) to make further revelations of His plan adapted to the purposes of the Gospel Age; (3) to give a witness to the world of sin, righteousness and the coming Kingdom of God that would bless the non-elect, living and dead, with opportunities of gaining

everlasting righteousness, innocence and blessedness; (4) to select from among all nations the Gospel-Age elect to prepare them to become Christ's Joint-heir and Bride, as such to be associated with Him as the chief seed of Abraham in blessing with opportunities of salvation all the nations, kindreds and families of the earth in the coming Millennial Age; (5) to prepare those consecrated believers, Scripturally called the Great Company, who have not been faithful enough to become parts of Christ's Joint-heir and Bride, but who prove faithful enough to be worthy of everlasting life, to become in the spiritual phase of God's Kingdom assistants of Jesus and His Bride in blessing the non-elect world, living and dead, with opportunities of gaining eternal life; (6) to select, after the elect Bride has been called, a secondary earthly class, called the Youthful Worthies, to become in the earthly phase of the Kingdom assistants of the Ancient Worthies, the faithful of the Old Testament, both of these classes acting as princes of the Kingdom, for the blessing of the non-elect with opportunities of gaining eternal life; and (7) to destroy everything unworthy of going over into the third Dispensation, which means the annihilation of Satan's empire, with all its departments of false religions, oppressive governments, predatory business institutions, other evil social institutions and those individuals who were given the opportunity of gaining the elective salvation and proved utterly unworthy of it.

Let us pause and see what God's plan so far as presented above has accomplished. For the non-elect world it has by experience taught that neither by angelic help nor by its own endeavors can it lift itself up from the curse, and also that sin is bad in its nature and effects. These two things will prepare it to accept God's Kingdom as the only hope through which it can be lifted up from the curse. These two things the non-elect world will have learned through the first and second Dispensations. And through the three Ages of the second Dispensation God will have provided Him

self with properly trained Agents, *i.e.*, Agents who have been amid trialsome experiences proven to be faithful to God and His principles and full of sympathy, love and good works toward mankind, to become His representatives in administering His Kingdom arrangements for the blessing of all the nations, kindreds and families of the earth—those of them who will by then have died, as well as those of them that then will be living—with opportunities of gaining everlasting life under most favorable conditions. Thus previous to the third Dispensation the race, in its living and dead members, will have been prepared for the Kingdom helpfully to rule over them for their blessing, and the Agents of the Kingdom will have been prepared helpfully to take them in charge of their uplift out of death, sin and the curse into life, righteousness and restoration to the original perfection enjoyed by Adam and Eve before they sinned. Thus God's plan has been successfully developing in its intended purposes.

But with these things accomplished, God's plan is not yet complete. Its completion occurs during the first Age of the third Dispensation, the Millennial Age, so called because it is to last 1,000 years, which is the implication of the Latin word, *millennium*, literally, thousand-year period. The following are the purposes of the Millennial Age: (1) to resurrect all four of the elect classes, the fourfold seed of Abraham, Christ's Joint-heir and Bride and the Great Company as the two parts of the Kingdom's heavenly phase, the Ancient Worthies and the Youthful Worthies as the two parts of the Kingdom's earthly phase; (2) to establish these four elect classes as the Kingdom of God over the earth and the human race, Christ and His Joint-heirs as its Kings, the Great Company, the Ancient Worthies and the Youthful Worthies as its princes; (3) to suppress all conditions and things conducive to unrighteousness and inconducive to righteousness, and to inaugurate every condition and thing inconducive to unrighteousness and conducive to righteousness;

(4) to put the non-elect living and dead (the latter being awakened from the dead for this purpose) amid such sets of conditions and things; (5) to operate through these four elect classes the Spirit, Word and providences of God favorably to influence the non-elect Christward; (6) to reward with physical, mental, moral and religious uplifts every effort of the non-elect to reform themselves; (7) to stripe for correctional purposes every effort to wrong others or self; (8) to show by experience from the uplifting and healing effects of righteousness that righteousness is good in its nature and effects—the exact opposite of the lesson that their experience with evil in the first and second Dispensations taught them: that sin is bad in its nature and effects; (9) to give the race restored to human perfection by its Millennial experience with righteousness a final trial for life, in which trial they will be permitted to demonstrate whether they from the heart will or will not avoid sin and practice righteousness, and in which trial the penitent fallen angels, who will during the Millennium have been undergoing reformatory experiences, will be given similar opportunities; and, finally, (10) to pronounce and execute the righteous decision that the Christ as judge will reach in each case under trial, according as the works of each one shall be, everlasting and blissful life for the righteous and everlasting death, extinction, for the unrighteous. Thus God's plan of salvation will be completed successfully in winning the faithful elect classes for everlasting life on various spirit planes of being in heaven, in winning the faithful non-elect class for everlasting life on the human plane in the new earth transformed into Paradise and in the unfaithful, both of the elect and the non-elect classes, passing out of existence forever as unworthy of life on any plane of being. Accordingly, the final result of God's plan will be glory to God in the highest and on earth peace, good will to men, those getting eternal life to whom, as well as to others, it will be a blessing, and those getting eternal death to whom,

as well as to others, life would be a curse. Those who get life will go into the endless succession of Ages in the third Dispensation, well qualified to use it for their own and others' good. So success crowns God's plan.

Involved in the outworking of this plan are certain features that were not given above and that should be briefly indicated in order to its still better appreciation. Indeed, we may say that God's plan of salvation is a part of a larger plan which embraces the creation of the human race and the re-creation of certain members of the race into higher orders of beings than humans. The plan of *salvation* began to operate immediately after the curse came upon Adam and Eve, and is God's way of rescuing the race from that curse—salvation. The larger plan of God began with Adam's creation, yea, in certain respects we might say with the creation of this earth. In planning the creation of the human race the problem before the Divine mind to solve was this: "How can I bring into existence a race of free moral agents who intelligently appreciating sin will hate and avoid it, and intelligently appreciating righteousness will love and practice it?" This problem excluded God's making man so that he could not sin, for that would not have made a man a free moral agent, but would have reduced him to a machine, whereas in man's creation God desired to exhibit the reign of moral law, not physical law, of which God had and has abundant examples in nature. God's foreknowledge, showing Him that man in exercising his free will would sin, decided to let (not make) him sin and to sentence him to death for his sin. This He could justly do, because offering man everlasting life on condition of obedience, God could justly take away his life, when he refused to use it on the condition on which its continuance was offered. In ultimate analysis Adam, believing that Eve must die because of her disobedience, and loving her so much as to think that life without her was not worth while, deliberately disobeyed in order to die with her, and thus escape the evil of having

to live without her, *i.e.*, he committed suicide for love of his wife. Thus his trial was a crucial one. Instead of putting Adam and Eve to death immediately, God decided to let them die gradually, because by so dying they could better learn by experience, the most thorough of all teachers, the lesson that sin is bad in its nature and effect, and should therefore be avoided. Therefore God cast them out of the garden of Eden, where the fruits that would sustain their lives everlastingly grew, into the unprepared earth, where no everlasting-life-preserving fruit grew. As a result they could not adequately replace their depleting cells, and thus they began to die. Thus gradually they lost more and more of their physical perfection, and with the evil conditions surrounding and plaguing them, they also gradually lost more and more of their mental, moral and religious perfection in increasing depravity.

It was while they were for over 125 years gradually dying physically, mentally, morally and religiously that they produced Seth, the ancestor of the only ones who survived the flood, and thus, after Adam, the father of the entire human race this side of the flood; and, of course, Adam transmitted to him his dying life marred physically, mentally, morally and religiously. So by heredity the whole race came into existence fallen and dying, on the plane of sin, imperfection and death. So matters have continued until the present. So far as the record goes, only a few before the flood came into any fellowship at all with God: Abel, Enoch, Noah and his family. With Abraham a change came; by faith in the Covenant promises, while actually under the curse, fallen and dying, he came into a tentative justification in a higher sense than the previously faith-justified, who did not have the Covenant promises; and thus he became a friend of God, which was also true of Sarah, of Isaac and Rebecca and of Jacob and his family, while the rest of mankind remained on the plane of the curse, fallen and dying, without even a faith justification to fellowship with God. Such a faith justification

was the portion of all the rest of the Ancient Worthies in the Covenant. When God entered into the Law Covenant with Israel, those of them who did not have the faith of the Ancient Worthies did not attain to a faith justification; the best that they could reach, if they were measurably loyal to the Law Covenant, was a typical justification which was wrought for them annually by the sacrifices of the day of atonement. The Gentile world continued on the plane of sin and death, by experience learning what sin is and does. Satan and the fallen angels, taking advantage of them, and of Israel also, led them into ever deeper error, sin and misery, as both the Bible and history prove.

A most important feature of God's plan set in just before the Jewish Age ended—the carnation of the Son of God. Because the curse with its dying life, and the soul come from the father, God arranged that His Son should be changed from the highest spirit being, except God, into a human being without a human father, that thus He might not inherit the curse with its dying life, and His soul from a human father. Thus Jesus was sinlessly conceived and born perfect. He passed through the stages of babyhood, boyhood, youth, and young manhood to perfect manhood, which He attained at 30 years of age, actually, not reckonedly, justified, *i.e.*, actually perfect. Then it was that He consecrated Himself to God, and God begat Him to the Divine nature by the bestowal of the Holy Spirit at Jordan. During the following 3½ years He sacrificed His humanity to death, finishing that sacrifice at Calvary, and during those 3½ years He developed the Divine heart and mind unto perfection, and was the third day afterward raised from the dead a Divine being with an added asset, the merit of His perfect humanity, as a ransom price corresponding to the forfeited rights of Adam and Adam's race. Thus in the involved 3½ years God created Him a Divine Being. Additionally, God designs the creation of those who will faithfully follow in His footsteps into Divine

beings, as follows: Forty days after His resurrection Jesus ascended to heaven to prepare such footstep followers to become Divine beings. These, however, though of the faith class, like the rest of Adam's children have been under the curse. How effect their deliverance? The merit of Jesus He presented at Pentecost on their behalf, whereby to them through their faith in Christ's death a tentative justification and at their consecration a real, a vitalized justification that, actually and forever freed them from the Adamic sentence, were given. Continuing to exercise their justifying faith, and faithfully sacrificing their humanity unto death in God's cause, and developing the Divine heart and mind, they in the first resurrection will attain the Divine nature; and thus God will have completed the creation of a new class of beings—those of the Divine nature, Jesus and His Joint-heirs. Those who, taking the steps of justification, which in God's sight *reckons* them perfect, as Adam and Eve were actually perfect, and consecration, then fail to carry it out to God's satisfaction, but who repent and then prove faithful, will attain to spirit existence, but in a nature lower than the Divine, *i.e.*, like the angels. This work with individuals of these two classes has been going on since Pentecost.

Like the Ancient Worthies, who, while they lived were offered only restitution to perfect humanity in the Millennium, now that Christ's joint-heirs are completed, the Youthful Worthies on the basis of faith-justification and consecration unto death are offered in the Millennium perfect humanity. These two classes must remain human during the Millennium in order then to be able to be the earthly, visible phase of the Kingdom, the representatives of the heavenly, invisible phase, who, as spirit beings, must of necessity be invisible to the non-elect class during the Millennium. But during the end of the Millennium, in its Little Season, these two Worthies classes, perfect as humans, as Jesus was perfect as a human, will be begotten of the Spirit, and as they prove faithful will be changed

to spirit beings, not in the Divine but in a nature like that of the angels. Throughout the Gospel Age there have been four classes connected with the Lord's people, as shown in the four kinds of soil in the parable of the sower and the seed: (1) the faithful Little Flock, (2) the Great Company, (3) the faith-justified and (4) the hypocritical professors. Just as in the Harvest of the Jewish Age God separated the Israelites indeed from the nominal Israelites, so in the Harvest of the Gospel-Age God, who during the Gospel Age allowed the four classes just mentioned to mingle together, separates these four classes from one another by the testful conditions now prevailing. In the trouble time He will destroy the tares, false professors, as tares, imitation wheat, not as individuals, at the time He shakes and destroys Satan's empire and its parts.

During the Millennium as participants of God's plan the divisions of beings will be as follows: (1) Jesus and the Church as Divine Beings and the chief Rulers, (2) the Great Company as angelic beings cooperating with Jesus and the Church, (3) the Ancient Worthies as perfect human beings and as the chief rulers in the earthly phase, (4) the Youthful Worthies as perfect human beings and as secondary rulers therein, (5) believing Jews and faithful faith-justified Gentiles of the Gospel Age, obtaining restitution, (6) the Gentile World obtaining restitution and (7) the penitent fallen angels undergoing trial for a restoration to their former estate. The Little Season will witness the final trial of the ancient and Youthful Worthies for spirit nature, the final trial of classes (5) and (6) for human life and the final trial of the penitent angels for restoration to God's presence and their former estate as holy angels, while that Little Season will end with the utter extinction of Satan, the impenitent fallen angels and those of classes (5), (6) and (7) who are not faithful; and with the faithful gaining on their various planes of being everlasting life. Unto God's eternal glory they will pass on from one Age of glory to another,

eternally, in perfection and sinlessness; for the third Dispensation will eternally endure in Ages of glory.

Above it was stated that, after a sketch of the Divine Plan contained in the Bible would be given, it would be shown that such a plan could not have originated in a being short of perfect Divine wisdom, justice, power and love, *i.e.*, that it must have been originated by God, who alone has always been perfect in the highest exemplification of these four qualities. It is now purposed to show that the Plan sketched above is a most striking example of the highest order of wisdom. By wisdom is meant the tactful use of true knowledge, *i.e.*, truth, in accomplishing good results. Truth is harmony with factuality and proper principles as to theory and practice, even as error is disharmony therewith as to theory and practice. Good results are such effects of activities as are harmonious with proper principles. Accordingly, for the plan that was sketched above to be a product of perfect and Divine wisdom, it must be shown that its every feature is in harmony with facts and proper principles, and that the use made of these resulted, results or will result in effects in harmony with facts and proper principles, *i.e.*, good effects. And for the tactful use of such knowledge in producing such effects to be in perfect wisdom of the Divine order, it must be beyond man's and angel's ability to invent and to translate into accomplishment. It is claimed for the plan sketched above that in no feature does it come short of such perfect and Divine wisdom, that not only does it contain no flaws, mistakes or miscarriages, but that neither human nor angelic wisdom could invent it or improve upon it. In other words, that plan must have originated in God and, therefore, is a Divine revelation; and inasmuch as that plan is a brief summary of the entire Bible, the Bible thereby is proved to be a Divine revelation. Accordingly, we will compare the aforesaid sketch with the Divine wisdom, and see whether the comparison does

or does not disclose a perfect harmony in every feature of that plan with the Divine wisdom.

Is it a part of wisdom to have a plan? All reasonable people will agree that it is. Any reasonable person who has a work of any detail at all to do will make a plan according to which he hopes to accomplish it. The more intricate a work is the more careful planning does it require to insure success in its accomplishment. In every calling of life this is true. In the domains of the family, municipality, state, country, politics, war, education, art, science, literature, manufacture, philosophy, industry, labor, finance, acting, oratory, *etc.*, more or less detailed matters are planned. He who practices the policy of hit or miss in any matter of detail almost invariably makes a failure therein. Hence all wise men plan their work, if it contains anything of detail. God is certainly not less wise than man; hence in the very intricate details connected with His affairs He plans matters carefully; hence in the details connected with His work toward His free moral agents He does all things according to plan. Even apart from His relations to free moral agents He follows the plans that His wisdom dictates. Hence the various sciences display great ingenuity in the nature, laws, *etc.*, of the things with which they deal, *e.g.*, astronomy reveals plans of great intricacy in the materials, structure, order, laws, arrangements, *etc.*, of the various universes, in the various solar systems of each universe, in the various planets of each solar system and in the multiform features of each planet. Hence, as a matter of course, there should be a Divine plan in a Divine revelation. And what reason suggests as wise in a Divine revelation, *i.e.*, that it contain a plan, the Bible teaches is the case, *i.e.*, there is a Divine plan in the Bible, God's plan of the Ages (Luke 7: 30; Acts 2: 23; 4: 28; 20: 27; Eph. 1: 11; 3: 11; Heb. 6: 17). Hence it was a stroke of wisdom in God to make the plan outlined above. Thus we are prepared to see that God

must have a plan as to angels and men, and that it was wise to have one.

From these general considerations we will now proceed to view details of His plan, for the purpose of investigating whether such details are wise, yea, are the acme of wisdom. One of the features in that plan was to arrange that only those free moral agents who would prove loyally and lovingly obedient to Him under reasonable tests be given eternal life. Had God not so arranged He would have had to endure eternal disorder, rebellion and anarchy, with all their accompanying evils, which would have been very unwise indeed to permit. But to require that each free moral agent be loyally and lovingly obedient to Him under reasonable tests is wise, for that is the guarantee that in a moral order of affairs there would be eternal order, obedience, respect for others' rights, well-being and happiness. Hence it is plain that wisdom was the source of arranging for only those free moral agents who would under reasonable tests prove loyally and lovingly obedient to Him to have eternal life. It was also wise to make life the reward of such obedience and death, not eternal life in torment, the recompense of disobedience; for death would prevent a continuance of sin in each sinning individual, while eternal life in torment would continue sin eternally and that without any good resulting therefrom, yea, in nothing but evil resulting therefrom, while the loyally and lovingly obedient could be trusted to use everlasting life to God's credit and the profit of others and of themselves, *i.e.*, for good ends. The presupposition of the plan of salvation, *i.e.*, mankind's fall in a perfect man into sin and sin's penalty—death—through heredity by the disobedience of that one perfect man, is a remarkable expression of wisdom. This made it possible through the righteousness of a perfect man maintained unto death to set aside the sentence that came upon all by the one man's sin, and to give all who fell in the one an opportunity to recover all that they lost in that one man—a marvelous

stroke of wisdom. But let us suppose that, instead of all having fallen in one perfect man and having been sentenced in the one, all had been created perfect and individually tried. What then would have resulted? If Adam is an example of what a sinless being without experience with, or observation of, evil would do under a severe trial, we would have cogent reason for concluding that all perfect human beings without experience with, or observation of, evil, as was Adam, would under as crucial a trial have done what he did—sinned. This would have resulted in much greater evils than have resulted from condemning all through heredity by the sin of the one; for as Adam had to suffer more and longer in giving up under the dying process his perfect life than the bulk of his descendants have had to suffer in giving up their relatively weaker and imperfect, dying life amid the ever ameliorating condition of the imperfect earth, so the about 29,000,000,000 humans, if tried individually in perfection, would under the dying process have had to suffer more and longer than they have in the way they have undergone the curse. Thus it was a stroke of Divine wisdom to spare the race such greater and longer suffering, by condemning all in one.

Moreover, under the supposed conditions the keener intellects of the fallen, selfish hearts of these 29,000,000,000 would have caused more depravity in each one, inflicted more injury upon themselves and others, and would have made it impossible to save as many as will be saved under the plan as actually made. In planning to prevent such results wisdom evidently acted in this matter. But ignoring the reasonable conclusion, that if all had been created perfect and had been tried as Adam was, all would have done as Adam did, and thus would have suffered as just described, let us suppose that 14,500,000,000 had stood the test, and 14,500,000,000 had fallen, this would not have been a sufficient number of humans to take care of a perfect earth, without too much work. Moreover, since the 14,500,000,000 sinned, if they were to be redeemed, the other

14,500,000,000 would have had to die for them; for each of the 14,500,000,000 having sinned individually, justice, which demands a life for a life, would have required the lives of 14,500,000,000 sinless ones for the 14,500,000,000 sinners, if the latter were to be redeemed. This procedure would thus not have diminished the sufferings above described, under the previous supposition. Moreover, a special reward of a higher nature would have had to be given the 14,500,000,000 redeemers, if they were to have another life; for they to redeem the others would forever have had to forfeit their humanity as the ransom-price for the others. This would have raised more beings to the spirit plane than wisdom would have use for there. Moreover, in lifting up the 14,500,000,000 sinners to human perfection, 14,500,000,000 saviors would be too many for the work, which, again, wisdom would not permit. Or, if the proportions were altered to 28,900,000,000 sinners to 100,000,000 saviors, a very unreasonable supposition in view of what Adam's example implies, the suffering would still be the same as under the first supposition, and thus far greater than under that wisdom devised. Moreover, the hundred million saviors could ransom only 100,000,000 of the sinners and 28,800,000,000 other perfect men would have to be found who under crucial trial would have to prove loyal, with the practical certainty of many of these failing and thus of needing another set to be tested as saviors to make up for the lapsed ones and those not redeemed by reason of the lapse of these, with the likelihood of the quest for such requiring many thousands of years more than that required by the plan as made. How Divinely wise it, therefore, was to condemn by heredity all through one, and thus redeem all by one—Jesus Christ, who has won for all the right on condition of obedience to regain what they lost in Adam. Thus we see a wisdom far above angelic and human in this part of the plan.

The way the plan shows how God deals with the angels is another display of wisdom above angelic and

human. It has already been shown that wisdom dictated that they must demonstrate under reasonable trial loyal and loving obedience to God before God could safely to Himself and with blessing to themselves and to others give them eternal life. But let us note the wisdom of testing them as He did. The condition was this: As the teachers and helpers of the antediluvian race they experienced the keen disappointment of seeing, with the probable exception of ten individuals (Abel, Enoch and Noah and his family), their wards going from bad to worse, in physical, mental, moral and religious depravity. They had by the Lord been given instruction as to what and how to do as the teachers and helpers of the race. But they saw that by these means and methods, the best that angels could apply, their work as a whole was a failure, whereas all of them desired to uplift the race back to its perfection. Of course, all along God knew that they would fail, yet permitted them to try, since He knew that the resultant conditions would require them to prove whether they would loyally and lovingly obey God's instructions as to means and methods that He gave them for their work, or whether they would, in case of failure to reform the race, allow themselves to be persuaded to use other means and methods to accomplish it. In their perplexity over the failure of these means and methods to rescue the race Satan appeared among them and told them that their means and methods were insufficient to secure their aims, since it was *inherited depravity* that made their means and methods unavailable to the problem. Then he suggested that they use their power of materializing human bodies, and in such a condition marry women and beget families, which from their perfect vitality would inherit perfection, and thus gradually the race would be rescued. That Satan suggested these things is evident from the fact that he originated sin among angels and humans: and the record in Gen. 6: 2-4; 2 Pet. 2: 4; Jude 6, 7 shows that some of the angels did this sinful thing. All of

them were tested by this matter, which had an appealing effect, because they most ardently desired the reformation of the ever-depraving race. Some refused to enter into the suggestion, because they loved God supremely and recognized that such a procedure was not in harmony with the means and methods of seeking the world's reformation given them by God. The others, more intent on saving the race than on ruling themselves in love and loyalty to God according to His express directions as to means and methods to be used, adopted Satan's suggestion. Thus some stood, others fell, under this crucial test of loving and loyal obedience. Thus wisdom shines out in this test and in the way it was allowed to come upon them. It severed the thoroughly loyal and loving from the deceived, disobedient angels.

The testing of the good angels went on during part of the Second World; for during it they entered into testful conditions; but none of these fell; and likely long ago, perhaps before the Gospel Age began, their characters were crystallized, which meant the end of their testing for everlasting life long ago. With the fallen angels God has been pursuing a different course. He has imprisoned them within the atmosphere of the earth, according to passages that speak of them as the air powers (Eph. 2: 2). 2 Pet. 2: 4 is mistranslated in the A. V.; the one word *Tartaroo*, a verb, has been there translated by the following five words: *cast them down to hell*, i.e., by a verb, a pronoun, an adverb, a preposition and a noun! The word is derived from the root from which the Greek noun *tartaros* is derived, but it is a verb, not a noun. To the heathen Greeks *tartaros* was a prison where the wicked were punished. The verb *tartaroo*, therefore, had best be translated by the verb *imprison*, the prison being earth's atmosphere, within which Satan and the fallen angels have been confined as in a prison. The fact that they tempt us is proof positive that they are not in a hell of torment far away from us; but that they are about us, i.e., within

earth's atmosphere. Unlike Adam and Satan, the fallen angels did not sin willfully; for like Eve they were deceived. Hence they were not sentenced to death like Adam and Satan, the execution of whose sentence has been long and wisely deferred. Imprisonment within earth's atmosphere has been their sentence. Here Satan succeeded in gaining supremacy over them; and their experience during the Second World has been a terrible one in the way of increased moral and religious depravity. Wisdom devised this experience for them, that they might learn the bad nature and effects of sin. No hope of any kind was extended to them during the Patriarchal and Jewish Ages, but-during the Gospel Age God has had Jesus and the Church preach the hope of reconciliation to them (Eph. 3: 10), to the end that repenting they may have a trial for life in the Millennium (Rom. 14: 9 [the living; for the fallen angels were never put under a death sentence]; Eph. 1: 10 [the things in heaven, in the atmosphere about this earth]; 1 Cor. 6: 3). Now, the Epiphany, is the time in which the penitent fallen angels are being separated from the impenitent ones (2 Tim. 4: 1). When they enter into their Millennial trial the terrible experience with depravity that they had during the Patriarchal and Jewish Ages, and the great difficulty of overcoming even a part of this depravity experienced by them during the Gospel Age and of severing and keeping themselves severed as to sinning from the impenitent fallen angels, will be very helpful to keep them from sin and in righteousness, and thus help them to a restoration to God. Therein will appear the Divine wisdom in dealing with them as He has and will do.

God's dealing with the world of mankind in the three Worlds is full of Divine wisdom. It was certainly wise to teach them during the First World that the angels were unable to save them: for this was helpful to make them not look to angels for help from their depravity. Furthermore, it was good for them to learn during the First World by experience, the most

thorough teacher, the evil nature and effects of sin. During the Second World they continued by experience to learn the evil nature and effects of sin, this experience being calculated to help them hate and avoid it, when they would come under conditions such as God will make prevail in the Millennium, conducive to learning to hate and forsake sin. Hence the permission of evil was a stroke of Divine wisdom. Moreover, during the Second World there were several other lessons very necessary for man to learn, in order to be prepared to use helpfully the deliverance that will Millennially be offered to him. One of these lessons was that fallen man is unable to raise himself out of his depravity, any more than a man can lift himself up by tugging away at his boot-straps. Still another lesson for the same reason would be helpful for him to learn, *i.e.*, that instead of lifting himself up, he was, left to his own powers, continually sinking into deeper depravity, physical, mental, moral and religious; and to learn this lesson now will do him untold good in the Millennium. Moreover, there is still a fourth lesson to learn amid his present experiences in the Second World, *i.e.*, that he is no match in temptation for Satan and the fallen angels, who will do nothing except exploit him. And this lesson will do him much good when in the final temptation, test for life, in the Little Season, he must meet and overcome them, if he would gain everlasting life. Thus these varied lessons that the race as a whole has been learning in their pertinent Dispensations will have very much to do to help him gain everlasting life. And to have arranged matters so that these lessons can be taught the race under the best conditions for it to learn them and under the most thorough teacher, experience, indicates a Divine wisdom.

The wisdom of God is also manifest as to angels and men in the way He arranged for the First and Second Worlds to end, as well as in the reason for that end. Knowing that the First World had served its purposes of proving to men and angels the latters' inability to

rescue mankind, of testing the angels, of manifesting them in their two classes, good and bad, as they emerged from that test and of teaching part of the lesson of evil by experience, and knowing that the First World could accomplish no more good, instead would effect only increasing evil, Divine wisdom very wisely ended that World. The wisdom showed itself by ending that World with a minimum of sufferings compatibly with impressing the lesson of the great evil of sin, *i.e.*, by a flood, through drowning, one of the easiest methods of death. The same superhuman and superangelic wisdom manifests and will continue to manifest itself in the way, and for the reason, that it ends the Second World. It was a great stroke of wisdom to make the foundations of the society of the Second World consist of the right of private ownership of property, of the competitive system of business and of governmental control of society; for these principles, good in themselves, but applied by fallen depraved men under manipulation by Satan and the fallen angels selfishly and sinfully, were best calculated to teach the four lessons mentioned above as assigned to be learned in the Second World, as they under such application and manipulation would naturally have led up to, and produced the great calamities by which the Second World passes away—world war, world revolution, world anarchy, world famines, world pestilences and the last phase of Jacob's trouble. These calamities are certainly calculated to bring to a climax the experience with evil and teach this generation so effectively the hateful nature and bad effects of evil, as well as the other three lessons mentioned above for the Second World, that it will in its bulk give up its own ways and willingly receive the ways of the Millennial Kingdom as the only effective escape for man from himself, Satan, sin, error, death and the grave. To plan unto a successful accomplishment these ends required a Divine wisdom.

Thus God's wisdom will have arranged matters so that both men and penitent angels will enter the Third World best prepared to receive its helps. The impenitent fallen angels will enter the World under the death sentence, whose execution will be preceded by an imprisonment of 1,000 years, during which they will be unable to deceive mankind, because, among other reasons, they will be spirited so far away from the earth that, not only will they have no contact with it, but also will be in error as to what is going on in the world—a most wise thing for Millennial purposes. It will be wise to assign 1,000 years for the restoration of the obedient of men and angels, to destroy after 100 years' trial the utterly incorrigible, to reward the fit with the privilege after those thousand years to enter everlastingly into the enjoyment of the following Ages of glory and to suppress the unfit in extinction. Thus in all the plan's features with mankind and angels in general there is a marvelous use of true knowledge for attaining good ends. If one thinks carefully of the three general features—the three Worlds—of God's plan as it relates to men and angels in general, it will be impossible to suggest a wiser way of accomplishing these stupendous results than was planned by Divine wisdom. Indeed, any human or angelic alteration of this plan will reveal miscarriages as its result. Only a being supreme in wisdom could have made such a plan for men's and angels' rescue from evil to good.

Having seen the wisdom displayed in the plan as it in general respects men and angels, let us now view it in its elective features which, shown as above, characterize the three Ages of the Second World. As shown, election is not that arbitrary action which Calvinism claims. Like every other act of God, it flows from a perfect blending of His wisdom, power, justice and love. It is, of course, wise to select from among many those only who are adapted to the intended purpose and to reject those who are not adapted to that purpose. Hence the wisdom of rejecting those who would spoil

God's pertinent purpose, and of selecting those who would further it. It has been wise in God to make faith the quality required in nominees for the election and unbelief the quality required in rejecting one from such nomination; for without faith it is impossible to stand the tests that the elect must undergo to make their calling and election sure, which means that the non-elect could not win out, even if given an opportunity to do it; hence wisdom forbids the offer of this opportunity to them, since it has in reservation for them an opportunity in which they can win out, if so disposed. Wisdom is seen in the crucial trials to which the elect are subjected, since the position to which they will be raised, if successful in their trial, is of such great responsibility and requires character of such a high order and reliability, that it would work disaster, if one unfit for it were raised to it. A superhuman and superangelic wisdom is manifest in the purpose of the election, *i.e.*, to fit the elect in character to deliver in harmony with God's will all the obedient of the non-elect men and angels through the operation of God's Kingdom in the Millennium. There is a superhuman and superangelic wisdom in choosing the time when sin is rampant in the-world for the development of the elect; for the prevalence of sin, the curse and the maleficent opposition of Satan and the fallen angels furnish just such a set of conditions as are needed amid which to develop the elect in character fitness for their great mission of delivering the race and the penitent angels from their curse, and of helping them to a restoration to their former estate of sinlessness. There is wisdom in adjusting the experiences of the four elect classes to fit each class for its special part in the Kingdom's work. And, finally, there is wisdom in the means used to fit each elect class for its place—various features of God's Word, various forms of God's Spirit and various kinds of God's providences on their behalf.

Similarly, there is marvelous wisdom seen in arranging for four elect classes and not simply one. As we have seen, angels, as greatly above Humans as they are, were unable to uplift the fallen race, and certainly they must be less able to uplift the fallen angels, therefore wisdom saw that at least one of the classes of the deliverers would have to be higher than angels, *i.e.*, would have to be Divine in nature. These—Jesus and His faithful followers—Divine wisdom saw had to be more crucially tested than the other three elect classes, because they would have to have higher characters, do a more important work, have a more responsible office and do it all in the expressing of a higher degree of qualities of heart and mind. Again, they becoming spirit beings and thus invisible to men, wisdom saw that they would have to have visible representatives. Therefore it arranged for the Worthies, Ancient and Youthful, to be these visible representatives of Christ and the Church to the world. But in these two phases of the Kingdom some works are more responsible than others. Accordingly, it is wise that there be two classes in each of these phases: the Little Flock to do the more responsible and the Great Company to do the less responsible work in the heavenly or invisible phase; and the Ancient Worthies to do the more responsible and the Youthful Worthies to do the less responsible work in the earthly or visible phase. Hence wisdom planned for four elect classes, and planned a different degree of privileges, experiences, trial, *etc.*, for each class, but each degree of trial, *etc.*, sufficient to qualify its pertinent class for its place in the Kingdom. Accordingly, the privileges, trials, *etc.*, of the Patriarchal and Jewish Ages and the purposes of these Ages as respects the Ancient Worthies were so arranged by wisdom as to fit them for their Millennial position as the chief one's in the Kingdom's earthly phase; and the privileges, trials, *etc.*, of the Epiphany as to the Youthful Worthies are being arranged by Divine wisdom to fit them for their Millennial

position as the secondary ones in the Kingdom's earthly phase. During the Gospel Age Divine wisdom arranged for higher privileges, helps, experiences, trials, *etc.*, for the Little Flock than it arranged for all the other elect classes, because of its higher place in the Kingdom. The Great Company consists of those who fail to pass satisfactory trial entitling them to be of the highest elect class—the Little Flock, but who yet prove worthy of life in the end. Hence Divine wisdom has arranged for them to come into the secondary place in the Kingdom's heavenly or invisible phase.

As Jesus and the Church are the chief elect class, it would be well to see how Divine wisdom has acted toward them in the plan outlined above. Christ's carnation—His becoming a perfect human being without a human father—was a most marvelous exhibition of Divine wisdom in planning and executing. To become Adam's ransom (corresponding price) He could not have had a human father, because sin, its sentence and the dying life are transmitted by human fathers, whereas the human body only comes from the human mother. Hence, Jesus could not have had a human father, since that would have made Him sinful and given Him an imperfect dying life and body, which would have made Him need a savior, and thus have disqualified Him as Savior. Accordingly, instead of using the seed of a human father to fructify an ovum of Mary, God used the life-principle and disposition qualities of the preexistent Word to fructify that ovum, and to transform Him from a spirit into a human being in nine months. Thus He became a sinless human being, free from Adam's sin, imperfection and curse, having a perfect body, perfect life, right to life and pertinent life-rights, exactly what Adam had before he sinned, and what Adam had to forfeit because of his sin. This put Jesus into the position where He could ransom Adam and the race in Adam's loins when he sinned. What a master stroke of Divine wisdom, far above man's and angel's, was the carnation

of Jesus! Having seen how Divine wisdom made the Word human from the highest Being in the universe, except God, let us now see how that wisdom planned to raise Him from human nature to the Divine, the highest of all natures. It did so by arranging for Him to sacrifice His humanity as the ransom-price for Adam and his race and by begetting, quickening, developing, strengthening, balancing, crystallizing and bringing Him to birth of the Spirit through raising Him from the dead a Divine Being. Accordingly, thus wisdom arranged for Him to live as a Divine Being and to have as an asset with which to redeem mankind the things that he sacrificed—His perfect human life, body, right to life and life-rights. Thus, demonstrated as worthy of the highest position under God in the whole universe, higher even than that which He had with the Father before He became human, He is now God's Vicegerent throughout the Universe, fully qualified and empowered to carry out all of God's plans and purposes. Could anything short of Divine wisdom have planned such things? A thousand times No, we answer.

Nothing short of Divine wisdom could have arranged for the things as to the Church set forth above on the plan revealed in the Bible. To rescue the Church from the sentence on Adam's race, and at the same time preserve Christ's merit for the deliverance of the race, wisdom suggested that the credit of Christ's merit be loaned—imputed, a reckoned purchase—before Divine justice as long as the Church would be in the world, so that by the Church's death, the credit of that merit loaned to the Church being canceled, it would be intact for an actual, not a reckoned purchase of the world in the Millennium; for if there had been an outright actual purchase of the Church, since as much merit is needed to purchase one as is needed to purchase all of Adam's race, the actual purchase of the Church would have left none of Christ's merit over for purchasing the world in the Millennium. Amazing wisdom, guaranteeing salvation for both the Church

and the world! Wisdom then proceeded to arrange for the varied steps of enlightenment, repentance, faith, justification, sanctification and deliverance for the Church. It arranged that repentance be preached through the exposition of the Law, whereby repentance could be wrought in the responsive. Then it arranged for the ransom to be preached to the repentant ones, so that faith might be wrought in repentant hearts. Faith in the ransom being thus wrought, wisdom arranged that such believers experience justification by faith, *i.e.*, forgiveness of sins, the imputation of Christ's righteousness and fellowship between God and the believer through their faith laying hold of and appropriating Christ's merit as theirs. Wisdom thus arranged that such be regarded—reckoned—as having all that the faithful humans will have after the Little Season, *i.e.*, reckoned as having what Jesus as a perfect human being had. Thus reckonedly they stand before God as Jesus stood before Him at Jordan—with [reckoned] perfect human bodies, life, right to life and life-rights, for these are the things that Jesus reckons, imputes, to them in justification by faith. Wisdom then planned that they should follow Jesus in consecration to death and begettal to life, so that, like Him, they may sacrifice their humanity unto death for God's plan and pass through the same development as Jesus did as a New Creature, *i.e.*, begettal, quickening, development, strengthening, balancing, crystallizing and birth of the Spirit in the first resurrection. This will be followed by the Church's glorification in office, honor, work, inheritance and power with Christ, as His Joint-heir and Bride. When we think of the fact that the Church consists of some humans who were fallen, depraved and lost like the rest of the race, and see how in the plan it is to be raised out of that condition up to the Divine nature and joint-heirship with Christ, and recognize the intricacy of the process of realizing all of this and the very trying experiences that it has had in its course during this Age, we must say that nothing

short of Divine wisdom could have conceived such things.

The place that fleshly Israel has in God's plan is a display of Divine wisdom. This appears in the purposes that God had for Israel in the Jewish Age as the custodians of God's oracles, in their being used to prove that none of Adam's fallen race could fulfill God's law, which is the full measure of a perfect man's ability, and thus by the law gain life, in their furnishing the bulk of the Ancient Worthies, in their being used as types of future things, in their being rejected as a nation and people from the Gospel-Age spiritual purposes, in their furnishing a goodly number of the membership of the early Church, in partial blindness coming and remaining on the bulk of them during the Gospel Age, in their preservation during the Gospel Age, despite their scattering among all nations amid very hard experiences, in their being now restored to their land and God's favor, in their and the persistent faith-justified of the Gospel Age becoming the great missionaries under the Ancient and Youthful Worthies in converting the Gentile world to the Kingdom and in their becoming more zealous for Jesus than they have been antagonistic. The wisdom that planned it all, is a wisdom higher than men's and angels'.

Divine wisdom is manifest in the ministry of the good angels during the Second World. While they have been estopped from teaching members of the human family during the Second World as they did it during the First World, they have by Divine wisdom been assigned a noble service during the present Dispensation; for God used them in giving some parts of His revelation, *e.g.*, the Abrahamic Oath-bound and Law Covenants and some of the revelations to the prophets, like Daniel, in Dan. 9—12. They frequently bore messages to various of God's people in both Testaments. They have been commissioned to protect and help providentially the elect, whom frequently they deliver from evil and Satan's machinations. Not seldom

have they been used to punish the injurers of God's people. And the fact that they do these things well proves that wisdom was used in their selection for their special work of the Second World.

We can see the Divine wisdom in its uses of Satan and his evil angels and evil men. The use that Divine wisdom makes of these is not that of willing and sympathetic agents, for they are inimical, unwilling and unsympathetic tools. But under Divine manipulation they turn out to be a grindstone on which the Lord sharpens His people as weapons, a crucible that burns the alloy out of the gold and silver ore of which God's people consist, threshing machines that shake God's people as symbolic wheat loose from chaff and imperfect kernels, hammers by which God pounds them into choice vessels for His use and as files to smooth their rough places, Satan's and job's comforters' ultimate effects on job are a good illustration of how Divine wisdom can use evil angels and men, despite their contrary intentions, to further God's people and cause.

How brightly wisdom appears in the Millennial arrangements, purposes and works! The organizational arrangements of God's Millennial Kingdom as a whole, in each one of its four phases, especially in the chief part of its heavenly phase, are beyond human ability to conceive and describe. But they are sufficient to accomplish the ten great things that will be the Millennial purposes, viz., (1) to resurrect the four elect classes by Christ, which implies the recreation of these and the restoration of all their characteristics in their perfect bodies; (2) to establish them as God's Kingdom by Christ; (3) to suppress evil and inaugurate good conditions; (4) to awaken the dead world, putting them, as well as the then living, under the Kingdom conditions; (5) to influence them favorably Christward; (6) to reward every good and punish every evil act, both for reformatory purposes; (7) to give the race the experience of righteousness with its blessed uplifts to perfection, in contrast with the former experience

with evil with its degradations; (8) to give the restored race a final trial to let it demonstrate whether it under trial will choose good or evil; (9) to pronounce sentence according to each one's works; (10) to execute everlasting destruction upon the wicked, and to reward the faithful with everlasting life. By these ten purposes the plan will come to its successful end, the creation of a perfect race forever illustrating the reign of moral law. Surely here in God's ten Millennial purposes is high wisdom.

As already shown, the Ancient and Youthful Worthies, while remaining perfect humans during the Millennium, are to become spirit beings after the Little Season; and thus God's wisdom will have gotten two more classes from among men for spirit, heavenly existence. How great the wisdom of God shines out of the fact that He has known how to make such a use of the circumstances introduced by sin, not only to have won billions of perfect human beings to inhabit the paradise of the new earth, but also to create four additional classes of spirit beings to become His trusted agents, serving Him and carrying out His future plans forever; for in the Ages of glory following the Millennium, as God creates new and ever-increasing orders of beings to inhabit the planets of the solar systems in all God's universes, He will use these four classes, together with the angels, to bring into being and then unto perfection such orders of beings. And in this eternal work Christ and the Church will be the leaders and the other three elect classes will be, together with the angels, their assistants; for since Christ and the Church are God's heirs, and since these universes are God's possessions and thus their heirship (Rom. 8: 17), we may depend upon it that, as God created the earth not in vain, but created it to be inhabited, so the planets of God's many universes as the inheritance of the Christ will be developed and made the habitations of new orders of perfect beings;

for "of the *increase* of His *government* and peace [prosperity] there shall be no end" (Is. 9: 7).

Another feature manifesting the wisdom of God's plan is the hidden way that it was put into the Bible. Some say that the Bible is so simple that a child can understand it. This is only partly true. Some things of the plan are plain—the "things written on the backside"; but these "written within" (Rev. 5: 1) no one could see until the Lamb took the plan (book), broke the seals and opened it, which works have taken so far the entire Gospel Age and are not yet complete. This fact reveals why there are so many different opinions on the Bible, and so many sects claiming to found their teachings on the Bible, yet contradicting one another. They have not waited on the Lord to break the seals and to open the book, or they have not been in the right heart's attitude to receive the message. To conceal the undue things in the Bible from those who are right-hearted until due time, and to becloud them to all others, the Bible has been mixed up, we say it reverently, more confusedly than a thousand Chinese puzzles combined. Hence the brainiest of men have disagreed in their interpretations of the Bible. Divine wisdom purposely so mixed up matters that the non-elect should not through a knowledge of it be put on trial under present conditions, amid which they could not be saved, they lacking sufficiency of faith to endure successfully its trials. Yet that same wisdom opens up these secrets, so mixed up in the Bible that others cannot see them, to the elect, when and in the measure that they become due. Only Divine wisdom could have put such a marvelous plan as was briefly sketched above in the Bible in a so very greatly disordered and confused manner. Is. 28: 10, 13 shows this method of the revelation to be for the testing of the righteous (v. 10) and for the stumbling of the wicked (v. 13).

A final thought revelatory of the wisdom displayed in God's plan, *i.e.*, the gradual and long-drawn-out manner of its giving and of its becoming due. As Is.

28: 10 puts it, so far as the faithful are concerned it is: "Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little." Every part of the seven parts of the Bible came so. Search its doctrines, ethics, promises, exhortations, prophecies, histories and types, and every one of each one's separate features, in the acts of their giving and in the acts of their clarifying, have been gradual and long-drawn-out. No feature of any of these seven parts is discussed completely in any one place—it is in every one of such features: "here a little, there a little," first in its giving and then in its clarification. As consummate skill and wisdom are displayed in putting the whole plan there, but in a most disorderly, *i.e.*, scattered, disconnected way, so consummate skill and wisdom are displayed in giving it all, with no part lacking, however, here a little, there a little. In its giving it is as if billions of letters, each on a separate piece of paper were confusedly, disjointedly and at different times thrown together so as to form an immense incoherent pile, then blown by the wind into forming the most beautiful and sublimely composed epic ever written. When we contemplate the manifold wisdom of God as displayed in His plan, well may we cry out in the language of St. Paul, used as to a certain feature of that plan, Israel's relation to it, in Rom. 11: 33-36: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out [by the non elect]! For who [of the non-elect] hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things [of the plan], to whom be glory for ever. Amen."

Having shown that the plan sketched above as a whole and in its parts proves that its wisdom must be that of the Supreme Being, since none inferior to such a Being in wisdom could have invented it, we now

proceed to show that as a whole and in its parts it is a display of such justice, love and power as only the Supreme Being can exercise; therefore it and the Bible, of which it is but an epitome, must be a Divine revelation. First we will briefly define the sense in which we use the terms: justice, love and power. By justice is meant the quality of duty-love, the good will based on the demands of the law and thus owed by right. In the Supreme Being, who, in addition to exercising duty-love, is the law's judge and executor, justice requires that He give the rewards that the law prescribes for its obeyers and the punishments that it prescribes for its disobeyers. Moreover, justice binds Him to make His rewards and punishments conform to those prescribed by the law, *i.e.*, by right. By love the quality of unselfish or disinterested good will is meant. Defining it more comprehensively, we may say that love is the good will that, apart from the obligations of the law, is based on a delight in good principles, that, therefore, delights in, and is in hearty oneness with those who are in harmony with good principles, that sympathizes with or pities those treated contrary to, or those out of harmony with, good principles, and that delights to sacrifice to advance good principles in the blessing of others. By power is meant the physical and moral strength that executes the dictates of wisdom, justice and love. Thus, in addition to its being the moral quality of mind, heart and will that exercises self-control and perseverance, it is also a physical quality supplying all the physical strength needed by self-control and perseverance (the idea meant by the Bible word, patience) to execute the dictates of wisdom, justice and love. Accordingly, as a quality of character power is synonymous with mind-, heart-and will-power as expressed in self-control and perseverance (patience). Our proposition is that the plan sketched above, in addition to being an expression of Divine wisdom, is the very acme of justice, love and power, and, therefore, must also have flowed from Divine

justice, love and power. This proposition we proceed to prove from the same features of the plan as were used to show that it is an outflow of a super-human and super-angelic wisdom, *i.e.*, Divine wisdom.

The creation of Adam and Eve in perfection amid perfect surroundings was an outflow of these three qualities: of justice, because it would have been unjust to have created them imperfect, since that would have made them sinners, which justice in a Creator forbids. Nor would it have been just, having made them perfect, to have compelled them to live amid imperfect surroundings, since that would have subjected them to unmerited sufferings; hence it was just both to create them perfect and to put them in perfect surroundings, amid which they could fully develop their flawless powers. It was also an outflow of Divine love which so made and conditioned them as to have made it conducive for them to practice good principles amid conditions encouraging thereto. And, of course, it was a display of power to have arranged perfect conditions for their sphere of being before creating them, as it was also a display of Divine power to make them perfect in their bodies, minds and hearts. To try them for life or death amid perfect conditions was just; for justice, as demanded by moral law, should require a satisfactory proof that one would use eternal life in harmony with justice before it could safely and justly entrust one with life everlasting. Moreover, justice, in final analysis, could not demand perfect conduct from them under such a trial, unless it had provided them with powers that could comply with justice's demands. Hence it had to provide them perfect bodies, minds, hearts and wills and perfect external conditions as the sphere of the trial, in order justly to require of them perfect obedience, all of which conditions were provided for the trial to which they were subjected. Love acted in the trial; because through it, it purposed to mold them into harmony with good principles, and give them eternal being and happiness through their compliance

with the Divine will in such a perfect trial. And, finally, Divine power was displayed in that trial; for it gave them all the knowledge of head and all the graces of heart and strength of will necessary to stand the trial successfully, and thereby made them so much more inclined to be faithful than to fall in their trial, if they should prove unfaithful thereunder, it would be through a violation of their righteousness-inclined characters. Thus putting them under the trial for life or death was a display of these three qualities.

To sentence them to undergo the penalty of the law of their trial after being disobedient and to make them undergo that penalty when they disobeyed, were also just, loving and powerful. It was just so to sentence them; because, having refused to use the conditional gift of life in harmony with the conditions upon which its continuance was offered, of course they forfeited the right to retain it; and justice could properly sentence them to the loss of life, *i.e.*, death, and also expose them to the conditions—the imperfect earth outside of Eden—that would take away their life. At the same time justice could not have sentenced them to eternal torment; because, having tried them under the law of life and death, it could not sentence them under another (alleged) law of whose existence and (alleged) penalty they were not apprised as the one under which they would be sentenced in case of failure to obey. Had they been so sentenced, they would have had the right to appeal against so tyrannical and unjust an abuse of judicial power, so contrary to the Divine Power and justice; and such a sentence would have been loveless in the extreme. But the sentence imposed was not only in harmony with justice, but also in harmony with love; for it guaranteed them against suffering excessively under their actual penalty; and it secured them against sinning forever and thus suffering infinite physical, mental, moral and religious depravity, hence was in harmony with good principles. Divine power is manifest in the execution of the

penalty, inasmuch as it kept the earth in an imperfect condition, through which death was inflicted on the race. Permitting the race to undergo the experience with evil as the process whereby the death penalty was inflicted upon it is in harmony with justice, as the foregoing statements show. Moreover, it is in harmony with love; for the best deterrent from evil for the unconsecrated in this present life is suffering from it; hence it is in the interests of good principles that the race endures the experience of evil now; but when viewed from the contrasted experience that the race will get with righteousness in the next Age, whereby all the effects of the experience with evil will be wiped out and hatred for sin and love for righteousness will be implanted in human hearts, the Divine love in permitting evil becomes very manifest. And self-evidently the power manifested in permitting evil amid conditions that it keeps imperfect, with the foregoing purpose in mind, must be a Divine power. It will not be necessary here to show the Divine justice, love and power exhibited in condemning all in one, as we actually, though not expressly, showed these above in displaying God's Wisdom, when explaining that feature of the plan.

To put the angels under trial for life is a manifestation of Divine justice, love and power for the same reasons as manifested these qualities as operative toward Adam and Eve in putting them on trial for life, as the sentencing of the impenitent angels to death and executing it upon them displays the same qualities as the similar thing as to man does. But this trial for life takes place for the penitent ones among them in the next Age. However, while not put on trial for life before the deluge, they were put on trial for obedience; and those that disobeyed were put under a sentence of imprisonment, with the possibilities of reformation and trial for life after the sentence of imprisonment would be served in full. Those angels that sinned were informed by Jesus and His followers' preaching during

the Gospel Age that if they would amend, they would later be put on trial for life under favorable conditions. This message led some to repentance; the others went on in willful sin to such a degree that, like Satan, they are now incorrigible, hence can not be fitted for life. Hence justice, love and power will put them to eternal death after they give an unanswerable proof of incorrigibility—their attempt to mislead the restored race into sin during the Little Season following the Millennium. Justice must put them to death; for they are incorrigible sinners; love must put them to death; because, abhorring sin and delighting in good, it will find it necessary in abolishing sin to annihilate incorrigible sinners, in order to make good principles flourish forever; and, of course, only Divine power could destroy such mighty beings as Satan and the impenitent fallen angels. But while before the flood all the angels were put on trial for obedience, those that obeyed then were put on trial for life after the flood and apparently before Jesus' first Advent—we say apparently, because, as a matter of fact, it is a matter of inference from Scriptural facts rather than from direct Scriptural statements; for the Bible speaks only of the angels that sinned as being reserved for a trial for life in the Millennium, and leaves us under the impression that the others were all holy and faithfully obeyed the Lord throughout the Old Testament times. Thus they seem to have passed successfully their trial for life. It certainly was just, loving and powerful to give such eternal life; since their characters are crystallized in righteousness. So was it also just to sentence the fallen angels to imprisonment away from God's favor for the terrible sins that they committed and occasioned before the flood. It was also loving; since its purpose was their reformation after seeing experimentally the mental sufferings that their sins caused them and the evils that they inflicted on others; and, of course, only Divine power was strong enough to keep such powerful beings

within the atmosphere about this earth as their prison. Other power could not so do.

It was just to put the fallen race under the rule and tuition of the unfallen angels as their rulers, even as it is just to put convicts under the rulership of reasonable and fair prison wardens and their subordinates; for such death-sentenced convicts as mankind should have wardens put over them while their sentence is hanging over them. Moreover, it was a loving thing so to do with mankind; for these angels were designed to keep them from sinking into the deeper depravity into which they would have sunk, if they had not had such wardens. Furthermore, they were placed over them to help them to reform, which is also a purpose of disinterested love. Nothing short of Divine power could have put such powerful beings as the angels over the race as its rulers and teachers, as super-human power was required to make the antediluvians subject to these angels. To let the race experience the forms of evil that they underwent during the First World was just; for their sins deserved it. It was loving, inasmuch as it was designed in the long run to teach them to hate sin and to be made to feel a yearning for deliverance therefrom—an exercise of disinterested love it was on God's part to have such designs toward them. It was also an exercise of power that made conditions inculcate the lesson of the hatefulness of sin and a yearning for deliverance therefrom. The same principles of justice, love and power have operated as to the permission of evil during the Second World and along the same general lines, as operated in the First World.

Certainly it was just in God to show mankind during the Second World that it could not deliver itself by its own powers from the tyranny of Satan, sin and death; for to let man think that he could would have resulted in his greater degradation. It was loving thus to do; for that would be a step toward helping mankind to look to the right Source for help. It was also powerful; for it required the exercise of power to put man

into situations where the lesson could be learned. It was just to let men learn that they were no match for Satan; for otherwise they would have brought worse evils upon themselves. It was loving; for it would tend to keep them from depending on their powers and to long for higher powers to cope with him. And it was powerful to teach this to mankind; since it required powers of a high order to make conditions so that man could learn this lesson. God's ending the First World by a destructive flood was just; because it freed the race from an order of affairs that no longer benefited, but for some time wrought evil to mankind. This was loving; because it ultimately benefited all concerned and was in the interests of spreading good principles. And, of course, nothing short of Divine power could have brought down the deluge, and by it put away the by then useless and harmful order of affairs. The punishment of the wicked race through the deluge was just; for their wickedness and that of the giant descendants of angels and women deserved such a punishment. Love co-operated in that punishment, which, while not too severe, was sufficient to put an end to the evils of that time, to teach the sinners that sin injures, and thus help them to righteousness when they are returned from the tomb for the Millennial favors. To manipulate the laws of nature so as to make the deluge was a display of Divine power.

We can recognize the operation of these same three qualities in the destruction of the Second World. The implements whereby God will accomplish the destruction of this present evil world are especially eight: (1) World War; (2) World Revolution; (3) World Anarchy; (4) last phase of Jacob's Trouble; (5) Satan's empire in both its phases (invisible and visible) divided against itself; (6) secular and religious Truth variously affecting the different characters of men; (7) disordered nature in the forms of famines, pestilences, droughts, pests and calamities in the form of floods, tidal waves, hurricanes, conflagrations, earthquakes,

volcanoes, *etc.*; and (8) Christ's war on Satan's empire. By these things the present order in church, state, capital, labor and society, as the visible phase of Satan's empire, and the order of Satan's empire, as an arrangement of evil angelic rulers over mankind, will be destroyed, and in its destruction will cause the wicked great sufferings in a time of trouble such as never was since there was a nation nor ever will be afterward. Justice will act in this matter, since it can no longer tolerate the wicked rule of Satan and his visible representatives, and must destroy it for its wickedness, as well as give condign punishment to the wicked people who are in sympathy with, and profit by this newly developed evil order of affairs. Love will co-operate in the work of overthrowing Satan's empire; for it sees that evil will increase and righteousness will decrease by its continuance, while by its destruction evil and evil principles will decrease and good and good principles will increase. Divine power will be exercised in it; for what power short of Divine power could overthrow Satan and his associate fallen angels as the rulers of the present evil world, and exile them for 1,000 years to regions so far away that they will not know what is going on in the earth? The same power alone can overthrow the powerful false religious systems, oppressive governments, predatory aristocracies, lawless labor organizations and the wicked society of the present. And to use the eight above-mentioned instrumentalities that will work this destruction will, of course, require power Divine. Accordingly, Divine justice, love and power, and nothing short of Divine justice, love and power, will act in the destruction of the Second World—the world that now is.

Again, justice, love and power will exercise themselves in introducing the penitent fallen angels and the fallen race in a fit condition into the Third World, so that they might gain most profit thereby. Christ having by His ransom merit acquired possession of the race by an act of purchase, made to Divine justice, it will

hand over to Him the chastened fallen men and penitent fallen angels in a condition prepared to receive the blessings of the Third World. God's love will act therein; since it greatly desires their uplift from the degradation of sin into the beauties of holiness, which the Third World will minister to the obedient. And Divine power put into the hands of the Christ—Head and Body—will mightily work to introduce them into the arrangements of that glorious world. And throughout that world, beginning with its first Age, and progressing in the endless succession of Ages following it, these three Divine qualities will operate in the execution of Jehovah's future arrangements. In the First and Second Worlds, toward men and angels wisdom and justice are in the ascendancy, though not without love and power co-operating; and toward these in the Third World love and power will be in the ascendancy, though not without wisdom and justice co-operating.

We now proceed to see the display of justice, love and power in the elective features of God's plan. In all God's dealings with the elect His justice Acts toward them either in anticipation of the ransom, as was the case with the Ancient Worthies, or in present possession of the ransom, as is the case with the Little Flock, Great Company and Youthful Worthies. Therefore, in anticipation of the ransom merit coming into His possession for the Ancient Worthies, the Lord could deal with them on the basis of their tentative justification. It is surely in harmony with justice that God rejects the unbelieving class from the elective opportunities, since they certainly are not fit for the chance of getting the elective salvation. It is also a loving thing so to do, because it makes it possible for them to have the chance of the free-grace salvation, the only one that they could win, if offered to them. And, of course, God's power Acts in rejecting them from the chance to gain the elective salvation. It is likewise in harmony with His justice that the faith class has been given the opportunity of gaining the salvation operating in their

time, for the ransom merit satisfies justice with the thought of their having this opportunity. It is an expression of love to give it to them, since it gives them an opportunity to come into conformity with the best of good principles, and will give them an opportunity in this and the next life to further these good principles in the blessing of others. This same justice, love and power are manifest in the means, circumstances, times, agencies and helps used in developing the four elect classes. No justice, love and power less than Divine could use all these means under the various circumstances, in the different times, through the different agencies and by the various helps to bring these elect classes to their various salvations.

What justice, love and power are evidenced in selecting the four elect classes, *two* for the heavenly, invisible phase and *two* for the earthly, visible phase of God's Kingdom! What varying features these three graces work in each one of these four elect classes! How just, loving and powerful it is to raise the most faithful and severely tried and highest developed of these four classes to the highest station and nature of all—to Priests and Kings on the Divine plane! How just, loving and powerful it is to reward each of the other three classes in nature and office in proportion to their faithfulness, trials and development! Yea, the individuals of each of these four classes are in their own class rewarded in office in proportion to his development, trials and faithfulness. Of course, therein is plainly manifested the Divine justice, love and power. And how well do justice, love and power shine out in the purpose of making the selection of these four elect classes—to use them to give the non-elect race the opportunity to gain everlasting, perfect human life in the earth, turned into a world-wide Paradise! None the less do these three qualities shine out in the selection of Jesus and His faithful Church, among other things, to help the penitent fallen angels to a restoration to their former estate! And who can deny the

Divine justice, love and power that will be displayed, especially in the Christ class's eternal work, supported by the other three elect classes, in bringing to perfection new orders of beings that Jehovah's wisdom, justice, love and power will plan, and that the four elect classes, especially the chief one, will bring into being? Certainly every feature connected with these four elect classes displays a super-human and superangelic justice, love and power.

These three qualities were active in the carnation of Christ. There was no injustice done to the prehuman Christ in making Him human, since He was willing to undergo carnation, in order to become the Executor of God's plan. Justice was satisfied that He undergo it, for in this way only could He give justice the ransom in offset of its demand for Adam's and the race's life. The love that was willing to give up God's dearest treasure and send the Son of His bosom into the world in order to redeem man was, next to the love that gave Him up to the ignominious and excruciating death of the cross, the highest expression of love ever exhibited; and, certainly, only Divine power could have changed Him from the highest Being in the universes of God, except the Father, into the Babe of Bethlehem. Divine justice, love and power guided, guarded and developed Him through the stages of babyhood, childhood, boyhood and youth unto perfect manhood, otherwise He would not have attained the perfection of manhood at 30 years of age. Divine justice, love and power co-operated according to their varying functions in bringing Him to consecration: justice so that His humanity could be presented as a sacrifice satisfactory to justice for mankind's redemption, love so that God could encourage Him to offer His humanity as such a sacrifice, and power enabled Him to make the pertinent consecration to sacrifice. So might each stage of His new-creatureship be shown to be an outflow of the varying operations of justice, love and power—in His begetting, quickening, growth,

strengthening, balancing, crystallizing and birth as a New Creature. Having made Jesus each pertinent promise, if He would fulfill each pertinent previous condition, justice required that God fulfill each promise on the fulfillment of each pertinent condition. Love delighted to fulfill each of these promises, out of God's appreciation, sympathy and delight to serve Jesus in the advancement of good principles. Only Divine power was capable of fulfilling them to Jesus, particularly raising Him to the Divine nature. These three attributes of God operated in Jesus' exaltation to the Father's right hand, high above every name that is named, and that from the three standpoints mentioned in the last three sentences.

Nothing short of Divine justice, love and power could have been dealing with the Church since Pentecost, to accomplish for it, what has been and will be done for it, until it is made Christ's Joint-heir and Bride. We have already seen the operation of these three qualities in the general work of its election, and will now show it in the special steps of that process. In the instruction that God gives to teach the Church His Word there is justice, which requires that He give it a sufficiency of knowledge to enable it to know what, how and why it should do throughout the various stages of the elective process; for without that knowledge it could not make its calling and election sure. Love acts therein; since it delights in, sympathizes with, and takes pleasure in realizing to it this knowledge, in order that it may derive from it all the enlightenment and energy to enable it to win out. And power lodges in this enlightening and energizing Word to enable it to win out. Also in its justification these three attributes work. In view of the ransom, justice must forgive the Church its sins; love takes pleasure in doing it, and in helping it to overcome sin and to live a righteous life; and power gives it the necessary strength to exercise the faith and duty-love to do these two things.

In the sanctification of the Church the same glorious three graces act. Justice declares itself satisfied by Jesus' imputed righteousness to accept it in consecration. Love is delighted to accept its consecration; because it appreciates and sympathizes with its spirit of consecration, and sees that thereby it can advance good principles for the blessing of the Church and the world. Power of course gives each the strength to consecrate. The same qualities also appear active in the begetting, quickening, growing, strengthening, balancing, crystallizing and birth of the Spirit in the Church, Justice does so, because, God promising each of these blessings in turn on certain conditions, each pertinent condition being fulfilled, each pertinent promise obligates God's justice to fulfill the pertinent promise. Love does the same fulfillings; because of its appreciation of, hearty oneness and sympathy with, and delight to sacrifice for such condition-fulfillers; and nothing short of Divine power could beget, quicken, develop, strengthen, balance, crystallize and bring to birth of the Spirit these consecration-fulfillers at each of its stages; for by these first six steps progressively are the Divine heart and mind cultivated in the Church and by the seventh the Divine body is given it, and thus it is re-created to the Divine, the highest nature. In effecting the Church's deliverance, *i.e.*, giving it victory over sin, error, selfishness, worldliness, death and the grave, these three attributes operate: justice, because God's obligating Himself to give them victory in their conflicts, if faithful, is obligated to give it to them on their proving faithful; love, because it heartily appreciates this and sympathizes with, and delights to give them victory in their faithful struggles; and power, because it is the thing that enables them to struggle on unto victory. Finally, in exalting the Church to joint-heirship and brideship with Christ these glorious attributes work: justice, in that it obligated itself thereto, if the Church would be faithful; love, because it delights in, is in sympathy and hearty oneness with, and delights to promote

the overcoming Church; since this will advance good principles in blessing, not only the world, but also the new orders of beings that will be created in the Ages of Glory after the Millennium. In dealing with the Ancient Worthies, Great Company and Youthful Worthies in the successive steps of the elective processes toward them, these same qualities operate in the separate steps that they must take—steps that are similar to those that the Church takes. Being in principle similar to those just described, we would have to explain the same processes, if we showed them as working in these; and, therefore, to avoid repetition we will dismiss them with calling attention to the fact.

These same three graces are manifest in God's Gospel-Age and Millennial-Age dealings with the Jews. His Gospel-Age dealings with them have been mainly along wrath lines, with mercy and favor shown toward those of their believing individuals more than to believing Gentile individuals. It was an expression of justice that has been exercising wrath upon them, because of two great reasons: (1) their wanton disobedience to the Mosaic Covenant, which they pledged themselves to obey, and (2) their unbelieving rejection and crucifixion of the Messiah. Justice has, therefore, been pouring out wrath upon them throughout the Gospel-Age for these two gross evils; for had they been rightly disposed by God's favors, they would not have become guilty of these. Nevertheless, God made promise to them, even before they entered into wrath for these things, that He would preserve them unto using them Millennially as a fifth order of the seed of Abraham that would bless the world. And justice has required him to keep this promise, which He has also done. The preservation of Israel intact as a people separate and compact, though scattered to the ends of the earth, exiled from country to country, shuffled from nation to nation as well as within each nation, fiendishly tortured, barbarously persecuted, fiercely discriminated against, feelinglessly kicked and cuffed

about, ruthlessly segregated in the worst parts of cities and towns, scoffingly restricted to the most ignoble occupations, publicly compelled to wear distinctive garbs and marks, socially ostracized, mercilessly subjected to mobs and brutalities and mistreated to the extreme of exhausting the capabilities of these instruments of savagery, is one of the miracles of history. It has been likened to a huge river falling from a great height in Africa into the Atlantic Ocean, separated in its component parts into size of raindrops and tossed about in separated disorder, scattered about in widely disparate drops in its crossing the ocean and finally coming together on the Atlantic shores of South America, all combined and separate and distinct from the waters of the Atlantic! There is love—love in wrath—in this scattering and preservation of Israel, the love that uses the rod to reform and better character, and the love that keeps them as a compact people so that they, humbled and pliant in God's hands, may be available for their own blessing at Messiah's hand in the Millennium and for the blessing of the Gentile world in and with righteousness and restoration to the original estate of unfallen man. And, certainly, there is power manifested, both in their scattering and preservation; for if Divine power had not kept them amid the nightmares through which they have passed since 66 A. D., surely fleshly Israel must have perished.

Equally do we recognize these three graces in Israel's restoration to God's favor and in their return to their land. Ever since 1878 the blindness and hardness that came upon Israel for rejecting the Messiah has been slowly passing away; and their eyes are opening more and more to a better understanding of Him, which is resulting in their prejudice melting away as the frost melts before the sun's warmth. In this we recognize the justice of God that put this blindness and hardness upon them for the period of 1845 years (33 to 1878), the same length of time as they had and abused Divine favor (from the death of Jacob,

1813, B. C., to that of Jesus, 33 A. D.). And as the blindness and hardness came gradually upon them, so are they being gradually removed from them. The sentence of justice, that they must suffer for abusing His favor as long as they abused it, having been completed in 1878, it appropriately began in that year to be removed from them, through the beginning of the circulation of Delitzsch's Hebrew translation of the New Testament. In returning favor to them, of course, love is manifest, for love is favor, and is intended to bring them into harmony with good principles, and to make them instruments to spread good principles in the blessing of others. Certainly nothing short of Divine power could turn away such blindness and hardness [prejudice] from Israel as we see taking place before our eyes. Their return to their land is another evidence of God's returning favor, and curiously enough, it began legally in 1878, by the Berlin Congress of Nations' requiring the Turk to ameliorate Palestinian conditions on behalf of the Jews and to permit larger numbers of them to return. The return has been greatly accelerated by Britain's putting the Balfour declaration into operation. And though of late Britain, in following a short-sighted appeasement policy in Palestine, as well as in Europe, has limited Israel's return, God will bring such pressure to bear upon Britain, perhaps through the recent war, *etc.*, that will force it to permit a freer return of Israel to Palestine. In all this justice, that keeps its promises, is at work. Love, too, is at work in this, to bless Israel unto the advancement of them in good principles, and later through them unto the advancement of such principles among the Gentile nations. And, of course, it is an expression of power, that has been and will be opening Palestine for Israel's return. The unconsecrated but faithful tentatively justified of the Gospel Age undergo similar experiences for similar reasons, which also manifests the same three glorious graces; for these and the believing Jews will be associated as the

fifth elect class in a Millennial world-wide work, hence their similar preparation for that work.

The uses that God will make of the believing Jews and the unconsecrated but faithful tentatively justified of the Gospel Age in the Millennium will be an exhibition of justice, love and power. First of all, these attributes will act in blessing these two parts of the fifth elect class with full enlightenment and opportunities of restitution and in giving restitution to them as they obey. God having promised this, His justice obligates Him to fulfill His promises; and thus these blessings will come to them as expressions of justice. In another sense justice will give them these blessings: Jesus then applying His merit to the satisfaction of all its claims against them, justice will be satisfied to see them receive these blessings. Love, too, will then act: love that forbears and forgives, love that is long suffering and kind, love that is gracious and merciful, love that is good and generous, will delight to pour out its blessings upon them, in order, first, to bring them into harmony with good principles, and, later, to use them to help others into harmony with such principles. The power of God that will smite the curse into oblivion and fill the earth with knowledge and goodness, overthrowing all obstacles thereto and instituting every condition conducive thereto, will operate mightily in their favor to secure these ends, and thus will be fulfilled toward Israel and the Gospel-Age unconsecrated but faithful tentatively justified the good things that God promised them in His plan.

These same glorious qualities mark the plan's course toward the good angels in their ministry in the Second World. It is certainly in harmony with justice to have rewarded their loyalty with the honor of ministering the Old Testament revelation. This was also a loving thing, inasmuch as that revelation is a feature of administering good principles for the good of others. Likewise it is an evidence of power, *e.g.*, the giving of the Mosaic Covenant at Sinai at their hands was a

marvelous exercise of power, among other ways, by causing the mountain and surrounding earth to quake, and to work on the minds of Moses, the prophets and other writers of the Old Testament so as to reproduce God's thoughts in the words that He designed, as Biblical numerics show, evidenced power at work. Their ministry toward the good in providential ways likewise displays these three qualities: justice, because having covenanted to protect them, it is just to fulfill the promise; love, because this is from appreciation of, sympathy with, and ministering to the just; and power, because they exert all the Divine pressure needed to accomplish the protection of the righteous. Similarly, in executing the Divinely arranged punishment of the oppressors of God's people these same principles are active, *e.g.*, in the destruction of Sodom, *etc.*, in the death of the firstborn of Egypt, in the overthrow of the Egyptian hosts in the Red Sea, in the overthrow of Sennacherib's host, in the death of the Persian conspirators that sought Daniel's life, in the humiliation of Nebuchadnezzar and in the death of Herod, the justice of God, as exercised by the good angels, is manifest. It was also love in wrath that thus delivered the good and punished the evil for their Millennial reformation; and, of course, power worked therein, as they are mainly expressions of power.

Again, the uses that God makes of wicked angels and men as means of furnishing God's people certain features of their training—endurance of obstacles—fitting them for God's future purpose, are just, loving and powerful. It is not unjust either to the wicked or to the righteous, for it does not force the wicked in any way to commit the pertinent wrongs, since they do so led on by their own depravity, and it is not unjust to the righteous, since it ultimately blesses them; and the sufferings that the wicked undergo for so doing are an expression of justice punishing them for their wrong-doing. It is a loving thing, since it is a means of ennobling the righteous; and since it is a

part of the program involving either the punishment of, or destruction upon the wicked, it tends to insure the destruction of evil, a necessary accompaniment of establishing good principles everlastingly. And, naturally, it requires power to overrule the machinations of the wicked for the good of the righteous, as power expresses itself in the pertinent rewards of the righteous and punishments of the wicked. Thus ultimately the machinations of wicked angels and men under Divine rule inures to righteousness and holiness.

In God's Millennial ways these three qualities will operate. It was shown above that there will be ten great purposes effected in the Millennium, and each one of them is a most glorious manifestation of these three qualities. Briefly will we point this out in each of these ten purposes. (1, 2) The resurrection of the elect classes and their establishment as God's Kingdom, as the first two of these, is just, as a reward of the righteous, as a just acknowledgment of the ransom and as a means of establishing righteousness. It is loving, as a delightful gift to the good and as a gracious ministry in the interests of goodness. It is powerful, as a work that is the most difficult ever done—the re-creation of the identical persons on various planes of being. (3) To suppress evil and establish good conditions in their very nature self-evidently imply the exercise of justice, love and power; and, therefore, their mere statement suffices, without further reasoning on them. (4) To awaken the dead is self-evidently an act of power, also of love, when its object is kept in mind, as its justice is evident as an effect of the ransom, in setting aside the Adamic sentence, as putting them under the Kingdom necessarily is an expression of power and of love, when its object is kept in mind, likewise of justice toward Christ, in view of His ransoming them for that purpose. (5) Self-evidently, to influence them favorably toward Christ is in view of the ransom a matter of justice, in view of the purpose a matter of love, and in view of its

intricacy a matter of power. (6) There need be no discussion of the justice, love and power in rewarding good and punishing evil for reformatory purposes, as such are the very nature of the activities of these qualities. (7) In view of the ransom it is, of course, just to give them the blessings of the experiences with righteousness, and love and power must be active in giving them. (8, 9) Self-evidently justice, love and power must act in giving the race a final trial, for it to demonstrate whether it will choose good or evil and to pronounce sentence accordingly. (10) To execute the sentence of destruction upon the incorrigible will be just; because they under trial will have refused to use life under the condition upon which its continuance was offered. It will be a matter of love to the wicked, as it will prevent their eternal unhappiness, and to the righteous, to preserve them from an eternal menace to their happiness; and, of course, power will work in inflicting that sentence. On the other hand, to give eternal life to the righteous will be just; since they will by their obedience have fulfilled the condition made for its obtaining. It will be a matter of love; for thereby good principles will be made possible of practice forever; and, of course, Divine power must be exercised to give and continue these.

The way in which the secret, and to man the confused, plan has been hidden in the Bible is also an expression of these three qualities. Both justice and love operate in hiding it from the unfit, lest they be put on trial at a time in which they could not overcome; and it certainly is a very powerful thing mentally, morally and religiously so to have constructed the Bible as to hide its thoughts from the unfit. On the other hand, this peculiar form in which the plan is hidden is an expression of justice, love and power, so far as the righteous are concerned, for justice requires that they undergo the involved trials, if it would reward them with life; love works therein; for it uses this matter for the better development of qualities in

harmony with good principles; and power cooperates in this matter for such development. For the same reasons as this peculiar structure of the Bible is an expression of justice, love and power, toward the unbelief class and toward the faith class, are the gradual revelation of the Bible and the gradual clarifying of its meaning, and that in due time, an expression of justice, love and power. Conversely, we remark that in none of the features of the plan above treated, nor in any other of its features, can there be pointed out one breach against the highest form of wisdom, justice, love and power. It would be largely a matter of repetition, if we should go over these matters to show this negative feature of the Bible's plan, but the closest examination of them will result in the demonstration of this feature as to the plan. This positive agreement of the plan with the highest form of perfect wisdom, justice, love and power, and the absence in the plan above outlined of any disagreement of any of its parts with such qualities, coupled with the fact that every feature is an outflow and manifestation of these four qualities are the strongest possible proof of the Bible's being a Divine revelation, for these things are self-evidence of its super-human and super-angelic, *i.e.*, Divine origin.

Having seen that the salient features of the plan set forth in the Bible prove that it is a Divine revelation and that these features are an outflow of, and in harmony with a super-human and super-angelic, *i.e.*, Divine wisdom, justice, love and power, and, therefore, also prove the Bible to be a Divine revelation, we now proceed to show that the attributes of being and character that it ascribes to God are a proof of the Bible's being a Divine revelation. First, we will show how the attributes of being that the Bible ascribes to God prove the Bible to be a Divine revelation. For details on these attributes we refer our readers to our book, *God*, 27-66. We will here mention each of God's fourteen main attributes of being, with a brief definition of each

of them: personality: the quality of a being that is endowed with intellect, sensibilities and will; corporeality: the quality of a being that has a body; for God is not simply a great mind without a body; spirituality: the quality of a being that has a body that consists of spiritual substances, in God's case perhaps life-principle; self-existence: the quality of a being that does not depend upon anything outside of itself for being or continuing to be; eternity: the quality of a being that always has been, is and always shall be; self-sufficiency: the quality of a being that has in and of himself all that he needs for his being, character, plans and works, and needs nothing to supply any lack, since he has no lack; immortality: the quality of a being that is death-proof, that cannot die; invisibility: the quality of a being that makes him impossible of being seen by any material creature without its killing him, but is visible to spirit beings; unity: the quality of a being that makes him but one person; omnipotence: the quality of a being that enables him to do anything that he wills; omniscience: the quality of a being that enables him to know everything that he desires to know; omnipresence: the quality of a being that enables him to be, not in his body, but in his attributes, especially in his omnipotence and omniscience, wherever he wishes to be; supremacy: the quality of a being that makes him a superior over all persons and things; and unfathomableness: the quality of a being that, though permitting him to be comprehensible in part, makes him incomprehensible in part. These fourteen qualities are the main attributes of God's being set forth in the Bible in its revelation of Him as a being.

It will now be shown that each one of these attributes of being is set forth in the Bible as those of Him as a being. We will here merely give the pertinent citations, referring our readers to our book, *God*, 27-66, for general details thereon. The Bible reveals God as having the quality of personality, *i.e.*, He is a being who thinks, feels and wills, as the following passages prove:

(a) He thinks: Josh. 22: 22; Is. 44: 8; Job. 36: 4; Ps. 44: 21; Matt. 6: 8; Luke 16: 15; Acts 15: 18; Rom. 8: 29; 2 Tim. 2: 19; 1 John 3: 20; (b) He feels: Ps. 103: 13; John 16: 27; Ex. 34: 6; Heb. 11: 5; Ps. 30: 4; Ex. 20: 5; Ps. 7: 9; 1 Pet. 3: 20; John 3: 16; Ps. 25: 6; (c) He wills: Matt. 6: 10; 7: 21; Luke 22: 42; Acts 21: 14; Gal. 1: 4; Eph. 1: 11; 1 Thes. 4: 3; 1 Cor. 12: 11; Heb. 6: 17; 2 Pet. 3: 9. Besides these and numerous others that attribute to God the essential elements of personality, other passages, like the following, reveal Him to us to be a person: Ex. 8: 10; 15: 11; 20: 3; 34: 14; Deut. 4: 35; 5: 7; 6: 4; 10: 17; 1 Sam. 2: 2; 7: 3; 2 Kings 17: 36; 19: 15; Is. 40: 25; 44: 6; 45: 21; Jer. 10: 10; 32: 27; Matt. 23: 9; John 17: 3; Eph. 4: 6; Heb. 1: 3. The Bible reveals God as having the attribute of corporeality, *i.e.*, He is a Being who has not simply personality, *i.e.*, a disposition, but also a body. The following passages imply that God has a body: John 5: 37; Ex. 33: 20-23; John 4: 24, compared with 1 Cor. 15: 44-49; Heb. 1: 3; passages that speak of His dwelling in heaven imply it, *e.g.*, Ps. 73: 25; Matt. 5: 16, 45; 6: 9, *etc.*, *etc.* The Bible reveals God as having the quality of spirituality, *i.e.*, as having a body consisting of one or more spiritual substances: Acts 17: 29; John 4: 24, compared with 1 Cor. 15: 50; 44-49; Heb. 1: 7, 14. The Bible reveals God as having the attribute of self-existence. The following passages so reveal Him: Ex. 3: 14; Deut. 32: 40; Job 35: 6-8; Is. 44: 6. The Bible reveals God to have the quality of eternity, as the following passages show: Deut. 33: 27; Job 36: 26; Ps. 41: 13; 90: 1, 2; 93: 2; 102: 27; Is. 57: 15; Jer. 10: 10; Heb. 1: 12; Rom. 1: 20; 1 Tim. 1: 17 (A. R. V.); Rev. 4: 8, 9; 16: 5. The Bible reveals God as a being having the attribute of self-existence as the following Scriptures manifest: Acts 17: 25; Job 35: 6-8. Again, the Bible reveals God as a being who has the quality of immortality. This is evident from the following citations:

1 Tim. 6: 16; compare 2 Pet. 1: 4 with 1 Cor. 15: 53, 54; John 5: 26; 1 Tim. 1: 17.

There are, among others, seven others that it also reveals. The first of these is invisibility to His material creatures, who cannot see Him and live, as the following verses prove: 1 Tim. 6: 16; Deut. 4: 15; Ex. 33: 18, 20, 23; 1 Kings 8: 12; Job 23: 8, 9; Ps. 18: 11; 97: 2; John 1: 18; 5: 37; 6: 46; Col. 1: 15; 1 Tim. 1: 17 (A. R. V.); Heb. 11: 27. Unity is another attribute of God as a being revealed in the Bible, as the passages now to be cited show: Deut. 6: 4; 1 Kings 8: 60; Is. 42: 8; John 17: 3; 1 Cor 8: 4-6; Gal. 3: 20; 1 Tim. 2: 5; Jas. 2: 19; 1 Tim. 1: 17 (A. R. V.); Jude 25 (A. R. V.). Another attribute of being in God is Biblically revealed—omnipotence as the accompanying Scriptures prove: Ps. 115: 3; Is. 46: 10, 11; Job 23: 13, 14; Is. 43: 13; Job 42: 2; Matt. 19: 26; Luke 1: 37; Gen. 17: 1; 18: 14; Is. 26: 4; Rev. 19: 6; 21: 22; Ex. 15: 6-12; Num. 11: 23; 23: 20; Dent. 3: 24; 7: 27; Dan. 4: 35; Is. 31: 3; Jer. 32: 17, 27; Job 26: 11, 14; 40: 9; 41: 10, 11; Is. 14: 24, 27; Matt. 10: 28. The Bible reveals omniscience as an attribute of God's being, as can be seen in these Scriptures: Job 12: 13, 22; Rom. 11: 33; 1 John 3: 20; Ps. 1: 6; Prov. 5: 21; Rom. 8: 27; 2 Tim. 2: 19; 1 Cor. 3: 20; Jer. 23: 24; Ps. 92: 5; 104: 24; 136: 5; 147: 4; Is. 42: 9; 44: 7; Matt. 24: 36; Acts 15: 18. Again, the Bible reveals God as a being possessing omnipresence, as instance these verses: Gen. 28: 16; 1 Kings 8: 27; Ps. 139: 3, 5, 7-10; Jer. 23: 23, 24; Acts 17: 24, 27, 28. God's supremacy is another of His attributes of being revealed in the Bible, (a) as to ownership of all things: Gen. 14: 19; Rev. 4: 11; (b) as to control of nature: Job 38: 33; Jer. 31: 35; 33: 25; (c) as to giving laws to all: Ex. 20: 2; Matt. 22: 37; (d) as to trying men: Dent. 13: 1; 1 Cor. 11: 19; (e) as to bestowing favors: Rom. 9: 22; 2 Tim. 2: 25; (f) as to disposing of men's lives: Gen. 22: 2; 1 Sam. 16: 2; (g) as to His judging men and nations: Dan. 4: 17; Rom. 12: 19; 1 Cor. 6: 3; Rev. 11: 18; (h) as to our

Lord Jesus: John 10: 20; 14: 28; 1 Cor. 3: 23; 11: 3; 15: 24, 27, 28; Phil. 2: 8; Eph. 1: 17; 1 Pet. 1: 3; Heb. 1: 8, 9; (i) as recognized ultimately by all: 1 Cor. 15: 28; Phil. 2: 9-11; Rev. 5: 12, 13; 19: 6; Ps. 47: 2, 3, 7, 8. And, finally, the Bible reveals unfathomableness as an attribute of God's being, as the following Scriptures show: Deut. 29: 29; Job 5: 8, 9; 11: 7; 26: 14; 36: 26; 37: 5, 23; Ps. 139: 6; 145: 3; Eccl. 11: 5; Is. 40: 28; Rom. 11: 33, 34.

Thus we have shown that the Bible reveals God's attributes of being as consisting, among others, mainly of fourteen of them. As we consider these attributes we must conclude that God in His being is superlatively excellent; that His person is superlatively sublime; that His person unites every desirable quality for a spirit being to have; that there is no perfection of spirit being that could be added to Him; and that He lacks no attribute of being pertinent to supreme excellency, sublimity and perfection. So wonderful a being as He is in His attributes of person calls forth from us the supreme sentiments of wonder, awe, reverence, worship, praise, adoration and worship. They make Him, so far as attributes of person are concerned, worthy of being what He is set forth in the Bible as being—the supreme Being. There is no attribute of being in Him of which we need be ashamed, apologize for or hide from others for fear of their rejecting Him for some imperfection, some self-contradiction, some crudity, or some absurdity, as can be charged against some creedal views of God's person, *e.g.*, that His unity consists of three persons, that His omnipresence consists of the extension of His body throughout the universe, and yet its entire inclusion in the smallest possible part of every electron in the universe. Nay, let us study every one of them, let us analyze every feature of every one of them, let us search them as thoroughly as our finite minds are capable of searching them out, and they will stand before our sanctified reason as reasonable in the highest degree, excellent, sublime, perfect and appropriate.

We can think of no perfection of the Divine nature not present in Him. He has in His attributes of being everything that we can imagine the Supreme Being to need for His absolute perfection in every particular. Such, and no less than such, is the Supreme Being that the Bible reveals to be such.

Contrast His attributes of being with the attributes of being that heathenism has ascribed to its gods, and immediately the unrivaled superiority of the attributes of being that the Scriptures ascribe to God shine out above the attributes of being that heathenism has ascribed and ascribes to its deity, rather deities. We will not institute this comparison with the deities of lower heathen religions. We will take the two highest, the deities of the Greeks and the deities of the ancient Germanic nations, *i.e.*, the Teutonic and Scandinavian nations. Of these two sets of deities the Germanic nations in the revelation that they received (theirs came from Satan) developed a doctrine of their gods nobler by far than that of the Greek gods. While the latter made beauty the main feature of their mythologies respecting their gods, the former made righteousness the main feature of their mythologies as to their gods. But both of these in the attributes of being that they ascribe to their gods fall far below the attributes of being that the Bible ascribes to Jehovah. Confessedly the divine attributes of person that these two mythologies ascribe to the gods do not in their entirety inhere in any one of their gods, but are in piecemeal distributed among them, so that these are ascribed in their entirety compositely and not to any single one of their gods. This, of course, shows the inferiority of every one of them to Jehovah in person. Furthermore, every one of the attributes of being that they compositely ascribe to all their gods is inferior in reasonableness, nobility, excellency, sublimity, perfection, utility and appropriateness to the corresponding attribute that the Bible ascribes to God. Thus qualitatively and quantitatively Jehovah in the attributes of being ascribed to Him in the Bible is

superior to each and all of these gods in the attributes of being that their mythologies ascribe to them, which, of course favors the Bible as a Divine revelation.

Certainly, the Norse (Germanic) mythology presents a finer set of gods as to attributes of being than the Grecian mythology does. Hence to illustrate this line of thought we will instance the chief god of the Norsemen, who developed their mythology into higher forms than the other Germanic nations did with the same general myths as their common possession. Odin was their chief god, who was in every way a better being than Zeus, the chief of the Grecian gods. We will, therefore, compare him in his attributes of being with those of God; and immediately the superiority of the God revealed in the Bible to the supreme god revealed in the Norse mythology appears. Both have personality attributed to them in their separate revelations, but the intellect, sensibilities and will ascribed by the Bible to Jehovah are as high above those ascribed to Odin by the Norse mythology as the heaven is above the earth. The latter's intellect is circumscribed; it is puzzled by problems, many of which it confessedly cannot grasp; it forgets things: and at times overlooks pertinent matters, and it at times draws false conclusions. His affections often cleave to vain things and repeatedly His will is thwarted. Nothing of this kind is found in Jehovah. Thus in personality He is incomparably superior to Odin. As to corporeality, so sublime, *etc.*, is Jehovah's body that human language cannot describe it, nor human mind grasp it; hence no attempt is made in the Bible to describe it, while Odin's body was quite mundane in the descriptions given it in the Norse mythology. He was a big overgrown man in his body, having a great long beard. While he is set forth as an immense, man of fine mien and form, he is nevertheless of necessity made to appear distinctly inferior in corporeality to Jehovah. As to spirituality of bodily substance, while the Norse mythology claimed that Odin was a spirit being, it made his body consist of refined

material substances, which at once proves the inferiority of his body; for it needed food and drink to sustain it, a thing that not only proves its non-spirituality, but sets him forth as very inferior to Jehovah, who is self-existent, an attribute that Odin did not have, proven by his having to eat, drink and sleep, as well as to perform Acts implied in eating and drinking. Odin is in the Norse mythology not set forth as eternal; for he is therein described as having been born, *i.e.*, as having a beginning; and in Ragnarok—the Norse end of the world—he is to die. His being one of many gods, unity in a monotheistic sense would be a misnomer applied to him, because of his relation to other gods.

Nor does the Norse mythology ascribe self-existence to Odin. His having been born and his requiring nourishment and shelter prove the reverse of it as to him. Nor does the Norse mythology ascribe self-sufficiency to him. He had to be assisted in his work, in the solution of some of his problems, in some of his fights and in some of his debates. Hence he is not in the Norse mythology revealed as self-sufficient, as the Bible God Is. Immortality is expressly denied him in the Norse mythology; for according to it he is to be killed in the battle of Ragnarok. He was revealed as invisible, but his invisibility was of a distinctly lower kind than that of Jehovah; for whereas no human being can see God's body and live, Odin's body was often seen by humans, according to the Norse mythology, without their being thereby killed. Odin is not revealed in Norse mythology as omnipotent, *i.e.*, able to do anything that he willed. Though set forth as very mighty, many things were beyond his power, else, *e.g.*, he would not have to endure death while fighting in Ragnarok. While he is set forth as the wisest of the gods; his knowledge was very circumscribed, so much so that he was baffled by many problems, and frequently had to consult other gods for advice. Nor does the Norse Mythology set him forth as omnipresent, in the sense in which Jehovah is present everywhere in the extension of His

attributes, especially of wisdom, justice, love and power throughout all space and things. On the contrary, to exercise his volitions he had to be present physically wherever he desired to accomplish anything personally. Nor is he set forth in the Norse mythology as supreme; frequently he had to submit to superior power; and a combination of the other gods, particularly if Thor, the god of war and power, was in the combination, outmatched him in power; and the fact that he will be killed in battle proves that, while he was the chief god of the Germanic nations, he was not supreme as the Bible reveals God to be. Nor does the Norse mythology reveal him as unfathomable. The other gods fathomed him repeatedly; and his needing their advice at times proves his fathomableness. Thus he is as distinctly inferior to Jehovah in attributes of being as the earth is inferior to heaven.

If the noblest of all heathen revelations sets forth its chief god as so inferior to Jehovah in attributes of being, what shall we say of a comparison in attributes of being between Jehovah and the chief god of the Greeks, the Egyptians, the Babylonians, the Chinese, the Japanese, the Hindoos, the North and South American Indians, *etc.*? The Bible assures us that Satan and the fallen angels have been the revealers of the heathen religions, as they have also been their gods (Deut. 32: 17; Lev. 17: 7; Ps. 106: 37; 1 Cor. 8: 5; 10: 20, 21; 1 Tim. 4: 1; 2 Cor. 4: 3, 4; 11: 14; John 8: 44). Their worst revelations are seen in the most degraded of heathen religions held by the aborigines of Africa and some of the isles of the Pacific. But their very best revelations—those given the Germanic nations, especially in their Norse representatives, and the Persians, the latter getting their best ideas from the Old Testament, are in their teachings on the attributes of being in their gods so inferior to those that the Bible attributes to God that we are warranted in concluding that the revelation of the attributes of God's being given in the Bible cannot have been invented by Satan and the

fallen angels. Their best performances in this respect being so very inferior to that of the Bible, we can fairly conclude that they are incapable of making such a revelation.

Nor can human beings invent so glorious a personality in attributes of being as Jehovah. Thrown upon their own resources without the aid of the Bible, some of them, atheists, have denied His existence altogether, and thus do not come within the category of God-believers and teachers as to His attributes of being. The same may be said of agnostics, who profess not to know that there is a God, and incline to deny His existence. Materialists are little better than these; for, denying the existence of a personal God, they really deify nature, and, of course, cannot attribute to their newly-made god the glorious attributes of being that the Bible ascribes to God. Pantheists are little better than materialists; for, while they teach that all things constitute God, they claim that He attains personality in man alone, the highest form that their God attains. Here, again, we see its inferiority as to attributes of being to the God of the Bible. Deists, again, while teaching the existence of a personal God, are so nebulous in their views of Him that they do not in hardly any particular approximate any one of the attributes of being revealed in the Bible of God. What shall we say of the creedal views, the mixed products of the Bible, of man's reasoning and of Satanic delusions. None of them teach the Bible fullness of God's attributes of being. Some of them teach part of them fairly correctly, but others of them grossly misrepresent some of these, *e.g.*, self-sufficiency, unchangeableness (not enumerated above), omnipotence, omniscience, omnipresence and unity; and some others of these they do not teach at all, *e.g.*, corporeality. While the creeds of Christendom on the subject of God's attributes of being got some help from the Bible directly, in the heathen religions Satan gave them his perverted representations of some Biblical features of the Deity, which

he failed to do completely in the creeds of Christendom, not even in the papacy's creed, which contains his chief counterfeits on God's attributes of being.

Accordingly, we see that the Biblical doctrine of the Divine attributes of being did not come from the heathen, who even in their best efforts were more or less deluded on the subject by Satan. Further, we see that the Bible fullness on it did not result from the best efforts of unaided man. Moreover, it did not come from the creed-builders, who measurably used the Bible in their efforts to attain Truth on the subject. All the false religions in the world, coming as they do in whole or in part from the fallen angels, are proof positive that the fallen angels could not have thought out such marvelous attributes of God's being as the Bible presents them. Their nature and character are of such an exalted degree as to be the teaching-product of a super-human and super-angelic source. Hence we present the kind of a being that the Bible reveals as endowed with the attributes of being described above as a strong proof of the Divine origin of the Bible as a revelation.

That it is a Divine revelation becomes all the more apparent when we consider the elements and attributes of character that the Bible ascribes to the God that it reveals; for none other than the Supreme Being could have arisen to the exalted heights of thought capable of revealing such a character. Generally speaking, it presents Him negatively as having a righteous attitude toward evil, whereby He abhors, avoids and opposes it, and positively as having holy affections, as having all the graces, as having strength in every element of character, as having the higher primary graces in domination of all His other affections and graces, and as having these in crystallization and absolute and highest perfection. These are merely the elements of His character as revealed in the Bible. It reveals particulars as to these. It reveals Him in His higher and lower primary graces and in His secondary and tertiary graces. Thus as to His higher primary graces, it reveals Him as supreme in the possession and exercise of wisdom,

i.e., able supremely to apply His omniscience, in ways whereby He secures good results, a wisdom that operates in the widest possible spheres of the physical, mental, artistic, moral and religious worlds with unerring exactness and good results (Rom. 11: 33, 34; Eph. 1: 8; 1 Tim. 1: 17). Thus it also reveals Him as having perfect power, strength of character, acting executively in self-control and perseverance in furthering His plans and purposes (Gen. 17: 1; Ps. 115: 3; Matt. 19: 26; Luke 1: 37; Rev. 19: 6). So, too, it reveals Him as having and exercising perfect justice, duty-love (Ex. 20: 4; Ps. 89: 14; Jer. 50: 7). And, then, it reveals Him as having and exercising perfect charity, disinterested love (John 3: 16; Rom. 5: 28; Tit. 3: 4; 1 John 4: 8-10, 19). All four of these attributes are symbolically pictured as His in Rev. 4: 6, 7; Ezek. 1: 5-14, and are expressly or impliedly revealed in Job 37: 23; Jer. 9: 24; Deut. 32: 4. Their acting harmoniously with one another is symbolically set forth in Ezek. 1: 5-14. We have above shown how the salient features of God's plan revealed in the Bible are in harmony with supreme perfect wisdom, justice, love and power. But they do more than harmonize with supreme perfect wisdom, justice, love and power. While so doing, they reveal these as the dominating attributes of God's character; for not only are the salient features of the Bible plan harmonious with wisdom, justice, love and power, and not only are all of the features of the Bible plan harmonious therewith; but all these are revelatory of supreme and perfect wisdom, justice, love and power as the chief and dominating attributes of God's character. Details on these qualities are found in E1, 67-140.

But the Bible reveals more than supreme and perfect wisdom, justice, love and power as characterizing the God that it reveals. It also reveals Him as having the lower primary graces, on which we have given details in E1, 141-202. Here we will offer merely generalities. He is set forth in the Bible as having perfect self-esteem that works in perfect self-confidence, self-satisfaction and self-respect; and He is there also set forth

as having perfect approbateness, in which He desires that others in confidence, satisfaction and respect esteem Him for what He is and does. He is there presented as being at perfect peace amid all conditions, plagued by no perplexity or anxiety. As a warrior for Truth and righteousness He is in the Bible represented as exercising the perfect combativeness of such a warrior acting defensively for right and the good, as He is there represented as acting aggressively in the destruction of evil and in the establishment of Truth and righteousness. The Bible discloses Him as secretive in hiding whatever would work injury, if not kept undisclosed, as He is there manifested as exercising the cautiousness that secures the good from danger and injury. The Bible represents Him as being acquisitive of good, as well as economical as to the use of good. He is there disclosed as having the love of life and of spiritual thought. Moreover, the Bible reveals Him as exercising real spiritual conjugality toward the covenant as His symbolic wife,, and as an ideal Father to His children, mothered by the covenant. Toward the justified He exercises the finest of all friendships, as He also exercises the finest of domesticity toward His home members and the best of all patriotism as to the sphere of the Truth and its Spirit as His country. Thus God has and exercises in absolute and highest perfection all of the lower primary graces, according to the Bible.

The same absolute and highest perfection characterizes His secondary graces as these are displayed in the pertinent Bible passages and incidences. According to the Bible's passages and examples He is truly humble and modest, wondrously industrious, brave and candid, remarkably longsuffering, forbearing and forgiving, truly kind and generous, and incomparably self-sacrificing and thoughtful. So, too, does He suppress by His higher primary graces any expression of His social qualities—conjugality, fatherliness, friendship, domesticity and patriotism—that would make these control His sentiments and acts. Accordingly, impartiality and non-partisanship, under the control of wisdom, justice,

love and power, govern the sentiments and expression of His social affections, as the higher primary graces also control His selfish sentiments and their expressions. Thus in His secondary graces the Bible presents Him as absolutely and supremely perfect (God, 203-282). The same is the case with His tertiary graces. Where can such meekness—submissiveness to the Truth and its Spirit—be found as the Bible reveals in Jehovah? How beautifully it displays His zeal toward Truth and righteousness and their cause and participants! His joy is so wondrously revealed therein that it designates it by the expression, "the joy of the Lord." In all His dealings He stands in the Bible as the embodiment of gentleness, a fact that our experiences corroborate. His moderation in thought, motive, word and acts shines out on every page of the Bible. His magnanimity, Biblically called, goodness, is written all over the Bible; and our experiences also show this quality to be His. His obedience (which, contrasted with meekness, is the active, whereas meekness is the passive feature of living in subjection to the principles of the Truth and its Spirit) is revealed in the Bible as fulfilling every behest of wisdom, power, justice and love harmoniously blended. And, finally, His faithfulness is so absolute in the highest degree of perfection that it can successfully withstand any strain placed upon it, according to the Bible's passages and examples. We have abstained from citing Bible passages and examples in proof of its revealing His lower primary, His secondary and His tertiary graces in absolute and highest perfection for lack of space. These can be found in E1, 283-334.

The Bible not only reveals God as having in absolute and highest perfection all the higher and lower primary graces, but also in such perfection all the secondary and tertiary graces. And not only so, but it reveals them as existing and acting in God in absolute and highest strength, balance and crystallization, so that His character is wholly free from any lack, blemish or imperfection. How beautiful and sublime is the character

that the Bible discloses as God's! How praiseworthy, worshipful and adorable is He for having so exalted a character as the Bible ascribes to Him! His character needs no apology; it is sufficient to meet aright every contingency; it surmounts every obstacle; and it emerges from every experience unsullied by evil and triumphant in righteousness and goodness. It is a character that elicits love, that wins confidence, that inspires hope, that arouses devotion, and that produces faithfulness. It never disappoints; it never repels; it never leads to delusions; it never brings the loyal to despair; and it never falls short in ideals and acts. The enlightened Bible believer never needs to be ashamed of God's character, doubt its reliability, despair of its loyalty, blush for its acts, or concede in debate any imperfection in its performances or sentiments. Nay, it stands before the minds and hearts of the truly enlightened believer as the acme of goodness, the climax of virtue, the highest example of faithfulness, the admiration of the good and the wonder of the clear-headed and truehearted.

It is incomparably superior to the greatest characters invented by Satan and the fallen angels. Comparing it with that of the Greek and Roman gods, we find it incomparably superior to that of any of them. Jupiter, Zeus, their highest god, was a mixture of depravity, stupidity and inefficiency. His rapes, rages, quarrels, murders, falsehoods and treacheries prove him to be a most despicable character. The jealousies, envies and unchastities of Juno are proverbial. Venus is the very apotheosis of impurity. Almost all of the Grecian and Roman gods, though varyingly so, are a set of rakes and dissolutes. We turn away from them in disgust. What shall we say of the gods of the ancient Egyptians, Babylonians, Moabites, Ammonites, Philistines, Phoenicians, Syrians, Hittites, *etc.*? As to character they are unworthy of mention in the same breath with the God of Biblical revelation. What shall we say of the character of the gods of India, China, Japan, Tibet and Oceania? Again it must in truth be said that

they are unworthy of mention in the same breath as the God of Biblical revelation. If we compare the character of the God of the Bible with the character of the best gods of heathenism—those of Persia, the Germanic nations and the North and South American Indians, all of whom were of better characters than those heathen gods referred to above in this paragraph, we must again place them, as far as character is concerned, as distinctly beneath that of Jehovah. From this process of comparison the God revealed in the Bible emerges as superior to the Satan-and demon-invented gods as heaven is better than earth, day than night, light than darkness, truth than error, righteousness than sin, love than selfishness and good than evil.

Man never did nor ever could invent so beautiful, glorious and sublime a character as that of the God revealed in the Bible. As we trace the views of God presented by the founders of the world religions—Buddhism, Confucianism, Shintoism, Taoism, Maneism, Zoroastrianism and Mohammedanism—we find their views of God's attributes of being, and especially of character, as a deep abyss, while those of God as Biblically revealed are as a Mt. Everest. If we look into the views of the world's great philosophers who were not Christians—Socrates, Plato, Aristotle, Maimonides, Spinoza, Hobbes, Hume, Voltaire, Rousseau, Hegel, Schopenhauer, Comte, (J. S.) Mill, Spencer, Hartmann, *etc.*, their views of God's being and character appear as crude speculations in contrast with the reasonable, factual, beautiful and sublime revelations of the Bible on God's attributes of being and character. If we enter the sphere of the speculations of non-Christian scientists, such as Lamarck, Wallace, Weismann, Lyell, Darwin, Huxley, Tindal, Helmholtz, Haeckel, Osborn, *etc.*, we find nothing satisfying in their views of Deity in His person and character; indeed they are almost silent on the subject, having almost nothing to present thereon. They and the philosophers mentioned above were among the ablest intellects

of the human race, and arose on the subject of God's person and character as high as human ability could do, but with all their ability and searching they could give nothing on the person and character of God that is worth while; and at best it is incomparably inferior to the Bible's revelation on those subjects. Its revelations on God's attributes of being and character are unique and most excellent.

Whence did the writers of the Bible get these views? We have seen that they could not have gotten them from the fallen angels, since these have over and over again proven themselves incapable of inventing them, in view of the attributes of being and character that they ascribe to the gods of their invention. We have further seen that the greatest philosophers and scientists, much less so philosophers and scientists inferior to these, could not have invented them. Moreover, a combination of fallen angels, philosophers and scientists could not have thought them out, as their failures at such a thing prove abundantly. Certainly, if they were uninspired humans, the writers of the Bible, less able, for the most part, than these great philosophers and scientists, could not have developed the Bible views of God's attributes of being and character. The only answer to the question as to what is the source of such views of God's attributes of being and character, therefore, remains this: The writers of the Bible were given super-human and super-angelic illumination whereby they wrote out the thoughts that disclose God's attributes of being and character as these are revealed in the Bible. And this, the sole answer to the above-stated question, unanswerably proves that, so far as the Bible's teachings on the attributes of being and character of the God whom it reveals are concerned, it is a Divine revelation; and this goes a great way toward proving that the bulk of the Bible is a Divine revelation, since its teachings on the subject of God's attributes of being and character are interspersed throughout the Bible, and are inseparably mingled with its other teachings.

CHAPTER III

THE BIBLE, A DIVINE REVELATION (Continued)

CHRIST'S CHARACTER, OFFICES AND NATURES.
PERMISSION OF EVIL. THE RANSOM. THE BIBLE'S
EXCELLENCIES.

HAVING PROVEN from God's attributes of being and character as given in the Bible, that it is a Divine revelation, we now offer another line of proof for the same proposition—the character, offices and natures of Christ set forth in the Bible prove it to be a Divine revelation; for next to the plan revealed in the Bible and the attributes of God's being and character that it ascribes to God, we can think of no stronger proof of the Divine origin of the Bible than the character, offices and natures that it reveals as those of Jesus. Each of these three points about Christ will be presented in turn; and in each case the reasons for its proving the Scriptures to be a Divine revelation will be stressed after its pertinent facts are presented. For facts as Biblically revealed prove that Christ's character, offices and natures, after God's plan, nature and character, are the greatest and the strongest proof that the Bible is a Divine revelation. Therefore, like the plan of God and the attributes of being and character of God, the character, offices and natures of Christ belong among the internal evidences of the Scriptures as a Divine revelation; for the character, offices and natures of Christ as revealed in the Bible are of such a kind as could have been invented only by a superhuman and super-angelic being, *i.e.*, only by God. If this proposition can be proven, it follows that what the Bible has to say on Christ's character, offices and natures—and a very large part of its contents concern these three points—must be of Divine revelation, which, reinforced by the points made on God's plan and attributes of being and character as proofs of its

Divine source, adds very much of its contents to those proven to have been originated by God. We will, therefore, first present the facts as to Christ's character, as made known in the Scriptures, and then show how it proves the Bible to be a Divine revelation.

First, then, let us look at this matter as it respects Christ's character. Even a superficial reading of the prophecies and histories of Christ as given in the Bible impresses the reader with the uniqueness of His character among the sons of men; for there is no good feature of character but He shines out therein as "fairer than the children of men" (Ps. 45: 2); for every grace of character is not only exemplified in Him, but is made illustrious by its unique excellence in Him. This is true of all three kinds of graces: the primary, secondary and tertiary, as it is also true of every one of each of the three kinds of graces. Let us briefly note the facts that prove this point, instancing first the higher and lower primary graces. The higher primary graces are faith, hope, self-control, patience, piety, brotherly love and charity (2 Pet. 1: 5-7). Jesus' faith in God as to His person, character, plan and works shines out in every act of His ministry; for His undertaking it at all, His prosecuting it amid toward and untoward conditions and His trustfully accepting the Father's will for His own, *e.g.*, in Gethsemane, before the high priest, the Sanhedrin, Pilate, Herod and on the way to and at Calvary, whereby He confidently as to God entered the jaws of death in faith, reveal a unique faith. Hope, too, shines out in His course as He for the joy set before Him endured the cross, despising the shame. And that hope was a large one, *i.e.*, the desire and the expectation of pleasing the Father, of winning the Church, the Ancient and Youthful Worthies and the Great Company as the four elect classes, of restoring the worthy among the fallen angels and humans to their former condition, as well as of receiving the personal promotion offered Him by God. Jesus' self-control shines out brightly

in His contacts with His faulters and His enemies, with the sordidness of the people with whom He mingled and with the faults of His disciples. His patience, the Bible word for perseverance, is exemplified in that no obstacle could baffle Him, no opposition could overcome Him, no difficulty could make Him give up and no number and power of opponents could make Him surrender His aims. Even the prospect of His final sufferings could not prevent His going forward on His mission, as we read, "He set His face *steadfastly* to go up to Jerusalem."

His piety was of the finest quality. Probably its finest exemplification occurred in Gethsemane, where it so acted as to have procured the answer to His prayer to be saved from the Second Death, which was the thing that He feared in the garden (Heb. 5: 7, 8); for evidently He was not saved from the death of the cross; nor could He have died the Adamic death, not having inherited it and its sentence. Accordingly, despite the fear that He had in the garden that He had possibly not hitherto done everything perfectly, or might not be able to meet the ordeal just ahead of Him perfectly, and thus not return from death, *i.e.*, die the Second Death, His piety, duty-love to God, impelled Him to accept the cup that the Father was pouring out for Him, "Thy will, not mine, be done," and therein He gave an example of piety never equaled by any other of God's creatures. His brotherly love, duty-love to His neighbor, showed itself in a thousand deeds of kindness that He lavished upon the poor, the sick and the disconsolate. Where was such kindness shown his fellows by any other son of Adam? And as for charity, disinterested love, in its appreciation, in its heart's unity with the good, in its sympathy and in its sacrifice, His is absolutely unique. His appreciation made Him "love" the rich young ruler for his righteousness; His heart's unity with the God expressed itself in this oneness with God. His sympathy made Him have compassion on the afflicted and scattered

multitude and His sacrificing spirit made Him devote His all from Jordan to Calvary, even to the death of the cross for God's plan. He could even forget the injustice of His arrest and restore the ear of Malchus, one of his arresters. His charity, disinterested love, toward His disciples is most beautifully stated in the words, "Jesus having loved His own, loved them unto the end." That love looked at the denying Peter and melted him into repentance. That love overlooked all of the disciples' forsaking Him at the time of His arrest. That love sought them out in their distress on His resurrection day. His love was not sentimentality; it was not gush; it was not a wordy one. It was deep, feelingful, thoughtful and eminently practical. The love that moved him to lay down His precious life for the world was the highest expression of love ever made by a human: it was exceeded by only one other expression of love, that of the Father in giving up His only begotten Son unto death for His enemies! Surely the prophet David was right when He said of Christ's character, "Thou art fairer than the sons of men; grace is poured into Thy lips"; and He could as truly have added, "and grace is poured out by Thy life upon others." Where by the children of men were faith, hope, self-control, patience, piety, brotherly love and charity ever so sublimely and beautifully exercised as by Christ? Do Moses, Confucius, Buddha, Zoroaster, Socrates or Mohammed even remotely approximate Him in these graces? They are but stars of smaller magnitudes; He is the noonday sun on a cloudless day.

He was equally unique in the lower primary graces self-esteem, approbateness, peace, combativeness, aggressiveness, vitativeness, cautiousness, secretiveness, acquisitiveness and appetitiveness. He had the self-esteem that exercised a proper self-confidence, self-satisfaction and self-respect that could challenge His accusers with the words, "Which of you convinceth [proves me guilty] of sin?" He had the approbateness toward God that always sought to do and did the

things pleasing to His Father, as He also had the approbateness that could receive as proper the acclamations of the multitudes at His triumphant entrance into Jerusalem. The peace of an unperplexed mind and of a tranquil heart was His at all times (John 15: 27). Like a sweet perfume the peace of heart and mind that John 13—17 show were His the evening before His death pervaded His last discourse in the upper room and gave it a never to be lost atmosphere. His combativeness led Him to defend Truth and righteousness against all assaults, as *e.g.*, His talks in John 3—10 prove. And his aggressiveness led Him to attack with the weapons of Truth the false teachings and evil examples of rabbinic traditionalism, as, *e.g.*, Matt. 23 shows. His vitativeness moved Him to protect His life and shield Himself from avoidable dangers, until He knew that it was the Father's will for Him no longer so to do, as can be seen from His escape from His would-be lynchers at Nazareth and Jerusalem. His cautiousness led Him not to cast Himself down from the temple's pinnacle, as it also declined to answer questions whose answers could be capitalized by His enemies against Him. His secretiveness made Him give evasive answers to catch questions like those as to whether it was lawful to give tribute to Caesar and as to whence was His authority to teach and do as He did. His acquisitiveness led Him to have the fragments of the feast all gathered up for future use, as it moved Him to require a proper return from His stewards. He used His appetitiveness to furnish Him occasions of doing good and to strengthen Him for His mission. Thus we see that He made a good use of all the lower primary graces, *i.e.*, used them as servants of truth, righteousness and holiness. And in these respects He excelled in goodness all others among the children of men.

In the preceding paragraph it was pointed out how Jesus rightly used His lower selfish organs, and that this developed the selfish lower primary graces; but

He did the same with His social lower primary graces—sexliness, filiality, fraternity, friendliness, domesticity, neighborliness and patriotism. He denied Himself the exercise of conjugality and fatherliness, so as better to exercise His ministry, which, had He been a husband and father, would have suffered injury. But He had the pertinent qualities manifested by His love for children, who repeatedly thronged Him, and by His devotion to the Church as His future Bride. His pure sexliness showed itself in the special attention that He attracted from the women of Galilee who ministered to Him of their substance and from Mary Magdalene and Mary and Martha of Bethany. There was, however, nothing coarse or unchaste in His sexliness. His filiality showed itself in the proper sonship attitude of trust, respect, obedience and love that He exercised toward Joseph and Mary. His friendship was of the highest order, as facts prove, compared with His statement, "Greater love hath no man than this, that he lay down his life for his friends; and ye are My friends, if ye do whatsoever I command you." This statement proves that His was the proper ideal for friendship—that it be based on good character—"ye are My friends, if ...". That He had a proper love for home—domesticity—is evident from the contrast that He gave us when He told us that the birds of the air had their nests and that the foxes had their holes, but that the Son of man had no place where to lay His head! The brief hints as to His Nazareth abode suggest the thought of His love for home. His sociability in mingling fraternally as a man among men well demonstrates His neighborliness. His patriotism shines out not only through His confining His ministry to Israel and requiring His disciples until due time to do the same; but it also is seen in His tears shed over Jerusalem and in His lamentation, "How oft would I have gathered thy children together, even as a hen gathers her chicks under her wings, but ye would not"; and the same thing appears in His statement to the weeping

Jerusalem women—"Weep not for Me, but for yourselves and your children." In every expression of His social lower primary graces we find a most unselfish and kindly use made of them, a use that exemplifies the servant exercise of them in the interests of truth, righteousness and holiness. Certainly, deserving of praise only is His exercise of the social lower primary graces, as well as that of His selfish lower primary graces. In these respects He is again "fairer than the sons of men."

In the secondary graces also our Lord Jesus was fairer than the sons of men. As has been pointed out in these columns, the secondary graces result from the higher primary graces suppressing the efforts of the lower primary graces to control us. We have just seen that Jesus made a noble use of His lower primary graces, *i.e.*, used them not for selfish and worldly aggrandizement, but as servants of truth, righteousness and holiness. But if these lower primary graces are allowed to dominate one, they make him selfish and worldly and create the lower primary disgraces. To prevent this their efforts to control must be suppressed by the higher primary graces: faith, hope, self-control, patience, piety, brotherly love and charity. Jesus suppressed by these higher primary graces every effort that His lower primary graces put forth to control Him, which resulted in His exercising the secondary graces in thorough and perfect unselfishness and unworldliness. The secondary graces that are in somewhat contrasted relations with our selfish lower primary graces are: humility, unostentatiousness, industriousness, self-sacrificingness, longsuffering, forbearance, forgiveness, bravery, candor, generosity and abstinence as to food and drink. The secondary graces, it will be noted, are the passive graces, as distinct from the primary graces, which are active, while the tertiary graces are mixed, *i.e.*, combinations of other graces. The secondary graces do not have special organs through which they act; for to have such special organs

is the peculiarity of the primary graces. Rather, the secondary graces arise through suppression of the control of the lower primary graces.

Those secondary graces that are in somewhat of a contrast with the social primary graces, with but one exception, are not given names in the Bible, nor in the English language. That exception is chastity, which results from suppressing the efforts of sexliness to control us. But even if we have no names for them, evidently the suppression of the effort to control us that each one of the other social lower primary graces puts forth, *i.e.*, our being dead to its control, produces a secondary grace. Thus when the efforts of husbandliness, wifeliness; filiality, brotherliness, sisterliness, friendship, domesticity, neighborliness and patriotism seek to control us and we become dead to such efforts, we exercise a related and somewhat contrasted, but not opposite, grace as to each one of them, respectively, *i.e.*, a secondary grace. It is a pity that we do not have names for each one of these, but reasoning over the facts of such control suppressions we recognize that there are actually such secondary graces in existence. In designating them, in lieu of direct words, we will have to resort to descriptive terms. The facts that we will point out in Christ's character and that we observe in the saintly characters of others prove the existence of such nameless graces. We hope that some day applicable names will be invented for such graces. The nearest description that we can give to them now is deadness to their efforts to control us. All said in this and the preceding paragraph is introductory to our presenting our Lord's character from the viewpoint of His secondary graces.

Most beautifully does His humility appear in His carnation, life as a man among men, in His subjection to His parents and teachers, in His associations with publicans and sinners, in His undergoing the contradiction of sinners and above all in His quietly submitting to arrest, unjust trial by the Sanhedrin, Herod

and Pilate, condemnation, torture, mockery and the death of the cross! His unostentatiousness appears in His refusal to allow Himself to be made a king, His disappearing from among the multitude when they sought even by force to make Him such, His seeking the companionship of the meek and lowly instead of that of the great and high, His avoiding all sensational and faker methods of attracting attention to His message and His steadfastly hiding His greatness, office and power from the people, making these known modestly and but partially to His few intimates. The industriousness of His character was always evident; and in but one period did it seem partially obscured—when He feared in Gethsemane that imperfection had or would make Him fail to qualify to save the Church and the world from Satan, sin and death, and thus wreck the whole plan of God, when He faced Caiaphas, the Sanhedrin, Pilate, Herod, the mocking and scourging soldiers, the road to Calvary and the experiences of the cross, all requiring passivity, not activity. His long-suffering amid contradictions of sinners, enmity of the hierarchy, injustice of rulers, ingratitude of the people, envy of leaders, opposition of sects, obtuseness of the commonality, irresponsiveness of disciples, abandonment by friends, triumphs of opponents, trampling down of His rights and His unresentfulness as to His final experiences, culminating in the death of the cross, is unique in all human experience. His forbearance exercised amid the same conditions mentioned in connection with His longsuffering is an altogether unique human phenomenon, especially when we remember His strength of character as displayed in exercise against hypocrisy, shown in Matt. 23.

Most beautiful was His spirit of forgiveness that was so great as to enable Him to lay down life for His maligners, wrongers and murderers, as well as pray for their forgiveness; amid and through the evils with which they afflicted Him. His was a forgiveness that went out to friends and enemies, to acquaintances

and unknowns, Jew and Gentile. His whole course, in His activities and passivities, in His self and world denials, in His conveniences and inconveniences, in His joys and sorrows, in His popularities and unpopularities, in His serving and suffering and in His living and dying, was unique in self—sacrificingness. His courage was undaunted by privation and suffering, by necessities and hardships, by dangers and distresses, by opposition and resistance on the part of the few and the many, by the antagonistic powers of church and state and by the sentence and execution of death. His candor, when necessary to use, never minced necessary words, never for policy called sin good, nor compromised with evil to prevent His becoming unpopular, never withheld a needed rebuke or correction and never compromised His message to gain or retain approval. When necessary he hewed to the line, letting the chips fall wherever they might. Yet He was never brutally frank, needlessly unsparing of others' feelings and indiscriminately denunciatory, thus holding His candor in strict rein. His generosity was unexemplified, which, among other things, was manifest in His pouring out His vitality in effecting physical cures, which He performed by replacing His patients' depleted vitality by bestowing upon them His own. His generosity made Him give the people His time of needed rest for their blessing, as can be seen in the case of the tired Master forgetting His weariness to minister to the woman at Samaria's well, to Nicodemus at night and in performing cures all night. Yea, His whole ministry of teaching, preaching and curing, as well as His undergoing the suffering of death, were an expression of generosity of the highest order—that of self-giving; for self-giving, as distinct from the giving of things from self apart, is the highest order of giving, and Jesus' abstemiousness as to the good things of life, not in the spirit of a foolish asceticism, which is but a mock piety, though often palmed off as the genuine article, but in the spirit of genuine, loving self-denial

in the interests of others, was very marked indeed, as seen in His oft fasting and self-mortification in the interests of studying and spreading God's Word for the blessing of others. Accordingly, we see that Jesus exemplified in the supreme degree all the secondary graces resulting from suppressing the efforts of His selfish lower primary graces to control Him.

So, too, was He the supreme exemplar of the secondary graces that are related to the suppression of the efforts of His social lower primary graces to control Him. In His contacts with the opposite sex He was the very embodiment of chastity in thought, motive, word and act. Conscious of the fact that the mission which He entered the world to fulfill would not permit Him to do justice to wife or children, if He should have them, He deliberately denied Himself the indulgence of His right to be a husband and father, and thus He suppressed His desire to have a wife and children from controlling Him to the detriment of His mission to be the world's Savior. The same principle moved Him to give up the rights, privileges and blessings of having a home; and in suppressing the indulgence of this privilege He became what in modern parlance is called, "a tramp preacher." Most pathetically did He, who had it in Him to be an ideal husband, father and homebody, describe His pertinent condition, in the words, "The birds of the air have their nests, the foxes have their holes, but the Son of man hath nowhere to lay His head!" His mission did not require for its faithful performance that He have no friends, but it did require of Him that He do not permit His friendships to dominate His course, which should be dominated by the higher primary graces only. Hence, when these required Him to say no to His friends, He did it, as when His disciples sought to dissuade Him from fulfilling the Father's will in His death at Jerusalem. This same spirit made Him refuse to recognize that His mother had any right to direct the course of His ministry, and thus to defer

to her wishes, when she sought to direct His course at the wedding at Cana of Galilee, and when on another occasion, she, reinforced by her sons, sought to divert Him from His ministry. Nor did He allow His neighborliness at Nazareth to blunt the edge of His rebukes in the synagogue, even though it led to an attempt to lynch Him. And, finally, He suppressed the efforts of His patriotism to control Him into modifying His message and other features of His ministry for the alleged necessities of His country and countrymen, some of whom thought that His course required in the interests of His people and country His life as a means of appeasing the Romans toward Israel and Israel's country. Accordingly, we see that Jesus had all of the secondary graces, that result from the suppression of the efforts of His social lower primary graces to control Him.

Finally, His character is a perfect exemplification of the tertiary, or mixed graces, which are: zeal, meekness, joy, gentleness, moderation, goodness [magnanimity], obedience, reverence, resignation, contentment, impartiality and faithfulness. These tertiary graces are a combination, usually of some or all of the higher primary graces on the one hand, and of one or more of the lower primary and secondary graces on the other hand; hence they are mixed graces, not mixed from the standpoint of a mixture of active graces, which all the primary graces are, and of the passive graces, which all of the secondary graces are, but from the standpoint set forth in the first clause of the sentence: a mixture of higher primary graces on the one hand, and of lower primary and secondary graces on the other hand. An analysis of the twelve tertiary graces above mentioned proves them to be mixed as just stated. Jesus had all of these in unique measure and full perfection. His zeal—enthusiastic devotion to God and His cause and people—displayed itself in every active and passive act of His ministry, *e.g.*, in cleansing the temple twice, early and late in His ministry, in

His constant teaching, preaching, miracle working, in His travels and exposures to all sorts of privations in order to fulfill His ministry, yea, even pressing on until He had finished His course in death. His meekness—mild submissiveness of heart and mind—made Him very teachable and leadable by God, more teachable and leadable by God than any of God's other creatures have been. This quality shines out in His willingness to leave the glories of heaven and come to this bleak earth as the Babe of Bethlehem, and live an exile from heaven and its glories for about 34 years in mild submissiveness to the Father's will. It moved Him to endure all the self and world denials of His ministry, as well as to endure His unexemplified sufferings unto death to carry out the Father's will, which moved Him to submit mildly to the injustices heaped upon Him by His enemies undeservedly. Truly He could say of Himself, "I am meek and lowly in heart." Joy was likewise a grace of His heart. While He is called a Man of Sorrows, this refers particularly to the last day of His life, while He was in the shadow of, and upon the cross. Ordinarily His life was a joyful one, not joyful in earthly pleasures, but joyful in the Lord, for it was in God's person, character, plan and works that He found His joy. He joyed in the generalities of these, as well as in their particularities. His experiences of joy are prophetically set forth in the Psalms and in the Prophets in larger measure than in the Gospels, where, however, there is not wanting mention of these. He must have been a cheerful man, else children would not have thronged Him.

The Bible makes special mention of His gentleness; exercised in a rude, coarse and cruel age, little inclined to foster gentleness. Hence St. Paul entreated the brethren "by the gentleness of Christ." His gentleness with the weak and erring, with the sick and dying, with the sad and penitent, with the faint and weary, with the perplexed and worried, with the bereaved and mournful, with the troubled and discouraged,

with the burdened and oppressed has been a favorite theme with artists, orators and biographers. Truly of Him it is written as to His gentleness, "The bruised reed He will not break; the smoking flax He will not quench." Never do we find Him rough, coarse or rude in look, word or act. Never was the gentlest woman so gentle as He. And, certainly, His gentleness shines out the more brightly as it stands in such marked contrast with the rudeness, coarseness and cruelty of His age and generation. His moderation is as marked as His gentleness. Certainly, His age and generation, like our own age and generation, were marked by the greatest extremes in character, in social customs and castes, in political movements and aspirations, in religious sectarianism and intolerance, in hierarchism and clericalism, in economic differences and wrongs, in extensive intelligence and colossal ignorance and in wide liberty and extreme slavery. Practically everyone was caught in the meshes of one or another of these extremes. But not so Jesus. While He came as the Founder of a new religion, which had in its roots the seeds of great doctrinal, ethical, educational, social, economic and political reforms, destined in due time to grow into a tree whose shadow would protect all, there was not in Him anything of the fanatic, the zealot, the sectarian, the bigot, the hierarch, the clericalist, the tyrant, the oppressor or the sordid. He lived above all of these in the calm heaven of a blending of the ideal and real, of the theoretical and practical, that instinctively, as it were, made Him avoid all extremes and tread the golden middle of true moderation in thought, motive, word and act. Most wonderfully moderate was His character.

His goodness, *i.e.*, magnanimity, was just as marked as his moderation. There was nothing insular or provincial in His theories and practices. Prejudices and intolerances were as far from Him as the east is from the west. His sympathies were as wide as human need; and the allowances that He made for provincialisms,

the excuses that He made for personal peculiarities, the putting of the best construction possible on questionable conduct, His giving the fallen the support of His influence, His making due allowance for weakness and ignorance, His finding excuses for the fallen and sinful and His self-giving for others' benefit, one and all exhibit a heart of true goodness, *i.e.*, magnanimity. All the more brightly is this quality manifested in Him when we remember how His age and generation was so wanting in this grace. The grace of obedience was another of the tertiary graces that made Him an exemplar therein. Obedience takes the will of him who has the right to direct or command as his own and fulfils it. It is a quality variously owed to God, parents, husbands, teachers, civil rulers, employers and military superiors. To such of these as Jesus owed obedience He exercised it unto perfection. As a boy and adolescent we find Him obedient to His parents and teachers. Always He rendered obedience to His rulers, even wherein they unjustly took away His human rights and privileges. He never was in an army, hence was not subject to a military superior as distinct from a civil ruler. And so far as we know, He had no employer; but if He had, we may be sure that he rendered him congruous obedience. The highest expression of His obedience was toward His heavenly Father. Any suggestion of God met His heartiest response, so that with truth He could say, "I always do those things that are pleasing unto My Father." He stood alike alert to fulfill the Father's slightest wish and strongest volition. He never hesitated to do what He knew was the Father's will. While there was at times a hesitation, *e.g.*, in Gethsemane, until He was sure as to the Father's will, once He was sure of it, His response to it was immediate, complete and wholehearted. It was an obedience that was exercised in good and evil days, in pain or pleasure, in easy and hard conditions, in life and unto death. "He became obedient even unto death, yea, the death of the cross."

And though He were a Son, yet learned He obedience in the things that He suffered. Unique obedience!

Reverence toward God, truth, righteousness and holiness was as characteristic of Him as obedience. In reverence there is a combination of piety, charity, wonder, fear, respect, awe and veneration as to God. While most of these qualities combine to make reverence toward truth, righteousness and holiness, all of them are combined in a proper reverence toward God. We find that all that belonged to reverence toward truth, righteousness and holiness met in Jesus' reverence toward these, as we find that all of the features of reverence mentioned above combined in His reverence toward God. Search the records from beginning to end, never do we find in them any irreverence in Jesus toward God and the principles for which God stands. Highest reverence marks His thoughts, motives, words and deeds as to these. Hence the praise of full, wholehearted reverence toward these may be truly ascribed to Jesus. Adoration, as a part of His reverence toward God, was brilliant in the crown of Jesus' character. In the highest form of adoration most of the graces combine, and in such combination express themselves in this quality. While in the New Testament the quality of adoration is exemplified in Jesus, its highest expressions are ascribed to Him prophetically, especially in the Psalms. This quality in Him arises to the highest heights of worship and veneration, yea, it scales the heaven of heavens, and loses itself into oneness with God. And in such adoration Jesus' feelings lost sight of everyone and everything, and saw and felt God alone as the supremely exalted One. Never did anyone else arise to such heights of adoration. Resignation was marked in His character, manifest in all the contrarities of His life, especially at Gethsemane, Sanhedrin, Praetorium, Via Dolorosa and Calvary. His contentment was certainly marked, expressing itself as pleased with all of the hardships, necessities, privations, persecutions, injustices that He had to meet as He carried

out the duties and privations of His gracious ministry. His impartiality appears in His doings with His relatives, friends, enemies, disciples, rulers, common people, poor, needy, sick, *etc.* Finally, faithfulness marked Jesus as His crowning quality. We call it His crowning quality because it was a quality that permeated and perfected His every other quality; for only then could He be fully faithful, if He were loyal in all His graces. He was given by God a compound mission—a mission as respects God, truth, righteousness, holiness, as to fitting Himself to become in person, character, word and work God's Vicegerent, the Savior of the Church and the world and the Executor of all God's future arrangements throughout the universe. A more responsible mission under God it is impossible to imagine. To accomplish this required the grace of faithfulness in the supreme sense of that word for a creature of God. And He did no less than furnish that degree of faithfulness in His mission, which tested His loyalty to God, truth, righteousness, holiness, the Church and the world at every point of character unto the utmost. And in nothing was He found wanting. Every resource of the devil, the world and the flesh was enlisted against Him to break His faithfulness, but all in vain; for in no point, no matter what pressure was exerted against Him, could He in the least shadow of turning be made to swerve from His faithfulness. Victoriously did His faithfulness emerge from every test; for He was the one who for the joy set before Him endured the cross, despising [esteeming as inconsequential] the shame, and is set down at the right hand of the throne of God. Yea, He was and forever remains faithful.

Our brief study of Jesus' character manifests the fact that He had all of the primary, secondary and tertiary graces, and that in unique perfection. Enemies of His are wont to point out two things in Him that they allege were imperfections in His character: (1) His severe denunciation of the hypocritical scribes and Pharisees in Matt. 23 and (2) His fear and anguish

in Gethsemane. Against the first of these charges we reply that on that occasion He acted as God's direct prophetic mouthpiece announcing God's denunciation of the wickedness of these evil men, whose evils not only affected them, but misled the nation into the greatest of its sins and consequent calamities. Under such circumstances His severity was thoroughly justified. As to the second objection, a proper view of the situation will dissolve it into thin air. The situation was this: the tender-conscienced Jesus under subtle Satanic suggestion feared for an hour that either He had done some imperfect thing, or that amid the crucial experiences of His last 13 hours he would be unable to maintain His perfection. In such a case it would not only mean that He would have to pass out of existence forever, but that He would be a great disappointment to His Father, whose approval He craved above every other thing, that He would wreck the whole plan of God as to the four elect classes, the fallen angels and the non-elect classes, and that as a consequence everything would result in wreck and ruin for the elect, the penitent angels and the non-elect, that instead of God, truth, righteousness and holiness triumphing in His conflict with the powers of evil, the latter would triumph, and God's plan would go by the board. In a word, the crisis of the universe depended upon Him and His overcoming; and this thought for an hour weighed so heavily upon Him as almost to crush Him to death from fear and anguish at the tremendousness of the crisis. Under the influence of this train of thought, no wonder that He prayed for an easing of the coming trials as a means of making it certain that He would overcome. Instead of His fear and anguish being an exhibition of weakness and imperfection, it was an evidence of His great love for God and man, as well as for the triumph of truth, righteousness and holiness and the plan of God; and to have overcome so terrible a conflict in the brief space of an hour is a full proof of His perfection that did overcome the terrible

trial in so short a time. Instead of His fear and anguish being an evidence of weakness, they were a proof of His undying and crystallized love to God, man, truth, righteousness and holiness and His great desire to bring truth, righteousness, holiness and God's plan to a full triumph. No! No! NO! Jesus' character was perfect to the last degree in every grace.

This being true, the question arises, Whence did such a character-portrait originate? The best of heathen philosophers and religious geniuses could not have originated it; for the highest development of character theory that heathenism originated is the brazen rule of Confucius: Do not to others what you do not desire them to do to you—a negative precept that falls far short of the golden rule manward that Jesus gave. Nor could the Jews have originated such a character-portrait as that of Jesus; for though Judaism received from God through Moses and the Prophets the golden rule Godward and manward—supreme love to God and equal love to man, and though on the basis of these the rabbis of Jesus' day evolved some fine precepts of duty love, yet they never conceived the heights and depths, the lengths and breadths of Jesus' character exhibited in the New Testament. The various forms that His disinterested love assumes in itself and in its effects on His other graces were things undreamt of in the philosophy of the rabbis. Hence these could not have invented the character-portrait of Jesus set forth in the New Testament. Nor could the disciples, including Paul, have originated it; for of themselves they could not have arisen to the heights of the ablest of Israel's contemporary rabbis. The origin of Jesus' character-portrait as set forth in the New Testament transcends the power of men and angels; for none of the holy angels, let alone the evil ones, could in their theories and practices attain to such a character-portrait as that of Jesus. So sublimely beautiful and holy a character as that of Jesus—"we beheld His *glory*, the glory as of the Only Begotten of the Father,

full of grace and truth"—could have been originated theoretically and practically by none short of God Himself, and is, accordingly, a very impressive proof that at least that part of the Bible that discloses Jesus' character must be a Divine revelation. Hence we set forth Jesus as the wisdom of God and the power of God, *i.e.*, as the product of God's wisdom and power and as the instrument of them, in His uniquely perfect character, embracing every grace perfect in itself, perfect in its blending with every other grace axed in such balance perfectly crystallized in every detail and dominated by the higher primary graces, as a proof that the Bible is a Divine revelation.

The statement was made above that the character, offices and natures of Christ prove the Bible to be a Divine revelation, but there only the character of Christ was discussed as a proof that the Bible is a Divine revelation; and now the proof for the same fact from part of the Biblically ascribed offices of Christ is to be given. Thereafter the proof from the rest of these and that from Christ's natures will be treated. In brief, the argument is this: The offices that the Bible ascribes to Christ are perfectly adapted to rescue man from his condemnation, from all of his sinfulness and from all of the effects of his condemnation and sinfulness, as these affect his relations to God, his fellows, himself, organized society and animate and inanimate nature. It is unnecessary for us to show here the particulars of man's sinfulness, as we showed this in some detail, in so far as his sinful acts are concerned, in Chapter II, where the need of a Divine revelation was discussed. As all deep thinkers who meditate on man's sins and sinfulness, even apart from Biblical teachings, *i.e.*, in the light of nature, facts and human reason, believe, mankind, in varying degrees in its individuals, is depraved physically, mentally, artistically, morally and religiously. Even the dullest recognize that the race is dying under the load of physical sicknesses, accidents, calamities, tidal waves, hurricanes, tornadoes, earthquakes,

volcanoes, famines, pestilences, droughts, floods, heat, cold, deserts, marshes, wars, revolutions, wild beasts, reptiles, germs, *etc.* Nature, animate and inanimate, connected with this earth, is evidently in a disordered condition, hastening the dying process, and evidencing that man's environment is inconducive to prolonging his life indefinitely; and even ordinary observers recognize that man's present condition is not simply due to his imperfect surroundings and training, but roots even more in his heredity. As all must admit, even if man were not under the condemnation of death, he could not be put under conditions that would put him to death more surely, if he were under such condemnation, than the conditions in which he is put are doing. In other words, all the facts are in harmony with the Biblical teachings that man is under a death sentence, and none of them contradict this Biblical teaching.

In view of this it would be well for us to note the evils that man's condemnation and sinfulness effect in his relations to God, his fellows, organized society, animate and inanimate nature and himself, recognizing that individually there are differences in his relations to these; in some cases the evils are attenuated, in others they are gross. Broadly speaking, these differences are due to the fact that there are naturally two general classes among mankind: (1) the faith class and (2) the unbelief class. All of them, however, are by heredity alike under the death sentence, for God's justice exacts death of all of both classes. This sentence makes sinful man a debtor to God as to all he is and has unto death, *i.e.*, his right to life and its life-rights are forfeited to justice. In man's relation to God, in view of the death sentence resting upon him, the following are the main evils that the curse has effected in God's and man's mutual relations. They are alienated from one another, God being displeased with man because of his sin, and man being displeased with God because of His holiness; apart from the faith

class God distrusts man and man distrusts God. Besides these two things, under the evils of the curse, in varying degrees, the unbelief class, more or less, hates the true God, sets up counterfeits of Him as gods in false religious service and becomes subject to demons instead of God. All must admit that in these and other respects the curse has wrought very bad effects for man in his relationship to God.

Sin and the curse have effected many evils for man in his relations to his fellows individually and collectively. They have resulted in all sorts of evils as between parents and children, brethren and brethren, teachers and pupils, rulers and subjects, employers and employees, all kinds of evils as to life, health, sex, property, reputation, liberty, pursuit of happiness, religion, nationality, internationality, peace, business, education, all of which are evidences of the effects of the curse on man in his relation to his fellows individually and collectively. The disorders in nature, animate and inanimate, instances of which were given in the paragraph above, are further effects of the curse, as well as agents that inflict it, all of which show that man's dominion over earth, its forces and animal, reptile, insect and germ life, is in gross disorder. In each individual himself have the evils that he has committed wrought by reflex effect many evils upon him as effects of sin and the curse. These are evident in physical respects, like diseases, pains, deformities, injuries to and loss of the senses, dying and death. These are manifest in mental respects, like ignorance, error, superstition, unsound minds, imbecility and insanity. These are seen in artistic respects in all sorts of artistic extremes, bad taste, unethical portraits, *etc.* These are manifest in moral respects, like depravity as to rightful authority, natural right to life and life-rights, sex rights, property rights and reputation rights. And, finally, these are visible in religious respects, like false religious beliefs and practices, worship of false gods and perversions of intellect, sensibilities and will as to God.

Thus the brief statement of the evils of the curse as given in this and in the preceding paragraph shows that mankind is in a most deplorable condition of wreck in his relations to God, to his fellows, to his dominion over earth and its forces, creatures, etc., and to himself.

The problem of all problems is: How can man be rescued from the effects of sin and the curse under which he lives and suffers, yea, under which past generations have lived, suffered and died? The universality of death, despite man's efforts to stay it off, demonstrates his complete inability to prevent it. And, of course, the fact, apart from seven cases miraculously recovered from death, that the dead remain dead, is proof of man's inability to bring back the dead. Nor can human power give more than ameliorating and temporary relief to some cases from the effects of the curse physically, and to none lasting relief therefrom. While man's educational activities have set aside much ignorance and superstition and given some natural truths, they have also greatly increased mental, moral and religious errors, and have failed to increase intellectual capacity with their greater mental exercise, and it is, among other things, an increase of mental capacity that is needed to counteract man's decreasing mental capacity. And so far as man's mental, moral and religious depravity is concerned, man can no more lift himself out of it than he can elevate his body by pulling away at his bootstraps. And the reason is very simple: man is not stronger than himself individually. A stream cannot rise higher than its source. Nor can man collectively elevate himself morally and religiously back to the perfection originally had. The failure of man-made religions and moral institutions and the state and the family to achieve these results is sure proof of this fact. We do not deny that the heathen religions, alongside of error, superstition and ignorance, have taught some moral and religious truths; but they have failed to give through these power to

their votaries to arise out of their depravities, physical, artistic and mental, and especially moral and religious, into physical, artistic, mental, moral and religious perfection, as all pertinent facts prove. The exercises that they offer cannot of themselves effect this—prayer, fasting, almsdeeds, austerities, vigils, lustrations, rites, ceremonies, sacrifices, self and world renunciation, pilgrimages to special shrines and other holy places. Look at one after another of the religions of the ancient, the mediaeval and modern world, and what do we find on this point? They have all failed, despite some good things in them, to solve this problem of problems, the rescue of man from sin and the curse that is upon him. Even Judaism, though Divinely revealed and the best religion that could be given the natural fallen man along the lines of justice, was unable to effect more than to show man his inability to save himself from his fallen condition revealed to him by it, and to work in him a deep sense of guilt and a deep longing for the coming of a Savior with power to deliver him—a thing that it could not effect for him. Thus the sin and condemnation of the race and the effects in the curse furnish the problem of problems that fallen humans individually or collectively have not been able to solve, and the basal reason for this is their inability to furnish a ransom that would remove the death sentence and its effects in the curse. Only Jesus in His many offices can do this, which we will show in detail.

The whole plan of redemption revealed in the Bible is pivoted upon two things: man's condemnation to the curse in Adam by Divine justice for Adam's sin, and man's ransom from that curse-condemnation by Christ through His righteousness unto death as Adam's and our ransom in Adam. There is nothing in the facts of the curse but is in harmony with the thought that the curse came upon all through one common ancestor; for it is evident that the curse is by heredity transmitted from generation to generation, and hence must have come from the first generation of mankind as its

guilty recipient; otherwise some of the race, the descendants of non-sinning ancestors, would have escaped it. Whether one will dispute this or not, it is evidently the Biblical teaching (Rom. 5: 12-19; 1 Cor. 15: 21, 22), and certainly is in harmony with the fact that the curse is hereditary, which all observation and experience certainly prove to be a fact. The Bible proposition is that Adam for indulgence in sin had to pay its price, enslavement unto death under the curse, exacted by God, the Creditor, who required the debtor to pay the price for his sin-indulgence, for the reason that the wages of sin is death (Rom. 6: 23). Adam's debt was all that he was and had, which was that of a perfect human being, having a perfect body, a perfect life in that body, the right to life and its accompanying life-rights. Since none of Adam's fallen race is free from this debt, by virtue of inheriting it, none of them could be his and their ransomer (Ps. 49: 7, 8). And since life is transmitted by the father and the body by the mother, none of Adam's fallen male descendants could transmit a perfect life, not having it himself, since one cannot give what he does not have. Therefore the Ransomer could not have had a fallen human father; for that would have transmitted to Him the death sentence, with all of Adam's debt therein implied. Hence God transferred His only begotten Son from the spirit plane, using His life-principle and soul qualities instead of those of a human male to germinate the ovum in the Virgin Mary; and thus God made Him a perfect human being without His inheriting the Adamic sentence and dying life, *i.e.*, Jesus had by virtue of his perfect human body, life, right to life and its life-rights.

Thus Jesus was and became the Possessor of the exact equivalent of what Adam was and had before he sinned, and what he had to forfeit in payment as the price of his indulgence in sin, *i.e.*, Jesus as a perfect human being was the Possessor of a perfect human body, a perfect life in that body, the right to life, with

its accompanying life-rights, *i.e.*, He was an exact equivalent, a corresponding-price to Adam, as implied in the Greek words translated *ransom*—*lytron anti* and *antilytron*, meaning *corresponding-price* (Matt. 20: 28; 1 Tim. 2: 6). As Ransomer He substituted His perfect humanity for Adam's forfeited perfect humanity, His perfect body for Adam's forfeited perfect body, His perfect life for Adam's forfeited perfect life, His right to life for Adam's forfeited right to life, and His life-rights for Adam's forfeited life-rights. And thus by substituting the corresponding-price for Adam and his race condemned in his loins He gained the right to purchase them by the ransom-price from their ownership by Divine justice unto and in death. And this purchase price, this ransom, when paid over to Divine justice, exactly meets all its demands on the race for its Adamic debt to that justice, and thus will purchase release from the debt for the race. The reason that all other religions have completely failed to release man from the death debt and its consequent curse is their inability to provide a ransomer "mighty to save," "able to save unto the uttermost." And the Bible revelation, in this way solving this problem of problems, which no human philosophy of man-or devil-made religion has been able to solve, comes to us with the credentials of a Divine revelation; and the great evil of the curse which the Ransomer office of Christ cures is the debt which brought death to sinful man. The Ransom is the basal doctrine of the Divine revelation, the hub of the wheel of salvation; and out of it flow all the other offices of Christ needed to remedy the effects of sin and the curse, which we will now proceed to show, remarking first that on account of the race consisting of two classes, the faith class and the unbelief class, the ransom-merit of Christ in His various offices reaches mankind so classed, at different times and in different office operations. Certain of Christ's offices are exercised toward the faith class first, then afterward others of His offices are exercised toward the unbelief

class, and certain of His offices are exercised on both classes, but at different times and in different ways for practical purposes.

First we will consider His office functions that are exercised mainly toward the faith class, with whom God deals in this life. The Ransomer imputing His ransom-merit on their behalf, on their exercising repentance, faith and consecration, purchases them imputatively from their debt-sold slavery and death, and thus frees them in this life from that debt-sold slavery, and thus undoes the first evil of sin and the curse. But there is a second evil that sin and the curse have brought to men, including the faith class, *i.e.*, they are for sin law-sentenced convicts. A just law, Divine justice, has justly sentenced them by the mouth of an infallible judge, God Almighty, for their sin, which has transgressed His just law: This is a fearful feature of the curse! But Christ in His office as Advocate, Attorney (1 John 2: 1), appears for the law-condemned convict before the High Court of the Universe; and by His merit, which He imputes for the law-condemned repentant, believing and consecrated convict in full satisfaction of the claims of the Divine justice against His client, this law-condemned convict, He obtains for him the full cancellation of the just sentence, hitherto held against this law-condemned convict. Thus as Christ in His office of the Ransomer cures that evil of sin and the curse which made the debtor the slave of sin unto death, so Christ in His office of the Advocate cures that evil of sin and the curse which made the sinner a law-condemned convict. But there is a third evil that sin and the curse have brought upon man: They have made him destitute of righteousness (Rom. 1: 18-29; 2: 13-15; 3: 9-19). In the figures of the Bible this lack of righteousness is represented as nakedness (Is. 47: 3; Ezek. 16: 7, 8, 22, 36, 37, 39; Rev. 3: 17, 18; 16: 15). This evil is cured for the consecrated believer by Christ in His office of being their righteousness, whereby He imputes His righteousness to them

(Rom. 10: 4; 1 Cor. 1: 30; Phil. 3: 9). Where the figure of nakedness is used to show this pertinent-lack, Christ as their Righteousness is pictured as clothing the consecrated believer in the robe of righteousness or in the garments of righteousness (Ps. 45: 10, 11, 13, 14; Is. 61: 10; Rev. 3: 18; 16: 15). Those that are faithful unto death receive this garment in the resurrection as their own. (Rev. 19: 8); but let us beware lest we spot it with sin, error, selfishness or worldliness (Jude 23). Thus does Christ in His office of personally being our Righteousness cure us from the evil of the lack of righteousness brought upon us by sin and the curse. And so He satisfies that demand of God's law that we perfectly obey it, *i.e.*, that we be righteous. Thus this office of Christ keeps us continually in harmony with God's law as reckoned fulfillers of it. While His Advocate office frees us from its sentence for sin, *i.e.*, the latter works forgiveness of sins for us, the former confers Christ's righteousness upon us; combinedly they keep us in full harmony with God's law. There is a fourth evil that sin and the curse have brought upon the faith class, their inability of themselves to live a selfless and unworldly life and their living a selfish and worldly life (Is. 53: 6; Rom. 14: 15; 2 Cor. 5: 15; Phil. 2: 4-21; 1 Pet. 2: 11; Matt. 24: 38; Luke 8: 14; 12: 19; Tit. 3: 3; Jas. 5: 5; 1 Pet. 1: 14; 4: 2-4). This evil is overcome by Christ's office as prospective Bridegroom in making the faith class His espoused, whereby He gives them heavenly prospects, ambitions and hopes through which He enables them to overcome their selfishness and worldliness and to cultivate disinterested love and heavenlimindedness (Ps. 45: 10, 11, 13, 14; 2 Cor. 11: 2, 3; Rom. 12: 2; Col. 3: 1-4; Rev. 19: 7-9; 21: 2, 9, 10).

But there is a fifth evil that sin and the curse have brought upon man, including the faith class, *i.e.*, they have alienated God from man and man from God. And this evil Christ's office as High Priest cures; for as the function of the Ransomer is to purchase the slave of

sin and death by paying his debt, as the function of the Advocate is to obtain the cancellation of the Justice-imposed sentence from the justice-condemned repentant, believing and consecrated members of the faith class, as the function of Christ as our righteousness is to impute His righteousness to the consecrated believer, and as the function of Him as prospective Bridegroom is to enable the faith class to overcome selfishness and worldliness and to develop disinterested love and heavenlimindedness, so at the present time the function of the High Priest is to reconcile God and the faith class, *i.e.*, make God pleased with the repentant, believing and consecrated one, and make the justified and consecrated one pleased with God. It is man's sinfulness that makes God displeased with fallen man, and it is God's righteousness and holiness that make fallen man displeased with God. Hence for them to become pleased with one another a reconciliation is needed. This the High Priest effects in exercising His pertinent office. He now pleases God with the repentant, believing and consecrated members of the faith class by imputing His High Priestly merit to God *for them* (Rom. 3: 21-26; 2 Cor. 5: 18, 21; Heb. 2: 17) and by imputing it *to them* (Heb. 2: 18; 4: 14-16; 5: 5-10; 7: 15-17, 19, 24-28; 10: 11-14, 19-21). He now makes the repentant and believing one pleased with God's righteousness, by working in him through the pertinent parts of the Word and providences hatred and avoidance of, and opposition to sin and supreme duty-love to God and equal love to the neighbor; and He now makes the consecrated one pleased with God's holiness, by enabling him, while keeping himself dead selfward and worldward and alive Godward, to lay down unto death his human life and body in sacrificial services on behalf of God's plans and to develop his character into Christlikeness. Thereby the consecrated one becomes pleased with God's holiness, and thus is completed the reconciliation between God and the present justified and consecrated

ones, *i.e.*, thus both are made pleased—reconciled—with each other. And Jesus in His High Priestly office imputes His merit for them to God unto the Latter's pleasement with them, and works this pleasement with God's righteousness and holiness in the justified and the consecrated, by enabling them through the operation of the Spirit, Word and providences to be faithful in their justification and in their consecration through their sacrifices and character development. And thus His High Priestly office cures the evils that sin and the curse have wrought in alienating God and the faith class from one another.

Sin and the curse have wrought a sixth evil in mankind, including the faith class, as to God, *i.e.*, they have made them ignorant of God and His Truth, the dupes of error and false religions. And Christ in His office as Teacher cures this ignorance, frees them from this error and these false religions, by teaching them the Truth and refuting error and false religions. He thus becomes their Teacher; and they become His disciples. By ignorance, error and false religions Satan has deceived the whole world (2 Cor. 4: 4; John 8: 44), including the faith class while yet sinners. Jesus as Teacher (Matt. 23: 8; John 8: 31, 32) delivers from this ignorance and error and these false religions (1 Pet. 2: 9; 2 Cor. 4: 6) all who will accept the terms of discipleship—repentance toward God, faith in our Lord Jesus, and consecration to follow Jesus' footsteps (Acts 20: 21; Matt. 16: 24). In exercising His office as Teacher He has indeed displaced the ignorance of the faith class by knowledge, their errors by the Truth and their adherence to false religions by adherence to true Christianity, and thus has freed them of the evils of ignorance, error and false religions as features of the effects of sin and the curse.

Sin and the curse have wrought a seventh evil on mankind, including the faith class while yet sinners, as to God, *i.e.*, have made them captives of Satan in his kingdom (John 12: 31; 2 Cor. 4: 4; Eph. 2: 2;

2 Tim. 2: 26; 1 John 5: 19 [literally, in the evil one, not in wickedness—see A.R.V.]). Satan is their captor by usurpation and deception, through their ignorance, erroneousness, sinfulness, selfishness and worldliness (2 Cor. 2: 11; 11: 3, 14; Eph. 6: 12; Matt. 13: 19; John 8: 41, 44). From this bondage, typed by that with which Pharaoh oppressed Israel, Jesus, the antitype of Moses, in His office of Deliverer, now frees all that obey Him (John 8: 31, 32, 36; Luke 13: 16; Acts 26: 18; Col. 1: 13; Heb. 2: 15; 1 John 5: 18). And in the liberty (Gal. 5: 1) wherewith Christ as Deliverer frees, these have not only freedom from the dominion of Satan in ignorance, sin, error, selfishness and worldlimindedness, but also freedom in the domination of Christ in knowledge, truth, righteousness, love and heavenlimindedness, and thus Christ cures them of the evil of being Satan's captives and slaves, resulting from sin and the curse.

Sin and the curse have wrought an eighth evil on the human race, including the faith class, in its relations to God, enmity to His principles and love for sin, error, selfishness and worldliness (Ps. 51: 5; Matt. 15: 9; Rom. 8: 5-8, 12, 13; Eph. 2: 2, 3; 4: 17-19), with the consequence that to overcome these evils and to practice the Divine principles a constant warfare must be waged against the devil, the world and the flesh (1 Cor. 9: 26; 16: 13; 2 Cor. 10: 3-5; Eph. 6: 11-17; 1 Tim. 6: 12; 2 Tim. 2: 3-5; 4: 7; Heb. 10: 32). This warfare will be true for the unbelief class in a milder sense in the Millennium, and that limited to the flesh, since the world will then not be allowed to tempt one another, and the devil and the fallen angels will be absent, securely locked up in the bottomless pit; but it is now true in a strict sense for the faith class against all three of our enemies. Indeed, with their best intentions, if left to their own resources, the faith class would be unable to overcome in this warfare, in which they must be victorious to be counted worthy as overcomers. But Christ in His office as the Captain

of our Salvation (Heb. 2: 10), *i.e.*, as the Warrior-Leader who delivers us from our enemies' snares and leads us to victory in this warfare, supplies all we need in a Leader in this fight; for He gives us our orders, our weapons, our drills, our place in the battle line, the plan of our campaign, the encouragement, support, reinforcement and relief that we need; and as we fall into line with His arrangements He gives us the incidental victories in our battles against sin, error, selfishness and worldliness and in our battles for righteousness, truth, love and heavenlimindedness, until at the end of our warfare He brings us off as more than victors over the devil, the world and the flesh.

Sin and the curse have wrought a ninth evil on the world, including the faith class, *i.e.*, they cannot think God's thoughts, cannot feel God's affections and will God's will; and to cure this evil for the faith class Christ exercises His office as Head of the Church (Eph. 1: 22; Matt. 21: 42; Eph. 4: 12, 15; 5: 23; 1 Cor. 11: 3; Col. 1: 18). As her Head He thinks her thoughts for her, by giving her the Truth (John 8: 31, 32; 1 Cor. 1: 30; Matt. 23: 8), feels her affections for her, by giving her heavenly things upon which to set her affections and the strength to do it (Col. 3: 1-3) and wills her volitions for her by enabling her to will God's will as her own will (1 Pet. 4: 1-3; Prov. 23: 26; Rom. 12: 1). By so doing He gives her His Mind and Spirit (1 Cor. 2: 16; Rom. 8: 9); and thus she responds to His knowledge, His affections and His will as His Body in each individual member of that Body, even as the members of our natural bodies respond to our heads' knowledge, affections and will; and thus in her is cured that effect of sin and the curse whereby she formerly could not think God's thoughts, feel God's affections and will God's will.

The above are not all the office functions of Christ toward the faith class; nor are all of them exercised exclusively for that class, *e.g.*, He will act also toward the unbelief class, in the Millennium, as Ransomer,

High Priest, Teacher, Deliverer and Captain. But we have treated these five in connection with the faith class, because of the more arduous nature of these office functions in their exercise toward the faith class than toward the unbelief class. More of Christ's offices toward the faith class will be treated as common for it and for the unbelief class after we have pointed out some exclusive exercises of Christ's offices toward the unbelief class. In the Millennium Christ as the Ransomer will not imputatively, but actually purchase the race from enslavement under sin and the curse unto death (1 Tim. 2: 6; Rom. 5: 15-19; Eph. 1: 14). As High Priest He will then reconcile the world unto God, by the application of His merit for them to God (1 John 2: 2) and by blessing them with that merit unto their becoming pleased with God's righteousness (Is. 53: 10-12). He will then as Teacher bring all of them into an accurate knowledge of the Truth (1 Tim. 2: 4; Is. 29: 18, 24; 11: 9). As Deliverer He will rescue the world from Satan's rulership, by overthrowing Satan's empire, binding him first and then imprisoning him during the thousand years and placing the race under His own rule (John 12: 31, 32; Is. 9: 6, 7; 14: 12-20; 29: 20; 34: 1-4; Rev. 16: 18-20; 19: 11-21; 20: 1-3). As Captain, typed by Joshua conquering Canaan, He will lead the world in the Millennium in war against sin, error and the effects of the curse, and give them victory over these, by making them overcome their sinfulness, by giving them the Truth, whereby they will refute all their errors and by restoring them from the physical, mental, artistic, moral and religious evils of the curse into the physical, mental, artistic, moral and religious perfection originally enjoyed by Adam (Is. 2: 2-4; 9: 5; 11: 4, 5, 9, 10; 25: 6-8; 29: 18, 19, 24; 35: 5, 6). Accordingly, we see that Christ's offices as Ransomer, High Priest, Teacher, Deliverer and Captain, though acting somewhat differently from the way in which they act in the present dispensation, will also be exercised for the Millennial world.

There will be some of the offices of Christ that pertain to His curing certain evils that sin and the curse have inflicted upon the unbelief class alone. The first of these evils is this, that sin and the curse have so injured the unbelief class (Rom. 3: 2, 3; 11: 32; 2 Thes. 3: 2; Heb. 3: 12, 19; 4: 6, 11; Tit. 1: 15) that God has no confidence in this class, and this class has no confidence in God, whereas there is mutual confidence between God and the faith class. To cure the mutual distrust between God and the unbelief class Christ's office as Mediator will be exercised toward God and the unbelief class in the Millennium (1 Tim. 2: 4-6; Heb. 8: 6; 9: 15; 12: 24). Most people confound Christ's High Priestly and Mediatorial offices, and therefore claim that as Mediator He reconciles God and man. As High Priest He so does, but not as Mediator. As Mediator He guarantees to one another two parties who distrust one another, but who desire to enter into contractual relations with one another, *e.g.*, as a bonding company does by underwriting the bond that each party of a business contract requires of the other before entering into the contract. The fact that each party requires a bond of the other to guarantee each to the other proves that they do not trust each other enough to enter into the contract, yet do desire to enter it on condition that a bond which would cover the possible loss of each one could be furnished. The bonding company by furnishing the bond that each requires of the other guarantees the contract to each, whereby, when done, each enters into contractual relations with the other. And by giving that guarantee, the bonding company mediates between the two parties—is the mediator of the contract.

So a contract—a covenant—will be desired by God and man in the Millennium. As the prospective Party of the first part, God desires to give eternal life to the unbelief class, if they will perfectly obey Him, and as the prospective party of the second part, the unbelief class, so ardently desires to receive eternal life as to

be willing to promise to obey God perfectly, if He will give them eternal life, *i.e.*, each is willing to enter into a conditional contract with the other. But there is a difficulty in the way of their entering into this contract, or covenant: God, knowing that fallen man cannot perfectly obey God's law, distrusts the promise that the unbelief class is willing to make in the covenant; and the unbelief class, because of its unbelief, does not believe that God will keep His proposed covenant promise. Thus an impasse as to their entering into covenant relations sets in. How can this impasse be overcome, and they be brought into contractual relations with one another? By someone guaranteeing man to God and God to man, *i.e.*, by someone acting as a mediator between them. This Christ does: (1) by sealing or making or guaranteeing the covenant Godward. He does this by giving His merit to God, which makes good all the unbelief class's Adamic blemishes, and by His promise to bring the eventually willing of the unbelief class up to perfect obedience and to destroy the eventually unwilling among them. These two things will guarantee the unbelief class to God, *i.e.*, will seal the covenant Godward. (2) He will guarantee God to the unbelief class by giving them gradually during the thousand years perfect humanity, with perfect bodies, perfect life in those bodies, the right to life and the pertinent life-rights, as they obey Him. Thus His giving the willingly obedient restitution to Adamic perfection will guarantee to them that God will keep His conditional-promise; in the meantime He will have destroyed the willfully disobedient. And this guaranteeing each party of the covenant to the other will cure their mutual distrust, one of the evils resulting from sin and the curse upon the unbelief class; but it will do more: it will actually at the end of the Millennium introduce God and man into the New Covenant relations with each other, each side trusting the other to keep the conditional covenant promises.

Another evil that sin and the curse have brought upon mankind, upon both the faith and the unbelief classes, is to deprive them of perfect life and to give them dying life, resulting in actual death. Such life is reckonedly, not actually given to the faith class through their faith justification, which makes Christ no more than a reckoned Father of their humanity (John 5: 21, 24; 6: 47-51, 57, 58; 1 John 5: 12), a step necessarily precedent to their becoming God's actual children through Spirit-begettal and birth. Accordingly, Jesus does not actually become their Father; but He will become the actual Father to the willing of the unbelief class in the Millennium, and thus cure them of the particular evil of sin and the curse now under study (Is. 9: 6; 1 Cor. 15: 45, 47). The office of a father is primarily to give life to His children, which he does by the act of begettal (Matt. 1: 2-16; Eph. 2: 1, 5; Col. 2: 13; John 5: 21). Accordingly, Christ performs the office of a father when He gives life to others (Is. 9: 6; 1 Cor. 15: 21-26, 45, 47; John 6: 33, 51; 10: 10; 11: 25, 26; 14: 6). Adam and our subsequent paternal ancestors transmitted not full perfect, but imperfect dying life to us, their children. By purchasing in the ransom act Adam and all his rights, Jesus buys Adam's forfeited right to generate a perfect race, a race with perfect life. Thus Christ by purchase acquires the right to become the second Man (Adam means *man*), the second or last Adam (1 Cor. 15: 45-47), and thus the right to father unto perfect life those who by the first Adam were fathered unto an imperfect and dying life. While Jesus becomes in faith-justification the reckoned Father of the humanity of the faith class in this life, in the next Age He will actually give perfect life, with the right to life and its pertinent life-rights, to all who will accept Him as their Father, *i.e.*, to all who through obedience, faith, love and reverence toward Him are willing to become and remain His children. And to such children He will in the regeneration (Matt. 19: 28) give what Adam failed to give his children,

perfect everlasting life; and because He will give perfect everlasting life to His children, He is called the Everlasting Father (Is. 9: 6); and because He will do it through the ransom merit, and thus acquire the office toward them that Adam by sin and the curse forfeited, He in contrast with the first Adam is called the second Adam (Adam means *man*, 1 Cor. 15: 47) and the last Adam (1 Cor. 15: 45), the last because there are only two Adams, and He is the second of these. Thus by His office of Father in the next Age He will cure the evil of mankind's getting through sin and the curse an imperfect, dying life, eventuating in death. His fathering these includes His recovering from the tomb those of them who are there (John 5: 28, 29). Here it may be added that as Eve was associated with Adam in his sin and the curse, and cooperated with him in bringing the race into a dying life, so the Church, which is Scripturally set forth as the antitype of Eve (Eph. 5: 22-32; 2 Cor. 11: 2, 3) is associated with Christ in righteous sacrifice for the world, and will in the Millennium be associated with Christ as His Bride and as the Mother of His children (Rom. 8: 17; 2 Tim. 2: 10-12; Rev. 19: 7-9; 21: 9; Is. 66: 10-14), and thus will as Mother cooperate with Him in regenerating the race in righteousness and life.

Another evil that the unbelief class has received through sin and the curse is that it has gotten in the condition of the curse no perfect law and no perfect law-giver. This evil will be cured by Christ's office as Law-Giver in the Millennium. Adam and Eve had the perfect law written in their hearts and minds (Gen. 1: 26, 27); but that law they violated by sin, and thus broke their covenant with God implied in that law written in their hearts and minds (Hos. 6: 7, A.R.V.). It is true that Israel was given a perfect law; but we must remember that it was given to them as members of the faith class, and not as members of the unbelief class. Specially gifted members of the unbelief class have in religion, state, family, society, business and

labor sought to give laws regulating the conduct of the subjects of these various departments of the order of affairs among men; but none of these have been able to lay down perfect laws; nor were any of them perfect law-givers. In the religious domain Confucius, Buddha, Zoroaster, Mohammed, etc., failed to be perfect law-givers and failed to give perfect laws. In the domain of the state the Lycurguses, Solons, Caesars, Justinians and Napoleons neither gave perfect laws, nor were they perfect law-givers. Neither have there ever been perfect laws given by fallen man, nor have perfect law-givers existed for the domains of the home, society, business and labor. Search the histories of legislation on these subjects, and imperfection is found written all over every such law and every such law-giver. Hence the proposition is true that none of the unbelief class has ever been given perfect laws for the regulation of human conduct, nor has anyone of them ever been a perfect law-giver. And since imperfection is written all over all attempts in this sphere in the efforts of the unbelief class for over 6,000 years, the inference is a fair one that the unbelief class is incapable of producing a perfect law-giver and perfect laws regulating man's conduct in its varied relations.

But the Millennial Christ is set forth as a perfect Law-Giver, whose perfect laws will be found fully adequate to regulate human conduct perfectly, and that under conditions gradually approaching and finally reaching perfection (Is. 2: 3; 33: 20-24; 42: 4, 21; Mic. 4: 2; Mal. 2: 6, 7). This perfect Law-Giver will, in harmony with proper principles, temper His laws to human weakness and ability (Is. 42: 1-4); and as that ability increases His laws will be made more strict, more detailed and more embracing, always making allowance for human weakness, but always increasing human ability, until that ability is perfect, when the law will be adapted to the full ability of perfect men, no allowance thereafter being made for imperfection. Certainly, a Law-Giver whose laws are made as flexible

as human weakness and ability require, and by the application of suitable laws is continually increasing human ability until He has made it perfect, is a perfect Law-Giver. And in that perfection no human relation will be overlooked, no human thought, motive, word or act will be incapable of regulation by that Law-Giver's laws, and no human need will be left disregarded or unregulated by that Law-Giver's laws. And in these activities as Law-Giver, Jesus will cure the evil of the unbelief class' having no perfect law-giver.

We will consider another evil that sin and the curse have brought on the race for which an office of Christ will provide the cure. Sin and the curse have disrupted peace of heart and mind in the unbelief class and have filled it with much worry, and have made much discord between God and man, man and man, class and class and nation and nation. Peace of heart and mind certainly has been taken from the unbelief class; and instead have come perplexity of mind and anxiety of heart (Is. 57: 20, 21; 59: 8). Sin and the curse have disrupted peace between God and the unbelief class (Ps. 5: 5, 6; 7: 11; 58: 3; Prov. 15: 9; Is. 1: 4; 59: 2, 8; Rom. 9: 13; 1 Cor. 10: 5). This lack of peace and the presence of discord are very noticeable between man and man in the competitions of the business world, in the members of most families, in partisan politics, in industry, in internationality and in sectarianism (Gen. 45: 24; Ps. 120: 6, 7; Prov. 17: 1, 14; Matt. 10: 21, 34-36; Acts 7: 26, 27; 17: 7, 8). In its worst social form it partakes of the nature of riots, revolutions and wars (Acts 19: 28-40; 21: 27-31; 1 Kings 12: 16-19; Matt. 24: 6-8). Thus peace of heart and mind and social peace have been disrupted by sin and the curse. These forms of the lack of peace and the presence of discord Jesus as the Prince of Peace will cure (Is. 9: 6, 7; 46: 9; Ps. 72: 1-3, 7; Is. 2: 3, 4; 11: 6-10; 32: 15; 53: 10-12; Zech. 9: 10; Jer. 31: 34; Mic. 4: 4; Luke 2: 14). He will, by His merit applied for the unbelief class, make God at peace with them;

and by His working repentance, faith, consecration and restitution in them He will make them have peace toward God. Filling the hearts of the people with love to the neighbor as to self, He will put away strife from man to man, and make them dwell in peace with one another. Breaking up all mankind's evil business relations, political parties, social disorders, industrial disputes and national and international strife, He will fill all human relations with peace. His reign will promote an all-sided and universal peace; for He is the Prince of Peace, who will not only produce glory to God in the highest, but also peace on earth, good will toward men, and thus will undo the evil effects of sin and the curse in the form of dispositional unrest and a lack of peace and the presence of discord between God and man, man and man, party and party, sect and sect and nation and nation.

A final exclusive unbelief-class evil wrought by sin and the curse is man's inability to rule himself in his varied relations, an evil that will be cured by Christ in His office as King. Certainly, man is unable to rule himself in his varied relations. The fact that he sins so much against God, in so many different forms of iniquity, proves that he is unable to rule himself in his relations toward God. The fact that he sins so much against his neighbor in all the varied spheres of social organization, in his life-rights, sex rights, property rights and reputation rights, certainly proves that he is not able to rule himself in his relations to his fellows. The fact that he sins so much, and does so many evils against himself in physical, mental, moral and religious respects in his relations to himself proves that he cannot rule himself. And the fact that he suffers so much from animate and inanimate nature, as well as inflicts much evil upon the animal creation, also proves that he cannot rule his originally-given dominion over earth, its laws, forces and animate creatures. The unbelief class is, from the standpoint of this form of evils brought to him by sin and the curse, in great need of

an autocratic king who is at once wise, just, loving and powerful as to all things that evilly affect man in his inability to rule himself. Jesus in his Millennial office as absolute King over the earth will cure the obedient of the unbelief class from all forms of this inability; for He will make a perfect diagnosis of all the evils in this particular form, and prescribe the needed remedies; He will employ the Spirit, Word and providences that will be conducive to healing the unbelief class of the pertinent evils. He will institute and enforce as King all Kingdom arrangements curative of these evils. He will with powerful hands put down all rebelliousness against such arrangements. He will encourage all to submit themselves to these arrangements. His almighty power will be used to heal animate and inanimate nature as to this earth of its part of the curse inflicting evils on man, resulting in turning this earth into a perfect condition, the promised Paradise, and thus will gradually during the thousand years set aside the effects of sin and the curse from the standpoint presented in this paragraph by His reign as King, yea, as King of Kings.

So far we have presented four evil effects of sin and the curse whose cure is effected by the four pertinent offices of Christ for the faith class exclusively. Then we presented five others that affect the faith class as well as the unbelief class, and that five others of Christ's offices will cure, for the faith class in this Age and for the unbelief class in the next Age. And, finally, we presented five evils that sin and death brought upon the unbelief class that five other offices of Christ will set aside in the Millennium exclusively. But there is a series of offices of Christ that are designed to cure the rest of the evils that sin and the curse have brought upon both the faith class and the unbelief class, which still remain to be presented. But the fourteen evils and their cures by the fourteen offices of Christ already exhibited are a powerful proof of His Saviorhood from the pertinent evil effects of sin and the curse

and, therefore, strongly prove the Bible to be a Divine revelation; for it alone has made in these fourteen forms of evil the only correct diagnosis, and prescribed in the fourteen above-named offices of Christ their full and perfect cure. Hence these fourteen features mightily prove the Divine origin of the Bible, for who but the Supreme Being could perfectly diagnose these fourteen evils, and furnish One clothed with offices capable of effecting their perfect cure?

Above, 14 evils that sin and the curse have inflicted upon mankind were set forth; and 14 of Christ's offices were presented as their perfect cure, a pertinent office of Christ existing for the cure of each of these evils. There are seven other evils that sin and the curse have brought upon mankind; and for each of these there is a pertinent office of Christ for its cure. These 21 evils include all the bad effects of sin and the curse upon mankind; and the 21 offices of Christ, one for the cure of each of these evil effects of sin and the curse, are a complete proof of His Saviorhood, of His perfect Saviorhood, and therefore constitute an unanswerable proof that the Bible, which perfectly diagnoses these, all of mankind's maladies, and in Christ's offices prescribes their perfect cure, must be a Divine revelation, since it is beyond the ability of any being or set of beings inferior to the Supreme Being truly and perfectly to diagnose humanity's ills and prescribe a perfect cure for them; but since the Bible does these two things, it must have been originated by God and, therefore, must be the Divine revelation. We now proceed to discuss the remaining seven evil effects of sin and the curse and Christ's remaining seven pertinent offices given Him by God for their cure.

Accordingly, the 15th evil effect of sin and the curse is the natural man's destitution of the true knowledge pertinent to his relations to God, to Christ, to the good and evil angels, to himself, to his fellows, to evil itself, to the present order of affairs and to animate and inanimate nature, and his possession of more or less erroneous

and superstitious knowledge as to these relations. It is a fact of experience and observation as well as a conclusion of reason that man by nature is destitute of such true knowledge, and is possessed of such erroneous and superstitious knowledge. The existence of many contradictory religions and contradicting sects in each of these religions is an impressive proof of this statement. The confused and contradictory opinions of multitudes of individuals and the contradictory views first accepted and later rejected by many individuals who do not adhere to one or the other of the religions and their sects are another strong factual proof of our statement. The rejection of all belief as to the abovementioned religious relations is a third strong factual proof of our proposition. The contradictory pertinent views of individual philosophers and scientists and of philosophical and scientific schools of thought are a fourth corroboration of this view of the subject. And what reason, experience and observation tell us on these matters we find clearly set forth in the Bible as to man's pertinent condition as a result of sin and the curse wherever the Divine revelation is not received. The following Scriptures give us the Divine mind on this phase of our subject: Job 8: 9; 11: 7; 28: 12, 13, 20, 21; 37: 5, 19, 23; Ps. 139: 6; Eccl. 3: 11; 6: 12; 7: 23, 24; 8: 17; Acts 3: 14-17; 17: 23; 1 Cor. 2: 7-10; 3: 19; Eph. 4: 18. Accordingly, reason, experience, observation and Scripture are in agreement on this subject, even as the wise man said as to the natural man: "Who by searching can find out God"—*i.e.*, Who by study with his unaided natural powers can arrive at the Divine Truth on all man's needed knowledge as to God? We will have to answer his question that, apart from a Divine revelation, no one can. Hence this particular effect of sin and the curse is a dreadful evil, since they degrade and pervert all the intellectual powers—the perceptive, reproductive, imagining, reasoning and rational intuitive faculties and their contents.

To enable the elect and non-elect classes to overcome this effect of sin and the curse, God has clothed our Lord with the office of being for His revelation His Agent, through whom He makes known the contents of Divine plan, the Divine revelation, as the original Transmitter of its thoughts, in addition, as was shown above, to His being as Teacher their authorized and infallible Interpreter. Indeed, He began His activity as Transmitter of the Divine revelation before His carnation; for with the exception of a few things that Gabriel was privileged to make known to Daniel, Zecharias and Mary, the whole Bible was given as an inspired matter by Him, by virtue of His inspiring its writers. Indeed, the revelations given by Gabriel to Daniel, Zecharias and Mary were at their reduction to writing inspired by Jesus. These facts are implied in His titles, the Word (John 1: 1, 14) and The Word of God (Rev. 19: 13), and are also proven by the following passages: John 1: 9, 18; Is. 42: 6, 7; 61: 1, 2; Matt. 5: 17; Luke 1: 78, 79; 2: 30-32; John 3: 19; 4: 25; 8: 12; 9: 39; 11: 9; 12: 35, 36, 46; 18: 37; Acts 3: 22, 23; 7: 37; 10: 36; Rom. 15: 8, 9; 1 Cor. 1: 30; 1 Pet. 1: 11, 12; Rev. 1: 1. While during Bible times He exercised His office as the Transmitter of the Divine revelation, the Bible, He has since been (1 Cor. 1: 30 [wisdom]; Matt. 23: 8; Acts 10: 36; Rev. 2: 1, 8, 12, 18; 3: 1, 7, 14; 5: 5-7; 6: 1; 19: 10; 22: 16) and will during the Millennium be the infallible and Divinely authorized Interpreter thereof in His office of Teacher, as was shown above (Acts 3: 22, 23; Is. 2: 2-4; 71: 1-5, 9, 10; 29: 18, 23, 24; 35: 4, 5, 8; 42: 6, 7; Mal. 4: 2). Thus by the exercise of His office as the Revealer of God's Word He has during the Gospel Age been curing for the faith class, and later will cure for the unbelief class, the evils of ignorance, error and superstition brought upon all through sin and the curse.

A sixteenth evil that the curse has brought upon man is making him incapable of thinking out and instituting and making practically operative arrangements for

man's full physical, mental, artistic, moral and religious well-being. It has incapacitated him from having the physical strength necessary for thinking out, instituting and making practically operative such arrangements. It has incapacitated his perceptive, reproductive, imagining, reasoning and rational intuitive mental powers from inventing the plans necessary for such arrangements, let alone to think out the ways and means of instituting them; and, of course, under such conditions he is incapable of making them practically operative. Even if he had the physical, artistic and mental strength thereto, he lacks the moral and religious strength needed therefore; for his moral and religious depravity has made him wreck his best physical, artistic and mental efforts to work out the limited arrangements for imperfect human welfare that the better of the race has set up in the domain of government, religion, family, education, finance, industry, business and society. The history of every nation, government, religion, family and educational, business, financial, industrial and social system, demonstrates this proposition. This being true, there must be some radical defect at the bottom of such incapacity; and that defect is the result of sin and the curse. To fallen men, therefore, we cannot look for the physical, mental, artistic, moral and religious abilities necessary to think out, institute and make practically operative arrangements for man's full welfare.

To cure this effect of sin and the curse God has constituted Jesus as His Executive, to take the arrangements that God has invented for man's full welfare and make them work practically. Accordingly, Jesus in His office as the Executive of all God's arrangements cures now for the faith class, and will in the Millennium cure for the unbelief class the pertinent incapacity. He now in this respect for the faith class does it by taking the arrangements that God has thought out, putting them into use, and then making them practically operative to remove the pertinent incapacity. To make them operative

He uses as their instruments the Spirit, Word and providence of God. He makes them work through the processes of instruction, repentance, faith, consecration made and carried out, fighting aggressively against sin, error, selfishness and worldliness and for truth, righteousness and holiness, and defensively against all attacks on the holy minds' and hearts' possessions and attainments in His people as to truth, righteousness and holiness. His present arrangements for such cures are not for the physical and mental capacities beyond what is necessary for them to be made servants of truth, righteousness and holiness, *i.e.*, these arrangements are for spiritual well-being, as distinct from natural human well-being, and that because the former is secured and maintained at the sacrifice of the human well-being. But His pertinent arrangements and their application are perfectly adapted to secure the spiritual well-being of the faith class. In the Millennium His arrangements and their application will be to secure the physical, mental, artistic, moral and religious well-being of humans as such, in distinction from the well-being of New Creatures. Instead of Satan's present arrangements making conditions conducive to sin, ignorance, error, superstition, sorrow, sickness, pain, persecution of the righteous, exaltation of the pliantly wicked, degrading institutions, customs and practices, oppression, war, dying and death, Jesus will then make and operate arrangements conducive to righteousness, knowledge, truth, faith, joy, healing, health, pleasure, exaltation of the righteous, abasing and striping the unrighteous for their reformation, elevating institutions, customs and practices, freedom, peace, convalescence, restitution and life. And as by the Gospel-Age arrangements He constantly increases the capacity of the faith class to avail themselves of His helps for their spiritual elevation, especially in mental, moral and religious respects, so in the Millennial Age He will with the world of mankind by His pertinent Millennial helps increase their capacity to avail themselves of His arrangements for their physical,

mental, artistic, moral and religious well-being. Perfection having thus been wrought, man will have the necessary capacities to think out, institute and operate perfect arrangements for his well-being. The following Scriptures prove this of His Gospel-Age arrangements as God's Executive on behalf of the faith class: Matt. 28: 18-20; John 5: 19; 1 Cor. 8: 6; Eph. 1: 22, 23; Col. 1: 18, 19; 1 Cor. 1: 30; John 14: 6; 17: 3; Heb. 3: 1; Rev. 5: 5-7. And the following Scriptures prove this of His Millennial arrangements for the unbelief class: Is. 61: 4; Ezek. 36: 35; Is. 35: 1, 2; Rev. 20: 1-3; Ps. 72: 8; Is. 25: 7; 11: 9; 62: 12; Rom. 8: 21; Is. 35: 10; 2: 4; 9: 7; 25: 8; Ps. 72: 7; Is. 26: 9; Ps. 37: 35, 36; Is. 65: 15; 60: 14, 15; 60: 12; Ps. 72: 12-14; Is. 65: 22; Mic. 4: 4; Is. 65: 23; 60: 17.

A seventeenth evil that sin and the curse have brought upon mankind, both in its faith and in its unbelief classes, is their being controlled by Satan; and the cure of this evil is Jesus' office of lordship, whereby He now delivers the faith class and in the Millennium will deliver the unbelief class from Satan's control, and now brings the former, and later will bring the latter under His control. God never sanctioned more of Satan's control of mankind than letting him become, as a symbolic sheriff, the executioner of the death-sentenced race; but by lawlessness and usurpation Satan has enlarged his figurative sheriff powers to execute the condemned race into controllership powers to manage the physical, mental, artistic, moral and religious affairs of mankind. In the process he has made them miserable and oppressed slaves, whom by error, ignorance and superstition through their sinfulness, selfishness and worldliness, he uses to carry out his will, and further his order of affairs, rewarding with honor, wealth, power and luxury those who are amenable to his purposes, casting them ruthlessly and feelinglessly off when they cease to be so amenable, oppressing and persecuting those who are in the way of, or who resist his purposes, and in general using his

slaves for his selfish gratification, regardless of whether it results in their good or ill. As a result, he has under his control the groaning human creation: for the history of the world, especially in its governmental, aristocratic, religious and labor departments, is almost nothing but a series of ruthless, oppressive, self-aggrandizing, deceiving and wearying acts and events; for the history of the nations is made up largely of the exploitation and oppression of their subjects and of wars of aggression and defense. The history of the aristocracy is largely one of exploitation and oppression of labor, with the latter usually playing the role of slaves, serfs or largely underpaid employees and servants. And the history of religion is largely one in which the deception of its adherents has been practiced for the gain of the clergy, who have often advocated blind and unquestioning acceptance of, and obedience to their teachings and to the behests of state and aristocracy. In the average histories the above-mentioned things largely monopolize the space; and the record of the achievements that make for the real betterment of the race: the progress of true religion and of civilization in the arts, sciences, education, invention, sociology, etc., receives comparatively scant mention. It is only in some of the histories produced in the last 65 years that some of such subjects receive a fair degree of description. Surely Satan's dark control of the race is a record of woe and grief in a night of weeping! Humanity does not have it within itself to free itself from such control; for hitherto every human effort therein has been baffled, neutralized or diverted into other woeful conditions of oppression and grief. The following are some Scriptural proofs of Satan's control of the human race: Job 1: 6—2: 7; 1 Chro. 21: 1; Gen. 3: 15; Matt. 13: 19; Luke 4: 6; 13: 16; 22: 31; John 8: 44; 12: 31; 13: 2, 27; 14: 30; 16: 11; Acts 5: 3; 13: 10; 26: 18; 1 Cor. 7: 5; 2 Cor. 2: 11; 4: 4; 11: 3, 14, 15; Eph. 2: 2; 2 Thes. 2: 9; 1 Tim. 3: 6, 7; 5: 15; 2 Tim. 2: 26.

But the groans of the human family for release from the shackles of Satanic control, worn in most cases in ignorance of who the real oppressor is, have reached unto the ears of the Lord of hosts, whose compassion has made Him decide to transfer the control of the race from Satan as lord to Christ as Lord. Our Lord during the present Age starts the work of effecting that transfer with the faith class, by becoming their Lord. This He effects, partly by giving them the knowledge and power necessary to work repentance and faith in them unto justification, whereby they renounce Satan's control over them in so far as it is exercised over them through sin and certain forms of error, ignorance and superstition. This makes them accept Jesus' control as respects righteousness and certain forms of truth, knowledge and faith, as distinct from superstition. But this is not yet a full release from Satan's control; nor is it a full acceptance of Jesus as Lord. These two things Jesus effects by bringing the responsive of the faith class to consecration, whereby they accept Him fully in His office as Lord, by surrendering their wills selfward and worldward and by accepting His will in all things as their will. This done, Jesus in the exercise of His office as their Lord manipulates all the affairs of their lives with their free-willed cooperation, so that in all things their performing His will brings them fully into His control, which is a rule, not of sin, error, selfishness and worldliness, but of wisdom, righteousness, love, power and heavenlimindedness, and thus He establishes Himself in their minds and hearts as their Lord, and thus frees them from Satan's control. The following Scriptures prove these things: Zech. 3: 1, 2; Luke 13: 16; 22: 31, 32; Acts 26: 18; Rom. 16: 20; 2 Cor. 2: 11; Eph. 4: 27; 6: 11-16; Col. 1: 13; 2 Tim. 2: 26; Heb. 2: 14; Jas. 4: 7; 1 Pet. 5: 8, 9; 1 John 2: 13; 5: 18; Rev. 2: 10, 13; Matt. 11: 28-30; 13: 45, 46; 16: 24; 9: 9; Rom. 12: 1; Ps. 143: 10; Luke 6: 46-48; John 10: 27; 14: 15, 23.

Jesus in His office as Lord will in the Millennium deliver the unbelieving class from the control of Satan, and bring them into His Own control. In so doing He effects the following: He first binds Satan in four general stages and after each stage makes an attack on a pertinent feature of Satan's empire, first by a worldwide war, secondly by a world-wide revolution, thirdly by a world-wide anarchy and fourthly by the final stage of Jacob's trouble and its aftermath. By these four steps He will annihilate every vestige of Satan's empire. Thereafter He will imprison him in the bottomless pit during the thousand years, *i.e.*, He will banish him far away from this earth, quite likely on some heavenly body in one of the remotest universes of creation, where he will be kept out of touch with and in ignorance of matters going on in the earth during the Millennium, as to which matters he will form all sorts of erroneous opinions. Thereafter Jesus will set aside every condition that Satan has established among men conducive to sin and the curse, and will establish every human condition conducive to righteousness and blessedness. Amid such conditions He will influence all favorably toward consecration to Him, *i.e.*, He will influence them to give up sin, error, ignorance and superstition and to accept His will as to righteousness, truth, knowledge and true faith and obedience. While He will require external obedience to the Kingdom arrangements and stripe every willful disregard of them, He will make the matter of consecration one of free will; and as people consecrate and seek faithfully to carry out their consecration, and thus accept His Lordship in all things, He will free them from every effect of Satan's controllership, and will bring them into His wise, just, loving and powerful controllership, and thus deliver them from all evil into all good, even unto human perfection of body, mind and heart. Thus in His office as Lord He will deliver them from Satan's control and every effect of it into His control with its blessed effects of freedom unto wisdom, justice, love

and power. Thus will Jesus as Lord cure the effect of sin and the curse that put mankind into Satan's control. The following Scriptures prove this point: Ps. 22: 27-31; 72: 5-10, 16, 17, 19; 85: 10; 86: 9; 89: 29; 110: 1-6; Is. 2: 3, 4; 9: 7; 11: 6-10; 24: 16; 25: 6-8; 32: 17; 40: 5; 42: 3; 45: 23, 24; 56: 7, 8; 66: 12, 23; Jer. 3: 17; 4: 2; 16: 19-21; 31: 34; 33: 22; Joel 2: 28; Hab. 2: 14; Zeph. 3: 9; Hag. 2: 7; Zech. 2: 10, 11; 8: 20-23; Mal. 1: 11; 1 Cor. 15: 21-28; Phil. 2: 10, 11; Rev. 20: 1-6.

An eighteenth evil that sin and the curse have wrought upon mankind is physical, mental, artistic, moral and religious sickness, for whose cure God has arranged by Christ in his office of the Great Physician. That the race is diseased physically, mentally, artistically, morally and religiously is evident from the experience and observation of all. Above we have from another standpoint pointed out details of this evil. Doctors have listed about 2,000 diseases that prey upon men's bodies. The numerous errors along physical, mental, artistic, moral and religious lines, the shrunken mental faculties, the lapses of memory and the very imperfect perceptive, imagining and reasoning powers with their consequent weaknesses manifest on all hands, prove that mankind is diseased mentally. Mankind's many sins against God and neighbor enumerated above prove that it is artistically, morally and religiously diseased. Only the most superficial and ignorant will deny this diseased condition of the race. Nor can mankind of its own powers really cure these diseases; at best some of its better representatives can offer some temporary palliatives, but no real cures. The following Scriptures prove this diseased condition of our poor race: Gen. 6: 5, 6, 11-13; 8: 21; Job 9: 2, 3; 14: 4; 15: 14-16; 25: 4-6; Ps. 5: 9; 14: 1-3; 51: 5; 58: 1-5; 94: 11; 130: 3; 143: 2; Prov. 10: 20; 20: 6, 9; 21: 8; Eccl. 7: 20, 29; 8: 11; 9: 3; Is. 1: 5, 6; 42: 6; 43: 8; 48: 8; 53: 6; 64: 6; Jer. 6: 7; 13: 23; 16: 12; 17: 9; Mic. 7: 2-4; Matt. 12: 34; 15: 19; Luke 1: 79; John 3: 19; 14: 17; Acts 8: 23; Rom. 3: 9-19, 23; 7: 5, 11, 13-15, 18-21, 23, 25; 8: 5-8;

1 Cor. 2: 14; 3: 3; Gal. 3: 11, 22; 5: 17, 19-21; Eph. 2: 1-3, 12; 4: 17-19, 22; Col. 1: 14; 2: 13; 3: 5, 7; Tit. 3: 3; Jas. 3: 2; 4: 5; 1 Pet. 1: 18; 2: 9, 25; 1 John 1: 8, 10; 2: 16; 5: 19. But God gave Christ the office of the Good Physician, with the power to heal these diseases. In justification He reckonedly heals them by imputing His physical, mental, artistic, moral and religious human perfection to the faith class; moreover in justification He begins to heal the *contents* of their human mental, artistic, moral and religious faculties; but in sanctification He heals these contents unto perfection of the new hearts and minds of the faith class, as experience and observation show, and as the following passages prove: Matt. 9: 10-13; Ps. 41: 4; 30: 2; 103: 3; 147: 3; Is. 53: 5; 57: 18, 19; Matt. 13: 15; Luke 4: 18; Heb. 12: 13; Jas. 5: 16; 3 John 2. In the Millennium He will actually heal all the physical, mental, artistic, moral and religious faculties and their contents of the unbelief class as from the heart they accept His medicines and other healing helps. The following Scriptures prove this: Jer. 3: 22; 30: 17; 33: 6; Hos. 6: 1; 14: 4; Ps. 107: 20; 67: 2; Ezek. 47: 1, 8, 9, 12; Rev. 22: 1-3; Mal. 4: 2. Thus does our Lord as the Good Physician heal the faith class now and will heal the unbelief class in the Millennium from the physical, mental, artistic, moral and religious diseases that sin and the curse have brought upon them.

A nineteenth evil sin and the curse have brought upon mankind: their incapability of standing successfully the judgment process necessary to be undergone for gaining everlasting life. For the undoing of this evil and for mankind's qualifying for undergoing successfully the judgment process necessary to be undergone for gaining everlasting life God has given Jesus the office of judge (John 5: 22), whereby He will preside successfully over the judgment process necessary for fallen man to undergo to gain life. The creeds teach that as judge Jesus will declare unbelievers guilty and sentence them to eternal torment, and declare

the faith class not guilty, and thus worthy of eternal life. Such, however, is a very incomplete conception of His office as judge. Rather, as judge typed by the judges of Israel His office will be to deliver the faith class and the unbelief class from their enemies: sin, error, *etc.*, and to grant them a favorable opportunity to gain life, the former in this Age, the latter in the Millennial Age. Man's fallen condition makes him incapable of coming off successfully in a trial, for life, the judgment process, by his own unaided powers. God proved this proposition by Israel's efforts along this line under the Law Covenant. Every fallen Israelite failed under that trial. Here was the best physically, mentally, artistically, morally and religiously endowed nation, given the best law, put under the best surroundings, given the best helps within justice and offered the best rewards; yet under its judgment process every member of it failed to gain life. If every one of them so failed, we may be certain that the Gentiles, less well endowed physically, mentally, morally and religiously, would have failed under the same trial. Hence by this one example God has shown that none of Adam's fallen descendants, if put on favorable trial, with their own unaided powers as their equipment, could successfully endure the judgment process necessary to be undergone to gain everlasting life. In addition to the passages cited above showing man's physical, mental, moral and religious diseased condition as proving such incapacity in man, we will refer to Rom. 1: 17—3: 19; Rom. 7 as proving it.

The judgment process for life includes the following things to be done by the judge who presides over this process: (1) that He put them under providential conditions conducive to their standing their judgment process successfully (passages on this point were cited above, proving that the Millennial conditions will be inconducive to sin and conducive to righteousness, while the following passages prove it for the judgment process operating for the faith class: Job. 1: 8—2: 9;

Ps. 9: 9, 10; 23: 4; 27: 5; 34: 19; 37: 23, 24, 33; 41: 3; 46: 1; 55: 22; 103: 13, 14; 66: 10-12; 94: 17, 18; Matt. 4: 1-11; Rom. 8: 28, 35-39; 1 Cor. 10: 12, 13; 2 Cor. 12: 9; 2 Thes. 2: 16, 17; 2 Tim. 4: 17; Heb. 2: 18; 6: 18; 13: 5, 6; 1 Pet. 5: 7, 9; Rev. 3: 10); (2) that He give the subjects of this process true teachings pertinent to the trial (Ps. 19: 9-11; 25: 7, 8; 106: 3; Is. 33: 5; 56: 1, 2; 59: 4, 8-10, 13-15; 42: 1-4, compare with Matt. 12: 18-20; Ezek. 22: 2; Matt. 23: 23; Col. 2: 16); (3) that He give the subjects of the judgment process testings calculated to help the faithful to success (Ps. 26: 1-3; 139: 23, 24; Jer. 11: 20; 20: 12; 2 Thes. 1: 4, 5; Judg. 2: 21, 22); (4) that He give the measurably unfaithful stripes for their reformation as a part of the judgment process (Ps. 119: 67, 71; 107: 10-16; Is. 4: 3, 4; 26: 9; Hos. 5: 15; John 15: 2; 1 Cor. 11: 32; 2 Cor. 4: 17, 18; 12: 7; 2 Thes. 1: 4, 5; Heb. 12: 5-11; 1 Pet. 1: 6, 7; 5: 10; Rev. 2: 10); and, finally (5), that He declare the faithful worthy of life and the unfaithful worthy of the second death (Ezek. 18: 20-28; Matt. 16: 27; 25: 31-46; Rom. 14: 10; 2 Cor. 5: 10; 2 Tim. 4: 8; Heb. 10: 27; Rev. 22: 12). According to this the judgment process is the salvation process. It is for this reason that the Bible exhorts the world to rejoice at the prospect of the judgment day (Ps. 96: 1-13; 98: 1-9); for He will judge them in righteousness and truth (Acts 17: 31). And by this judgment process He will cure the nineteenth evil that sin and the curse have brought upon mankind—man's incapacity by his own unaided powers successfully to undergo the judgment process necessary for gaining everlasting life.

The twentieth evil that sin and the curse have brought upon mankind is a mingling of evil with every one of the vestiges of God's image that have survived the ruin of the fall. Man is not unmixed evil, since total depravity is not true of the natural man; for some vestiges of God's image yet remain in all. Man has retained all his brain faculties, as he has retained all his physical faculties. But all of these have become more or

less defiled; and in some people there is more defilement than in others; and in some people some of their faculties are more defiled than the corresponding ones are in others, while the latter have other faculties more defiled than the corresponding ones in the former. But all have some defilement in all their faculties. Hence mankind is impure, *i.e.*, there is in him a mixture of good and evil. One of the Scripture figures used to illustrate this fact is that of gold and silver ore (Mal. 3: 2-4; 1 Pet. 1: 6, 7; Is. 48: 10; Zech. 13: 9); in other passages the alloy is compared to dross and tin (Ezek. 22: 18-22; Is. 1: 22, 25-27); and in others the evil is compared to wood, hay and stubble (1 Cor. 3: 12-15). From this effect of sin and the curse man is unable to free himself. Therefore God has arranged for its overcoming by giving Jesus a pertinent office, that of a Refiner and Purifier of the symbolic silver and gold ore of human dispositions. This office is ascribed to our Lord as active toward the faith class in this life, in Mal. 3: 2-4, where He is represented as ridding error out of the mixture of truth and error from their minds by sitting as a Refiner and Purifier of silver, evil out of the mixture of good and evil from the hearts of the Little Flock as a Refiner of gold, and evil out of the mixture of good and evil from the hearts of the Great Company as a Refiner of silver. This work toward the Little Flock is described in Is. 48: 10 and in 1 Pet. 1: 6, 7; while Ezek. 22: 18-22 refers to it toward the Great Company. Thus Jesus as Refiner and Purifier purges the faith class from its impurities during this Age. In the next Age He will accomplish this for the obedient of the unbelief class, according to the Lord's Word in Is. 1: 22, 25-27 and Zech. 13: 9. Accordingly, in the figurative crucible, the furnace of affliction, He puts the former class in this Age and the latter class in the next Age and purges them of their impurities and refines them, and thus cures the effects of sin and the curse from this standpoint.

The twenty-first and final evil that sin and the curse have brought upon mankind is making them wretchedly and deeply impoverished; and this evil effect of sin and the curse God will overcome by Jesus in His office as the Good Provider. Certainly, the race is like lost sheep pastureless, waterless, shepherdless. Innumerable are the directions, perilous are the ways, distressing are the uncertainties, wearinesses, hardships and sufferings of these poor beings. Thus the lost and impoverished human family is compared to lost and shepherdless sheep (Is. 53: 6; Matt. 9: 36; 10: 6; 18: 11-13; Luke 15: 4-7; Jer. 50: 6; 1 Chro. 21: 17). And when Jesus finds and makes them the subjects of His care, He supplies all their needs (Ps. 23: 1-4; 74: 1; Jer. 13: 20; 50: 17; Ezek. 34; Matt. 26: 31; Mark 14: 27; John 10: 1-16; 1 Pet. 2: 25; 5: 2). For such care He is often called the Shepherd of God's Flock; for He was foretold as such (Gen. 49: 24; Is. 40: 11; Ezek. 34: 23). He exercises His good and great office as such during the Gospel Age (1 Pet. 5: 4; John 10: 1-15; Heb. 13: 20) toward the faith class as His own whom He knows (John 10: 14, 27), calls (10: 3), gathers (10: 16; Is. 40: 11), guides (Ps. 23: 3; John 10: 3, 4), feeds (Ps. 23: 1, 2; John 10: 9), tenderly cares for (Is. 40: 11), guards (Jer. 31: 10; Ezek. 34: 10) and saves (Zech. 9: 16; John 10: 28), and thus supplies them every need in a Provider: for He laid down His life for them (Zech. 13: 7; Matt. 26: 31; John 10: 11, 15; Acts 20: 28). In the next Age He will exercise the same Provider office to the poor ones of the unbelief class (Ezek. 37: 24; Mic. 5: 4; John 10: 16; Matt. 25: 32). And thus He will undo the lost and impoverished condition of God's people, and bring them back and keep them safely in His care, and thereby set aside the pertinent evil of sin and the curse.

Thus we have discussed briefly the 21 evils that sin and the curse have brought upon man, and the 21 pertinent offices, one for each separate evil, whereby God through the ministry of Christ sets them aside

and ministers the opposite blessing. There is no evil which mankind suffers but is included in one or another of these 21 evils. Thus God has in the Bible made a perfect diagnosis of each of them and has provided for each of them a perfect cure in the pertinent office of the 21 offices of Christ. No other (alleged) revelation has done these two things; hence this perfect diagnosis and cure, which the Bible alone gives, is one of the strongest evidences that it is the Divine revelation; for it is adapted to every human need, which argues that it has come from a supremely wise and knowing Source, God. To help us better to take in the argument we will place these 21 evils with the pertinent office of Christ for the cure of each one of them in a summary, side by side in parallel columns:

1 Enslavement under debt unto death.	1 The Ransomer.
2 Law-condemned convicts.	2 Advocate.
3 Destitution of righteousness.	3 Righteousness.
4 A selfish and worldly life.	4 Bridegroom.
5 Alienation between God and man.	5 High Priest.
6 Ignorance.	6 Teacher.
7 Captives of Satan.	7 Deliverer.
8 Enmity of truth, righteousness and holiness.	8 Captain.
9 Inability properly to think God's thoughts, feel His affections and will His will.	9 Head.
10 Distrust between God and man.	10 Mediator.
11 Dying and death.	11 Father.
12 Lack of a perfect law and lawgiver.	12 Perfect Lawgiver.
13 Worry and strife.	13 Prince of Peace.
14 Unruliness.	14 King.
15 Without Divine knowledge.	15 Revealer.
16 Impracticability as to saving arrangements.	16 Executive for God.
17 Physical, mental, artistic, moral and religious sickness.	17 Physician.

18 Owned and controlled by Satan.	18 Lord.
19 Inability to stand successfully the judgment process.	19 Judge.
20 Impurity.	20 Purifier and Refiner.
21 Impoverishment.	21 Provider.

Hallelujah, what a Savior! Praise God from whom all blessings flow through Christ's offices!

The three natures that the Bible ascribes to Christ: (1) His prehuman spirit nature as the Word, (2) His postspirit human nature and (3) His posthuman Divine nature, adapted as they are to qualify Him to execute His manifold offices toward the angels, toward the faith classes and toward the unbelief class, is another proof that the Bible is a Divine revelation; for it reveals the Agent of God's plan to have in addition to the character and offices needed for His missions, the natures that would qualify Him successfully to do His work for every nature toward which God's plan operates. On this point many details, as were needed on the other points, need not be discussed. Generalities will be sufficient. Christ's prehuman spirit nature as the Word—a nature one step lower than the Divine, but higher than the natures of cherubim, seraphim, principalities, powers, thrones, dominions and angels, all seven of whom have different natures—was necessary for Him, not only before His carnation in order for Him to act intelligently, sympathetically and fruitfully as Jehovah's Executive toward the seven orders of spirit beings just mentioned in managing their work, but it is necessary in order to give the repentant fallen angels an intelligent, sympathetic and fruitful trial for life, as it gave Him such a knowing, sympathetic and helpful attitude toward them as will forever qualify Him to preside over these spirit beings. Hence without His having had the prehuman spirit nature as the Word He would not be so perfectly equipped to preside as Jehovah's chief Executive over those spirits; for

in such a ministry, to obtain practical results, He must be of a higher nature than they.

Jesus' postspirit human nature was necessary for Him to have, that He might understandingly, sympathetically and fruitfully exercise His 21 offices to remove the 21 effects of sin and the curse from the faith classes and the unbelief class. His human sufferings and temptations (Heb. 2: 10, 17, 18; 5: 7-9) well fit Him to understand, sympathize with and fruitfully help the faith classes in their similar sufferings and temptations (Heb. 4: 14-16; 5: 2; 7: 25-27), as they will eminently fit Him to understand, sympathize with, and fruitfully help the unbelief class when its day of visitation will come in the next Age (1 Pet. 2: 12). Accordingly, properly to deal with humans it was necessary for Him to be a partaker of human nature (Heb. 2: 14, 15). Christ's prehuman spirit nature as the Word would have qualified Him to deal understandingly, sympathetically and fruitfully with the Great Company, Ancient Worthies and Youthful Worthies in His work of preparing them for a spiritual nature or spiritual natures and in all His eternal relations to them as spirit beings, since they will not attain to the Divine nature; but it would not have qualified Him to deal understandingly, sympathetically and fruitfully with the Little Flock now during their preparation for the Divine nature; for He would have to have the Divine nature in order to train them in character for fitness for the Divine nature, even as a dog could not train a human being for perfect human life, because by its nature it is disqualified from such a work. Accordingly, Jesus must have His posthuman Divine nature in order properly to function in His offices toward the Little Flock in preparing them for the Divine nature. Moreover, since He will forever act as their Chief and Head after they have attained the Divine nature, directing their eternal work, He of necessity must have that nature itself, and that in higher capacities than any others of that Little Flock; for He could not direct

beings higher and greater in nature and capabilities than Himself. Hence for the proper exercise of all His offices toward the Little Flock now and forever it is necessary that He be Divine in nature. Hence God's giving Him His three natures necessary for the purpose of carrying out all God's plans and purposes is a strong proof that the Bible, which reveals Him in these three natures as necessary for carrying out such plans and purposes to a successful conclusion, is a Divine revelation. With this fact so proven we conclude our proofs from Christ's character, offices and natures that the Bible is a Divine revelation, and will from this phase of our subject proceed to other phases of the proof that definitely the Bible is a Divine revelation.

Having completed the discussion of the 21 offices of Christ as curative of the 21 evils that sin and the curse have brought upon mankind as a proof of the Bible's being a Divine revelation, we have so far presented the following four general arguments from the internal evidence for its Divine origin: (1) the main features of the plan that it presents; (2) the Divine wisdom, justice, love and power permeating every feature of that plan; (3) the attributes of being and character of the God that it reveals as its Author and (4) the character, natures and offices of the Son of God that it reveals as its Executive. We now offer a fifth argument from its internal evidence that the Bible is a Divine revelation, that it alone of all alleged revelations gives a solution of why evil is permitted that is reasonable to the head and satisfying to the heart. The question as to why evil has been permitted is almost as old as the race. It has occupied the attention of heathen, Jewish, Christian and Mohammedan philosophers of all schools and theologians of all sects, not to mention all other thinking people; and, apart from those who understand the plan sketched above as the epitome of the Bible's contents, the many divergent, contradictory and confusing suggestions offered thereon prove that none of them contains a real solution to

the question, *i.e.*, one clear to the head and satisfying to the heart. But the Bible does offer a solution to this question that is at once reasonable to the head and satisfying to the heart, a solution that no skeptic or sectarian of any religion can refute.

By evil we understand physical, mental, artistic, moral and religious imperfection, in the forms of lacks, faults and weaknesses, or its effects on the sinner and others, to be meant. Or we may define it as sin and its consequences on the sinner and others. Viewed as physical, mental, artistic, moral and religious imperfection, we include in the term all the untoward things that man experiences, or that are in man's surroundings physically, mentally, artistically, morally and religiously. In Chapter II, we described the details of which such imperfection consists, and will not repeat them here, hence refer our readers to that description. Nor will we here describe the origin of sin, which is what we mean by moral and religious evil, since we have done this, together with the origin of error (mental evil), with sufficient detail in E2, 99-107. It should here be stressed that God is neither the source nor the author of sin (Jas. 1: 13; 1 John 1: 5). The primary source and author of sin is Satan (John 8: 44; 1 John 3: 8); and the secondary source and author of sin is Adam (Rom. 5: 12-19). Evil in the sense of the untoward experiences-calamities in the wide sense of the word-that result from sin unto death God did originate, in the sense that He sentenced man to death, and exposed him to such untoward experiences, by driving him from his earthly and perfect Paradise and confining him to the imperfect parts of the earth and its surroundings, which work such untoward experiences upon man unto death (Gen. 3: 6-19, 23, 24; Is. 45: 7; Amos 3: 6). In this sense of evil Satan is God's agent to inflict it unto death as the Divinely-appointed executioner of the death-sentenced race (Heb. 2: 14).

This brings us face to face with the question, Why has God permitted evil, both in the sense of sin and in

the sense of its untoward results unto death? And it is the Bible's answers to this question, in the reasonableness and satisfactoriness of their simplicity, harmony, beauty and sublimity, which question other religions cannot answer reasonably to the head and satisfactorily to the heart, that we offer as a proof that the Bible is a Divine revelation. Briefly we would give a general answer to this question, then will give several special answers to it. The general answer is this: that by permitting evil God has chosen the best possible way of manifesting to men and angels His glorious character of wisdom, justice, love and power, resplendent in the simplicity, harmony, beauty and sublimity of supreme perfection, so that by such manifestation men and angels may be forever benefited. This answer, as indicated above, is a general one; and the detailed answers will serve to clarify it; for it is by outworking these details that this glorious manifestation of His character of wisdom, justice, love and power is made. To clarify these details we will show why evil has been permitted: (1) to the elect people of God, and (2) to the non-elect men and angels. We will begin with the elect. Why has God been permitting the elect to suffer? The elect, as we have learned, consist of four classes: (1) Jesus and the Church; (2) the Ancient Worthies; (3) the Great Company and (4) the Youthful Worthies. The answer to this question will vary slightly for each of these classes and will vary somewhat as to Jesus and the Church, which is His Body.

We know that Jesus was sinless; hence none of His sufferings could have come upon Him for sin of His own, which He did not have (Is. 53: 9; John 7: 18; 8: 46; 2 Cor. 5: 21; Heb. 1: 9; 4: 15; 7: 26; 9: 14; 1 Pet. 1: 19; 2: 22; 1 John 3: 5). According to the Bible Jesus suffered, first, because of the joy set before Him (Heb. 12: 2). This joy was: (1) His delight at doing the Father's will in the furthering of His plan (Ps. 40: 7, 8; Heb. 10: 7); (2) to win the elect: some as His Bride, the Church (Ps. 45: 9-11; 2 Cor. 11: 2;

Rev. 19: 7, 8; 21: 9, 10), some as the Bridesmaids, the Great Company (Ps. 45: 14, 15; Rev. 19: 9) and some—the Ancient and Youthful Worthies—as princes for His kingdom (Ps. 45: 16; Joel 2: 28); (3) to redeem fallen man and restore the obedient to their former estate (John 3: 16; 12: 32, 33; 2 Tim. 2: 4-6); (4) to restore the penitent angels to their former estate (Rom. 14: 9; Phil. 2: 8-11; 2 Tim. 4: 1) and (5) to gain the inheritance that God offered Him—the Divine nature and heirship of, and vicegerency with God throughout the universes eternally (Eph. 2: 20-23; Phil. 2: 9-11; Col. 1: 15-18; Heb. 1: 3-6). According to the Bible Jesus suffered, secondly, to develop certain graces that are not sufficiently developed in the faithful apart from suffering: Thus He developed obedience unto crystallization by suffering (Heb. 5: 8, 9); and also by suffering He cultivated mercy, sympathy and faithfulness unto crystallization (Heb. 2: 17, 18; 4: 15), for which suffering was indispensable. Thirdly, He suffered that He might be tried and tested and thus by trial and test be proved worthy of the Divine nature and heirship of, and vicegerency with God (Heb. 2: 10; 5: 9; Phil. 2: 8-11; Rev. 5: 12).

Certainly, when we consider these three reasons for Jesus' sufferings and contemplate the glorious results that God planned through them, that have in part already been achieved, and that will in due time be completely achieved, we must conclude that God was justified in permitting Jesus to undergo His sufferings, and that Jesus of His free will having undergone these sufferings (John 10: 17, 18) and having attained their purposes, God resultantly demonstrates to all His marvelous wisdom, justice, love and power in, by and through those sufferings and their present and prospective results. It is very evident that Jesus would not have been qualified for the Divine nature and heirship of, and vicegerency with God, with all the character strength required perfectly to carry out as God's Vicegerent all of Jehovah's plans and purposes unto eternity,

unless His character had been developed unto sufficient strength by crucial sufferings, for He must be so loyal to God, God's principles, the brethren, the world and the fallen angels that no amount of pressure to which He could be subjected could make Him unfaithful to God, His principles, the brethren, the world and the fallen angels. Hence God required of Him as a free-willed Agent to demonstrate perfect loyalty to these under the hardest conditions possible for Him to undergo. And only after such demonstration could God safely to the interests of all concerned entrust Him with the high power, riches, wisdom, strength, honor, glory and blessing belonging to the Divine nature and heirship of, and vicegerency with God (Rev. 5: 12, 13). For suppose that God had entrusted Him with these without His requiring of Him beforehand to prove under the most crucial tests of suffering that He would use them worthily and faithfully to God's glory and the blessing of all concerned, what would surely have happened? He would have been given a nature, heirship office, *etc.*, which He would have been unable properly to use, which would not only have resulted in God's plans going by the board, but in His having an unproven Being in the Divine nature incapable of annihilation, a thing against which He guarded Himself by not making Satan and the other angels Divine in nature, so that if faithless they could be annihilated and thus be kept from eternal mischief-making in God's universe. Against such possible results from Jesus Divine wisdom, justice, love and power arranged, by requiring Him first, by suffering for loyalty to God, the Truth, the brethren, the world and the fallen angels, to prove Himself worthy of the Divine nature and heirship of, and vicegerency with God. Accordingly, we see God to be vindicated in his permitting Jesus to suffer, in order thereby to educate Him unto fitness for the glories to come (Luke 24: 26).

To attain the Divine nature and become heirs of God and joint-heirs with Christ, the faithful Church must

suffer with Jesus (Rom. 6: 1-11; Mark 12: 35-39; Luke 12: 50; John 17: 18; 20: 21; Matt. 16: 24; Rom. 8: 10, 17; 12: 1; 1 Cor. 15: 29-34; 2 Cor. 1: 5; 4: 8-10; Gal. 2: 20; 6: 17; Phil. 3: 10; Col. 1: 24; 2 Tim. 2: 10-12; 1 Pet. 2: 19-24; 3: 17, 18; 4: 13, 14; Rev. 2: 10). If the faithful Church must suffer with Him to be glorified in nature, office, inheritance, honor, glory, power, strength, riches, knowledge and blessing with Him, she must suffer for the same causes: faithfulness to God and the enmity of those out of harmony with the course that such faithfulness requires them to take, in the same forms: physical exhaustion, mental sorrow and more or less physical violence; in the same spirit, *i.e.*, that of faith, hope, love, obedience, *etc.*, for the same purposes: (1) the five joys set before them, (2) the cultivation of required character amid sufferings and (3) the maintenance of this character amid crucial tests of sufferings, and for the same results, *i.e.*, cooperating with Jesus in realizing the result that He will attain, set forth above as aimed at. There is one form of suffering that Jesus did not undergo that the Church must undergo, *i.e.*, chastisement for faults, and that for the reason that Jesus had no faults, hence could not be chastised for them, while the Church, called out from fallen mankind, has faults and must undergo chastening for them (Heb. 12: 5-13; Rev. 3: 19). If Jesus in His sufferings left us an example, that we should walk in His steps (1 Pet. 2: 21), we can readily see that our sufferings must be for the same causes, in the same forms and spirit, for the same purposes and for the same results, else we could not be partners with Him in suffering (1 Pet. 4: 14, 15). And the reason from God's standpoint why we must undergo these sufferings is that we might demonstrate to His satisfaction that as Divine beings, heirs of His and joint-heirs with Christ in all things we may certify to Him that He can depend upon us to do His will under all circumstances, no matter how great the pressure to be endured in order to do it. Thus He must require of

us devotion to Him, the Truth, the brethren, the world and the fallen angels similar to that which He required of Jesus, and which Jesus demonstrated; and thus only, as in Jesus' case, could He safely to Himself and all others concerned entrust us with the Divine nature and joint-heirship with Christ; for if He did not require this of us, the same consequences would set in for us as were pointed out above, if Jesus had been entrusted with the Divine nature, heirship of, and vicegerency with God, without previous proof given under crucial sufferings of His dependability always to do God's will. Hence we see the justification of God in permitting the Church to suffer crucially with Jesus; and in this we see another glorious revelation of His character, resplendent in perfect wisdom, justice, love and power. Surely praise belongs to God for privileging the Church to suffer with Christ! Accordingly, we see that Christ and the Church have been permitted to have an experience with evil in the sense of suffering, in order to educate them in heart and mind unto fitness to execute all God's plans and purposes, among which is that of delivering the non-elect men and angels from the bondage of corruption into the glorious liberty of the sons of God (Rom. 8: 21). Thus seen, their sufferings are a part of their education, indispensable to fit them for their future nature, heirship and office (Rom. 2: 7) and for the blessing of the non-elect men and angels; and this highly displays the Divine wisdom, justice, love and power in permitting them an experience with evil.

God's purpose in permitting the subordinate elect classes—the Great Company and the Ancient and Youthful Worthies—to undergo an experience with evil, *i.e.*, an experience of suffering, is very similar to that for which He has permitted Jesus and the Church to undergo it, *i.e.*, to fit them in character and nature to be the assistants of Jesus and the Church in their office work of restoring the non-elect humans and angels to sinless perfection, as well as to be their assistants in their works in the Ages following the Millennium.

However, there are some differences as to the degree of the pertinent sufferings, the spirit in which they are borne and certain purposes of these sufferings, *e.g.*, the sufferings of the Ancient and Youthful Worthies are not so crucial as those of Christ and the Church, because of their not yet having their final trial, which will come in the Millennium's Little Season, and because they are not destined to inherit so high a nature as those who gain the Divine nature and, therefore, will not have to develop so fine characters. Moreover, their sufferings are not related to sin atonement in the way the Christ's sufferings are. The Great Company, however, must in this Age undergo their final trial, hence their sufferings in this life are more acute than those of the Ancient and Youthful Worthies; and because they do not bear them joyfully as the Christ class does, they, though intrinsically not so severe, are harder for them to bear than the Christ class has found theirs to bear. There is still another difference between the sufferings of the Great Company and those of the Church: While some of the latter's sufferings are chastisements for faults, much more of the Great Company's sufferings are chastisements for faults than the Church's similar sufferings are, because the former's faults have much more willfulness connected with them than have those of the Church. Finally, the Great Company sufferings in relation to sin-atonement are for the willful sins of the world in sin-atonement and thus differ from those of the Church; and they differ from those of the Ancient and Youthful Worthies, which Worthies do not suffer at all for sin-atonement, which, again, makes their sufferings differ from those of these three classes. But all four of these classes' experiences with evil are intended to fit them by an educational process for fitness for their respective natures, inheritances and offices, which, being not only for their own benefit, but also for the benefit of all the non-elect, vindicates the wisdom, justice, love and power of God in His purpose in letting them have their experiences with suffering,

evil. The above discussion on God's permitting the righteous in their four classes to suffer an experience with evil vindicates Him in permitting the good to suffer. Realizing that their suffering for righteousness will be repaid many millionfold, not only in their great personal rewards, but also in their fitness thereby to bless others, we may well triumph with the Apostle in his words of Rom. 8: 17, 18: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together; for I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Here the words of the poet are applicable:

"Ages glad shall more than repay
Whate'er God's saints have suffered here;
Christ's Kings shall they be owned of aye,
T'upraise for God his creatures dear."

In the manifold wisdom of God for quite a different reason has He permitted the non-elect of mankind and some angels to experience sin and its consequences, sufferings. And the answer that the Bible offers as to why God has allowed these to experience evil satisfies at once the severest exactions of the head and the deepest longings of the heart. His design therewith is a fivefold one, connected with His creative process as to men and angels: (1) to educate these sin-loving men and angels to hate and forsake sin, from an intelligent appreciation of its terrible nature and awful effects in physical, mental, artistic, moral and religious degradation from perfection for men, and not physical, but mental, artistic, moral and religious degradation from perfection for angels, thoroughly taught them by the most effective of all teachers, experience, on the principle expressed in the proverb, "A burnt child dreads the fire"; (2) after the experience with sin and its consequences comes to a climax, to educate them to love and practice righteousness, from an intelligent appreciation of its uplifting nature and blessed effects in physical, mental, artistic, moral and religious elevation to

perfection for men, and not physical elevation, which angels did not lose by sin, but mental, artistic, moral and religious elevation to perfection for angels, thoroughly taught them by the most effective of all teachers, experience, on the principle that righteousness uplifts its practicers physically, mentally, artistically, morally and religiously unto perfection; (3) to give men and angels, so educated by these two experiences as a teacher to a proper appreciation of sin and righteousness, from an intelligent appreciation of their exact natures and effects, an opportunity to demonstrate under trial and test which of these two principles they will love and practice; (4) to give everlasting life and blessedness to those, who under trial and test, from an intelligent appreciation of their exact natures and effects, will hate and abstain from sin, and will love and practice righteousness; and to destroy those who, under trial and test, after these two educations, which should have taught them an intelligent appreciation of the exact natures and effects of sin and righteousness, will choose and practice sin; and (5) thus through these two experiences, followed by trials and tests as to the way the twofold education has been taken advantage of, to gain human and angelic free moral agents who will forever illustrate the reign of moral law, whom to gain as such is God's ultimate design in permitting evil.

It would be in place to explain these five designs and certain things therewith related, and then to show that the Bible reveals the program embraced in these five designs as the reason why God has permitted men and some angels to sin and, as a result, to undergo a fearful experience with evil. In the first part of the sentence that briefly set forth these five designs the remark was made that they are connected with God's creative process as to fallen men and angels. On this some explanation should prove helpful. In proposing the creation of men and angels, God, having in physical nature very many illustrations of the reign of physical law, desired,

additionally, to illustrate the reign of moral law, *i.e.*, free will agents manifesting that the laws of justice or love control all their acts, *e.g.*, contemplating the creation of man, God proposed the question to Himself, How can I create man as a free moral agent, *i.e.*, a creature endowed with intellect, sensibility and will, who will illustrate the reign of moral law, *i.e.*, who will hate and avoid sin and love and practice righteousness from an intelligent appreciation of their natures and effects? An intelligent appreciation of their natures and effects could be had in any one of four ways: (1) information, (2) observation, (3) intuition and (4) experience. Thus God was limited to the use of one or another of these four ways in giving mankind the pertinent mental appreciation. Intuition, in the sense intended above, is used to convey the loose use of this word employed to designate the natural sensing and cognizance of man as to things adapted to human nature and its relations, with which all humans are endowed, but not the strict use of it—the ability to know apart from the use of the reasoning powers, which is an inherent endowment of God only. Accordingly, God could not use intuition in its strict sense as a way of giving man the requisite appreciative knowledge of good and evil; but He could use it for this purpose in its loose sense mentioned above, and also use any one of the other three means of learning to inculcate the pertinent mental appreciation. Which of these did God think the most effective to use? Here His foreknowledge came to His aid. It assured Him that man, informed as to the nature and effects of sin and righteousness and endowed intuitively with a natural aversion to the former and natural love for the latter, both of these, by his creation in God's image, characterizing his disposition, would under stress of trial deliberately of his free will choose the former, and thus illustrate the reign of sin in his disposition, motives, thoughts, words and acts. This foreknowledge did not move God to alter His purpose of creating a free

moral agent, *i.e.*, man, who as such must be a free moral agent, and make him a machine which could not sin; for what He desired in the creation of man was a free moral agent who from an intelligent appreciation of the exact natures and effects of sin and righteousness would hate and avoid the former and love and practice the latter. Hence, if He desired to create man, *i.e.*, a being endowed with intellect, sensibility and will, He had, in the nature of things, to make him a free moral agent. This is also His purpose in creating angels.

God also foresaw that man, though informed and sensing with human intuition exactly as to what to do and what to avoid, would sin, which, accordingly, He foresaw proved that man without experience with sin in contrast with righteousness would not by information and intuition alone as teachers hate and avoid sin and love and practice righteousness. Hence He foresaw that information and natural intuition alone would prove insufficient to give Him creatively the kind of man that He desired, *i.e.*, an eternal illustration of the reign of moral law. His foresight also assured Him that He could not use observation as the method of educating man to the degree of making him an eternal illustration of the reign of moral law, for if man should learn this lesson by observation, some other free moral beings would have to undergo an experience with sin and its results, in order that man by observation could learn the pertinent lesson; and thus sin and its consequences would have to be experienced to give man an opportunity for observing its effects; and thus the problem would still be open to bring that order of beings into harmony with moral law so as to grant it life. Hence God did not choose observation as the means of educating man as to sin and righteousness. Hence God, foreseeing that man of his own free will would choose to sin, determined, not to make him so that he must sin, nor to make him sinless and afterward coerce him to sin, but to *permit* him in the exercise of

free choice to sin, and then by sentencing him to death, to bring upon him through experience the sufferings that a sin-caused death produces, let him learn just what sin is and does to those who choose it. Thus God did not will man to sin, but permitted him to sin, and then sentenced him to experience the death woes that sin brings in a moral order of affairs to its committers. Accordingly, His foresight moved Him to choose experience as man's educator as to sin and righteousness. How in the exercise of free will Adam was brought to sin is described in E2, 105; the fearful effects of sin are described in Chapter II; and in Chapter II is demonstrated the wisdom of God in sentencing all in Adam to the woes of the curse. Hence none of these three things need be discussed further here. Thus of the four ways of conveying an intelligent appreciation of sin and its consequences God through His foreknowledge of man's sin chose to permit him to learn its exact nature and results by experience, the most effective teacher of the four.

That this was the most effective way to educate man as to the hatefulness of sin in its nature and results is very evident; for most people learn more thoroughly by experience than by any other method of instruction. We often see this illustrated in human affairs. The enforcement of human law by penalties is in part based on this principle. Juvenile reform schools are entirely pivoted on this principle; and parental discipline enforced by various punishments is usually so based. The business and social world furnishes us innumerable examples of the operation of this principle. The proverb quoted above, "The burnt child dreads the fire," is an observation of human wisdom based on experience embodying the principle that God uses in permitting the woes of the curse to torment mankind. While human experience, observation, information and intuition all agree that experience is the most effective teacher, they also agree that it is by no means the gentlest teacher. God's preference to teach mankind by information and

intuition to hate and avoid sin and love and practice righteousness, evidenced by the way He taught sinless Adam and Eve, proves that He preferred to use the gentlest teachers to inculcate the needed lesson; but man not responding favorably to these gentlest teachers, and observation, implying sin in others, making it objectional for many reasons, He resorted to the severer teacher as the only available effective method of inculcating the pertinent lesson to mankind. But some object that if this is the Divinely chosen method to inculcate thoroughly the hatefulness of sin and the desirability of avoiding it, He has made a failure with the bulk of mankind; for they argue that, except for a very few individuals scattered here and there, the bulk of mankind has not from their experience with evil learned to hate and forsake sin and to love and practice righteousness; rather the bulk of mankind increasingly are sinking down into deeper physical, mental, artistic, moral and religious degradation and into death unreclaimed from sin. To the facts just stated we assent, but deny that God has made a failure in His design of permitting evil. The objector is taking too narrow a view of the situation. He is leaving out of consideration the fact that man's sufferings have not yet reached their climax and the fact that the other four designs connected with the permission of evil, particularly the second design, the experience with righteousness, have not yet been enacted; for if we, as the objector does, limit the whole matter to the unclimaxed experienced with evil, of course we must conclude from the Bible and secular history that the bulk of the race has not by experience with evil learned to hate and avoid sin and to love and practice righteousness. But, unlike the objector, we must also take into account the climax of evil and the other four designs of God which must operate, in order to see how man is to be developed into hatred and avoidance of sin and love and practice of righteousness; particularly must we look at that climax and the second of these designs.

But before discussing the second of these designs, the experience with righteousness, it belongs here to mention several particulars, partly as concluding remarks on the experience with evil, particularly on its climax, and partly as remarks connecting it and the experience with righteousness. All observant people recognize that mankind is suffering from constantly multiplying physical, mental, artistic, moral and religious ills. Quite a number recognize these sufferings to be a direct or indirect result of sin. Many others fail to connect them with sin as their direct or indirect cause. Of course, such fail to see the connection between sin and the permission of evil, and, resultantly, are unprepared to see why God permits evil, if, as the Scriptures teach, the Lord is using this experience to impress upon mankind the fearfulness of sin and the curse and the desirability of hating and avoiding the former as a condition of escaping the latter. Upon the generality of mankind the sufferings resulting from sin have not reached a sufficient climax to impress upon them a deep sense of the fearfulness of sin and the desirability of avoiding it. Into the early phase of such a climax of sin's effects the race entered with the Day of Wrath. The Bible teaches that the experience with evil would come to a climax in a time of trouble such as never was since there was a nation, nor ever would come afterward (Dan. 12: 1; Matt. 24: 21, 22). General descriptions of this time of wrath are found, among many others, in the following passages: Is. 63: 4; 34: 1, 2, 8; Jer. 10: 10; 25: 26-38; Zeph. 3: 8, 9; Ezek. 6: 7; Mal. 4: 1; Jas. 5: 1-6; Joel 2: 2; Amos 5: 20. The Bible uses many symbols to illustrate this trouble, *e.g.*, a battle (Rev. 16: 14; 19: 11-21), an earthquake (Rev. 16: 18-21), a fire (Zeph. 3: 8; 2 Pet. 3: 10, 12), a whirlwind and storm (Nah. 1: 3, 6, 9; Ps. 107: 22-32); a tempest of hail, a destroying storm, a flood of mighty waters (Is. 28: 2; Nah. 1: 3, 6, 8), a treading of a winepress (Rev. 14: 19, 20), a furnace of fire (Matt. 13: 42), a lake of fire (Rev. 19: 20), etc.

The Scriptures in particular forecast that this trouble would for all mankind in general consist of three main features: a World War (a symbolic wind), a World Revolution (a symbolic earthquake) and a World Anarchy (a symbolic fire), world-wide famines and pestilences interspersed among these and between them lesser wars, revolutions and anarchies (Rev. 7: 1, 14; 1 Kings 19: 11, 12; Ezek. 14: 13-21; Rev. 16: 16-18; 2 Thes. 1: 8); and for the Jews in particular regathered in Palestine it would consist of a devastating invasion (Ezek. 38; 39). This Day of Wrath began in 1914 with the World War, Phase I, which was accompanied with great famines and pestilences, *e.g.*, the Spanish flu, following which have been small wars, revolutions and anarchies. The World War, Phase II, began in 1939 and ended in 1945, marked by evils similar to those that marked Phase I. The second stage of the great tribulation, the World Revolution, or Armageddon, is immediately before us, the late fearful war being a precursor of it, world-wide famines and pestilences to accompany it, and wars, revolutions and anarchies to follow it. Its third stage will then come, Universal Anarchy, accompanied by still worse famines and pestilences than those accompanying the other two stages of the Day of Wrath. Its final stage will be its expression against the returned Jews in Palestine and against the plundering remnants of anarchists gathered out of all the destroyed nations, invading Palestine for plunder, devastating the land and its people, and suffering an exemplary punishment after their destroying work is done. The Bible further teaches that, beaten, exhausted, despairing and humbled by the unexampled sufferings of the Day of Wrath, and remembering that these tribulations were forecast to them as coming for sin, they will finally learn the lesson, illustrated by the burnt child dreading the fire, to trace their sufferings to their real cause-sin; and from their suffering experiences they will learn to recognize the hatefulness of sin and the desirability of avoiding it. Thus the race

will finally learn the lesson of sin's terrible nature and results, which will help teach it to hate and forsake sin.

The Bible teaches that sin and death with its train of woes were brought upon the whole race through the sin of Adam and Eve, Adam being the one mainly responsible for it (Gen. 3; Rom. 5: 12-19; 1 Cor. 15: 21, 22; 2 Cor. 11: 3; 1 Tim. 2: 14). It was not our individual fault that we were born in sin under the death sentence, by which we are exposed to an experience of evil, and for which it is inflicted upon us; for we were never consulted on the matter; and without our knowledge or consent were so born; we were not created perfect individually and individually put on trial for life; hence it was not our fault that we became by heredity sinners, death-sentenced and exposed to the experience with evil. Nevertheless, Adam and Eve, perfect and sinless as they were, are examples of what perfect humans, instructed adequately by information and human intuition, but without observation of the effects of sin, would do under sore trial, and, as such examples, prove that all other perfect and sinless humans equipped and conditioned as they were would do the same as they did under the same or similar crucial trial. Hence no injustice was done the race for their being tested and sentenced by heredity in their first parents; for these represent what all other humans would do, if exactly like them, *i.e.*, perfect, sinless, adequately equipped with knowledge and intuition as to obedience, but without observation of evil, if they were placed in the same condition on trial for life as were Adam and Eve. Hence we are not to blame them, for they did what we would have done in their place, if created and conditioned and tested like them. Hence God was not unjust when by the law of heredity He allowed us to become sinners, death-sentenced and exposed to the experience with evil, because of the disobedience of our first parents. Instead of our blaming Adam and Eve in useless crimination, let us remember that because we were not put on trial individually, we and the rest of

the race have by the way God has adjusted the matter come to suffer much less than we would have suffered, had we all come under an individual trial while perfect and sinned therein, as we would have sinned therein. Moreover, God's way in this has spared excruciating sufferings to redeem us to as many saviors as there were humans who did not sin individually and thus did not bring upon themselves an individual sentence; for Adam in undergoing the death sentence suffered nearly 930 years in losing his perfect life, hence much more than we suffer in giving up our relatively small amount of life in death in comparatively few years under the experience with evil; and, we sinning in him, only one Savior has had to suffer to redeem the race (Chapter II), while had 20,000,000,000 perfect ones sinned individually, that many saviors would have had to die for them, if they were to have a chance to be saved from their condemnation.

These considerations proving our having been wisely and justly, we may also add, lovingly, condemned without our individual fault, we could be as wisely, justly and lovingly redeemed without our, but by another's merit; for if our condemnation in Adam was reasonable, our redemption by Christ is at least as reasonable; for in the ransom He substitutes an exact equivalent for every part of Adam's debt to Justice for sin, which is our debt, *i.e.*, He substituted His perfect, unforfeited body, for Adam's perfect, forfeited body, His perfect unforfeited life for Adam's perfect, forfeited life, His perfect, unforfeited right to life for Adam's perfect, forfeited right to life; and His perfect, unforfeited life-rights for Adam's perfect, forfeited liferights (Rom. 5: 15-19; 1 Cor. 15: 21, 22; Heb. 2: 6-9; 1 Tim. 2: 4-6; Matt. 20: 28). Why this? It was (leaving the elect now out of view) that by freeing the race from the condemnation in Adam to give that very race that had suffered the experience with evil under that condemnation the second experience, the one with righteousness, which, as God's second pertinent design

as to the permission of evil to the world, is to come when Christ and the Church reign over the earth in the Millennium; for if it was just (and wise and loving too) that the race was condemned to the experience with evil, it is at least as just (and wise and loving too) that by a redemption the same race be freed from the condemnation, to the end that it may be blessed with an experience with righteousness, that thereby they may learn by experience the opposite lesson, that righteousness is a good and desirable thing because of its good nature and blessed effects. Therefore we oppose as a cure to the experience with evil, brought upon the race through Adam's condemning demerit, the experience with righteousness, to be brought by Christ's atoning merit, upon the same race. This proposition, we believe, will withstand every assault of devils and opposing men, regardless of the learning, subtlety and severity of such assault, since it is the acme of Scriptural, reasonable and factual verity.

The Bible teaches that this experience with righteousness will come upon the human race during the reign of Jesus and the Church over the earth, *i.e.*, in the Millennium. From the many Scriptures that treat of the Millennium we will cite a comparatively few; for Peter tells us that the Millennial days have been foretold by the mouth of all God's holy prophets since the beginning of the present evil world, *i.e.*, since the days of Noah (Acts 3: 21). No wonder that it was foretold by all the holy prophets, since as a large feature of God's plan its coming was confirmed by Jehovah's oath (Gen. 22: 16, 18; Gal. 3: 16, 29; Heb. 6: 13-18). The following are some of the main Old and New Testament Scriptures treating of the Millennium, the reign of Jesus and His faithful followers over the earth for a thousand years following the Gospel Age, which ends with the end of the experience with evil: Gen. 12: 3; 18: 18; 22: 18; Ps. 2: 8; 22: 27-29; 72; Dan. 2: 44, 45; 7: 13, 14, 18, 22, 27; Is. 2: 1-4; 9: 6, 7; 11: 6-11; 32: 1; 35: 8-11; Jer. 23: 5, 6; 33: 14-16;

Ezek. 36: 24-38; 37: 22-28; Joel 2: 28, 29; Amos 9: 14, 15; Ob. 21; Zeph. 3: 8, 9; Hag. 2: 7-9; Zech. 8: 20-23; Mal. 4: 1-3; Matt. 6: 10; 19: 28; 25: 32; Luke 2: 31, 32; 12: 32; 22: 29, 30; John 18: 36; Acts. 1: 6, 7; 3: 19-21; 15: 16, 17; Rom. 8: 17; 14: 9; 1 Cor. 15: 21-28; Phil. 2: 9-11; 2 Tim. 2: 10-12; 4: 1; Jas. 2: 5; Rev. 1: 5, 6; 2: 26, 27; 3: 21; 5: 9, 10; 11: 15; 20: 4-6, 7-9. An exposition of these passages would furnish materials for a large dissertation; but without an attempt at interpretation we commend them to the reader's attention. All that will be here said of them is that they describe a time of blessing coming upon the human family, the very reverse of the time of the curse and sin now upon the human family taught by the Bible, reason and fact as an actual experience.

It will be in place here to describe the blessed conditions then prevailing, by way of contrast with the evil conditions now prevailing, from which it will be seen that an experience with righteousness will follow the experience with evil, and will teach the race the exact opposite lesson from that taught the race by the experience with evil, which shows that sin is a bad thing, bad in its nature and bad in its effects, depraving, as it does, physically, mentally, artistically, morally and religiously in imperfection even unto death, whereas the experience with righteousness will prove that righteousness is a good thing, good in its nature and good in its effects, elevating, as it will, physically, mentally, artistically, morally and religiously in perfection even unto life. The reader is asked to note the contrasted things that will now be brought out between the present experience with evil and the future experience with righteousness: (1) Whereas now the earth is full of imperfections and wastes (Is. 61: 4), these will then be repaired; and the earth will be turned into a Paradise (Ezek. 36: 35; Is. 35: 1, 2). (2) Now Satan as a cruel tyrant is in control (2 Cor. 4: 4; Eph. 2: 2); then he will be bound and imprisoned (Rev. 20: 1-3); and Christ will be in control as a benevolent King

(Ps. 72: 4, 8). (3) Now error abounds on all hands (Matt. 24: 11, 24; 2 Thes. 2: 9, 10); then error will be destroyed (Is. 25: 7 [the veil, preventing clear mental sight]); and the Truth shall then prevail sea-deep and world-wide (Is. 29: 18, 24; 11: 9; John 1: 9; 1 Tim. 2: 4). (4) Now sin is rampant (Matt. 24: 12; 2 Tim. 3: 13); then it will be destroyed (Is. 25: 7 [the face of the covering, sin makes God avert His face from the race]) and righteousness will abound (Ps. 72: 2, 3; Is. 1: 27; 32: 16, 17). (5) Now the human family is under the curse, the bondage of corruption (Rom. 5: 12; 8: 19, 22); then it will be freed from the curse (Rom. 5: 15, 16, 18, 19, second clause in each case), in order to gain the freedom of perfection ministered to them as sons of God (Rom. 8: 21).

(6) Now sorrow and tears are the order of the day (Ps. 30: 5; Rom. 8: 22); then sorrow and tears will be set aside, and joy will take their place (Is. 35: 10; Rev. 21: 4). (7) Now wars and revolutions prevail among the children of men (Ps. 46: 2, 3; Matt. 24: 6, 7); then nations will cease making war preparations, cease from war, and live in peace with one another under the reign of the Prince of Peace (Ps. 46: 9; Is. 2: 4; 9: 6, 7). (8) Now calamities of all kinds are injuring the race in disordered nature (Matt. 24: 7); then nature will be ordered unto perfection, which means an end of calamities (Rev. 21: 4, 5; Is. 35: 1, 2). (9) Now droughts are widespread in this earth (Jer. 14: 1-6; Hos. 13: 5); then these will be no more; instead the earth will yield her increase bountifully everywhere (Ps. 67: 6; compare with vs. 1, 2, 4, 7). (10) Now the righteous are despised and persecuted (Matt. 5: 10-12; 2 Tim. 3: 12); then their reproach will be removed (Is. 25: 8); and they will be exalted and respected (Ps. 72: 7; 92: 12; 112: 6). (11) Now the wicked are exalted, because Satan, the present ruler, exalts them to further his purposes (Ps. 37: 35; Mal. 3: 15); then they will be abased and striped for their reformation (Ps. 37: 13, 17, 36; 72: 4, 9; Is. 26: 9).

(12) Wicked institutions now flourish (Rev. 13: 1-8, 12-17); then they will be destroyed and good institutions will take their place (Is. 65: 15; 60: 14, 15). (13) Now the wicked nations and people oppose the Lord's cause and hate one another (Ps. 2: 1-3; Rev. 17: 14); then these wicked nations will be broken in pieces (Ps. 2: 4-9; Is. 60: 13; Rev. 2: 26, 27), while the repentant nations and men will be shown mercy, will love one another and be delivered (Ps. 2: 10-12; 72: 12-14; Luke 2: 14). (14) Now people labor in vain and bring forth for trouble, build homes and others sometimes defraud them of their homes (Is. 65: 22, 23); then they will prosper greatly in their undertakings and enjoy undisturbed and undefrauded the fruit of their work (Is. 60: 17; 65: 21; Mic. 4: 4). According to these fourteen points, whereas there are now evil experiences and conditions common to mankind, then, in Christ's Millennial reign, there will be good experiences and conditions common to mankind, with the evils all suppressed.

The Bible teaches that whereas Adam by his sin brought these evil experiences upon mankind (Rom. 5: 12-14, the first clauses of vs. 15-19, 21 and of 1 Cor. 15: 21, 22), Jesus by His righteousness will bring these good experiences unto mankind (the second clauses of Rom. 5: 15-19, 21 and of 1 Cor. 15: 21, 22 and all of vs. 23-28). Please note how both experiences are indicated in Rom. 8: 19-22, where St. Paul in v. 19 shows that man's longing for deliverance from present evils must wait for satisfaction for Christ and the Church as God's Sons to be manifested in Millennial glory, while according to v. 22 the whole race is now suffering the experience with evil. Please note how v. 20 shows that without our wills having been consulted we were subjected to the curse, but not hopelessly so, since v. 21 promises deliverance to the whole human family from the death sentence, which, as the bondage of corruption, binds them to the experience of evil unto death, to the end that all may attain to freedom

from the curse into the liberty that God's sons, Christ and the Church, will minister to them through the experience of righteousness, which v. 19 assures us must await the manifestation of Christ and the Church in Millennial glory. Please note, too, how St. Paul in Rom. 11: 25-32 treats of Israel's two experiences as samples of the rest of mankind undergoing these two experiences. He shows us in v. 25 that Israel must undergo the blindness and hard-heartedness that the experience with evil brings upon sinners, until the full number of the Elect are gathered from among all nations. Then he shows in v. 26 that Christ and the Church will deliver them from this blindness and hard-heartedness unto righteousness, which, of course, comes by experience with it, and that as a covenant promise of God, according to v. 27. He then goes on to show in vs. 28, 29, that so far as the gospel offer of joint-heirship with Christ on condition of repentance toward God, faith in Christ and entire consecration is concerned, unresponsive Israelites became enemies, which resulted in the favor of the offer of such joint-heirship on such conditions going to responsive Gentiles; but he also points out that on account of the elective promises made to their fathers they are still beloved by God, whose love will give them Millennial blessings, *i.e.*, the experience with righteousness; for he reasons to this fact by the principle that God's covenant gifts and His call to the Jews to receive their special Millennial blessing is an unchangeable thing, since it was promised as such by an oath from God (Gen. 22: 16, 18). Reasoning on the facts of the situation, St. Paul says, in vs. 30, 31, that as it was appropriate that since by the Jews' unbelief a chance went out to Gentiles, who in the Jewish Age were unbelievers, to receive the mercy of justification and the favor of consecration, to the end that they might attain to joint-heirship with Christ (Rom. 8: 17), so, too, it is fitting that the Jews, who during the Gospel Age have become unbelievers, might in the Millennium obtain the mercy of the experience of righteousness

which as mercy the elect Church will give to them. Hence St. Paul concludes, in v. 32, that God through their willfulness and misuse of His favors locked them up in their unbelief, so that to them and the rest of the non-elect world ("all") the mercy of the experience of righteousness may come; for the covenant promise to Israel is that under Christ and the Church Israel will be the Millennial-Age missionaries to preach the gospel of the experience of righteousness to the rest of mankind and help them to enjoy that experience. Thus these Scriptures prove the two-fold experience: the one with evil in this life, the other with righteousness in the next life.

While we have so far proven from the Bible these two experiences, we have not yet from the Bible proven that the design of the two experiences, *especially as they are contrasted with each other*, is that the experience with evil is to teach the race the fearfulness of sin and the desirability of avoiding it, through the help of the contrasted experience with righteousness teaching it the lovableness of righteousness and the desirableness of practicing it in contrast with the experience of evil. It is necessary that the contrasted view of the nature and effects of the two principles' operation be impressed by experience upon mankind; for certainly the experience of evil by itself alone has not taught the race to hate and forsake sin, as the experience of mankind in general proves, since the bulk of the race, *i.e.*, the non-elect, do not in this life from the experience with evil alone learn to hate and forsake evil, but sink into death as sin lovers and committers. The two experiences contrasted with each other must be had before either of the lessons will properly be learned by the non-elect. This being so, before we examine the Biblical testimony which shows that the experience with evil is designed, when contrasted with the experience with righteousness, to help by the contrast the non-elect to hate and forsake sin from an intelligent appreciation of its bad nature and horrible effects, and which shows

that naturally the effect of the experience with righteousness, in its uplifting of the physically, mentally, artistically, morally and religiously depraved non-elect into physical, mental, artistic, moral and religious perfection, will teach the race deeply to appreciate righteousness, we desire, and that briefly, to point out what an experience with righteousness implies, in contrast with the experience with evil, in order to set aside the latter's evil effects and work the former's good effects upon the non-elect. Above we pointed out fourteen contrasts as between these two experiences. These fourteen contrasts are by no means exhaustive as between these two experiences, though they are the most important of them.

We will be better prepared to see the implications of the experience with righteousness, if we keep in mind the contrasted implications of the experience with evil. The latter set of implications is mainly as follows: God's disapproval of, and withdrawal from the sin-condemned race results in man's physical environment being inconducive to health and life, due to the unfinished condition of the earth undergoing as yet the creative process, in that intense heat, cold, more or less bad air, too much or too little rain, natural calamities, disease germs and other pests, desert and bad land, etc., prevail. These evils are magnified by man's physical inability to face such natural imperfect conditions in a way to preserve his health, prosperity and life. Added to these evils are man's mental handicaps in the way of ignorance, superstition and error. His social surroundings, domestic, occupational, national, caste or class, institutional and communal, are often conducive to his moral depravity, and are accompanied with the violation of the laws of home and state, of life and of sexual, property and reputation rights, often developing themselves into individual and national hatred and warfare, in whose train often follow tyrannous governments, predatory aristocracies, and hostile class, race and religious parties. His artistic surroundings

and doings with their many perversions conduce often to his artistic and other depravity. His religious surroundings, with false religions prevailing, and Satan and the other fallen angels inciting man to religious perversion, in superstition, delusive hopes, impiety and hatred and persecution, are also depraving, and that religiously and otherwise. Moreover, these six forms of depravity—physical, social, mental, artistic, moral and religious—react upon one another, multiplying the prevalent tendency to evil unto further depravity. All of these conditions, of course, magnify the evils of the experience with evil.

By way of contrast, let us consider the implications of the experience with righteousness as described in the Bible. Its physical surroundings will gradually be brought to perfection, *i.e.*, the entire earth will be turned into the same condition as characterized the Garden of Eden—Paradise. This means that perfect climatic conditions will displace the frigid and torrid climates of the present, as well as will other perfect conditions do away with our present imperfect air, moisture, disease germs and other pests, desert and bad land, tornadoes, tidal waves, earthquakes, volcanoes, floods, droughts, diseases, pestilences and famines, and will introduce their opposite good and perfect conditions. All this will undo those features of the curse incidental to the imperfection of the earth, its atmosphere and climate, and introduce their opposites. Then, too, the perfect fruits and water of the earth will give man a perfect diet and drink, replacing their depleted cells with new, healthful and germ-free cells derived from perfect food and water, which, of course, spells health and well-being for the body. Exact and true knowledge on man's physical, social, mental, artistic, moral and religious needs will dispel the present ignorance, superstition and error, bringing man into an all-round degree of intelligence and education by far surpassing those of the ablest present intellectual geniuses. Indeed, all of man's physical, social, mental

and artistic powers and their products will be magnified unto perfection beyond the dreams of Bellamy in his *Looking Backward*. Such magnifying of man's physical, social, mental and artistic faculties and their products unto perfection will be in direct relation with, and as rewards for obedience to the Kingdom arrangements. But also man's moral and religious faculties and their moral and religious products will likewise be magnified unto perfection in direct relation with, and as rewards for obedience to the Kingdom arrangements. In other words, every act of righteousness and every act of resistance to one's evil propensities will immediately be rewarded with physical, social, mental, artistic, moral and religious uplift out of the degradation of the experience with evil, until the perfection of all of one's physical, social, mental, artistic, moral and religious faculties will be attained, as he perseveringly practices righteousness until the end of the Millennium. This will be true even in the case of those who merely externally conform to the Kingdom arrangements without in their hearts cultivating righteousness Godward and manward, which course on their part, however, will not result in their developing overcoming characters. But those who refuse even externally to obey the Kingdom arrangements will after 100 years' trial be destroyed as utterly irresponsive and hopeless cases (Is. 65: 20), while those who internally as well as externally practice righteousness will attain not only perfection of all their faculties but also perfection of character as Millennial overcomers on the human plane.

The reason that such results will be attained is that Jesus and the four elect classes, especially His Bride, will have charge of all human affairs, and will establish and enforce an autocratic government based upon the principles of wisdom, justice, love and power, seeking not personal aggrandizement, but the welfare of their subjects. Such a government will be the ideal for human uplift, indeed, the first and only perfectly wise, just, loving and powerful autocracy ever to rule over

the race. All its arrangements will be calculated to reverse the experience with evil and all its woeful effects into the experience with righteousness and all its blissful effects. One can readily see that since the average human will do what is to his advantage, which accounts for most people now choosing evil, because they think it to be to their advantage, all the advantages then being placed on the side of righteousness, and all the disadvantages being then placed on the side of unrighteousness, the bulk of the race will reform and gain restoration to the original perfection enjoyed by Adam and Eve in Paradise before they sinned. The fact that every attempt to do wrong will meet with immediate and condign punishment, and the fact that every act of resistance to the cravings of one's fallen nature and every act of obedience to righteousness, even if it is not performed from good motives, will meet with an instantaneous reward along the lines of an uplift in the physical, mental, social, artistic, moral and religious faculties, will be powerful stimulants to reformation, especially at first, while later on the consideration of the bad nature of sin and the good nature of righteousness will as motives add their weight to those of rewards and punishments. Thus, apart from wrong-doers or attempting wrong-doers, very pleasantly, happily, prosperously and helpfully will mankind be led on in their experiences with righteousness unto the attainment of the original perfection first enjoyed and then lost by Father Adam and Mother Eve during the trial in Eden.

It would here be in place to point out how the Kingdom's representatives, especially Jesus and His Bride, in their various offices will be perfectly adapted to human needs for man's restoration to God's image. Man's enslavement under debt unto death Jesus will undo by His power as Ransomer; their law-condemned condition He and His Bride will overcome by their death for them; their destitution of righteousness He and His Bride will set aside by becoming their righteousness before God and by gradually working in them

righteousness through furnishing them with the experience with righteousness; their lack of a life-giving father and a life-developing and sustaining mother, Jesus and His Bride will supply by His becoming their life-giving Father and by Her becoming their life-developing and sustaining Mother; God's and their being alienated from each other Jesus and His Faithful will make good as their High Priest working in them reconciliation with each other; their ignorance, error and superstitions Jesus and the Church will abolish by teaching them the full Truth of God for man, as well as educate them thoroughly along all lines of secular knowledge; their captivity at Satan's hands Jesus and the Church will break up by binding Satan and imprisoning him so far from earth that he will be unaware of what is going on here; their enmity to truth, righteousness and holiness Jesus and the Church will help them overcome by leading them victoriously in a spiritual war against such enmity; their mental, moral and religious inabilities the Christ will cure by becoming their Thinker, Feeler and Willer; their distrust of God the Christ as Mediator will set aside.

Their lack of a perfect law and law-giver, The Christ will perfectly supply, by Himself becoming their perfect Law-giver and by giving them perfect laws; their love of sin, The Christ will displace by helping them to love righteousness; their worrying and strifeful dispositions the Christ will enable them to blot out by becoming and acting as their Prince of Peace; their unruliness the Christ will as King subdue into obedience; their lack of a Divine revelation the Christ will supply by becoming to them the Revealer of the Divine plans and purposes; their inefficiency as to setting into operation saving arrangements the Christ will make up by acting as God's Executive for them in supplying and operating such arrangements; their physical, mental, social, artistic, moral and religious sickness the Christ will cure as the Good Physician; their being evilly held and controlled by Satan the Christ will annul

by becoming their Lord; their inability of themselves successfully to undergo the judgment process the Christ will supplement by becoming their merciful and helpful judge; their impurities the Christ will overcome by acting as the Purifier and Refiner of their symbolic gold and silver ore from its dross; and their propensity to wander off into sin and error the Christ will cure by becoming their tender and good Shepherd. Thus the arrangement of such a Christ as their Helper will be very assistful to them, to profit from their experience with good.

Moreover, the Christ will be ably assisted by the Great Company and the Ancient and Youthful Worthies in administering this experience with righteousness. Particularly will the Ancient and Youthful Worthies be helpful to them in their fallen condition as the faithful assistants of the Christ; for the Christ and the Great Company as spirit beings will be invisible Rulers in the Kingdom, even as Satan and his fallen angels are now invisible rulers in the present kingdom of darkness; and as the latter are represented by visible rulers among men in oppressive governments, predatory aristocracies and false religions, so will the Ancient and Youthful Worthies be the visible and helpful representatives to mankind of the invisible heavenly phase of the Kingdom. And as mankind see in these Worthies the examples of physical, mental, social, artistic, moral and religious perfection, to which they by obedience to the Kingdom arrangements may attain, and as they see their devotion to the principles of truth, righteousness and holiness, they will themselves be greatly stimulated thereto. Moreover, the Great Company will be assistful to the Christ, as well as to the Ancient and Youthful Worthies, in leading men onward and upward in that experience with righteousness; for these will doubtless exercise a providential watchcare over the race in a manner similar to that which the good angels now exercise over God's people. Then, too, doubtless more or less of the summary punishments of the Kingdom will

be by them administered to the unruly as deterrents from wrong-doing (Is. 26: 9). Thus the four ruling powers—the faithful elect of this life—of the Kingdom will be admirably adapted to supervise the experience with righteousness, even as Satan and his associate fallen angels have been well adapted to preside over the race in its experience with evil; for these have certainly depraved the race.

Now we are in an advantageous position to show Scripturally that the Bible not only, as shown above, teaches these two experiences, but that it also teaches that the experience with evil was designed to inculcate the lesson of the hatefulness of sin, both in its nature and effects, and that the experience with righteousness will later be given the race to inculcate the lesson of the loveliness and desirableness of righteousness, both in its nature and effects, and that both of them by their contrasts are Divinely designed to give the race an intelligent appreciation of sin in its nature and effects very helpful toward arousing hatred and avoidance of, and opposition to it, and an intelligent appreciation of righteousness in its nature and effects very helpful toward arousing love for, and practice of it. Rom. 7: 13: "But sin, that it might appear sin, working death in me by that which is good [the Law]; that sin by the commandment might become exceeding sinful," is to the point; for here St. Paul shows that by the experience with sin, which the one experiencing it finds brings suffering upon him even unto death, through the light of the violated Law one learns the exceeding sinfulness of sin. Thus this verse proves that the purpose of experience with evil is to enable the sinner to recognize the wicked nature and frightful effects of sin.

In the words of Ps. 76: 10: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain," we find a very informing passage on our present point. By the expression in this verse, "the wrath of man," we understand man's sinfulness and angry rebellion against God's Law to be meant. Accordingly,

the passage teaches that man's sinfulness and rebellion will reflect credit upon God. How can this be, since sin reflects discredit, dishonor, upon God? We answer that it could only then reflect credit upon God, if it will serve as a preacher of repentance, a reformer, and thus enable man to turn to righteousness. But how can sin become a reformer of man, turning him unto righteousness? This can be so under the following circumstances only: if it so mistreats and punishes him as to sicken him of it, and thus makes him give it up, even as many a case of delirium tremens has turned men to give up drink, as many a case of venereal disease has made its victims give up unchastity, as many a gormandizer has by his resultant dyspepsia given up gluttony and as many a case of nervous prostration has made its victim give up worrying, hurrying, over sorrowing, *etc.* In other words, the burnt child dreads the fire. And the nature of sin is of such a kind as to bring ill consequences upon the sinner in a moral order of affairs. As shown above, sin is now in the Day of Wrath rapidly coming to a climax in the woes that it effects, and will, when it comes to an end, persuade its victims to reform in order to escape its woes. It is God's wisdom that knows how so to manipulate conditions as to make sin a reformer of the first order through the miseries with which it afflicts those that tamper with it. Thus the wrath of man shall praise God in the Millennium, when the contrasted two experiences will be considered by man. But this passage in the clause, "the remainder of wrath shalt thou restrain," proves that some will, despite the two experiences, tamper with sin. By destroying such in the Second Death God will restrain whatever sin remains after the Millennium; for Rev. 20: 7-9 shows that at the end of the Millennium some—those who merely externally but not from the heart will reform—will again fall into sin, and as a consequence will be destroyed, and the destruction of the sinner guarantees the restraint, the destruction, of sin. The most extended passage of the Bible treating of

the two experiences and of their designs is Ps. 90. It will be noted that it is entitled, A Prayer, A Psalm, *i.e.*, Song, of Moses. Whereas the Song of the Lamb is the message of the elective salvation as epitomized in the Oath-bound Covenant (Gen. 22: 16-18), the Song of Moses is the message of the non-elective salvation (Rev. 15: 3), the former being the main, but not exclusive theme of the New Testament, and the latter being the main, but not exclusive theme of the Old Testament. The main features of the Song of Moses, *i.e.*, the message of the non-elective salvation, as the main content of the Old Testament, are man's creation in, and fall from perfection, his experience in the curse, *i.e.*, the permission of evil, his redemption from the curse and his restitution to the original perfection through an experience with righteousness. More detailedly than in any other connected passage these features are set forth in Ps. 90, which will now be briefly presented, without quoting it entirely, but indicating in each case the verse on which the comments are being made: V. 1 should be translated as follows: "O Lord, a dwelling wast Thou to us in a generation, even in the generation." Here reference is made to man's original estate of sinlessness in Eden, *i.e.*, before sin entered; for at no time did the non-elect dwell in God except as they were in Adam's loins before he sinned, when God was Adam's abiding place. In v. 2 God in His past and future eternity is described, and that because He is the Author of salvation. Briefly in v. 3 the twofold subject of the Psalm is set forth: (1) God's turning man for his sin into death under an experience of evil and (2) God's declaring a return for mankind from death unto the full restitution of the original estate of sinlessness; while v. 4 indicates that the time of this restoration to the original state of sinlessness will be during a thousand-year period, since a day of God's time is a thousand years of our time (2 Pet. 3: 8). The rest of the Psalm then gives some particulars, first, on the turning to destruction (vs. 5-10), with vs. 11, 12 asking

why the experience of evil has been permitted, and giving the prayer to profit from its permission, and, second, on the return unto restitution (vs. 13-17). It will be seen that various evils of the experience of evil are described in vs. 5-10, whose description is so plain as to call for no explanation here.

The explanation of why evil is permitted is asked for in the first, and is given in the second clause of v. 11. Remembering that one of the significations of the word *power* is *meaning*, the question of the first clause with this sense given to the word *power* is in effect as follows: Who can explain why the curse as the expression of God's displeasure at sin is resting upon the race? Thus the question is the very one that we are discussing: Why has God permitted evil? Then very tersely in the second clause of v. 11 the answer is given. By its expression, Thy fear, certainly no fear that Jehovah feels can be meant; for He fears no one and no thing. Accordingly, a fear that is due Him by mankind is evidently here meant. Therefore, the answer means that the curse—the experience with evil—is in harmony with effecting reverence for God in mankind, *i.e.*, to teach man such a reverence, which, of course, implies hating sin and avoiding it. Thus v. 11 shows that God has permitted evil to teach the race so to reverence God as to hate and avoid sin. This, it will be seen, is the thought (on why evil has by God been permitted) that this discussion has from the outstart inculcated. Please note that v. 12 asks God to teach the petitioners—mankind as a whole—so to study all their days, which vs. 9, 10 say are spent under the curse until death comes, as to gain from the study hearts of true wisdom, which the Bible tells us finds its source in fear, or reverence, of God, even as v. 11 shows the purpose of permitting evil is to work in man such a reverence (Ps. 111: 10; Prov. 1: 7). Evidently this prayer of v. 12 is not offered in this life; for the non-elect do not in this life seek reverence of God as their lives' first purpose. This prayer is to be offered

by them when they come to their second set of all days and years, of which vs. 14, 15 treat in contrast with the all days and years of vs. 9, 10.

Please note further the prayer in v. 13 for the return, that very thing referred to in v. 3 as the restitution process, discussed as the second theme of the Psalm. When the prayer for God to repent is made, we are not to understand it to mean that God has done wrong, and is asked to reform therefrom. Rather the word primarily means to change, to face about. God, knowing the end from the beginning, never changes His mind; but He often changes His method of procedure, *e.g.*, whenever one feature of His plan is fulfilled, He changes His procedure to work out another of its features, as, *e.g.*, when at Jacob's death He ceased dealing with one patriarch and his family and with them alone, and began to deal with fleshly Israel as a nation, and as, *e.g.*, at the time of the Jewish Harvest He ceased dealing with fleshly in order to deal with spiritual Israel. So here in v. 13 the prayer is that God may cease to let the experience with evil operate and change the procedure into operating an experience with righteousness. Now please note the two sets of all days and years respectively set forth in vs. 9, 10 and in vs. 14, 15. The first set, that of vs. 9, 10, is described as being a life-long set of days and years spent in God's wrath—the curse—and in labor and sorrow ending in a speedy death, though lasting even 80 years; but the second set of days and years are described from their beginning onward as satisfied with mercy and full of joy and gladness. Evidently the fact that all of the days and years of the first set are spent under God's wrath and in labor and sorrow proves that they are the days and years of another life than that all of whose days and years are satisfied with God's mercy (therefore not filled with His wrath) and are full of joy and gladness. Here, then, are the two sets of experience for the non-elect: the first one, that with evil, lasting throughout this life, and culminating in death, and the second one,

that with righteousness, beginning early in the next life, and lasting all the days of the second life! V. 15 proves that the very design that God had in permitting the days in which He afflicted the petitioners and the years in which they saw, experienced, evil, which were the all days and years of this life for the non-elect, was to let them after these all days and years have the joys that will come in the experience with righteousness, through which they might learn the joys that an experience with righteousness gives, and therefrom its desirability. In v. 16 they pray that the Christ as God's Servants might undertake the work of restitution in the experience of righteousness, so that the glory of God, which means Divine wisdom, justice, love and power, might work for them by the Christ the blessing of restitution through the experience with righteousness. Finally, in v. 17, they pray that the beauty of holiness, a character like God's and Christ's might be developed in them through the experience with righteousness; and that, as a result, to them might be restored the rulership over the earth and all its creatures lower than man; and by repetition they make the prayer all the more emphatic. In other words, the prayer of v. 17 asks that they be recreated in the image (character conformity) of God and in the likeness (rulership over the earth, as God is the Ruler over the universe) of God. Thus this Psalm solves the problem that we have been discussing; and thus we have completed the study of the second of God's five designs above stated on the problem of creating a race of free moral agents who from an intelligent appreciation of the nature and effects of sin and righteousness will hate, oppose and avoid the former and love and practice the latter.

But there are three other Divine designs involved in the problem which we will now in turn briefly discuss. The third design, it will be recalled, is to give the non-elect and the repentant angels so educated by these two experiences as teachers an opportunity under trial and test to demonstrate which of the two principles

they will love and practice; for we must remember that God will not give everlasting life and its associated privileges to any one until first he demonstrates under crucial trial and test that he is unbreakably loyal to truth, righteousness and holiness and unbreakably hostile to sin, unholiness and error. Accordingly, at the end of the Millennium, during its Little Season, Satan and his impenitent associate fallen angels will be permitted to bring subtle tests upon the non-elect and repentant angels (Rev. 20: 7-9), Satan's design therein being, through inducing them to sin, again to secure them as his subjects, but God's design therein being to give them under crucial tests of character the opportunity to demonstrate completely and finally whether they will love and practice sin or righteousness.

This brings us to God's fourth pertinent design in this matter: To give everlasting life and blessedness to the non-elect men and repentant fallen angels who will prove obedient and faithful under this final trial and test, and to destroy—annihilate—eternally all the non-elect men and repentant fallen angels who prove disobedient under this final trial and test. In the September 15, 1940 issue of *The Herald of the Epiphany*, the first article treated of the world's judgment day as an interpretation of Matt. 25: 31-46, wherein it was shown that some, we believe the large majority, mindful of their experience with evil in this life, faithfully using the experience with righteousness in the next life, will cultivate a character fitted to have everlasting life and blessedness in the earth turned into one great and grand Paradise; and therein was also shown that some, a small minority, we trust, forgetful of the experience with evil, selfishly using the blessings that the experience even with external righteousness will bring them, will fail to develop a character worthy of everlasting life and blessedness and, therefore, will be cut off in the Second Death—everlasting destruction. But be it noted that in that final trial the race, having been educated by the two experiences will be in a much more

favorable position to stand trial successfully than Adam, lacking these two contrasted educations, was; and the result will likely be that the vast majority, mindful of the woes of the experience with evil, and connecting them with sin as their cause, and mindful of the joys of the experience with righteousness, and connecting them with righteousness as their cause, will turn a deaf ear to Satan's temptations in their hatred of sin and love for righteousness, and thus prove themselves worthy of everlasting life and bliss.

And now the final, the fifth, Divine design as to this problem, *i.e.*, the securing of men and angels who from an intelligent appreciation of sin in its nature and effects and from an intelligent appreciation of righteousness in its nature and effects will hate, avoid and oppose the former and love and practice the latter, and thus as free moral agents illustrate the reign of moral law forever, to God's glory and the profit of others and of themselves. And how will God have secured these free moral agents forever to illustrate the reign of moral law, and thus bring to a completion these as a part of His creative work, without destroying them as what He desired them to be, *i.e.*, free moral agents forever to illustrate the reign of moral law? By using the two experiences, the one with evil and the one with good, as the most effective possible teachers to train them unto such characters! How beautifully sublime is our God! How wise, how just, how loving, how powerful He is in His person, character, plans and works! How completely is His character vindicated in His permitting evil! "O come, let us worship and bow down; let us kneel before the Lord, our Maker!" For He is supremely worthy of worship, prayer, praise, thanksgiving, reverence, devotion and adoration! All glory to God be given for His Truth!

No other religion, science or philosophy than those of the Bible has been able to explain in harmony with wisdom, justice, love and power, to the satisfaction of the most exacting reason and of the innermost cravings

of the heart, why God has permitted evil. Therefore, the Bible, that does this, must be of Divine origin; for therein is given the sole solution of this mystery; and hence it must be the Divine revelation; for none other than God can originally, satisfactorily to head and heart, explain this question, since He, the Creator, only, could know originally what use He would make of evil in operating the creative process as to men and angels. Hence the Bible that alone has given a satisfying explanation of this mystery must have been originated by God, *i.e.*, it must be a Divine revelation.

We now come to the sixth internal proof that the Bible is the Divine revelation. This proof is the following: The ransom, as the concentration of God's wisdom and power as to salvation, being the central and all-conditioning doctrine of God's plan, demonstrates that God is the Bible's Author; for only God could have invented it and given it its dominating place in His plan. This will appear as it is unfolded as such. The noun *ransom* as used in the Bible means *corresponding-price* (Matt. 20: 28; 1 Tim. 2: 6). It is set forth in the Bible under the terms of a commercial transaction, anent which there was a captive held for his debt by Divine justice in slavery unto death for his sin. This sin made him forfeit his all—his perfect body and life, his right to life and his life-rights—given to him as a present by God, with the privilege of his retaining them as long as he was obedient to God, *i.e.*, as long as he used them as God directed that they be used—in righteousness. His sin moved God's justice to take away from him his conditional grant of a perfect body and life and of his right to life and his liferights, because by his sin he refused to use this conditional grant in harmony with the condition on which it was bestowed (Gen. 2: 17; 3: 19; Rom. 5: 12-21). Justice, therefore, sentenced him to death under the slavery of the curse, as the debt of all he was and had as a perfect man, in which he became involved to justice for his sin. The debt, therefore, was his perfect

body and life and his right to human life with the liferights belonging to such a right of life. These liferights consisted of a perfect home (paradise), perfect air, food, shelter, weather, health, prosperity, fellowship with God and his fellows, dominion over the earth and its laws and animals and the privilege of propagating a perfect race with perfect bodies, perfect life in those bodies, and the right to life and its life-rights. These things constituted the debt into which sin plunged him; and their forfeiture was made through the dying process, eventuating in the death state. To pay this debt on the captive's behalf was the thing for which the ransom was to be laid down as a corresponding-price.

As the corresponding-price the ransom had to consist of things of the exact value as the debt, *i.e.*, Jesus as the ransom had to have an unforfeited perfect human body and life, with the right to human life and that right's life-rights, and had to give up these for Divine justice as the price of the debt of Adam, which debt involved his race, as well as himself; and as the corresponding-price for the unborn race in Adam's loins condemned in him, Jesus had to give up an unborn race in His loins. Thus there was in the ransom an exact equivalent of the debt. The Bible uses the word *ransom* in the New Testament as the translation of two Greek words: *lytron* [price] *anti* [instead] (Matt. 20: 28) and as the translation of these two words compounded into one: *antilytron* [instead-price], *i.e.*, corresponding-price (1 Tim. 2: 6), and thereby indicates that Jesus and the unborn race in His loins are the exact equivalent in value to Adam and the unborn race in His loins. It is this exact equivalency that is indicated in the words *lytron anti* and the word *antilytron*. Hence the Bible sets forth the ransoming of Adam and his race by Christ in very decidedly commercial terms—the terms of a business transaction. In six passages it uses the word *agorazo* [to buy] to set forth this transaction. Thus we are told that we are *bought with a price* (1 Cor. 6: 20; 7: 23). We are told that new creaturely

ransom-repudiators deny the Lord, who *bought them* (2 Pet. 2: 1). Using in the Greek the same word as was translated *bought* in the foregoing three citations, and which in the following three citations is translated *redeemed* in the A. V., the Revelator says, "Thou hast *redeemed* [bought] them to God by thy blood" (Rev. 5: 9): "they ... were *redeemed* [bought] from the earth" (Rev. 14: 3); "These were *redeemed* [bought] from among men" (Rev. 14: 4).

The Bible in other passages uses the word *exagorazo*, compounded from the words *agorazo* and *ex*, to designate this transaction: "Christ redeemed [bought out of] us from under the curse of the Law, being made [literally, after becoming] a curse for us" (Gal. 3: 13). Again, "God sent forth his Son, made of a woman, made under the Law, to *redeem* [buy out of] them that were under the Law" (Gal. 4: 4, 5). A third Greek word, *lytroo*, is used in the Bible to designate this work. It is from this word that the word *lytron* [price] comes and appears in the compound word *antilytron*. *Lytroo* is derived from the Greek word *lyo* [to deliver], and it means to deliver by a price paid over, or to buy deliveringly. It occurs three times in the Greek New Testament: "We had trusted that it had been he which should have *redeemed* [bought deliveringly] Israel" (Luke 24: 21), *i.e.*, the disciples had believed that Jesus at the price of a great war would deliver Israel from the Roman yoke. Paul uses the same word in Tit. 2: 14, to indicate that for the ransom-price God delivers His people from all sin: "Jesus ... gave himself for us, that he might *redeem* us from all iniquity." Peter likewise uses this word, showing that, not for gold and silver, but for the ransom-price God delivers purchasingly His people: "Ye were *redeemed*, not with gold or silver, ... but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 18, 19). There is still another Greek word which describes the act of purchasing involved in Christ's work: *peripoieomai*, which means,

I acquire on the basis of a price paid, *i.e.*, to buy: "Feed the church of God, which he has *purchased* with his own [Son's] blood" (Acts 20: 28). In Eph. 1: 13 Paul uses this Greek word in noun form, *peripoiesis*, to show Christ's act of buying the Church: "Ye were sealed with the Holy Spirit of [the] promise, which is the earnest [hand payment] of our inheritance until the redemption [deliverance] of the *purchased possession*." Thus these passages put the matter in the regular terms of a business deal; for there is one from whom something is bought, the Father (Heb. 9: 14); there is something bought, Adam and his race (Matt. 20: 28; 1 Tim. 2: 6); and there is a purchaser who pays the price, Jesus (Rev. 5: 9; 1 Pet. 1: 18, 19).

Additional to these proofs we submit twelve considerations, the main features of the Bible, that prove such a purchase: (1) Equal things are paid for the debt: a perfect man for a forfeited perfect man, a perfect soul for a forfeited perfect soul, the right to life and its life-rights for a forfeited right to life with its life-rights (1 Cor. 15: 21, 22; Heb. 2: 6-9; Ps. 8: 4-8; Is. 53: 10, 12). (2) Equal parts were given for the debt of the equal parts. A perfect body was given for the forfeited perfect body, a perfect life for the forfeited perfect life (Gen. 1: 26, 27, 31; 2: 7; Luke 22: 19; Matt. 26: 26-28; Heb. 9: 14; 10: 5). (3) The same thing was endured in laying down the price as was endured in giving up the debt (Gen. 2: 17; 3: 19; Rom. 6: 23; Is. 53: 12; 1 Cor. 15: 3). (4) Justice is satisfied by the ransom-price to the same degree that it was by Adam's sin dissatisfied to let him retain his life (Ex. 21: 23-25; Rom. 3: 25, 26; 1 John 2: 2; 4: 10; Heb. 2: 17). (5) The ransom-price makes available for communion with God the whole race, which by Adam's sin was made unavailable for communion with God (Eph. 2: 3; 2 Cor. 5: 19). (6) The ransom-price *now* effects by faith as to the elect justification for sinners who were under condemnation for Adam's sin (Rom. 3: 19-26; 5: 12-17; 4: 2-8; 10: 4;

1 Cor. 1: 30; Phil. 3: 9). (7) The ransom-price in the Millennium will effect the cancellation of the sentence and forgiveness of sins for all the non-elect (Rom. 5: 15, 16, 18, 19). (8) Through the ransom-effected faith-justification we now actually get peace with God, instead of our former ruptured peace with God (Rom. 5: 1, 9-11; Eph. 2: 3, 12-17). (9) Jesus' ransom-price, justifying us from the Adamic condemnation, makes our humanity acceptable as sacrifices (Rom. 12: 1). (10) All the sacrifices that we cause our humanity to undergo are by Jesus' ransom made acceptable to God as sacrificial acts, whereas Adam's sin made them unacceptable as such (Prov. 15: 8; 21: 27; 1 Pet. 2: 5; Heb. 10: 14; 13: 15, 16). (11) The ransom-price guarantees that there will be gradually given to the whole world what it lost in Adam, if and as it obeys in the next Age (Luke 19: 10; 1 Cor. 15: 21-26; 1 John 3: 8; Heb. 1: 8; 10: 12, 13; Rev. 20: 4-9; Heb. 9: 23). And (12) through the ransom-price Jesus and the Church as the tree of life will actually give to the obedient of the world all that Adam lost for it—perfect humanity and life, the right to life and its liferights (Rev. 21: 3-5; 22: 1-3; Acts 3: 19-21).

We have in the preceding three paragraphs proved that the ransom—Jesus' perfect humanity and life and His right to life and its life-rights—is the corresponding-price for Adam's forfeited perfect humanity and life and his forfeited right to life and its life-rights. We have given this proof because it establishes the thought that there is a corresponding-price, which is offered as our sixth proof that the Bible, giving it as its central and dominating thought, and making it the hub out of which all the spokes of the wheel of the Divine plan emanate, about which they revolve and in which they are stabilized, as God's character is the axle about which the whole wheel of revelation revolves; hence the ransom is the foundation upon which the whole building of God's counsel stands; hence it proves that the Bible is a Divine revelation. That it

holds such a relation to the plan, counsel or revelation of the Bible, we now proceed to set forth. The plan of God was formed to solve the problem of how to work deliverance from the ruin that Adam's sin had brought upon the human family. That ruin seemed to have frustrated God's purpose in bringing a sinless human race into existence, *i.e.*, to create a human race that, intelligently appreciating sin and righteousness in their natures and effects, would hate and avoid the former and love and practice the latter, and thus exhibit the reign of moral law, which God desires to be exhibited by a sinless race; for this ruin involved the whole race in sin, with its consequent physical, mental, artistic, moral and religious degradation unto death. This ruin was brought upon the entire race through (not its, but) Adam's fault, and was transmitted to it by heredity, and not through direct action by the race (Rom. 5: 12-19). Thus the death sentence came upon all indirectly, *i.e.*, by heredity, and not by personal participation in Adam's sin. But though the sentence came upon all indirectly, yet it none the less actually came upon all of it; for, condemned and dying Adam could not transmit a perfect and uncondemned life, since he did not have it to transmit. He could transmit only what he had—a condemned, a dying life.

Christ crucified, *i.e.*, the ransom, is the expression of God's wisdom and power (1 Cor. 1: 23, 24), *i.e.*, it is the means that God's wisdom devised to undo the ruin that Adam brought upon the race; and at the same time it is the power that will effect that undoing. If this can be proved, it will prove that as the central and dominating doctrine of the Bible it proves to be a Divine revelation. This is Paul's thought in 1 Cor. 1: 23, 24, when he calls Christ crucified ... the power of God, and the wisdom of God. Let us see, first, how it is the wisdom of God to undo the ruin of the race, effected by Adam's sin; then we will see how it is the power of God to effect that undoing. That it is the wisdom of God to plan the undoing of that ruin is seen

when we consider its antecedents: Justice rightly condemned Adam and the race in his loins to death when Adam refused to fulfill the condition upon which he might continue having the right to life and its liferights; for those rights were conditionally bestowed, and he, refusing to fulfill the condition, forfeited the right to have them. Thus justice rightly demanded his death—the forfeiture of all he was and had—his perfect humanity and life and the right to human life and its life-rights. This forfeiture meant their taking away by the dying process until it brought the condemned race into the death state. And God's justice demanded their remaining in the death state eternally—their eternal annihilation. But God's love, desiring to give the race the opportunity of being freed from this calamity and the chance eternally to exhibit the reign of moral law in perfection, sought some way whereby this could be accomplished satisfactorily to God's justice. Hence God's love asked His wisdom to devise a way whereby this might be done. Wisdom suggested to Divine love that it give the ransom as the way whereby the sentence of Divine justice might satisfactorily to justice be removed from Adam and his race; for the ransom, being an exact corresponding-price to the debt, by paying that debt could by right of purchase free the race from the death sentence and thus from the death state. God's love agreed to provide such a ransom. But none of the condemned race could provide that ransom, because, being under that sentence and its effects, it had nothing to give as a corresponding-price (Ps. 49: 7, 8).

Hence some one had to become a human being without having obtained his life from Adam's condemned life; and, therefore, God's wisdom suggested that the prehuman Word, the Logos, become a human being, by exchanging his spirit nature for human nature. To this God's love assented, so loving the world as to give up His only begotten Son to become a human being by the process of carnation, His life-principle

being used instead of the life-principle of a human male, and his perfect disposition being used instead of the human brain qualities needed to give soul qualities to that carnated being, the body, and thus the human nature, being provided by the Virgin Mary (Phil. 2: 6-8; Heb. 2: 14, 16, 17; John 1: 14; 2 Cor. 8: 9; Luke 1: 26-35; 2: 4-14). In this Divine power cooperated to effect the carnation. Thus Jesus came into existence as a perfect, sinless human being, free from the Adamic sentence and curse, and thus was an exact equivalent of Adam in his unfallen condition. And after Jesus had by death laid down His perfect humanity and life and His right to human life with its life-rights, He, not taking back His human body, life, right to human life and its life-rights, but being raised from the dead a spirit being of the Divine nature, had as assets that He did not need for His personal existence exactly what Adam and the race in his loins had to forfeit for his sin. Thus God's wisdom planned the ransom, God's love provided it, God's power actualized it and His Son in love gave it up in death. God's wisdom, seeing that the race consisted of two classes: a faith class and an unbelief class, and seeing that the faith class could be trained in character through its faith for a higher nature and office than the unbelief class, suggested a twofold use of the ransom merit: first an imputative use of it for the faith class and later an applicatory use of it for the unbelief class. The imputative use was suggested so that, after all the imputations were cancelled by the completed sacrifice of the elect, the whole merit necessary for the ransom of the race would be available actually to purchase the race in the second use of the ransom merit.

The suggestion of the imputative use of the ransom merit was made also that by its use a Second Eve might be provided as the Bride of Jesus as the Second Adam, to become the mother of the race that He would father by regeneration through the Second Eve as mother. Divine love acceded to this suggestion. To win

this Second Eve God's wisdom suggested, first, that repentance toward God and faith in the Lord Jesus be preached, to draw the faith class to justification through faith in God's promise to forgive the repentant and believing sinner, for the merit of the ransom. Divine love agreed to and made the sacrifices needed to this end; and it and Divine power cooperated thus to bring the faith class to repentance and faith. Then Divine wisdom suggested that the privilege of sacrificing their justified human all be offered to the justified, in order for them as consecrated believers to gain the privilege of becoming of the Second Eve, each member of whom is to help others of them to become of that Second Eve. This, too, involved sacrifices on the part of Divine love, to which it assented; and with the cooperation of Divine power it has during the Gospel Age been by these sacrifices winning this Eve. When the Second Eve will have completed her qualification to become the Second Adam's Bride, then the Bridegroom and the Bride will be united in the heavenly marriage. Through justification by faith and consecration certain ones of the Old Testament were made available to be servants and friends of God; but because the ransom had not yet been laid down, much less actually imputed, they could not be of the Bride, because the Bridegroom had first to come into existence as such before the Bride could be such; for as out of sleeping Adam Eve was formed, so out of Jesus' death (the ransom) the Second Eve is developed. Those servants and friends of God will be made servants in the household of the Second Adam and Eve. During the Gospel Age certain ones, given the opportunity to be of the Bride, the Second Eve, failed to qualify therefore, yet, repenting, and then proving faithful, they will become the Bridesmaids and guests at the heavenly marriage feast, and later members of the household of the Second Adam and Eve. Then at the end of the Gospel Age, after the full number of the Second Eve has come in, there are still members

of the faith class in the world, but too late to become of the Bride. These by faith justification and consecration will be made friends and servants, like those who were too early to be of the Bride, and after the marriage and its feast will, like those who were too early to be of the Bride, be made members of the Second Adam's and Eve's household.

These four classes constitute the four-faith classes, who as the elect will be ready to help the unbelief class gain the benefits of the ransom. It will be seen that God's wisdom planned every step in the salvation of the four elect classes, that God's love provided all the sacrifices, including the ransom sacrifice, for their winning, and that Divine power executed every step of it, on the basis of an imputative use of the ransom. Note how wisely Divine wisdom planned for an *imputative*, a reckoned, and not an actual purchase by the ransom on behalf of the elect classes. Had the merit of the ransom been actually given for and to them, there would not have been any of it left for a second use, *i.e.*, its use for the non-elect, the unbelief class. Hence God's wisdom planned for an imputative use of it for the elect, so that when the imputations would all be cancelled by the sacrificial death of the elect, it would in its entirety be available for the use of the actual, not reckoned, purchase of the world, of the non-elect. Not only the Bible teaches the imputative use of the merit for the elect, but facts prove it; for if the ransom had been actually given justice for, and then had actually been given to the elect, they would have been made actually perfect in body and in life, with the actual right to life and its life-rights, things that all experience of the elect prove were not given them. Most wise, just, loving and powerful, therefore, has been the elective use of the ransom; and the same will be true of its non-elective use when it is due to be made.

After the three elect classes of the present will have left this world, and thus will no longer need the imputation of Christ's ransom-merit, then it will be free

to be used for the actual purchase of Adam and his race of the unbelief class. Divine wisdom arranged for that use of the ransom, which, by way of distinction from its use in an imputative or reckoned purchase, we call its application or actual purchase; but since it is to be applied for the purchase of the race by the Second Adam and Eve, in order to regenerate the race in righteousness and life as their children, they will be taken away from the court of God's justice as the Second Adam's and Eve's personal possession by right of purchase, and by them will be shielded from another condemnation of Divine justice for their sinfulness, while they are raising them up to perfection as their imperfect children, who as such may be spoken of as then not yet having attained the years of discretion before God's justice, and who will attain such when they are made perfect at the Millennium's end, by their full appropriation of the ransom merit. Thus with the consent of justice wisdom will devise an arrangement whereby the ransom merit will gradually be given to the non-elect as they obey and to the degree that they obey, love and power operating this regenerative process in them as they obey and to the degree of their obedience. Wisdom at the demand of justice arranged that those who determinedly would not act as children, *i.e.*, obey the second Father Adam and Mother Eve, would be destroyed in the second death; and love and power, knowing that they would be irreformable, will cooperate in that destruction, to prevent their and others' eternal unhappiness and evil-doing. But by obedience the others will gradually during the Millennium be given more and more of the ransom merit-perfect human bodies and life and the right to life with its life-rights, until by the end of the Millennium they will be perfect in all their faculties, have perfect life and the right to life and its life-rights, all brought about by the ransom merit received in obedience; for be it remembered that after justice accepts the ransom merit for the debt that merit is by God imputed to the Church now and given the world later.

Thus viewed the ransom will bring the obedient back to what Adam was before he sinned. Thus we see that the ransom will cancel the Adamic condemnation from the race, bring it back from death free of that sentence, give all of the non-elect the opportunity to regain all that they lost by Adam, and actually give the obedient all that Adam forfeited for them by sin. It will really do more than this: By giving them the experience with righteousness, whereby they will be delivered from all the effects of the curse and be given all that Adam lost for them, they will be in a better position to stand successfully the final trial than Adam's position was to stand successfully his trial; for the experience of the terrible nature and effects of sin will move the faithful to hate and avoid it, and the experience of the blessed nature and effects of righteousness will move them to love and practice it; and only those who externally, but not internally reform will fail under that trial at the end of the Millennium, and thus perish in eternal annihilation; while those who will have reformed from the heart during the Millennium, educated by the experience with evil in this life to hate and have nothing to do with sin, and by the experience with righteousness in the Millennium to love and practice righteousness, will obtain eternal life in the restored Paradise, all as a result of the ransom merit received in good and honest hearts. And thus through the ransom so used God will get a perfect human race of free moral agents in righteousness glorifying Him and Christ forever, by illustrating the reign of moral law in their lives (Rev. 5: 13). The ransom working the effects described above in God's plan is certainly a proof that the Bible is a Divine revelation; for nothing less than a God of perfect wisdom, power, justice and love could have made and outworked such a ransom plan with such results.

But from another standpoint the ransom proves that the Bible is a Divine revelation, *i.e.*, from the standpoint that it is that out of which all other Bible teachings

flow, on which they are built and in harmony with which they are. This is what was meant above when it was said that it is the hub of the wheel of revelation, out of which hub as spokes all other Bible teachings come, by which they are held in place, and about which they revolve. Let us look at this thought somewhat more closely. This we saw also above in the 12 facts that were given in proof that the ransom is a corresponding-price (in fact, 14 proofs were given for it, the 12 facts and the proofs from the meaning of *antilytron* and the meanings of the four words proving that it purchases). It will now be shown from the hub character of the ransom in the wheel of revelation

The above 12 facts are the main things in God's plan, and are all built upon, are in harmony with, and flow out of this precious doctrine. But, more than this, the ransom conditions all other Biblical doctrines. It proves the unity of God, since the Ransomer cannot be a part of Him whose justice must be satisfied. It proves human mortality; for it requires the death of both soul and body. It proves death to be the penalty of sin, since Christ laid the ransom-price down by death. It proves Christ's resurrection as a spirit, since had He taken back His humanity, He would not have the ransom-price available to purchase us. It proves the Second Advent, the judgment day, the resuscitation of the dead and future probation to be the objects of the Kingdom for the blessing of the non-elect, since the ransom has in this life been used for the benefit of the elect alone. It proves eternal life on earth in human nature to be the reward of the righteous in the next Age, and death eternal—annihilation—to be the punishment of all who make shipwreck of their opportunity for life, whether given in this or the next Age; for "Christ dieth no more"; "There remaineth no more sacrifice for sin." Reversely, it overthrows the doctrine of the creedal as distinct from the Bible trinity, human immortality, eternal torment, probation limited to this life or to the elect, absolute predestination, universalism,

evolution and every other doctrinal error: It is a touchstone of truth and error. It is, as we have said, the hub from which radiate, as spokes in a wheel, all Bible doctrines. Hence its denier denies God's plan.

For our present purpose—proving the Bible to be a Divine revelation—we have discussed such features alone of the ransom as furnish a ground work for that proof. As said above, it is, next to God's character of perfect wisdom, power, justice and love, the greatest touchstone of truth and error, demonstrating the former as truth and the latter as error. It conditions, as just shown, every doctrine of the Bible, and gives it its proper setting in relation to God's plan. It is the key that unlocks the storehouse of the Bible, opening all therein to view. It dominates and assigns their proper bearings to all Bible teachings that logically precede, accompany and follow it. It unites them in a perfect blending into one harmonious, logical, practical and errorless whole. It satisfies the exactions of the severest logic, and gives unspeakable comfort to the bruised and contrite heart, as it is the inspiration of the Church now and the hope of the world for the Age to come. Mismatch it, and disharmony sets in between it and all other Bible doctrines; or mismatch any other Bible doctrine, and immediately contradiction and confusion set in between that mismatched doctrine and the ransom, just as confusion sets in with an intricate puzzle, if its main feature is distorted, or any of its parts is misshapen. In the marvelously logical, beautiful, harmonious and practical arrangement called God's plan, consisting of many interdependent and interlocking parts all harmonious with one another, the ransom is made the center, conditioner and activator of all, just like the main spring of a watch in relation to the watch's many interdependent and interlocking parts. To have made such an arrangement for satisfying Divine justice completely, unto providing deliverance from the curse, all pivoted upon, and activated by the ransom, considered in connection with the vast ramifications, agents

and subjects of the plan, displays omniscient wisdom; and to operate it displays an omnipotent power; while to provide such a ransom manifests an all-surpassing love. No wonder, therefore, that Christ crucified, the ransom, is the concentration of the wisdom and power of God (1 Cor. 1: 24). And because it is such, we present it as our sixth general proof that the Bible is a Divine revelation; for only God could have planned, effected and applied the ransom with all its implications; for as the highest product of Divine wisdom as the only satisfier of Divine justice for sin, as the sublimest expression of Divine love, as the greatest instrument of Divine power, as the key of the problem of evil's permission, as the cure of the curse, as the concentrated essence of the Bible, as the radiator, dominator and grounder of every Bible doctrine, as the conditioner of its very teaching, as the touchstone of every truth, as the expositor and refuter of every error, as the meritorious cause and the efficient means of election and free grace, as the most practical and effective of all theories, as the glorifier of God in the highest, as the pacifier of earth and as the creator of good will to men, it cannot be otherwise than one of the finest of the internal evidences of the Bible as a Divine revelation.

So far we have studied six general reasons from the Bible's internal evidence that it is a Divine revelation; and now we come to the study of our seventh and final general reason from the Bible's internal evidence therefore: the Bible's unique excellences evidence its Divine origin; for it has such excellences as only a Divine revelation could and should have. These are so numerous and varied that our space can allow but a brief description of them. Some that will be mentioned will not logically force the conclusion that they prove the Bible to be a Divine revelation, but do prove that they are what we should expect to find in a Divine revelation, while others of them do prove it to be a

Divine revelation; and all combined prove to the reasonable mind that the Bible is such.

The first of the Bible's excellences that are in harmony with the thought that it is a Divine revelation is that the agents through whom it was written were sober, intelligent and good men. This is true of its New Testament writers, as well as of its Old Testament writers. Its New Testament writers were men of most exemplary characters and sober minds. That Jesus of Nazareth lived, performed a unique ministry and died as a malefactor at the demand of the leaders and led of His people through Pontius Pilate is established by the historical testimony of friends, enemies and indifferents more firmly than any other contemporary event. Some of those who wrote the record of His life and transmitted His teachings were followers of Him during His ministry, and looked upon Him to establish an earthly kingdom in which they would become His chief lieutenants. Their hopes were dashed to pieces by His death as a rebel and blasphemer. We can assign ready reasons for their being His followers with such expectations while He was alive; but after His public crucifixion as a rebel and blasphemer for them to continue to be His followers under the circumstances cannot be explained on any other understandable grounds than their honest and intelligent conviction of the truth of their testimony as to His life, death, resurrection, ascension and outpouring of the Holy Spirit upon them, some of these things as the fulfillments of prior promises made to them by Jesus. If they had been selfish men they would have had selfish motives, like the desire for worldly honor, power, wealth, ease, luxury, a following, *etc.*, which motives doubtless did have some place in their hearts up to Calvary. But the kind of death of their leader, the whole nation, headed by its leaders, accusing Him and demanding and securing His sentence to death, the sentence of the governor and its execution negated and destroyed as useless and unrealizable such aspirations, so that such

motives no longer after Calvary could have prompted their advocacy of His cause.

Under the untoward circumstances produced by Jesus' death wicked and designing men simply would not have advocated a so seemingly doomed cause. Such advocacy can be explained reasonably only from the standpoint that the Apostles were good, honest and sober-minded men, unselfishly and intelligently convinced of the truthfulness of their message: for be it recognized that their unselfish acts, the logicalness of their reasoning and the sobriety of their lives prove them not to have been fanatics, but to have been sober thinkers and upright men. Hence other motives than selfish, wicked and designing ones must be sought to explain their advocacy of Jesus under the circumstances amid which they did it. The circumstances were these: Their nation, under the direction of its leaders, believed Jesus to have been a fraud, blasphemer and rebel, and persecuted with ever-increasing rigor their advocacy of Jesus and the heralds and converts of this faith. These lost their human rights and privileges selfward and othersward; and in almost every case their lives were taken from them by violence for their message. It brought upon them every human hardship, loss, disappointment, suffering, privation, persecution, unpopularity, unease. Yet with holy hearts and clear minds they continued in the teeth of these circumstances kindly, unselfishly, self-and-world-denyingly and self-sacrificingly to give forth the message as true, and that even unto death. Take the case of Paul. His high position in Judaism was given up; and he exhausted the resources of loss, privation, suffering, labor, tortures and martyrdom, using one of the keenest intellects and most loving hearts ever to grace a human being as channels of advocating the message. Yet in the teeth of all these untoward conditions neither he nor any of the others ever gave up their mission, none of them ever renounced his testimony, none of them could by any kind of a bribe be induced to turn

his back on his course since Pentecost. Their writings are of the most sublime, logical, ennobling and unsullied character ever produced; and their holy, unselfish and unworldly characters, their self-and-world-denying and uplifting ministries and unblemished teachings, all maintained under crucial trials unto death, are a sure proof of their being good, intelligent, reasonable, sober and practical men, just such agents and only such agents as God would use in ministering a revelation; for they, being what they were and doing what they did, were neither frauds or deceiverlings.

In principle the same remarks apply to the writers of the Old Testament. By the testimony of the Old Testament prophets and of Jesus and the Apostles, Moses was the writer of the Pentateuch, some prophet supplying the account of his death, though in express words the Pentateuch does not make this claim for him, Moses, the meekest of men, having a real passion for anonymity, concealing his authorship of it. But Israel's acceptance of the Law at his hands during his life and ever afterward can be explained on no other ground than that of his having written the Pentateuch. Certainly his character made him a worthy agent to transmit part of the Divine revelation. He could have easily and, humanly speaking, successfully used his position for his own aggrandizement in power, wealth, honor, luxury and ease and for those of his family, yet not only did he refrain therefrom, but willingly made himself the overworked servant of the whole people, and reduced his direct descendants to a lower position than Aaron's descendants—Levites, not priests. In the fine elements of good character Moses was one of the noblest of men. And when we look at the prophets, beginning with Samuel, the writer of Joshua, Judges, Ruth and parts of 1 Samuel, and ending with Malachi, we find them men of most exemplary characters, holy lives and self-denying service, suffering great rigors for their office, and in some cases suffering martyr deaths. All these things considered, they were certainly of such

characters and only of such characters as God would use to transmit a revelation, as their characters are a guarantee against fraud on their part and their sober intellects a guarantee against their having been deceived as to their message. Hence we conclude that the characters and intellects of the Bible writers are an excellence of it that we should expect to Mark a Divine revelation.

A brief review of certain things in the Pentateuch brings to light certain excellences that we should reasonably expect as characterizing a Divine revelation, most of them proving it to be a Divine revelation. One of these things is the Genesis account of the creation, as we have shown in our discussion of Creation in E2. Its readers will recall that we showed that each of the six days of ordering the earth was 7,000 years, and that the prior work of creation could have lasted millions of years, the Bible being silent on its duration. We further saw that man's creation came at the very end of the sixth 7,000-year day. Hence no human eye witnessed the work of the six 7,000-year days of ordering the earth, let alone the creation of the earth from gases into its chaotic condition before the first 7,000-year days of ordering the earth. Science, particularly astronomy and geology, after millennia of studying, has reached conclusions that are highly corroborative of the Genesis record of creation, fitting the, facts, not speculations, harmoniously to the period before the first 7,000-year day began and to the seven periods of 7,000 years each following. Since no human being was a witness of these creative periods, how came it that the Mosaic account of these periods predated by 3,500 years the latest assured findings of science on the creative periods? The only reasonable answer to this question is: It came by Divine revelation. Geology has corroborated the fact of the flood by its findings on the glacial periods, and philology has proved that all our languages are derived from three languages, which, because of the elements common to the three, prove that

these came from one language, which facts corroborate the Bible account of the unity of language before and after the flood, until at the Tower of Babel the then language was divided into three, corresponding to the three families of Noah's sons; and later these three were divided into others, corresponding to the descendants of these three families, even as archeology is furnishing more and more corroborations to the table of nations given in Gen. 10.

Passing by the many corroborations of later Genesis and earlier Exodus accounts furnished by archeology, we desire to point out certain excellences of the laws given by Moses, as a direct proof that the Bible is the Divine revelation. His ethical laws, on which much might be said, will on this head first occupy our brief attention. The ten commandments are by Moses, according to Jesus' testimony (Mark 12: 30-33; Luke 10: 27), summed up in the words, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6: 5); and "thou shalt love thy neighbor as thyself" (Lev. 19: 18). The Mosaic ten commandments so summarized give us the law of justice, duty love, not the law of charity, disinterested love, as the Jews were put under the law of duty, not of disinterested, love, which is the law of Christ, and which sacrifices one's rights and privileges in God's interests. The law of justice so summarized teaches one's whole *duty* toward God and man. There is not a relation of justice toward God, as to a thought, motive, word or act on the part of man, but is covered by this law Godward. We cannot think of any human relation of justice toward God as to man's thoughts, motives, words and Acts that could be enacted without obligation of fulfilling this law. It is all-permeative and all-penetrative as to such things from the standpoint of justice. Men have sought to set up regulations covering man's duty relations to God, but none of them are all-inclusive. Man lacks the wisdom necessary to form such a law. Only God, who knows all actual

and possible human relations Godward so far as justice is concerned, could make such a law; and to have put it in its all-embracing applications as to man's duty toward God in so few words as Deut. 6: 5 and Mark 12: 30 do is a most powerful proof of its being a part of the Divine revelation; and this remark includes all the ramified applications of this law as given in the Bible. Of equal probative power is the second statement of the Divine law of justice as between man and man: "Thou shalt love thy neighbor as thyself," which Jesus explains as meaning that "all things whatsoever ye would that men should do [in thought, motive, word and act] to you, do ye even so to them" (Matt. 7: 12). We cannot think of a human relation or situation as to justice that cannot be governed by this law. To think out a law that is all-embracing in its application to thought, motive, word and act so far as justice, duty love, is concerned in the actual or possible relations and situations of man to man, requires a super-human yea even a super-angelic wisdom, *i.e.*, Divine wisdom. Hence the giving of such a law with all its ramifications in the Bible is an irrefutable argument that at least that much of it and its ramified Biblical applications are a Divine revelation.

Moses' political laws, in so far as these laws and their varied Biblical applications are concerned, are likewise a proof that the Bible is a Divine revelation. From one standpoint Israel's political organization and laws are features of a Divine autocracy, a theocracy; for they were the political constitution of that nation which admitted of no revision on the part of the people. And this, of course, would not be in line with their being a part of the Divine revelation. But from another standpoint Israel's government was a democracy in which the tribally chosen leaders, called elders and judges, were interpreters and administrators of a government for the people and by the people. For Moses at God's command charged the people to select their elders and judges and to make them leaders of tens,

fifties, hundreds and thousands, so that they might act as the civil rulers, as representatives of the people, to try their cases and to render Divinely pleasing decisions (Ex. 18: 13-26; Num. 11: 16, 17, 24-30; Deut. 1: 9, 12-18). Moses was to act as a court of appeals in the cases that these judges considered too hard for them; but they, not Moses, were to decide which cases were to be referred to him; and after his death such cases were brought to the high priest for a direct decision by God through the Urim and Thummim. This democratic form of government remained in Israel for about 490 years, until at the people's and elders' insistence, against God's expressed preference, it was set aside for a monarchy. Thus God, a thousand years before man, established a democracy on earth; and this shows that God's preference of the form of government for the people who are fit for it is a democracy, and not a monarchy, especially not an absolute monarchy. Thus the political laws of Moses prove for their part that the Bible is a Divine revelation. In line with this thought is the fact that this democracy existed a thousand years before the first beginnings of democracy appeared in any other nation.

Next the dietary laws of the Bible are a proof of their being a part of the Divine revelation. It is recalled that Moses forbade the people's eating certain meats, insects, fowl, fish and other aqueous animals as unclean; and certain ones as clean he sanctioned as their food. Such foods are enumerated in Lev. 11: 23-30; Deut. 14: 3-20. The general rule governing land animal food as clean was that it should both part the hoof and chew the cud; otherwise it was unclean; and the general rule governing aqueous food as clean was that it should have both scales and fins; otherwise it was unclean. Some of these unclean foods, *e.g.*, swine, oyster, rabbit, are quite savory. Why did God sanction Israel's eating the clean foods and forbid their eating the unclean, without giving them a reason therefore, except that it was His will? We answer that, first of

all, since they were a house of servants whom He had selected to enact types, without their understanding that such uses were made of them, in the interests of His prospective house of sons, there was a typical significance in these sanctions and dissanctions; for the unclean foods were used by Him to type erroneous teachings and practices that the house of sons should not accept; and the clean foods were by Him used to type the pure teachings and practices that the house of sons were to accept; thus they are a part of a Divine revelation.

But why did God designate certain foods as clean and others as unclean? *E.g.*, why did He not designate unclean what He had called clean and *vice versa*? Our answer is: He designed a dietetic blessing to come upon those who observed His pertinent charges and a dietetic evil to come upon those who disobeyed His pertinent charges; for those that He called clean are wholesome for humans and those that He called unclean are unwholesome for humans. God, the greatest of all chemists, of course, knew the chemical elements in each one of such foods; and He knew that those which contained chemical elements foreign to the 16 main ones that are in human bodies would poison such bodies if assimilated; hence He forbade as unclean such animal food. In Moses' day no human understood chemistry; but God did. Hence no human gave those laws so exact chemically as good or harmful for the human body. Only of late was it discovered by chemical analysis that the Mosaicallly designated unclean foods contain elements harmful to human bodies and that the clean foods contain no such elements. Hence those dietetic laws, in the absence of chemical knowledge in contemporaneous man, must have come from God, which proves that they are a Divine revelation. The Israelites were forbidden to eat young animal food as long as such young were yet suckled (Ex. 23: 19). The expression, "seethe a kid in his [its] mother's milk," does not forbid milk to be the liquid used in

boiling the kid, but it means that during the time that it is yet suckled it should not be boiled and eaten. Why this? Chemical analysis shows that its flesh is yet poisonous, if taken as food. Again, the Israelites were forbidden to eat of meat that died of itself or was strangled, as they were forbidden to eat blood (Lev. 22: 8; 19: 26). In all these cases the stress was laid on the blood which was not drained out of the carcasses or drunk after it was taken therefrom. Blood embrutens the brain and debases character; hence before man knew this as a chemical fact, God, knowing it, gave the prohibition, to bless the obeyers of the prohibition. All these dietetic facts, and others could be enumerated, unknown to man until lately, prove by their presence in the Mosaic laws 3,500 years ahead of time that these dietetic laws were of Divine origin.

The Mosaic law contains not a few hygienic hints, as distinct from dietetic hints. It implies the necessity of keeping the air pure by the speedy removal of excreta, garbage and carcasses, the early burial of the dead, and the removal of lepers from contact with the healthy. Mosaic charges as to work imply the usefulness of exercise as a matter of hygiene. The garments that the law prescribed for the priests are along the line of dissipating unhealthy odors from the body; and in certain particulars such garments were implied as worn by the people. Sandals certainly were more healthful for the feet than shoes, which frequently generate corns, bunions and calluses. Sex hygiene as set forth in Moses' laws was certainly hindersome to generating venereal diseases and for the procreation of healthful children well endowed. Certainly, the Sabbath arrangement was a great shield against the diseases coming from overwork, such as nervousness, prostration, low vitality, anemia, ruptures, strokes and heart failures. The Mosaic regulations as to cleanness certainly were good hygienically, like washing the hands before eating, the body after being in the presence of the dead or coming in contact with refuse, offal, carrion or any

other ceremonially unclean thing (Lev. 12: 1-8). They were to be clean in their clothes, as their frequent washing was charged (Ex. 19: 10-14; Lev. 16: 26, 28). Lev. 15 contains many regulations on purity of person, bedding, clothing and sex. Num. 31: 14-24 shows many measures taken to preserve cleanliness. The hygienic laws of camp life were also intended for the cities (Deut. 28: 3-16); and the arrangements for the health of their camps also show that public as well as private hygiene was inculcated by the Mosaic laws, as worthy examples of public hygiene in our days. Their sewage system was very hygienic, *e.g.*, as shown in Deut. 23: 12-14; Lev. 8: 17; 16: 26, 27. The law's commands as to leprosy (Lev. 13; 14) show that disinfection, destruction of contagious materials and quarantines, modern devices to prevent contagion, were in vogue by God's command in Moses' day, 3400 years ahead of time. All these principles then given have only of late been discovered by science as scientific. Thus hygiene was inculcated by God through Moses long before germs as disease-bearers were known. This proves again the Bible to be a Divine revelation.

The social laws of the Mosaic Covenant are far superior to any of the most developed of modern states, let alone those of contemporaneous states. They carefully guarded the people, that none should become permanently poor, by causing a restitution of an alienated patrimony, the freedom of all reduced to servitude less than six years before and the cancellation of all debts every fifty years, at the jubilee (Lev. 25: 9, 13-23, 27-30). They required that Israelites do not take interest on loans from one another (Ex. 22: 25), that they should relieve the impoverished Israelite, as well as strangers and sojourners (Lev. 25: 35), that in the division of the land impartiality be observed (Num. 26: 53-56). They provided that the rights of foreigners among the Israelites be guarded by the same laws as guarded their own rights, thus the same social laws governing natives as well as foreigners (Ex. 12: 49),

that they be not illy treated (Lev. 19: 33, 34). They required that they help their enemies in their difficulties (Ex. 23: 4, 5). They required mercy to be extended to the brute creation as to food (Dent. 25: 4), as to inequality of strength, forbidding equal burdens to be put upon unequal strength (Dent. 22: 10), and as to rest (Ex. 20: 10; 23: 12). They cautioned them against oppressing the stranger, the widow and the orphan (Ex. 22: 21-24), God threatening that if they did He would cast them off and cause their widows and orphans to undergo similar oppression. They were forbidden by Moses to oppress their servants and were charged to pay their wages promptly (Dent. 24: 14, 15), not delaying to pay him after the end of the day (Lev. 19: 13) and to do him no bodily violence (Ex. 21: 26, 27), which if done, would free him; nor could an Israelite be held as a servant against his will more than six years (Ex. 21: 1-6).

These laws properly regulated the marriage relation, requiring parental consent (Ex. 22: 17), exempted the bridegroom a year from military service (Dent. 24: 5), made its obligation inferior to those owed to God (Dent. 13: 6-10), required that it be not within forbidden degrees of blood relationship (Lev. 18: 6-18), required tribal marriages of inheriting daughters, so as not to mar the tribal inheritance (Num. 36: 8), allowed divorce only on justifiable grounds of natural right (Dent. 24: 1) and permitted those divorced not to remarry one another, if the divorced wife married and was again divorced (Dent. 24: 3, 4). Parents were to train their children religiously (Dent. 4: 9, 10; 6: 7, 21-24; 11: 18-21; 32: 46). Children were to honor, reverence and obey their parents (Ex. 20: 12; Lev. 19: 3). Utterly incorrigible children were to be put to death, after trial and condemnation by the judges and unimpeachable evidence, as a curse to themselves and to prevent their begetting similar characters in children (Ex. 21: 15, 17; Deut. 21: 18-21; 27: 16). The Mosaic law prescribed respect for the aged (Lev. 19: 14, 32)

and rulers, forbidding to revile them (Ex. 22: 28; see margin), while these were required to be just and impartial (Ex. 23: 3, 6; Lev. 19: 15; Deut. 1: 16, 17; 16: 18-20; 25: 1). Certainly, the Mosaic social laws were thousands of years ahead of time and thus prove the Bible's Divine origin as to them.

The agricultural laws of Moses were likewise far ahead of the latest findings of science and thus exhibit a super-human wisdom for those times. The resting of the land every seventh year and every fiftieth year was most beneficial for the soil, as it prevented the soil from becoming impoverished, and enabled it to receive larger reinforcements of nitrogen, to the land's greater enrichment, two things that only recently science learned as to preserving a rich chemistry of the soil (Ex. 23: 10, 11; Lev. 25: 2-11). The prohibition of sowing two kinds of seed together was wise (Lev. 19: 19; Deut. 22: 9); for it has only lately been found out to be detrimental to the soil, as it disturbs the equilibrium of the chemical elements of the soil and does not give the proper proportion of chemical elements to the products, thus injuring them as food, as well as injuring the soil, as it also interferes with the proper rotation of crops, all three things only of late learned to be good by scientific agriculture. The production of hybrids was forbidden, because injurious in every way (Lev. 19: 19), as also the mixture of linen and wool in clothing is now known to be injurious to the goods and to the health of the wearer. God's giving Israel a land of such varying climate, due to its varying altitudes, was a most beneficial thing for them agriculturally; and even yet chemical analyses of its soil, particularly of its soft rocks, prove it to be the richest chemically of all the earth. Beneficial was the law that allowed the wayfarer to eat to satisfying hunger of the fruits of others' fields, but not to take any away nor wantonly to injure the trees (Deut. 23: 24, 25). Certainly, benevolence is seen in allowing some of the agricultural products not to be gathered by the

owner, who has also to leave in the field forgotten sheaves, so that the poor and stranger might glean the former and pick up the latter (Lev. 19: 9, 10; Deut. 24: 19-21). So were the laws good that protected one's fields from spoliation (Ex. 22: 5, 6). The laws on harvest feasts were certainly beneficial, physically and religiously (Ex. 34: 22). The prohibition to eat of fruit trees before the fourth and fifth years after planting was very wise (Lev. 19: 23-25); for such early fruits are more or less unwholesome—a thing also but lately learned by chemical research. The agricultural laws of Moses display a then super-human and super-angelic knowledge, and thus prove their Divine origin.

The penal laws of Moses were based on the strictest justice; hence they are in harmony with Divine justice—a life for a life, an eye for an eye, etc. (Ex. 21: 23-25). Capital punishment was for many offenses, and that because Israel being on trial for life, with the alternatives of life for obedience and death for disobedience, God prescribed death for the greater sins of covenant violators, especially sins against the ten commandments, which is reasonable; and at the same time this proves Israel's laws to be based on different principles from the laws of all other nations, *i.e.*, on the principle that Israel was on trial for life or death under its laws. The following were capital offenses: murder (Lev. 24: 17; Num. 35: 16-24), adultery (Dent. 22: 24), bestiality (Ex. 22: 19), sodomy (Lev. 18: 22), rape (Dent. 22: 25), kidnapping (Ex. 21: 16), whoredom of a priest's daughter (Lev. 21: 9), witchcraft (Ex. 22: 18), offering human sacrifice (Lev. 20: 2-5), striking or cursing of parents (Ex. 21: 15, 17), utter incorrigibility to parents (Dent. 21: 18-21), blasphemy (Lev. 24: 11-14, 16, 23), Sabbath desecration (Num. 15: 32-36), prophesying falsely, spreading false-religions (Dent. 13: 1-10), sacrificing to false gods (Ex. 22: 20) and rejecting a court's decision (Dent. 17: 12). Usually stoning was the method of inflicting capital punishment (Lev. 20: 2, 27; Deut. 13: 10),

the extreme penalty being hanging (Dent. 21: 22, 23), both being easier forms of execution; but only in the case of a priest's daughter becoming a harlot and of a witch was burning prescribed as the way of executing the death sentence (Lev. 21: 9). No torturing of the doomed was permitted. Less grievous sins, like injury of another's reputation, were punished by scourging, but not more than 40 blows were permitted in the worst cases, and that in a prone position, which eased the blows (Deut. 22: 18; 25: 2, 3; 2 Cor. 11: 24). Considering the covenant of life and death that bound the Jews, the above-mentioned punishments are another evidence of the Bible's being a Divine revelation.

The festival laws were certainly calculated to increase the joys and religiosity of Israel, which made them worthy accompaniments of a Divine revelation; and the sacrificial laws, in addition to being a direct blessing to Israel, helping them in their covenant relations to God, and typing the better sacrifices of the future, whereby a real reconciliation between God and man occurs, make them a worthy and necessary part of a Divine revelation. Thus the varied Mosaic laws are certainly a powerful proof of the Divine origin of the last four of the five books of the Pentateuch.

Some have claimed that the Mosaic arrangement was a priestly concoction to tyrannize over and exploit the people. This certainly is not true to the facts; for the priests and Levites were given neither wealth in, nor power over Israel. They had no inheritance in the land like the other twelve tribes. They were kept strictly out of politics; their work was to teach and sacrifice in the interests of the people; and the tithe allotted to them by no means recompensed them for their lack of an inheritance in the land; for, though often withheld, especially in times of apostasy, it covered merely the gains of farm life, not merchandise. Thus from the standpoint of acquisitions, they were at a great disadvantage, as compared with the others; and the tithe was certainly due them, since they got no share

in the land apart from certain cities where they lived. Their position was indeed a dependent one—dependent on the willingness of the people to give them tithes, which often they were not willing to do. Indeed, the Bible nowhere favors clericalism and autocracy in the religious leaders, who are everywhere in the Bible set forth as servants of the people (1 Pet. 5: 1-3). The same is true of the prophets, whose writings are of a very high ethical character, as well as very useful for promoting a proper relation between God and man and man and man. The histories of the Bible are a part of the Divine revelation, connecting as they do various features of God's plan of salvation with one another historically, particularly in relation to Jesus, the Center of God's plan. And these histories throughout have of late years been found to be prophecies, in form of types, of the development of various features and unfoldings of God's plan and thus are revelatory, as well as historical. Especially are the events, institutions and arrangements of the Pentateuch proven to be typical of the great features of God's plan. In the preceding six general proofs given for the Divine origin of the Bible we have given evidences proving that its salient features are evidently from God. The excellences of the Bible now being given strongly prove the Divine origin of the Bible. More of its excellences remain to be brought out.

Among other excellences of the Bible that we might expect it as a Divine revelation to have, is its literosity, a subject that has been sufficiently treated in *The Herald of the Epiphany* Nos. 108 and 109. Considering Biblical Numerics as belonging to its literosity, the latter is an unanswerable proof of its verbal inspiration, as well as of its being a Divine revelation. Some pertinent details will be given on Biblical Numerics when we come to discuss the Bible's inspiration. We here merely mention it as an excellence of the Bible proving its being a Divine revelation. Here we desire to abridge some of the arguments that Henry Rogers in his book on the Supernatural Origin

of the Bible gives, in proof that it has such characteristics as we should expect to find in a Divine revelation. His book is a classic on the subject and well deserves an abridgement of parts of it such as will here be given. We know no better expression of our esteem of his pertinent fine work than to give our readers in our own language an abridgement of some of his arguments, with which we will intermingle, and to which we will add some of our own.

He stresses a number of traits of the Bible that seem to be at variance with certain principles and tendencies of human nature and that, therefore, are in line with the Bible's not having a human, but a supernatural origin, *i.e.*, it is a Divine revelation. The first of these traits of the Bible is its doctrine of but one God, monotheism, whereas polytheism, the doctrine of many gods, is the natural belief of depraved man, who, therefore, apart from a Divine revelation, has always claimed polytheism to be true and has almost without exception cultivated it. A second trait of the Bible is its subordination of everything to the idea of God, whereas, if fallen man had invented the Bible, he would have stressed the things of humanity as superordinate to all else. A third characteristic of the Bible is its subordination of ethics to religion, whereas all human religious systems reverse this condition, subordinating religion to ethics. A fourth peculiarity of the Bible, particularly of the New Testament, is its law of disinterested love, which runs violently counter to human nature; for it requires the sacrifice of all of one's own human rights, even unto death under most crucial trials, in the interests of God and man, a thing that no mere human would make the law of his religion. A fifth Mark of the Bible is the character that it ascribes to Christ—a character that no human being could or would have originated. A sixth feature of the Bible is the tenacity to, and veneration for it that it arouses in its adherents, things that apart from a direct or indirect (as in the case of Mohammedans) relation to a Divine revelation is foreign to human nature.

A seventh trait of the Bible is that, so far as the New Testament is concerned, it could not have originated from Jews as such, since it is in great variance with Jewish nature, ideals and theories. An eighth quality of the New Testament is that it seeks by moral suasion alone, through a religion running counter to many features of human nature, to select the faith class from among mankind as separate and distinct from it, while reproving for sin, righteousness and judgment to come in connection with giving a testimony of the coming Kingdom to all nations. A ninth characteristic of the Bible in its New Testament part is its emphasis on toleration and liberty of conscience, principles that are contrary to human partisanship in all majorities. A tenth trait of the Bible in its New Testament part is its insistence on the separation of state and church—a thing almost universally rejected by the practice of fallen man. An eleventh characteristic of the Bible in its New Testament feature is its doctrine of self-denial even unto death in the interests of God and man, another thing abhorrent to the natural man. A twelfth quality of the Bible in its New Testament portion is its doctrine of world-denial, which is also repulsive to human nature. A thirteenth feature of the Bible in its New Testament part is its insistence in following Christ, even blindly if necessary, another thing contrary to human nature. A fourteenth feature of the Bible is its doctrine of election, which human nature rejects as partiality and unjust.

A fifteenth trait of the Bible is its almost complete silence on the conditions of the spiritual-world to which the New Testament invites its elect. A sixteenth quality of the Bible is its almost complete silence on the social conditions of the Millennial Age, while holding it out as the hope of the world, a thing that the natural man faults. A seventeenth peculiarity of the Bible is its requirement for its elect to walk by faith and not by sight, a thing quite unwelcome to human nature. An eighteenth point in the Bible is its doctrine of the race's

condemnation to the dying process and death state for Adam's sin—a thing against which the natural man revolts. A nineteenth trait of the Bible is its description of human depravity and of fallen man's inability to save himself therefrom—a thing also repugnant to the natural man. A twentieth feature of the Bible is that its plan as a whole is something that no man could invent. And, finally, as a twenty-first trait of the Bible; The character that it attributes to God: wisdom, justice, love and power, each perfect in itself, each perfectly blended with one another and all in that blending dominating all His other characteristics, and in all of these matters unbreakable and boundless in their exercise: no human could have thought out this of himself. All twenty-one of these Biblical traits strongly attest the Bible not to be of human but to be of Divine origination, and consequently prove it to be a Divine revelation.

Additionally there are certain other considerations that as excellences, especially of the New Testament, are in line with the thought that the Bible is a Divine revelation. The first of these is that obedience to past enlightenment is the pathway to further enlightenment. The second of these is that disobedience to knowledge not only blinds the mind to past enlightenment and shuts the door to further light, but also hardens the heart, weakens the conscience and cuts off from Divine grace. A third of these is that religious knowledge unless put to practice is useless, dangerous and condemning. A fourth of these is that religious knowledge is not an end in itself, but is a means to the end of making its possessors Godlike and Christlike. A fifth point is the absence of minute casuistry, with which human works on ethics and "moral theology" abound, particularly the works of Jesuits on "moral theology," the New Testament relying on the spirit of a sound mind that it inculcates to guide one into right decisions as to his conduct. A sixth point hereon is the supreme place that the New Testament assigns to charity in the sense of disinterested love, which, as "the Law of Christ,"

raises the responsive character to the heights of delight in good principles, of delight in, and hearty oneness with those in harmony with good principles, of sympathy with, or of pity for those in disharmony with good principles, and with or for those treated contrary to good principles, and of delight to lay down life to advance good principles in the blessing of others. A seventh point is the remarkable tact with which the New Testament steers clear of the social and political rocks on which its purposes might have been wrecked. Without verbally attacking such evils, it lays down principles that shield its faithful from all collisions with such questions. These seven points surely do lend strong confirmation to the Bible as a Divine revelation.

Certain artistic traits of the Bible, as other characteristics of it, are also excellences that we should expect in a Divine revelation. Among these is its unity. For the Bible exhibits a plan, which with all its diverse parts is one united whole. It is indeed a Drama enacting the greatest play conceivable. Its Author is Jehovah; its Hero is Jesus; its Heroine is His Espoused, who, after many harrowing experiences, becomes His Bride; her companions are the Great Company, who become the Bridesmaids; the select servants of their warfare are the Ancient and Youthful Worthies, who in their exaltation become the princes of their Kingdom; and the fallen race are the trophies that they seek to liberate and gain by their warfare. The villain of this drama is Satan, who makes the race his subjects and the objects of his tyranny and oppression. His associates are fallen angels who share in his villainy, tyranny and oppression; and the visible representatives of his kingdom ruling over the fallen race are the oppressive rulers, predatory aristocrats and deceiving clergy, all claiming Divine right. And the outcome of this unparalleled warfare will be the eternal overthrow of error, sin and unholiness, with all their willful supporters, and the eternal triumph of truth, righteousness and holiness, with all their willing supporters. All of the teachings and arrangements of the Bible unite in a perfect whole

to clarify and forward this drama from beginning to end successfully.

The diversity of the Bible, accompanying this unity, is another of its artistic traits in line with its being a Divine revelation. Here we see sin, error and unholiness on the one hand, and on the other truth, righteousness and holiness exemplified in their sharpest contrasts, both by precept and example, in their diverse natures, courses and effects. Here weak and willful sinners are presented in their diversity; here penitent and believing sinners appear in their contrasts; here justified and consecrated believers are described antithetically, and all of these by precept and example. Here are set forth the elect and the non-elect; here go forth in contrast the four classes of the finally elect and two other classes of the temporarily elect, and that, too, by precept and example. The contrasted experiences of saints and sinners are here seen, as also the contrast between the world's experience with sin and evil and with righteousness and good. Here are contrasted spirit and natural beings, the visible and invisible kingdoms connected with God's plan, the final triumph of the good and goodness, and the final defeat of the evil and evil. Everywhere there appear pertinent teachings as to these contrasts which, despite these contrasts, go to make up the unity of the Bible.

The harmony of the Bible is another of its artistic qualities that we should expect in a Divine revelation. It is true that there are seeming contradictions in the Bible, like the perfection of the Divine character as to sin, error and sinners and errorists, with accompanying evil, as to election and free grace, as to the present triumph of evil and the evil and the oppression of good and the good, as to the death of billions without even hearing of salvation and as to numerous other things. But when each of these is put into its proper dispensation, age or plane of being, they will be found to dovetail into one another in utmost harmony; and in this harmony the unity and diversity of the Bible blend most admirably.

The practicability of the Bible is another of its artistic characteristics that we should expect to find in a Divine revelation. No matter whether we consider the Bible from the standpoint of its teachings or from the standpoint of its arrangements, we find every one of them finely adapted to realize the purposes that God has in mind in the outworking of His plan. Thus the twofold experience laid out in that plan for the world—the contrasted experiences with evil and good—is most admirably adapted to God's creatively securing a race of free moral agents, hating and avoiding evil and loving and practicing good, His purpose in the twofold experience. Thus the elects' experience with evil by their faith is most ably adapted to fit them in character to qualify for their present and future life, office and work. The Bible's containing all they need for all the believing, refuting, cleansing, developing and comforting helps and arrangements of the elects' experiences is seen to be a matter of utmost practicability to mould them in harmony with the Divine purpose as to them. Its containing helps adapted to every condition, experience, position and attainment of its subjects is another of its evidences of practicability for realizing its purposes as to the elective process.

In Chapter I, while discussing the Bible's literosity, we pointed out in sufficient detail the Bible's beauty and sublimity as artistic traits of it which we should expect to find in a Divine revelation, hence will give here no further details thereon. As the last artistic quality of the Bible as marking it as Divine revelation we will mention its elevation of subjects. Its themes are the highest of thoughts, as a brief mention of them will show. Among its doctrinal thoughts are those of God, Christ, the Holy Spirit, Creation, the Divine Covenants, the Curse, Ransom, High Calling, Restitution and Eternal Life and Death. Among its ethical thoughts are the graces, primary, secondary and tertiary, the chief of which are justice and charity. Among its promises are those associated with the Abrahamic and Oath-bound Covenants. Its exhortations are

as numerous and noble as man's varied relations should require. And what shall we say of its prophecies, histories and types, which embraces the greatest and noblest events of all times? Certainly elevation of thought characterizes the Bible in the degree that we should expect to see in a Divine revelation. Accordingly, the main artistic qualities—unity, diversity, harmony, practicability, beauty, sublimity and nobility—mark the Bible, and thus attest it as a Divine revelation.

Here it would be in place to mention certain peculiarities of style in the Biblical writings which were not mentioned in our discussion of the Bible's literosity, and which are in line with its being a Divine revelation. The first of these that we would mention is the dramatic character of its histories, which is one of the higher points in the literary style of historical composition. The world's great historians elaborately describe the characters of their narratives. But dramatically, *i.e.*, without such descriptions, the Bible unfolds its histories without comment on its characters, letting their characters shine out from the Acts themselves, without description. And who will deny that it thus sets forth character more clearly and dramatically than the greatest of earth's historians by their elaborate delineation of character? And should not this, the highest form of historical composition, be expected in a Divine revelation? Another peculiarity of style in Biblical writings is the self-oblivion of its penmen. So self-oblivious are Moses, the Prophets and the Apostles in their historical writings that when not narrating events in which they were actors we would scarcely know of their existence, *e.g.*, Moses as to writing the Pentateuch, Samuel as to writing Joshua, Judges, Ruth and part of 1 Samuel, the four evangelists in writing the four Gospels and the Acts. How unlike merely human historians! Of necessity the case is different in autobiographies, like Ezra and Nehemiah, and in personal epistles, like those of Paul. How unlike the treatment given Gentile national heroes by merely human authors, who praise extravagantly their virtues, greatly minimize or entirely conceal

their faults and hold them up to unstinted admiration, is that given the heroes of the Bible, whose virtues are unadornedly told and whose faults are clearly pointed out! Again, the Bible's great plainness of speech in describing unchaste acts—never, however, to the exciting of lust—in marked contrast with the custom of our so-called refined society and literature, is another Bible trait in harmony with a Divine revelation, one of whose purposes is to discourage unchastity, not, ostrichlike, by ignoring in speech its existence, but by baring its hideousness to the abhorrence of its readers. Then the ease of translating the Bible into any language without marring the strength, beauty, sublimity, emotionativeness, reverence and the pathos of its literary style is a unique trait of the Bible. The only evidence that Mohammed claimed for the Divine origin of his Koran was the claimed beauty and sublimity of its literary style. Be this as it may as to the Arabic Koran, in translation its claimed beauty and sublimity are lost, as even Mohammedans admit. Not so the Bible, as, *e.g.*, the Septuagint and the Latin (Vulgate), German, English, French, *etc.*, translations prove. Thus the Bible's peculiarities of literary style are such as we should expect in a Divine revelation.

The exceptional position that the Bible holds in the world is what we should expect of a Divine revelation. A few details tersely stated will clarify this point: (1) The Old Testament is the only connected national literature that has survived the wrecks that time has wrought upon the literature of all contemporaneous nations. While fragments of Egyptian, Assyrian, Babylonian, Indian, Hittite, Aramaic and Arabic writings have been excavated from their mound and linguistical graveyards, none of them are a full and connected account of their national history, literature, philosophy, religion, law, *etc.* Thus the Bible's fullness and permanence are in line with its being a Divine revelation. (2) Another unique trait of the Bible is its power to stimulate the best that is in man, physically, mentally, artistically, morally and religiously, a thing that the

alleged revelations of other religions are unable to do—facts of history attesting this. (3) It is the most widespread of any book in the world. The combined circulation of the 25 most widely circulated books, except itself, is less than that of the Bible, which has in whole or part been translated into approximately 1,000 languages and dialects, and is being annually so translated into an average of seven new languages and dialects. Every year it continues to be the world's "best seller." (4) It has produced a most prodigious literature, larger by far than that produced by 100 other of the pertinently productive books. (5) It has left a deeper impression on the world's literature than any other 25 books, as appears in the numberless quotations of, allusions and references to it. (6) It has influenced the fine arts—poetry, music, painting, sculpture and architecture—immeasurably more than any other book. Take, *e.g.*, the Koran. How utterly insignificant is its influence on the fine arts in comparison with that of the Bible thereon! Yea, the Koran positively forbids the cultivation of painting and sculpture! (7) Its influence on civilization in all its good phases is without a rival, as the nations of Christendom contrasted with all other nations prove. Certainly this set of excellences we might expect in a Divine revelation.

Henry Rogers in the above-mentioned book sets forth a series of analogies between the Bible and "The Constitution And The Course Of Nature," as a proof of its being a Divine revelation. Bishop Butler's book on this subject is a classic never answered by the deniers of a Divine revelation. We will here abbreviate the main analogies that Henry Rogers gives: (1) The gradualness of the Divine revelation is a principle that we witness operating in nature and in human history. (2) The Divine plan works itself out in human history, just like any other matter of human interest. (3) Its giving was along the line of God's operation in human history, by select, fitting and outstanding individuals as its agents. (4) Its unfolding was progressive, even as all knowledge has been progressive—

storing up past knowledge for the future. (5) Its knowledge and understanding like practically all human knowledge and understanding come from teachers. (6) Its knowledge and understanding come like practically all human knowledge and understanding—by study. (7) As the great variety and compass of nature and history require great ramification of study, so the great variety and compass of the Bible in linguistical, interpretational, historical and systematic branches, all of which are ramified in many sub- and sub-sub-departments, *etc.*, require great ramification of study. (8) As the contents of nature and history present themselves to our view unsystematized, so do the Bible's contents present themselves to our view unsystematized. (9) As by study and reasoning we systematize the contents of nature and history, so do we systematize the contents of the Bible by study and reasoning.

(10) As in nature and history the commonplace, on the one hand, and the beautiful, the sublime, the pathetic and the noble, on the other hand, mingle, so in the Bible do the commonplace, on the one hand, and the beautiful, the sublime, the pathetic and the noble, on the other hand, mingle. (11) As in nature the important, like air, water, food, *etc.*, is easy of access, and the less important is difficult of access, so in the Bible the more important, like its teachings on repentance, faith, justification and righteousness, is easy of access, while the less important, like future events, times and spirit existence, is difficult of access. (12) As great perplexity pervades nature, *e.g.*, the nature of light, sound and electricity, so great perplexity pervades the Bible, *e.g.*, the nature of eternity, God's past eternity, His spiritual existence, as well as other spirits' existence. As nature abounds in secrets that hitherto have baffled explanation until due, so the Bible abounds in secrets that until due have baffled explanation. (13) As in nature there are many things that call for the miraculous and the superhuman, *e.g.*, the origin of spirit and animal life and material substances, so man's religious nature as unfolded in the Bible calls for the

miraculous and the superhuman. (14) As nature and history contain many omissions and variants, so does the Bible contain such; for there are missing links [not in the sense of evolution] and variants from ordinary procedures in both. Hence in the general course of matters we see a close analogy between the Bible and nature. Many more of such analogies can be found in Bishop Butler's Analogy, Bishop Hamden's Philosophical Evidence Of Christianity and Prof. Drummond's Natural Law In The Spiritual World, which is in line with the Bible's being a Divine revelation.

We have now come to the end of our discussion of the Bible's internal evidence proving that it is a Divine revelation. Not that there are not other lines of thought coming under this head do we close its pertinent study now; for there are such, *e.g.*, the harmony, reasonableness and factuality of the Scriptures, its teachings establishing good and suppressing evil, the practicability of the means that it sets forth to realize its ends, etc.; but because we believe a sufficiency of evidence has been presented on this phase of our subject. We, therefore, herewith sum up our present discussion: That the Bible is a Divine revelation is proven from its internal evidence by the plan of salvation that it reveals, by the fact that such a plan could have been devised by nothing short of Divine Wisdom, required in its sin and sin-atonement features by nothing short of Divine justice, motivated by nothing short of Divine Love and executed by nothing short of Divine Power, by the nature of the qualities of being and character that it attributes to God, by the character, offices and natures that it reveals as Christ's, by the facts as to the permission of evil to the righteous and unrighteous, by the nature and effects of the Ransom and by the Bible's various excellences. On these points only general but sufficient details were given in our discussion; and having shown its internal evidence, we are now ready to take up the proof of its being a Divine revelation contained in its internal-external and external evidence.

CHAPTER IV

THE BIBLE, A DIVINE REVELATION (Continued)

MIRACLES. PROPHECY. EXPERIENCE. PRODUCTS. CIVILIZER.

THE FIRST of the internalo-external evidences that the Bible is a Divine Revelation is miracles. They undoubtedly belong to such internal proofs, because (1) they are a part of the Bible's contents, and (2) they are all types (signs), and thus are a part of the Divine Revelation. Yet from another standpoint they are an external proof, not of the Bible as such, but of certain revelations which they accompanied as attestations of their Divine origin; for we are not to forget that in many cases Divine revelations were made before they were written out as parts of the Bible, the full Revelation, *e.g.*, all the events of the Gospels and Acts and all of the symbols of Revelation were enacted and all their teachings were set forth orally as revelations before they were written out, as all the teachings of the Epistles were revealed to the Apostles before they reduced these to written form. These same facts are true of a very large part of the Old Testament, *e.g.*, all its historical parts, all the ordinances of its Law Covenant and much of its prophetic parts, though some of the contents of the Prophets were revealed at the time they were written out. It is these sets of facts that make us classify miracles not merely as external evidences of the Bible, as is usually done, nor merely as its internal evidences, but as a combination of both—internalo-external evidences. These same conditions cause us to classify prophecies as internalo-external evidences, and not merely as external evidences, as is usually done by writers on this subject.

First of all we submit our understanding of what a miracle is. A miracle is an act of a superhuman agent operating within the realm of nature through or apart

from natural forces and through or apart from natural means and causing wonder in the beholder through its being beyond human ability to perform and usually beyond human ability to understand. Some explanation of and on this definition will prove helpful. Its efficient agent must always be superhuman, *i.e.*, God or an angel, either good or evil. In no real miracle is a human being finally the causing agent. This fact excludes from the domain of the miraculous as its final cause all fakers, all mesmerists, all sleight-of-handists, despite some of them being able to do wonderful things beyond the ability of others to do or understand. Hence the miraculous originates in the realm of the spiritual, the superhuman, the supernatural. Again, a Biblical miracle always occurs within the realm of the natural. By this we are not to be understood to mean that there cannot be, nor that there are no, miracles in the world of spirit beings; for God wrought miracles in the creation of the Logos and of all other spirit-beings, and doubtless continues to work miracles amongst the spirit beings; but these are not miracles of the kind under discussion here, where we treat of them as the accompaniments and credentials of the Divine Revelation. The latter kind has always occurred in the realm of nature, as nature is known by man. Hence in a miracle there is always a reaching down from the supernatural or superhuman sphere by a superhuman being to the sphere of nature as man knows nature. This is manifest in every miracle recorded in the Bible, *e.g.*, the material creation (Gen. 1), the flood (Gen. 7: 8), confusion of tongues (Gen. 11: 1-9), conception of Isaac (Gen. 17: 17; 18: 12; 21: 2; Rom. 4: 17-22; Heb. 11: 11, 12), destruction of Sodom (Gen. 19), flaming bush (Ex. 3: 2), transformation of Moses' rod into a serpent and *vice versa* (Ex. 4: 3, 4), Moses' leprosy (Ex. 4: 6, 7, 30), ten plagues in Egypt (Ex. 7-12), destruction of the bulk of Sennacherib's army (2 Kings 19: 35; Is. 37: 36), *etc.*, *etc.*, *etc.* These and all other Biblically

recorded miracles occurred within the sphere of nature as man knows it by the operations of his senses.

Again, the originating Cause of miracles may use natural forces or not to accomplish His purposes. The cleaving of the Red Sea occurred by God's causing a *mighty wind* to blow a large amount of water northwestward, whereby a reef near the head of the Red Sea was exposed, over which the Israelites passed dry shod, with the *darkness* and the *waters* on both sides of the reef concealing the reef from the Egyptians and thus acting as a protection, a symbolic wall, to Israel. It is a mistake to understand the wall in this connection to mean that the waters stood upright as a wall, as some have thought. They were a figurative wall, *i.e.*, a protection and a concealment to the Israelites that prevented for a long time the Egyptians in the darkness caused by the cloudy pillar and the nightly darkness from finding the passage over which Israel went (Ex. 14: 15-31). Again, the drying up of the Jordan (Josh. 3: 14-17) occurred, so late discoveries have revealed, by God's causing a landslide from a mountain at Jordan's edge near the cities of Adam and Zaretan to fill Jordan's bed some miles above the crossing point, which made the water form a heap, a dam, God's timing the holding back of the water from the time the feet of the priests who bore the ark touched the river, until some time after all the people had passed over. This same phenomenon occurred recently in a natural way, thus not miraculously; and this event gave the hint as to how the miracle occurred. Bitumen figured in Sodom's destruction and salt crystals in Lot's wife's turning into a pillar of salt. On the other hand, some Biblical miracles occurred without the use of natural forces by God, *e.g.*, the confusion of tongues, perhaps Moses' and Miriam's leprosy (Ex. 4: 6; Num. 12: 10-15), the transfiguration of Moses' face (Ex. 34: 29-35), perhaps the budding of Aaron's rod (Num. 17: 1-9), Samson's strength (Judg. 14: 6; 16: 3, 29, 30), the fall of Dagon (1 Sam. 5: 1-4), perhaps Elijah's

increase of the widow's meal and oil (1 Kings 17: 9-16).

In connection with our Lord's miracles of healing and raising the dead, we know from the Bible that He took out of His own body the vitality necessary to replace the depleted vitality of the afflicted, and thus restore them to normalcy, and the vitality necessary to restore life to the dead, and thus recovered them from the death state. This is stated in Matt. 8: 16, 17; Mark 5: 27-34; Luke 8: 43-56; 6: 19. Thus Jesus in such miracles used His own life-principle as the means of working the miracle. In the case of the cures and the awakening of the dead wrought by the Apostles, we are not told whether they used their own vitality or life-principle in the air as the means of curing the sick and raising the dead (Acts 3: 2-10; 9: 33-35, 36-42; 20: 9-12). In the cases of the two children resuscitated by Elijah (1 Kings 17: 17-24) and Elisha (2 Kings 4: 32-37), they performed the miracle by communicating their own vitality to them through their lying upon them; but in the case of the resuscitation of the dead Moabite through contact with Elisha's bones (2 Kings 13: 20, 21) such a thing was not done; for Elisha had long been dead. In this case God evidently took out of the air the life-principle and put it into the dead man's body as it touched Elisha's bones, and thus reanimated him. In most cases, apparently, means furnished by nature were used as the instruments whereby a superhuman being worked the miracle, yea, perhaps in most cases where we are unable to trace the means used.

It will be further noted that in our definition it is stated that miracles were performed with or without human instruments. The following are miracles wrought apart from human instrumentality: the creation of the universe; the flood; the destruction of Sodom and Gomorrah; the flaming bush (Ex. 3: 2); the pillar of cloud and fire (Ex. 13: 21, 22); the thunder, lightning and earthquake at Sinai (Ex. 19: 16-20; Heb. 12: 26); the death of Nadab and Abihu

(Lev. 10: 1, 2); the dividing of the Jordan in Joshua's time; the fall of Dagon; the death of Beth-shemeshites (1 Sam. 6: 19, 20) and of Uzzah (2 Sam. 6: 1-8); the fire on the sacrifice of Aaron (Lev. 9: 24), of Gideon (Judg. 6: 21), of Manoah (Judg. 13: 19, 20), of Solomon (2 Chro. 7: 1) and of Elijah (1 Kings 18: 38); the destruction of Sennacherib's army; the return of the shadow on the sun's dial (which seems to have occurred by the appearance of a mock sun while the true sun shone in a different part of the heavens (2 Kings 20: 9-11); the deliverance of Shadrach, Meshach and Abed-nego (Dan. 3: 23-27) and of Daniel (6: 22), and the star of Bethlehem (which quite likely was an angel, called a star, because the wise men took it to be such, Matt. 2: 13-23). On the other hand, miracles have been wrought through human instrumentalities, as the following cases prove: certain of the ten plagues on Egypt; the sweetening of the waters of Marah (Ex. 15: 25); the water from the rock (Ex. 17: 5, 7); the fall of Jericho (which occurred through the vibration of the sounds of the rams' horns being the same as that of Jericho's walls, resulting in their fall, Josh. 6: 20); such thick hail falling on the hosts of the confederated kings as made the sunlight cease shining on Gibeon and the moonlight cease shining in the valley of Ajalon (through mistranslation the pertinent Scripture was made to say that the sun and moon were motionless for a full day on the mountain and in the valley-an impossibility, because the sun and moon never were there, but their light has been there, Josh. 10: 10-14); Elijah's increasing the widow's meal and oil, raising her son, causing rain to cease and come again (1 Kings 17: 1; 18: 41-45), bringing fire down from heaven upon the two companies of soldiers (2 Kings 1: 10-12) and dividing Jordan (2 Kings 2: 8); Elisha's dividing Jordan (2 Kings 2: 14), sweetening Jericho's waters (2 Kings 2: 19-22), increasing the widow's oil (2 Kings 4: 1-7), making the poisonous pottage harmless (2 Kings 4: 38-41), curing Naaman's

leprosy and putting it upon Gehazi and his seed (2 Kings 5: 1-19, 26, 27), causing the ax to float (2 Kings 6: 6), revealing the Syrian king's plans (2 Kings 6: 12), opening his servant's eyes (2 Kings 6: 17), blinding the Syrians (2 Kings 6: 18); Isaiah's curing Hezekiah (Is. 38: 21), and all the miracles of Jesus and the Apostles. Thus we see that God needed not to bind Himself to human instruments to work miracles, though He frequently used them as instruments to perform these, yea, most frequently so did.

There are especially three terms that the Bible uses to designate miracles helpful to understanding better the last part of our definition of miracles: causing wonder in the beholder as being beyond human ability to perform and usually beyond human ability to understand. They are called powers (or mighty works), wonders and signs. Please look up the following references in the A. R. V. text and margin, since the A. V. does not give the pertinent translations with the exactness of the A. R. V.: (1) POWERS: Matt. 11: 20, 21, 23; 13: 54, 58; Mark 6: 2, 5, 14; Luke 19: 37; 1 Cor. 12: 10, 28, 29; Gal. 3: 5; (2) WONDERS: Acts 2: 19; (3) SIGNS: Matt. 12: 38, 39; Mark 16: 17, 20; Luke 23: 8; John 2: 11, 18, 23; 3: 2; 4: 54; 6: 2; 7: 31; 9: 16; 11: 47; Acts 4: 16, 22; 8: 6; 2 Cor. 12: 12; (4) a combination of two or all three of these words: Acts 2: 22, 43; 4: 30; 5: 12; 6: 8; 7: 36; 8: 13; 14: 3; 15: 12; 2 Thes. 2: 9; Heb. 2: 4. The Greek word *dynameis*, translated *powers*, describes the fact that miracles are an expression of supernatural or superhuman strength. The Greek word *terata*, translated *wonders*, shows how miracles (which word is derived from the Latin *miracula*, *wonders*) astonish by their supernatural strength and by usual human inability to explain them. And the Greek word *sēmeia*, translated *signs*, refers (1) to the attestatory force, and (2) to the typical application of miracles. Thus in these words, among other things, are conveyed the thoughts that are expressed in the last part of our definition of miracles:

causing wonder in the beholder as being beyond human ability to perform and usually beyond human ability to understand. The above briefly explains the details of our definition of miracles.

Both God and Satan can work and have worked miracles. Most of the above passages show God to be the causal Agent in working miracles; hence we will add no further proof on this phase of the subject, since that would be merely repetition of what is proven above. But many people are surprised when first apprized of the fact that Satan can work and has worked miracles. Yet the Bible substantiates this proposition. The first Biblical record that we have of his working miracles is his having the angels before the flood assume human bodies in which they married women and produced the race of antediluvian giants (Gen. 6: 2, 4). The second Biblical record of Satan's working miracles is connected with his wrath against Job, by killing with lightning his sheep (Job 1: 16) and his sons with a whirlwind (19) and by plaguing him with boils from head to foot (Job 2: 7). The third Biblical record of Satan's miracles is his counterfeiting through Jannes and Jambres (2 Tim. 3: 8) certain of the Egyptian plagues whereby he created various beings like serpents (Ex. 7: 11, 12), bloody water, probably water infested thickly with tiny red creatures (22) and frogs (8: 7). The New Testament teaches the same of him (Matt. 7: 22, 23; 24: 24; 2 Thes. 2: 9; Acts 8: 9-11).

This brings up the question, How can we tell whether a miracle is wrought by God or by Satan? This question we answer as follows: (1) The Divine miracle must attest the truth as against error; for they were given as the credentials of a Divine Revelation; (2) they must be wrought in connection with the ministry of a good instrument, in distinction from the ministry of an evil instrument; (3) their design and effect must be a good one; and (4) they must not come after the last believer died upon whom an Apostle had laid his hands in bestowing the gifts of the Spirit; for God

restricted the bestowment of these gifts, among which was that of miracles (1 Cor. 12: 7-11), to the Apostles (Acts 8: 6, 7, contrasted with 15-17; Gal. 3: 5 [given as a proof that Paul had exclusive apostolic powers, whereas his traducers denied his apostleship, which against them he proves to the Galatians by reminding them that he had bestowed these gifts upon them]). That death followed closely upon the completion of the Bible as the Divine Revelation (1 Cor. 13: 8-12), since these gifts were of short duration in the Church, *i.e.*, until the Divine Revelation would be complete, while the graces of the Spirit would last throughout the Gospel Age (v. 13). These four criteria prove that the papal and heathen miracles are of Satanic origin, as also are the faith cures, exorcisms, *etc.*, of the present time, even as express Scriptures prove (Matt. 7: 22, 23; 24: 24; 2 Thes. 2: 9; Rev. 16: 14). We might here add that good angels, as well as good men, have been used by God as instruments to work miracles (Gen. 21: 19; 2 Kings 19: 35; Acts 12: 6-11), even as evil angels as well as evil men, have been used by Satan as means to work miracles (Rev. 16: 14; Acts 8: 9-11).

Sometimes miracles have been exaggerated by well-intentioned, but misinformed apologists into being Acts contrary to nature. We are certain that no miracle of God's can be proven to have been wrought contrary to nature. The unaided forces and laws of nature and unaided men are unable to work a Divine miracle, which always implies that the supernatural reaches into the sphere of nature and ordinarily by its forces produces effects that nature of itself cannot produce. Certainly, man by the exercise of his will and intelligence does reach into and produce wonders in the sphere of nature, by manipulating its forces and laws unworkable by unaided nature, *e.g.*, into producing the engine, the dynamo, the heavier-than-air flying machine, the submarine, the telephone, the radio, artificial ice, steel heated by ice (by Tyndall, the great physicist), dry ice, a thousand and one marvels of electricity, *etc.*,

etc., as affecting wonders, and all this, not contrary to, but in harmony with and by the intelligent and purposeful use of the forces and laws of nature. With greater intelligence and larger purpose, of course, superhuman beings can do and have done greater wonders—miracles—within the sphere of nature, ordinarily by the use of its forces and laws. Above we pointed out how in connection with very great miracles God, ordinarily beyond our ability, manipulated forces and laws in nature in harmony with their nature to work them.

We might show this in certain other miracles: The flood was produced by God's causing the canopy of water that enclosed the earth to drop, using for this the force and law of gravity. In the carnation of His Son He used the personality-disposed life-principle of the Logos, instead of the semen of a human male, to fructify the ovum in the Virgin Mary. Personality-disposed life-principle is a force of nature; and in that carnation the same law of begettals was observed, *i.e.*, the union of personality-disposed life-principle and an ovum, as acts in the case of ordinary begettals, the union of personality-disposed life-principle in semen and an ovum. Jesus' changing water into wine was effected by His taking elements out of the air and earth that when united with water makes wine. While we do not understand how it was accomplished, yet this was done by the use of forces and laws of nature. The same is true as to His multiplying the loaves and fishes, *i.e.*, by drawing out of air, water and earth the elements that properly compounded go to make bread and fish. How He did it we do not understand—it was a miracle—yet in doing it He used nature's forces and laws to accomplish the miracle. And so with practically all other miracles. None of them are contrary to, but in harmony with and ordinarily done through nature's forces and laws. That we cannot understand the process should not make us reject the fact—miracles—any more than our not understanding why our antipodes are not walking upside down, how out of the

union of a male's semen and female's ovum persons are produced, or how a blade of grass, a tree or a vine are produced from a planted seed, should move us to reject these facts. All about us in nature we see facts produced by the forces and laws of nature whose *how* we cannot explain. We may be sure that the God who made the forces and laws of nature did not act contrary to them when for the purposes of His revelation He reached into nature's sphere to work evidences of His Revelation by miracles; for if man can substitute higher laws of nature to attain some of his ends, instead of using lower ones that ordinarily accomplish them, God can assuredly do more.

We, therefore, call the theory of miracles as being contrary to nature a gross exaggeration. Nor is it correct to call a miracle necessarily an acceleration of nature's processes. This can readily be seen, *e.g.*, in the matter of Christ's changing water into wine. Jesus did not therein accelerate the vine's growing grapes, the pressing of these into grape juice, and the fermenting of this grape juice. He in a way unknown to us took out of the air and earth certain elements so changed and so put into the water as to cause the water to have the taste, appearance and chemical elements of wine. The same thing can be seen in Christ's multiplying the loaves and fishes. He did not accelerate the growth of the wheat, grinding it into flour, making the latter into dough and then baking it. In some way unknown to us He took out of air, earth and water certain elements so changed as to make them have the appearance, taste and chemical elements of bread. A similar thing was done as to the fishes. Some, to avoid certain objections, have transferred such miracles from the physical to the mental world, alleging that apart from reality the water, bread and fish were given the appearance and taste of such by a mental delusion; but such an explanation makes of Christ a faker, a magician, a sleight-of-hand trickster, and what is worse, a deceiver. Nor should we affirm that a miracle cannot be performed

except by the use of natural forces and laws. The slaying of Egypt's firstborn and Sennacherib's host, making the fires that killed the Babylonian officers harmless to the three Hebrew Youths and making the lions harmless to Daniel very likely were done by supernatural agency apart from the forces and laws of nature.

Miracles operated on both inanimate and animate things. Of the former kind were the creation of the physical universe, the flood, the exposure of the reef over which Israel crossed the Red Sea and its being covered again when the Egyptians were in the midst of the sea, the drying up of Jordan and its waters twice separating, the overthrow of Jericho's walls, Gideon's wool dewed and not dewed, turning back the shadow on the sun dial, quenching the power of the fire to harm the three Hebrews, changing water into wine, multiplying the loaves and fishes, stilling the storm, opening the prison gates to Peter, *etc., etc.* The following are some of the miracles wrought on animate things: withering the barren fig tree, all the healings of the Bible, confusion of tongues, giving parenthood to Abraham and Sarah, most of Egypt's plagues, the destruction of Sennacherib's army, closing the lions' mouths, Jesus' carnation, *etc., etc.*

The necessity of miracles as the Bible sets them forth is varifold. Primarily and fundamentally they were needed: (1) to prove to God's servants His use of them (Ex. 3: 11, 12; Judg. 6: 17-22, 36-40); (2) to certify that those who were their instruments were given such credentials as proved them to their beholders to be God's ministers in the matters in which they were engaged (Ex. 4: 29-31; 10: 16, 17; 12: 31-33; 14: 31; Ps. 106: 9-11; Dan. 3: 28, 29; Luke 5: 4-11; John 2: 23; 4: 48-53; 7: 31; 11: 43-45; 12: 10, 11); (3) to attest that His servants were giving a revelation from God (Ex. 8: 22; 9: 16, 29; 10: 1, 2; Num. 16: 28-35; Deut. 4: 33-35; 11: 1-7; Josh. 2: 10, 11; 3: 10, 11; 4: 23, 24; Judg. 2: 7; 1 Kings 18: 24, 37-39;

2 Kings 5: 14, 15; 2 Chro. 7: 1-3; Dan. 2: 47; 6: 20-27; Matt. 11: 3-5; Mark 2: 9-12; John 2: 11; 5: 36; Acts 2: 22; 4: 21; Heb. 2: 3, 4); (4) to exemplify summary justice on exceptionally wicked ones (Gen. 6: 5-7, 11-13; 7: 17-24; 19: 4-11, 24-26; Ex. 14: 23-30; Num. 12: 10-15; Lev. 10: 1, 2; 1 Kings 13: 3-6; 2 Kings 5: 26, 27; Acts 13: 11) and (5) to benefit the worthy needy (Is. 63: 9; Matt. 8: 2, 3, 16, 17; 14: 14; 15: 32; 20: 34; John 11: 38-44). More particularly reasons (1), (2), (3) and (4) are to the point as proving the necessity of Divine miracles. Since Satan has used and still uses miracles to palm off deceptions and false religions, *e.g.*, the religions of the heathen and of papacy, it is necessary that God give the evidence of true miracles to convince certain of His servants that He desired to use them as organs of revelation, and to show to others that they were His true servants and to lend credit and attestation to their messages in the eyes of their hearers that such servants were bringing genuine, as distinct from counterfeit revelations. And God furnished them with the above-mentioned four criteria that they were true revealers and mouthpieces of God. The other reason, (5), is less important and less directly contributes to the proof that the Bible is a Divine Revelation.

Miracles are not of themselves alone conclusive as a proof of a Divine Revelation, because as we have seen, Satan has used and does still use them as counterfeit credentials of his false religions, which he attempts to palm off as Divine. To be of probative value as evidence of a Divine Revelation miracles must come combined with certain other things. The first of these is that they be wrought by good men who seek not their own, but the glory of God and the blessing of the people. Here counterfeit miracles usually break down, for they usually are wrought by self-seekers and frauds, by power, wealth, luxury and ease seekers and often by gross sinners. Additionally, they must be combined with a set of teachings—the revelations themselves—

that must be self-harmonious, harmonious with all other Divine revelations, with a character worthy of the Supreme Being, perfect wisdom, justice, love and power, with an atonement feature working reconciliation between God and man, with facts, with the needs of mankind and with a solution of all implied problems harmonious with the purposes of the revelation. A miracle-worker whose teachings are disharmonious with these principles cannot be accepted as an instrument of a Divine Revelation; rather his miracles must be counterfeit miracles and his revelations must be of Satanic origin; for in this particular all of Satan's revelations inevitably break down, *e.g.*, papal doctrines. And, finally, the ultimate purpose of genuine Divine miracles must aim at, and attain to real good in theory, practice and results. And the Bible's miracles have these accompaniments, and none others have. Hence they are stringent and logical proofs that the revelation—the Bible—that they accredit is the Divine Revelation. Hence Christians find in miracles an internalo-external evidence that the Bible of Moses, the Prophets, Christ, the Apostles and the Evangelists is the Divine Revelation, and is worthy of their acceptance as such.

The second internalo-external proof that the Bible is a Divine Revelation is prophecy. The Bible contains a marvelous and widely embracing system of prophecy, much of which has already been fulfilled, some of which is now fulfilling, and the rest of which awaits future fulfillment, the time of its enactment not yet having arrived. The numberless prophecies of the Bible are a most impressive proof of its being a Divine Revelation; for nothing short of omniscience could have foreknown and forecast the details of very many future events covering many thousands of years and connected with conditions non-existent at the time of the prophecies' delivery, since neither human nor angelic wisdom could have seen so far into the future and forecast events whose fulfillment had no resultant

relation to conditions then operating. Nothing short of Divine omniscience could have foreknown and forecast such a vast system of interlocking events. God Himself tells us that He would do absolutely nothing connected with the outworking of His plan but was by Him revealed [forecast] through His servants, the Prophets (Amos 3: 7). As a matter of fact, God Himself appeals to His ability to forecast the details of the future as a proof of His Deity and omniscience, and denies that any other being can do this thing, and thus also proves His supremacy (Is. 46: 9-11; 42: 9; 44: 7; 48: 5, 6; Dan. 2: 28, 29; Acts 15: 18). Hence, the Bible's prophecies are an unanswerable proof of its Divine origin.

Before the presentation of some details on the fulfillment of prophecy a few general remarks on it will be given. First of all, it appeals to our senses; for its evidence is before our eyes, *e.g.*, the desolation of Jerusalem and Palestine, the scattering of the Jews among the nations, the rise and fall of four universal empires: Babylon, Persia, Greece and Rome, the separation of the latter into the ten language groups of European nations, the spread of Christianity, the apostasy that had its beginning early in the Gospel Age, the rise, reign, revelation and consumption of the papacy, *etc.*, *etc.*, *etc.* Secondly, it is peculiar to the religion of the Bible that its revealers appealed to prophecy as a proof of its being a Divine Revelation. Prophecy is not claimed by Mohammedanism, Buddhism, Shintoism, Hinduism, or any other heathen religion, as a proof of its Divine origin. Some heathen oracles claimed to forecast isolated events, their forecasts having been given only reluctantly under inescapable insistence, and usually having been clothed in such ambiguous terms as to fit different eventualities, *e.g.*, King Croesus, of the Lydian Empire, was encouraged by the oracle of Delphi to war on King Cyrus, of the Persian Empire, it promising him that if he would cross the Halys River, which

separated the two empires, an empire would fall; and after Croesus was conquered, and reproached the oracle for deceiving him, he was answered that the oracle had not specified which empire would fall! Never did any of these oracles claim to forecast an elaborate system of interlocking events to fulfill at varying times in the far distant future, as the Bible does.

Thirdly, the argument from prophecy, like a revolving snowball, gathers ever-increasing bulk and weight as passing time witnesses an ever-increasing number of them fulfilling; for prophecy covering details of a period of 7,000 years gradually in its many parts finds fulfillments as gradually as due; hence in our day, when over 6,000 years of its 7,000 years' scope have witnessed the ever-increasing fulfillment of prophecies, the argument that they supply to the Divine origin of the Bible is a stronger one than, *e.g.*, in the days of Christ, as strong as they then were. Fourthly, it is only when we consider that prophecy forecasts a vast system of interlocking events thickly spread over 7,000 years that the grandeur, sublimity and cogency of its probative power make its proper impression on the mind. To see this we will now consider some details connected with prophetic persons, nations, countries, cities and towns.

First, Christ as a subject of prophecy will be considered. Immediately after man's fall God promised a Deliverer in the woman's seed, who, after undergoing the enmity of Satan's seed, would finally destroy Satan (Gen. 3: 15). It was prophesied that He would be of the seed of Abraham (Gen. 12: 3-5; 22: 16-18), a descendant of Judah (Gen. 49: 10), Jesse (Is. 11: 1, 2) and David (2 Sam. 7: 12), and would be born in Bethlehem (Mic. 5: 2) of a virgin mother (Is. 7: 14). The date (Oct., 30 A. D.) of His official appearance as Messiah, the Prince, *i.e.*, His anointing, is given as 483 years from Nehemiah's finishing (Oct., 455 B. C.) Jerusalem's walls (69 symbolic weeks of

years, *i.e.*, $69 \times 7 = 483$ years, Dan. 9: 25); a week of years, *i.e.*, 7 years later, was the time for the end of His special favor to the Jews (Oct., 36 A. D.), when the Gospel call went out to Gentiles in Cornelius' home (Dan. 9: 24); and He was to be cut off in death after the 483 years, and that in the middle of the last week of years, *i.e.*, April, 33 A. D. (Dan. 9: 26, 27), while limiting His special favor to Israel for the last week of years, in the middle of which His death would end the validity of the Jewish temple service (Dan. 9: 27). It is prophesied that He would be raised up as a great teacher-prophet (Deut. 18: 15, 18). Many prophecies inapplicable to any one else point Him out as the coming King (Zech. 9: 9), Saviour (Is. 62: 11), Redeemer (Is. 59: 20), Lord (Ps. 110: 1, 2), Covenant Messenger (Mal. 3: 1) and Divinely Commissioned Comer (Ps. 118: 26). That Galilee would be the main field of His mission is expressly foretold (Is. 9: 1, 2).

Special features of His acts and sufferings were likewise foretold. Thus it was forecast that He would not have the form and the appearance that Israel would desire in the Messiah whom they expected to come only as a great warrior king (Is. 53: 2), that He would be despised and abhorred (Is. 49: 7; 53: 3), and that He would become a stone of stumbling and a rock of offense to Israel (Is. 8: 14, 15). It was prophesied that He would be betrayed by one of His apostles (Ps. 41: 9) for 30 pieces of silver to the Jewish hierarchy (Zech. 11: 12, 13), and would be delivered for execution to the civil power (Zech. 13: 7), that He would be buffeted, scourged and spit upon (Is. 50: 6), that His hands and feet and side would be pierced (Ps. 22: 16; Zech. 12: 10), that He would be the object of gaping (Ps. 22: 13), that His literal heart would suffer paralysis (14), that He would have great thirst (15), that He would be encompassed in His execution by sectarians and wicked ones (16) and that His garments

would be parceled out, and lots would be cast for His vesture (18). Is. 53 forecasts His sufferings as clearly as though recounting accomplished facts. Thus it foretells that few would accept Him during His ministry (1) that He would seem to give no promise of Messianic greatness (2), that He would be despised, rejected, full of sorrow, unpopular (3), enduring others' ills while considered as accursed of God (4), suffering vicariously for man (5), bearing the stroke of others' sins (6), meekly suffering oppression and affliction (7), enduring restraint and an unjust trial, and dying for others' sins (8), buried as a wicked one, but in a rich man's tomb, despite His innocence (9), made a sin-offering unto Divine pleasing, would later carry out God's full arrangement for human salvation (10), will be satisfied with the blessing of mankind as the result of His death for them (11), would attain great exaltation and have joint heirs because of His vicarious ministry and death (12), all guaranteed by His prophesied resurrection (Ps. 16: 10). Hallelujah! What a Saviour!

His blessed and glorious character were revealed prophetically, that it was to be fairer than any other human's character (Ps. 45: 2), that He would be gracious and sympathetic to the weak and burdened, as a true shepherd to his flock (Is. 43: 3; 40: 11), that He would be just, salutary and humble (Zech. 9: 9), that He would lack rabble-rousing and demagogic characteristics (Is. 42: 2), that He would have the eloquence of the learned, that He would know how to speak seasonably and winsomely to the weary and heavy laden (Is. 50: 4), that He would have a full measure of God's Spirit of wisdom, justice, power and love (Is. 11: 2), that He would be sinless and errorless (Is. 53: 9), that He would be meek and content amid oppression and affliction, even as a lamb brought to the slaughter and uncomplaining as a sheep undergoing shearing (Is. 53: 7), and that He would willingly submit in the utmost resignation to insults of the worst

kinds for the Lord's sake, including scourging, pulling out of the hair of His beard and being spit upon (Is. 50: 6). Mark the prophecy of Is. 50: 5-7 "The Lord God hath opened mine ear; and I was not rebellious, neither turned away back. The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." These forecast characteristics Jesus realized in His experiences of labor and suffering, and none else did, even as the other prophecies referred to above met in Him alone. Who else that ever lived fulfilled them? They are thus as fulfilled in Him a proof that the Book that contains them is evidently a Divine Revelation. The prophecies that forecast His Millennial reign we will here pass by, as not yet fulfilled; but they will as surely be fulfilled in due time as those that Marked His first Advent.

The Jews occupy a large place in prophecy. We will first briefly set forth some prophecies and their fulfillments occurring before their Babylonian captivity, whose 70 years' duration were forecast as necessary to fulfill the 70 jubilee years, which for 19 times before that captivity they had failed to keep properly, which for 12 times before their scattering by Rome they failed to keep aright after their Babylonian exile ended, and which, had they had the opportunity to keep the remaining 39 times, they would likewise not have kept well; wherefore God kept them 70 years out of the land that the 70 jubilees would be fully kept (fulfilled); for as long as they were in Babylon the land rested, there was no alienation of patrimonial estates and no debts in the land; hence then the full number, 70, of jubilees were kept (2 Chro. 36: 20-22; Jer. 29: 10; Lev. 26: 34). The main prophecies made and fulfilled in Israel before their Babylonian captivity are the following: the coming of Josiah (1 Kings 13: 2; 2 Kings 23: 1-20); the death of the disobedient prophet (1 Kings 13: 21, 22, 24-30); the overthrow of the royal houses of Jeroboam, Baasha and Ahab

(1 Kings 14: 5-17; 16: 2, 3, 9-13; 20: 42; 21: 18-24; 22: 31-38; 2 Kings 1: 3-17; 9: 22-25, 30-37): Jericho's rebuilding (Josh. 6: 26; 1 Kings 16: 34); the drought in Elijah's day (1 Kings 17: 1-7, 14; 18: 42-45; Jas. 5: 17); the overthrow of Ben-hadad's army, (1 Kings 20: 13-30); Elijah's disappearance (2 Kings 2: 3-11); Israelites in siege-famines eating their children (Lev. 26: 29; Deut. 28: 53; 2 Kings 6: 28, 29; Jer. 19: 9; Lam. 4: 10); the death of Jehoram's favorite and the end of Samaria's famine (2 Kings 7: 1-18); Joash's and Jeroboam's defeating Syria (2 Kings 13: 16-25; 14: 25-28); four generations of Jehu's descendants occupying Israel's throne (2 Kings 10: 30; 15: 12) and Judah's captivity (2 Kings 20: 17, 18; 24: 10-16; 25: 11-21). Wonderful indeed!

Jesus made 37 years beforehand a remarkable prophecy of Jerusalem's and the temple's overthrow (Luke 21: 5-24), and it was fulfilled to the letter, as Josephus, the eye-witness Jewish historian, without seemingly knowing of the prophecy, but being an able and true recorder of the events of the Jews' war with the Romans, 66-73, A. D., narrates the fulfillment; for, being an opponent of Christ, he certainly would not have sought to prove the fulfillment of Jesus' prophecy. The following is a brief statement of the main prophesied events: that the temple would be overthrown, not one stone above its foundation left standing upon another (6); that many false Christs would appear before Jerusalem's destruction, and claim that the time of their reign was near (8); that wars and rumors of wars would arise before Jerusalem's and the temple's end would come (9); that nations and kingdoms would arise against one another before that end; that great earthquakes, famines, pestilences, fearful sights and great signs from heaven would come first before that end (11); that before it Christians would suffer violence, be persecuted, imprisoned and brought before kings and rulers for their faith's sake (12);

that such occasions would become opportunities for Christians to give testimony to their persecutors and judges, and that they would be given irrefutable wisdom and utterance against their accusers (13-15); that closest relatives and friends would become their betrayers, and cause some of Christ's followers to be put to death (16); that they would be hated by all sectarians for Christ's sake (17); that they would undergo no harm as New Creatures (18), if they persevered in well doing unto the end (19); that Jerusalem's encirclement by armies (not the near siege from the Spring to the late Summer of 70 A. D., but the encirclement, siege, from afar, occurring in the early Fall of 69 A. D.) would be to Christians the sign of the near approach of its desolation (20); that Christians in Judaea would thereupon flee to the mountains; that those of them in Jerusalem would flee from its midst and that those of them that were in the country would not enter Jerusalem (21); that those days, 69-70 A. D., would be the especial days for punishing Israel for their wickedness, particularly against the Mosaic law and against Christ and His followers (22); that those times would be especially severe on expectant and suckling mothers; that great punishment would be upon the people and distress upon the land (23); that those in Jerusalem in great numbers would be put to death, and other great numbers would be exiled as captives among all nations, and that Jerusalem would be under Gentile dominion until 2520 years from its overthrow by Nebuchadnezzar will have passed away (24). Miseries incalculable!

Josephus in his history, "The Wars of the Jews," very elaborately gives almost all of the details on the above prophetic events as occurring, the rest of them, like the persecution, *etc.*, of Christians, being given in the Acts of the Apostles. The fulfillments, as recorded by him, were so detailed that infidels, to evade the force of the argument, invented the fiction that Jesus never uttered the prophecy of Luke 21: 5-24, but that

the evangelists invented that prophecy *after Jerusalem's destruction*, as a prophecy after the event! But the history of the Apostolic time proves that Matthew, Mark and Luke wrote their gospels years before Jerusalem's overthrow, *e.g.*, that Luke wrote the Acts of the Apostles about the time of St. Paul's release from his first Roman captivity in 61 A. D., is evident from the fact that the account closes with that captivity and does not record the release; and we know from Acts 1: 1 and Luke 1: 1-4 that Luke's gospel was written before his Acts was written. As a matter of fact, only one of the four evangelists, John, wrote his gospel after Jerusalem's overthrow; and, writing about 95 A. D., he omitted entirely this prophecy from his account, doubtless doing so because it was fulfilled already. Both Matthew and Mark, according to the testimony of primitive Christians, wrote their gospels in the forties of the first century, Mark writing his gospel at Peter's dictation and Luke writing his gospel at Paul's dictation. Both Peter and Paul dying over three years before Jerusalem's destruction, *yea*, before the Romano-Jewish War broke out in Oct., 66, evidently these two gospels were written years before Jerusalem's destruction occurred. Hence the prophecy of Luke 21: 5-24 is not a prophecy after the event, *vaticinia post eventum*, as the Romans called prophecies made after the event.

The Bible gives many prophecies of the captivities of the Jews in Babylon and in the heathen Roman empire and in Christendom. Here we will consider, as prophesied, that captivity of Israel that followed their war with the Romans, 66-73 A. D. In Lev. 26 there is a prophecy of all of Israel's captivities, both in and out of their land—all the evils brought upon them for their violating their Law Covenant. As just indicated, the last of these captivities will be here prophetically studied, as proof of the Bible's being a Divine Revelation.

In Lev. 26: 14-45 there is a remarkable prophecy of the punishments that God forecast as coming upon

Israel for their violations of His Covenant. In vs. 14-17 their transgressions and consequent punishments during the times of the judges and kings are set forth. Then, they still not amending, v. 18 threatens them with seven times of punishment. Vs. 19, 20 go back and treat again prophetically of the punishments of the times of the judges and kings, which not sufficing, a second time the threat of seven times of punishment is made in v. 21, where the word "more" should not be in the text, for not seven times more plagues were threatened there. The same thing is repeated a third time in vs. 22, 23 and 24. This is done a fourth and final time in vs. 25-27 and 28. All this is done for emphasis. Since we see that four times stress is laid on the punishments of the judges' and kings' times, what is meant by the added seven times of punishment following the punishments of the day of the judges and kings? We understand it to refer to seven symbolic years, *i.e.*, 7 X 360 years; for 360 years are a symbolic year in prophecy. This we see from the 70, 69 and 62 symbolic weeks of Dan. 9: 24-27 and from the seven literal times or years fulfilled upon Nebuchadnezzar (Dan. 4: 23; 12: 7, 11, 12; Rev. 12: 14; 11: 2, 3), as typing seven symbolic times or years. Seven symbolic years are 7 X 360, or 2520 years. Since we see that a symbolic week is seven years (a day for a year) and a symbolic month is 30 years (30 years being a month of symbolic days), a symbolic year is thus 360 years, as we gather from the passages in Daniel and Revelation just cited. This enables us to see that by the term, Times of the Gentiles (Luke 21: 24), Jesus meant the 2520 years from 607 B. C. (when Nebuchadnezzar began the desolation of the land which effected its 70 years' depopulation) to 1914 A. D. (when the trench warfare of the World War began, by which Satan began the antitypical 70 years' depopulation of Christendom); for from 607 B. C. to 1914 A. D. Israel was to receive special punishment for violating the Law Covenant by being trodden under foot of the Gentiles.

And since 1914, when the time of wrath began, both Jew and Gentile suffer for sins as humans, apart from any covenant. Israel's share in this latter suffering is part of the first part of the experience called "Jacob's trouble" (Jer. 30: 5-7), since the first part began in 1881. Its second part, still future, is described in Ezek. 38 and 39.

Accordingly, following immediately the fourth prophecy of seven times (Lev. 26: 18, 21, 24, 28), the prophecies of vs. 29-45 refer to the evils befalling Israel from 607 B. C. to 1914 A. D. for their Law Covenant violations. In Titus' siege of Jerusalem parental cannibalism occurred, as Josephus testifies (29). Their sins and creed idols were destroyed, together with their worshippers' carcasses they were cast out, because the Lord abhorred them (30). Roman soldiers destroyed their cities, and the court, holy and most holy of their temple, God no more accepting their incense (31). Their land would not thereafter always be depopulated, but always would be made quite unfruitful, until the end of the seven times, to the astonishment of their enemies inhabiting it, who knew of its former fertility (32). And while their land would be desolate and their cities waste they would be scattered among the nations by the Romans, who with their successor nations would constantly use violence against them in every land of Christendom (33). During the Babylonian captivity, when all of them would be in Babylon, the land would experience the complete number (70) of its jubilees, which their covetousness did not before permit it to enjoy (34, 35). Those who would survive the Roman conquest would be faint-hearted, and would flee in fear at the least sound, as from war, even fainting when none would pursue them (36). They would slay one another to prevent their enemies doing so, as occurred at Masada, Palestine, and at York, England; in the former nearly 1,000 and in the latter 1,500 men, women and children fell in turn by lot at one another's hand; and certainly amid their wars in

Palestine and persecutions by all European nations they were powerless to face their enemies (37). Destruction would await them in nations and their substance would then be devoured by oppression and exactions (38). Those who would remain would in their enemies' lands decrease for their and their ancestors' sins (39).

But if amid their Divinely-apportioned punishments, while in exile among their enemies, they would repent, God would have mercy on them and their land, in harmony with the Mosaic and Oath-bound Covenants (40-42). They would be banished from their land unto its rest and desolation during the Babylonian captivity; and because of their heart and act violations of their Law Covenant they would receive punishment (43). Yet during these times God, remembering His Covenant, would not utterly abhor and destroy, but would marvelously preserve them as a people, through being mindful of His covenant with their ancestors (44, 45). Thus God promised to return them to His favor and their land. All students of Jewish history from 607 B. C. onward, particularly from 66-73 A. D. onward, know from their wars, their exiles, their cities' and land's desolation and their gross persecutions in the Dark Ages, that every one of the prophecies of vs. 29-45 has been fulfilled, some of them having a continued fulfillment, some of them having repeated fulfillments and some of them having a single fulfillment. Thus the presence of these prophecies in Lev. 26, written a thousand years before any of them began to be fulfilled, over 1,600 years before most of them began to be fulfilled and over 3,500 years before their fulfillment ended, are a strong proof that the Bible is a Divine Revelation! For at the time they were written there was nothing, apart from the Divine forecast, to indicate that they would happen. Their dispersion throughout the Gospel Age, in many lands is forecast in the following passages: Lev. 26: 33-39; Jer. 16: 13-16; 30: 11; Hos. 3: 4, as well as in others.

Not only do vs. 31-35, 43 forecast the desolation of their land and their cities, but also other Scriptures forecast the same (Deut. 29: 22, 24, 27; Is. 17: 4-6; Jer. 4: 20, 26-28; 12: 4-7, 10-13; 19: 8; Amos 3: 14; 5: 3, 5; 7: 8, 9; Mic. 1: 6; Matt. 11: 20-23; Luke 10: 12-16; 21: 24). These prophecies have had an abundant fulfillment. The land has been bereaved of the Israelites; and its fertility has greatly diminished, as Is. 17: 4-6 shows; it has been desolate, for the most part overgrown with thorns, briars and thistles. The plain of Sharon, the valley of Jezreel, the hill countries of Galilee, Samaria and Judaea, as well as the country east of the Jordan—all have given evidence of the barrenness and desolation of the land that was once the most fertile in the whole world. Greatly reduced has its population been. The few Jews that have been tolerated there, beginning long years after 135 A. D., when Bar Chochbah's rebellion was suppressed by the Romans, have until 1878 had a most desperate lot, their Gentile neighbors making life from almost every standpoint nearly unbearable for them. Thus the forecast desolation of the land of Israel has been fulfilled.

And what shall we say in truth of their cities and towns? Even the same as of the land: they are for the most part utterly waste, and for the rest are partly in ruins and partly comparatively sparsely inhabited. This has been true of their cities and towns east, as well as west of Jordan. East of Jordan there were very many cities and towns that Israel took from Sihon, king of Heshbon, and Og, king of Bashan, and that they inhabited. Almost nothing but ruins for centuries marked the cities and towns that they took from the former, while those that they took from the latter are partly fully standing, having been built of basalt, but uninhabited, partly in partial ruins, with a few houses standing and partly inhabited by a few poverty-stricken Gentiles. West of the Jordan most of their cities and towns are utterly waste, particularly those that Jesus mentions as rejectors of His message, even the sites of

most of them being unrecognizable. Samaria is in utter desolation; likewise Caesarea and the cities of the Valley of Jezreel and of the Plain of Sharon. This is also true of most of the cities of Galilee and Judaea. And those that have been rebuilt by Gentiles are in far from a prosperous condition. Truly the curses of the Mosaic Covenant have lain very heavily upon Israel and their land, cities and towns. But at the time that the pertinent prophecies were made nothing seemed more unlikely to happen to them than such disasters; hence the fulfillment of these prophecies is a powerful proof of the Bible's being God's Revelation.

But it will be noted that in connection with almost all of these prophecies of disfavor and woe upon the Jews and their land, cities and towns, God promises the restoration of Israel to His favor and to the Holy Land, and of the land to more than its former fertility and the rebuilding of their waste cities and towns. Thus God did not forsake them forever. And before our very eyes we see the beginnings of the fulfillment of these prophecies. The following is a list of some of those that predict their return to His favor: Lev. 26: 40-45; Ps. 102: 13-17; Is. 40: 1, 2; Ezek. 16: 60, 63; Rom. 11: 25-27. They fell into partial disfavor because of their violations of the Law Covenant (their iniquities, Ps. 107: 17), and fell into full disfavor for rejecting Messiah (their transgression, Ps. 107: 17). St. Paul (Rom. 11: 25) assures us that this full disfavor would rest upon them until the fullness of the Gentiles [the full number of the Gentile elect] would come in [enter into the Body of Christ]. Such a coming into the Body of Christ by the full number of the Gentile elect had a twofold fulfillment: (1) a probationary one, which we will show occurred Passover, 1878, and a final one, which occurred by Oct., 1914. Accordingly, they were to remain in blindness as long as the Gospel-Age election was in process. It will be noted that they fell into disfavor as a nation the day that Christ pronounced blindness upon them—Nisan 10, 33 A. D.—

the day He entered Jerusalem (Luke 19: 42). *Two* days later Jesus said that they were already a desolate and blinded people (Matt. 23: 27-39). *Hence* the day of Christ's entrance into Jerusalem their blindness began, which, according to Zech. 9: 9-12, began what Zechariah calls their double. Jeremiah (16: 18) tells us how long their punishment would last—a period that he also calls a double. Is. 40: 2 tells us that after they suffered their *appointed time* (see the margin), which is called her double, the Lord's favor would begin to return to them and that as a result they should be comforted.

Summing up: Rom. 11: 25 tells us that they would be in full disfavor as long as the Gospel Age would last in its selection of the full number of the Gentile elect. Hence their double would last as long as the Gospel Age. The Hebrew word translated *double* in Is. 40: 2, *kephel*, means a page folded upon itself, the fold beginning at its exact middle. The Hebrew word used in Zech. 9: 12 and Jer. 16: 18 is *mishneh*, which, among other things, means an exact repetition in time and general character. Zech. 9: 12 tells us that the double began in its second part the day of Jesus' entrance into Jerusalem, Nisan 10, 33 A. D. We note that according to the Bible chronology Jacob, the head of the Fleshly Israel, died and thus the Jewish Age, as distinct from the Patriarchal Age, which ended at Jacob's death, began April, 1813 B. C., while Jesus, the Head of Spiritual Israel, died April, 33 A. D., exactly 1845 years after Jacob's death. We know that in April, 1878, exactly 1845 years after Jesus' death, the first two expressions of God's returning favor came upon Israel: (1) Franz Delitzsch began preparations to circulate the popular edition of his Hebrew New Testament, and (2) the Concert of Europe began preparations for the convening of the Berlin Conference, which in June, 1878, the same time as Delitzsch began the general circulation of his Hebrew Testament, decreed certain ameliorations of restrictions on the resident

Jews in Palestine and on the return of other Jews to Palestine. Thus the facts prove that the second part of the double ended in 1878—1845 years after Jesus' death, when the second part of the double began. And since Jacob died and the Jewish Age began 1845 years before Jesus' death, the first part of the double began at Jacob's death and was just as long as the Jewish Age, which ended at Jesus' death. In other words they were to have as a nation God's disfavor just as long as they as a nation had His favor. Hence the Jewish and Gospel Ages in their first ends are exactly of the same length; and, singularly enough, as it was 36½ years later than April, 33 A. D. that the surrounding of Jerusalem from afar set in, Oct., 69 A. D., when the Jewish Harvest ended, so it was 36½ years after April, 1878, that trench warfare, by which Christendom's devastation started, in the World War set in, Oct., 1914, when the Gospel Harvest and Israel's seven times, 2520 years from Oct., 607 B. C., ended.

Accordingly, we should see Israel's blindness and prejudice against Jesus (Rom. 11: 25) passing away. And what do we see? This: Whereas in April, 1878, Israel's blindness and prejudice were as dense as for centuries, beginning with that date, slowly and gradually these are disappearing, *e.g.*, now most Jews think very favorably of Jesus, calling Him the Greatest of Israel's prophets, a Holy Man and a most marvelous Reformer, *e.g.*, Rabbi Stephen Wise, America's most prominent rabbi and Jewish leader, in his sermons warmly recommends to his congregation to welcome the Gospels to their homes and to study them, many other Jewish pulpits echoing the same sentiments. Again, some other Jewish authors have written commendatory lives of Christ, *e.g.*, Dr. Joseph Klausner, who is probably the first living Jewish Hebrew Scholar, has written a life of Jesus in very complimentary terms, though of course, he does not accept Him as the Messiah. Like leaders, like led! Delitzsch's Hebrew Testament

and that of Ginsburg, as also translations of it into Yiddish, are widely read in Jewish circles and are removing Israel's blindness and prejudice slowly, but surely. We are not to expect their full deliverance from their Gospel-Age blindness and prejudice, until after the completion of the day of wrath and of Jacob's trouble, but the work now going on is clearing the ground for that glorious result.

The other form of God's returning favor to Israel is their return to the Holy Land and its prospering under their care by God's blessing. This is forecast in very many Scriptures, of which we will cite a few: Jer. 16: 14-18; 30: 4-8, 18-22; 31: 4-14, 21, 23-25, 27, 28, 35-40; 32: 36, 37; 33: 7, 10, 11; Ezek. 36: 1-15, 24-38; 37: 1-28; Hos. 3: 4, 5. Others than these could be cited, but these—will be sufficient. These Scriptures cannot refer to their return from Babylon; for they call it the return from the North Country [Russia, which is north of Palestine, while Babylon is east of Palestine] and all the other countries where they were scattered, countries that none of their fathers knew, while Abraham came from Chaldean Babylon, and while Babylon was but one country, though made up of several states. Hence the return spoken of in these passages is from their second exile. Shortly after the Berlin Congress, June, 1878, removed the disabilities on Israelites' return and stay in Palestine, they began at first in small, then in increasing numbers to return. The persecution, begun in Russia, in 1881, then a little later in Rumania and Galitia, increased the number of the returning exiles. In the 1890's political Zionism began to influence numbers to return.

But by 1909 the Zionist movement had about died out. The next year Pastor Russell and his cooperators began to arouse this practically dead movement; and in a few years, by appeals to the prophecies, rekindled the fires of Zionism along religious but not conversionist lines; and within a few years this Christian Zionistic movement made Israel aglow with the idea. It is this

feature of the subject that is set forth in tableau in Ezek. 37: 1-14. The Editor of this Magazine had the privilege of taking part in this Christian Zionism that did not attempt Israel's conversion, but that attempted their encouragement to return to the Holy Land. Trench warfare setting in on the first day of the seventh lunar month (Tishri), the very day that the Times of the Gentiles ended, that trench warfare beginning then to bring pressure on Britain in due time increased this pressure so greatly as to force Britain to issue the Balfour Declaration, pledging Palestine to Israel as a national home. Thereupon Israel's return to the Land advanced by leaps and bounds; and despite Britain's late efforts to restrict Israel's return, the Lord has brought such pressure upon it, in part through the present war, as forced it to let Israel return with comparatively no restrictions. Thus we are seeing the beginnings of Israel's return to Palestine. And with it the returning exiles are, wherever they settle, restoring under Divine blessing through scientific agriculture and fruit culture the former fertility of the Land, which they are rescuing from swampy, arid and malarial conditions, *e.g.*, the valley of Esdraelon (Jezreel), one vast malarial swamp, has been turned into an Edenic garden. Palestine's fruits, *e.g.*, oranges, are superior to any others in the world. Not only so, but city after city is being erected, *e.g.*, Tel Aviv, Jerusalem, etc. Thus before our very eyes we are seeing the pertinent prophecies going into fulfillment. As Israel's preservation amid and despite the fiendish treatment to which heathen Romans, nominal Christians and bigoted Mohammedans subjected them (we rejoice that true Christians never maltreated them) is not only a matter of prophecy, but is a miracle, even as prophecy also partakes of the miraculous. Hence prophecy as to Israel, their land, cities and towns is another most impressive proof that the Bible which contains so many prophecies is a Divine Revelation.

Well may we say with the sacred poet,
Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through.
Strong Deliverer,
Be Thou still my strength and shield.

But prophecy does not concern itself merely with forecasts of Jesus, the Jews, their land and their cities. It also concerns itself with many other subjects, covering all secular and religious affairs in any way connected with the unfolding of God's plan (Amos 3: 7), more particularly as this plan is related to the Gospel-Age people of God, all of the prophets testifying as to them (1 Pet. 1: 10-12). Daniel, the prophet (Matt. 24: 15), more especially treats of such secular affairs and less particularly of such religious affairs, especially when the latter are more or less related to the former. A brief consideration of a few of Daniel's pertinent prophecies will be helpful in this connection, *e.g.*, in Dan. 2 occurs a prophetic account of the rise and progress of the universal empires under the imagery of a metallic image of a man and a stone, the golden head representing Babylon; the silver shoulders and arms, Medo-Persia; the brazen belly, Greece; the iron thighs and legs, the Roman Empire; the feet and ten toes, modern Europe and its ten-languaged nations; and the stone, Christ and the Church as God's Kingdom, which will destroy the five universal empires represented in the metallic image. Fulfilled is this prophecy in showing the transition of the universal dominion from Babylon to Persia, from Persia to Greece, from Greece to Rome and from Rome to Modern Europe. Fulfilled also is the selection of Christ and the Church as the stone out of Satan's empire (the mountain); and now is fulfilling in the world's mental and physical tribulations its smiting the image at its feet; and it will soon grow into a universal kingdom, blessing all and abiding eternally.

Passing by the typical prophecies of Dan. 3-6, practically all of which have already been fulfilled, we will take a brief glance at Dan. 7. Its vision in vs. 2-14 covers practically the same ground as Dan. 2, with the exception that the ten horns here represent ten kingdoms that ruled in Italy during the Gospel Age, as springing out of the Roman Empire, and its little horn represents the papacy, whose rise overthrew the Western Empire and the kingdoms of the Heruli and the Ostrogoths. Vs. 9-14 show God's part in overthrowing the kingdoms of this world through the Christ in the tribulation now in the world and His giving the Christ a universal and eternal kingdom. Dan. 8 prophesies particularly of Medo-Persia (the ram with two horns, vs. 3, 4), Greece (the he goat, v. 5), first as one kingdom under Alexander the Great (the notable horn, vs. 6, 7) and then as a fourfold kingdom, each part under one of Alexander's four generals (the four horns, v. 8). Out of the fourth horn, Cassander's Greece, after Rome had acknowledged subjection to it, thus becoming a part of it, developed the papacy (the little horn, v. 9), whose reign of sin and error is described in vs. 9-14 as overcoming civil and ecclesiastical powers and the Church and its leaders (v. 10), claiming usurpatorily and fraudulently Christ's place, setting aside His ransom sacrifice by the mass, displacing the true Church (v. 11), subduing the laity, crushing the Truth and prospering (v. 12), and not being overpowered fully in its fundamental errors until 2300 years after the building of Jerusalem's walls by Nehemiah, 455 B. C., hence until 1846, when the true Church would succeed in ridding itself of the papal doctrines of the consciousness of the dead and eternal torment as the final vestiges of error connected with the Roman mass (vs. 13, 14). Certainly, the three chapters summarized above are in evidence of the Bible's being a Divine Revelation.

A brief summary of Dan. 9: 24-27 was given in connection with prophecies about Christ; hence Dan. 11

and 12 will be here briefly explained as proving the Scriptures to be God's Revelation: The four Persian kings of Dan. 11: 2 were Cambyses, Smerdis, Darius Hystaspes and Xerxes, who, very rich, warred on Greece. Alexander (v. 3) overthrew Persia, but at his death the empire was divided into four parts between his four generals, Cassander, Seleucus, Ptolemy and Lysimachus (v. 4). Then follows a prophecy dealing with the kings of Egypt (the Ptolemies) and the kings of Syria (the Antiochi): Ptolemy Philadelphos (v. 5), Antiochus Theos, Bernice and Ptolemy Philadelphos (v. 6), Ptolemy Energetes and Seleucus Callinicus (v. 7), the latter's sons and Antiochus Magnus in their wars with each other (vs. 8, 9), and the wars between the latter and Ptolemy Philopater (vs. 10-13). Then the prophecy shows that the Syrians under Antiochus Epiphanes and Scopas would wage war against Egypt, the former proving to be the plunderers of the Jews and the temple (v. 14). The Romans, as taking the place of Greece and Syria, would then conquer Egypt (v. 15), and would be a very arbitrary ruler in Pompey and Julius Caesar (v. 16), the former taking Palestine, the latter Egypt (v. 16). The debaucheries centering in Mark Anthony and Cleopatra are forecast in v. 17, while Antonym's and Augustus' war is described in vs. 18, 19, the latter becoming the tax-maker of v. 20. Next Tiberius' character and reign are forecast (vs. 21-24); and the conflict between the Roman Emperor, Aurelian, and Zenobia, Queen of Palmyra, is forecast (vs. 25, 26, 28). The deceitful course of the Roman Empire and Papacy toward each other as they partook of the table of power-grasping is forecast in v. 27. The difference between Augustus' and Aurelian's course in Egypt and Palmyra respectively and that of Napoleon in Egypt is contrasted in v. 29, the reason being that the British Admiral, Lord Nelson, destroyed Napoleon's fleet before Egypt, which made him in grief return to France, where a little later he became confederate with the pope as against

God's Word (v. 30). The wicked course of the papacy is forecast in vs. 31, 32; and the victories and defeats of the earliest reformers (those from 799 to 1309) are predicted in v. 32, while those of the later reformers (1309-1849) are foretold in vs. 34, 35.

Then follows a brief forecast of Napoleon's course in arbitrariness, ambition and daring against the pope until wrath would be executed upon the latter (v. 36). His disregard of the papacy and Protestant sects and rulers in his self-exaltation are foretold in v. 37. His glorification of militarism as his god is predicted in v. 38. His use and honor of militarism and his appointing rulers over his newly created governments are predicted in v. 39. In 1799, when the time of the end began, he was attacked by a combination of the overwhelming European and African powers and navies in and before Egypt (v. 40). His invasion of Palestine and avoiding of trans-Jordan and trans-Dead Sea countries are foretold in v. 41; and his victories in Palestine, Egypt and the countries near them, to the great injury of Egypt, are set forth in v. 42, including his taking much spoil (v. 43). But the tidings of the European coalition against him, forecast in v. 44, would trouble him and make him return to France at the time of the end's beginning, to wage furious war; and despite his camping in Palestine, as foretold, he would come to his end in helplessness (v. 45). It would be during the time of the end (1799-1954) that Christ would arise and overthrow Satan's empire amid unparalleled tribulations (Dan. 12: 1). Then, after forecasting the resurrection, this chapter tells that God's plan would become clear only in the time of the end, and that to the faithful people of God alone (vs. 4, 10). Then there were predicted three periods, of 1260, 1290 and 1335 symbolic days, *i.e.*, literal years, which were to begin in 539, with the papal initial steps toward gaining temporal power. The 1260 years would end in 1799, with papacy's loss of power to crush the Truth and God's people (v. 7), which resulted from

Napoleon's leading the pope into captivity. The 1290 years would end in 1829, when the vision would begin to clarify, which occurred through the Lord's making clear to William Miller certain time features somewhat related to the Second Advent (v. 11). But the great clarification of the vision would begin to set in, in 1874, when the Lord made clear to Pastor Russell the doctrine that Christ's Second Advent would be invisible, after the start of such clarification, head- and heart-satisfying Bible truths would be made manifest (v. 12). Some time after the time of the end Daniel would be awakened and rewarded (v. 13).

Thus we see that the prophecy of Dan. 11: 2—12: 13 takes in the main features of the history of heathen powers in their relation to God's Fleshly Israel from 535 to 2 B. C., when Augustus' universal enrollment and taxes were enacted for Palestine, and the main features of Europe's civil and papal history in relation to God's Spiritual Israel, with particular application in Dan. 11: 28, 30, 36—12: 13 to the time of the end politically and religiously. This prophecy is one of the greatest of the Bible. But some Christian interpreters, following the misinterpretations of rabbis, have applied Dan. 11: 15-45 to the squabbles between the Ptolemies and the Antiochi, particularly to Antiochus Epiphanes do they so apply vs. 14-45. Infidels, who deny prophecy, have seized upon their blunders and claim that these two chapters were not written by Daniel by 535 B. C., but were written as a supposed forecast after the event, by an unknown writer after the wars between Syria and Israel, *i.e.*, after the days of Antiochus Epiphanes, who died 164 B. C. But how will they account for Daniel's prophecies elsewhere of Rome's subsequent universal dominion, of the later rule of the ten-languaged nations and their now being broken to pieces in the great tribulation, which began in 1914? Jesus, prophesying of things yet future and alluding to Dan. 12: 11, Himself tells us (Matt. 24: 15) that Daniel forecast the papacy's sitting as the

desolating abomination in God's temple, the Church. Each of these considerations overthrows their contention; and thus this prophecy is demonstrated to be a mighty proof of the Bible's being a Divine Revelation, since nothing short of God could have forecast such a series of world and Church events.

We have already called attention to our Lord's prophecy of the Apostolic times and Jerusalem's overthrow, recorded in Luke 21: 5-24. But most Christians are not aware that there is a different viewpoint between our Lord's great prophecy as given in Matt. 24: 3-51 and Mark 13: 3-37, on the one hand, and that given in Luke 21: 5-24, on the other hand. The difference is this, that whereas the last refers especially to the Jewish Harvest and the 3½ years following, *i.e.*, 29-73 A. D., the first and second give a general picture of the Gospel Age as a whole (Matt. 24: 3-14; Mark 13: 3-13) and of its end as a particular picture (Matt. 24: 15-51; Mark 13: 14-37). The reason for this is that the Jewish Harvest shadows forth (1) the Interim (the period between the Jewish and Gospel Harvests) and (2) the Gospel Harvest. It is because of this twofold typical relation of the Jewish Harvest that the language of Luke 21: 5-24 has such similarity in various ways to that of Matt. 24 and Mark 13. According to Matt. 24: 3; Mark 13: 4 and Luke 21: 7, there are four things inquired about: (1) When the temple and city would be overthrown (when shall these things be); (2) What would the sign be when these things will have been fulfilled (what shall be the sign when all these things shall be fulfilled); (3) What would be the sign of Jesus' second presence (What shall be the sign of Thy presence); and (4) What shall be the sign of the consummation of the Age. In all these references please see the A. R. V. margin. The first question, of course, was with reference to the destruction of the temple and city; the second referred to the great sign that should mark the Interim, which was the preaching of the Gospel until its witness

would be world-wide (Matt. 24: 14); the third referred to the Harvest Truth, as the sign of Jesus' second presence (Matt. 24: 30), given while great delusions would be in the world (Matt. 24: 15-29); and the fourth referred to the harvest work as the summing up of the Age (v. 31). And connected with these last two things would certain Marked events take place (vs. 32-54). Marvelous are the fulfilled details of our Lord's prophecies given before in Luke 21: 7-24; and still more marvelous are the fulfilled details of Matt. 24: 5-51 and Mark 13: 4-37. But lack of space prevents our giving them here. They may be read in Vol. IV of the Studies in the Scriptures, 563-614.

In 2 Thes. 2: 1-12 a very remarkable prophecy of the papal Antichrist is given, in its nature, rise, reign, end and evil influence; for details thereon please see our 16-page issue of Sept. 15, 1942, Herald, which we furnish at 10 cents per copy. Paul gives us many other prophecies, notably 2 Tim. 3: 1-9, 13; 4: 3, 4. James (Jas. 5: 1-8), Peter (2 Pet. 2: 3), John (1 John 4: 1-3) and Jude (Jude 4-19) also give us many remarkable prophecies. But the greatest prophecy of the entire Bible is the Book of Revelation, which gives a prophetic history of the Church real and nominal in their inter-relations and in their relations to the civil powers (1-19), as well as forecasts the Millennial reign in a series of seven pictures (20: 1—22: 3). Practically everything up to Rev. 19: 5 has already been fulfilled. We trust later, *D.v.*, to expound the Book of Revelations.

Turning back to the Old Testament, we note that it gives us many prophecies on the Gentile peoples, lands and cities, with which Israel had more or less contact. Very briefly we will give some things thereon. Among other things, the Bible prophesies overthrow, ruin and desolation upon them, *e.g.*, Ammon (Jer. 49: 2, 6; Ezek. 25: 2-10; 21: 32; Zeph. 2: 9); Moab (Jer. 48 1-47; Is. 11: 14; 15: 1-8; 16: 2-10; 17: 2; 25: 10; Zeph. 2: 8-10); Edom (Jer. 49: 7-18; Ezek. 25: 13;

35: 1-4, 7, 9, 14, 15; Joel 3: 19; Amos 1: 11; Obad. 1: 21; Mal. 1: 3, 4; Philistia (Ezek. 25: 15-17; Jer. 47: 4-7; Amos 1: 6-8; Zeph. 2: 4-7; Zech. 9: 5-8); Nineveh (Nah. 1: 2; 3: 6; Zeph. 11: 13-15); Babylon (Is. 13: 1-22; 14: 1-23; 21: 9; 44: 24-28; 45: 1, 13, 21; 46: 1, 2; 47: 1-14; Jer. 25: 12-14; 50; 51); Tyre (Ezek. 26; 27; 28; Zech. 9: 4; Is. 23: 6, 12; Joel 3: 6, 7) Egypt (Ezek. 30: 13-19); and the Arabs (Gen. 16: 12; 17: 20; Is. 21: 13-17). It also prophesies the general course of the three races of mankind (Gen. 9: 25-27), whose fulfillment is patent from past and present history. Thus the Scriptures prophesy evils upon the Gentile peoples, countries and cities. Travelers in these countries and cities and among these above-mentioned peoples testify of their conditions, that they are as the prophets of God foretold of them. Not only Christians so do, but non-Christians and enemies of Christianity, without, however, designing such corroboration of prophecy, so set forth such conditions, *e.g.*, the skeptical Gibbon in his *Decline and Fall of the Roman Empire* and the infidel Volney in his travels unintentionally bear very minute witness to the fulfilled facts of these prophecies, in describing these nations, lands and cities. And thus we have from this set of prophecies another evidence of the Bible's being a Divine Revelation.

To overcome the argument from prophecy, some infidels have claimed that its fulfillment was a matter of chance against which view we quote the following from the pen of an eminent mathematician: "The prophetic scheme is evidently too vast and multifarious for *human* agency; and this excluded, there remains only the hypothesis of *chance*—the negation of all intelligence, human and Divine. The law of events, under this supposition, is the same as that by which probabilities are calculated in some of the pursuits and occupations of life; and an argument on this point, therefore, resolves itself into a mere application of the theory of probabilities to the subjects of prophecy. If it

result from such application that the fulfillment was an event to be calculated upon with some degree of reasonableness, independently of any intelligent supervision, then are we at liberty to adopt the philosophy of chance; but otherwise we are bound to reject it. The laws of chance, applicable to the case, may be briefly stated as follows: When circumstances seem to determine an event *equally*, in two different ways, the chances are said to be *equal*; and the expectation of either result is expressed, with evident truth, by the fraction $\frac{1}{2}$. But when the determining circumstances are *unequally* divided, so that any proportion, more or less than half of the whole number, operates in favor of a particular result, the chance of that result is expressed by the corresponding fraction. If a ball, for example, is to be drawn from a bag containing equal numbers of white and black, the probability of a white one being drawn is expressed numerically by $\frac{1}{2}$; but if there be only *one-fifth* of the whole number *white*, the ratio of expectation will be $\frac{1}{5}$, and so for any proportion; and this is the general law of simple *probability*. The probability of a joint occurrence, when two independent events are expected, is determined by the *product* of their simple ratios; for there must evidently be, in this case, a whole range of possible results, *as regards one event*, corresponding to each possible result of *the other*; and by a parity of reasoning, the same truth is made evident for any number of events jointly considered. If balls, for example, are to be drawn concurrently from two or more bags, containing different proportions of black and white, the probability of the whole result being *white* will be found in the compound ratio of all these proportions: thus, if one contains $\frac{1}{2}$ white, another $\frac{1}{5}$ th, another $\frac{1}{8}$ th, and another $\frac{1}{10}$ th, there will be one chance in 800 [$2 \times 5 \times 8 \times 10 = 800$] that, in drawing one ball from each, the whole four will be white; and this is the general law of *compound probability*.

"With these premises let us open the book of prophecy, and select an example from among the various remarkable events there predicted. We choose one of so extraordinary a character as to place it among the most improbable events (humanly speaking) of any age or nation; but to be quite sure that we do not overestimate it, we suppose it to have an *equal* chance of general fulfillment; expressed, as we have said, by the fraction $\frac{1}{2}$. This does not, however, include the particularities of time and place, both of which are comprehended in the terms of the prediction. With regard to *time*, we observe, that as there is no natural circumstance to determine the event spoken of to one age or period more than another, the probability of exact fulfillment in this respect must be inversely as the whole number of ages in which it might have taken place. *This*, if we allow forty years for the average duration of an age, is about sixty; and the fraction $\frac{1}{60}$, therefore, expresses the contingency of time in the case supposed. With regard to *place*, the probability of exact fulfillment is evidently determined by the relation of the locality named to the whole world. This, in the case referred to, is not greater than that of *one* to 100,000; and the fraction $\frac{1}{100,000}$, therefore, is the numerical factor for this element of probability. Combining these three ratios, we obtain an aggregate of no less than *twelve millions* of chances against the *fulfillment of the assumed event at the time and place* designated; and this event is the personal appearance of Jesus Christ upon earth as the Savior of the world.

"Remarkably associated with this appearance in many ancient predictions was the continuance of the Jewish dominion, and of the temple at Jerusalem; the joint contingency of which, according to the principles explained, cannot be rated at less than $\frac{1}{10340}$. A multitude of predictions is found, also, in various parts of Scripture, relative to extraordinary particulars in the life, character, and death, of our Savior, as well as with reference to the political and social aspect of the

times in which he appeared. Many of them are so nearly miraculous in their nature, or so minute and circumstantial in their details, as almost to preclude the idea of chance in any sense. And we are very sure, therefore, that we do not assume too much in assigning to *twenty* of them an average equal chance of nonoccurrence. Proceeding upon this ground, we find the probability of their joint occurrence opposed by a disparity of *more than a million* of chances to *one*; and it results from the combination of all the ratios thus found, that the advent of our Savior, in all its characteristic circumstances and relations, could not have been calculated upon as a matter of chance occurrence with more than *one* in *four thousand millions of millions* of chances. The term *probability* can scarcely be applied with propriety to a case so very remote; but the argument does not stop here. Our Savior, at a time when all the calculations of human forethought were diametrically opposed to Him, predicted the general dissemination of His gospel [throughout the Jewish symbolic heavens], and the consummation of prophecy with regard to the destruction of Jerusalem, in the short space of a single generation; and so it turned out. By the laws of probability, neither event had, at the utmost, more than *one* chance in *ninety* of occurring at that particular time; and there was, therefore, only *one* in 8,100 of their joint occurrence.

"The predictions relative to the siege of Jerusalem, the subjugation of Judea, and the dispersion and subsequent condition of the Jews, present many particulars equally remarkable in character and fulfillment. We select twenty-four, which have severally a degree of probability not greater than $\frac{1}{2}$, and the result is an aggregate of nearly seventeen millions of chances opposed to their joint occurrence. The predictions of the Old and New Testaments relative to the state and condition of the Church in various ages, and its influence upon the moral and political welfare of mankind, furnish another class of particulars which have been singularly

verified. The individual probability of most of them would be much less than $\frac{1}{2}$; but we concede this, and limit ourselves to twelve points, the aggregate contingency of which is about $\frac{1}{4000}$. Finally, the prophecies of the Old Testament relative to the Gentile nations around Judea, and the great empires, Nineveh, Babylon, Tyre, Egypt, *etc.*, present about fifty particulars worthy of notice in this calculation. To avoid, however, all possibility of error, we consider only half that number, from which we deduce the expectation of their united fulfillment in the ratio of *one* to thirty-three millions.

"There remains still a vast number of correlative and circumstantial details not reducible to any of the foregoing heads, which are found scattered through the pages of Scripture, and furnish a thick array, of corroborative evidence for the affirmative view of the subject; but we need not fear to waive the use of them in the present calculation. The composition of the ratios already determined gives an aggregate which it requires nearly forty places of figures [120 digits] to enumerate, and which the utmost powers of the human mind may vainly attempt to appreciate. If we should even assume a *single grain of sand* for the numerator of the fraction, the whole globe of the earth, repeated many millions of times, would scarcely suffice for the denominator; and such is the extreme improbability of any consistent fulfillment of the Scriptural prophecies on the principles of chance. It will not be objected to this calculation that it regards the different subjects of prophecy as parts of one and the same system; for although they were in fact uttered by different prophets and in different ages of the world, they are all united by a common subject; and that with a degree of consistency and harmony scarcely less wonderful than the fulfillment itself."

The above mathematical discussion on probability takes into consideration and uses only the literal fulfillments of prophecy, even as such has been the case of

prophecy so far discussed in this article. But the Scriptures use a vast number of these literal prophecies in symbolic ways, *e.g.*, Ammon symbolizes clericalism; Moab, autocracy; Edom, Jewry, Christendom and the Great Company; Philistia, sectarianism; Babylon, churchianity; Assyria, Romanism; Ninevites, mankind out of harmony with God; Tyre, compromiseism; Syria, radicalism; Egypt, Satan's empire; Arabia, treason; Hamism, unjustification. And when the peoples of these various countries, cities, *etc.*, are referred to in such symbolic ways the votaries of such qualities are meant, *e.g.*, Ammonites symbolize clericalists; Moabites, autocrats, *etc.*, *etc.* Another fact is not taken into account in the above mathematical discussion of probability, *i.e.*, that the histories, biographies and the Mosaic, Davidic and Solomonic institutions are all typical and, generally speaking, refer to future things (1 Cor. 10: 6, 11; Col. 2: 16, 17; Heb. 10: 1). Hence they are, generally speaking, prophecies in typical form. And most of these types have multiple applications, *e.g.*, St. Paul shows that 1 Cor. 10: 1-14 applies to both Harvests (v. 11, literally, the ends of the Ages [Jewish and Gospel Ages]; "the Harvest is the end of the Age," Matt. 13: 39). Again, Jesus' use of the Jewish Harvest as a type of the Interim, as well as of the Gospel Harvest (Matt. 24: 4-51; Mark 13: 3-37; compared with Luke 21: 7-24), proves that these types that refer to the Harvests have an application to the Interim. Again all types that refer to the Gospel Harvest type Epiphany matters, since the Gospel reaping time, called in the Greek the *Parousia*, and the separation time, called in the Greek, *Epiphaneia* [whence comes our word Epiphany], are parallels; hence they have parallel events at parallel times, *i.e.*, 40 years from each other. And, finally, since the Gospel Age has three small parallel periods as miniature Gospel Ages during the Epiphany: (1) the Small Miniature, in which a day parallels a year in the Gospel Age; (2) the Medium Miniature, in which a year

parallels a century in the Gospel Age; and (3) the Large Miniature, in which 25 months parallel a century in the Gospel Age. These three miniatures, therefore, witness the fulfillment of parallel events in the day, year and 25 months, as the three Miniatures call for, corresponding to the year or century in the Gospel Age, which means that all prophecies and types fulfilled in the Gospel Age have at corresponding times in these Miniatures three additional fulfillments. Applying these symbolic prophecies and prophetic types in all their applications to the above-described compound probability figures as additional prophecies, the number of digits required to set forth the result would be many, many times more than the number of digits setting forth above the compound probability derived from the literal prophecies. In other words, the probability of their compound fulfillment would be as one to an almost infinite number of improbabilities. In other words, the matter of probability is only theoretically, and not actually applicable to the subject.

We close our discussion of prophecy as a proof that the Bible is a Divine Revelation with the remark that by far the largest part of the Bible is prophetic, since in addition to its literal and symbolic predictions all its histories, biographies and Mosaic, Davidic and Solomonic institutions as types are, generally speaking, prophetic, which fact implies that the bulk of the Bible is at least a Divine Revelation, and this goes a long way to prove that the rest of it is a Divine Revelation.

Having concluded our discussion of prophecy as the second internal-external proof that the Bible is a Divine Revelation, we desire to present several external proofs of the same thing. The first of these is the *evidence of experience* as demonstrating that the Divine Plan of the Ages in its elective features, set forth in the Bible as its main contents, is shown by the experience of the elect to be such as the Scriptures teach that their experiences would be. By this we mean that the elect have experienced at each stage of

their progress on the way of salvation, as they complied with the Scripturally prescribed conditions applicable to each stage, exactly what the Scriptures teach would be their experiences upon such compliance. If this is true, it would be a strong proof that the Divine Plan of the Ages, which is the heart of the Bible, must be the Divine Revelation as to salvation for the elect. We have already shown that all the methods for salvation prescribed by non-Christians and philosophies are fallacious; for they either prescribe false methods or insufficient methods or inapplicable methods therefore, *i.e.*, their methods either ignore or gloss over man's inability to save himself, or give insufficient or inapplicable means for him to gain salvation. Even the Law Covenant gave, for fallen men, inapplicable means, perfect obedience to the Law, however well the Law would have effected it, if man were perfect; "for the Law made nothing perfect." It is only by means of a ransom-price, which the Bible alone prescribes, that Wisdom could arrange, justice and Love motivate, and Power execute salvation either for the elect or for the non-elect. Hence if the plan of salvation revealed in the Bible can effect salvation for the elect now and for the non-elect later, it comes with the credentials of a Divine Revelation, since by their failure all other plans are proven to have come from other than the Divine Source; for to make a successful plan of salvation required wisdom, justice, love and power, and none of these less than supreme, *i.e.*, it must have come from God. We now give the proofs of our proposition.

(1) So far as the salvation of the non-elect is concerned, it must be said that the time for its operation being Millennial, it is future, and hence its stages are not now operating as matters of experience, though this much as to their relation to salvation as factual can be said, that their experience with evil and their degradation, physical, mental, moral, artistic and religious, as antecedent and preparatory to salvation, are now

matters of experience, and that they are certainly by experience, the most thorough of all teachers, given such an experimental knowledge of the nature and effect of sin as will prove reformatory of them when by contrast they get their experience with righteousness and its physical, mental, moral, artistic and religious uplift. There is thus an immense number of experiences with evil undergone by the non-elect available as facts to prove this particular feature of the Divine Plan of the Ages to be factual. But as just intimated, these are antecedent and preparatory to their salvation, but are not facts of their salvation's process as now operating experimentally.

(2) The Bible lays down certain qualities as needed by people, if God would work with them along elective lines. These qualities are humility (Ps. 10: 17; 138: 6; Is. 57: 15; 66: 2; Mic. 6: 8; Matt. 5: 3; 11: 25, 26; 18: 2-4; 23: 12; 1 Pet. 5: 5, 6), meekness (Ps. 22: 26; 25: 8, 9; 149: 4; Is. 29: 19; Jas. 1: 4), honesty (Ps. 15: 1-5; 24: 3-6; 34: 15; 84: 11; Prov. 12: 22; Is. 33: 15, 16; Luke 8: 15; 2 Cor. 4: 2), goodness (2 Chro. 19: 3-11; Ps. 37: 23; Prov. 11: 27; 12: 2; 14: 22; Eccl. 2: 26; Amos 5: 14, 15; Matt. 12: 35; Luke 8: 15), longing for truth and righteousness (Ezra 8: 22; Ps. 34: 10; 107: 5, 9; Matt. 5: 6; Luke 1: 53), reverence (Job 28: 28; Ps. 25: 12-14; 34: 9; 85: 9; 86: 11; 103: 11, 13, 17; 111: 10; 147: 11; Prov. 14: 27; 22: 4; Acts 10: 35; 13: 26; 2 Cor. 7: 1; Phil. 2: 12), and faith (Ps. 18: 30; 34: 8, 22; 125: 1; Prov. 29: 25; Is. 26: 3; 57: 13; John 11: 25, 26; Rom. 1: 16, 17; 10: 17; 1 Cor. 1: 21; Eph. 6: 16; Col. 1: 22, 23; 1 Thes. 2: 13; 2 Thes. 2: 13; Heb. 11: 6; 1 Pet. 1: 5, 7, 9). These qualities in their total add up to piety, without which one cannot enter the elective salvation process, and with which he can and does (John 14: 15-17, 21, 23). These the Bible teaches are needful at every stage for progress in the way of salvation. And the experience of the elect proves that this is true. Every one of them knows that by the exercise of these

qualities the Lord's Word ever increasingly became clear to him, that he was thereby brought through the successive steps of repentance toward God and faith toward Jesus Christ unto justification, then through successive steps unto sanctification of will, body and spirit, as well as progressively through it, and then through successive steps of deliverance unto ever-increasing victory over the devil, the world and the flesh, as these manipulate sin, error, selfishness and worldliness against him. These qualities as the prerequisites for advancement in the various stages of the elective salvation are not imaginations; they are the human powers that cooperate with God in effecting these stages of salvation; and by their effects in each of such stages of salvation the elect are given experimental proof positive that their pertinent progress in these steps are facts of God's and the elect's working out in the latter the salvation process as the Bible in its plan of salvation for the elect reveals to be God's method of saving them. Hence their experiences factually prove that the plan that the Bible reveals is the Divine Plan of the Ages as to the salvation process for the elect, and hence is the Divine Revelation.

(3) Conversely the Bible teaches that (1) whoever has by Satan been hardened unto not having these qualities even in their most elementary forms God will not, for their ultimate good, allow to enter even the first stage of the elective salvation process, enlightenment as to these stages and of course, they cannot enter into the following stages thereof (2 Cor. 4: 4; Mark 4: 11, 12; John 12: 37-40). (2) It further teaches that whoever enters any of these salvation stages and thereafter loses these qualities, which, when done is done only gradually, he will as gradually retrograde from such stages as a backslider (Matt. 24: 12; Mark 4: 18; Luke 9: 62; Heb. 3: 12; 12: 15; 2 Pet. 1: 9), and, if he loses them completely, he forsakes such stages entirely and is irrecoverable (Ps. 125: 5;

Prov. 14: 14; Matt. 5: 13; John 15: 6; 1 Tim. 1: 19; 6: 9, 10; Heb. 6: 4-8; 10: 26-29; 2 Pet. 2: 20, 21). (3) It further teaches that if, after a large loss of such qualities, one recovers himself, he is helped back to advancement unto gaining life, but with the loss of his crown (1 Cor. 5: 5; compare with 2 Cor. 2: 5-8; 1 Tim. 1: 20; 1 Cor. 3: 11-13, 15; Rev. 7: 9, 13, 14). And (4), the Bible teaches that if there is a slight loss of one or more of these qualities and recovery of them is made, the pertinent person does not lose his standing in the Little Flock (Prov. 24: 16; Acts 15: 37, 38; compare with 2 Tim. 4: 11; John 18: 16, 25, 27; compare with 21: 15-19; Gal. 2: 11-14; compare with Rev. 21: 14). The experience of all the individuals belonging to the four sets of character just described proves what is stated above of each one of them. The vast bulk of the human family, the unbelief class, are of the first class and do not enter the elective salvation process at all. Their experience thus proves that the pertinent Scripture teachings are true as to those excluded from the opportunity of being offered the elective salvation.

All backsliders of the second class know from their experience that the degree of their loss of these seven qualities Marks the degree of their spiritual retrogression, as experience, that of the second deathers, proves that when these qualities are entirely lost no recovery is possible for them. But the experience of the third set of characters proves that, while they have largely injured these qualities, under untoward experiences of striping they are recovered from their fall; but they carry the Marks of their fall in attaining a character inferior to that of the Little Flock's, and lose joint-heirship with Christ and the Divine nature, though they will gain everlasting life in an inferior grade of spirit existence. Experience shows that just now there is an exceptionally large number of such, who are undergoing buffeting at Satan's hands for the destruction of their fleshly minds. As to the fourth

set of characters, it should be said that in view of the fact that each one of the Little Flock, except Jesus, in a more or less small degree has at some time injured one or more of these qualities, and the fact that the Little Flock has been developing all through the Gospel Age and the further fact that the full number of them has now been won, experience proves their recovery from such falls. Hence experience proves the Scriptural principles explained in this paragraph to be true; hence these features connected with the plan of Salvation, being true, are in harmony with the thought that that plan is of Divine origin and that the Bible, therefore, whose heart it is, is a Divine Revelation.

(4) The presuppositions of the Bible plan of salvation, both for the elect and the non-elect, man's sinfulness, hence man's condemnation by justice to death, are also facts of experience. That the Bible teaches man's sinfulness and death-condemnation by justice is very evident. Rom. 1: 18—3: 20; 5: 12-21; Gen. 2: 17; 3: 17-19; Jer. 31: 30; Rom. 6: 16, 21, 23; 7: 5; 1 Cor. 15: 21, 22, 56; Jas. 1: 15; 1 John 5: 16 are a few passages that prove these two points to be matters of Biblical teaching. The experience of all mankind proves the first point to be true. The experience of all preceding generations proves the second point to be true to a completion; and the present race undergoing the dying process leading them on gradually to the death state proves the second point to be true, and thus implies that the Bible is a Divine Revelation.

(5) The experience of the elect proves the truth of that feature of the Bible plan of salvation for the elect which teaches that it overcomes the condemnation of sin. The Bible teaches that, we being unable to save ourselves from the condemnation of sin, God sent His Son to become our ransom-price, which He laid down by His death (Rom. 5: 6, 8; 8: 13; Matt. 20: 28; 1 Tim. 2: 4-6), that by His merit the condemnation for sin may be cancelled for true believers, *i.e.*, justification from sin's condemnation comes to us through

faith in God's promise to forgive us for Jesus' merit (Rom. 3: 21-28; 10: 4; 2 Cor. 5: 21; Gal. 2: 16; 3: 13, 22, 24; Phil. 3: 9); for Jesus, substituting all that He was and had as a human being as the exact equivalent of the forfeited all that Adam was and had and that we were and had in him, imputes to God this exactly equivalent merit in offset of that forfeited all before God's Justice. Thus God's justice, being satisfied by the exact equivalent of the debt that it held against us, cancels the condemnation of sin against us when we exercise mental appreciation of, and heart's reliance upon His promise to cancel that condemnation through Jesus' merit. The pertinent facts of experience are these: God caused these facts to be preached to us; we in living faith accepted the message. Thereupon God cancelled sin's condemnation of us. How do we know that He did this? By the following facts of experience: (1) Whereas God formerly held our sins against us, proved by His giving us no fellowship, He, on our accepting Christ, received us into fellowship. (2) Whereas formerly He let us wander in sin and error, on our accepting Christ He began and has since continued to enlighten us on our relations to Him, Jesus and our fellows. (3) Whereas before He effected toward us many expressions of providential disfavor, He, on our accepting Christ, began a series of providential Acts showing His favor, like preserving us from evil, directing our course, restraining our waywardness, chastising our faults, rewarding our righteous efforts, *etc.* All of these Acts prove by experience that He has forgiven us our sins, *i.e.*, delivered us from the condemnation of sin. No other than the Bible religion backs its theory of forgiveness of sins by experimental facts. Hence in this particular the Bible religion proves itself to be a Divine Revelation. This series of facts, as well as others that we will mention, implies that, being active therein, Jesus must have risen from the dead, for a dead Savior could not save himself let alone others.

(6) Experience proves that feature of the plan of the elective salvation to be true which reveals that the elect by their faithfulness in their faith-justification overcame the power of sin through the help that Jesus gives them, whereas before some of them were vile sinners, and all of them more or less slaves of sin, unable by their own powers to overcome it (1 Cor. 6: 9, 10; Rom. 6: 17-19; 7: 5). But after being justified by faith the elect have sought faithfully by Jesus' help to overcome the power of sin in themselves and have succeeded therein (1 Cor. 6: 11; Rom. 8: 1-4; 6: 17-19). Some of them have been haters and murderers, but under Jesus' leadership have become benevolent and beneficent people. Some of them have been fornicators and adulterers, but, blood-washed, they have overcome unchastity. Some of them have been thieves, extortioners and covetous, but leaning on Jesus for help, they have overcome thievery, extortion and covetousness. Some of them were drunkards, but by Jesus' help they have become sober, hating and avoiding intoxication. Some of them were slanderers and revilers, but by Jesus' grace have become controllers of offending tongues. Many of such sinners sought, before their acceptance of Christ as their Savior, to reform themselves, but were unable so to do; but on gaining justification by faith, they have been by Jesus' ministry given an internal power that enabled them to conquer the power of sin working in their mortal bodies. What do these facts prove? This, that by Jesus' ministry lovers and committers of sin, slaves of sin, have become freed from its power, which is another series of facts that proves that the elective salvation is evidently operated by God through Jesus Christ in a way that the Bible reveals it would do, which proves that this feature of the elective salvation is Divinely revealed, hence is a part of the Divine Revelation.

(7) The preceding point deals with the negative side of a righteous character—overcoming the power of

sin. But under this point we desire to deal with the positive side of a righteous character developing and practicing justice, duty-love. The Bible teaches that the faithful elect in connection with their faith-justification live righteous lives Godward and manward. Righteousness Godward renders God duty-love with all the heart, mind, soul and strength, while righteousness manward renders the neighbor the same kind of love as one renders to himself. These two forms of duty-love so pithily stated (Mark 12: 29-31), and yet including the whole duty of man, are of themselves an evidence that they are a Divine Revelation; for nothing short of omniscience could in so terse a form state all the contents of justice. Experience proves that some who once hated God, rendered service to false gods, took the name of the true God in vain and violated the rest of faith, were changed by their justification through faith into loving God supremely, rendering Him service, hallowing His name and exercising the rest of faith as fixed character features of righteousness toward God, as experience also proves that people who have dishonored and disobeyed their superiors, hated and physically injured their neighbor, committed adultery and fornication, unjustly appropriated to themselves the belongings of their neighbor, slandered and misrepresented their neighbor and coveted his belongings, have by their justification through faith developed and exercised such a duty-love to their neighbor as made them honor and obey their superiors, practice benevolence and beneficence toward their neighbor physically, protect and preserve the chastity of others, benefit others in their possessions, speak well and truthfully of others and generously rejoice in, and contribute to their neighbor's welfare. Before their turning to the Lord they were unable to develop and to practice such duty-love; but by following the pertinent Bible directions they got through it the power so to develop and do toward God and man. The Bible teaches that such are

the results of a faith-justification received and preserved (Ps. 1: 3; 112: 4-8; Prov. 2: 5-11, 20; 11: 5, 6, 30; 13: 6; Is. 58: 6-8; Hos. 10: 12; Matt. 12: 35; John 3: 21; Acts 9: 36; Rom. 6: 19, 22; 2 Cor. 9: 10; Phil. 1: 11; Tit. 2: 12; 3: 14; Jas. 3: 13, 17, 18). Such, therefore, by experience know that their faith-justification empowered them so to develop and do. And thus they have experienced the revelatory character of the Bible in its faith-justification features for the elect, as their experience therein proves that God by Christ is working in and for them in faith-justification.

(8) The preceding point proves how the elect as *humans* are enabled to live a righteous life through the powers Divinely given them in their faith-justification experiences. But there is another step in the Christian life that through the powers that God by Christ gives the elect in their faithful responses to the motives of righteousness worked in them amid and through their faith-justification, *i.e.*, consecration unto sacrifice. The Scriptures treat of a twofold consecration: (1) consecration to righteousness, which is experienced in one's standing in faith-justification; and (2) consecration to sacrifice, which one experiences in his standing in sanctification. The Bible teaches that those who would be of the elect not only experience the consecration of righteousness, but also experience the consecration of sanctification. Hence in justification one gives up his will to sin and accepts God's will to do right. But in sanctification one not only continues to keep his will dead to sin and alive to righteousness, but additionally to make and keep his will dead selfward and worldward and alive Godward, while sacrificing, in the advancement of God's cause, his human rights to his own time, strength, health, talents, influence, means, reputation, comfort, position, life, *etc.* Such a course is entered into initially by giving up one's will selfward and worldward and accepting God's will as his own will. But we are unable of ourselves to make such a surrender and acceptance;

for to do this we would have to be stronger than self and the world, a thing that self-evidently we are not; for no one is stronger than himself. How, then, do we ever come to consecrate to sacrifice? In this wise: God (John 17: 17) by the ministry of Jesus (1 Cor. 1: 30; Heb. 2: 11) through the pertinent Bible truths fills our hearts with a consecrating faith and love whereby we are enabled to present ourselves to God as sacrifices (Rom. 12: 1; 2 Cor. 8: 5; Prov. 23: 26). All of those who are experiencing the elective salvation have been thus enabled to perform this act, which they were of themselves unable to do, and which must be done to enter the elective salvation. Their experiences, therefore, prove that the pertinent Scriptural teachings are true; and such teachings, being exclusively of Biblical inculcation, are by experience proven to be true of the elective salvation, which only God could reveal; hence the Bible on this point is by experience proved to be a Divine Revelation.

(9) The Bible teaches that those who would be undergoing the elective salvation, after experiencing justification by faith and consecrating themselves to sacrifice would, under the Gospel-Age call, be begotten of the Spirit unto sonship of God (Matt. 3: 16, 17; John 1: 12, 13; Rom. 8: 14-16; 1 Cor. 4: 14, 15; Phile. 10; 1 John 5: 1, 18). This begetting is the beginning of the new nature in its recipients, whereby one becomes a New Creature (2 Cor. 5: 16, 17; Gal. 6: 15; Eph. 2: 10) and as such is a candidate for the Divine nature and joint-heirship with Christ (2 Pet. 1: 4; Rom. 8: 17; 2 Tim. 2: 10-12). Such begetting implants a new set of capacities in our hearts and minds; for it gives each of our brain organs the power to project itself beyond the human things to which it as the human disposition is exclusively adapted to the corresponding things on the spiritual plane. *E.g.*, such affections as cleave to human spouses, children, parents, brethren, friends, home, country, *etc.*, reach beyond these to spiritual spouses, children, parents, brethren, friends,

home, country, etc. This implantation of spiritual capacities to the brain organs of the elect is a matter of fact testified to by hundreds of thousands as their experience. Hence experience proves that this step in the elective salvation is a reality, and proves God's acting out the pertinent features of His plan, which proves that part of the plan to be a part of the Divine Revelation, and thus proves the Bible to be the depository of such a revelation.

(10) The Scriptures teach that those unbegotten of the Spirit during the offer of the High Calling cannot understand or appreciate spiritual things; for as beings of natures lower than the human cannot understand or appreciate things peculiar to natures higher than theirs, *e.g.*, dogs, cats, cows, *etc.*, cannot understand and appreciate things peculiarly human, so human beings cannot understand and appreciate matters that are peculiar to spiritual natures, especially the Divine nature (Job 28: 12-28; 1 Cor. 1: 18-23; 2: 6-9, 11, 14-16; 2 Cor. 4: 4; Eph. 4: 18). The universal experience of those unbegotten of the Spirit during the Gospel-Age call proves that this is true; for such listen with blank minds to new creatures talking of the spiritual things, and regard their speech as either foolish or unintelligible; hence here again we find experience to corroborate the Bible teaching that the natural man is blind to spiritual things, which proves that this feature, negatively related to the elective salvation, implies that this part of the Bible is of Divine revelation.

(11) On the other hand, the Bible teaches that those begotten of the Spirit can and do understand and appreciate spiritual things. The contrast between the natural man and the spiritual man in 1 Cor. 2: 6-16 proves, as well as asserts this. Other Scriptures teach the same thing, *e.g.*, as a part of the pre-anointing, even before their actual begetting, which occurred at Pentecost, the Apostles were given to understand certain deep things hidden from all others (Matt. 13: 10-17; John 17: 7, 8). The knowledge and appreciation of

spiritual things was conditioned on faith and willingness to do God's will, *i.e.*, consecration (John 7: 11; 8: 31, 32; 10: 4, 38). Other Scriptures teach this thought (John 16: 13, 14; 17: 17, 20; Ps. 25: 14; 107: 43; 111: 10; Prov. 1: 7; Job 28: 28; Prov. 2: 112; 28: 5; Eccl. 8: 5; Is. 11: 1-3; 54: 13; Jer. 9: 24; Dan. 12: 10; Hos. 6: 3; 14: 9; Matt. 11: 25-27; Rom. 15: 14; 1 Cor. 8: 3; Phil. 3: 8, 10; Col. 1: 26, 27; 3: 10, 16; 2 Tim. 3: 15; 2 Pet. 1: 2-4). The ability to understand and appreciate spiritual things is bestowed upon the Gospel-Age elect through their begetting of the Spirit, which implants in their intellectual faculties the capacity to perceive, remember and reason on spiritual things—the things of God and Christ as Spirit beings, the Holy Spirit in God, Christ and themselves, the spiritual doctrines, precepts, promises, exhortations, prophecies, histories and types. Their possessing such a power as a result of their Spirit-begetting is an evidence that the plan of salvation, an outworking of which it is, is a matter of Divine Revelation, and hence the Bible in its pertinent part is such.

(12) The Scriptures teach that those not begotten of the Spirit, natural men, cannot aspire to, and long for present spiritual knowledge, possessions and privileges, or for the future spiritual, heavenly natures, characters, associations, inheritances, homes, honors and works (1 Cor. 2: 9). The reason for this is very apparent. They do not have the heart qualities—love for the things of the Spirit—necessary for such aspirations and longings; for they are of the earth earthy, and thus are adapted to earthly conditions only, while these aspirations and longings are within the ability of those only who are of the heaven heavenly (1 Cor. 15: 45-49). The universal experience of mankind as such is that they are earthy, and thus are adapted to things earthy and not to things heavenly. Even the fact that false religions hold out the hope of heaven to their votaries, while the latter clothe the pertinent hope with earthly garments and thus their heaven arises not

above the idea of what the Millennial Paradise will be, proves that they do not aspire to heavenly spiritual things. But the pertinent feature of the plan of the elective salvation excluding the natural man as such from spiritual aspirations and longings, the pertinent experience proves the Bible to be a Divine revelation.

(13) Conversely, the elective salvation of the Gospel Age has a part of it the feature that the elect aspire to, and long for present and future spiritual privileges, *i.e.*, for present spiritual knowledge, appreciation, character, fellowship, service, testing and victories, and future spiritual nature, character, associations, inheritance, home, honors and works (Matt. 5: 6; 6: 33; Rom. 12: 2; Phil. 3: 12-14; Col. 3: 1, 2; 1 Cor. 12: 31; 1 Tim. 6: 11, 12; Heb. 4: 11; 11: 40; 1 Pet. 1: 13; 2: 2; 2 Pet. 3: 13, 14; 1 John 3: 2, 3; Jude 21). It is a matter of the experience of all of these that those who are in the high-calling salvation process are so constituted as to have such aspirations and longings. Their experiences as such are revealed as such in the Bible alone as accompaniments of the elective salvation. Hence their pertinent experiences corroborate the fact that, the Bible alone revealing such experiences as belonging to the elective salvation, it must be a Divine Revelation.

(14) It is furthermore a fact of experience that these elect are given credentials that they are sons of God. The Bible shows that sons of God are given certain evidences of their being such. Some have thought that their experiences of peace and joy and the conviction that they are sons of God are these proofs: but these are certainly imperfect proofs, since in time of trial, when the proof is most needed to help one stand, these feelings often fail them; but the proofs that the Bible gives for our sonship are unmovable in times of trial. The following are the main ones: (1) spiritual knowledge and appreciation; (2) aspiration and longing for true spiritual things [for passages on these two points please see points (12) and (13)];

(3) development of Christlikeness (Matt. 16: 24; Rom. 6: 4, 5, 11; 8: 9-11, 14, 29; 2 Cor. 3: 18; 4: 10, 11; John 10: 4; 13: 15, 34; Gal. 6: 2; Phil. 2: 5-8; 1 Pet. 2: 21; 1 John 2: 6; 3: 2, 3, 16); (4) opportunities of service (Mat. 21: 28; Luke 19: 12, 13; Rom. 12: 1; Mal. 3: 17); (5) persecution for righteousness (Matt. 5: 10-12; John 15: 18-21; 16: 2, 3; 2 Tim. 3: 11, 12; Heb. 10: 32-34; 1 Pet. 2: 19-23; 3: 14-17; 4: 14); (6) trials and tests of character (Mal. 3: 2, 3; Acts 14: 22; Rom. 5: 3, 4; 1 Thes. 1: 4, 5; Jas. 1: 3, 12; 1 Pet. 1: 7; 4: 13, 14); and (7) chastisement for faults (Ps. 119: 67, 75; Prov. 3: 11, 12; Heb. 12: 5-11; Rev. 3: 19). These seven things are experiences which the Bible teaches that God gives His children as proofs that they are His sons, and that He deals with them as sons. They undergo these as solid facts of experience, and these prove that the Bible's pertinent teachings are true, and as sonship is a feature of the elective salvation, and as the Bible alone reveals it as such a feature of God's plan, it must be a Divine Revelation.

The foregoing 14 kinds of experiences were set forth as proofs that the Bible is a Divine Revelation. Hereinafter 14 others will be presented as evidence of the same proposition. As the first 14, with one exception, were facts of the elects' experience, so the bulk of the second 14 will be the facts of the elects' experiences, which accordingly we will now present: (15) The first of these, and thus the 15th of the entire series, is the elects' experiencing the Bible's teaching that all things work together for good to those who love God (Rom. 8: 28; 2 Cor. 4: 16-18; Gen. 50: 20; Ezra 8: 22; Ps. 34: 10). The good referred to here is not earthly good, as health, prosperity, popularity, ease, life, *etc.*, for these the elect sacrifice in God's interests, and hence the elect have hard experiences in earthly matters (Acts 14: 22; 2 Tim. 3: 12). It is spiritual good that is here meant, like Christlikeness, as Rom. 8: 29 gives as the good referred to in v. 28 and as the statement of 2 Cor. 4: 16-18 proves. Hence the good that all the elects' experiences work for them

is increase of the knowledge and appreciation of God's Word, opportunities to serve it to others, and the fruits and graces of the Spirit. These experiences include both the toward and untoward, the easy and hard, the agreeable and disagreeable, the pleasant and unpleasant experiences. Even their slips and stumblings into various faults and weaknesses are included; for God uses these to put them better on their guard to overcome them in later experiences. Hence the Bible teaches that God manipulates all of their experiences for the elects' spiritual good. It is the experiences of all of the elect that every experience of theirs is by God directed to help them overcome their evil qualities and works and develop good characteristics and works. Thus at every turn they experience God's fulfilling in their lives this Bible teaching. And these experiences are to them a strong evidence that the Bible's pertinent teachings have originated in God, and prove that the pertinent teachings are a Divine Revelation.

(16) The Bible further teaches that God through Christ makes His faithful elect victorious in their battles against sin, selfishness and worldliness (internal foes), however keenly and subtly the devil, the world and the flesh manipulate these in attempts to defeat them; and the elect experience such victories against their aforesaid foes. That the Bible teaches that the elect would be engaged in spiritual warfare against such foes is evident from the following passages: 2 Cor. 10: 3; 1 Tim. 1: 18, 19; 6: 12; 2 Cor. 2: 11; 6: 12; Jas. 4: 7; 1 Pet. 5: 8; Rom. 7: 23; 1 Cor. 9: 25-27; 2 Cor. 12: 7; Gal. 5: 17; 1 Pet. 2: 11; John 16: 33; 1 Pet. 4: 2; 1 John 5: 4, 5. It teaches that they must fight under Christ's leadership (Heb. 2: 10), with faith and a good conscience (1 Tim. 1: 18, 19), perseverance (1 Pet. 5: 9; Heb. 10: 23), earnestness (Jude 3), watchfulness (1 Cor. 16: 13), sobriety (1 Thes. 5: 6), endurance (2 Tim. 2: 3, 10), prayer (Eph. 6: 18) and without earthly entanglements (2 Tim. 2: 4). The Bible teaches that those who so fight against sin,

selfishness and worldliness, as these are led by the devil, the world and the flesh, will by God be given all needed helps unto complete victory (1 John 4: 4; Ps. 118: 13; Is. 41: 13, 14; Ps. 140: 7; 2 Cor. 7: 5, 6; Is. 41: 10) through Christ's leadership (2 Cor. 12: 9; 2 Tim. 4: 17, 18; Rom. 7: 25; 8: 37-39; 1 Cor. 15: 57). It is the experience of the elect that, in proportion as they fulfill the conditions of this warfare, are they victorious, *i.e.*, if they but little fulfill these conditions, they are but little victorious; if they fulfill them more, they are more victorious; and if they fulfill them as fully as they are able, their victory is as full as it can be made, as it is also the experience of the unfaithful that they suffer defeat. Hence these experiences are strong proof that the involved Bible teachings are a Divine Revelation.

(17) The Bible teaches that the elect, especially their teachers, will be victorious in their conflicts with error (an external foe); and a long and sharp battle with error, as is taught by the devil and his mouthpieces, have the elect, especially their teachers, had during the Gospel Age with error subtly manipulated by Satan and his mouthpieces. The following are some of the Scriptures that teach that they would have such conflicts therein: Rom. 16: 17, 18; 2 Cor. 2: 17; 11: 3, 4; Gal. 1: 6, 8; Eph. 4: 14; Col. 2: 4, 18-23; 1 Tim. 1: 3, 4, 6, 7; 4: 1-3; 6: 3-5, 20, 21; 2 Tim. 3: 6-9, 13; 4: 14-18; Tit. 1: 10, 11, 14; 3: 10, 11; Heb. 13: 9; 2 Pet. 2: 1-3, 14-19; 1 John 4: 3; 2 John 7, 9-11; Jude 4, 11; Is. 54: 17; Luke 21: 15. In every stage of the Church this conflict between truth and error has been waged. In the days of the Apostles this was true as the Gospels and the Acts of the Apostles, as well as the passages just cited, prove. As the Dark Ages drew on, and as they prevailed, this conflict continued to be fought. The period of the Reformation by individuals was quite Marked thereby; and the period of the Reformation by sects was more Marked thereby. So, too, was this true of the reaping period, as it is true of the present testing period of the consecrated in their three

classes. Thus experience proves that these conflicts have come; and the experiences of the elect, especially of their leaders, prove that they were victorious in this warfare against error. This can best be seen in the experience of the Apostolic Church, the Reformation Church and the Harvest Church. These battles involved every subject of Bible doctrine, organization and practice; and God in these conflicts always fulfilled the pertinent promises, *e.g.*, Is. 54: 17 and Luke 21: 15, giving His faithful the ability to refute all errors that were urged against, or intended to corrupt their message. These experiences prove such teachings to be a Divine Revelation.

(18) The Bible teaches that it itself is the power of God stimulating His people to the spread of Christianity; and the experiences of God's people are an illustration of the fact that it does so stimulate them. It sets before their hearts and minds the motives that impel them to spread its tidings (Jer. 15: 16; 20: 9). Thus it arouses them to a faith that moves them to spread its message (2 Cor. 4: 13). It gives them the power necessary to make them effective therefore (John 17: 17; 1 Cor. 1: 17, 18, 21, 23, 24; 1 Thes. 1: 5). It gives them the love that constrains them thereto (2 Cor. 4: 14; 2 Tim. 2: 10). It stimulates them thereto with the hope of blessing others (1 Cor. 9: 10, 17). It likewise gives them the motives that arouse them to obedience (1 Cor. 9: 17; Acts 26: 16-20). It induces them to exercise the pertinent self-denial, tact and resourcefulness (1 Cor. 9: 19-23). Urged on by such motives, the elect have gone everywhere preaching the Word, and have found it effective in spreading Christianity, in bringing many through repentance and faith unto justification (Rom. 1: 16), in bringing justified ones unto the high calling (Rom. 8: 30; 1 Pet. 5: 10; 2 Pet. 1: 2-4) and in enabling those faithful in the high calling to make their calling and election sure (2 Pet. 1: 10, 11; 1 Cor. 9: 24-27). Thus the Bible gives power to its believers to spread its message; and

they experience its effectiveness to spread Christianity (Is. 55: 10, 11; Jer. 23: 29; Heb. 4: 12). Accordingly, such experience of its pertinent teachings is a proof that they are a Divine Revelation.

(19) Another proof that the Bible is a Divine Revelation is the Christian's experience that as he fulfills the conditions of prevailing prayer that it sets forth, he obtains the answer to his petitions. It is a mistake to believe that God hears and answers every prayer and everybody's prayer. Not only the Bible teaches that He does not so do; for God does not hear nor answer the prayer of the wicked or the wrong prayers of the righteous (Ps. 18: 41; 66: 18; Prov. 1: 24-29; 28: 9; Is. 1: 15; Jas. 1: 6, 7; 4: 3; 1 Pet. 3: 7); but the experience of many proves that God does not so do. On the contrary, the Bible teaches that there are conditions placed upon the prayer, if it is to be acceptable. The all-embracing condition is that prayer must be made in Jesus' name (John 14: 13, 14; 16: 23-27). To ask in Jesus' name implies several things: (1) that one be a child of God (John 16: 27); (2) that he abide in Christ, *i.e.*, remain a believer in Christ's merit for forgiveness, be faithful as a member of Christ in His consecration, and be a believer in God's promises to answer him (Rom. 3: 21—4: 8; Acts 10: 43; Matt. 21: 22; John 15: 7; Jas. 1: 5, 6; 5: 16); and (3) that he be controlled in his petitions by the teachings of God's Word (John 15: 7; Ps. 145: 18; Prov. 15: 8; Jas. 4: 3; 1 John 3: 23; 5: 14, 15). Those who fulfill these conditions do not pray for earthly health, life, fame, riches, position, etc.; for in their consecration they offered these to God in sacrifice; and their faithfulness in consecration refuses to take back what they consecrated to God; but they do pray for spiritual knowledge, the graces, opportunities of spiritual service and for spiritual endurance of their trials, sufferings and persecution. And these petitions are always answered, though the answer for the good of the petitioner is sometimes delayed. Thus their experiences in great

abundance prove that their prayers are answered; and these prove that the pertinent Bible teachings must have come from God and are thus a Divine Revelation.

(20) The Bible further teaches that God is training His people for fitness to be kings and priests for the Millennium; and their experiences prove that this is true. That God is training them to be Millennial kings and priests is evident from numerous Scriptures (Matt. 19: 28, 29; Luke 12: 32; 22: 29; Rom. 8: 17; 1 Cor. 6: 2, 3; 2 Tim. 2: 11, 12; Rev. 1: 6; 3: 21; 5: 9, 10; 20: 4-6). This training involves that He causes them to grow in the Divine knowledge (Matt. 7: 24, 25; 25: 1, 2, 10; John 7: 17; 8: 32; 10: 4; 17: 3, 8, 25; Rom. 16: 19; 1 Cor. 2: 10-16; 14: 20; Eph. 4: 11-13; 5: 17; Phil. 3: 8; Col. 1: 10; 3: 10, 16; 2 Tim. 3: 15-17; 2 Pet. 3: 18), in the Divine graces (John 15: 1-8; Rom. 12: 9-21; 1 Cor. 13: 1-13; Gal. 5: 22-25; Col. 3: 10-21; 2 Tim. 2: 24, 25; 2 Pet. 1: 5-11), and in the Divine service (Matt. 21: 28; 24: 45-47; Luke 12: 35-48; 16: 10-13; John 13: 16; Rom. 12: 3-8; 1 Cor. 4: 2; Eph. 6: 5-8; Col. 3: 22-25). It also involves that He disciplines them (Ps. 94: 12, 13; 118: 18; 119: 67, 75; Heb. 12: 5-11; Rev. 3: 19), that He inures them to hardship (Matt. 24: 13; Acts 14: 22; Rom. 8: 35-39; 2 Cor. 4: 8-12; 6: 4, 8-10; Gal. 6: 9; Eph. 6: 13, 18; Phil. 4: 1; Col. 1: 23; 2 Thes. 3: 13; 2 Tim. 2: 1, 3, 12; Heb. 3: 14; 10: 23; 12: 1-4; Jas. 1: 4, 12; 5: 10, 11; 1 Pet. 1: 6, 7; Rev. 2: 10; 3: 11, 12), that He exposes them to persecution for the Lord, the Truth and the brethren (Matt. 5: 10-12, 44; 10: 16-18, 21-23, 28; 20: 22, 23; 23: 34, 35; 24: 8-10; John 15: 18, 19; 16: 1, 2; Acts 4: 16-20; 5: 29, 40-42; 1 Cor. 4: 9-13; 2 Cor. 11: 23-27; 2 Thes. 1: 4; 2 Tim. 3: 12; Heb. 10: 32-35; 13: 13; 1 Pet. 3: 14; 4: 12-16, 19), and that in all such experiences they show forth the Lord's spirit (for passages on this phase of our subject please see some cited in this paragraph under the point that treats of their training as implying their growth in the Divine graces). God's people have all through the

Gospel Age experienced God's training of them in these seven ways. To our part therein all of us can testify as matters of our experiences. Thus again experience proves the Divine origin of the pertinent teachings, and thus proves the Bible to be a Divine Revelation on the involved subjects.

(21) Again, the Bible teaches that the elect are the objects of God's special providence; and their experiences prove this to be a fact. The Bible teaches that God gives these the benefits of each of the seven features of His providential care: (1) He arranges for the supply of their needs, and then supplies them (Ps. 65: 9-13; 104: 10-19, 24-30; 136: 25; 145: 15, 16; 147: 8, 9; Is. 33: 16; Acts 14: 17); (2) He preserves them by shielding them from the attacks of too strong evils (Ps. 34: 17, 19, 20; 91: 1-12; Is. 4: 5, 6; 32: 2; 1 Cor. 10: 13; 2 Pet. 2: 9; Rev. 3: 10) and by bracing them to meet such evils as by His grace they are enabled to meet (Ps. 34: 7; 44: 1-3; 105: 14-21; 127: 1, 2; 146: 7-9; 2 Cor. 12: 7-9); (3) He directs their course in life, both collectively and individually (Ps. 37: 17, 23, 24, 28, 32; 91: 11, 12; Prov. 20: 22; 24: 16; Is. 26: 7; 30: 21; 31: 4, 5; 40: 11; 52: 11-53: 12; 58: 11; Jer. 2: 6; 3: 4; Rom. 8: 28; 2 Thes. 3: 3; 1 Pet. 2: 12); (4) He works all their experiences for their spiritual good (Gen. 50: 20; 1 Sam. 2: 6-9; Ezra 6: 22; Rom. 8: 28; 2 Cor. 4: 16-18; Phil. 1: 12-14); (5) He restrains them from evil and unprofitable works by hindrances that He brings into their lives (Acts 8: 1, 4-8; 16: 6, 7, 9; 2 Cor. 12: 7-9; Phil 1: 12-14); (6) He trains them by disciplines, hardships and persecutions (for many pertinent passages please see the preceding point; additionally we cite the following: Ps. 66: 10; 119: 71; Eccl. 7: 14; Is. 1: 25; Mic. 6: 9; Mal. 3: 3; John 11: 4; 15: 2; 1 Cor. 11: 32; 2 Cor. 4: 11, 17; Heb. 2: 10, 17, 18; 5: 8; 1 Pet. 5: 10; Rev. 2: 10); and (7) God stripes them for wrongdoing (Ps. 50: 21; Zech. 1: 6; Matt. 5: 19; Luke 12: 45-48; Rom. 11: 17-21; Col. 3: 25; Heb. 2: 3; 4: 1; 10: 30; 12: 25).

The Bible teaches that all seven of these forms of the Divine providence are exercised by Him primarily through the ministry of Jesus Christ (Gen. 48: 15, 16; Ps. 34: 6, 7; Mal. 3: 23; Matt. 28: 18, 20; Mark 16: 20; 1 Cor. 1: 30; 8: 6; Eph. 1: 22; 5: 29; Rev. 2: 23; 3: 7, 19) and secondarily through the ministry of the angels (Ps. 91: 11, 12; Matt. 18: 10; Acts 5: 19, 20; 12: 5-11, 23; 27: 23; Heb. 1: 13, 14). The experiences of all God's elect by innumerable cases prove that He has exercised toward them all seven of these Biblically-taught forms of providential care; and they therefore prove that the Bible on these lines of thought is from God, hence a Divine Revelation.

(22) God forecast that in the end of the Age He would harvest out of Sectarianism His faithful for a great feast of truth, growth in grace and opportunities of service; and experience proves that this occurred from Oct., 1874, to Oct., 1914, which period for that work was pointed out by time and sign prophecy. The Scriptures show that such a harvesting work was to take place in the end of the Age (Matt. 13: 24-30, 36-43; Rev. 14: 14-16; Matt. 24: 31, 28, 40, 41; Ps. 50: 5). The Bible calls the involved 40 years a working day, and shows that there would be issued five calls to His people to work in God's vineyard (Matt. 20: 1-16; John 11: 9; 9: 4). A symbolic 12-hour working day of 40 years yields as its hours 12 periods of $3\frac{1}{3}$ years. Accordingly, the symbolic call hours of the 40-year day of Matt. 20: 1-16—1874-1914—are as follows: 1st and 2nd hours were Oct., 1874-June, 1881; the 3rd hour was June, 1881-Oct., 1884; the 6th hour was June, 1891-Oct., 1894; the 9th hour was June, 1901-Oct., 1904 and the 11th hour was Feb., 1908 June, 1911. The facts prove that during these five periods especially large numbers of saintly people were separated from Sectarianism through the Truth as a symbolic sickle swayed as tracts, magazines, pamphlets, booklets, books and newspapers, as sermons, talks and lectures, and as conversations and correspondence;

and they were given glorious feasts of truth, opportunities for developing character and for witnessing to the Truth. Facts also prove that by the operation of the first phase of the World War's trench warfare a cutting oft of this reaping work set in. Thus the harvest work was done in the period that prophecy declares it would be. Millions of people witnessed this work without understanding it; and hundreds of thousands at the time understood what it meant. Hence experience proves that this prophesied work was done at the proper time and in the five stages of its main features. Thus experience proves that the pertinent features of the Bible are of Divine Revelation.

(23) The Bible teaches that this period of reaping—the end of the Age—would be accompanied by five siftings; and the facts of the case prove that a sifting accompanied each one of the five special calls; a thing that we should expect, since those found unworthy of continuing under the call naturally would be cast out of it, losing their crowns, and others would be invited to take their lost crowns (Rev. 3: 11). In 1 Cor. 10: 5-10 St. Paul refers to five special evils that Israelites committed during their journey in the wilderness. In v. 6, where the Greek word *typoi*, which means types, is translated *ensamples*, we are shown that these five evils were typical, and were written to warn God's Gospel-Age people not to do their antitypes; and in v. 11 we are told that these things happened as types of things in the ends of the Ages. The AN. renders the Greek expression *telē ton aionon*, ends of the world, which would require the Greek to be *telē tou kosmou*; the A.R.V. properly renders it, the ends of the ages. Jesus tells us that the Harvest is the end of the age (Matt. 13: 30, 40; see A.R.V. margin). At the end of the Jewish Age there was a Harvest (John 4: 34-38; Matt. 9: 36-38) and in the foregoing point we saw that there was also a Harvest at the end of the Gospel Age. Accordingly, we understand 1 Cor. 10: 11 to refer to these two Harvests, in each of which

there were five siftings accompanying five calls. The early morning sifting of the Gospel Harvest began April, 1878, along no-ransomism lines, the third hour sifting began Oct., 1881, along infidelism lines, the sixth hour sifting began Oct., 1891, along combinationism lines, the ninth hour sifting began Oct., 1901, along reformism lines and the eleventh hour sifting began Feb., 1908, along murmersome contradictionism lines. Accordingly, experience proves that the pertinent parts of the Bible are matters of Divine Revelation.

(24) The development of the Great Company *as a class*, the Bible teaches would come after the Reaping and during the great tribulation, though the individuals thereof have lived throughout the Age, according to the Bible; and experience proves that this has been taking place of them as a class since Jan., 1917. The Bible teaches this, both directly and by implication (Lev. 16: 15-19, 20-22 [the Lord's goat represents the Little Flock, Heb. 13: 13, and the scape, Azazel's, Satan's goat, the Great Company, vs. 7-10; 1 Cor. 5: 5; 1 Tim. 1: 18, 19]; Mal. 3: 1-4; Matt. 7: 24-27; 1 Cor. 3: 12-15; Jude 22, 23; Rev. 7: 2-8, 9-17; 19: 1-10). Numerous types of the Old Testament give the same thought as to the time of their rise, *e.g.*, Lot, Rahab, Eli, Benjamin, the Levites, *etc.* In the preceding citations the Little Flock and the Great Company are differentiated. The Little Flock is therein represented as first dealt with *crucially* in the end [harvest] of the Gospel Age in a special manner; then afterward, in the great trouble, which began in 1914 and is to continue yet for many years, the Great Company is treated as being dealt with. This we see going on before our very eyes. The reaped people of God were a united whole from 1874 to 1914, and shortly afterward. Then in 1915 there began in England a divisive movement working secretly among the reaped people of God; and they pursued such a course as led to a division there in Jan., 1917; and in America contemporaneously a secret divisive work began in 1915; and by the summer of

1917 a division similar to that in Britain set in: and by now the Great Company is divided worldwide into its forecast 60 groups, corresponding to the 60 genealogical groups of the Levites given in Exodus, Numbers and 1 Chronicles, the 60 posts of the tabernacle court, the 60 defenders of Solomon's bed (Cant. 3: 7) and the 60 queens (Cant. 6: 8). This Scripturally forecast class developing before our very eyes and experiencing this development, experience proves that the pertinent Scriptures are a Divine Revelation.

(25) The Bible teaches that in the end of the Age Satan's empire would in its various parts enter into various combinations, and in such a condition would be overthrown. And since 1874 we have been seeing such combination going on; and since 1914 the weakening of that empire has been going on in the two phases of the World War; and in Armageddon, which will follow the last phase of that war, that empire will be completely destroyed. The following passages show that such a work of combination would set in preparatory to the overthrow of Satan's empire (Matt. 13: 30, 40-42; Is. 8: 9-11; Rev. 6: 14; 14: 18-20; 16: 14; 19: 19; Zeph. 3: 8, 9). In harmony with the fulfillment of such bundling of the tares we see the sects gathering into unions and federations, Romanism and Protestantism, the two parts of the ecclesiastical heavens, not uniting, but approaching one another cooperatively, as two rolls of a scroll (Rev. 6: 14), as in the various congresses of religions we see Churchianity, Judaism and heathenism making approaches to one another as tare bundles; and in the bundles of national alliances and axes we see the national tares combined. In capital we see the bundles associating themselves as corporations, trusts, combines, pools, mergers and cartels. In labor we see the bundles operating as trade unions, socialistic combinations, anarchistic clubs and communistic aggregations. In society we recognize the same movements operating, as insurance societies, secret societies, fraternities,

clubs and ex-soldier associations. Such combinationism springs from the consciousness that self-preservation can be maintained, not by individual, but only by united effort in the various phases of man's modes of activities. Such combination—tare bundles—of what are elements of Satan's empire began to be cast into the symbolic fiery furnace—the great tribulation—in 1914 through the first phase of the World War, which did much burning of these tare bundles. This burning continued in the second phase of the World War. The utter figurative burning up of these tare bundles as parts of Satan's empire was not completed by the World War, which however greatly weakened that empire; but the second stage of the great tribulation (Dan. 12: 1; Matt. 24: 21, 22; Rev. 16: 18-21; 19: 20, 21), called Armageddon, will utterly annihilate that empire and destroy the tare bundles and the tares as tares, imitation wheat, nominal, not real, Christians, but not as individuals. We see this bundling process as having gone on ever since 1874; and since 1914 we see these bundles burning. Hence we see the tares experiencing the bundling and first part of the burning. Accordingly, such sight and experiences prove pertinent Scriptures to be a Divine Revelation.

In the 25 points so far presented we have given copious, but by no means exhaustive citations of pertinent Scriptures, and that because we desired to show how large a part of the Bible is by experience proven to be true. And from these 25 points we desire to draw as conclusions flowing from them three lines of thought that are taught in very large parts of the Bible and are thus proven to be true by experience.

(26) The first of these three lines of thought that are by these 25 experiences proven to be true is the Bible teachings on God's existence, attributes of being and attributes of character as we have presented them in *Epiphany Studies In The Scriptures*, Vol. I. These 25 experiences have made us experience personal contact, not by our five natural senses,

but by our corresponding five spiritual senses as New Creatures, with God in His existence, attributes of being and attributes of character. Hence they prove to us who have such experiences that the pertinent Bible passages, and these run literally into the thousands, are a Divine Revelation.

(27) The second of these three lines of thought that are by these 25 experiences proven to be true is the Bible teachings of Christ's prehuman, human and posthuman natures, His carnation, earthly ministry, atoning sufferings and death, His character, resurrection, ascension, Pentecostal work and His Gospel-Age ministry of the elect. These 25 experiences have made us experience personal contact, not by our five natural, but by our corresponding five spiritual senses as New Creatures with Him in the matters treated of in the preceding sentence. Hence these experiences prove that the pertinent Bible passages, which also run into the thousands, as to Jesus in these respects are a Divine Revelation.

(28) And, finally, the third of these three lines of thought that are by these 25 experiences proven to be true is the Bible teaching on the nature, the character, the office and the work of the Holy Spirit. These 25 experiences have made us have personal contact with, yea, possession of, the Holy Spirit in its nature, character, office and work for the Gospel Age, not, of course, by our five natural, but by our corresponding five spiritual senses as New Creatures. Hence these experiences prove to us who have them that the pertinent Bible passages, which, too, run into the thousands, as to the Holy Spirit in these respects are of Divine Revelation. Thus we conclude our pertinent proof.

The reader of this discussion of the 28 sets of experiences here set forth on the Bible's being a Divine Revelation will doubtless have noticed that it has been very brief, in fact but little more than an outline on which great details, if necessary, could be given. The

reader can, if a faithful consecrated child of God, very easily from his own experience, fill in this outline with many details, which activity doubtless would afford him much spiritual joy and rich edification; hence we close this line of proof, which adds up to the fact that the entire plan of the elective salvation is thereby demonstrated to be of Divine Revelation, and thus that a large part of the Bible is such.

In giving the elects' 28 experiences as the proof from experience that the Bible is a Divine Revelation, we proved at the same time, without mentioning the fact, by these 28 experiences, that these as the Bible's uniform and sure fruits as to the elect, of themselves as products, in addition to experience, prove it to be a Divine Revelation. It will not be necessary to show this as a separate proof, inasmuch as this would lead to much repetition in going over the same 28 points, though applying them as proofs somewhat differently. Hence we offer this point without further discussion as our second external proof of the Bible being a Divine Revelation, leaving it to the reader who has carefully noted these 28 proofs from experience to apply them as products of the Bible as the second external proof on our thesis. These 28 points, applied from the standpoint of experience and from the standpoint of their being Bible effects, are our first and second external proofs on the Bible's being a Divine Revelation to God's people. In our present discussion, as our third external proof thereon we desire to give a large number of facts that, demonstrating it to be the beacon light of civilization, prove that its effects on the non-elect are an evidence of its being a Divine Revelation; for such effects should follow such a Revelation. Beacon lights serve a double purpose: they warn against dangers that lurk unseen in the deep; and they guide the mariners amid lurking dangers safely through them in their journeys in the seas. And the Bible has done this in the advancement of civilization, pointing out its

evils unto their overthrow and avoidance, and leading it into the paths of uplift and progress. But since for the bulk of the Gospel Age the Bible has been a more or less inaccessible book, by reason of its scarcity and its confinement, for the most part, in non-vernacular languages, some may ask, How could this be true of it? Our reply is that God's elect people have been the special custodians of the Bible and its contents; and as such they have shed forth its teachings and their spirit in such ways as have mightily influenced society against its evils and in its progress toward good; for as the salt of the earth (Matt. 5: 13) they have, through the Bible's teachings and their Spirit, been a nourishing, preserving and seasoning power in human society; as the light of the world (Matt. 5: 14) they have taught the Bible's principles of justice and love in ways deeply influential in setting aside wrong and in establishing good for the non-elect—the justified and nominal Christians—mentally, morally and religiously; and as the Spirit's channel of reproving the world of sin, righteousness and the coming judgment (John 16: 8-11), they have created conditions resulting in many non-elect giving up evils and doing good.

It is preeminently the force that has led to the reform of evils and the establishment of good wherever it has been allowed to affect human conditions. We do not deny that vestiges of God's image, remaining in the human race, have in heathendom effected the setting aside of some evils and introducing some good, though the depravity of mankind existing in heathendom has seriously neutralized mentally, morally and religiously this effect by inaugurating many general evils. Nor do we deny that non-Christian commerce, law, science, philosophy and humanitarianism despite their imperfections, have effected some reforms of evil and plantings of good in human society; but at the same time we claim that they have done well in these respects in proportion as they have acted under the influences set

into operation by the Bible, working through the elect people of God. Even Mohammedanism, despite its many imperfections, owes its best effects to the influence of the Bible upon it, and owes its worst effects to its non-Biblical teachings and practices. But while we concede to such forces some credit for some reforms of evil and some advances of good, their effects in these respects pale almost into insignificance when compared with the effects that the Bible has wrought in these matters. But the Bible does not act revolutionarily in producing these effects to the direct antagonizing and disrupting of evil social conditions that it meets; but it slowly spreads its principles and spirit into changing the individual internally, and through him works similarly in others and thus effects the needed reforms by changing public sentiment to better conditions, *e.g.*, its abolishing slavery.

Certain general remarks would here be in place. First of all, we would say that our subject has often been discussed; for many Christian authors and books have stressed the fact that the Bible as the beacon light of civilization has therein credentials of its being a Divine Revelation. Among such authors and books we take pleasure in naming C. L. Brace and his book, *Gesta Christi* (Achievements of Christ) and R. S. Storr and his book, *The Divine Origin Of Christianity Indicated By Its Historical Effects*, to the former of whom we are especially indebted for many facts hereinafter given. Secondly, we are not to forget that the object of the Gospel Age is not the conversion of the world; but it is primarily the gathering of the Church out of the world to become Christ's joint-Heir in blessing the world with the opportunity of gaining life through obedience amid Millennial conditions, and secondarily to give witness to the world of sin, righteousness and the Millennial judgment as a preparation of the world for the Millennial blessings. Thirdly, God has by the tabernacle given us a picture of this general situation: The Most Holy representing God,

Christ and the Glorified Church; the Holy, the Church in the flesh as Gospel-Age Priests; the Court, the faith-justified as Gospel-Age Levites; and the Camp, the mere hangers-on as Gospel-Age Israelites who are merely nominal Christians. The blessings start from God by Christ through the Priesthood, the elect, reaching the Levites and then the Campers. We will especially show how the Bible by the Priests reached in a general way the justified and in a special way the unjustified world. Aaron's blessing the people with one hand (Lev. 9: 22) while sacrificing represents in part, the elects' imparting these blessings.

Fourthly, Churchianity is not the agent of these blessings; rather frequently, especially in its Romanist form, it greatly hindered the good work by its hierarchical power, bigotry, sectarianism, persecution, inquisition, superstition, accommodation to heathenism, etc. Fifthly, we will not begin our proofs with pre-Christian times, since the Bible then was only gradually being given and that in its Old Testament form, and was thus then incomplete. Sixthly, while the Old Testament, as it grew, increasingly uplifted Israel to a much higher moral and religious plain than that on which heathenism stood, by God's express arrangement Israel was not to mingle among the heathen nor attempt a conversionist work among them, though such becoming of their own volition proselytes were received into the nation as Israelites. And seventhly, we will limit our view to the duration of the general call to the high calling—A. D. 36 to 1881; for we are to recall that from 1878 to 1881 the general call ceased; the nominal church was cast off from Divine favor and mouthpieceship; and a verbal attack was, by our present Lord, begun to be launched against Satan's empire, continuing as such exclusively until 1914, when there was added to it the attack by violence that is to overthrow that empire completely in the greatest tribulation of all past and future history. Facts abundantly prove that since 1878-1881 there has been a deterioration of the

Bible's good effect, not on the Church, but on the world, as can be seen, *e.g.*, in the two phases of the World War, its second phase witnessing even greater deterioration morally and religiously than its first phase, as the Axis' course proves.

We are now ready to begin our study proper, presenting it from the standpoint of the three divisions that are used by Mr. Brace in his *Gesta Christi*—I, The Old Roman World; II, The Medieval World, and III, The Modern World. We cannot give details on any of the points under these three heads; but trust to present a sufficiency of well-authenticated facts that will prove that the Bible as the beacon light of civilization in its working great social, civic, family, educational, legal and religious miracles of uplift and ennoblement comes to us thereby with credentials that it has effected on civilization what we should expect from a Divine Revelation. The first fact exhibiting the uplifting effect mentally, morally and religiously of the Bible on the Old Roman World is its monotheism, *i.e.*, its revelation that there is but one God Who is perfect in wisdom, justice, love and power, especially in love. The polytheism of the Old Roman World with its immoral, foolish, weak, loveless and unjust gods was mainly responsible for the deep degradation, moral and religious, prevailing in the Roman Empire, particularly in the Orient and in Greece and Italy. Perhaps in no other period of history was there deeper moral and religious degradation in family, state, religion and society than in the period when the Bible influence began to work on the Old Roman World. But gradually under the impact of the doctrine of the one God of perfect wisdom, justice, love and power, wisely and lovingly presented by the Church in living oneness with Him, the degrading effect of polytheism in family, state, religion and society in the Old Roman World was reformed, as history students know.

The second Biblical doctrine that wrought mightily in uplifting effect in the Old Roman World on the

family, state and society, is the great value of man as such. In the Old Roman World man as such was deemed of little value; hence was most unjustly and cruelly treated in family, state and society. But with the Bible message, presented by the Church, which was filled with love for God, Christ and its members and an enthusiasm for humanity, that man was originally in God's image and likeness, vestiges of which still persisted in him, that God loved him so much as to give up to a most shameful death His only begotten and well-beloved Son, that Jesus' death is the inestimable purchase price laid down for man's redemption, that mankind was brothered in Adam and would become so in Christ, gradually, as it permeated the various ranks of society, changed the whole viewpoint then prevailing, and with this gradual change of viewpoint came the change of attitude that little by little and more and more set aside the great injustices and cruelties in the family, state and society and uplifted these to great betterment.

The third great Bible doctrine that wrought mightily in uplifting civilization in the Old Roman World was the character and Saviorhood of Jesus. The Biblical thoughts on His character and offices filling the elect with a loving devotion to Him, unexemplified before, wrought most mightily, first on the lower ranks of society in the Old Roman World, then upon the middle classes and finally upon the upper classes, effecting the setting aside of evil after evil in all forms of society, and introducing the opposite good. These three doctrines filling with their spirit the elect, aroused them to such pertinent activities as put into operation influences in the Old Roman World that greatly changed its civilization for the better. We will now show how these three doctrines and others presented in God's Spirit by the faithful set aside abuses and bettered conditions.

We begin with the family in the Old Roman World. According to the heathen Roman law and custom the

father had absolute control of wife and children, and that to such an extreme as to sanction his putting them to death at a mere whim, without his being called to question thereover, grossly whipping and otherwise torturing them, requiring absolute obedience from them in the most unreasonable and tyrannous manner, not considering himself as bound to keep the marriage bed pure, at mere whim divorcing his wife and disowning his children, and utterly neglecting his daughters, who were considered a great liability. Neither wives nor daughters could inherit property, and were put, on the husband's and father's death, under guardianship which not only often exploited them, but in such exploitation sometimes required them to become prostitutes, which the Roman law permitted. But the Bible's teaching that husband and wife are to be as Christ and the Church, that fathers are to be toward their children as God is to His children, and that the strong are to deny themselves in the interests of the weak, not only set aside these evils, but made husband and wife respect, love, cherish and treat one another as Christ and the Church and as being both heirs of God in the hope of eternal life, made the father avoid provoking his children to wrath, but bring them up in the nurture and admonition of the Lord, made him considerate of their needs, pitiful of their weaknesses and helpful in giving them a good start for life's battles. The thought of husband and wife being as Christ and the Church and as God's heirs together of the hope of eternal life barred divorce, except for violation of the marriage bed or its equivalent. Fatherly responsibility spread by the Bible ended disowning children at whim, taking their lives, and despising and utterly neglecting daughters. Marital purity inculcated by Bible principles ended the double sex-standard, especially the husband's disregarding his marriage vows; and from the old Roman home the change was made to the Christian home, the more nearly so as people yielded themselves to pertinent Bible principles. These changes came slowly but increasingly

during the heathen domination in the Roman Empire up to the times of Constantine, 312-337; and from then on until the days of Justinian, 527-565, they made ever increasingly rapid progress in making home life a picture of heaven among very many, Justinian making laws of these things.

Woman, according to the old Roman law and practice, was indeed in a most base condition. She had no property and personal rights, was everywhere despised as an inferior creature, kept in most dense ignorance, taken advantage of from almost every standpoint, made the drudge in the home, the butt of almost every abuse and coarse joke, the blame of every untoward occurrence, the target of uncomplimentary and ridiculing shafts and the despised of man. Married or unmarried, she had to have a special guardian who almost invariably exploited, tyrannized over, and terrorized her (tutelage of women). Many women, rebelling against such tutelage, forced upon the old Roman society free marriage, which was worse even than companionate marriage, which gave them property and personal rights, but destroyed home life and the purity of the marriage bed, and led to divorce so often that such women counted their years not according to the consuls, who held office for a year, but according to the number of their divorced husbands. Concubinage with all its bad effects was another evil sanctioned by the Roman heathen law and practice. But the pertinent Bible principles in both Testaments in its examples and teaching presented faithfully by the elect undermined the heathen theories underlying these gross distortions of woman's place in God's order for male and female, and one by one displaced the depraved theories, and the depraved practices springing out of them, and altered them into giving woman her right place as man's companion and helpmeet in society, and sister before God, resulting in woman's being regarded by real men with deference, respect and almost veneration. The women of Christendom should never forget that

it was the Bible's influence that lifted woman up from under man's feet and placed her at his side; for "in Christ Jesus there is neither ... male nor female." And this Bible influence went out from and through the elect to the justified first, and from them to the campers. These changes occurred contemporaneously with those discussed in the preceding paragraph as the matter was summed up in its last sentence.

The matter of personal purity, especially in its relation to marriage, though touched on above, deserves special mention; for as to it the heathen Roman world was in the most deplorable condition; and the influence of the Bible working through the faithful Church as the salt of the earth wrought wonders of reformation in this respect. The double sex standard prevailed in the heathen Roman World whereby the utmost license was permitted the stronger sex and the utmost restraint was imposed upon the weaker sex with mortal penalties attached to infractions. Later—just before and after the time of Christianity's introduction—great license prevailed for both sexes. Again, unnatural vices prevailed almost universally both among men and men women and women, as well as individuals alone practicing such vices. Of course such evils greatly militated against the sanctity of marriage and of person. The heathen Roman Empire was in this respect rotten from top to bottom, *e.g.*, Julius Caesar, probably the greatest of the Romans, was, exaggeratedly, no doubt, described for many facts as "everyman's wife and everywoman's husband." But the Bible's insistence that the elect's bodies are God's temple, a fact that the apostasy wrongly claimed of the bodies of the unjustified and the campers, made men and women respect their bodies as too sacred to be used for sex sins and for unnatural vices. The Bible's true thought that as images of God, though fallen, mankind should keep their bodies pure, that sex sins and unnatural vices deprave both body and soul, that the family, the state and society are greatly injured by them, as well as its thought that

purity elevates body and soul, spread among all classes with healing effect until the whole public atmosphere was changed, so that what remained of such sins was driven out of the public to the secrecy of under-cover conditions. As public sentiment slowly changed it slowly expressed itself in law, which usually follows, and which does not usually create public sentiment. There was the same progress as to time made in this respect as we saw in the two preceding respects, until in Justinian's day the unbridled and public practice of sex sins and unnatural vices disappeared.

Another Bible-wrought reform put aside the slavery of the Old heathen Roman Empire. Slavery was universal in that empire. War captives, debtors and poor and despised people were enslaved, as well as the children of slaves. Impoverished people frequently sold themselves into slavery to secure food, clothing and shelter. In Italy and Greece the slaves by far outnumbered the free, while of the 120,000,000 inhabitants of the empire, according to Gibbon, a half was slave. While exceptionally, masters were humane to their slaves, usually they were very cruel to them, making them drudge to utter exhaustion, giving them the scantiest support, breaking up slave families by distributing them among different masters, making them breed prolifically to increase their slaves, making them practice promiscuity unto the breaking up of their families, making eunuchs of many of them, forcing some of them into prostitution for gain, making them take part in licentious shows, having them unmercifully scourged and otherwise tortured, often for slightest oversights, not seldom crucifying some of them, gratifying their lusts on female slaves, in some cases feeding them to man-eating fish in their artificial lakes, forcing them to become gladiators, and thus to fight with one another and with savage beasts in the arena for the amusement of the populace, as well as engage in private gladitorial contests, making of them human sacrifices to the gods, etc. The lot of these poor creatures

in general was most miserable. No wonder that many of them slew their masters and then suicided, utmost woe overtaking unsuccessful attempters thereat.

Be it noted that the Bible did not charge the overthrow of slavery; but it inculcated principles which, as they were gradually imbibed, as gradually led to healthy reforms. The following were the main ones of such principles: One should not enslave or hold in slavery fellowmen since God created all in His image, and Christ's precious life was the price that He laid down to free all; Christian brethren should not make, or hold any of their brethren slaves; slaves are Christ's freemen; those who partake of the same spiritual food, baptism and communion are brethren, while so engaged, not lords and slaves; master and slave are alike children of God and brethren; all—master and slave—must stand before the same judgment seat to give an account of their deeds. Under the influence of such principles first spontaneously among professed Christians and then by law among others, slavery with the above-mentioned connected evils was almost totally broken up. Christian masters were like loving fathers, freely giving their slaves freedom, the same and pertinent principles endearing their Christian masters to Christian slaves who therefore served them all the better, and in this relationship, of course, the enslavement of Christians by Christians became impossible. Often the relation between Christian master and slave was so tender as to cause the latter to reject the voluntary offer of freedom that they might continue to serve them whom they loved in the best of bonds. Thus by Justinian's times the slavery of Christians among Christians ceased, and among others ceased, was much reduced or was changed into serfdom.

The exposure of children in the Old heathen Roman Empire formed another large field for the reforming operation of the Bible. Race suicide for the unconsecrated is a great sin, and prevailed to a limited extent among the upper classes only of the old Roman heathen. Among the lower classes it was but little

known and less practiced. But among all classes the exposure of children prevailed, *i.e.*, shortly after unwanted children's birth many parents abandoned such in the fields, *etc.*, *e.g.*, near Rome there was a certain field that was the place where such children were left either to death by starvation and exposure or by wild beasts. Some people resorted to such places to collect such exposed babes, especially females, whom they raised that later they might sell them into prostitution. The causes for exposure were various: concealment of the fact that the children were illegitimate, freeing of mothers from the cares of child raising, the poverty of parents disabling them from supporting more children, parental hope that the children might be found by those better able than themselves to raise them, *etc.* Some of the greatest of the Romans supported the practice, *e.g.*, Cato the elder, Cicero, *etc.* Roman law, if it did not sanction, winked at it, and for it none were punished. The father of Augustus was, by a ruse, frustrated from exposing his son who later became Rome's first and perhaps greatest emperor. But the Bible's principles condemned such an inhuman practice, *e.g.*, its high estimate put upon the value of the family, its principle that for the natural man a large family is an especial blessing from the Lord, its examples of noble fathers and mothers, its high estimate put upon children as gifts from God to be raised unto good and useful men and women, the high regard in which the child Jesus was held by parents, shepherds and the Magi as an infant, and by the doctors in the temple when He was 12 years old, His love for and kind words to, and on, and Acts toward, children as pictures of the kingdom class, and above all Jesus' babyhood. These principles, inculcated by the faithful as the salt of the earth, as they gradually spread during the 500 years under review as gradually changed babe exposure, first in diminishing it in the Old Heathen Roan World, then in abolishing it utterly after the empire changed into nominally Christian.

The Bible's principle of humaneness stood in direct opposition to the cruelties of the heathen Roman Empire; for, *e.g.*, it is a peculiar fact that in the first three centuries of our era the consecrated, while admitting the propriety of the unconsecrated to partake in combative service, themselves, on the basis of the Savior's precept and example to the Elect to save and not destroy men's lives, refused to take part in combative service while rendering service in relieving the miseries created by war. On this point Mr. Brace, in *Gesta Christi*, p. 91, makes the following remark: "Le Blant, in his investigation of Christian inscriptions, mentions that among 10,050 Pagan inscriptions, which he had examined, 545 were those over the bodies of soldiers, while in 4,734 Christian inscriptions only 27 were memorials of military men." The stand of Christians on this subject led to not a few martyrdoms; but it had its influence for good. The Bible's influence during the 500 years' period of which we are now treating decidedly diminished torture in legal investigations and the most torturous deaths. It abolished branding of people, diminished the number and severity of scourgings and abolished crucifixion and impaling, the two most torturous forms of execution, the former doubtless for being the form of our Savior's execution. It led to forbidding overhard work and to requiring a day's rest every seven days, very beneficial to man and beast. Its principles led to prison reform and the freeing of prisoners from extreme prison rigors; and it led to arbitration of disputes between nations, classes and individuals.

As a final reform of evil conditions in the old heathen Roman Empire a better distribution of property resulted from the influence of the Bible. At that time there were almost no middle classes insofar as wealth is concerned; for then, generally speaking, the human family was divided into the few rich and the many poor, even as we saw above that poverty was the main cause of the exposure of infants. The few rich were

the aristocrats who owned almost all wealth, real and personal, as well as immense hoards of slaves, while the bulk of the people were as slaves, free laborers and paupers desperately poor. In Rome, *e.g.*, during the three centuries of Pagan Rome under study, the vast bulk of the unenslaved were on perpetual "relief" given by the state in an unsystematic way. Undoubtedly the Bible's teaching on each providing for his own, on each one working with his hands that he might have to give to the poor, on the able feeding the hungry, clothing the naked and sheltering the homeless, on the blessedness of mercy and giving, on doing good and communicating [distributing], on ministering to the necessities of others, backed by the example of the Ancient Worthies, Jesus, the Apostles and the Apostolic Church, contributed greatly to this end. On the one hand, the Bible discourages pauperism by its exhortations and examples to diligence and industry; but on the other hand, it encourages the able to help the unable. These principles harmonized will overcome pauperism. Hence the Bible's tendency has always been toward a more equal distribution of the earth's wealth. The above-mentioned principles gradually improved the pertinent evil and resulted in bequests being made to better the condition of the extreme poor, in the institution of refuges, orphanages, homes for the aged, the blind, the infirm and the helpless widows, strangers' rests, hospitals, *etc.*, things previously unknown in heathen Rome. Indeed, the opportunity to relieve the poor and unfortunate was seized upon as treasures to be sought; hence it was quite natural for persecuted deacon Laurence when required by the heathen governor within 24 hours to deliver up to him the treasures of the church at Rome, to appear the next day in the court with the church's poor, of whom he truly told the pagan judge, "These are the church's treasures."

The above-given facts, a few among many, prove sufficiently that the Bible's uplifting effects on the civilization of the old heathen Roman world are such

as we should expect a Divine Revelation to have. We will, therefore, now turn to the consideration of its effects on the medieval world, when it came into closer contact with the Celtic and Germanic races, the latter including the Scandinavian races; for a change came over the Roman world through its inherent corruption and the wandering of nations with their inroads upon, conquests in, overpowering of, and settling in it. The barbarisms of the Celtic and Germanic races opened up to the Bible's principles new worlds of labor and conquest; and the heathen customs of these afforded the salt of the earth an opportunity to use its seasoning, preserving and nourishing powers to heal another set of evils, those prevalent in the Celtic and Germanic world. The corruption that here prevailed was not like what the Lord's people confronted in the old heathen Roman world; but was of the kind that flows from the abuse of physical strength, when it is made the overemphasized ideal and prerequisite of right and law; for deeply imbedded in pagan Celtic and Germanic character was the principle that might makes right; for from the practice of this principle the evils of the Germanic races and Celtic races (those of France and Britain) are more or less traceable, *e.g.*, woman's low social status, feuds, private wars, wagers of battle, the ordeal, torture, injustice to foreigners, plunder of the shipwrecked, piracy, slavery and serfdom. The principle that might makes right appears in the Germanic character in both phases of the World War, particularly in its second, its late, phase, which witnessed a revival of the old Germanic pagan character advocated and practiced as such by certain Nazis. In this world the three great principles, centering in the one God, in man's worth and Jesus' character and office, as well as other Biblical teachings, wrought wonders of reform as they did in the old heathen Roman world.

We begin with the status of woman in the old pagan Germanic and Celtic world; for in both sets of

aces the general evils of the medieval pagan world were much alike. Their heathendom did not debase these two sets of races to the same great depth of corruption as the old Roman heathenism did its subjects. In general woman was there appreciated for her chastity, her intuition, her home keeping, her obedience to her husband and her care of her children; for in these respects the Celtic and Germanic women were famed. But there were evils under which their women as such labored, *e.g.*, tutelage (guardianship), purchased as a piece of property, tyrannized over by husband and guardian, free marriage and divorce at the husband's will. Against these evils, the faithful, using the same Bible principles as were used for similar conditions in the old heathen Roman world, gradually wrought wonders of reform resulting in the change of purchase money into dower, in elevating woman's social position, in strengthening marriage, in all but abolishing divorce, in lessening and then abolishing tutelage, and in setting aside the Germanic ideal that strength gaged worth and civil status.

Another great evil of the pagan Celtic and Germanic world was private feuds and wars. These arose through personal violence, denials of justice, infliction of wrongs and personal grudges, and resulted in individuals, families, clans and even tribes declaring private war and waging it on one another. In such cases individuals publicly sent declarations of war against individual towns, clans, *etc.*, in all of which very much evil and bloodshed resulted. Even to this day such declarations of war, reduced to writing, are preserved in museums. Such feuds and wars desolated large parts of Germany and France, less so of Britain. To reduce these evils stress was by the Elect laid on the Bible principles of preserving peace, of forgiveness, of doing good to enemies, of leaving vengeance to God, as solely His prerogative, *etc.* They even resorted to ameliorating these very prevalent evils by outlawing such wars during Sundays, during festival days, during the period

between Thursday night and Monday morning and during saints' days. They advocated observance of "the peace of God," whereby in many cases strife was by agreement interdicted for long periods, during which overheated wrath was given time and opportunity to cool off. Penalties and fines were substituted for such private feuds and wars. Veritable crusades of peace were made in France. Pledges of peace like modern temperance pledges-were made. Peace associations were formed to counteract these evils. Messengers of peace went wherever such private feuds and wars were waged, preaching peace, brotherly love and forgiveness. Truces of God, truces instituted for the love of God, were made. Arbitration was advocated and entered into; and peace treaties were advocated and made; and thus these great evils were gradually diminished and finally set aside entirely.

The wager of battle and the use of the ordeal were other abuses that flowed from the German ideal of might making right. If, *e.g.*, in a lawsuit one felt himself wronged or being misrepresented, by the custom of the wager of battle he could interrupt the trial and challenge the judge or the witness, or the plaintiff, if he was the defendant, or the defendant, if he was the plaintiff, to single combat, to decide who was in the right by the outcome of the test of physical strength and skill. And the challenged had to accept the challenge on pain of being declared in the wrong. Sometimes substitutes would do the fighting for the principals; and the winner in the wager of battle was considered the one in the right proven so by the God of battles! The theory, of course, was entirely wrong; but it took centuries to eradicate it, it prevailing in England even into the nineteenth century. But God's faithful people continued unweariedly to preach Bible principles against it, like those mentioned in the preceding paragraph, to which they added others: the folly of expecting God's judgment manifested by such wrongdoings; the certainty of the innocent being defeated,

if he were less strong and skillful than his opponent, *etc.* The ordeal, which was an evil kindred to that of the wager of battle, was very widely practiced by the Celtic and Germanic races; for the superstitious and the tempters of God thought that by the ordeal, *e.g.*, putting the hand and arm in boiling water, holding a burning coal on the bare hand or in the mouth, walking barefoot on burning wood or coal, drinking poison, *etc.*, the innocent would by God's interposition on his behalf emerge unharmed, unpained and with no outcry, as a proof of his innocence, while the guilty would by God be made therein to suffer and cry out in pain, as a proof of his guilt. It took centuries of effort on the part of the faithful, who stressed the fact that such a thing was foreign to the Gospel, was tempting God, and from many known facts caused the weak innocents to be regarded as guilty and the strong, guilty ones to be regarded as innocent. Here, too, the principle that might makes right operated. The faithful's fight against this evil was so prolonged, because the corrupt hierarchy and clergy of the Romanist church, siding with the popular evil, more or less condoned it; but it finally succumbed to the influence of the Bible.

Torture inflicted to secure evidence was another evil that the influence of the Bible ameliorated in the medieval world and banished in the modern world. This evil was transmitted to the medieval world from the old pagan Roman world, where it was used quite generally, especially on slaves and freedmen, but not on uncondemned Roman citizens, until later in the first century. We recall the preparations made to torture uncondemned Paul, given up when the authorities learned that he was a Roman citizen (Acts 22: 24-29), and the consternation of the authorities at Philippi on finding out that they had scourged and imprisoned Paul, a Roman citizen, untried (Acts 16: 19-24, 35-39). But the tortures that old Pagan Rome inflicted to elicit evidence were mild indeed when compared with those that the Romanist church, especially

through the Inquisition, introduced to obtain evidence for trials. A mere accusation, unknown to the accused, was sufficient to expose him to torture, which was also inflicted on unaccused persons supposed to have pertinent evidence in order to obtain it. Many innocent persons on being accused admitted the charge, even when certain of execution, in order to avoid the tortures, whose pains would force them to accuse themselves of uncommitted crimes and then suffer execution therefore. Over 900 different kinds of instruments of torture were used to extract evidence by the Inquisition, some of them being so very effective in inflicting extreme torture that they doubtless were suggested by fallen angels. The Bible nowhere countenances torture of the accused, which is strikingly opposed to the Golden Rule and to reason; and it is significant that it came into its blooming period when Romanism was dominant, and continued so as long as it had the power to influence states to use it in its interests or to allow it to use it. The Christian spirit was alive enough to prevent the Inquisition from operating freely in Britain, Germany and Scandinavia; but it was quite vigorous in Italy, Austria, France and especially in Spain and its dependencies. It was always testified against by the faithful, who were generally the victims of the Inquisition and other persecuting agencies. Indeed, torture as a means of extorting evidence continued in some countries long after the medieval period, some of it occurring in Italy and Austria during this century in secular cases. But gradually the faithfuls' Biblical protests changed public opinion, until it is about extinct.

Having presented part of the effects of the Bible during the Middle Ages on the Germanic and Celtic nations, it is in order to discuss the rest of these effects on them during that period, all of us remembering that these effects of the Bible were wrought mainly through the ministry of God's faithful people. The first of these effects, now to be considered, concerns

the rights of strangers and foreigners. One of the faults of extreme sectualism and nationalism is their arousing the spirit of despising and mistreating the stranger and foreigner. Both the Teutons (Germans and Scandinavians) and the Celts (French and British) of the Dark Ages despised and mistreated them, *e.g.*, a stranger staying more than three days among them was imprisoned and made a serf of the count in whose territory he overstayed this 72-hour period. The foreigner was even more severely treated, being tortured and then reduced to slavery. This occurred even in the case of merchants who sojourned for business reasons longer than these three days. But under the benign influence of the Bible exercised through the ministry of God's saints, a great change in this matter occurred. Not only was this change manifested in the conduct of the people whose hospitality and good will were gladly shown such; but it worked its way into the laws of these nations, some of which laws were largely clothed in the language of the Bible. Closely related to this mistreatment of strangers and foreigners were the related evils of wreckers and pirates. Piracy abounded on all hands, whereby sailors were killed or enslaved; merchants were plundered; and ships and their contents were seized from their owners. It was quite dangerous for a foreign ship to visit many a harbor, because of such piracy, which extended to such harbors, as well as was plied on the high seas. But a change came over this condition, largely through the influence of the Bible teachings on brotherhood, honesty, industry, mercy, *etc.*, though trade reasons in a minor degree cooperated therein. Such trade reasons were responsible for the formation of leagues between certain cities whereby they defended the rights of the sea and of commerce against piracy, *e.g.*, the Hanseatic League (1150-1669 A.D.), embracing the main German and Scandinavian cities of the North and Baltic Seas.

The wreckers did even worse than the pirates. They set up false beacons to lure ships upon hidden rocks by which shipwrecks occurred and near which the wreckers lurked to plunder the wrecks, kill or enslave their unfortunate victims. Especially during storms did they ply their cruel trade. Instead of pity for the storm-wrecked, they unmercifully plundered and killed or enslaved the survivors. But the preaching of the Bible love, brotherhood, mercy and kindness gradually over several centuries, mellowed the hard hearts of the wreckers, and thereafter the beacons were properly stationed to warn of danger and guide amid them; and the shipwrecked were rescued by life-boat crews and shown mercy and hospitality, and were sent on their way in safety, with wishes of God's blessing and with as much money, *etc.*, as the ability of the rescuers was able to give them. The effect of the Bible upon the laws of the Germanic and Celtic nations was marked indeed. The whole spirit of these laws as well as the principles underlying them underwent a change for the better. Vindictiveness was taken out of them, and in their place human justice with allowances for human weakness in the wrongers were embodied in them. They were given as Biblical a cast as was possible; very frequently they were worded in exact Biblical language, or in nearly exact Biblical language. Contrasted with the laws previously in existence, they showed great advancement. They taught morals on religious grounds. In a Christian spirit they condemned feuds, oppression and perjury, favored marriage, curbed divorce, bore down on unnatural vices, protected the poor, the shipwrecked, the stranger and the foreigner. If the laws of Charlemagne and Alfred the Great are examined and contrasted with the heathen laws formerly in vogue, their superiority is easily recognized, and this on their face is seen to be due to the Bible's influence.

The influence of the Bible on education is very plainly seen as working in the period that is now under study (600-1517 A.D.). At the beginning of this

period densest ignorance prevailed among the poor and rich, small and great, low and high, a thing much opposed to the spirit and letter of the Bible, which in both Testaments discountenances ignorance and commends knowledge and study. Early in this period the change from the former ignorance to the spread of knowledge set in. Many monasteries became the centers of education. In the days of Charlemagne not only schools, but colleges were established. Alfred the Great strove earnestly to educate the people of his kingdom. Soon after the days of these two rulers in their respective domains the Holy Roman Empire and the Holy German Roman Empire as the domains of the former, and England as the domain of the latter, schools and colleges developed into universities, some of which still exist. Let us not be understood as meaning that education was universal, *e.g.*, serfs and not a few others, even some of the clergy had almost none even of primary education; but those of the middle,, and higher classes caused their children to receive educations; and those showing talent, whether poor or otherwise, were given opportunity to qualify for medicine, law, religion and theology. In fact during this period, though for a while education was limited comparatively to the few, its recipients were an ever increasing number, until the end of this period witnessed large numbers in all walks of life having at least a primary education. Summarizing: At the beginning of this period almost none among the Germanic and Celtic nations had any book knowledge; but as it progressed, through the influence of the Bible an ever increasing advancement in education, both as to the subjects studied and students studying them, took place, until at its end the majority, except the bulk of the peasants, could at least read. Thus in a somewhat different sense from that of the following passage, the Bible has caused education to spread, as one of the effects to be expected from a Divine Revelation: "The entrance of Thy words giveth light" (Ps. 119: 130). It certainly promotes education.

In the beginning of this period, slavery and serfdom prevailed very generally among the Germanic and Celtic nations and tribes, though by the end of the former period in the Roman Empire, due to the Bible's influence there, they, especially the slavery and serfdom of Christians, practically ceased to exist. But the salt of the earth transplanted to the Germanic and Celtic lands began to season, nourish and preserve the social earth as it was forming under the Bible's influence. This influence exercised itself through synodical and councilar actions, preaching, conversation and Acts of freedom conferred upon the slaves, from motives similar to those shown before as acting in the first period. Not only during their life time did Christian Germanics and Celtic liberate slaves; but even more often in their last wills and testaments did they free them, as they said, "for the good of my soul." And by the end of this period, slavery ceased among these peoples, for by law it was forbidden. The matter of serfdom—binding people to the soil of nobles, and requiring of them stated proportions of the earth's increase—was somewhat different. At the beginning of this period there was but little difference between the slave and the serf; but with the gradual freeing of the former, there was a lightening of the oppression of the latter, and that in proportion to the spread of Bible teachings and spirit. Thus gradually an ever larger proportion of the fruitage of their labor was permitted to remain with the serfs; their labor, which was at the beginning of this period a matter of seven days a week all year around, was decreased, as they were freed from it Sundays, holidays and saints' days; they were allowed greater freedom in their home life, and were permitted greater liberty in choosing their spouses and regulating their children. And while serfdom was not ended during this period, the most of it persisting into the next period, the last of it giving way about the middle of the 19th century, it was ever ameliorated as the centuries of this period passed. And that this was mainly due to the influence of the Bible is

manifest from the facts of the case, the pertinent laws and the Christian customs connected with such reforms. Thus freeing of slaves and relieving the main hardships of serfdom were direct results of the Bible's influence during the Dark Ages.

Another Marked effect of the Bible's influence on the Germanic and Celtic peoples was the institution of chivalry and the conduct of its knights, which the Bible certainly was instrumental in producing. At the opening of this period there were widespread robber bands among these peoples. These plundered the rich and poor indiscriminately, kidnapping women, devastating church institutions, killing the missionaries, burning towns and villages—in a word were a plague on all. To counteract such and other evils of a rude and largely uncivilized society, under Bible teaching reforming influences were set into operation to end these evils. Sometime later among such agencies chivalry was introduced; and its members were first as candidates put under a set of rules as probationaries, and then later as full-fledged knights, when they qualified therefore, to which they were given a ceremony of religious induction. Their rules reflect the influence of the Bible. They were oath-pledged to avoid avarice, revenge, fraud, deceit, pride, talebearing and slander, not to fight with more than one against one, to protect, honor, and reverence women and maidens, to defend Christianity, justice, and the virtue of women, unto death, if necessary, to be loyal to their rulers, to relieve the poor, weak, oppressed, orphans and widows, to bring criminals to justice, to watch and pray, to exercise the Christian graces, especially Christian courtesy and gentleness, to keep promises, to exercise a dignified obedience and subordination to elders and superiors without flattery, to pity their enemy in distress, to care for peasants, and above all to exercise Christian benevolence and charity. We have all heard of the deeds of the knights of King Arthur's round-table. With very rare exceptions these knights kept their vows. And the influence of these for good was large, deep and widespread. And

without any doubt, this influence was due to the faithfuls' spreading the principles and spirit of the Bible.

We now come to the modern period—from the time of the Reformation, 1517 to 1878; for as said before, since the casting off of the nominal church, and nominal Christendom in 1878, and the commencement of the verbal attack on Satan's empire, especially since the attack on them by force beginning in 1914, and since the removal of the saints from it and other institutions of Christendom, a gross falling away in faith and practice has set in—a fact that all observers of the signs of the times recognize; for with the saints leaving these, their influence has not been going out through or in these beneficially. Hence we restrict our study of the Bible's effects on society, to the time prior to 1878. We begin with our discussion of the Bible's effect on woman. Her status has differed in various nations of Christendom. In Romanist countries she has since the Reformation occupied a lower status than in Protestant countries, and in these her status has not been uniform. In almost all countries at the beginning of this period she held a status distinctly lower than the Bible sanctions as hers, *e.g.*, in England the legal viewpoint was that she was her husband's property; hence could own no property in her own name, could not sue nor be sued, her husband being answerable for her in law as though she were a minor child, as he also controlled her property, and could use it at will. But under the influence of the Bible, the position of the English wife and daughter, which was much like that of other European wives and daughters, has greatly changed into giving her a legal standing equal to that of man; hence she can answer and be answered in court, can own property in her own name, sue and be sued, bequeath and inherit property, can gain court protection against a tyrannous husband, and can sequester her property from her husband's control and use. Thus in Britain, whose common law standards for woman were taken over from the Saxon laws which, seen in the discussion of the former period's status for woman

in the Germanic law, assigned her practically no rights as against her husband, there has been a gradually nearer approach, since the Reformation, to the Bible status of the wife as being her husband's junior partner and companion. And what has happened in Britain on this score is symptomatic of the rise of the Protestant European woman in general. But in America, which in early colonial days gave woman the same status as the British woman had under the common law, woman as such and as wife and daughter, gradually as Bible ideals spread, attained the place Biblically assigned her as woman, wife and daughter; for by 1878 woman in America, apart from the national franchise, exercised the full rights of citizenship, became fully recognized as her husband's full junior partner and companion, and was honored, deferred to, respected with a courtesy nowhere else shown her. And this is a gradual effect of the Bible.

There has been progress as to legal divorce. In the beginning of this period, while a man could divorce his wife, a woman could not divorce her husband. While for the consecrated the Bible sanctions absolute divorce with the right to remarry to the innocent party for adultery only, and for desertion allows a limited divorce, *i.e.*, separation from bed and board, for the unconsecrated it allows absolute divorce for additional reasons, like continued cruelty, insanity, conjugal indifference and disability, refusal of conjugal rights, refusal of support and care of the home. The reason for the difference is this. The consecrated are to be to one another as Christ and the Church; and as only unfaithfulness to, and abandonment of the Lord Jesus warrant a separation between Christ and any member of the Church; so only these two things warrant a divorce between the consecrated. But the unconsecrated in their marriage are not as Christ and the Church; but are married in the sense that the Mosaic Law warrants; hence divorce may set in where the purposes of marriage are perseveringly set aside or made impossible. The marriage of the unconsecrated being a matter

of civil law, it is competent to sanction its entrance and dissanction its continuance in harmony with its judgment as to the best interests of society. If the consecrated are illy mated in the flesh, they are still to abide in their marriage, knowing that the Lord will overrule their proper conduct under the circumstances 'for their spiritual good. Hence they can well abide as they are; but the unconsecrated, having no such incentives for maintaining wedlock, should, if the relation is beyond their reasonable endurance, seek peace through divorce, and may, for reasons apart from adultery, contract another marriage, which apart from adultery, the consecrated innocent party to a divorce can not do, without committing adultery. But the influence of the Bible upon the unconsecrated increasingly during this period has lifted up their marriage ideals to heights that have in many cases made them decidedly better spouses than they otherwise would have been and have given them a far happier home life than they otherwise would have had. At the same time, through its Old Testament pertinent teaching, it has given the hopelessly mismated among them an opportunity for escape from a bond that is a curse to them. But the Bible gives no warrant to thoughtless marriage and divorce for trivial reasons. It inculcates upon the unconsecrated the duty and privileges of marriage as solemn things which should by them be carefully fulfilled. Hence we do not find, apart from exceptional cases, up to 1878 the gross carelessness in forming and breaking the marriage tie that prevails now in apostate Christendom, particularly in France and America, the latter of whose homes once were the happiest in the world. All acquainted with the history of marriage and divorce from 1517 to 1878 know that the influence of the Bible was toward ever increasingly better married life and happier homes and against easy and careless divorce; and thus its influence wrought a world of good during this period; while at the same time its influence was in favor of divorce for the unconsecrated in hopelessly unhappy

marriages—those in which the ends of marriage were made impossible of reasonable attainment.

The Bible's influence on international law, whereby contributions to international comity have been furthered, has been very marked. It is noteworthy that among heathen and Mohammedans there has been no such a thing as international law regulating peaceably the relations of nations with one another. Certainly these were non-existent in the old Greek and Roman worlds, and almost non-existent in Christendom before the Modern period. It was especially the third generation of Protestants who began to lay the basis and form the principles of international law, the leader among whom was the great legal light, the Hollander Grotius, who was a devout and scholarly Christian. Previously wars knew no law; hence were barbarous and cruel; the wounded were feelinglessly neglected; the treatment of prisoners of war had been cruel beyond description; privateering was engaged in on a large scale; and many so-called Christian nations thought that they had the right to possess themselves of heathen nations and lands, and acted out their supposed rights; but gradually through the influence of the Bible's principles changes were wrought; and the inviolability of private property on the high seas became recognized; privateering gradually was given up; the wounded were given decidedly better treatment; war prisoners were given kindlier treatment; wars became less frequent; and methods of conciliation and arbitration were set into operation, settling disputes over territorial boundaries and other international questions. As landmarks in this matter, we may mention the Congress of Paris in 1856 and the Geneva Settlement of 1872. The strength of the Bible's pertinent influence on these subjects was at high tide by 1878, and resulted in creating the Hague Court of International Justice and Arbitration in 1899 before it had wholly receded. Such effects are to be expected of a Divine Revelation.

Slavery and serfdom came to an end during this period, and that as a result of the Bible's influence. Perhaps the worst manifestations of slavery came to the surface during this period through the slave trade and slavetraders, who ruthlessly plied their unholy and cruel traffic in the African Negro. Language is incapable to describe the heart-breaking scenes and experiences that characterized this traffic in its corralling the slaves, in its spiriting them, chained to one another's necks, to the ports, in its crowding them into the dark and suffocating hulls of ships and in its selling in public Markets the hopeless victims of this Satanic traffic. Christian sentiment rebelled against this condition. The names of Wilberforce of England, Gough of America, with those of a host of able coworkers in their crusades against this traffic, will never be forgotten. They rallied public sentiment to a fever heat against it; the former and his supporters secured its being outlawed in the British Empire; and the latter and his co-workers created such a public sentiment in America as ultimately led to Lincoln's emancipation proclamation of freedom for the slaves. Spain, Portugal, *etc.*, gave up their guilty part in this traffic; and before 1878 it and slavery were extinct in Christendom. The anti-slavers continually appealed to the Golden Rule as forbidding slavery; and by their Bible arguments created the public sentiment that destroyed slavery in Christendom. Contemporaneously with this agitation on Bible principles went the agitation against serfdom, which succumbed in defeat before it in the countries where it prevailed, especially Germany, France, Hungary, Austria, Poland and Russia.

The duel is another relic of the heathen Germanic and Celtic nations that persisted into the Modern period. It is certainly a most unreasonable theory that one's honor is vindicated by the outcome of the duel; for in most cases it is the strong and skillful, not the innocent, who triumphs in the duel. God's saints have ever in Germanic and Celtic countries raised their voices against it, and so far prevailed against it that

it became an illegal thing in those countries and could only be practiced in extreme secrecy as to the courts and their officials. One of the greatest American statesmen, Hamilton, fell a victim of the duel at the hand of Burr. Its crushing is doubtless due to the public sentiment created by the Bible. Prison reform is another direct effect of the Bible's influence. When this period began, the cruelties of prison life were most inhuman. tailors furnishing no food nor heat nor beds nor bedding, the prisoners starved, froze and endured torture, unless their friends supplied their needs. The cells were dark, suffocating, foul, low, narrow, short, filthy, verminous and contagioned, veritable torture chambers. Frequently the prisoners were tortured most barbarously, all of which tended to deprave, harden and enslave them. Beginning with Howard, who made a study of prison and prison methods, in most European countries, a large number of prison reformers, on the basis of Bible principles, aroused public sentiment against the way prisons were built and maintained and the way prisoners were mistreated, until mighty reforms set in to the great betterment of these conditions. They created the sentiment that prisons should be primarily directed, not to the punishment of the prisoners, but to their reformation; and this reform spread Christendomwide by 1878. Among other things imprisonment for debt and hanging for petty thievery, *e.g.*, theft of a chicken or a lamb, have been banished from legal codes. Practically everywhere helpful methods of housing and treating the prisoners have been introduced, calculated to reform and make them useful members of society. Thus again we see a triumph of the Bible's influence achieved.

The Bible's influence can be seen during this period in the extension of methodic charity and the effacing of much pauperism. Indiscriminate and thoughtless charity is an evil; for it tends to pauperize its beneficiaries and to encourage beggary. The best help that can be given the poor is to teach them to learn to supply their own needs by honest work (Eph. 4: 28),

which the Bible inculcates, as it discourages pauperism (Ps. 37: 25). Public beggars should not be encouraged by bestowing alms upon them, many of whom have been found out to be quite well off. But there are genuine cases of poverty that require Christian benefactions; and in such cases the Bible encourages charity (Rom. 15: 25-27). Unknown beggars should not be given more than food until their case has been properly examined, and then, if proven to be worthy, are to be helped as needed, and especially encouraged to help themselves by such work as they are able to perform. Increasingly such principles have been put into operation. Christian charity during this period has been especially active in providing institutions of mercy for the helpless, aged, orphaned, widowed and sick. And all this has flown from the spirit of love and practical helpfulness inculcated by the Bible.

The influence of Bible principles on governments has been in the way of uplift. Certainly throughout the period under review there has been a humanizing of international relations, a freer intercourse between nations, with a more sympathetic appreciation of their several peculiar institutions and problems. Trade barriers during this period, under the influence of the Bible, have in some cases been lowered, and in not a few broken down entirely, and thus free trade among the nations spread with resulting good feelings; for protection as against tariff for revenue only is almost exclusively a perversion increasingly introduced by national selfishness since 1878. The Bible certainly favors democracy as the ideal government, as Satan has in his empire favored autocracy; and as its influence increasingly spread the spirit of freedom, it spread the spirit of democracy, even though through the backwardness of some nations, it favors for them, until they are ripe for democracy, such forms of government as their conditions require; for be it ever remembered that the Bible spreads its influence not revolutionarily against unideal conditions;—but slowly by an educational process it fits individuals and nations

in character for the more ideal conditions. Its influence has ever been to treat inferior nations and races helpfully and upliftingly, despite the selfish course of exploiting nations toward an opposite condition. Its influence certainly was, in the period under review, in the interests of education of the masses, as well as the classes, and it prevailed to the extent of nearly banishing illiteracy from Protestant countries, while the papal countries, because of opposing many Biblical principles, have succeeded in keeping the bulk of the masses in illiteracy, as can be seen in Spain, Portugal and Latin America. Under its influence during this period the liberalizing of government continually increased; and the franchise was given the people in every Protestant land, and in most papal lands, in all of which constitutions were granted the people limiting the power of rulers and increasing the liberty and power of the people. Its influence on the laws of Christendom was always an uplifting and ennobling one. And, finally, as a result of the Bible's influence, governments during this period increasingly charged themselves to advance the physical, mental, moral and religious prosperity, and health of their nationals. Verily, the Bible was in the period under review a powerful reformer of governments.

It did much during this period to suppress intemperance and to advance temperance, to curb the avarice of the grasping, to spread prosperity more evenly among the people, to increase happiness in the home and honesty in business. Its spread of the doctrine on man's brotherhood and responsibility to God for his fellows, enured to the enlargement of philanthropy, to the spread of good feeling and betterment of social conditions. Its insistence on industriousness and helpfulness to the needy enured to progress in invention, prosperity and relief of the necessities of the unfortunate. Its influence was ever in the direction of suppressing vice, criminality, slummery, squalor, uncleanness, disease and pestilence, poverty, lawlessness, discontent and ambitionlessness, and was ever in the

direction of cultivating their opposites. Its principle of love enured to the curbing of national, social, religious and professional intolerance and to the spread of tolerance, liberality and humanity within Christendom. One of the Bible's most signal victories in this period was its breaking up the gross persecution evidenced in the methods that papacy as Antichrist and the Inquisition as Antichrist's handmaid introduced. During the Reformation papal persecution reached its high tide; and many Protestants coming out of Rome brought from her practice of persecution, though in comparison with Rome's systematic forms of cruel torture in its persecution Protestants were mild therein. Persecution is certainly opposed to the entire tenor of the Bible, since God desires a free-will service only (John 4: 23, 24); and its papal forms are a most convincing factual proof of the Satanic origin of the papacy and the Inquisition; for their special victims were the saints (Rev. 17: 6). But after the Bible's principle that it is the people's prerogative to test all teachings and principles and to assent to those only that strike them as true (1 Thes. 5: 21; 1 John 4: 1-3) and after its principle that God desires a free service only (John 4: 23, 24) wrought their natural effects on Protestants, they gave up the bad heredity of persecution transmitted to them by papacy; and where the Bible's pertinent principles prevailed, violent persecution by the church and state soon ceased, except in purely Romanist countries, where it took centuries and the power of the French revolution, with its freedom, fraternity and equality (all three Biblical principles) largely to suppress; it is in papal countries, where the fires of persecution still smolder. Surely all will concede that the Bible's influence secured the suppression of the evils and the inauguration of the benefits mentioned in this paragraph, for which God be thanked.

Even upon Mohammedan and heathen countries the Bible wrought wonderously in removing evils and introducing good, *e.g.*, in Turkey, the Levant, Egypt,

"darkest Africa," Japan and China. But India is the special example of such wondrous effects. When we think of the evils of Indian caste, of child marriage, child widowhood, the burning of the widows with their husband's corpses in the suttee, the degradation of womanhood, the effects of the Hindu doctrine of the transmigration of souls—non-killing of any animal life, resulting in India swarming with deadly animals and poisonous serpents, to the destruction of multitudes of Indians—self-inflicted penitential tortures, the degradation of the untouchables, the harlotry of priestesses connected with the worship in temples as a part of such worship, *etc.*, *etc.*, and realize that through the Bible's influence, some of these evils were eradicated and others of them were started on the road to eradication, and that great reforms were given a great impetus through the Bible's influence, we are again shown that the Bible has in the period under review, wrought such effects as we should expect from a Divine Revelation. On the other hand, since Nominal Christendom in State, Church and Society has been cast off from special favor by God since 1878, and the faithful have been removed therefrom, the great deterioration in State, Church and Society that has increasingly throughout Christendom set in is a negative proof of the Bible's being the Divine Revelation, since where its good effects were once enjoyed by its principles being allowed to abound, evil effects increasingly manifest themselves where these formerly active principles are set aside, as has increasingly been done since 1878.

We have now finished our discussion of the third general external effect of the Bible,—and have found from a multiplicity of evils which it set aside and a multiplicity of reforms which it inaugurated, that its effects during the eighteen Christian centuries, *i.e.*, on the Old Roman, the Middle and the Modern periods, have been what we should expect from a Divine Revelation. Accordingly, these effects come to us as credentials of the Bible's being a Divine Revelation.

CHAPTER V

THE BIBLE, A DIVINE REVELATION (Concluded)

THE GREAT PYRAMID. ANALOGOUS TO COURSE AND
CONSTITUTION OF NATURE. THE HEAVENS DECLARE GOD'S
PLAN. PALESTINE DECLARES GOD'S PLAN.

OF THE external proofs that the Bible is a Divine Revelation three have already been given: (1) that of experience as to the truth of its way of salvation; (2) that of its spiritual effects in the lives of those responding to its teachings; and (3) that of its civilizing effects upon mankind. The second was but briefly indicated, because its details would have required a setting forth again of the 28 experiences referred to under (1), though its viewpoint would have required them to be set forth, not as proofs from experience, but as spiritual effects of the Divine Revelation. Herewith it is designed to discuss a fourth external proof that the Bible is a Divine Revelation. This external proof is the Pyramid of Gizeh as a corroboration of the Bible as a Divine Revelation. It is usually called the Great Pyramid, because in size, beauty, symmetry, purpose and teachings it by far surpasses all other pyramids. It was the chief of the seven wonders of the ancient world. As creation is Biblically referred to as a corroboration of Jehovah's existence and attributes of being and character (Rom. 1: 19, 20), so the Pyramid is Biblically adduced as a corroboration of God and the Bible. This is stated in Is. 19: 19, 20. The passage says that it would symbolize (a sign) and witness (a witness) matters as to the Lord. This becomes all the more impressive when we remember that Egypt symbolizes the world in sin ruled over by Satan. Its peculiar significance and witness, as here stated, are to be given "in that day," which since 1874 we have entered. And, true enough, it has since 1874 been giving

its testimony on the Divine Revelation increasingly, though since 1859 its science has come to light.

Its situation is, among other remarkable things, noteworthy for four special things: (1) If a line were drawn directly north from its entrance, it would strike the center of the arc-shaped north coast of lower Egypt, the Nile Delta; and if lines were drawn north east and north westward from its entrance so as to make there a right angle, these lines would strike the extremes of that arc, and with that arc form a true quarter section of a circle. (2) It is the exact center of the land surface of the earth. (3) At the date of its building's commencement, 2170 B. C., the Dragon Star, the symbol of Satan and sin, at midnight of the autumnal equinox looked directly down its descending passage, which represents the race's course down the path of sin and the curse; and the Pleiadic star Alcyone, the throne seat of Jehovah, and the center of our universe, *i.e.*, the star about which our universe revolves, was at the same time in direct line with the ascending passage, which represents the course of God's people in the paths of righteousness and life. (4) If a right-angled triangle were formed by lines drawn as follows: one from its entrance northeast to the Church of the Nativity at Bethlehem and one drawn directly east from its entrance until it would meet at a right angle with one drawn directly south from that church, the exact number of years from the Pyramid's completion, the autumnal equinox, 2140 B. C., until Jesus' birth at Bethlehem, Oct., 2 B. C., is symbolized, *i.e.*, 2138 years, if the involved distance is treated as the diameter of a circle and its length in Pyramid cubits is divided by 1,000, one of the Pyramid's symbolic numbers. The significance of this appears from the, symbolic use of Egypt and our Lord's carnation; for Egypt represents the world of sin and the curse, and Jesus by His carnation came into this world of sin and the curse and came out of it to deliver God's people therefrom, and typed this by going to Egypt

and coming out of it again. And it was these typical acts that warranted Matthew to apply Hos. 11: 1 to Jesus' going to, and returning from Egypt.

The Pyramid tells, not by words, nor by hieroglyphics, but by its location, form, internal arrangement, passages, apartments, angles, lines and measurements, scientific, religious, historical, prophetic and chronological truths. It is thus a sign and witness to God, speaking sublimely to us who are living in the dawn of "that day." A few of its scientific teachings will be mentioned in passing, as introductory to our purpose to show its office of giving an external proof of the Bible's being a Divine Revelation. Be it noted that these scientific teachings antedate by 4,000 years the findings of human scientists, and therefore prove that the Great Pyramid is not of human origin; for at that time nothing was known of these scientific points by humanity. Its earthly contractor seems to have been Melchizedek, who got the plans, specifications and detailed drawings from God, its Architect. On this matter we summarize from one of the most understanding of Pyramid students a few thoughts on its scientific lessons: It gives the exact length of the earth's polar axis, and the exact length of the Pyramid inch and the sacred cubit; it gives the exact length of the solar tropical year; the King's Chamber shows the exact year's length; each side of the base at the mean socket level gives the exact length of the solar year, a cubit for a day; and the four sides at that level give the exact length of four years, including the leap year; while, if the Pyramid inch is used as the measure, the length of the four sides in Pyramid inches at that level gives the exact day measurement in a solar year, if divided by 100, or to put it in another way, exactly 100 solar tropical years measured by Pyramid inches. These facts are also indicated by certain measurements in the King's Chamber, and by a combined measurement in it and the Grand Gallery. The synodic month is also monumentalized in the Pyramid's first ascending passage

and in the horizontal passage leading to the Queen's Chamber. Even the length of the precessional cycle of the equinoxes is symbolized in several ways in the Pyramid, likewise the earth's distance from the sun and the exact points of the compass; also in the King's Chamber the solar and lunar years' duration is exactly given. The duration of the first and second dispensations is symbolized in the descending passage. The King's Chamber coffer gives the standard capacity measure for the world and also that of density and weight, as well as the precessional cycle and the number of the Little Flock. The cubical bulk, weight and surface area of the earth are indicated in the Pyramid. It gives exact measures of temperature and an accurate scale of money values. But as marvelous as these scientific indications in the Pyramid are, they do not give direct confirmation of the Bible as a Divine Revelation, though they do prove the Pyramid's Divine origin. But the religious indications monumentalized in the Pyramid do afford us an impressive external proof of the Bible's being a Divine Revelation. To these we will now direct our attention.

The arguments which prove the Great Pyramid to be God's stone witness and altar are these: (1) The Pyramid sets forth by its arrangements, passages, rooms, construction, measurements, angles and lines every salient feature of God's plan, especially the Christ and His course as the center of that plan; (2) by its measurements the Pyramid gives the time features of God's plan; and (3) it was built centuries before any part of the Bible was written, and that at a time when nobody in heaven or earth, except Jehovah Himself, understood this plan and its time features. Hence it must have been built under God's direction. Our Pastor in the Pyramid Chapter of Vol. 3 pointed out the main symbols of the Pyramid as illustrative of God's plan, particularly of the Christ, and its leading measurements as illustrative of its time features. The Edgar brothers did both of these things in much greater

detail in their two-volumed work entitled, "The Great Pyramid Passages." We will now refer very briefly to these things that prove these three points:

I. The Pyramid by its construction, passages, chambers, arrangements, measurements, angles, lines, *etc.*, sets forth God's plan, especially the Christ, as the center of that plan. God's Plan is His arrangement made to meet and overcome sin and evil in their nature and effects among His free moral agents. Man's fallen condition, increasing depravity, experience with evil, especially in the second—the present evil—world, and the end of this second world in destruction, are symbolized in the Descending Passage between the old entrance and the Pit, the latter showing its destruction. The period before the flood is represented by the part of this passage's floor above its intersection with the vertical of its roof-commencement to the old opening and then down the old side to the base of the Pyramid. The First Ascending Passage represents the Law period and the Grand Gallery represents the period of Spirit-Begetting—the Gospel Age. The entrance into the Ante-Chamber in its first part, represents the death of the human will and in its second part, under the Granite Leaf, represents the taking of the Lord's will as our own. The Ante-Chamber represents our course as New Creatures in Christ's school. The passage between the Ante-Chamber and the King's Chamber represents the death of the sacrificed body, while the King's Chamber represents the Spirit-born condition in the Divine nature. The granite in the Pyramid represents the Divine and the limestone the human. The passage to the Queen's Chamber, which symbolizes the restitution condition, represents the highway of holiness leading to restitution. The Well represents the ransom, the Grotto, hades and the Pit, the lake of fire. The four sockets, one at each of the four ground corners, as the foundation of the Pyramid, represents Jehovah's four great attributes as sustaining the great lines of the plan and squaring with one another. His

name, Jehovah, as its builder is worked into its symbols in several ways, with Tabernacle corroborations, as shown in P '26, 75, 76. The Pyramid as a whole represents the Christ, the *head stone of the corner* (Ps. 118: 22; Zech. 4: 7; Matt. 21: 42; Acts 4: 11; 1 Pet. 2: 7) representing Jesus, and the other outer—casing—stones representing the Church. All ancient Egyptian, Greek, Syriac and Arabic writers on the subject agree that from the top stone to the base the Pyramid had as its surface smooth lime stones, white like marble. These have either all fallen away or have been taken away, except the lowest layer at certain places, from which we get the inclination angle of the original surface. It is because the Pyramid as a whole represents the Christ, who is the embodiment of God's plan and who is God's altar and witness in the world, that the Scriptures refer to it as the symbolic altar and witness of God (Is. 19: 19, 20). The Granite Plug stopping the entrance to the First Ascending Passage symbolizes that the Law shuts off from life all who are fallen—all going down the Descending Passage. The Well being the only way left by the builders of gaining access to the Ascending Passages, symbolizes that the way of life comes to fallen man through the ransom only. The above indicated matters are undoubtedly the salient features of God's plan and they are thus shown to be symbolized in the Great Pyramid. Many others could be set forth here, but these are sufficient to prove our first proposition. Those desiring the many others can get them in the Pyramid Chapter of Vol. 3 and in Vols. 1 and 2 of *The Great Pyramid Passages*, which we heartily recommend to the study of our readers.

II. Our second proposition is this: By its measurements the Pyramid gives the time features of God's plan. On this proposition we remark that the time features are given as a rule in such a way as to show the time or duration of the various features of God's plan. On this point we will give a very brief summary of

the various time features brought out in Vol. 2 of *The Great Pyramid Passages*, supplemented by several others that the Epiphany has brought to light. The time of the birth and death and the age of our Lord Jesus at death are symbolized by the hypotenuse of the right-angled triangle formed by the intersected space between the north end of the First Ascending Passage and the point of intersection of the projected floor line of the Queen's Chamber and the First Ascending Passage, which is found to be $33\frac{1}{2}$ Pyramid inches from the north end of the First Ascending Passage. This is the exact period of our Lord's life, while His age at consecration is shown by the intersection point of the projected north Grand Gallery wall line with the projected floor line of the Queen's Chamber, 30 inches from the latter's intersection with the First Ascending Passage (62; 56 [these numbers and all the following similarly parenthesized numbers are the page references to Vol. 2 of *The Great Pyramid Passages*; the first number to the first, the second to the second edition, the first referring to the specific and the second to the detailed discussion of the subject]). The length of the First Ascending Passage and of the Granite Plug gives in Pyramid inches the exact number of years from the giving of the Law until our Lord's death—1647 years (66, 67; 58-60). The duration in years of the call to Spirit-begetting as the general period of the Gospel Age is symbolized by the floor line of the Grand Gallery from its north to its south wall—1881½ years—April, 33 A. D. to October, 1914 (70; 61-66). Measuring from the north wall of the Grand Gallery along the floor line to the bottom of the large step near the south wall, we find the Pyramid inches to be $1813\frac{1}{2}$, which is exactly to a day the years from Calvary to September 24, 1846, the date when antitypical Elijah and Elisha became the two parts of the cleansed sanctuary. Measuring thence to the intersection of the projected south wall of the Grand Gallery and the top of this large Step gives in

Pyramid inches the exact time of the appearance of antitypical Elisha as separate and distinct from antitypical Elijah—June 27, 1917—the day that J. F. Rutherford and the writer came to a final official break, as respective representatives of the two classes in the order last mentioned (*Epiphany Studies*, 3, 395-426). Measuring along the floor line from the bottom of the Step to the point of its intersection with the vertical line of the south wall and then up that line to its intersection with the top of the Step gives as many Pyramid inches and a fraction as there are years and a fraction from September 24, 1846, to July 18, 1920—the date that antitypical Elijah came before the public separate and distinct from antitypical Elisha (E3, 426-446).

The time from Jacob's death, April, 1813 B. C., to our Lord's invisible Second Advent, October, 1874 A. D., is symbolized by the measurement from the point of intersection of the Descending and Ascending Passages to the north wall of the King's Chamber, omitting the front of the large Step as not a part of the floor of the Grand Gallery (91; 83-87). The double as the parallel dispensations' duration— $2 \times 1,845 = 3,690$ —is symbolized by the length of the Granite Plug, the two Ascending Passages to the front of the large Step and the distance from the north end of the Step to the south wall of the Ante-Chamber (97; 88-99). The length of the times of the Gentiles is indicated by the sum of the horizontal length and the vertical height of the Grand Gallery (11; 100-111). The time from the flood—October, 2473 B. C.—to our Lord's manhood—30 years of age, when occurred His baptism, Spirit-begetting and the beginning of His ministry—is symbolized by the distance—2,501 inches—from the intersection of the roof-commencement's vertical line and the Descending Passage (which marked the flood) down the Descending Passage to its point of intersection with the First Ascending Passage, then thereup to the level of the Queen's Chamber

and then along that level until its intersection with the vertical line of the Grand Gallery's north wall—October, 29 A. D.—while the intersection of the First Ascending Passage and the level of the Queen's Chamber, reached 30 inches before, symbolizes the date of His birth (159; 137-140).

Adam's day of 1,000 years, in contrast with our Lord's day of 1,000 years, the larger double, $2 \times 2,520 = 5,040$ years, being the period bounded by these two days, is symbolized by the 1,000 inches in the distance from the leveled rock base of the Pyramid up the face of the casing to the ancient entrance and down to the north edge of the basement sheet (163; 147-143). The time from the end of Adam's day, October, 3127 B. C., to the beginning of the first resurrection, April, 1878, is symbolized by the distance from the north end of the basement sheet vertically down to the level of the Well opening, then horizontally to the center of the Well opening— $5,003\frac{1}{2}$ Pyramid inches (170; 148-149). The date that the last one of the Little Flock would be put on the altar and would begin to be sacrificed as covered by Christ's merit, as being 1883 years after April, 33 A. D., *i.e.*, April, 1916, is shown from the distance from the floor of the Descending Passage at the north edge of the Well opening to the level of the Queen's Chamber (173). The duration of the "world that was" as 1,654 years, is represented by the 1,654 Pyramid inches gotten by the following measurements; the horizontal distance of the platform level from the front edge of the casing stones to its intersection with the vertical line of the roof—beginning in the Descending Passage, up this vertical to the Descending Passage, then northward along the latter's floor line until the old entrance point is reached and then down to the platform level at the bottom of the casing stone—1,654 inches (173; 155, 156).

The time of our Lord's Second Advent is symbolized by the distance from the point of intersection between the Ascending and Descending Passages, which

marks 1512 B. C., to the Pit along the built floor line—3,385 Pyramid inches, representing the years from October, 1512 B. C., to October, 1874 A. D., while if the line of the Descending Passage is prolonged at the same angle until it reaches the Pit, 40 Pyramid inches are added to this distance, symbolizing 1914, when the trouble—destruction of this world—was to begin (188; 165-166). The end of the second world—1914—in addition to the end of the Spirit-begetting is also represented by the vertical line of the south wall of the Grand Gallery being practically in line with the north wall of the Pit, showing that the end of the begetting and the beginning of the trouble were to be about synchronous (19; 167-168). From the two preceding considerations the Epiphany is shown to be a period of 40 years—1914 to 1954—as follows: Since the north wall of the Pit at the entrance of the Descending Passage's floor line by different measurements represents both 1874 and 1914, with the latter date as the starting point measuring back to where the slanting and horizontal floors of the Descending Passage meet; then projecting at the same angle as the Descending Passage its floor line until it reaches the north wall of the Pit, the length of the latter line will be found to be 40 Pyramid inches longer than that of the former, *i.e.*, this symbolizes that it represents a reaching of the Pit 40 years later than 1914, from which we infer that Anarchy will begin in 1954, as marking the end of the Epiphany. The end of the Little Season as 1,000 years later than 1914 is symbolized by the 1,000 Pyramid inches from the bottom of the north wall of the Bottomless Pit to the end of the Blind Passage beginning at its south wall (198; 172).

The dates of 1295 as the start of papal decline, Boniface VIII being the pope under whose reign papacy reached its climax and began to wane, of 1309 as marking the beginning of Marsiglio's reformation work and of 1324 as marking its climax, are gotten by measuring variously back from the north wall of the Pit

along the roof and floor of the Descending Passage to various parts of the Well (210, 211; 184-186). October, 1378, as marking the beginning of Wyclif's religious reformation work is gotten by measuring back from the north wall of the Queen's Chamber (perfection coming under the first test at the end of the Millennium, April, 2878) to the north edge of the Well's mouth—a distance of 1,499½ inches; for in October, 1378, Wyclif brought forth his attack on transubstantiation as contrary to the ransom, symbolized by the Well (216; 187-190). The date of the division of Protestantism just after Luther's trial at Worms (1521) is given by the distance from the point of intersection in the Descending Passage (1512 B. C.) to the beginning of the floor line of the Horizontal Passage—3,031½ Pyramid inches (222; 191-195). The distance from the north wall of the Pit to the north wall of the Recess—126 inches—represents the time back from 1914 to 1788, when the French king signed a decree to assemble the States General, which from certain standpoints was the beginning of the French Revolution (225; 196-198). The time from the begetting of Isaac (July, 2021 B. C.) to our Lord's resurrection—2052¾ years—is given by the sum of the following measurements: from the intersection of the Descending and Ascending Passages vertically to the projected floor line of the Queen's Chamber 669¼ inches—then along this line to its intersection with the north wall of the Grand Gallery—1,383½ inches (252; 220-223). The time from the Exodus (Apr., 1615 B. C.) to the end of the Jewish harvest (October, 69 A. D.)—1,683½ years—is symbolized by the length of the First Ascending Passage from the point of intersection—1,545 inches—and the distance from the north wall of the Grand Gallery to the edge of the Well's shaft—140¼—whose sum (1,685¼) equals 1,683½ Pyramid inches.

We will now briefly mention some other time features symbolized in the Great Pyramid, with the page

of his second volume where Bro. Edgar discusses it: The birth and Spirit-begetting of Jesus (244, 245; 212-217), the date of the Abrahamic Covenant (249; 220-223), the time from the entrance into the land until the Babylonian captivity (256; 224-227), the times of the Gentiles and the preceding seven times, *i.e.*, from the end of Adam's day (263, 264; 228-237), the time from the completion of Solomon's temple to the finding of the last of the living stones of the antitypical Temple (268; 239-240), the time from the last typical jubilee until the antitypical jubilee (271; 241-243), the seventy weeks (274; 244-247), the 2,300 days (276; 248-250), the 1,335 days (279; 251-253), the 1,260 days (283; 255-256), the 1,290 days (288; 258-259), the period from the fall to the complete restoration of the faithful restitutionists (314; 260-274). In other words, every prophetic period, time and important event of the Lord's plan, and that in harmony with the Bible chronology as a whole and in detail, are symbolized in the Pyramid. Thus we have proved that the Pyramid symbolizes every important feature of God's plan with its chronology, the first two propositions of the three necessary to prove that God was the Builder of the Pyramid. We again refer our readers to the Pyramid chapter of Vol. 3 and to Vols. 1 and 2 of the Great Pyramid Passages for the details.

III. The third proposition necessary to prove that God is the Builder of the Great Pyramid is this: It was built centuries before any part of the Bible was written, and when nobody in heaven or on earth, except Jehovah, knew His plan and its chronology. If this proposition can be proved it follows that Jehovah was the Pyramid's Builder. All agree that the Great Pyramid was built before the Exodus. The ancient Egyptian historians place its building hundreds of years before the Exodus, some of these writers having themselves lived before the Exodus. No one who has ever investigated the subject questions it is a pre-Exodus building. The Pentateuch is the first part of the Bible to

leave been written and its first part that was put into writing—the Law—was written after the Exodus.

But when the Pyramid was built nobody in heaven or on earth, except Jehovah, knew His plan and its time features. Rom. 16: 25, 26 teaches that the mystery, the center of God's plan, which is symbolized, as well as fixed chronologically in the Pyramid, was a complete secret from the beginning of creation and began to be made manifest only from Jordan on. But the Planner of the Pyramid knew the mystery and its time features; for these are symbolized exactly in the Pyramid. Hence no creature of God in heaven or on earth, built the Pyramid in the sense of being its originator. None of the earthly or heavenly princes of *this* world, which includes Satan (John 12: 31; 16: 11; 2 Cor. 4: 4; Eph. 2: 2; 6: 12), knew the mystery before Calvary (1 Cor. 2: 7, 8). Hence neither the fallen angels nor fallen men understood it before Calvary. Eph 3: 9 proves that from the beginning of the universe until the Gospel Age God had kept secret this mystery. Hence not even the Logos knew it before becoming flesh, though very likely (the Bible is silent on this subject) just before He became flesh God told Him enough of the purpose of His carnation to secure His consent thereto; but it was only at His Spirit-begetting that heavenly things—the things of the high calling—were begun to be made clear to Him (Matt. 3: 16). This mystery was hidden from all in the ages and generations preceding the Gospel Age (Col. 1: 26, 27). Hence none but Jehovah understood it at the time the Pyramid was built. None of the angels—either good or bad—and no human could see the high calling before Pentecost (1 Pet. 1: 10-12). The Divine Plan was first made known to the fallen angels by the preaching of the Church, *i.e.*, after Pentecost (Eph. 3: 10). Jesus expressly tells us that Satan did not know the time of our Lord's return (Matt. 24: 43; Luke 12: 39), the date of which, with that of its accompanying trouble, the Pyramid repeatedly symbolizes, as shown above.

Not even Jesus understood these dates before His ascension (Mark 13: 32). The time features Jesus learned only after His ascension (Rev. 1: 1). Before the ascension God kept the times and seasons in His power solely (Acts 1: 7). These considerations prove our third proposition, that nobody in heaven or on earth, except Jehovah, knew the Divine Plan, let alone its chronological features, at the time the Pyramid was built. But since the Pyramid gives the Divine Plan and its chronological features at a time when only Jehovah understood these (Acts 1: 7), He must have built it, none other having the necessary knowledge.

Some claim that to look for corroboration for the Lord's Word and its time features in the Pyramid implies rejection of the Bible as sufficient for the sole source and rule of faith, we reply: (1) We do not use the Pyramid, but the Bible alone, as the source and rule of faith. (2) Accordingly, we do not use the Pyramid as a source and rule of our faith, but simply as a symbolic corroboration of that Truth that we previously derived solely from the Bible. (3) If to use it for a symbolic corroboration of the Truth derived solely from the Bible were repudiating the Bible as sufficient for the only source and rule of faith, then God repudiated it as sufficient for the only source and rule of faith for us, when He appealed in Rom. 1: 19, 20 and Job 38-41, to the universe, to its creatures and to its laws as proving His existence and great attributes in contrast with man's insignificant attributes, when He declares that the order of nature, both in heaven and earth, bear witness to Him (Ps. 19: 1-6), when He uses them as symbols of the heavens, earths and other features of His plan (Dan. 12: 3; Gen. 1: 14; Rev. 12: 1; Matt. 13: 43; Rev. 21: 1, *etc.*, *etc.*), when He had the tabernacle and the temple with their furnishings, *etc.*, used as symbols of various features of His plan, when by Paul He appeals to man's nature and conscience as proofs of God's existence and of their moral responsibility to Him and of the existence

of His moral law (Rom. 2: 14, 15), when He had the Jews practice circumcision and Christians immersion, as signs of consecration, when He had the Hebrews have the annual lamb as a symbol of the lamb slain in Egypt, and Christians have the Lord's Supper as a symbol of the Lamb of God, when He uses the terrain and cities of Palestine to symbolize various parts of His plan, when He used the twelve stones taken out of the Jordan and many other physical objects as memorials, and when He stored up in hiding various historical and archaeological objects in Palestine, Egypt, Babylon, Syria, Persia, Asia Minor, Greece and Rome, and has of late been bringing them to light as a refutation of higher criticism by corroborating the Bible's truthfulness in its historical and archaeological claims.

None of the main foregoing things are a part of the Bible, but exist as material things separate from the Bible; but they lend corroboration to its teachings; and what clear thinker would say that to use their corroboration of the Bible is contrary to holding to the Bible as sufficient for our sole source and rule of faith? The sophistry that we are exposing is worthy of a *lawyer* who seeks, not to enlighten, but to befuddle a jury, to whose intelligence he offers insults by presenting for their persuasion such sophisms. God never intended corroborative things to supply supposed lacks in the Bible, as a sufficient source and rule of faith, as the objection would imply, but as crutches for weak believers and as weapons for strong believers useful for refuting enemies of the Bible by extra-Biblical things. And this is just what the Pyramid's, nature's, archaeology's and history's witness has triumphantly done. The dilemma, therefore that it presents, either to accept the Bible as the sole source of faith and reject the Pyramid, or *vice versa*, saying that he who proves that the Pyramid corroborates the Bible thereby proves that the Bible is not sufficient as the sole source and rule of faith, or that they who prove the Bible to be such disprove the Pyramid to be a corroboration of it, is thus a sophism.

Some claim that the Pyramid is not in the midst and at the same time on the border of the land of Egypt, by calling attention to the fact that Egypt is 600 miles long and 250 miles wide and that the Pyramid is not 300 miles from the northern and southern borders and 125 miles from its eastern and western borders, and that, if it were, it could not be on the border of the land. This is sophistical for several reasons: (1) There are two Egypts, Lower and Upper Egypt. When only one of these is meant, in Hebrew the word *Mazor* is used (Is. 19: 6; 37: 25; 2 Kings 10: 24; Mic. 7: 12); and when both are meant, in Hebrew the word *Mizraim* (whose dual form *aim* expressly makes the word mean two Egypts) is used. See Gesenius' Thesaurus, 815, bottom of first, and whole of second column. In Is. 19: 19 the dual form, *mizraim*, two Egypts, is used. The Great Pyramid is on the boundary between these two Egypts and thus is on the border of the two Egypts and is also in their midst, *i.e.*, between them, the word *besoch* being very frequently translated by the words *between*, *in* and *within* (Gen. 9: 21; 18: 24-26; 37: 7; Ex. 23: 33; 39: 3; Lev. 11: 33; Num. 13: 32; 35: 34; Josh. 19: 1, 9; Judges 7: 16; 1 Sam. 9: 18; 1 Kings 6: 19, 27; 1 Chron. 11: 22; Job 20: 13; Ps. 143: 4; Ezek. 3: 24; 14: 16, 18, 20; 24: 5; Zech. 2: 4). Thus it is *in*, *within*, both of the Egypts and on their border. The following shows that it is in the center of lower Egypt: We know that geometricians and trigonometricians from mathematical demonstration have proved that the center of a triangular arc sector is at the angle formed by its two straight lines.

Having given the main proofs briefly that the Pyramid as an external evidence corroborates the Bible's being a Divine Revelation, and having refuted the main objections advanced against this thought, we conclude our pertinent fourth external proof that the Bible is a Divine Revelation.

We now come to our fifth external proof that the Bible is a Divine Revelation: The Bible's Plan and

its involved teachings are corroborated by the analogy of the constitution and course of nature. If God, who is the Author of the constitution and course of nature, as He evidently is, has in the Bible revealed a plan for mankind's salvation, then we should expect that a plan coming from nature's Author, and having much to do with animate and inanimate nature, particularly with human nature, would embody things analogous to things found in the constitution and course of nature, as we find it in animate and inanimate creation, particularly in the human creation. This argument was used with unanswerable cogency by Bishop Joseph Butler, whose pertinent book, the *Analogy of Religion to the Constitution and Course of Nature*, published in 1736, against Deism, has so thoroughly overthrown objections to the Bible as a Divine Revelation that in the over 200 intervening years no infidel has ever attempted to reply to it. Others have also used this argument cogently, *e.g.*, Prof. Henry Drummond in his *Natural Law in the Spiritual World* and Dr. Henry Rogers in his *Supernatural Origin of the Bible*. In our present discussion we hope to show that the plan of God and its involved teachings, as set forth in the Bible, find such full analogies in the constitution and course of nature as are expectable from both proceeding from the hand of the same Author.

The analogy between the Bible's and nature's teachings on God's existence and attributes of being and character is most striking: Both show that the universal belief in the existence of God is grounded in the moral and religious constitution of man; that the fact of His existence is based upon the idea of cause and effect as implying a first cause, which therefore must be causeless, hence eternal; upon the order and reign of law in the universe; upon design everywhere manifest; upon man's mental, moral and religious make-up; upon human experience with God; and upon the impossibility of disproving His existence. Similar to the deductions that we draw from the constitution and course

of nature as to God's self-existence, personality, self-sufficiency, corporeality, eternity, spirituality, invisibility, unity, omnipotence, omniscience, omnipresence, immortality, supremacy, and unfathomableness are those that we derive from the Bible's verbal teachings. Likewise does the course and constitution of nature bring to us thoughts on the wisdom, power, justice and love of God, even as the Bible does the same thing. Their teachings on God are analogous in many ways.

Again, we find along many lines an analogy between the constitution and course of nature and the constitution and course of the Bible. Thus as nature presents many intellectual difficulties to its investigators, so does the Bible to its investigators. As nature does not in one place give us all its thoughts on any given subject; but gives us these line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little, so does the Bible. As many of the teachings of nature lie on the surface, easily accessible to all, so do many of the teachings of the Bible as to those things that are written on the outside of the scroll; and as many of the teachings of nature lie deeply below the surface, and are seen by the few only, and that after long, careful and intelligent searching, so is it with those teachings of the Bible that are inscribed within the scroll. As those only who are properly minded can enter into the deep things of nature, so only can the properly disposed—the humble, meek, hungry, honest, good, reverent and loyal—see into the deep things of the Bible. As only the most skillful and diligent can mine successfully the rich treasures of nature from her abundant stores, so only the skillful and diligent can mine nuggets and precious stones of truth, righteousness and holiness out of the storehouse of the Bible. As the knowledge of nature becomes progressively clear, so Bible truth, as the path of the just, shines more and more unto the perfect day. As the qualities of nature are unity, immensity, beauty, sublimity, order, wondrousness and complexity, so are

these qualities attributes of the Bible. As nature gives and sustains physical life, so does the Bible give and sustain spiritual life. As nature provides food, shelter and raiment for man and beast, so does the Bible do for the consecrated and justified. As nature had a beginning, but will have no end; so the Bible has had a beginning, but will have no end. As nature provides remedies for the ills of man and beast, so does the Bible provide remedies for sin, error, worldliness and selfishness as ills in the consecrated and justified. As nature, barring abnormalities, is the source of the natural man's knowledge and the main rule of his practice, so the Bible is the source of the spiritual man's knowledge and the main rule of his practice. As nature is the revelation of natural religion, so the Bible is the revelation of spiritual religion. Other analogies-between the constitution and course of nature and those of the Bible could be pointed out; but the above are sufficient to show that both have the same Author, both exhibiting the same laws and principles.

The Bible teaches that the human race was justly put on trial for life in Adam and Eve; and the analogies of nature as manifest in the course of human nature corroborate this. A just trial implies that the tried one have capacities to meet the trial, is given enough knowledge to guide him under trial, that the trial be along the lines of principles made clear to him by previous information, that the trial be not beyond the abilities that previous endowment and education warrant the tried one to have, and that the outcome of success or failure in the trial be made known to the tried one. Such also were the conditions involved in the trial of Adam and Eve. They had perfect human powers of body, mind, heart and will to meet their trial successfully, had sufficiency of knowledge and disposition to win out under it; their trial was along the lines of the principle of obedience made dear to them by previous information; the trial was within their powers successfully to stand; and they were informed

as to the outcome of success or failure in the trial. Human nature in the tests that it imposes upon those seeking various human offices, titles, powers, *etc.*, imposes upon the subjects of such tests only such examinations as the abilities and knowledge offered them warrant their standing, limits them to the application of the principles previously inculcated, limits them to those only who have previously given proof that they could by proper efforts be qualified, and informs them as to the outcome of success or failure in the trial. These principles we see exhibited in the tests given in grammar schools, high schools, colleges and universities; in the tests imposed on the students of theology, medicine, law, arts, sciences, *etc.*, for graduation; in tests imposed upon candidates for the learned degrees and titles and in the tests for promotion in statesmanship, professorships, industry, manufacture, finance, business, militarism, yea, in practically all human affairs implying promotion for success, demotion for failure. Nature in human experience is replete with illustrations showing that parental failures make their children the recipients of the effects of such failures, as Adam and Eve's children inherited the ill effects of the failure of their original parents. Thus even the analogy of nature corroborates the feature of God's plan on Adam's, Eve's and our trial.

There is a close analogy in the constitution and course of nature and the teaching of the Bible on the penalty of sin—death, not eternal life in torment. There is nothing in the constitution and course of nature that furnishes an analogy to eternal life in torment as sin's penalty. Nature furnishes us no example of a destruction-proof body, which would have to be had in the case of one undergoing eternal life in torment; nor does nature furnish us one example of an animal being with a life-principle inseparable from a destruction-proof body. Hence there is no analogy in nature to eternal life in torment as the penalty of sin. But the constitution and course of nature is full of illustrations

of the reign of death as sin's penalty. Every animal body, including that of humans, is capable of destruction and in the fullness of time turns into destruction, and life-principle is separable from every animal body, including those of humans, and in the fullness of times is separated from the body in the completion of the death process. Thus the constitution and course of nature is full of analogies to death as the penalty of sin. Not only is this illustrated in the completion of all animal creatures and plant existence as analogies, but the fact of death as sin's penalty is proved by the death of all natural men in the fullness of time. Death lurks in all earth's elements and forces on their being used contrary to knowledge and fitness. Thus wrongly used waters drown, poisons kill, electricity electrocutes, beasts destroy, gases asphyxiate, *etc.*, their misusers; excessive heat consumes to death and excessive cold freezes to death. Yea, the violation of any law of nature partially or wholly kills the violator. Accordingly, the constitution and course of nature furnishes many analogies of sin's penalty, and in the case of man does prove death to be sin's penalty.

The Bible teaches that evil has been permitted to teach by experience mankind a proper appreciation of the bad nature and effects of sin, so that, when man comes to his Millennial experience with righteousness, and when, from it he learns, too, by experience, a proper appreciation of the good nature and effects of righteousness, he may, by these two appreciations gained from the most thorough of teachers, learn to hate and forsake the former and love and practice the latter, and thus be fitted for everlasting life. At the present time he is getting his education in evil by experience. Hence his full education in both principles is not yet had, and therefore the full, pertinent purpose is not yet gained. Nevertheless we see enough of the first experience to see a part of its lesson being taught, even if it is not yet learned sufficiently. An analogous principle we see illustrated in the course of nature,

e.g., the burnt child dreads the fire; for its untoward experience with it deters it from tampering with it; those injured by electricity, gas, water and poison avoid these as deadly enemies. The sufferer from gout frequently reforms his eating habits, the drunkard by suffering the horrors of delirium tremens at times gives up his bottle, the syphilitic suffering the horrors of syphilis often gives up whoremongering, the dyspeptic by his wrong-eating produced miseries frequently gives up his indiscriminate eating, the convict by the rigors of imprisonment sometimes gives up crime. Even the brute creation furnishes analogies to the lessons now being inculcated by man's experience with evil: animals caught in traps, and suffering much before escaping from their clutches, learn to avoid traps. The contentious dog that meets his dog master in fighting and suffers great pains and injuries thereby learns to avoid similar encounters. Cats and dogs maltreated in their encounters with one another often learn to avoid their injurers. So, too, lions almost always coming out second best in their encounters with gorillas, steer away from them, and in Africa are almost never found within 1000 miles of the gorillas' habitat. These few from among many illustrations furnished by the brute creation are analogies in the constitution and course of nature to the lesson on hating and avoiding evil that man is to learn from his experience with evil.

In the preceding paragraph there was pointed out the purpose of the experience with evil for the world in general, *i.e.*, the unbelief class. But the Scriptures, in harmony with the thought that mankind consists of two classes, an unbelief class and a faith class, teach that as to the faith class the experience with evil has an altogether different purpose and effect from that of the unbelief class, *i.e.*, through the experience with evil the faith class is ennobled and elevated in character, thereby being taught faith, hope, self-control, patience, piety, brotherly love, charity, sympathy, kindness, long-suffering, forbearance, forgiveness, gentleness,

tenderness, moderation, magnanimity, meekness, humility and most other active and passive graces, as well as is strengthened, balanced and crystallized in Christlikeness thereby. The constitution and course of nature furnish us analogies to these two purposes of the experience with evil. The same sun hardens cement and melts wax. Heat ordinarily expands metals, *e.g.*, lead, but contracts antimony, hence by their combination they make type stable. Much heat dissolves metals, but refines gold and silver. The same wind often causes havoc, but erodes into beauty many a rock in mountains. Thus the present hardening effect of evil on the unbelief class (which effect will be removed through the future experience with good) and the present melting effect of evil on the faith class, are analogous to the constitution and course of nature. Moreover, many things in nature are analogous to the refining effect of suffering on the faith class. The wind's erosive effect on rocks, flowing water's smoothing effect on rocks and pebbles, the effect on granite and marble of the sawing, cutting, chiseling, pounding, grinding, rubbing and polishing processes; subjecting iron ore and scrap to intense heating and then pounding and shaping them into steel; the cutting, grinding and polishing methods for perfecting precious stones from their natural state into very beautiful gems, *e.g.*, diamonds, rubies, *etc.*, the oyster exuding its juices on irritating grains of sand within its shell and thereby producing pearls of great value; making the soil more productive by the plowing, harrowing and hoeing processes; pruning vines and trees into improving and increasing their fruit; the processes of turning rags into beautiful stationery, and wood into wrapping paper, maple sap into maple syrup and sugar, *etc.*, *etc.*, *etc.* Thus the refining effect of tribulation on the faith class finds numerous analogies in the constitution and course of nature.

Broadly speaking, the application of salvation, provided in God's plan to individuals is along two lines of activities: one of election, the other of free grace.

There are two elect classes, priests and Levites viewed from the temple picture, and kings and nobles viewed from the Kingdom picture, in the plan of God, while free grace will act indiscriminately toward the non-elect grouped in two classes, one a quasi-elect class, Jews and faith-justified ones, the other the rest of the non-elect race. The elective features of God's plan find many analogies in nature. The queen bee and the male that impregnates her and the queen ant and the male that impregnates her, are illustrative of the Church and Christ as the chief elect, while analogous to the elect of the secondary elect class—Great Company and Ancient and Youthful Worthies—are bee and ant females that lack reproductive ability, even as the secondary elect do not become parents of the non-elect, which the primary elect class do. Moreover, the police bees and ants are analogous to the quasi-elect believing Jews and faithful faith-justified ones and the rest of the bees and ants—workers—are analogous to the rest of the non-elect, unbelieving Jews and the Gentiles. The constitution and course of nature in human society furnish us with other analogies to the elect and non-elect. As therein not all are elected to office, so in God's Kingdom not all are elected to office. As certain ones are so elected in the constitution and course of nature of human society, those who are presumed to have fitness therefore, so is it in God's Kingdom. As in human society there are main and subordinate rulers elected, so is it in the Kingdom of God. As many are nominated for chief and subordinate officers in human society, so is it in God's Kingdom; and as in human society those only are selected who make a successful run for office, winning approval of the electorate therefore, so is it in God's Kingdom. As in human society the elect are not selected in order to the torture, but to the blessing of the non-elect, so is it in God's Kingdom. And as faithful and efficient earthly rulers after their election actually bless the non-elect, so will it be in God's Kingdom. These principles of election and

free grace find their analogies in other spheres, *e.g.*, in herds of elephants, buffaloes, cattle, reindeers, *etc.*, in flocks of sheep and goats, in colonies of gorillas, apes, monkeys, *etc.* Therefore, the two salient features of God's plan in its application of salvation to the elect and non-elect are analogous to the course of nature.

The carnation of the Logos, the prehuman Christ, is analogous to the constitution and course of nature. Since the soul, and thus sin and death, are transmitted in heredity by the father and the body is developed by the mother, Jesus could not have had a human father without inheriting sin and death, which would have nullified His Saviorhood, and would have made Him need, instead of being, a Savior. Hence, while He had a human mother, He, the sinless Savior, could and did have no human father. However, His carnation was along the lines of nature's course. In human or any other animal begettals two things come from the male: (1) the life-principle and (2) minute parts of all the male's brain organs charged with their qualities. It is because of the male's losing this part of his brains in the act of begetting that immediately thereafter he becomes quite weak and usually needs sleep or rest. In Jesus, human begettals, God as His Father used the life-principle and the dispositional qualities of the Logos instead of the life-principle and brain elements and qualities of a male to fructify the ovum in the Virgin Mary, from which she developed a fetus into becoming Jesus in nine months; and thus in Jesus' begettals there was observed the principle that operates in the course of nature in connection with human and other animal begettals. Hence there was nothing contrary to the constitution and course of nature in Jesus' begettals, though a human male was not used therefore, because he could not have been used to produce a sinless Savior. And if the imperfect life-principle and imperfect brain elements and qualities of a begetting human father develop out of the substances that the mother furnishes the growing fetus, a child after the

father's image; the perfect life-principle and perfect mental, moral and religious qualities in the Logos' disposition could and did develop out of the substances that Mary furnished the growing fetus, a child after the image of God, who originally gave the Logos His perfect life-principle and the perfect mental, moral and religious qualities of His prehuman disposition, *i.e.*, was the Logos' Father. Of late years certain species of brute life have been produced, *e.g.*, rabbits, without a male depositing the begetting seed. And in the case of at least six women parthenogenesis, virgin birth of human beings, as reported several years ago by the magazine, *Time*, has been brought about, *i.e.*, human births without a male depositing the human seed in the act of begetting a human being. In all six cases only females were born. The six women became impregnated through the artificial application of life-principle, derived from a male, to the pertinent parts of their bodies through artificial apparati. It would be very interesting to observe these six daughters as they grow up, especially to note how their mental, moral and religious organs may unfold; for we opine that they will therein be idiots, inasmuch as all parts of a male's brain organs and their pertinent qualities were likely not transmitted in the act of their begettall. While these cases overthrow the objections to the possibility of parthenogenesis (virgin birth), at any rate Jesus' human birth without a human father was in harmony with the pertinent course of nature.

The fact of Jesus' Saviorhood is in line with the constitution and course of nature as these operate in human society. In Chapter III the 21 evils under which mankind suffers in the curse and the 21 offices through which Jesus exercises His Saviorhood unto delivering mankind from the curse in its 21 evils, each office curing its correlated evil, are set forth. These 21 curse features and 21 Savior features have analogies in the constitution and course of nature. In many countries enslavement for debt has prevailed;

and some individuals by hard work have acquired a sufficiency of ransom money, and thereby have purchased the liberation of these, even as Jesus as Ransomer does for mankind. In many courts there have been law-condemned, but reforming convicts, who by their lawyers' making good their fines and other delinquencies, have been freed from their sentence, even as Jesus as our Advocate does for us. Many have lacked in civic obligations, whose lack has been made up to them by others' covering their deficiencies by their assets toward the State, even as Jesus as our Righteousness imputes His human righteousness as His asset to us before God, thereby making us acceptable to Him. Many a woman has had a selfish and worldly life whose past deficiencies have been made up by a noble bridegroom, *e.g.*, the Emperor Justinian raising up Theodora from her degraded harlot life unto his throne as his queen who henceforth lived blamelessly, even as Jesus as Bridegroom delivers us from a selfish and wordly life by betrothing us unto Himself, and in this betrothed condition ennobles us in character as well as in position. At times some parents and children have lived at variance with one another, but later by a friend of both have been reconciled with one another, *e.g.*, David and Absalom reconciled by Joab, even as Jesus as High Priest reconciles God and us with one another. Many people have been densely ignorant who were rescued therefrom by kind teachers, *e.g.*, the heathen of Oceania, have been grossly ignorant and gained enlightenment from philanthropic Christians, even as Jesus as Teacher enlightens our ignorance by teaching us God's Word.

Captives have been rescued from enemies' hands, *e.g.*, prisoners of war freed by their compatriots, even as Jesus as Deliverer frees from the captivity of Satan, sin and death. At times people have lived in enmity to right conditions, *e.g.*, drunkards, drug addicts, slaveholders, who have been by reform captains like Willard, (Theodore) Roosevelt, Wilberforce, *etc.*, led in a

war against their oppressors, even as Jesus as our Captain leads us into successful warfare against our enemies, sin, error, selfishness and worldliness, which we formerly loved. Some have been weak mentally, morally and religiously, who have been helped out of such a condition, *e.g.*, many depraved heathen who have been made clear in head and heart by well disposed and clear-headed people who undertook their uplift, even as Jesus as our Head enables us to think clearly, to feel kindly and will righteously and lovingly. Many people in distrust of one another have been enabled to trust one another through a mediator guaranteeing each to the other, *e.g.*, by bonding each to the other to make a contract operative, even as Jesus as Mediator, giving all concerned a guarantee satisfying each other, will make God trust the world and the world trust God. By transfusion many a person has given a new lease on life to another, even as Jesus as Father will give the restitution world a new lease on life.

The supply of a lack of a suitable law given by competent law-givers, like Athenian laws supplied by Solon, Spartan laws by Lycurgus, Roman law by Julius Caesar, imperial laws by Justinian, the laws that govern bee and ant colonies and other colony living animals, *etc.*, are good analogies from the course of nature to Jesus as the perfect Law-giver supplying with a perfect law man's lack of perfect laws. The peace makers and spreaders in all nations are a good analogy from the constitution and course of nature as it exists in humanity to Jesus as the Prince of peace who makes peace between God and man, and will in His Kingdom make and maintain universal peace among men. Man's lawlessness making necessary rulers enforcing law, and lawlessness among certain insects and animals put down by their pertinent officers, *e.g.*, bee and ant police, are analogous to Jesus as King, who will put down all lawlessness and rule in righteousness. Parents, teachers, *etc.*, revealing lacking knowledge to children, pupils, and animal parents revealing

needed knowledge to their offspring and dependents are in the constitution and course of nature analogous to Jesus as Revealer supplying man's lack of Divine knowledge. The impracticability of beings, especially the young and inexperienced in all orders of nature, to supply their needs, made up to them by others' acting as executives for them, is an analogy in the constitution and course of nature to the impracticability of man as to making or using saving arrangements which impracticability is made up by God's Executive.

Physicians, nurses, *etc.*, and in some cases pertinently intelligent animals and insects that supply remedies to cure disease in patients are analogies to Jesus, the good Physician, who cures physical, mental, moral and religious sicknesses in His patients. Animals, insects and humans who own and administer their properties which they rescue from others' misuses are in the constitution and course of nature analogous to Jesus as Lord, who as such owns and administers His holdings, which Satan, *etc.*, have misused. People who train and prepare others for the tests attendant on their probation for positions and promotions are in nature analogous to Jesus, the judge, who trains and prepares His people for the tests attendant on their gaining and retaining life everlasting. Trainers who purge their trainees from faults and develop them in good for fitness to their callings and gold and silver smiths purifying and refining gold and silver are illustrations in nature of Jesus as the Purifier of His people from the dross of evil and their Refiner as pure symbolic gold and silver. Shepherds and in the case of some animals, *e.g.*, dogs and ants, seeking and finding their lost charges and restoring them to their own, are illustrations in nature of Jesus, the good Shepherd, who seeks and finds and restores His straying people. Thus we—have seen that as to the 21 features of the curse and the 21 offices through which Jesus exercises His Saviorhood we have for each one nature's analogies.

God's requirement of repentance as a prerequisite of justification is in line with the constitution and course of nature; for in human society the wholesome requirement of reformation is put upon one who is to be forgiven and reinstated in—favor, since an impenitent wrong-doer must always lie under the handicap of the suspicion of his repeating his wrong act. Hence family discipline properly requires sorrow for wrong-doing, promise of betterment and the enacting of the betterment before full forgiveness and reinstatement into favor are granted. The same condition prevails in schools, colleges and universities. In the management of stores, manufactories, industry, finance, if the act does not effect the discharge of the wrong-doer, a correction of the wrong and a reasonable assurance of its setting aside are required. In the matter of the pardon of convicts the requirement of assurance of reformation and of evidence of reformation are required by the pardoning board to be given to it and often to the prosecuting attorney and the trying and sentencing judge. Vestiges of this principle are seen in the way dogs, cats and goats treat their offenders.

The next feature of God's plan of salvation for the second dispensation is justification by faith. The basis of such a justification is the ransom sacrifice that Jesus laid down from Jordan to Calvary and His reckoned or actual imputation of its merit on behalf of those for whom He acts as Advocate. Its presuppositions are man's sin and consequent condemnation. Its requiring cause is Divine justice; its impelling cause is God's love that gave His Son unto death for us; its effective cause is God's power; its planning cause is God's wisdom; its meritorious cause is Christ's righteousness and its instrumental cause is faith. Justification is set forth in the Bible as a court scene, in which God is the judge; the law is His justice, the sinner is the guilty and condemned convict and Jesus is the Attorney or Advocate for the convict. The trial had already taken place and the sentence passed and

is being carried out. The convict has nothing that can work remission of the sentence and of his sin against the law. But he desperately needs and seeks mercy, while undergoing the process of the penalty's infliction. His efforts to reform and his cries for mercy, which are brought to the attention of the judge, cannot prevail to effect a pardon for him. But the judge is not unmoved by his efforts to reform and his cries for mercy. He calls Jesus' attention, as that of the Attorney in favor with the judge, to the case, suggesting that He with His merit meet the law's requirements, and thus secure the pardon of the convict, who has full confidence in the judge's good will and the Advocate's merit to save him. Jesus satisfies justice by the reckoned or actual imputation of His merit on behalf of the convict, the former securing his tentative release, the latter his actual release from the sentence. As a result the judge frees the convict and restores him without prejudice to his full citizenship in the country. And all that the convict needs to do to gain the pardon is to believe the act of pardon and act on it. Scenes like the above frequently occur in human courts when an attorney makes good a convict's debt to the law, and thus secures his pardon and full reinstatement into citizenship without further prejudice to the pardoned. Thus justification by faith finds an analogy in the constitution and course of human nature as to court matters in case of the pardon of convicts whose debt to the law is made good by a friendly advocate at the instigation of a merciful judge. The requirement that the faith-justified live a righteous life by cultivating and exercising supreme love to God and equal love to man, thus abounding in the virtues of justice, after and in consequence of their pardon also finds analogies in the constitution and course of nature, *e.g.*, the pardoned convict is required to act justly as a citizen after and in consequence of his pardon; the forgiven child, wife, husband, employee and pupil are also required to act justly after and in consequence of their pardon, so

too, are the forgiven brother, sister and other relatives, friend, acquaintance and stranger. This principle is also acted out in the social relations of bees, ants and some dogs, horses, cows and sheep. Hence God's requirement that the faith-justified live a righteous life after and in consequence of their pardon is in harmony with the constitution and course of nature. Other features of God's plan illustrated by analogies in the constitution and course of nature will be presented below. But those so far presented prove for them that there is in them nothing unreasonable or against the constitution and course of nature, which logically removes all objections to their acceptance.

The next step after justification in the Divine plan is consecration, which means a surrender of self-will and others' will and an acceptance of God's will as one's own, which results in a deadness to self and the world and an aliveness to God. In the case of Jesus and His footstep followers such deadness to self and the world and aliveness to God implies that they sacrifice their human all unto death in God's service and interests, while keeping their wills so dead, and while taking God's will as their own, study, spread and practice His Word, endure the incidental experience and practice accordant watchfulness and prayer. This Jesus and the faithful have done until and unto death. That God should have invited them to such a course, and that they should fulfill it, is in harmony with the constitution and course of nature, as a number of illustrations will show. We see this is the case of subjects and sovereigns, employees in the service of their employers, citizens in the state's requirement of them and in their response thereto, constitutional rulers and the fundamental laws of a country, government heads and their subordinates, soldiers in their relations to their rulers and superior officers, officers and commanders in their relations, police and their superintendents, members of orders and their superiors in order relations, servants and masters, pupils and teachers,

on the one hand, and school superintendents, colleges and universities in their executives on the other hand, department heads and subordinates, and parents and children. It is clearly illustrated in the relations between the queen bee and the other bees, the queen ant and the other ants and the queen termite and the other termites. Some of these examples only partially illustrate the facts implied in consecration; others, like the cases of monarchs and subjects, constitutional rulers and the fundamental laws, soldiers and army officers, commander-in-chief and subordinates, department heads and subordinates, and in war soldiers and commanders, illustrate about every detail of the subject.

Taking up the separate features of consecration, we can see their analogy with the constitution and course of nature, *e.g.*, consecration's self-denial is illustrated by the self-denial that the soldier, the subject, the employee, department subordinates, citizens, police, order members, servants, pupils, children, government employees must exercise in their fulfillment of their several duties. World-denial is seen pictured in some of the relations of soldiers, citizens, subjects, department subordinates, governments in certain attitudes toward other nations and aliens, and children in their extra-family attitudes. The study of the Word as the means of ascertaining God's will by the consecrated is seen figured forth by soldiers, police, order members, government employees, children, subjects, employees, department subjects and citizens, studying their several instructions in order to learn what their pertinent duties and privileges are. Such teaching their fellows on these instructions illustrate the consecrated instructing one another in the duties and privileges of the consecrated; their living out and putting into practice these instructions illustrate the consecrated practicing God's instructions; their doing such self-denial and world-denial as to their study, spread and practice of such instruction amid hard and adverse circumstances symbolize the consecrateds' like acts under hard and

adverse circumstances. Their watching their pertinent attitudes, reactions and responses to these five sets of acts picture forth the consecrateds' like course; and their asking for the supply of their needs along any of these lines from their superiors illustrate the consecrateds' use of prayer in like needs. Hence we see that consecration as a whole and in its seven parts is analogous to the constitution and course of nature.

God's requiring that each and all of the consecrated be faithful to Him and His cause in the use of their several abilities and opportunities is also it, harmony with analogy of nature in its constitution and course. In the varied natural relations set forth in the two preceding paragraphs as illustrations it will be recognized that in each illustration there is a variety in ability and opportunity, *e.g.*, in the army there is a vast difference in ability and opportunity; and each is required by his superior to be faithful according to these differences. So in all the other illustrative examples the same principle is observed whenever favoritism is ruled out, and things are conducted along the lines of impartiality and efficiency. God illustrated this principle as to Jesus, the Apostles, star-members, their special helpers and all the rest of the consecrated. And God's promoting or demoting, approving or disapproving, rewarding or chastising, according to the good response or ill response of each, finds its analogy in the relations given above along the lines of promoting, demoting, approving and disapproving, rewarding and punishing, according to the good or ill response of each in the classes cited above, when impartiality and efficiency prevail in the superior. These things, accordingly, illustrate the different uses in this life and in the kingdom that God has made and will make of Jesus and His faithful followers, rewarding each one in the proportion of his spirit of response to God's providence as to the use of his abilities and opportunities. Accordingly, we see that the various phases of consecration find pertinent analogies.

During the Gospel Age God is bringing into existence a new order of beings, Divine beings; and He has been giving the consecrated the opportunity of undergoing this change of nature, which is ministered to them as a generation unto spirit nature. This generation of a new order of beings passes through a sevenfold process: (1) a begetting in which the Word of God is the germinating seed (Jas. 1: 18; 1 Pet. 1: 3, 23; John 1: 12, 13; 3: 3; 1 Cor. 4: 15; Phile. 10; 1 John 5: 1); (2) a quickening (John 6: 63; Eph. 2: 1, 5; Col. 3: 13; 1 Tim. 6: 13); (3) growth in grace, knowledge and service (2 Pet. 3: 18; Eph. 4: 15; 1 Pet. 2: 2); (4) strengthening in grace, knowledge and service (Eph. 3: 16; 6: 10-17; Col. 1: 11; 2 Tim. 2: 1; 1 Pet. 5: 10); (5) balancing in grace, knowledge and service (2 Thes. 2: 16; 3: 3; 1 Thes. 3: 12, 13; Jas. 5: 8; 1 Pet. 5: 10; 2 Pet. 1: 12); (6) crystallization in grace, knowledge and service (Rom. 8: 29; Luke 6: 40; Eph. 4: 12; Heb. 13: 20, 21; 1 Pet. 5: 10) and, finally (7), the birth of the Spirit, which makes them Divine beings in the first resurrection (John 3: 5-8; Col. 1: 18; Rev. 1: 5; 1 Cor. 15: 20, 23; Jas. 1: 18; 2 Pet. 1: 4; 1 Cor. 15: 50, 52-54). This generating of Jesus and the Church into Divine beings finds analogies in the generation of all animal beings, which in every case pass through similar seven processes. Hence such generation of Jesus and the Church as Divine beings is analogous to the course of nature.

God's giving Jesus, as the best, most efficient and faithful of the Little Flock, headship over this new creation finds analogies in the constitution and course of nature, which we see in the headship of our intellects, sensibilities and wills over our other members, in the prime-ministerships in governments, in commanders-in-chief in armies, in executiveships in corporations, financial institutions and other businesses, in the firstborns in some families, in superintendents in schools, in presidents in universities, in ants, bees, *etc.* The differences in the members of Christ's Body as to character, position, use, progress, *etc.*, find

analogies as to character, position, use, progress, *etc.*, in the members of our natural bodies, subjects, employees, citizens, governmental subordinates, members of armies, police forces, teachers and pupils, subordinates in corporations, financial institutions and other businesses, brothers and sisters, ants, bees, *etc.* The unity of Christ's Body has analogies in the unity of our natural body, in the state, in each of its governmental departments, in an army, in a police force, in school, college and university, in the family, in a corporation, in a financial institution, in a business, in a bee, termite or ant colony, *etc.* The harmony in Christ's Body finds analogies in the harmony that reigns as between the different functions of our natural bodies, in state, in family, in an army, in a police force, in an educational institution, in a corporation, in a financial institution, in a business, in ant, bee and termite colonies, *etc.* The difference between the Little Flock and the Great Company as classes is illustrated in the difference between the more faithful and the less faithful in state, in business, in armies, in police forces, in pupils, in educational institutions, in children, ant, bee and termite colonies, *etc.* Since all life-principle is the same, the likeness of the life of the Little Flock and that of the Great Company finds its analogy in electricity, light, heat, radio, ether, *etc.* But the difference between the immortality of the former and the mortality of the latter and of the world, due to the different kinds of bodies that each of these will receive, is illustrated by the difference of the light that lamps of different wattage give, the difference of the amount of electricity that other instruments of different voltages receive, the difference of the amount of radio that different station dials receive, the difference in the amount of heat that various gases and coals potentially contain, *etc.*

There are many relations between Jesus and the Church that find analogies in the constitution and course of nature. Their forming a spiritual nation is illustrated by Fleshly Israel as a nation and by other nations. Their relation of endearment and loyalty to

one another is pictured in those espoused and in bridegrooms and brides, especially Adam and Eve in their state of innocence and Christian espoused and bridegrooms and brides. Their fatherhood and motherhood as the Second Adam and Eve is manifest in the first Adam and Eve. Their being the firstborns is seen in privileged primogeniture in ancient and modern times. Their being the elect is shown forth in candidates and the elected to political office, in Jacob contrasted with Esau and in Israel, the chosen nation, in contrast with heathen nations. Their being Commander-in-chief and soldiers is typed in Gideon and his 300, in Joshua and his soldiers and in general in any commander-in-chief and his subordinate army. Their being Kings is illustrated in Solomon and any other earthly king. Their being Lords is shown by the chiefs in Israel and the higher nobility in various kingdoms. Their being judges is represented in Joshua, Othniel and other secular judges. Their being High Priest and Underpriests is illustrated in Israel's high priests, Aaron, *etc.*, and his sons, *etc.* Their being the Mediator is pictured in Moses and the bonding persons and companies which by their bonds mediate earthly contracts.

Their being the Great Prophet is seen in Moses and other great teachers. Their being God's dwelling place, His meeting place with, and blessing place for His people, is shown in God's temple at Jerusalem and in other temples. Jesus' being the chief of God's temple, the Apostles and Gospel-Age general prophets subordinate leaders in God's temple and the rest of the brethren the rest of God's temple, are typed by Solomon's temple, respectively as chief corner stone, foundation stones and the superstructure stones. Their being God's religious government Millennially is symbolized by Jerusalem and other national capitals. Christ being the nourisher and sustainer of His faithful is illustrated by the relation of the vine to its branches. Their being the Seed of Abraham is typed by Isaac, Isaac and Rebekah and Israel. Jesus being the Teacher and the Church being His pupils is seen illustrated in

any teacher and pupils. Their being pilgrims and strangers in this world is seen pictured in travelers in foreign and inimical countries. Their being Sons of God and elder Brother and younger brethren is shown in the eldest and other children in a family; and the Little Flock as males and the Great Company as females is likewise shown by the sons and daughters of a family. Jesus as the chief, and the Church as subordinate winners of men are well illustrated by fishers and hunters. Jesus as the caretaker of God's people, and they as His cared ones are well pictured forth as shepherd and sheep in a flock. Their fellowship in privileges and service is pictured forth in the Lord's Supper, as well as in various fellowshipping associations among men and beasts. Their being co-sufferers unto death and risers into life is symbolized in water baptism. And their being partners with God in the outworking of His plan is well seen in a business partnership consisting of a senior partner, a chief junior partner and subordinate junior partners.

The Scriptures represent the Christian life in some of its descriptions as an embryonic life and in others as a born life. Above we pointed out the sevenfold analogy of the generative process as an *embryonic* life. This viewpoint is Biblically set forth in order clearly to bring out God's and the Covenant's part as Father and Mother in the generative process of bringing Divine beings into existence. If Their part were all that there is to the Christian life, it would be a passive thing, so far as we are concerned, illustrated by the generative processes in all animal life. But there is an active part to the Christian life; and this is brought out by the Scriptural descriptions of the Christian life as a *born* life, *e.g.*, those two features are respectively brought out in the reckoned born condition, actually the embryonic condition, as sons in 1 John 3: 2, and in the actual born condition of the first resurrection in Rom. 8: 23. These two conditions are typed by Isaac in embryo and in his after-born experiences, as in this

type Abraham and Sarah represent God and the Covenant respectively. A few analogies of the born condition, the active part of the Christian life, will be in order here. The natural babe in all mammals is first nourished on milk, so are the babes in Christ first nourished on the milk of the Word, which they must imbibe as their nourishment. Thereafter natural beings increasingly eat the more substantial foods, until they can eat the strongest foods whereby they grow and become strong, even as God's people for their further growth must increasingly partake of the more substantial parts of God's Word as their spiritual food, until they can appropriate its strongest and deepest features, and thus they grow strong in knowledge.

Natural beings must by exercise make themselves increasingly strong, even as by exercising themselves unto godliness God's people assimilate the nourishment derived from their food and thus grow and become strong in grace and knowledge. To be useful and fruitful in life the natural man must take up some employment, even as the spiritual must serve God's cause in order to become fruitful in grace, knowledge and service. As natural beings to become as strong as they can become must exercise themselves and work at things that require exertion to the extent of their ability, so by exercising themselves in grace, knowledge and service amid untoward conditions requiring increasingly the exertion of all their powers to their full ability, the spiritual man becomes strong in grace, knowledge and service. And as natural beings to balance their several powers and capacities must first successively and then conjointly and then harmoniously exercise these powers and capacities, so, too, must the spiritual man do these three things to their graces, their knowledge and their services and these mutually with one another, whereby they develop balance of character. And, finally, as the natural man, *e.g.*, the boxer, the wrestler, the racer, the soldier, *etc.*, must do these various works until they are brought to the

perfection of their respective special powers and abilities for success in their various spheres of activity, so must the spiritual man amid crucial tests of trial and suffering crystallize their graces, knowledge and service already developed, strengthened and balanced, until nothing can break their loyalty in these. Thus in the features of the Christian life we find analogies.

We have just pointed out the constructive-features of the Christian life as analogous to nature, but, additionally, there are, other things pertinent to Christian experience: destructive features, which find analogies in the constitution and course of nature. A few of these will now engage our attention. The Bible teaches that if we neglect to use the Divine helps, we will degenerate, for "from him who hath not [used his opportunities] shall be taken away even that which he hath." It is a matter of Christian experience that if we do not use our Christian knowledge for profit, we will gradually lose it, even as fish that live in the depth of the ocean, where all is pitch darkness, lose the ability to see, though they retain the organs of sight, eyes. It is a matter of experience that the Christian who does not develop the graces gradually loses the power to develop them, even as the legs of various animals that remain unused lose the power of walking. It is a matter of experience that those who cease to serve God's cause gradually lose the ability so to do, even as arms, hands and fingers that remain unused for years, *e.g.*, if kept that long in a cast, not playing on an instrument or not writing shorthand for years, lose their ability to do the things formerly done. Our producing good or evil results in the sphere of conduct follows fixed laws in the realm of character: we do not exercise good characteristics and develop bad characters, nor do we exercise evil characteristics and develop good characters. As a man sows, so does he reap: sowing good conduct reaps good characters, and sowing bad conduct reaps bad characters. Nature teaches this on all hands: wheat, corn, rye, oats, *etc.*, beast,

bird, insect, reptile, fish, crustaceans, *etc.*, develop their own kind respectively. The law of nature and grace is the same here: whatsoever a man soweth, that shall he also reap. The law of nature in all its spheres is conformity to type; and the law of character in all its ramifications is conformity to type. This law applies, varyingly as each case requires, not only to sinners, but also to the justified and the consecrated, and that, too, to the present three classes of the consecrated.

The degenerating effect of the Great Company's double-mindedness is seen in the citizen whose patriotism sways back and forth in its partial devotion to self and to the state, in the employee in his partial devotion to self and to his employer, in the diplomat in his partial devotion to his own and his country's interests, also in the double-minded soldier, teacher, pupil, husband, wife, *etc.*, *etc.* The traitorous characters of the Second Deathers find their illustrations in traitors to their countries, to their professions, to their husbands, to their wives, to their employers, to their employees, to their superiors, *etc.*, *etc.* The evil effect of sin on all classes is pictured forth in the roiling of clear water by throwing a stone into its muddy bottom, in its pollution by throwing filth and mud into it, in the swine making itself unclean by wallowing in the mire, in the spread of poison by the blood throughout the body, in the sickening and killing effect of contagion and infection, in alcohol, other stimulants, drugs, *etc.*, injuring the body and brain. The evil effect of false doctrine in the New Creature is at its worst illustrated by the effect of poison, intoxicants and drugs, and at its best by that of impure food, *etc.*, on the stomach and brain. The second-deathers' fixedness in evil is illustrated by the irreformability of the rattlesnake, the cobra and the mamba. The refraining of the justified to consecrate finds its analogy in able-bodied men refusing to enlist in times of their country's need, in the slacker who refuses to undergo hardships for his imperiled country, like the soldiers of Gideon's army who were afraid

to go forward unto warfare, like the luxury-loving who prefer ease to warfare for liberty and ignobly succumb to slavery, and like the cowardly who give up in sight of the enemy. Those who lean upon the crutches of denominationalism, creedism, channelism, *etc.*, thinking that they will be swept on to victory with almost no effort by the multitude with whom they mingle are semi-parasites, like the Spanish moss, the mistletoe and the dodder that live on tree and plant life other than their own, and like such they never develop an independent existence nor contribute to the good of others. They are like the hermit crab, which, instead of standing the rigors of crab life, gains for itself as a home the vacant shell of a dead mollusk and develops laziness, weakness and stupidity, just like the thorough channelite, the great or little Romanist and the creedal sectarian Protestant, great and little. And those who with blank unquestioning minds and open mouths swallow everything without study, when presented to them, by the "channel" are like the complete parasites that live on the hermit crab, like the lice and bedbugs that live on beasts, fowl, people, *etc.*, like larvae that fasten themselves on leaves of trees and other vegetable growth, and like the tapeworm as a parasite that eats whatever comes along. Accordingly, we see that the things and qualities destructive of character have in their ill effects their analogies in nature's constitution.

Jesus' course (Luke 19: 11-27) as to His entrusting some of His goods to servants to invest profitably for Him on leaving the earth, His going to heaven, there to receive a kingdom, His returning and on returning reckoning with these trustees and with those who, refusing to have Him become their King, sent out an embassy to God to refuse Him the kingdom, has had an analogy often in history. The one that He likely had in mind in giving this parable occurred while He was a child in Egypt. On the death of Herod, the Great, his son Archelaus repaired to Rome to Emperor Augustus to request the kingdom of his father for himself;

and about to leave he entrusted certain of his servants with his goods profitably to invest during his absence. But the Jews, disliking Archelaus, sent an embassy to Rome to entreat Augustus not to grant him the kingdom. Within certain limits Augustus granted Archelaus' petition. Thereupon he returned, reckoned with his servants and punished his enemies who, refusing to consent to his becoming their ruler, sought to secure Augustus' refusal of it to him. Here we find a fine analogy in human nature on Christ's entrusting stewardships to His servants, His ascension, stay in heaven, obtaining the kingdom, second advent, reckoning with his faithful and measurably faithful and punishing His opponents in the time of trouble. Such analogous things have happened so often in history, particularly in Persian, Greek, Roman and Medieval history, as to make us accept the thought that they are things innate in human nature in similar conditions.

The resurrection of the Church unto spiritual life in its four elect classes, two at the beginning and two at the end of the Millennium, finds analogies in the constitution and course of nature. The Apostle Paul (1 Cor. 15: 35-41) gives us certain analogies in nature to certain features of the resurrection, especially its process, nature and the different bodies of the resurrected classes. The different classes of the resurrected may be illustrated by various grains: wheat, the Little Flock; barley, the Great Company; rye, the Ancient Worthies; and oats, the Youthful Worthies, while corn may be used as an illustration of the restitution class. The fixity of these classes, as existing in their condition in the dying processes unto the death state, is well represented in the fixity of each kind of grain bringing forth after its kind and after no other kind. Corresponding to the preservation of the life-principle and the character of the different kinds of grain is God's preserving the life-principle and character of each one in his own class. The sowing of the grain corresponds to the consecration and Spirit-begetting of the elect

classes and the sowing of sin and error in the non-elect class. The dying and death of the different kinds of grain correspond to the dying and death of these elect classes and the non-elect class. The life-principle developing out of the farinaceous substance in these different grains in their dying a root that it sends downward and a shoot that it sends upward represents how the new will takes out of the Spirit (energy, power) and Word of God new-creaturely will and spiritual capacities in the four elect classes and how the new will of the restitution class will develop out of the same Spirit and Word of God the start of a new human disposition in those new human qualities. The growth of the root and shoot represents in the four new-creaturely elect classes and in the restitution class their growth in knowledge and service; and the production of new grains in the ears represents the growth in the fruits of the new-creaturely Spirit in each individual of the four elect classes and the growth in the fruits of the renewed human spirit in each individual of the restitution classes. The gradualness of the growth processes from root and shoot to the ripe grain illustrates the gradualness of the resurrection process. The ripe grains represent the perfection of the resurrection process; for we are to remember that resurrection means the perfection of body, heart, mind and will in the resurrected one. That the resurrected body is not the one laid down in death is illustrated by the fact that the ripe grain is not the same one that was sown. The differences in nature of the resurrected ones find analogies in the different kinds of flesh and stars as well as of grains (1 Cor. 15: 39-41). These are some of the analogies that the constitution and course of nature furnish illustrative of various features of the resurrection in its spiritual parts and in its human part.

In connection with our Lord's Second Advent the Bible shows that He will manipulate conditions unto a revolution within and against Satan's empire, called, among other names, Armageddon, whereby Satan's

empire will be overthrown. Subjects have the right to revolt against a tyrannous, evil-inflicting, oppressively exacting and wicked empire; and especially is this true of the subjects of Satan's empire, which as a usurped empire has no right to exist, and is the most tyrannous, injurious, cruel and wicked of all empires. That the constitution and course of human nature require and vindicate the natural right of subjects to revolt against tyrannous, injurious, cruel and wicked governments and rulers the many revolutions of human history against such governments show, *e.g.*, those of Rome against Nero, of Holland against Philip II of Spain, of Britain against the Stuarts, of America against George III, of France against the Louises, of South America against Spanish kings, of Turkey against the Sultan, of China against the Emperor, of Russia against the Czar and of Spain against Alfonso XIII may be cited as a few among many justified revolutions. While all revolutions are not justifiable, certainly those against tyrannous, injurious, cruel and wicked governments and rulers are, when waged for human liberty and natural right. Hence our Lord's manipulating conditions unto Armageddon is in harmony with the constitution and course of nature.

The establishment of God's Millennial Kingdom upon the ruins of Satan's empire for the blessing of the human family, finds an analogy in the constitution and course of human nature, as manifest in the governments established on the ruins of the tyrannous, injurious, cruel and wicked governments and rulers cited in the preceding paragraph; especially is this manifest in the case of the Dutch Republic, the British people and the American Republic following their pertinent revolutions. All the more justified will its establishment be when it is considered that it will be the wisest, most just, strongest and most benevolent and beneficent of kingdoms, whose unselfish ambition will be the betterment unto perfection of its subjects.

Under the subject of the Saviorhood of Jesus there

were pointed out, not only His Gospel-Age offices, but also His Millennial-Age offices. But in His Millennial-Age offices He will have as His Associates the faithful Church and as His assistants the Great Company and the Ancient and Youthful Worthies. During the Millennium the following will be saving offices of Jesus and the Church, considered as the Christ, each one aiming at the cure of a correlative evil that the curse brought on man: Ransomer, High Priest, Mediator, Father and Mother, Teacher or Prophet, Deliverer, Commander-in-chief, Law-giver, Prince of Peace, King, Executive, Physician, Lord, Judge, Trainer and Shepherd. While discussing the Saviorhood of Jesus in His Gospel-Age and Millennial-Age ministries we presented various analogies to His 21 offices and the 21 evils that they will cure. Hence it will not be necessary to point out these in connection with the Millennial ministry of the Christ, Head and Body, for they are in the particulars of their Millennial workings practically the same, except that then the Church will cooperate as a partner in these works, analogies for which partnerships, spouses, *etc.*, *etc.*, serve. But in the great Millennial work assistants to the Christ will be found in the other three elect classes, yea, in a subordinate sense in the two quasi-elect classes: believing Jews and faithful justified ones. Analogies of these are the main and subordinate assistants of human ransomers, priests, mediators, parents, teachers, deliverers, commanders, law-givers, peace-makers, kings, executives, physicians, lords, judges, trainers and shepherds. Analogous to the ordinary restitutionists' share in helping their fellows are ordinary citizens helping one another in matters of daily life and experience. Corresponding to the glorious fruitages of the Kingdom's effort are the good effects of beneficent human kingdoms and rulers.

Corresponding to the Kingdom rewards to be given to the obedient and punishments to be given to the disobedient are the similar things seen in state, church, family, school, business, society, army, *etc.* The increasing

creasing Millennial favor shown the obedient and the increasing Millennial disfavor shown the non-obedient, as set forth in placing the sheep more and more to Christ's right hand and the goats to His left hand, finds analogies in the same spheres mentioned in the preceding sentence. The final trial during the Little Season made to manifest who are the Millennial righteous and wicked finds its analogy in the trial of Adam and Eve, Fleshly Israel, the Church and Great Company and Christendom. It also finds analogies in the tests and final examinations of educational institutions, of armies, of candidates for political, ecclesiastical, financial, educational, *etc.*, offices. The outcome of that Little Season's trial finds analogies in the outcome of the examinations implied in the spheres of human activities mentioned in the preceding sentence. The propriety of giving everlasting life to the faithful is seen in the analogous rewards given those successful in the secular tests just mentioned; and the propriety of passing the death sentence upon the unfaithful who will be traitors to God's Kingdom in the interests of a rival kingdom that Satan will attempt to set up in the Little Season, is seen in the analogous death sentence meted out to traitors in time of war going over to, aiding or abetting the enemy. The bliss of the good as their final reward finds analogies in the constitution and course of nature, evidenced by the rewards that states, families, business organizations, *etc.*, give for meritorious service and conduct. With this we bring to an end the discussion of our fifth external proof that the plan of God given in the Bible is a Divine Revelation—its analogy to the constitution and course of nature proves that the One Being—God—is the author of both; hence the Bible is a Divine Revelation as well as nature.

Having finished our fifth external proof that the Bible is a Divine Revelation, we are now ready to take up our sixth external proof for its being such. It is this: God has symbolized the salient features of His

plan in the constellations visible from Palestine. The way God has revealed the date of the Great Pyramid's beginning gives us a broad hint on this point. It will be recalled that the Pyramid's ascending passages and its descending passage very much resemble a telescope, the former being like a telescopic cylinder, and the latter like its pointer. Astronomers found that at midnight of the autumnal equinox, 2170 B. C., the star Alpha Draconis (of the Dragon constellation) looked directly down the descending passage, and that the Pleiades in their star Alcyone looked down through the Pyramid's masonry along the whole way of the ascending passages, *i.e.*, if the ascending passages are projected at the same angle to the Pyramid's surface, Alcyone would at that date have looked down them. In other words, if an astronomer had at that time fixed his pointer in line with Alpha Draconis, and his telescope in line with the Pleiades in their star Alcyone, Alpha Draconis would have been in the direct line of the descending passage and Alcyone in that of the ascending passages. The symbolism of this fact is that the way of human sin, error and degradation during the second world is under Satan's management, as of that of the god of the second (evil) world, and that the way of truth, righteousness and holiness in recovering God's likeness is under God's management during the Jewish and Gospel Ages, as it also implies that the Dragon constellation in its star Alpha Draconis stands for Satan and that the Pleiades in their star Alcyone stands for God. Accordingly two of the constellations are symbolic of certain salient features of God's plan. This thought of God's being represented by the Pleiades, throws light on Job 38: 31: Canst thou bind the sweet influences of Pleiades, *i.e.*, could Job control the blessed, consoling and refreshing powers that God, whose dwelling place is in Alcyone of the Pleiades, exercises therefrom?

In the A. R. V. of Is. 27: 1 we read the following: "In that day Jehovah with his hard and great and

strong sword will punish leviathan, the swift serpent, and leviathan, the crooked [winding] serpent, and he will slay the monster that is in the sea [rebellious condition]." Here God's punishing Satan in the day of wrath and destroying him in the Little Season, are set forth. But please note that Satan is symbolized here by three constellations, Hydra (swift, *i.e.*, fleeing, serpent), Draco (the crooked serpent) and Cetus (dragon). In Rev. 12 the Church, not as the espoused virgin, but as the personal parts of the covenant, *i.e.*, as ministering the promises to the brethren, in other words, as Jehovah's symbolic wife (Is. 54: 1-17), is set forth as threatened with death by the dragon, the old serpent, the Devil and Satan, who, to overwhelm her, casts out of his mouth a flood, which is swallowed by the earth. Here again certain features of God's plan are set forth under allusions to three constellations, Andromeda (a persecuted woman), Cetus (the dragon monster that threatens to devour her) and Eridanus (river, that figuratively flowed down southward until it disappears below the horizon visible from Palestine). Thus six of the 48 constellations visible in the Holy Land are used to symbolize certain features of God's plan. This raises the question whether all of them so do? And it raises the question whether, therefore, there is not a deeper meaning in the fact that the sun, moon and stars are signs (Gen. 1: 14) than that they represent the symbolic heavens of the three worlds of God's plan? It also raises the question whether Ps. 19: 1, "The heavens declare [literally, tell, proclaim] the glory of God and the firmament [expanse] sheweth [literally, declares; the expanse does not show, but is God's handiwork] his handiwork," does not in addition to having a literal and symbolic meaning (the Millennial Christ in revealing God's plan to the world as one of His great works will reflect credit on God's wisdom, power, justice and love) mean that by symbolizing the salient features of His plan in the constellations, the heavens thereby reflect credit upon God by

revealing His wisdom, justice, love and power? It would seem so; and it becomes certain when all of them are viewed from this viewpoint. This is all the more apparent when Ps. 19: 1 is literally translated: The heavens proclaim the glory of God [the perfect blending of God's wisdom, power, justice and love as displayed in His plan is His glory] and the expanse declares the work of His hands [Christ and the Church are God's hands, His Executive; and their work is to carry out His plan]. See Rotherham and Moffatt. The two clauses of this verse form a parallelism; hence both clauses mean the same thing. The A. V. darkens the thought of the parallelism by the mistranslation, "*showeth*." If the verse is translated as above the literal heavens are seen to proclaim the Divine Character, which is His glory, by their constellations, seen from Palestine, picturing His plan's salient features.

There are some, but not many references in the Bible to the constellations by name. The clearest of these is Job 26; 13: "He hath garnished [beautifully arranged] the heavens: his hand hath formed the crooked serpent [Draco]." While Draco is here expressly referred to, the parallelism shows that it is used by metonymy, *i.e.*, part for the whole, for all the constellations, the reason being that its folds encircle the north pole and it reaches almost to the ecliptic—the seeming yearly path of the sun through the heavens. We have already referred to Is. 27: 1 as alluding to three of the constellations. In Joseph's dream of the sun, moon and the twelve stars (constellations) we have a reference to the twelve constellations of the Zodiac, the eleven sons of antitypical Jacob indicating subjection to antitypical Joseph, the twelfth one. In Amos 5: 8 a reference is made to the Pleiades and Orion, to the former as the seven stars in the A. V. and properly as the Pleiades (often called the seven stars) in the A. R. V. In the A. V. of Job 38: 31 the same two Hebrew words translated, *the seven stars and Orion*, in Amos 5: 8 are rendered, *Pleiades and*

Orion, the A. R. V. giving them the same translation in both verses. This is another reference to the constellation. In the A. R. V. of Job 38: 32 by the word *Mazzaroth* the twelve constellations of the Zodiac are referred to, as the marginal translation indicates.

In the next verse, A. R. V., the Great Bear and its accompanying constellations are indicated. Note the propriety of the statements, Canst thou *lead forth* the Mazzaroth in their season [each month each pertinent constellation of the twelve Zodiacal constellations is led forth from invisibility into sight, from the under, to the upper world, upon the horizon] or canst thou *guide* the Bear and his train [the whole year, *i.e.*, always the Great Bear and its accompanying constellations, *i.e.*, the circumpolar constellations, are *guided* visibly in their paths about the north pole]. Thus in Job 38: 31, 32 references are made to 19 of the 48 constellations visible from Bible lands, six of them being the circumpolar constellations. In Is. 13: 10 the word *constellations* is used figuratively to represent the light-shiners (clergy) as groups, denominationally considered, while the stars are there used of the light-shiners (clergy) individually considered. In Job 9: 9 (A. R. V.) we find again a reference to the Bear, Orion and the Pleiades, which are undoubtedly the three most conspicuous of all star clusters visible from the Biblical world to the naked eye. In Job 9: 9 the expression "the chambers of the south" seem to represent the twelve signs of the Zodiac, so expressed because the sun rests as in a bedroom a month in each of these 12 signs. Job 37: 9 (A. R. V.) also belongs here: "Out of the chamber of the south cometh the storm [the hot winds, the siroccos of Palestine] and the cold out of the north." The sirocco comes from that "chamber" of the twelve signs of the Zodiac then on the meridian, while the cold comes from Ursa Major and Ursa Minor, which are especially the northern constellations.

When did men first observe the constellations as such? Since Job alludes clearly to 19 of them, we may

safely conclude that in his days all 48 of those visible from the Holy Land were known and noted by name. We may also safely conclude that while the brighter stars and planets were visible before the flood (Gen. 1: 14-19) the bulk of the stars that constitute the constellations were not then visible; hence no stars at all of most of the constellations were then visible. The reason for this is that the watery canopy that surrounded the earth before, and that fell upon the earth during the flood made all but the brighter stars invisible; hence no constellations were visible to the antediluvians. Accordingly, sometime between the end of the flood, Oct., 2472 B. C., and the days of Job, who flourished about 2100 B. C., the stars were so studied and observed both individually and as groups as to have been grouped by primitive star students into our present known constellations as seen from Palestine. Doubtless men like Noah, Shem, Japheth, Ham, Melchizedek, Nimrod and others were participants in such observation and star and constellation naming; for men of such mechanical minds as the first five, four of whom built the ark and the fifth the Great Pyramid, and a statesman and hunter like Nimrod, were of such minds as would study such things, especially in the case of the first five, who after the flood must have been deeply impressed by seeing so many stars not seen before the flood, and all the groups of stars as constellations not seen at all before the flood. While Biblical references imply that the Hebrews were familiar with the stars and constellations, so familiar with them as to know in Saul's days beforehand astronomically the new moon's coming (1 Sam. 20: 5, 18); and during their dispersion, and doubtless before, as to know the Passover moon many months before it set in, so that the most dispersed of them from Jerusalem were informed from Jerusalem as to its date, yet their names for the constellations have not come down to us. On the contrary, we have gotten their names from the heathen Greeks and

Romans, with the result that many of these names have heathen religious ideas and associations. These ideas and associations we ignore, though using these heathen names, not having others, even as we have and use heathen names for days and months, while ignoring their religious ideas and associations.

In our times the constellations of the Zodiac are usually begun in the spring with the vernal equinox at the time when the sun enters the Zodiacal constellation, Pisces; but we recall that from Adam's creation, Oct., 4129 B. C., until the Exodus, April, 1615 B. C. (Ex. 12: 1, 18), the calendar year began with the new moon nearest the autumnal equinox. Hence among God's people, Fleshly Israel, there were two calendar years, the one beginning with the new moon nearest the autumnal equinox, called the civil year, and the one beginning with the new moon nearest the vernal equinox, called the ecclesiastical or sacred year. At the autumnal equinox the sun now enters the Zodiacal constellation Virgo. And the facts of the case prove that, from the standpoint of the thought of the salient features of God's plan being symbolized by the constellations, Virgo is the constellation with which such symbolizations begin. There are, of course, twelve constellations in the Zodiac, each theoretically 30° apart, thus in one year of 12 months completing the 360° circuit of the ecliptic—the annual circuit of the apparent path of the sun through the heavens, actually the path of the earth's orbit around the sun. Each of these twelve Zodiacal constellations has three accompanying constellations, thus 36 for all twelve, which combined are the 48 constellations visible above the horizon in Palestine. The 36 are called *decans*, an Arabic word meaning *sides*, whose root is found in the English word *deck*, the top side of a ship, as the Arabs regarded it. While the twelve constellations symbolize the main salient features of God's plan, these decans, sides, standing beside these, give side features of these twelve symbolizations, hence their name *decans*, *sides*, related or associated features.

THE CONSTELLATIONS [AS IN THE PLATE]
SEEN FROM PALESTINE

The Zodiac	The Decans
Virgo	<ul style="list-style-type: none"> 1. Coma 2. Centaurus 3. Boötes
Libra	<ul style="list-style-type: none"> 1. The Southern Cross 2. Victim of Centaur 3. The Crown
Scorpio	<ul style="list-style-type: none"> 1. The Serpent 2. Ophiuchus 3. Hercules
Sagittarius	<ul style="list-style-type: none"> 1. Lyra 2. Ara 3. Draco
Capricornus	<ul style="list-style-type: none"> 1. Sagitta 2. Aquila 3. Delphinus
Aquarius	<ul style="list-style-type: none"> 1. Southern Fish 2. Pegasus 3. Cygnus
Pisces	<ul style="list-style-type: none"> 1. The Band 2. Cepheus 3. Andromeda
Aries	<ul style="list-style-type: none"> 1. Cassiopia 2. Cetus 3. Perseus
Taurus	<ul style="list-style-type: none"> 1. Orion 2. Eridanus 3. Auriga
Gemini	<ul style="list-style-type: none"> 1. Lepus 2. Canis Major 3. Canis Minor
Cancer	<ul style="list-style-type: none"> 1. Ursa Minor 2. Ursa Major 3. Argo
Leo	<ul style="list-style-type: none"> 1. Hydra 2. Crater 3. Corvus

With the knowledge of God's plan giving us its salient features, we are enabled, partly by Biblical symbology, partly by the meaning of the names of some of the pertinent 48 constellations, partly by the figures representing these constellations, partly by what they do to one another and partly by their positions relative to one another, to construe what each one represents, *e.g.*, above we saw that from these standpoints Andromeda, Cetus and Eridanus symbolize the woman, dragon, serpent, devil, Satan, river and earth, in their activities in Rev. 12. Considerations of space, as well as our purpose in discussing this subject, forbid our going into details here, which would require writing a fair-sized book. It will be enough for our purpose to indicate the generalities of our subject sufficiently to bring out the pertinent symbolizations as proofs of the sixth external proof of our subject. We begin with the constellation Virgo (virgin), which according to Biblical symbology should be called the woman or wife; for she evidently represents the Sarah Covenant in her promises, servants and pertinent arrangements, particularly the servants as its personal part (Is. 54: 1-17; Gal. 3: 16, 29; 4: 19-31), not the Virgin Mary, as some assume; for the seed of the Woman and of Abraham are the same, the covenant holding by far a greater place in the plan than Mary; for the place here shows that she is the mother of the seed that shall bruise Satan's head, and this seed is the Christ, not only the Head, but also the Body (Gen. 3: 15; Rom. 16: 20). The decans of Virgo show this: for these are Coma (Hebrew, *desire*, in allusion to the Christ, the Kingdom, as the desire of all nations, Hag. 2: 7; Rom. 8: 19, 21), the man child (Is. 66: 7), the one new man made of the twain (Eph. 2: 15), the perfect man (Eph. 4: 13); Centaur, which fittingly brings out, in its head, much greater and worthier than its body, the idea of Christ the Head, and in its body that of the Church, the Body of the seed (Eph. 1: 22; 4: 15; 5: 23; Col. 1: 18; 2: 19); and Boötes, the Great Shepherd, whose sheep

(Matt. 25: 33-40) as led by Him are symbolized by nearby stars. That the whole Christ is the world's shepherd is evident from the following passages: Is. 63: 11; Jer. 23: 4-6; 31: 10; Ezek. 34: 23; 37: 24. Accordingly, we see the aptness and Biblicalness of the symbolism of this Zodiacal constellation and its decans.

The second Zodiacal constellation is Libra (scale, balance) which represents God in His attribute of justice. In Scriptural as well as in human symbology, scales are used to represent justice (Rev. 6: 5, 6; Dan. 5: 27; Job 31: 6; Ps. 62: 9; Lev. 19: 36). Certainly God in His attribute of justice is one of the salient features of God's plan, especially as concentrated in the ransom and sin-offerings and their implications; man's fall, the curse and restitution, which are brought out by Libra's decans. The Southern Cross, over which Centaur goes, suggests the sacrifice of Jesus and the Church for mankind, Jesus' sacrifice satisfying justice and the Church's sacrifice canceling the embargoes thereon due to its imputation on her behalf, so as to make its merit available for satisfying justice for the Millennial world. The second decan is the sacrificed Victim of Centaur, which fittingly represents the humanity of Jesus and the Church slain by their New Creatures (Heb. 9: 14; 10: 8-10; Rom. 12: 1), enduring the cross (Heb. 12: 2; Matt. 16: 24; Rom. 6: 6), while Satan is symbolized by the Serpent, Scorpio's first decan, who is seeking to make Jesus and the Church become unfaithful, and thus snatch away the crown from them and take—it to himself, Corona Borealis, Libra's third decan, being situated between Boötes and Hercules. Anyone at all conversant with God's plan will recognize the appropriateness of Libra and its decans as symbols of the things just set forth. Scorpio (scorpion) is the third constellation of the Zodiac. It would be in place to state that there are six (number of evil) symbols of Satan in the constellations, indicative of his various evil activities and qualities. The Serpent represents him as the tempter;

Scorpio, as the author of sin and error, bruising the heel of the seed of the woman, and in turn undergoing the bruising of his own head by the Christ's powers; Hydra, as Satan fleeing from threatened destruction; Cetus (monster), as the destroyer acting through persecuting governments; Cancer (crab), as Satan in the Little Season, seeking by his claws: wicked angels and sifting men to make his last bid for power hemmed in by the power of God (Taurus), the Kingdom (Gemini) and the Christ (Leo); and Draco, as the deceiver finally crushed in his head by the Christ (the constellation Hercules). Certainly Satan, as the author of sin and error, is a salient feature of God's plan and is well symbolized by Scorpio, according to the Bible, since the scorpion is a symbol of sin and error (Rev. 9: 3, 5, 10; Deut. 8: 15; Ezek. 2: 6). The symbolism is all the more apt when we consider Scorpio's decans. The first of these is the Serpent, Satan as tempter to sin and error, and the second of these is Ophiuchus (serpent holder), who, as the strangler of the serpent represents the Christ, Head and Body, as Satan's conqueror, despite the latter's struggling with Him, and who here also by one foot crushes Scorpio's head, while Scorpio's tail is bruising the heel of his other foot. Scorpio's third decan is Hercules, who represents the Christ, Head and Body. Hercules, with one foot crushing Draco, represents the Christ crushing Satan as the deceiver; with one hand holding his enemies as conquered he represents the Christ as Conqueror and Captor of sin, error, selfishness, worldliness, death and the grave and with the other hand holding the club he represents the Christ armed with the all powerful Word and Spirit.

The fourth Zodiacal constellation is Sagittarius (archer), a centaur figure, shooting a sharp arrow at Scorpio. Fittingly, does the centaur, as before shown, represent the Christ, Head and Body, as New Creatures, the sharp arrow, the Truth, the bow, the Lord's organized people, its string, the pertinent facts and

passages, all combinedly shooting forth sharp truths in overthrow of Satan acting through sin and error. Certainly the Christ, as the witnesses of sharp truth against Satan's sin and error, is a salient feature of God's plan (Ps. 45: 5; John 18: 36; Acts 1: 8; Rev. 19: 11-16, 19-21). The first decan of Sagittarius is Lyra, an eagle holding a lyre. Eagles represent God's Christ as sharp sighted and scented, as well as the Bible as the Truth of God's Wisdom (Matt. 24: 28; Luke 17: 37; Rev. 4: 7; 8: 13; 12: 14). A lyre, harp, represents the Bible, the harp of ten strings (Ps. 49: 4; 98: 5; 137: 2; Rev. 5: 8; 14: 2; 15: 2). Sagittarius' and Lyra's relation represents that the Christ as Warrior for truth, righteousness and holiness against sin and error uses with the eagle's wisdom the Bible as God's Word against Satan's sin and error. Its second decan is Ara (altar), which suggests that the Christ, as God's altar, offers up their sacrificial service against sin and error to God's acceptance. Sagittarius' third decan is Draco, *i.e.*, Satan as deceiver ("the crooked serpent"), which naturally suggests as the opposite of the true witness that the latter shoots out sharp arrows of truth against Satan the liar and the father of lies: error (John 8: 44). Certainly this constellation and its decans aptly set forth the thoughts just suggested.

Capricornus (goat's horn) is the fifth constellation of the Zodiac and symbolizes God in His attribute of love expressed in its highest form, that of giving Jesus as the ransom and the Christ as the sin-offerings (John 3: 16, 17; Rom. 5: 6-8; 1 John 4: 10; 1 John 3: 1; Rom. 8: 17; 1 Pet. 3: 14-18; 4: 13, 14). In elaboration of this thought are Capricornus' decans: Sagitta (arrow) represents the love of God in the ransom and sin-offerings as the sharp truth that kills every opposing thing; Aquila (eagle) God's wisdom that makes the Christ, Head and Body, the center of the Gospel of God's love; and Delphinus (the Dolphin) the Christ experiencing God's greatest manifestation of love for them by giving them a share in the first resurrection

and the glory to follow, after completing their sacrifice. The sixth Zodiacal constellation is Aquarius (water bearer and pourer) which types Christ as the bearer and out pourer of the Holy Spirit (John 1: 33; 7: 37-39; Luke 24: 49; Acts 1: 4, 8; 2: 33), surely this is a salient feature of God's plan involving the Church now and the world in the Millennium (Joel 2: 28, 29).

With this Aquarius' decans are in harmony: The Southern Fish drinking the water of Aquarius represents the Church now and the world later receiving the Spirit from Christ; Pegasus, the speeding winged horse represents the pertinent doctrine offering its blessings to the Church and world as due to each class; and Cygnus (the Swan), in which is the Northern Cross, represents the Church holding up the message that it is the present cross-bearers for whom the Holy Spirit of the new creation is. Pisces (fishes) is the seventh Zodiacal constellation and consists of two fishes, each held by a band held by Aries, the Ram, which also by a band holds Cetus. In Bible symbols fish represent, among others, God's people (Matt. 4: 19; 13: 47-50). Among God's people are two classes, the Little Flock, represented by the fish swimming toward Aquarius, and the Great Company, represented by the fish swimming away from the course of the other fish, symbolical of the Great Company leaving the narrow way measurably. These two classes certainly are salient features of God's plan. The decans of Pisces give us elaborations of this thought: Thus the Band held by Aries (Christ) represents the power of Christ exercised in keeping both of these classes, one kept by His power as His joint-heir, the other as the ones delivered by His power from Azazel's power; Cepheus, a crowned king, represents Christ as crowned king exercising His great power for His people (Matt. 28: 18); and Andromeda represents the woman, the Covenant, whose seed will bruise the serpent's head, as was shown above.

The eighth constellation is Aries (ram) which was also anciently called the Lamb. It evidently represents

our Lord as the glorified Lamb of Revelation (Rev. 5: 6-14; 13: 8; 14: 1, 4). We have just seen His power (Band) sustaining the Little Flock and Great-Company. That same power holds Cetus, the second decan of Aries, representing how Christ limits Satan's power in persecuting governments so that he can do no more against God's people than is for their good, as they prove loyal. The first decan of Aries is Cassiopeia, a crowned queen, who at Cepheus' side, fittingly represents the glorified Church as Christ's joint-heir. Having already sufficiently explained Cetus, Aries' second decan, it will be in place to say of Perseus, its third decan, that it represents Jesus and the Church as the conqueror of their Millennial enemies: sin, error, death, hell (the grave) and Satan and His hosts. Surely the symbolism here is meaningful! The ninth Zodiacal constellation is Taurus (the Bull). This is the *reēm* of the Hebrew misrendered unicorn, which is a mythical, a non-existent animal. Latterly imbedded in the ices of Siberia the aurochs, an immense member of the bison family, some of whose members were eight feet tall and had horns five feet in length, has been found, and is considered to be the *reēm*. From the Biblical description of the *reēm* it evidently was this ancient aurochs. Diminutive members of it are found in the European bison. No animal could conquer the ancient aurochs (Num. 23: 22; Deut. 33: 17; Job 39: 9, 10; Ps. 22: 21).

Taurus, accordingly, represents God in His attribute of Power. We have already seen that God in His justice (Libra) and in His Love (Capricornus) is represented in two of the Zodiacal constellations. Here we find him represented in a third, in His attribute of Power. One may ask, Is He in His Wisdom represented by a Zodiacal constellation? We answer, While the wisdom and truth of the Christ, Head and Body, are represented by the decans of Capricornus: Sagitta and Aquila, no one Zodiacal constellation represents God in His attribute of Wisdom. Why is this? We reply: God in His wisdom is represented in the symbolization

of all twelve Zodiacal constellations and in their 36 decans; for they, as constituted and speaking their symbolic language, are an expression of Him in His attribute of Wisdom. That Taurus in some manner represents God is evident from the fact that the Pleiades are a part of Taurus. The idea of His power lies in this constellation because of the great power of the *reēm*, the ancient aurochs. And certainly Taurus, the largest of the Zodiacal constellations and of all the 36 decan constellations, fittingly stands for God in His Power going forth in the Christ in the Second Advent to subdue all things unto Himself. The decans of Taurus are in line with this thought: Orion, the most beautiful of all constellations, fittingly represents the Christ as the mighty warrior clothed with God's power to subdue all things unto God, and trampling Lepus, the Hare, under foot, as the Christ will do with Satan's works (1 Cor. 15: 24-28); Eridanus, the Truth as God's power unto salvation (Rom. 1: 16), despite Satan's having misused it (Rev. 12: 15, 16) is the weapon wherewith He, by the Christ, will smite the nations in His Second Advent (Rev. 19: 15, 21); and Auriga (charioteer) represents Christ as the director of God's organization, the Church, beyond the veil in the overthrowing of Satan's empire.

The tenth Zodiacal constellation is Gemini (the Twins). It represents the two phases of the Kingdom, the heavenly and earthly, which will overthrow all enemies. These enemies appear in the three decans of Gemini. The first of these is Lepus, the Hare, an unclean animal which, trampled under Orion's foot, fittingly represents Satan's works, including the dying process, with its agents and the death state, *i.e.*, death and hell. The Head and Body as King and Warrior, assisted by the Great Company in the heavenly phase and the Ancient and Youthful Worthies, the earthly phase, will accomplish this (Is. 25: 8; 1 Cor. 15: 24-28, 54-57; Rev. 20: 11-14). The second of these is Canis Major (the greater dog) which represents the

Adamic sin. The Christ assisted by the other three elect classes will wipe this out of existence in the Millennium as King and judge (1 Cor. 15: 24-28). The third of these is Canis Minor (the smaller dog) which represents error, whereby the Adamic race has been deceived by Satan. This the Christ as King and judge, assisted by the other elect classes, will destroy (Is. 25: 7).

The chief actors of the Little Season following the Millennium are symbolized in the last two constellations, Cancer and Leo. Cancer (crab) represents Satan as the attempting usurper during the Little Season. During the Millennium he and his fallen angels will be imprisoned in the bottomless pit, *i.e.*, he and they, spirited away from the earth, and kept so far away from it as to be unaware as to what will then be going on here, will be left imprisoned in their erroneous imaginations (Rev. 20: 1-3). At the Millennium's end they will be allowed to come back to the earth, and thus, observing the true conditions, will be loosed from their pertinent errors (Rev. 20: 3, 7). Cancer's body represents Satan himself, his right claw represents the fallen angel that he will use to deceive the deceivable, and his left claw the sifting leaders among men whom he will use to deceive their fellows (Rev. 20: 8, 9). By these he will seek to grasp for Christ's power as Ruler over man and the earth, represented by Cancer's claws reaching out toward Leo. Its first decan, Ursa Minor (small bear) represents the sifters and sifflings among men in the Little Season, the deceived goat class. Polaris, its main star, wobbling around the North Pole, represents the leaders erring from the Truth. Its second decan, Ursa Major (the larger bear), represents Satan's underling fallen angels cooperating with him in deceiving the unfaithful, while the pointers in its dipper, following the wobbling course of Polaris, represent the errors of these fallen angels working together with the sifters. Argo (ship), Cancer's third decan, represents the Truth, which the faithful sheep will have as their refuge, strength and help

during and against the storm of temptation at that time, and which will bring them to the haven of eternal life (Ex. 14: 21, 22, 29-31, typing the sheep's saving).

We now come to the last of the Zodiacal constellations, Leo (lion, king of beasts), which represents the Christ as King and Warrior, triumphant over Satan, the attempting usurper, and as such, the eternal victorious and powerful King. This is corroborated by its decans. The first of these is Hydra, the swift serpent, Satan, attempting to escape when the tide of conflict turns against him toward the end of the Little Season. But this he cannot do, because symbolic Leo runs more rapidly toward his head, ready to crush it. The second of these is Crater (bowl), which presses with its weight down upon Hydra, which greatly slows his speed, and which represents the wrath (Rev. 16: 1, A. R. V.) of the Christ pressing down upon Satan just before his head is bruised, crushed. The third decan is Corvus (raven) pecking away at Hydra and representing, as ravens symbolize sectarians, how the party spirit will break out among Satan's dupes, making them a house divided against itself and frustrating his usurpatory course (Rev. 20: 10; Ex. 14: 21-28, a type of the overthrow of Satan and all his hosts at the end of the Little Season). Thus the final salient feature of God's plan reveals the utter overthrow of sin and error and all who cherish and practice them, and the full triumph of truth and righteousness and their keepers.

We mentioned above the fact that the ecliptic is the apparent annual path of the sun amid the stars of the Zodiac; actually it is the path of the earth's orbit about the sun. The Zodiac is the zone of the twelve constellations called the Zodiacal constellations. This zone extends 9° on each side of the ecliptic, and literally is especially important to note, since like the twelve Zodiacal constellations, the sun, moon and the solar planets never go outside of this zone of 18°. Symbolically it is important to note, because within that zone the twelve main features of God's plan are symbolized

by its twelve constellations. We might say that the Arabs have kept the names of the 48 constellations decidedly nearer the ancient Hebrew names now lost than did the Greeks and Romans, from whom we have adopted them, doubtless because of the Arabs' descent from Abraham (through Ishmael). The names that they have given the stars of the 48 constellations throw strong light on the symbolic meanings of their pertinent constellations. Except in the case of Polaris and the Pointers, we have not mentioned any of these, our limited space forbidding a discussion of them. We close the discussion of the salient features of God's plan as symbolized in the 48 constellations by a brief statement of the symbolic meanings of the sun, moon and the eight planets visible from the earth as always keeping within the Zodiac. As we have learned, the sun represents the New Testament as the Gospel message and Jesus and the Church as its center, the moon, the Old Testament as the basis of the New Testament, and of Jesus and the Church (Rev. 12: 1). As seen from our earth there are eight planets: Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. The first seven represent the seven angels of the seven churches as the seven shepherds, and seven of the eight principal men of these. And since there are eight principal men, the eighth, Pluto, represents the eighth principal man, a part also of the seventh angel (Mic. 5: 5, 6). Singularly enough, Pluto was first discovered in 1930 during the ministry of the second member of the seventh shepherd, and of the second of its two principal men. These, the sun, moon and eight planets visible from the earth, as the special ones traveling through the Zodiac, symbolize the above-mentioned writings and persons who give special light on the things symbolized by the twelve Zodiacal constellations and on the things symbolized by their 36 decans.

In view of our present study we see the deeper significance of the sun, moon and stars (among which the Bible counts the planets) as "signs" and of the

opening verse of Ps. 19: The heavens proclaim the glory (the harmonious blending of wisdom, power, justice and love) of God; and the expanse declares the work of His hands. Praise be to God for this, the sixth external proof of the Bible as a Divine Revelation, which marvelously declares its source!

As our sixth external proof we gave the symbology of the 48 constellations visible from the Holy Land as an evidence of the Bible's being a Divine Revelation. And now we come to our seventh and last external proof that the Bible is such. It is this: The contour of the Holy Land and its terrain from various standpoints picture forth the salient features of the Bible plan, and by this fact prove the proposition that we have given many arguments to prove, *i.e.*, that the Bible is a Divine Revelation. The Land and the Book are so related to each other as to make the Land corroborate many things and statements in the Bible. Such corroborations give a strong proof for the Bible's truthfulness as to matters of fact; but it is not from this point of view that we use our seventh external proof; for there are many things that are true, but do not belong to a Divine Revelation, *e.g.*, there are many mathematical, scientific, philosophical, historical, artistic, educational, governmental, military, financial, *etc.*, truths that are discoveries of human reason and not of a Divine Revelation. But by Divine arrangement in the way that God gave contour to the Holy Land itself and its terrain in a variety of ways there are suggested truths that were not discovered by human reason, and that are a part of the Divine Revelation; and it is from this standpoint that we here treat of the Holy Land.

The Land as a whole is used to illustrate various truths set forth in the Bible, *e.g.*, it is Biblically used to represent the sphere of the Truth and of the Spirit of the Truth, and its conquest to represent God's people conquering the sphere of the Truth and of its Spirit for their home. The sphere of the Truth and of the Spirit of the Truth are the mind, heart and will of

God's people; for it is here where the Truth abides; and it is here also where the Spirit of the Truth operates. The Holy Land, as the Land that God promised through the mouth of Moses to give to Israel, and that He helped them to conquer through Joshua, is typically set forth as the sphere of the Truth and of its Spirit (Ex. 3: 8; Heb. 3: 5-4: 11) of God's Gospel-Age and Millennial-Age people; for Moses and Joshua were here only types of Christ, who leads into and conquers antitypical Canaan, not for the unfaithful, but for the faithful (Heb. 3: 5-4: 11). Accordingly, we live in antitypical Canaan in two senses: (1) now in our present state of battling with its antitypical inhabitants, the antitypical Canaanites (worldliness), Hittites (cowardice), Amorites (sinfulness), Perizzites (siftingism), Hivites (sectarianism), Girgashites (selfishness) and Jebusites (erroneousness; Ex. 3: 8; Deut. 7: 1; Josh. 3: 10; 24: 11); and (2) by and by we shall live in antitypical Canaan, in perfect peace after conquering our enemies, sin, error, selfishness and worldliness, siftingism, cowardice and Sectarianism. And the Millennial people of God will live in antitypical Canaan in the same two ways. As typical Canaan was infested with the seven nations, so our natural minds, hearts and wills are infested with the seven above-mentioned evils; and as Israel was offered the privilege of inheriting Canaan on condition of driving out the seven infesting nations mentioned above, so our new minds, hearts and wills are offered the privilege of inheriting the sphere of the Truth and of its Spirit on condition of driving out the seven antitypical peoples, the seven evils mentioned above. And as Joshua led Israel in conquering these seven nations, so Jesus (the name Jesus in the Hebrew is Joshua, see Heb. 4: 8) leads God's Gospel-Age and Millennial-Age people in conquest of the seven antitypical nations, the evils mentioned above. And when Israel after conquering the land found it to be one flowing with milk and honey, so antitypical

Israel after conquering the antitypical Land finds it one overflowing with the Truth and its sweet hopes.

But this is not all of the Spiritual Truth and its Spirit that the Land symbolizes. Its two parts symbolized the two great doctrinal features of God's plan: (1) Election and (2) Free Grace. The Land of Israel was and is divided into two parts, with the Jordan River and its system of lakes and seas as the boundary between them. The Land East of the Jordan represents the doctrine of Election, *i.e.*, that God, during the period of the ascendancy of sin selects out of the world the faith classes; and the Land West of the Jordan represents the doctrine of Free Grace, *i.e.*, that during the Millennium God will give all passed over during the elective period, the non-elect, the unbelief classes, the opportunity to gain restitution on condition of faith and obedience. It will be recalled that Reuben, Gad and half of the tribe of Manasseh received the Land East of the Jordan as their inheritance, on the condition of their crossing Jordan and helping the rest of Israel conquer the Land West of the Jordan, which they did. Thus God offers the Elect, the Little Flock (Reuben), the Great Company (Gad) and the Worthies (the half tribe of Manasseh) a heavenly inheritance, with the understanding that they will help the non-elect to obtain restitution, the non-elect salvation. We have already shown what the pre-invasion inhabitants of Canaan type, what the invading Israelites type and what the land-conquering Israelites type. It here remains briefly to show what of Bible teachings the Land's fruits symbolize. The grapes of Num. 13: 23, 24, represent the graces of the Spirit (John 15: 1-9); the pomegranates, the fruits of Christ's redemptive works; and the figs, the sweet hope of the glory to come. Thus the Land, its inhabitants and fruits, symbolize certain salient features of God's plan.

Its mountains symbolize various features of God's Revelation in the Bible. Let us notice first the mountains of Lebanon. They consist of two mountain ranges,

the eastern range and the western range, the latter usually called the Lebanons and the former the Antilebanons, with an extensive valley between. The word *Lebanon* means *white*, in allusion to the righteousness of the Kingdom (glory of Lebanon ... glory of the Lord, Is. 35: 2) symbolized by these mountains. Moses' (Deut. 3: 25-27) being debarred from the mountains of Israel and Lebanon (from which he was excluded as a type of ransom and sin-offerings deniers excluded from the Kingdom and life, Heb. 3: 16-4: 3, 6-11) gives us a hint that Lebanon represents the Kingdom. Again, the transfiguration occurring on Mt. Hermon, the southernmost of the Antilebanons, gives us another hint, that God's people while in the embryo kingdom get a view of the Kingdom in its parts and phases (Matt. 16: 27-17: 9; 2 Pet. 1: 16-18). Accordingly, we understand that the Antilebanons, the lower of the two ranges, represent the embryo kingdom; and the Lebanons proper, the glorified Kingdom. The highest (about 9,000 feet high) of the Antilebanons, Mt. Hermon, with which they abruptly end in the south, represents Jesus, the highest and the first in the embryonic kingdom who sheds the Holy Spirit upon the Church, even as in a symbol Mt. Hermon shed its dew upon the mountains of Zion (Ps. 133: 3, compared with John 1: 33); and Mt. Mukhmal (over 10,000 feet high), with which the Lebanons abruptly end in the north, represents God as the highest and final One in the Heavenly Kingdom. The valley between these two ranges represents the condition and experiences prevailing among God's people in this life through which they must pass to get from the embryonic to the glorified Kingdom. Mt. Ebal (*bare*, in allusion to the apparent poverty of the real Church) and Mt. Gerizim (*wastes*, in allusion to the prospective end of the nominal church) are also significant. The former represents the true Church as the embryonic kingdom viewed by the world as poverty-stricken, because of its lowliness, small numbers and lack of worldly greatness;

and the latter represents the nominal church as a repudiated and shortly-to-be-destroyed kingdom, so viewed by God's real people, because it came to desolation and shortly will come to waste. This contrast is brought out in the scene described in Josh. 8: 30-35. Mt. Carmel (*fruitful*) for the Gospel Age represents the embryonic kingdom in its fruitfulness (1 Kings 18: 32-35, compared with Matt. 11: 14 [A.R.V.] and Jas. 5: 17, 18); and for the Millennial Age, the Ancient and Youthful Worthies (Is. 35: 2, excellency of Carmel ... excellency of our God). Mt. Pisgah (*prospect*) represents the spiritual elevation of God's people from which faith's eyes view the inheritance reserved for God's faithful people (Deut. 3: 23-27).

Except the plain of Sharon there is no other extensive plain in the Holy Land, though some call the Valley of Jezreel a plain; but it is actually a valley, and is so called in the Bible (Josh. 17: 16; Judg. 6: 33; 2 Chro. 35: 22; Zech. 12: 11). In this paragraph we will treat of both Sharon and Jezreel. Sharon (plain) we gather from Is. 35: 2 (excellency ... Sharon ... excellency of our God) represents the *quasi*-elect in the Millennium, *i.e.*, those Israelites who in the Jewish Age were not faithful enough to become Ancient Worthies, nor in the Gospel Age were faithful enough to become Jesus' footstep followers, but still retained faith in the Abrahamic promises and clung to the Mosaic Covenant, and those Jews and Gentiles who accepted Jesus as Savior, but failed to consecrate, yet remained faithful to the ransom and righteousness. These under the lead of the Ancient and Youthful Worthies will convert the whole Gentile world to the faith and righteousness of the restitution class. Their being overshadowed by the Worthies is represented by Mt. Carmel standing at the head of Sharon as its dominator. Thus this plain corroborates the Bible as a Divine Revelation. The Valley of Jezreel in its widest extent stretches from the Mediterranean to the Jordan, west and east, and on the north

from the mountains of Galilee to Mt. Carmel and the mountains of Ephraim on the south. This valley was the scene of great battles, all of which Scripturally type symbolic battles occurring in the end of the Gospel Age; hence it symbolizes warfare. In fact this valley was a thoroughfare for Egypt, Assyria and Babylon, when marching to war against one another.

Let us look at some of the battles fought in this valley, whose westerly exit to the south was at Megiddo, whose mountain sides gave it the name of Armageddon (mount of destruction), symbolical of the great conflict with which this Age ends (Rev. 16: 14, 16). The battles fought here represent the conflicts between truth and error, right and wrong, liberty and tyranny, in the end of this Age. In this valley the army of Barak met and defeated the immensely larger and better equipped host of Jabin under Sisera's command, symbolical of the Lord's Harvest warriors under that Servant as antitypical Barak meeting and defeating in a battle between truth and error the armies of Romanist and Protestant sectarianism (Judg. 4: 5). In this valley Gideon with his 300 confounded the host of 135,000 Midianites, etc. (Judg. 8: 10), representing how God's faithful Truth warriors in the end of this Age in debate defeated the advocates of the claims as to the Divine right of kings and the Divine right of democracies (Judg. 6-8). In this valley the Philistines met and defeated Saul and his Israelitish army, typical of the controversy between the Modernists and the Fundamentalists, in which the latter have suffered a disastrous defeat in the field of religious controversy from the former (1 Sam. 31; 1 Chro. 10). In this valley occurred the conflict between Jehu, on the one hand, and Jehoram of Israel and Ahaziah, on the other, resulting in the death of Jehoram and Ahaziah, the latter's death occurring at Megiddo (Armageddon, 2 Kings 9: 1-28; 2 Chro. 22: 1-9), typical of the Battle of Armageddon, in which Conservative Labor will overthrow European Reactionism and American Autocracy in a worldwide revolution, which

will overthrow Satan's empire in state, church and capital. Here, too, occurred the battle between Josiah and Pharaoh-nechoh, wherein the latter overthrew the former (2 Kings 23: 29, 30; 2 Chro. 35: 20-27), pictorial of the conflict between the orthodox evangelistic movement and Satan working through the combinationists, who utterly routed the former movement. Thus the Valley of Jezreel and its battles, symbolizing the aforesaid things, corroborate the thought that the Bible is a Divine Revelation.

The rivers of the Holy Land will next enlist our attention as symbolizing various features of God's plan, and thus as corroborative of the Bible as a Divine Revelation. Jordan (*descender, judged down*) is the main river of the Holy Land and symbolizes, with its three lakes, the Huleh, Galilee and the Dead Sea, the human race in its downward course under the curse, during the First and Second Dispensations, or Worlds. This water system becomes symbolic in Lake Huleh, called the Waters of Merom (Josh. 11: 5). This lake is on an average at sea level, being at its head a few feet above and at its foot a few feet below sea level. This, its average at sea level, represents the race in its perfect condition in Adam and Eve. Jordan entering it represents the race as entering at its creation the condition of perfection (Gen. 1: 26-31). Jordan leaving it represents the race by sin, the death sentence and expulsion from Eden entering the downward course of the curse. In less than the 9 miles between Lakes Huleh and Tiberias Jordan descends from 2 feet to 691 feet below sea level. By this rapid descent is pictured forth the great sinking of the race into depravity in the 1654 years between its expulsion from Eden until the Flood during the course of the First World represented by the Jordan from its exit from Lake Huleh to its entrance into Lake Tiberias, which represents the Flood, the First World's end.

Emerging from Lake Tiberias the Jordan sinks a little over 600 feet deeper below sea level on its way to, and in its loss of itself in the Dead Lake, or Sea, whose

surface is about 1300 feet below sea level, whose bottom is still 1300 feet more below sea level, and which is reputedly the saltiest sheet of water on earth, having no outlet, though having a number of inlets other than the Jordan. The intense heat of its atmosphere evaporates its waters on an average annually somewhat more than its inlets add to its water yearly, hence it has been gradually through the Ages becoming shallower, which increases its saltiness more and more. The direct line from Lake Tiberias to the Dead Sea is only 70 miles, but so crooked is the river that it flows over 200 miles to traverse these 70 miles. If any of our readers will consult the map of this part of the river as charted in Col. Lynch's book, *The Dead Sea and The Jordan*, he will see the most crooked river in the world delineated before his eyes. In its course from Lake Tiberias to the Dead Sea the Jordan receives a number of streams, both from the east and from the west, whereby it is broadened and deepened, and while its ordinary bed averages 100 feet wide, at its entrance into the Dead Sea it is over 200 feet wide. But the winter and spring rains make it overflow its ordinary banks and cause it to cover what is called the Zor, a sort of plateau that begins at the top of the banks of the river's ordinary course and extends to the Ghor's banks, at whose top another plateau begins, called the Ghor, ending at the foot of the mountains to the east and west. At the time of Joshua's crossing the Jordan, about April 1, the spring or harvest flood was on (Josh. 3: 15; 4: 19), which covered the Zor and reached the Ghor's banks. At the present Damieh, the ancient Adam of Josh. 3: 16, the river narrows; and there on its east bank arises abruptly a precipitous mountain to a height of 2400 feet above the river. Just before Joshua's crossing, the gravel part of this mountain's west side fell into the river and formed a dam which kept the waters back during Israel's crossing of this river described in Josh. 3; 4.

Let us look at the symbology of the part of the Jordan from its leaving Lake Tiberias to its losing itself

in the Dead Sea. This part of the river represents the race under the curse during the Second World, or Dispensation, the Dead Sea representing the destruction of the Second, the present evil, World in the great tribulation with which this Age closes and which had its beginning with World War, Phase I, and will have its end with Universal Anarchy and the second phase of Jacob's Trouble. The downward course of this part of Jordan represents the progressive depravity of the race experienced since the Flood. Its increase of depth and breadth represents the race's increase in numbers, sin, error and woe under the curse. The Dead Sea's being the saltiest sheet of water on earth represents the woes of the great tribulation as being the severest ever experienced before or after it (Dan. 12: 1; Matt. 24: 21, 22). Its saltiness continually increasing with its becoming shallower represents the ever continuing increase of the sufferings of the Time of Trouble, until it comes to a climax at the end of Anarchy and Jacob's Trouble. The great crookedness of the river between Lake Tiberias and the Dead Sea represents the very crooked course in sin, error and woe through which the race has passed during this present evil world. Its floods during the Harvests represent the increased sin, error and woes attendant on the Jewish Harvest (29-69) and the Gospel Harvest (1874-1954). The damming up of the river at the city of Adam at the time of Israel's crossing under Joshua's lead represents our Lord's imputation of His merit for Adam's sin and sentence on behalf of God's Gospel-Age people, stopping the curse from involving them any more. And Israel crossing the dry channel dryshod represents God's Gospel-Age people passing over and beyond the race under the curse, freed from the condemned race and the curse upon it. The Zor covered by the harvest flood represents the hitherto favored part of the race (Israel favored during the Jewish Age and nominal Spiritual Israel during the Gospel Age) undergoing the Harvests' wrath.

Of the many other rivers of the Holy Land, we will here speak of but five: the Litany (the classical Leontes), the Orontes, the Abana, the Pharpar and the Kishon. The first four of these rivers rise in the Lebanons and flow in the valley between them. This furnishes us the clue to their symbology. While the principal rivers in Biblical countries represent the peoples from various standpoints, *e.g.*, Jordan, the peoples under the curse; Euphrates, the peoples subject to symbolic Babylon (Rev. 16: 12; 17: 15); and the Nile, the peoples subject to the world powers under Satan, the antitypical Pharaoh; other rivers have the meaning of Truth clear or mixed, accordingly as they represent pure Truth or a mixture of Truth and error (Ps. 46: 4; Rev. 22: 1, 2). These four rivers arising in the Lebanons represent teachings that go out from God's kingdom. The Litany (the ancient Leontes), flowing first South and then West entirely within the Holy Land, represents the unadulterated Truth that God gives His faithful people. The Abana, which leaves the Holy Land, flowing eastward and losing itself in the swamps east of Damascus, represents the Truth that started pure and then became mixed with Romanist and Greek Catholic errors, ending in very much error. The Pharpar, which likewise leaves the Holy Land, flowing eastward and losing itself in the same swamps east of Damascus, represents the truths that started purely in Protestant movements and later became mixed with sectarian errors and degenerated into much error. The Orontes, which also leaves the Holy Land flowing northward, seems to represent religious truths that flow out from God's kingdom to heathen lands, becoming there more or less contaminated with error. The other streams of the Holy Land that have Biblical mention are likewise symbolic, *e.g.*, the Kishon, which represents the Parousia Truth. Its flood at the time of the battle between Barak and Sisera represents the great abundance of controversial Truth overflowing and symbolically drowning Jabin's host. We will give no more

on this phase of our subject, other than to say that those streams of the Holy Land not Biblically mentioned are not symbolic of any part of God's Revelation.

Let us look at some of the Biblically mentioned cities and towns, all of which are symbolic of some part of the Divine Revelation. Jerusalem is used symbolically to represent a variety of features in God's plan. Its main use is to symbolize God's Kingdom, embryonic and born, humiliated and glorified. In the night time it represents the embryonic kingdom. Its southeastern eminence represents the Little Flock and the other three eminences, the Great Company as antitypical Levites in their three groups: the south-western hill, the Kohathites; the north-eastern hill, the Merarites; and the north-western hill, the Gershonites. The valley between the eastern and western hills represents the faith-justified. Its walls represent the Truth and its arrangements as bringing salvation. Its gates represent those who introduce others into the embryonic Kingdom. At night the gates were closed, but late caravans could gain admission through small doors in the gates, called needles' eyes, if they would deposit their loads without and the camels crawl through the needles' eyes, a difficult Job, symbolical of our having to give up self and the world and take God's will as our own, a difficult thing (Matt. 19: 24), if we would enter the embryonic Kingdom. To the east of the city was the Valley of Jehoshaphat, full of graves; at night it represents the Adamic death state, the first hell during the Gospel Age; while to the west, southwest and south was the Valley of Hinnom, where the wastes, refuse, filth and offal of the city were cast and burned with fire and brimstone or devoured by maggots, in the night symbolical of Gehenna, the second death, the second hell during the Gospel Age, in which symbolic fire and brimstone and maggots, destruction, are the portion of those who now sin the sin unto death (Mark 9: 43-48; Rev. 21: 8; 22: 15). The above is the symbolization for the time of the embryo Church, during the Gospel Age.

But Jerusalem is also symbolic of the Glorified Church (Rev. 21: 9-27; Is. 60: 3-22). The two peaks of Jerusalem's south-eastern eminence, on which Solomon's temple and palace were built, represent the Millennial Little Flock as God's Temple and Priesthood and as God's Kingdom. The north-eastern eminence represents the Millennial Great Company. The southwestern eminence represents the Millennial Ancient Worthies. The north-western eminence represents the Millennial Youthful Worthies. Thus are represented the two phases of the Kingdom, the heavenly invisible phase by the two on the east, the earthly visible phase by the two on the west. The valley between symbolizes the Restitution class: the higher parts the *quasi*-elect, believing Jews and faithful faith-justified, and the lower parts the unbelieving Jews and Gentiles of this life. The walls represent the saving powers of the Kingdom, the truth and its arrangements; its gates, those who introduce the Restitution class into the Kingdom (Is. 60: 18). The daytime is the Millennium, when the gates will never be closed, *i.e.*, an entrance thereto will always be free (Is. 60: 11). The valleys of Jehoshaphat and Hinnom have the same general significance as we saw above of them, but viewed in their Millennial application. Jerusalem is on an average 2600 feet above sea level, *i.e.*, just twice as high above as the Dead Sea is below sea level. In addition to the Dead Sea representing the great tribulation with which this Age ends, it also represents the Adamic death state into which the race under the curse enters. The symbology of Jerusalem's being twice as high above as the Dead Sea's surface is below the sea level is this: The Dead Sea's surface being 1300 feet below sea level and thus representing the complete ruin of the race in the Adamic Death State, and sea level representing human perfection, Jerusalem being twice sea-level height above the Dead Sea's surface represents that Jesus and the Church as God's Kingdom are not simply one nature, *i.e.*, spiritual or angelic nature, higher than human nature,

but are two natures higher than it, *i.e.*, are of the Divine nature. It will be recalled (Rev. 22: 1-3; Ezek. 47: 1-12) that out of God's and Christ's Throne and out of Christ and the Church as God's Temple and Altar the stream of Millennial Truth will come and will flow into the symbolic Dead Sea, the Adamic death state, bringing forth from the grave all the Adamically dead, and restoring to human perfection all of them, except those who will not reform (Is. 65: 20), who are represented by the Dead Sea's miry and marshy places, and who will die again, the second death.

Jerusalem is often symbolically used to represent the nominal kingdom. Thus Jesus crucified without the gate (Heb. 13: 12) represents His rejection by the nominal (Jewish) church (Gal. 4: 25). His statement that no prophet would perish outside of Jerusalem (Luke 13: 33) does not apply to literal, but to nominal Jerusalem (Jewish and Christian), since many of them did die apart from literal Jerusalem; for apart from the nominal Jewish and Christian churches none of God's special mouthpieces ("prophets") have perished. It is this nominal Jerusalem that is so often denounced for evil in the Bible types and prophecies. Jerusalem as the capital of the Southern two-tribed kingdom has still two further symbolic meanings: that of the religious workings of the more favored movements of God's Gospel-Age people from 1521 to 1914, and that of the varying freedom movements of America from 1776 until Anarchy, 1954. From these two symbolic standpoints Samaria symbolizes the religious and civil workings of the less favored movements of God's Gospel-Age people from 1521 to 1783 and the main secular events from 607 B.C. until Anarchy, 1954, in their relation to God's people. The city of Jezreel, the abode of the Israelitish kings, Ahab, Ahaziah and Jehoram, and the heathen queen of Ahab and mother of Ahaziah and Jehoram, represents the union of state and church. Ramoth-gilead represents power preeminence in the world, and Jehoram of Israel's and Ahaziah of Judah's upholding

it against Hazael of Syria's first attempt to take it from them symbolizes the Democracies of Europe and America holding power preeminence against the attacks of the totalitarian powers. Bethany, the home of Lazarus, Mary and Martha, represents God's elect people of the Jewish and Gospel Ages, Lazarus representing Fleshly Israel, Mary the Little Flock and Martha the Great Company. Bethlehem (*house of bread*), the birth-place of David and Jesus, represents the Bible, the birth-place of the Church and Jesus as New Creatures, while Shechem (*shoulder*) and Zoar (*little*) represent the Society as a religious government.

A word on the symbolic relations of the nations surrounding the Holy Land, as typical of evil religious movements that have surrounded God's Gospel-Age people: Moab represents autocracy, especially papal autocracy; Ammon, Protestant and Romanist clericalism; Syria, religious and secular radicalism; the country of Babylon, Christendom as Satan's sphere of operating false religions; the city of Babylon, primarily the Roman Catholic Church (Rev. 17: 3-7, 18), and secondarily the entire nominal church (Rev. 18); Assyria, worldly politics in church and state, especially in Romanism; Phoenicia, worldliness; Philistia, sectarianism; Arabia, treason; and Egypt, the present evil world as Satan's empire. Lack of space makes us pass by the Holy Land's fauna and flora, all of which are symbolic.

Thus we have briefly set forth seven features of the Holy Land as symbolizing various features of God's plan and things related thereto: The Land itself; its mountains, plains, valleys, rivers, cities and neighboring countries. In forming these God so contoured them as to symbolize features of His plan and things thereto related; and this is the seventh external proof that we offer for the Bible's being a Divine Revelation; and with this we close our long discussion of the Bible: Its Nature—A Divine Revelation.

CHAPTER VI

THE BIBLE: ITS INSPIRATION

ITS DESCRIPTION. GENERAL CONSIDERATIONS. BIBLE PASSAGES. BIBLE FACTS. HIGHER CRITICISM. OBJECTIONS CONSIDERED.

HAVING ended our discussion of "The Bible: A Divine Revelation," it will be in order as an introduction to our present subject, "The Bible—Its Inspiration," to distinguish between the meanings of the word *Revelation* and the word *Inspiration*. The word *revelation*, as pertinently used of God, has in the Bible two meanings: (1) God's pertinent act itself and (2) the product of that act. By God's act of revelation is meant the disclosing, the unveiling, the making known of something by God to the mind of someone, the impressing of something on his mind (Gal. 1: 12). This has been done in a variety of ways: (1) by audible voice, *e.g.*, by God's speaking to Adam, Eve and Satan (Gen. 2: 16, 17; 3: 9-19), to Noah (6: 13—7: 4; 8: 15-17; 9: 1-17), to Moses (Ex. 3; 4; 20: 22—23: 33; 25: 1—31: 18; *etc.*, *etc.*, *etc.*), to Israel (Ex. 20: 1-17; *etc.*), *etc.*; (2) by dreams, *e.g.*, to Jacob at Bethel (Gen. 28: 11-15), Joseph (Gen. 37: 5-10), Pharaoh (41: 1-15), Nebuchadnezzar (Dan. 2: 1-45; 4: 1-27), the Millennial Ancient Worthies (Joel 2: 28), *etc.*, (3) by visions, *e.g.*, to Isaiah (Is. 1: 1; 6: 1-13), the Millennial Youthful Worthies (Joel 2: 28), Peter, James and John (Matt. 16: 28—17: 9), Paul (Acts 9: 3-6; 26: 13-9; 2 Cor. 12: 1-5), John (Rev. 1: 10-20), *etc.*; (4) by symbolic institutions, like those of the Law Covenant, baptism and the Lord's Supper of the Sarah Covenant; (5) by direct impression without external means on the mind, as in the case of many of the prophets (1 Pet. 1: 10-12; 1 Cor. 14: 29-32); (6) by acts, like miracles; and (7) by character manifestations, *e.g.*, Christ's character is God's revelation of His own character (John 14: 8, 9), the character of second-deathers

is God's revelation of Satan's character (2 Tim. 3: 1-9; 2 Pet. 2: 10-22; Jude 8-16; 1 John 3: 8-10), as by fallen man God gives a revelation of the curse (Rom. 1: 21-32). Revelation as a product is the thing disclosed, unveiled, made known to, and impressed on the mind, *e.g.*, (1) any book of the Bible is revelation as a product, *e.g.*, the book of Revelation (Rev. 1: 1), (2) any teaching of the Bible (1 Cor. 14: 26, 30; 2 Cor. 12: 1, 7; Gal. 3: 23; Eph. 3: 3-5), and (3) the Bible as a whole as the Word of God is the Divine Revelation (Deut. 29: 29; Heb. 4: 12; 2 Tim. 2: 15). Inspiration also is an act and a product. As a product it is the same as revelation as a product; and as an act it is the road over which revelation travels to become revelation and inspiration as a product. 2 Pet. 1: 21 proves this of it as an act; and 2 Tim. 3: 16 proves it of it as a product. This will appear more clearly as we proceed.

This brings us to our definition of inspiration *as an act*. It is that act of God by which His Spirit (power) moved certain humans to speak or to write out the thoughts that He revealed to their minds, and that in such words as He selected for, and moved them to use. Some explanations will clarify this definition. First of all, it is an act of God, not of man; for God, not man does the inspiring. But it is an act of God to perform which He moves men as agents or instruments, after they have received the thoughts that He revealed to their minds, to speak out or write out these thoughts. And in such speeches or writing God Himself selected the words that they spoke or wrote. This is a definition of inspiration that will fit either of its forms, speech or writing. If in defining the inspiration that produced the Bible we would have to omit from our definition the word "speak," in its strict sense of using oral language, and retain in it the words "write out," in the sense of reducing thought to written language, we would define the inspiration that produced the Bible as follows: It is that act of God by which His Spirit (power) moved

certain humans to write out the thoughts that He revealed to their minds, and that in such words as He selected for, and moved them to use. Accordingly, there can be revelations without inspiration, but there can be no inspiration without revelations; for St. Paul had some revelations that he could not put into words or into writing (2 Cor. 12: 4). But in the nature of the case there can be no inspiration without revelation; for inspiration moves an agent to put into speech or writing the thing or things revealed. It will also be noted that in our definition it is stated that not only the thoughts of revelation are expressed by inspiration, but also that the words that are used are likewise inspired. We trust that the above explanation will make clear the sense of our definition of inspiration as an act.

To clear away misunderstandings it may be well to show what is not meant by inspiration as *its product*. Above it was shown that both revelation and inspiration as a product are the Bible; but the Bible that we hold to be the product of inspiration is not any translation of it; for all of them are of human origin; and even the best of them contain mistranslations, interpolations and misunderstandings. Nor are any of the recensions of the original texts inspired in their entirety; for all of these have lacks in some case, in others interpolations, in others variant readings on which the editors are not certain, and in still others undoubtedly false readings. The lately discovered science of Biblical Numerics enables us to detect and dismiss interpolations, and to judge as between variant readings, which are the right ones; but as yet there is no certain way of supplying lacking words. Thus Biblical Numerics has enabled us to see that quite a number of passages which were considered spurious are genuine, *e.g.*, Mark 16: 9-20; John 8: 1-12, *etc.*, that quite a number of readings that were regarded as genuine are false, *e.g.*, the reviser's "men of good will," instead of "good will to men" (Luke 2: 14), "Church of the Lord" instead of "Church of God" (Acts 20: 28), "righteousness of

God," instead of "the righteousness of our Lord" (2 Pet. 1: 1), and that a number of passages that were regarded as genuine are spurious, *e.g.*, the earthquake reference and its accompaniments in Matt. 27: 51-54; the statement on "three that bear record in heaven," *etc.*, of 1 John 5: 7 and the clause, "the rest of the dead," *etc.*, in Rev. 20: 5. It is only of the original texts as written by their human authors to which full and verbal inspiration is to be ascribed. It is not to be expected that the full inspired text will be completely restored in the present Age; but in the near Millennium the inspired writers will be here and will fully restore it. In the meantime the text as now restored by Biblical Numerics has such inconsequent imperfections as will affect the Truth illy as little as the breathing of but ten people will pollute the air of well ventilated Madison Square Garden of New York, Royal Albert Hall of London or St. Peter's at Rome. Hence whatever lacks, interpolations, false readings or variant readings may remain, so far as practical purposes are concerned, need trouble God's people but negligibly.

Inspiration has often been confounded with other features of the Bible. From these it should be kept separate and distinct in our minds. Some confound inspiration with the integrity of the Bible. The latter refers to the incorruptness of the text on all matters. While conceding that some slight discrepancies still remain in the text of the Bible, since it is now being corrected by Biblical Numerics, facts and the purpose of the Scriptures prove that our present text is in such a condition of purity as to give us certainty on all points of doctrine and practice. Hence the natures of these two things are separate and distinct, one showing how the text has been produced, the other showing in what condition as to purity it has been preserved. Sometimes the inspiration and canonicity of the Bible are confounded. Canonicity refers to what books are authoritative and thus by right belong to the Bible, *e.g.*, some deny the right of certain books to be in the Bible as

parts of it. Thus some deny the right of the books of Esther, Canticles, Ecclesiastes, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 2 Peter, 2 and 3 John and Revelation, to be in the Bible as parts of it, *i.e.*, to be of the canon, to be a part of the rule of faith and practice,—*canon* being the Greek word for *rule*. While all inspired books belong to the canon, and do so by virtue of their inspiration, God's causing the books of the Bible to be written is not the same thing as the right of a book or books to be a part or parts of the canon or Bible, *i.e.*, inspiration, especially as an act, and even as a product, is different from the question as to the canonicity of a book or books of the Bible; for the latter question is one that concerns what books God's people of the Jewish and Gospel Ages have accepted as authoritatively parts of the Bible as the sole source of faith and the main rule of practice. Romanists accept seven books of the Apocrypha as belonging to the canon, which we deny, because the Jews, to whom God committed the Old Testament as His Oracles (Rom. 3: 1, 2) did not accept them as such. We accept all 66 books of the Bible as canonical, because the Divinely appointed custodians of them, the Jewish Church of the Old Testament and the Christian Church of the Old and New Testaments, have accepted and preserved them as canonical. Again, some confound the inspiration and genuineness of the Bible. Its genuineness refers to the authorship of its several books, as to whether they really were written by the human authors to whom they are ascribed as their authors, or in case of those books of the Bible whose human authors are not known, whether they originated at the time and amid the circumstances to which they are assigned; but certainly the question as to the fact of their inspiration, which is an act of God, is separate and distinct from the question as to whom He used to be the Bible's human authors, and from the question as to the time and circumstances of their human authorship.

Again, some confound inspiration with truthfulness,

factuality. While the product of inspiration is true (John 17: 17), there are many true things that are not inspired, *e.g.*, there are, apart from inspiration, historical, philosophical, scientific, educational, financial, sociological, artistic, mathematical, *etc.*, truths that are the invention of uninspired man. Thus while what God inspires as to content is true, or what He inspires as a record of the contents of evil beings' sentiments is true as a matter of record, yet all truth is not contained in the Bible; and its extra-Biblical forms are not inspired. Still others confound inspiration with credibility, worthiness of belief, acceptance and confidence. Here, too, it must be said that what is inspired is credible but the credibility of the Bible is not only based or even mainly based on its inspiration, but upon the inherent value of its contents, the credentials which accompany it and the external corroborations that it has, *e.g.*, under the discussion of the Bible as a Divine Revelation we gave numerous proofs, under three separate lines of thought: internal, internalo-external and external, that the Bible is a Divine revelation, without discussing its inspiration at all; for only now have we come to the discussion of its inspiration; but the proofs that were given that it is a Divine revelation demonstrate that it is worthy of belief, acceptance and confidence—credible. So, too, some confuse the authoritativeness of the Bible with its inspiration. While these thoughts are related, as we saw the other five features above discussed to be related, to inspiration, yet there is a distinction between them, for the authoritativeness of the Bible is only partially dependent on its inspiration as an effect of the latter. But its authoritativeness is based mainly upon God as its Source and upon His Sovereignty. And, finally, some confound inspiration with the Bible's sufficiency as the sole source of faith and as the main rule of practice. These confound inspiration as the act that caused the Bible to be written with an attribute of the Bible's contents after being written.

Next we will consider the implications of inspiration, both negatively and positively. It does not merely imply illumination, such as all Christians, especially such as the non-apostolic star-members, have had and such as occasionally other scribes instructed in the Kingdom have had, all of which occurs in the realm of grace, while inspiration occurs in the sphere of the supernatural. Nor is it merely the elevation of the natural faculties, such as the natural genius experiences *e.g.*, poets, like Shakespeare, Homer, Milton, *etc.*, orators, like Demosthenes, Cicero, Fox, Webster, *etc.*, or authors, like Plato, Aristotle, Luther, Hooker, Macaulay, Dickens, Hawthorne, *etc.*, or inventors, like Watt, Morse, Bell, Edison, Steinmetz, Marconi, *etc.*, had. It does not imply sinlessness in its human agents, as the cases of Balaam, David, Solomon, Peter, *etc.*, prove. It does not imply perfect preservation of the Bible text, as its interpolations, lacunae, corruptions and variant readings prove. Nor does it imply perfect errorlessness in copyists and translators, as the Greek and Hebrew MSS. and all translations prove. It did not imply the loss of individuality in its agents, as the differences of style in the writings of Paul, James, Peter and John prove. Nor is it to be understood as justifying the conduct of all of whom it treats, *e.g.*, Judah's and Amnon's incest, the rape of the Levite's concubine, *etc.* Nor does it imply that its agents were well versed on other subjects than those on which they wrote. Nor does it imply that they understood everything that they wrote (Dan. 12: 8, 9; 1 Pet. 1: 10-13). Neither does it imply that everything was true in the sayings that it quotes, *e.g.*, Satan's lies to Eve and to Jesus narrated in the Bible, the sayings of the Sanhedrin of Jesus and Paul, of the fool, that there is no God (Ps. 14: 1), of job's four friends against him, *etc.*, *etc.*, *etc.* Nor is inspiration as a product, which is synonymous with revelation as a product, limited to merely the doctrinal and ethical contents of the Bible, as some, higher critics, affirm, who claim that promissory, hortatory, prophetic,

historical and typical parts of the Bible contain more or less error and so-called pious frauds.

Positively it implies that the Bible is God's Word, is the written Divine revelation, is infallible, is source of salvation truth, was written by human agents at God's causation, is God's entire revelation as to the various elect classes for this life, though not His entire revelation as to the Worthies and the non-elect classes Millennially, since it is but part of it, the rest of it to come as "another book" (Rev. 20: 12) in the Millennium. In every case inspiration was God's act of causing the inspired ones to write out what He revealed to them. There was no exception to this even when they wrote on matters of natural theology, *i.e.*, things of religion that by induction, deduction, observation or intuition man's reason gives him as matters of knowledge, like the existence and attributes of God and angels, the sense of obligation to do right to God, man and other animate beings and avoid wrongs as to them, *etc.* Whenever God brought those things to the minds of His agents as things to be put into the Bible they became revelation; and His act of causing them to write them out as a part of the Bible was inspiration, *e.g.*, Acts 17: 23, 28; Rom. 1: 19-21; 2: 14, 15. This is also true of the historical facts that the writers knew from observation or investigation, and then wrote out under God's causation. However they were brought to their attention, the act of bringing them to their attention became by that act revelation; and the act of causing them to write them out, inspiration. This covers matters such as Moses (Mark 12: 20; Luke 20: 37), Samuel, Nathan and Gad (1 Chro. 29: 29), Matthew and John observed and wrote out, and such as Mark and Luke learned by study and wrote out (Luke 1: 1-4; *another* means *from above*, not *from the very first*, as in A.V.).

A few words on the sphere of inspiration. It is not of the sphere of nature, even if some matters of nature enter into it; for if it belonged to the sphere of nature practically any one would be an object of it. By the

sphere of nature we, of course, here refer to human as well as inanimate nature. And when we say that it does not belong to the sphere of nature we mean that neither human nature nor inanimate nature has it as an inherent possession. Neither do they have the power to cause it to come into existence and exercise. Both human nature and inanimate nature have it in their power to arouse an elevated state of the natural mind and to cause it at the glow of genius to produce works that the ordinary mortal cannot do. And some designate such a productive glow of genius inspiration. But such is not the Biblical thought of inspiration. It is not an operation of nature; for nature is not the sphere of inspiration, though nature yields some true thoughts on religion called Natural Theology. Nor is it a matter of the sphere of grace, by which we mean the field of the operation of enlightenment, justification, sanctification and deliverance. Indeed, as in the cases of Balaam (Num. 22—25), Saul (1 Sam. 19: 9-24) and Caiaphas (John 11: 47-53), one does not necessarily have to be in the state of grace in order to be used by God inspirationally. In the state of grace enlightenment comes to all therein; for all Christians share more or less in such enlightenment (1 Cor. 1: 30; 2: 10-16); but they are not thereby inspired. To the non-apostolic star-members regularly, and occasionally to the other non-apostolic scribes instructed as to the Kingdom, God has given special enlightenment directly, such as none of the other Christians get, yet this is not inspiration, though it may rightly be called special direct illumination. In measures far beyond those enjoyed by the star-members between the Jewish and Gospel Harvests has God illuminated the Laodicean Messenger; yet the two brothers who have constituted that Messenger have not been inspired and consequently have not been infallible. While their enlightenment has been very great, it has not transcended the state of grace, though the highest degree of it enjoyed in the state of grace. There is but one other state in which in this life some of God's

people have been, *i.e.*, a supernatural state, which is the state of miracles; and to this state inspiration belongs; for it was a miraculous power. It was a miracle; for both revelation and inspiration are miraculous. It is because these belong to the miraculous that we are unable to understand fully how it worked as a psychological operation, though most of the features of it we do understand; and that in it which we do not fully comprehend we see can be, as is measurably illustrated in the way fallen angels inspire mediums, *etc.*, to give their messages. Keeping in mind that inspiration, as well as revelation, belongs to the realm of the miraculous will help us better to see its nature.

Evidently inspiration is of various kinds. Some expressions of it are mechanical, *e.g.*, Balaam's ass was seized by Divine power and uttered under its influence things that it did not understand (Num. 22: 28, 29). Moreover, Balaam was seized by Divine power repeatedly and as repeatedly uttered involuntarily things that he did not understand nor wish to say (Num. 23: 5-12, 16-26; 24: 1-24). This was true of Saul and his three delegations (1 Sam. 19: 19-24). The Apostle Peter tells us that this was the case with the prophets who prophesied of the Christ (1 Pet. 1: 10-12); and Daniel expressly tells us that he did not understand the greatest of all his prophecies (Dan. 10—12, compare 12: 8). In such cases God's Spirit laid hold on them, and moved them mechanically to write what they did not understand and what He dictated, somewhat after the manner of a musician playing on an instrument, or a speaker talking over the radio or telephone, which mechanically carries the sound of the speaker's voice, without, of course, understanding the thing said. Some inspiration, on the other hand, was entirely sympathetic, *i.e.*, most of the inspiration of the Apostles. The Spirit enabled their minds to reason out the Divine revelation—the things that they were to bind on, and loose from the Church; and then by the Spirit's causation they wrote these out as matters which they clearly understood, with

which they were in heartiest sympathy, and which with fullest cooperation of mind and heart and will by the Spirit they wrote out as Gospels and Epistles. In some things of their prophecies the prophets enjoyed this form of inspiration. Parts of the book of Revelation John wrote without understanding; for they for the most part were not due to be understood in his day. There is a third form of inspiration; and this may be called directive inspiration. It is especially connected with the writing out of the events that the writers either observed as they happened, or learned by hearing, investigation or research. Their minds had to be directed by the Lord into settling on what they were to select for, and reject from incorporation into the writings that God caused them to produce. St. Luke intimates this when the word *anōthen* is properly translated "from above" and not "from the very first," as the A. V. gives it (Luke 1: 3). And the facts of the case prove it; for all the histories of the Bible are types, *i.e.*, tableau prophecies; hence their writers were Divinely moved to reject from their histories those events, *etc.*, that were not types and to incorporate those therein that were types as parts of the Divine revelation. This kind of inspiration combines the mechanical and sympathetic—we say mechanical, for these writers had not the slightest idea that what they wrote were types, nor did they understand that God directed them to select some for, and reject other matters from their books—sympathetic, because they knew and understood the facts that they wrote out and were in mental, moral and religious harmony with their writing these things. All kinds of inspiration, so far as its agents are concerned, belong to one or the other of these three or to a combination of two or all three of them: mechanical, sympathetic and directive.

Inspiration, like revelation, covers everything in the Bible as God originally gave it. It is true that the thoughts of wicked angels and men are stated in the Bible, which fact we are to understand, so far as inspiration

is concerned, to imply that while the sentiments of such are not inspired, the record of them as therein contained is inspired, which above-mentioned examples illustrate. The Scriptures in almost every such case dissanctions such sentiments, usually in connection with their recording. These, however, cover but a small part of the Bible, and as such are a part of the Divine revelation and thus contain things that God desires to have His people know as useful for them to know as related to His plan and as revealing negative features of it. All of its positive and negative features are summed up or divided into seven parts. The first of these is doctrinal, like its teaching on God, Christ, the Spirit, Creation, the Covenants, Man, the Fall and Curse, the Ransom, the Church, the World, the Second Advent and the Consummation. The second of these is ethical—pertaining to good and bad character development. The third of these is promissory, especially as contained in God's Covenants. The fourth of these is hortatory, covering encouragements toward the good, warnings against, and rebukes of the evil. The fifth of these is prophetic, predictive of future things. The sixth of these is historical, recording the course of the Divine revelation and God's various acts and dealings toward the subjects of that revelation. And the seventh and last of these is typical; for Scripture, reason and facts prove that the histories, biographies, persons, institutions, *etc.*, of the Bible are prophecies in the form of types. It is because the Bible's historical, biographical, *etc.*, parts are typical that they are revelatory and hortatory, even if the ethical value of their teachings were ignored. So far as we can see, everything in the Bible comes under these seven lines of thought.

The extent of inspiration belongs to a study of our subject and will therefore be treated here. In addition to the limitations placed by some on the act of inspiration mentioned above: (1) a denial of it altogether; (2) making it a mere elevation of spirit such as fires the mental powers of a genius, and (3) restricting it

wholly to enlightening the Bible writers to inscribing true doctrinal and ethical teachings, there is a fourth way in which some limit inspiration as an act, *i.e.*, God's causing the Bible's writers to inscribe all the Bible's thoughts but not its words. They allege in proof of this thought the patent fact that the various writers of the Bible use different styles of composition. It is undoubtedly true that various Bible writers use different styles, *e.g.*, Paul's style in his epistles is markedly different from that of John's epistles, as well as from that of James', Peter's and Jude's epistles. Paul's style, as a rule, is very heavy, at times very involved, the other four's decidedly more simple. But conceding this, it must be admitted that the style of Paul's epistles differs greatly, *e.g.*, the heavy and involved style of Ephesians contrasted with the graceful flowing style of Hebrews, which together with Luke's and James' writings are the most ornate of the New Testament. Hebrews in point of style and contents is easily the finest literary product of the New Testament. The same writer will often use different styles of composition, which often depend on the subject matter, his degree of grasp of his subject, his purpose in writing, his surroundings, his states of mind, his mental, artistic, moral and religious development in the interval between his compared writings, and the kinds of writing—poetry or prose, narrative or oratory, reasoning, persuasion, encouragement, restraint or instruction.

The differences in style in Biblical writers are due to God's respecting and using the individuality of His agents as writers of Biblical books. This variety of style in the Biblical writers can be illustrated by the difference in the quality of musical instruments. How varied is the quality of the music made by different pianos, violins, cornets, harps, even mouth-organs, yet the same expert musician playing on each one of these different musical instruments produces the same sounds but different quality of sounds. Thus God's respecting the individuality of the various writers is seen in the

general diversity of their styles of writing. The same instrument responding differently at different times, *e.g.*, in hot, cold, damp or clear weather, illustrates the differences in Biblical writers as to their surroundings and states of mind. Their different degrees of development undergone between their different writings is seen in some instruments improving by use and the involved lapse of time. Corresponding to the difference in style due to the subject matter is the difference made in the music by its subject; and corresponding to the difference due to the kinds of literature is the difference between the different classes of music played—classic, popular, jazz, *etc.* But none of this, while proving that God respected the individuality of the Bible's writers, disproves the fact that God inspired the words, as well as the thoughts, of the Bible's writers; for the Bible, reason and facts prove this, as we will show later. Hence verbal inspiration is involved and included in the idea of the inspiration of the Scriptures. The Bible is, both in its contents and in its words, inspired.

The men that were inspired by God to write the Bible were fitted for the task. In every case they were faithful, consecrated men, despite the fact that at times God inspired some wicked men to utter inspired sayings, *e.g.*, Balaam and Caiaphas, which were by other, but consecrated and faithful, inspired men incorporated into the Bible. Certainly God would not use wicked men to write the Bible! And the agents that He used thereto certainly were well fitted for the work. While some of them were not learned men, they were all able men. While Jesus was God's Agent in writing the book of Revelation, which He dictated to John (Rev. 1: 1), He did not, while in the flesh, write anything in book form for the Gospels, which, however, consist largely of His discourses. Admittedly Jesus was the greatest genius of the human race, and by far the most influential of mankind. Moses, David, Solomon and Daniel were statesmen and executives of the first order; additionally Moses and David were warriors of the highest

rank. Solomon, Ezra and Paul were scholars of the first order; and all of these were authors of the highest distinction. There is good reason for believing that Solomon was the writer of the book of Job, which confessedly is the supreme literary product of the world. Apart from Jesus, a deeper reasoner than Paul probably never lived. Samuel was not only great as an executive and warrior, but also was great as a writer, Joshua, Judges, Ruth and parts of 1 Samuel proceeding from his pen. Isaiah was also a literary light of the first rank, excelling especially in sublimity. Priests like Jeremiah and Ezekiel were certainly men of a high order of intellect. The writings of the Minor Prophets show them to have been talented, even if in some cases they were not learned. Luke certainly was a scholar. And the language of James and 1 and 2 Peter proves that while at first these two were unlearned and ignorant men, they became in the school of Christ talented writers from a literary standpoint. Sublimity is the highest quality of authorship; and certainly with great simplicity John in his gospel and epistles rises to sublime heights. Unlike many authors, the writers wrote the truth on every subject treated by them; and their fine characters, as well as their thought, commend their writings to us as worthy and uplifting.

Let us not forget to dwell somewhat on the advantages of an inspired Bible. Let us suppose that the Bible were not inspired. What disadvantages would result? Very many and great advantages that an inspired Bible gives us we would lack. If uninspired, the Bible could not be the sole source of faith and the main rule of practice, with the Holy Spirit and Divine providence as subordinate rules of practice. It would be a fallible book on which our faith could not rest, which our hope could not make its anchor, which our love could not find to be its power, and in which our obedience could not gain its inspiration; it would fail us in time of need; it would break down for us in our times of temptation and trial; it would lead us into error in life and

unto a delusion at death. We could not depend upon it to support our faith in controversy; and in the end it would leave us as dupes in despair; for an uninspired Bible would be Satan-made and man-palmed-off, just as the *pseudo-Bibles* of heathenism. But an inspired Bible proves to be the genuine sole source of faith and the main rule of practice, the Holy Spirit and Divine providence completing it as the rule of practice. It must be an infallible Book, and as such is the rock upon which our faith is built, the anchor on which our hope rests, the power that develops and perfects our love, and the inspiration on which our obedience thrives. It sustains us in our time of need; it strengthens us in our hour of trial; it gives us victory in our time of temptation. If we are faithful, by Jesus' ministry it will enlighten us in the Truth, will insure our justification, empower us to carry out our consecration and in our Christian conflicts make us victorious, and, finally, will make us more than conquerors through Him who loved us and gave Himself for us; for it is the power of God unto salvation. It is by its inspiration infallible, authoritative, indestructible, eternal, sufficient and efficacious. It is thus our guide, support, strength, help and power in the narrow way, even to the end. It gives us victory in Zion's controversy; it cleanses from all filthiness of the flesh and spirit, and enables us to perfect holiness in the reverence of the Lord. Surely the inspired Bible has all these and yet more advantages.

It is self-evidencing in its proof of its inspiration. While, as will be shown, reason corroborates, and facts substantiate it, the Bible is its main proof of inspiration. Some say that when we set forth the Bible's statements as a proof of its inspiration we reason in a circle, and that our argument from it as evidencing itself as inspired is invalid. To these we reply that if the Bible were an ordinary book of man's origination, this objection would be well taken. But we are to remember that it comes to us with unanswerable evidences of its being a Divine revelation. The main ones of these we gave

while discussing the proofs that it is a Divine revelation. We will briefly point these out as shown first in its internal, second its internal-external and third its external evidence as such. Under the first, the internal evidence, we proved that it is a Divine revelation (1) from the harmony, perfection and practicability of the plan that it reveals, (2) from the perfection of the character and works of God that it reveals, (3) from the unique person, character, and also curse-delivering offices of Jesus, (4) from the self-harmony, reasonableness and factuality of it, (5) from its teachings as establishing good and suppressing evil, (6) from the fact that it alone of all alleged revelations gives a reasonable and factual solution of the problem of the permission of evil and (7) from its excellencies and the efficiency of the means that it sets forth to realize its ends. Under the second line of proof genuine and holy miracles and wide-flung and fulfilled prophecy were discussed as proofs of its being a Divine revelation. And under the third line of evidence there were adduced as proofs of its being a Divine revelation the following: (1) from the evidence of the elects' experiences, (2) from the fruits of the Bible in the elect, (3) from its being the beacon light of civilization, (4) from its corroborations by the Great Pyramid of Gizeh, (5) from corroborations of its plan in the analogy and constitution of nature, (6) from the corroborations of its plan symbolized in the constellations and (7) from the contour, *etc.*, of the Holy Land. A book coming with such unanswerable proofs of its being a Divine revelation self-evidently has the right to give witness to its origin; and this right should be conceded by all. Being proven good and truthful in all respects, why should not its self-evidence be accepted? Do not courts rightly accept the evidence of known good and truthful witnesses as to themselves? Certainly the Bible deserves not to be treated less favorably than such in its witness as to itself! And from the nature of the case this is the only evidence that can be given apart from the corroborations

given its inspiration by the proofs of its Divine origin; for those who were inspired to write it are all dead; so, too, all who were their companions and witnesses, who might give corroboration to its inspiration, as claimed by its writers, are dead; for as an act its recipients alone could as an experience and observation testify to it, which they did while alive, orally and in writing, and this testimony we now have in the Bible alone. Hence we are justified in appealing to its testimonies, which are those of its writers, every one Divinely corroborated as inspired (Heb. 1: 1, 2; 2: 3, 4). Hence the burden of disproving its right (the right of its writers to give testimony as the only human witnesses of their inspiration) to testify of itself lies on those who object to this right; and this they never can disprove; for they witnessed not nor could they witness the pertinent facts.

We yield to no one in our appreciation of the value of faith—a correct faith, faith in God, faith in the precious blood, faith in the Bible as the Word of God, faith in the exceeding great and precious promises. We realize that without such a faith we could never be conquerors, overcomers, but would succumb either to the wiles of the Adversary or to the spirit of the world or to the weakness of our own flesh. The proper faith is an anchor to our souls, sure and steadfast, entering in within the veil and holding us serene in all the storms and difficulties of the journey to the Heavenly Kingdom. Hope also is a necessary element of Christian character; it is built upon our faith. Without faith we cannot have hope. Hope is faith in activity; it is the anchor within the veil. Faith is the cable by which we are held firmly to it. Who does not see the importance of holding fast, being well anchored in the hopes and promises given us by our Lord directly and through the Apostles and Prophets. Ah! we must hold both to our faith and hope—nothing can persuade us that these are unimportant, trivial. As the Apostle declares, these have abode throughout the Age. But when he speaks of

love the Apostle declares that it is the greatest of all. Why? we ask. Indeed many would be inclined to suppose that love would be much less important than any other quality. They would speak of rugged, rude faith and hope, and of rugged characters whose lives represent little of love. What, then, shall we strive for most particularly? The Apostle's declaration is that love is the greatest of these great qualities; but his advice is very contrary to the sentiment of the world. It tells us that if we have love we cannot be successful, that the quality would interfere with us whatever our ideals might be. From the world's standpoint love would hinder a politician from crushing down others that he might rise to prominence himself; love would hinder the merchant from crushing his competitors that he might amass the larger fortune. Large love for others, they tell us, would lead us to esteem others better than ourselves, and mean that we would be hindered in the great race that is going on amongst men for riches and honor and power. Shall we heed the world's advice or shall we follow the inspired testimony of the Apostle?

The two standpoints are totally different. The New Creatures cannot follow the advice of the world; to do so would be to renounce and deny all the new ideals we have accepted, and toward which we have been laboring. If as New Creatures we would gain the great prize of our calling in Christ Jesus, we must hearken to Him that speaketh from Heaven; we must hearken to the words of the Lord through the Apostles and Prophets; we must note our Master's testimony, "A new commandment I give unto you, that ye love one another"; "Herein shall all men know that ye are My disciples if ye have love for one another" (John 13: 34, 35). His further message through the Apostle is, "Love is the fulfilling of the Law"; and again, in the text "Love is the principal thing," the greatest thing in the world. The New Creature must attain this character of love; for all of his hopes depend upon his attaining this character-likeness of his Lord. Otherwise he will not

be fit for the Kingdom or be granted a place in the elect Little Flock, which is to inherit it and to be used of the Lord during the Millennium for the blessing and uplifting of the world in general out of sin, degradation and death. Love is the principal thing, then; for whatever knowledge we might gain, whatever talents we might possess, whatever faith, whatever hope, none of these could bring us to the Kingdom. They can all merely assist us in developing this love-character which is the Kingdom test—the fulfilling of the Law. Nor do we mean that the perfection of love-character can be manifest in our fallen flesh. Its weakness, its kinks, its peculiarities are hindrances, so that the Apostle declares, "We cannot do the things that we would" (Gal. 5: 17). But our hearts must be up to this love standard; we must will lovingly. In our hearts we must love the Lord supremely, we must love the brethren, we must love our neighbors, we must love our enemies; and if we so do, the effect will be that so much as lieth in us this love will be manifested to others in our words, in our looks, in our tones, in our actions. Whatever imperfection there is in the matter must not be of the heart but merely of the flesh, and such imperfection because of heredity is counted a part of what our Lord redeemed us from and the merit of His sacrifice is counted as covering all those unwilling blemishes so that the love of our hearts carried out in our lives to the extent of our ability is counted of the Lord as perfect love—perfection of character. Such are counted copies of God's dear Son, who was an image of God.

We answer that love is perfection of character. "God is love; and he that dwelleth in love dwelleth in God"—is fully in accord with God, and hence in the condition pleasing to the Father unto eternal life. According to His covenant with those who have become the followers of Jesus, He is pledged to give them upon demonstration of this character, glory, honor and immortality in association with their Redeemer (Matt. 5: 48). Let us take the analysis of love that is given by

the Apostle. One of its elements is meekness. There is a difference between meekness and weakness; Moses was a meek man but a very strong character. He was humble-minded, not boastful, not proud or haughty. So with the New Creatures who have this quality of meekness, from the Divine standpoint. Gentleness is another element of love. It does not signify weakness or fear. The Christian man is, therefore, the true gentleman, the Christian woman the true gentlewoman—the highest ideals of these. The world may feign a gentleness which it does not really possess, but the gentleness of the Christian is a part of his character of love. It is because he thinks lovingly, considerately, of others that he is gentle toward all, seeking to walk with soft tread that he may not disturb others, to touch not rudely, but gently, that he may avoid the giving of pain to others, to speak not rudely or harshly, but kindly and gently, that he may not wound others. Patience is another element of love and a part of the true Christian character. True, we often see great patience in merchants, clerks, *etc.*, exercised merely for policy's sake—for fear a good customer might be offended and dollars be missed. But the Christian's patience is of an unselfish kind; for it is a part of love, a part of his disposition. In proportion as he has sympathy, and kindness, love, he is disposed to wait, to assist with patience those who at first fail to come up to his ideals. He remembers his own trials and difficulties along these lines; and his broad, sympathetic love enables him to exercise much patience with those who are out of the way and who have not yet seen and have not yet learned to overcome difficulties and hindrances. Brotherly kindness is another element of love. It is the kindness that ought always to prevail amongst true brethren, but in the Christian this kindness so appropriate to a brother is to be such a heart condition that it will be applied to all men. In this he is copying the Lord, who is kind to the unthankful, the ungrateful. All these qualities the Apostle sums up in the one word, Love, because love includes

every kind of gentleness and kindness imaginable—and love has value in God's sight.

Emphasizing the importance of love in the forefront of the chapter from which our text is taken, the Apostle declares that if he could speak all the languages known amongst men and the angelic tongue as well, and if he used these talents in preaching, if his preaching were not inspired by love, it would be nothing—God would esteem it no more than the sound proceeding from cymbals or any brass instrument. God has not glory, honor and immortality for brass horns and brass cymbals; and if a man should preach the whole Truth in all its grandeur, yet without the spirit of love he would be, nevertheless, as unfit for Divine favor and a share in the Kingdom as the brass horn would be. No place in the Kingdom would be found for such. What a lesson for us all as we attempt to sound forth the praises of Him who hath called us from darkness to light! How necessary it is that we shall speak the Truth in the love of it, with hearts full of devotion and appreciation! Taking another illustration, the Apostle suggests that if he had mountain-moving faith, if his knowledge of Divine mysteries and all other mysteries were very great, superior to those of all other men, and even if in his zeal for man or for God he should become a martyr and permit his body to be burned, yet, notwithstanding all this, if the primary influence in these matters were not love, all the sacrifice, all the self-denials, all the labors, even the burning, would profit nothing. Ah, dear friends, when we come to get the Divine standpoint of things we find indeed that it is very high; and yet our judgment assures us that it is right, that it is just, that it is proper, that God should thus set the standard of love as the only standard by which we shall ultimately be measured. But whoever thinks to have this perfect love for God and for man and make no manifestations of it is equally mistaken. Wherever love is in the heart words, works, thoughts and looks will testify to it, so that he who loves much

will serve much. If we love the Lord we shall delight in His service regardless of failures, regardless of fame, regardless of any earthly consideration; yea, even though the service of the Lord should cause us the loss of human approbation, fellowship, *etc.* The language of love is well expressed in our dear Redeemer's words, "I delight to do Thy will, O my God; Thy Law is written in my heart" (Ps. 40: 8). Hence every true Christian may link the two words love and service, and be sure that his love will manifest itself in zeal. Similarly, love of the brethren will mean a desire to serve the brethren; love of the home and family will mean a desire to do good to them; love of our neighbor will signify a desire to do for his interests as for ourselves.

The Apostle points out some of the restraints of love. It cannot be quick, irascible; for "Love suffereth long and is kind." He who is loving cannot be envious of others, nor covetous of the blessings and favors they are enjoying; for "Love envieth not." He who is loving cannot be boastful and proud; for "Love vaunteth not itself, is not puffed up." He who is controlled by the spirit of love will not be ungracious, unkind, rude; for "Love doth not behave itself unseemly." He who is full of the spirit of love will not be selfish, grasping, neglectful of the interests of others; for "Love seeketh not her own" merely. The truly loving one will not be quickly angered, will not be easily offended; for "Love is not easily provoked." The one controlled by the spirit of love will not be imagining unkindness and rudeness nor seeking to interpret the words or conduct of others unkindly; for "Love thinketh no evil." He who has the spirit of love will have no satisfaction in the adversities coming upon those who are even his enemies; for "Love rejoiceth not in iniquity, but rejoiceth in the truth." He who has the spirit of love regulating his heart, his words, his thoughts, his actions, the Apostle declares will be ready to "bear all things" and ready to believe everything that is favorable and all that is possible of good, and will be disposed to hope

always for the best outcome in respect to all with whom he may have to do. He will be ready also to "endure all things," to submit to many unkindnesses and to credit these largely to weakness or poor judgment.

Faith will fail in the sense of ceasing when the present time of limitations of knowledge has passed; for then, instead of faith, we shall have sight. Hope will then also reach a glorious consummation; for instead of the hope for the things God has promised us we shall then have them, though as qualities of character they will remain; for we will not become infidels and despondents in heaven. But "love never faileth," will never cease. Whoever then attains this glorious character of love has a thing of beauty and a joy forever. It will beautify his own character, make him lovely in the sight of his Lord and be the quality that will bring him the Master's words, "Well done, good and faithful servant; enter thou into the joy of thy Lord; thou hast been faithful over a few things, I will make thee ruler over many things." Thou hast faithfully developed My spirit of love in the little things of life. I can therefore now give you greater things to do in My service in glory, in the blessing of others. This character of love, essential to Divine favor, will be essential to the eternal life and eternal happiness of the individual. For God to give eternal life to any others than those who have the perfection of this His own character would be to permit an element in Heaven which sooner or later would be in danger of working mischief and bringing in works of selfishness, sin and injury. This love-standard of character, which is now being developed in the saints in the few short years of the present trial time, must be developed also in the world of mankind—in all who will ever attain to eternal life during the Millennial Age. One difference is that they will have a thousand years for the development of such character while we of the present time have a much shorter period in which to make our calling and election sure by such character development. But then, if our trial is briefer and therefore

more rigorous, it also has attached to it the still greater reward of a share in the Divine nature—glory, honor, immortality. Let us, then, dear friends, resolve for ourselves that we will strive for the principal thing; that the love of God may more and more be shed abroad in our hearts and that we may come more and more into heart-likeness to Him and so far as possible exemplify this character in our outward words, deeds and looks. Thus we shall attain the highest ideals, God's ideal, and the greatest blessing—God's blessing.

Heretofore the Bible doctrine of inspiration was set forth in an explanatory way, in order to make the subject clear in its nature and implications, and to guard the subject from misunderstandings and misrepresentations. No arguments were submitted in its proof, that phase of the subject requiring separate and lengthy treatment beyond that so far given the subject. These proofs will be presented from a threefold standpoint: I, General Biblical considerations; II, Specific Biblical passages; and III, Factual Biblical thoughts. Each of these lines of thought will be set forth in fair fullness, and we trust with cogent power. We cannot hope to convince willful, hostile, or depraved unbelievers; but we trust that the proofs presented will satisfy the rightly disposed. Indeed, it is not the Lord's will that the wrongly disposed receive now this or other truths; for the gift of the Truth by Divine intention is made to the rightly disposed alone—those whose minds, hearts and wills are meek, humble, hungry, honest, holy; reverent and good. To none others is it the Divine will to give the due Truth; for to give it to others would lead them to misuse it, injure themselves and others and dishonor God. Therefore, let our readers fill their hearts, minds and wills with the right disposition—that of meekness, humility, hunger, honesty, holiness, reverence and goodness, and then and then only will the Lord bless them with the Truth, which includes inspiration.

(1) The first general proof that will here be offered is this: The character of God requires that the Bible be inspired. God's character consists of wisdom, power (will power), justice and love, each perfect in itself, each perfect in its harmony with the others and all in this harmony perfectly dominating God's other graces. From many standpoints, God's wisdom requires an inspired Bible. His wisdom is the tactful application of His knowledge securing good results. Hence His wisdom showed Him that an uninspired Bible could not secure the fullness and precision of the Bible necessary to secure the good results aimed at by the Lord in giving His revelation; on the contrary, that such a Bible would wreck the results that He aimed at in giving it; for it would omit essential parts of His revelation, mix it with error and insert foreign matters, all three of which would be fatal to its attaining the Divinely intended results. But His wisdom showed that by inspiring the Bible He could omit from it things not belonging to it, insert into it exactly what He desired to be in it and keep error out of it, both as to fullness and precision; and thus His wisdom showed that He would have a revelation just as He desired it to be, and sufficient to secure the ends in view in giving it. God's power also requires an inspired Bible and cooperated to make it so. Jehovah is not so weak-willed as to allow His revelation to be given without inspiration, since He knew that an uninspired Bible would frustrate the purpose of His revelation, destroy its purity, compromise its fullness and defile its contents; and His will power, which exercises all necessary might to secure His purposes, guarantees an inspired Bible, since inspiration is the only way to make it what He desires it to be to secure His purposes therewith. God's justice, duty-love, also requires an inspired Bible; for an uninspired Bible would be a disgrace to God, a compromise of His revelation, an injury, through its lacks, faults and immaturities, to its purposes, and an injustice to its

users—none of which things His justice could permit. On the contrary, justice, which renders to each his due, not only saw to it that the Bible was not only harmless, which even at best an uninspired Bible could not be, but was fully beneficent, which to be the Bible must be inspired. Finally, God's love requires the Bible to be inspired. From its very nature, love requires this; for love is that disinterested good will which, delighting in good principles, *i.e.*, the Truth and its Spirit, delights in, and is in sympathetic oneness with those in harmony therewith, sympathizes with or pities those who are out of harmony therewith, or those who are treated contrary thereto, and delights to sacrifice to advance them. Such a love could not give an uninspired Bible because of its contrariety to good principles; but must give an inspired Bible because of its harmony with, and advancement of good principles. Accordingly, God's character of perfect, balanced and dominating wisdom, power, justice and love, requires an inspired Bible.

(2) The Bible's writers require inspiration to write an inspired, infallible Bible. For the most part the Bible's writers were not learned men. Moses, Solomon, Daniel, Ezra and Paul were learned men. But the rest of the Bible's writers were not learned men. Some of the others, like Samuel, Isaiah, Luke, *etc.*, may properly be called well educated men. But of the majority of its writers some may properly be called unlearned men, and the rest ignorant men, though none of them was unlearned and ignorant on what he wrote. But regardless of whether they were learned, semi-learned, unlearned or ignorant, they were all fallible; and when left to themselves, made mistakes, as can be seen by Moses' not circumcising his sons until forced thereto, and by his smiting the rock twice, instead of speaking to it as charged; as can be seen by David's mishandling Uriah, Absalom and Joab; as can be seen in Solomon's marrying so many wives, oppressing Israel, and mistakenly dealing with Jeroboam; as can be seen by Jonah's

attempting to flee from the Lord, and being displeased with God's sparing Nineveh; as can be seen in Peter's denial of the Lord, and drawing back from fellowshipping with Gentile brethren at Antioch for fear of the Jews; and as can be seen by all the Apostles' forsaking Jesus at His capture, and in presuming without God's command to elect an Apostle, a work that God, by Jesus, reserved to Himself (John 15: 16; Gal. 1: 1). In addition to their being fallible, none of them, uninspired, had the ability to put the things revealed to them in the proper form and words. To give us an infallible record and presentation of God's revelation, the Bible's writers had to be made infallible, which alone could be accomplished by God's inspiring them to write; for fallible men would omit some things that should have been incorporated into their presentations, add some things that did not belong therein, and corrupt or very incompletely give what they did present therein. Hence the fallibility of the Bible's writers made it necessary for the God of perfect, balanced and dominating wisdom, power, justice and love, in order to secure infallibility in the presentation of His written revelation, to inspire its fallible writers. This argument is certainly of cogent force on our subject.

(3) The Bible's nature requires an inspired Bible. We have seen that in nature it is a Divine revelation; or to put it in another way, all its contents are a Divine revelation. Its contents consist of many doctrines, precepts, promises, exhortations, prophecies, histories and types. Some of its doctrines are simple, others of them are difficult, and the rest of them are a combination of simplicity and difficulty. To secure the infallible presentation of these in writing, its writers had to be infallible; particularly was this the case with prophecy, since many of its writers, the prophets, had no understanding of many of the things that they wrote, and an imperfect knowledge of most of the rest of the things that they wrote. This same thing can be said of the histories and biographies of

the Bible. For apart from inspiration they would not have known what of historical and biographical materials of which they had knowledge they should select as a part of the Divine revelation or reject as not a part of the Divine revelation. We say this, because those histories and biographies are typical of future things. Doubtless their writers knew a great deal more of connected and other events than they incorporated in their writings. Hence they needed inspiration to guide them to the right selection and proper rejection of materials that they had on hand, and that, if uninspired, they would have certainly misused as to selection and rejection; for they were utterly ignorant of the typical character of the events that they narrated and, at least for the most part, of the fact of their typical character. Hence, inspiration was indispensable for them in the selection and rejection of materials at their hands. The doctrinal and ethical thoughts that they incorporated into the Bible were some of them not understood by their writers, in which case they had to be inspired to write them out correctly, to say nothing of infallibly. Others of them understood the difficult doctrinal and ethical thoughts that they wrote out and understood them by a process of reasoning, as, *e.g.*, appears from the pertinent writings of Paul, particularly of Romans, Galatians and Hebrews, yet such needed inspiration to insure their infallible presentation of them.

The fact that all of the uninspired ablest thinkers and reasoners of the race, *e.g.*, Socrates, Aristotle, Plato, Seneca, Gautama, Confucius, Maimonides, Spinoza, Descartes, Kant, Hegel, Darwin, Spencer, *etc.*, erred so greatly in their theories of doctrine and ethics, certainly implies that, *e.g.*, Paul unless inspired would have erred in his reasoning and writing out his doctrinal and ethical thoughts, to say nothing of his prophetic thoughts, some details of which he certainly did not fully understand. Of such doctrinal thoughts we might instance what he gave us on election,

predestination, the fall, the curse, the ransom, Christ's threefold natures, justification by faith, sanctification, Israel, the hidden mystery, the kingdom, resurrection, the consummation. Apart from inspiration, how could Moses so accurately describe the nature and order of creation as even to be ahead of the findings of modern science, which in very many particulars corroborate Moses' account of creation? For we are not to forget that no human being witnessed the creative work described in Gen. 1. Its record must, therefore, be a matter of inspiration, as well as of revelation. Take, as another illustration, the law of justice. It is briefly summarized in the words, Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy soul and with all thy strength, and thy neighbor as thyself. There is absolutely no duty that man owes to God and man not covered by this brief statement. Analyzing the law of duty-love, justice, to the neighbor, Thou shalt love thy neighbor as thyself, which Jesus explains to mean that whatsoever one desires His neighbor to do to him in thought, motive, word and act, he should do to him, we must conclude that it covers every duty relation into which man can come with his fellows. We stand amazed at the thought that there is no social relation possible but is completely covered, so far as duty-love, justice, is concerned, by these few words, Thou shalt love thy neighbor as thyself. Only an omniscient mind could have thought out so completely comprehensive a law; and a human mind could not, therefore, have conceived it except by revelation, and written it out except by inspiration. Man's efforts to make the laws of justice fit the ever changing relations of man to man, have resulted in laws innumerable filling thousands of large volumes, laws that receive frequent additions, modifications, revisions and annulments. Thus the Roman law, current in continental European countries fills at least a thousand volumes. Thus the common law of Britain and America fills hundreds of

others. Thus the special laws of Britain and the United States fill literally thousands of volumes. And what shall we say of the state, provincial and municipal laws of all these countries! All of these are the uninspired efforts of fallible men to govern the relations of man to man. But the inspired Bible condenses all of them and many not yet enacted, in so far as they are just, into the brief sentence, Thou shalt love thy neighbor as thyself, *i.e.*, all things, whatsoever ye would that men do to you do ye even so unto them. No uninspired man had the ability to write out that sentence as a thought of his own invention. These considerations guarantee an inspired Bible.

(4) The Bible's descriptions of Christ's three natures, His character and His twenty-one offices require an inspired Bible. Even after these were revealed to reduce them to writing infallibly required such an inspired Bible to guarantee its infallibility. How easy to fall into mistakes it was on the subject of Christ's prehuman nature, can be seen in the gross errors introduced thereon during the Gospel Age. These errors range from the denial of His pre-existence altogether, to setting Him forth as God Almighty, the co-eternal, consubstantial and co-equal of the Father. To guard the Bible's writers on this phase of the subject, its writers had to be inspired to make them infallible. To guard them against the extremes of error on His carnation, His becoming human, errors that ranged from His alleged begettal by Joseph to the God-man theory, its writers had to be inspired to set Him forth in physical, mental, artistic, moral and religious perfection as a human, no more and no less, for the first thirty years of His earthly life. Certainly inspiration was necessary infallibly to set Him forth as He was undergoing the change from human to Divine nature, through the process of a new-creaturely begettal, quickening, growth, strengthening, balancing, crystallizing and birth. Any error in the slightest degree on any of these features, would have caused misconceptions,

with resultant mischief. Then,-too, the Bible required inspiration to guarantee infallibility in its descriptions of His Divine nature in relation to God, the good and evil angels, the Church, the Great Company, the Ancient and Youthful Worthies and mankind now and hereafter. Thus the Bible's description of His three natures required the inspiration of its writers.

The same thing was necessary for its writers, to enable them adequately to describe His character, which, apart from revelation, they never could have conceived. Surely grace and beauty meet in that perfect character. All of the graces, the higher and lower primary graces, the secondary graces, and the tertiary graces, do not only exist in Him, but each exists in individual perfection in Him, as they also exist in Him in strength, balance and crystallization. Not only so, but the higher primary graces, to secure the proper balance between them and His other graces, in their perfection, balance and strength dominate all His other graces, giving them the proper strength, balance and perfection. Certainly the Bible's writers had to be inspired infallibly so to describe His character. While treating of the internal evidence of the Bible's being the Divine revelation, we pointed out 21 evil effects that the curse has wrought on mankind, and showed that for each of these effects of the curse Christ had a correlative office effective of its cure. How could uninspired men have adequately described these 21 curse features and the 21 offices of Jesus, each one designed to cure its correlative curse feature? Without inspiration they certainly would have missed one or more of these features of the curse and their correlative features of Christ's office, as well as have mixed them with more or less error. This becomes all the more manifest when we remember that from the piecemeal method in which they are presented, and from the fact that none of them is presented in its entirety by any one Biblical writer, none of their writers set out with the intention to enumerate all of

them. Accordingly, we conclude that the three natures, the perfect character and the 21 offices of Christ as the cure of the 21 curse features, prove inspiration.

(5) The qualities of the Bible likewise require it to be inspired. Its main qualities are unity, diversity, harmony, sufficiency, truthfulness, infallibility, authoritativeness, skillfulness, adaptability, universality, dueeness, progressiveness, efficiency, appealableness, practicability, sublimity, beauty, holiness, power, simplicity, indestructability. Later details will be given on each of these attributes of the Bible. Here they are introduced for their giving proof of the Bible's inspiration. When we consider that there were nine writers of the New Testament, and more than twenty-four writers of the Old Testament, that they, from the first to the last, lived 1700 years apart, the Old Testament writers doing their work within about twelve centuries, and the New Testament writers, within about fifty years, that they were of very diverse characters, talents, stations and education, that they wrote without system and piecemeal on the Divine revelation, that many of them wrote some things that they did not understand, that they wrote on principles, persons, things and events, past, present and future, and yet produced a work that is of utmost unity in doctrine, precept, promise, exhortation, prophecy, history and type, the Bible's unity becomes apparent and is a sure proof of its inspiration; for all of these add up to a plan that displays such a unity as is exemplified in nothing else in all literature, that has been put together with utmost diversity, as was just pointed out, and that yet maintains its unity. This is another evidence of the Bible's inspiration. And amid such unity and diversity, there is the utmost harmony between the seven above mentioned thought features of the Bible, between the parts of the plan to which they add up, in and between the agents, means, spirit and methods that go to make up this unity and diversity, making every part of it, when properly distributed, fit with utmost agreement

with every other part of it. Such harmony amid such unity and diversity surely required an inspired Bible. The Bible in its beauty, sublimity and simplicity of thought and style gives us three others of its qualities that argue its inspiration as the most unique book in the world. In sublimity the oration which makes up the bulk of Deuteronomy, the arguments of the book of Job, the rhapsodies of Psalms and Isaiah and the visions of Revelation excel anything else in all literature, not to speak of the sublimity of Christ's farewell address in the upper room. There is also much sublimity in other Biblical writings, *e.g.*, of other prophets and of the Epistle to the Hebrews. Note the sunbursts and rays of beauty in the writings just mentioned, and in the figurative sayings of Jesus. Note the simplicity of the Bible's historical writings and those of John, wherein sublimity and simplicity rival one another as to preeminence. It is simply impossible for human ability, no matter of how high an order, to unite in such supreme excellence the sublimity, beauty and simplicity of the Bible. These qualities can have been produced by inspiration only.

Sufficiency is a seventh attribute of the Bible that implies its inspiration; for by the sufficiency of the Scriptures we understand its perfection as the sole source of faith and the main rule of practice to be meant. There is in it no lack of anything as to teaching that goes to make it the sole perfect source of faith and the main perfect rule of practice. It needs nothing to be added to it to supply an alleged lack as to the source of faith; and apart from the Divine Spirit and providences, coming as they do from the same One as inspired the Bible, to help to an understanding of the application of some of its principles to very difficult matters of conduct there is nothing to be added to it to supply an alleged lack as to the rule of practice. Its being sufficient for true doctrine, for refutation of error, for correction of misconduct, for cultivation of good character and to work repentance

and faith unto justification, to work sanctification of will, body and spirit, and to give victory in the Christian warfare in its parts and in its entirety, it must have been inspired, for no uninspired human ability has produced nor can produce a book of such sufficiency. Truthfulness is the eighth Biblical attribute requiring inspiration. This attribute covers all seven parts of the Bible. While most of its historical parts required only ordinary honesty and accuracy to give it truthfulness, such is not the case with all its histories, *e.g.*, the record of creation; but when we come to the other six parts of the Bible almost nothing to some of them and nothing to the rest of them could human ability give the attribute of truth, *e.g.*, the promises, prophecies and types. And so far as the doctrines, precepts and exhortations are concerned, only small fractions of them, *e.g.*, in doctrine God's existence and some of His attributes very imperfectly understood, and in precept very imperfect features of duty-love to God and man, imperfectly understood, and imperfectly understood natural exhortations, can be of, and have come from human reason. Hence the other truth features of the seven parts of the Bible could have come from inspiration alone. And the presence in the Bible of those truth fractions of four of the seven Biblical parts that human reason had been able to reach by exercise of natural reason, does not imply that there they are not inspired. Hence the Bible's truthfulness required an inspired Bible. The infallibility of the Bible, its ninth attribute, required it to be inspired. Since only God is infallible, the only way an inspired Bible, written by fallible men, could be produced, is by Divine inspiration. This is so evident that it requires no proof beyond the mere statement of the fact. The authoritativeness of the Bible is its tenth attribute that implies that the Bible is inspired. Its authoritativeness is its right to be heartily believed and faithfully obeyed. But how could it make such a claim, if it is simply the product of human agents,

since they would be arrogant indeed to make such a claim for a product of their own, having no higher authority than themselves. Such authoritativeness it could only then have, if God is its author, which, of course, implies its inspiration.

Skillfulness is the eleventh attribute of the Bible. The skillfulness with which the Bible has been written and put together is another evidence of its inspiration. This skillfulness is manifest, not only in what we have heretofore said and will yet say of its other qualities, but in the clearness of its statements designed to be understood by anybody and everybody and in the ambiguity of its statements designed to be hidden from the world and to be revealed to the elect only. In throwing together in apparent confusion, disconnection and disorder, partially discussed snatches of unrelated subjects here, there and elsewhere throughout the Bible, yet all, when rightly divided, forming a most harmonious and systematic whole, in its use of dark sayings in parable, type, prophecy and enigma, in its use of tens of thousands of figures of speech, consisting of at least 181 different kinds, like metaphors, similes, synecdoches, *etc.*, *etc.*, in its use of symbolic language based on objects of nature and art, like mountains for kingdoms, hills for republics, valleys for oppressed peoples, cities for religious governments, *etc.*, *etc.*, and in putting so much thought in so few words, certainly such skillfulness is superhuman and proves the Bible to be inspired. The adaptability of the Bible is a twelfth quality of the Bible and is another proof of its inspiration. It has parts adapted to childhood, parts to adolescence, parts to maturity and parts to old age; parts adapted to the unlearned, parts to the fairly well learned and parts to the very learned; parts adapted to the sinner, parts to the just and parts to the saint. It is adapted to people of all ranks, nations, races, religions and civilizations. It can be translated into any and every language without loss to its sense, excellencies and

effectiveness, a thing of which no other book is capable, *e.g.*, the Koran is said to be simple, sublime and beautiful in the original, all of which, however, it loses in translation, a remark that applies to the sacred books of heathen religions. Such adaptability of the Bible could not have been produced by uninspired writers; it is supernatural and thus inspired. The universality of the Bible is its thirteenth quality that proves its inspiration. We gave enough on this point while discussing its adaptability.

The due-ness of the Bible is its fourteenth attribute that proves its inspiration. By its due-ness we mean its giving its enlightenment when needed in point of time. With the changing conditions, situations, experiences and needs of God's people, the need of advancing and apposite light makes itself felt. And at those changes the Bible's due-ness shows itself by giving the appropriate light exactly fitting such changing conditions, situations, experiences and needs of God's people. Such due-ness has never yet failed, nor will it ever fail. How could uninspired writers have put such "meat in due season" in the Bible? Such an ability would require practical omniscience, which they lacked. It can be accounted for only on the basis of the Bible's inspiration. Closely related to the Bible's due-ness is its progressiveness, which is presented as the Bible's fifteenth attribute proving its inspiration. Not only is this seen in its giving, as can be seen in the advancement of the light in the three parts of the Old Testament, Law, Prophets and Holy Writings, and in the three parts of the New Testament, history, doctrine and prophecy, and in the interrelation of the books of each of the Bible's two parts, as well as in each of these two parts within themselves, but it can be seen also in the progressive unfolding of its contents in the history of God's Gospel-Age peoples, first, in the Jewish Harvest, second, in the Interim and, third, in the Gospel Harvest. Fastening our attention on the Gospel Harvest, we note this quality acting in the

reaping, sheaving and drying time of the Gospel Harvest, when not only the generalities of God's plan were progressively unfolded, but also the details necessary for the development of the Little Flock; and in the special threshing, winnowing, sifting and garnering time of the Gospel Harvest we see enacting before us this progressiveness of the Bible's unfolding in the details necessary for the development of the Great Company and Youthful Worthies, two of the three subordinate elect classes of God's plan. Such progressiveness could not have come from the writings of uninspired men. It argues their inspiration. Closely related to the adaptability of the Bible is its appealableness, which we present as our sixteenth attribute of the Bible in proof of its inspiration. It contains matters that appeal to people of every kind of character: the sinful, the righteous and the holy; as experience proves it appeals to people of every race: the white, the black, the yellow, the swarthy and the red, numbers of which accept it as God's revelation, to people of every nation, as is evident from its being accepted by people in every nation, to people of every class: rulers, clergy, aristocrats and the common people, to the people of every trade, as the ranks of labor prove; and in due time it will appeal to every individual of the race—in the Millennium, when the crucified Christ will draw all men unto Himself. How could uninspired men have written a book of such universal appeal?

The practicability of the Bible we offer as its seventeenth quality proving its inspiration. By its practicability we mean its usefulness. It is useful for the child, the youth, the mature and the aged. It is useful for the statesman, the teacher, the pupil, the financier, the trader, the leader, the led, the employer, the employee, the scholar, the ignorant, the husband, the wife, the parent, the child, the friend, the acquaintance, the official, the citizen, the sinner, the righteous, the holy, the ruler, the cleric, the aristocrat, the rich,

the poor—in a word, it is useful for everybody. This being true, certainly uninspired men could not have been its writers; they must have been inspired. Closely related to the Bible's practicability is its efficiency, which will now be presented as the Bible's eighteenth quality. By its efficiency its ability to achieve its purposes is meant. Its purposes are to save the elect and to prepare the non-elect for their Millennial blessings. It saves the elect by having effected their repentance toward God and faith toward the Lord Jesus, thus leading them to justification. This is accomplished by clarifying pertinent truths to them and by energizing them unto repentance and faith. Furthermore, it effects their progress in the justified life ever nearer to consecration by giving them the appropriate enlightenment and energy to make such progress. More yet, it, by its enlightening and energizing power, effects their consecration, in which they give up self-will and world-will and accept, instead, God's will as their own. By its enlightening and energizing power it begat and quickened them of the Spirit, causes them to grow in grace, knowledge, and fruitfulness in service, strengthens, balances and perfects them therein, at the same time enables them to lay down their human all in sacrifice unto death, while keeping their wills dead selfward and worldward. And, finally, by its enlightening and energizing power it enables them in temptations and trials to fight the good fight of faith successfully, not only in the single great and small conflicts of the Christian warfare in detail, but in general makes them more than conquerors in that warfare as a whole; and thus it saves God's elect for glory, honor and immortality. Surely it has thus efficiency as an attribute in so far as saving the elect is concerned. As for the non-elect, it is efficient in preparing them for the Millennial blessings of Christ's reign, for by its enlightenment it reproves them for their sins; it teaches them measurably the principles of justice toward God and man; and gives them a

witness of the coming Kingdom of God, in which all shall undergo the judgment process of instruction, a trial for life, stripes for misconduct and a final bestowment of life or death, dependent on obedience or disobedience. Surely in accomplishing these ends it is full of efficiency, which proves its inspiration.

Holiness is the nineteenth quality of the Scriptures witnessing to its inspiration. By the holiness of the Scriptures its internal harmony with good principles and its external activity in promoting good principles in its objects are meant. Accordingly, internally the Bible is in harmony with the Truth and its Spirit, and externally it promotes the Truth and its Spirit. Certainly its doctrines, precepts, promises, exhortations, prophecies, histories and types are in their nature, qualities, purpose and effects in harmony with the Truth and its Spirit, and promote these in the blessing of its objects. Whence came such holiness? Certainly not from uninspired men, as the characters, teachings and effects of heathen founders of religions prove. It is not the quality of their writings, let alone of their characters and works. Uninspired, the writers of the Bible would not have done as to holiness better than these. Hence, we conclude that the holiness of the Bible in its nature, contents and effects, exists because it is inspired. As the twentieth attribute of the Bible testifying to its inspiration, we present its power. It is living, *i.e.*, energetic, and strong. It is permeated by God's power; for it is the power of God unto salvation to everyone that believeth. Its power enables the sinner to hate the sins that he loved and love the righteousness that he hated. Its power energizes him in repentance to turn from sin to righteousness, from error to truth, from unbelief to faith, from ignorance to knowledge. Its energy enables the justified to go from less to more righteousness; and when it energizes his justifying faith and this love of righteousness to become consecrating faith and love, it enables him to consecrate himself to the Lord; that

power in the Word, when the high calling was yet open, begat him of the Spirit, and it enables him to grow in grace, knowledge and service. It enables him to crucify his fleshly disposition and lay down his human all unto death sacrificially, as it enables him to overcome the devil, the world and the flesh. Surely the Word of God is quick [energetic] and powerful. Whence did the Bible get such power? From uninspired writers? Nay; for uninspired writings, of which the world has a surplus, do not and cannot accomplish these things. Only an inspired Bible can do them.

Finally, the indestructability of the Bible as its twenty-first attribute, guaranteeing its permanence, is a proof of its inspiration; "for the Word of God liveth and abideth forever." Satan, the world and the flesh have striven to obliterate it. Through the apostacy of the Jews and the influence of surrounding idolatrous nations, Satan almost succeeded in putting it aside; but God saw to it that in the days of Josiah it was reclaimed from oblivion. Keen pagan philosophers like the keen Celsus, like the keener Porphyry and the Neo-Platonists, tried their hardest to destroy it; but it came forth with greater power from their onslaughts. Roman Emperors, *e.g.*, Decius and Diocletian, with special thoroughness tried to have every copy of it and of its parts destroyed, exhausting the resources of torture and martyrdom in the attempt, and made a miserable failure therein. The papacy, in the dark ages, tried their best to hide it from the people; but it burst the chains that they had forged about it, and came forth in the Sardis period in partial circulation, and in the Philadelphia period in general circulation, and is now decidedly the most widespread and widespreading book in the world, the best seller of the best sellers. Atheism, materialism, agnosticism, pantheism, deism, rationalism, evolutionism and higher criticism have all sought to set it aside, either in part or in whole; but like its other enemies they have been defeated in the attempt, and out of the

crucible it has come more luminous and life-giving than ever. Its blessed light in translations into a thousand and more languages and dialects, shines upon the dark places of the earth; and now among God's consecrated people it is shining more and more as we are approaching the full day. Why have uninspired writings not been subjected to the destructive efforts of enemies, as the Bible has? Many of them under a thousandfold less hard attacks have sunk into oblivion. Why has it come out of each attack with added prestige, and probative power and a more abundant ministry than before? In a word, why did it stand up undefeated under the most severe attacks, while attacks a thousandfold less severe would have destroyed most uninspired books? The answer is, it is indestructible and is such because it is inspired. With the indestructibility of the Bible as a proof of its inspiration we bring to an end our presenting the 21 chief attributes of the Bible in proof of its inspiration. Some of them are more, some of them are less cogent in probatory power, but all help to prove the Bible's inspiration.

(6) Our sixth argument in proof of the Bible's inspiration is its purposes. These may be reduced to two kinds: primary purposes and secondary purposes. Though so named, we will discuss the secondary purposes first. These are two: (1) the salvation of the elect as the faith class pre-Millennially, and (2) the salvation of all the obedient of the non-elect as the unbelief class Millennially. Considering the human family, God foreknew that some of its members could gain salvation under conditions that required a faith that will trust God when it cannot trace Him, and that some of its members could not trust Him out of sight, let alone under crucial trials that imperatively require a faith that trusts when and where it cannot trace God. Since the elect, as the faith class, can exercise such a faith, God gives them their trial under faith-requiring and exacting conditions, *i.e.*, now when the present evil conditions demand it. But

because the non-elect, as the unbelief class, cannot exercise such a faith, God does not, in this life, put them on trial for life; for if He would put them on trial for life amid faith-requiring and exacting conditions, which they have not the needed faith to meet successfully, every one of them would be everlastingly lost. To prevent this God shuts them up in their unbelief condition without now putting them on trial for life, reserving them for trial in the Millennium, when the conditions will not require a faith to which sight is denied. Accordingly, in the present life the Bible's purpose is now to save the faithful faith classes and to leave the unbelief classes over for the Millennium to have their opportunity to gain life. Hence during the pre-Gospel-Age times God gave their faith class the chance to win the election, and those successful therein gained, as Ancient Worthies, the privilege of attaining perfect humanity in the beginning of the Millennium, and princeship in the Kingdom and post-Millennially they will gain the opportunity of spirit existence. But during the Gospel Age God has been giving the rest of the faith class the opportunity of gaining the elective salvation, and at its end three of such elect classes will emerge from the Gospel-Age elective process: the Little Flock, which will receive Brideship with Christ, the Great Company, nobility, and the Youthful Worthies, princeship share with the Ancient Worthies.

The Bible, to secure its purposes with the elect, not only gives elaborate instructions for their help, but also comes invested with the power to enable them successfully, if faithful, to pass through two steps of salvation from their emergence from the worldly class by repentance and faith to justification and consecration, and also enables them to pass successfully through all of the stages and processes of sanctification and deliverance. Such elaborate instructions uninspired men could not give to their writings, since they imply God's pertinent wisdom, which could come to them by

inspiration alone, and such power, energy, uninspired men could not impart to their writings, which is God's power, energy, and hence required inspiration to effect it. Under easier conditions the same principles will operate toward the non-elect. Hence the inspired Bible, with another part added to it Millennially, will be necessary to give them the necessary enlightenment and energy to win and keep the salvation then operating. Thus an inspired Bible must be had to effect the secondary purposes of the Bible—saving the faithful elect now and the faithful non-elect later. The primary purposes of the Bible are also two-fold: (1) To glorify God as the Bible's Source and as the Source of its effects on the elect and non-elect, and (2) to glorify Christ as the Bible's Agent and as the Agent of its effects on both of these classes. When we speak of the Bible's glorifying God as Source, and Christ as Agent of its above-mentioned effects as its secondary purposes, we are not to understand that God and Christ are exercising approbateness for the sake of ostentatiousness—to show off. They desire the Bible to effect its primary purposes through effecting its secondary purposes, because it is for the good, the physical, mental, artistic, moral and religious good, of both the elect and the non-elect, to be brought, by the Bible's effect, to reflect credit upon God. In other words, such glory to God and Christ will be desired by and will please Them, because it is in harmony with good principles—the Truth and the Spirit of the Truth; for God's and Christ's pleasure is Their delight in Their creatures' delight in, and practice of good principles. Hence it is a noble desire in God and Christ that They desire to be glorified in the effects that the Bible now works in the elect and later on will work in the non-elect. But an uninspired Bible could not secure these two primary purposes of the Bible; for it must be inspired to effect its two secondary purposes, whereby the two primary purposes are secured. Praise our God and our Christ for Their

noble characters, manifest in the primary and secondary purposes of the Bible, both proving its inspiration.

We now come to our seventh general proof for the Bible's inspiration—its arrangement proves its inspiration. Everyone at all conversant with the Bible knows that as to arrangement it is not constructed like a text-book. All text-books worthy of the name are systematically, logically and progressively arranged. Hence according to this arrangement one subject follows another in proper order, *e.g.*, a text-book on arithmetic has such an arrangement: first we have a few general remarks, then come the numbers as sign values, then come addition, subtraction, multiplication and division of simple numbers, then these processes with compound numbers, especially as applied to money, measures, weight, time; then come factoring, greatest common divisor, least common multiple, fractions, common and decimal, ratio, proportion, percentage, interest, partnership, exchange, involution, evolution, arithmetical and geometrical progression and mensuration. In these arithmetical subjects we see a logical, orderly, progressing arrangement from the simple to the complex, then to the more complex and finally to the most complex. The same thing will be found to hold good in other good text-books, *e.g.*, on grammar, music, geography, physics, chemistry, algebra, geometry, trigonometry, mechanics, calculus, *etc.*

But the Bible is not so constructed. Rather none of its subjects is completely and progressively discussed in any one place; for incomplete discussions of one subject are intermingled with incomplete discussions of often a half-dozen or more of other subjects. The Bible itself states that this is the case, as we read in Is. 28: 10: "For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little, there a little." Especially is this the case in the Prophets, Psalms and the Types. And what complicates the matter more is that these confused intermixtures are found to abound in ambiguous sentences, dark

speeches, figures, parables and hard sayings. For this reason the Bible is harder to unravel than a thousand Chinese puzzles (reputedly the hardest of all puzzles) compounded into one. The Lord so constructed the Bible to hide its thoughts now from the non-elect and to stumble them, which to understand would result in their great injury, and also to test the humility, meekness and faithfulness of the elect unto their trusting Him when they cannot trace Him; even as Is. 28: 13, 16 shows. It is this apparent "confusion worse confounded" that is in part responsible for contradictory and contrary interpretations offered on the Bible, and for the formation of so many contradictory sects all claiming to base their creeds on the Bible, and quoting therefrom in alleged proof thereof.

But despite these apparent confusions and great diversities, the contents of the Bible, when it is rightly divided (2 Tim. 2: 15), are a most harmonious unity. This is apparent when its passages on doctrines, precepts, promises, exhortations, prophecies, histories and types are construed according to its dispensations, ages, seasons and planes of being; for so divided, all its passages add up to the most marvelous and harmonious unity, despite the great diversity of its subjects. Let it be further noted that not one of the Bible's writers has given anything like a complete view of its teachings. Rather greater or lesser snatches of its subjects characterize all of them. Yet when each one's contribution is added to all the others' contributions in the right division of the Word of Truth, a most unique, logical, orderly, harmonious, beautiful, sublime and practical unity results, by far surpassing man's ability to invent, containing the highest wisdom and the most exact knowledge, meeting the exactions of the severest logic of the head, and satisfying the deepest cravings of the heart. The result of such right dividing of the Word of Truth is even more wonderful than if an immense African river should fall over a high precipice into the Atlantic, then separate into billions

of drops mingling with the Atlantic's water, and after being tossed about for centuries finally come as separate drops to the shores of South America and there combine again, separate and distinct from the Atlantic's water, as they were before falling over that African precipice. Or to use another simile, the marvelous result of such right dividing of the Word of Truth is more wonderful than if billions of letters of the alphabet, all separated from one another, were thrown down in utmost confusion upon the ground and would be found to have formed themselves into an epic poem finer than *Paradise Lost*. To have thrown the thoughts of the Bible together in such apparent confusion and yet by their right division to find them a unity by far surpassing the most brilliant inventions of man, thoroughly implies the Bible's inspiration. Hence our seventh argument, the Bible's arrangement, proves its inspiration; for men detachedly giving snatches of many deep subjects over a period of 17 centuries, in such apparent confusion, could not uninspired have produced such a stupendous wonder as God's plan, which enfolds in its ample embrace every passage of the Bible, and reduces "confusion worse confounded" to perfect symmetry.

(8) The Bible's uses are an eighth argument proving its inspiration. The Scriptures set forth quite a number of uses that the Bible has. One of these uses is to teach us what we should believe; another is to teach us what we should not believe; a third is to teach us what we should not be and do; and a fourth is to teach us what we should be and do. This is expressly taught in 2 Tim. 3: 16: "All Scripture is given by inspiration of God, and is profitable for doctrine [to teach what we should believe], for reproof [to give refutation of what we should not believe], for correction [to cleanse us from what we should not be or do], for instruction in righteousness [to teach us what we should be and do]." And this it does to the end that God's people may be complete, fully equipped for every

good work, as v. 17 teaches: "that the man of God may be perfect, thoroughly furnished unto all good works." To accomplish these four very important works the Bible must be inspired; for as seen by the effects and shortcomings of the uninspired writings of the greatest heathen religious teachers, of the ablest philosophers and of the keenest ethicists, uninspired writings would err in various particulars as to doctrine, refutation, correction and instruction in righteousness, and thus fail to attain completely these four uses of the Bible; and to accomplish these four things, infallibility as to these four things is necessary, and to attain infallibility fallible men must be inspired. There are other than the above-given four uses of the Bible, all of which require inspiration to insure the infallibility necessary to accomplish them. It contains passages that work sorrow and hatred for sin and the determination to give it up, and love for righteousness and the determination to practice it, in other words to effect true repentance. But uninspired writings would assuredly contain some false teachings and would compromise the effecting of these results, as we see is the case with the merely uninspired human writings. Against such compromise inspired writings are a safeguard, as erring human writings are a threat of it. Another, a sixth, use of the Bible is to work a justifying faith, which to be competent must be born of the inspired Truth of the Bible; for an erroneous teaching on a justifying faith would not work it, and thus would prevent the effect of such a faith, *i.e.*, justification by faith. Hence the necessity of an inspired Bible to guarantee its infallibility in teaching the Truth effective of a justifying faith producing faith justification.

A seventh use of the Bible is to work a consecrating faith and love. A consecrating faith is a more advanced faith than that of justification; for the latter merely trusts the promises involving justification, while the former enables one to trust God where sight is denied. So also a sanctifying love is a more advanced love than

that belonging to justification as a fruit of the latter; for love as a fruit of justification is merely duty love, while a consecrating love partakes in a measure of disinterested love also. If infallible teachings are needed to develop the lower forms of faith and love connected with justification, how much more are they needed to develop the higher forms of consecrating faith and love! An eighth use of the Bible has been during the call of the Gospel Age to beget of the Spirit, a thing which is effected by the infallible Word of Truth, the Word of God (Jas. 1: 18; 1 Pet. 1: 23), which proves its inspiration. A ninth use of the Bible is its work of sanctification of body and spirit (John 17: 17), accomplishing the death of the former as an acceptable sacrifice unto God, a thing that requires an inspired Bible to accomplish, and accomplishing the latter through the application of minute details of the Truth needed to work out the details of developing the heavenly affections and the higher and lower primary, the secondary and tertiary graces, in balancing the higher primary graces with one another, and in this balance making them dominate by suppression when necessary, by use when necessary, the lower primary, secondary and tertiary graces. The intricacy of this work accomplished by the Word of God requires its inspiration; for uninspired, fallible human writings would surely vitiate it and thus prevent it. As a tenth use of the Bible we point out its delivering work. It is by the inspired Word as a weapon (Eph. 6: 17), as an armor (11) and as an energization (Rom. 1: 16; Heb. 4: 12) that we fight the good fight of faith. Its battles are so detailed, intricate and subtle, that to meet its subtilities, details and intricacies successfully, an infallible Word is necessary to overcome our enemies; for an uninspired Word could not penetrate the depth, length, breadth and height of this warfare. It would mislead or fail us in its mazes. Only an omniscient mind could outplan and outmatch the devil, the world and the flesh in this warfare. And that omniscient

mind put the pertinent needed infallible information in the Bible for our use in this fight, inspiration.

(9) The users of the Bible need an inspired Bible, that by its infallibility, guaranteed by its inspiration, will supplement their weakness as to willing and doing according to God's good pleasure. Confessedly the Bible's users, God's faithful people, are encompassed by infirmity of mind, heart and will. Left to their own powers, they would sure fail to know, to desire, to will and to do the Lord's good pleasure. Hence they need a help that will unfailingly give them the needed knowledge, the needed motives and the needed strength to do God's will. God offers them these in and by the Bible. But unless the Bible, through inspiration, were infallible, it would fail of accomplishing this. Not only so, but it, by fallibility, which would become its by lack of inspiration, would directly contribute to giving them erroneous knowledge as to that will, false and therefore ineffectual motives to arouse to desire to do that will and weak and ineffective volitions to effect that will. But inspired and thus infallible, the Bible would give them true pertinent knowledge amid all life's circumstances and experiences as to what that will is and as to what they are to do as to it, holy and energizing motives to make them desire to fulfill that perfect will in all life's various conditions and affairs, and power to will and do that will. The users of the Bible would thus find it sufficient for knowledge, motive and power for every one of the ten uses discussed in two preceding paragraphs. Accordingly, the users of the Bible require an inspired Scripture.

(10) The Bible's problems require an inspired Bible to solve them. Let us note some of these problems: Creation, the origin of sin in sinless beings in its relation to the sovereignty and character of God and the creature's free will, the permission of evil and its harmony with the sovereignty and character of God, the curse in its twenty-one features, the remedy for the curse in these twenty-one features, the providence of

God in human history in general, and in that of His people in particular, the carnation of the Logos, the Ransom, election and free grace, reconciliation between God and man, the bringing into existence of the New Creation, the resurrection, final rewards and punishment. Philosophers and heathen and nominal-church theologians have wrestled with these problems, and have as to almost all of them given them up in despair of their solution. And their partial solution of some of them is quite unsatisfactory. If the keenest human minds by reason have failed to solve them, certainly less keen human minds by reason must fail to solve them. None of the Bible's writers, if left to his own unaided powers, could have solved them. And the solution of them is so responsible a thing that the all-wise God would not have entrusted the explanation of their solution to the unaided minds of human writers. Yea, their solution is so hard that God could not safely have let it be done by that measure of illumination with which He has favored the non-apostolic star-members. As His authoritative solutions of those problems He could not have let them rest with His revealing them to certain ones, trusting them thereafter to write them out of themselves. They are so commandingly important that they required inspiration to set them forth aright. Especially was this of absolute necessity, since these solutions were never given fully in any one place; but piecemeal, scattered here and there throughout the Bible. Hence we conclude that the problems that were mentioned above and the solutions that God gave in the Bible required the inspiration of its writers to guarantee their proper setting forth.

(11) The wording of the Bible required its inspiration in order to the proper selection of the words with which to set forth the thoughts to be revealed in the Bible. Even in ordinary matters, care is needed in the selection of words to convey clearly one's thoughts. But especially is this necessary in important matters, *e.g.*, in legal matters, contracts, wills, *etc.* How much

more so would this be necessary in setting forth the Divine revelation, because of the all importance of making God's plan clear and operative as due. This was all the more necessary when we consider that many of the Bible's writers wrote things which they did not understand. Added to this is the fact that there are many things in God's revelation that He did not desire the unjustified to understand, still others that He did not desire the unconsecrated to understand, and many of them that He did not desire even the consecrated to understand until they were due. Hence the Bible's parables, mysteries, the dark and hard sayings, *etc.*, not understood by most of their writers, had to be clothed in precise language, so that when due they could be clearly understood. Moreover, Bible thoughts had to be so stated that their sense was precise. Not infrequently its arguments depend upon whether a thing is stated in the singular or plural, *e.g.*, Gal. 3: 16, "seed" not "seeds." Since in languages like the Greek and Hebrew there are many synonyms, antonyms, analogous and contrasted words, great care had to be exercised to select the one that would convey the exact shade of thought intended, a thing that could not have been done by those like the prophets (1 Pet. 1: 10-12) who wrote of things that they did not understand. The Hebrew language, as contained in the Old Testament, is poor in vocabulary, having, including 2668 proper nouns, only 8674 words, or exclusive of proper nouns only 6006 words. Some of these have very many different meanings, and some of them are strict synonyms. These facts make it very necessary to be very discriminating as to which word to use, a thing that one writing things not understood by him, like some doctrines, most prophecies and all types, makes it impossible for the uninspired to do. Since the sense of sentences depends so much upon precision of language, no unknown or uncertain sense could be properly expressed unless inspiration of the words used sets in. Hence we hold that not only the sense of

the Scriptures is inspired, but the very words by which that sense was expressed, had to be inspired; for a small change in the selection of words would give a different thought. Hence in putting His revelation into writing, God inspired the writers to use the very words that He chose to express His thoughts in the Bible.

(12) The Bible's enemies required that the Bible be inspired. We may classify its enemies into three kinds; those who are professedly inimical, those who mean to be its friends, but who lightly esteem and disparage it, and those who highly esteem it, but misrepresent its teachings unto its disparagement. Among those who have been professedly inimical to it we may, as of ancient times, name Celsus and Porphyry, who wrote learnedly against the Bible. Celsus was completely refuted by Origen; and Porphyry was fully answered by Eusebius of Caesarea. Among those who in modern times have been professedly inimical to it may be mentioned Bolingbroke, Hume, Paine, Bradlaugh, Ingersoll, the last three of whom were superficial but able scoffers, and all of whom have been thoroughly refuted by defenders of the Bible in their times. In modern times higher critics like Vatke, Baur, Strauss, Renan, Graf, Kuenen, Wellhausen, Dillman, Driver, Cheyne, *etc.*, while acting ostensibly as friends of the Bible, holding professorships for its defense and interpretation, but giving it the Judas kiss, betrayed it to its sworn enemies. These have been refuted by men like Neander, Hengstenberg, Zahn, Koenig, Rupprecht, Orr, Green, Urquhart, Sayce, *etc.* In modern times evolutionists like Darwin, Huxley, Haeckel, Spencer, have attacked phases of the Bible and have been soundly refuted by men, Bible defenders, like S. J. Harrison, Wilford Hall, Mendel, Bateson, Dawson, *etc.*

The above-mentioned higher critics and evolutionists, as well as a number of the above-mentioned professed enemies of the Bible, were men of high caliber of intellects. And an uninspired Bible, written for the most part by unlearned men, would have made it a

mark easy to hit and a position easy to take. God, foreknowing the caliber of many Bible opponents, could not safely or wisely have let it be the work of uninspired men; for they would have been sure to make mistakes in their statements on all seven lines of Biblical thought, doctrinal, ethical, promissory, hortatory, prophetic, historical and typical, which mistakes would not have escaped the attention of its able opponents, and that to the great disparagement of the Bible. Hence the opponents of the Bible made it necessary that it be inspired. But actually neither the openly inimical nor the pretended friends of the Bible have been its most damaging and dangerous handlers. Rather, some friends of the Bible, with all good intentions, have been its greatest disparagers; for truth has been most wounded in the house of its friends. These include ancient, medieval and modern churchmen. These have taught, as Scriptural doctrines, things blasphemous of God, and perverse and derogatory of the Bible, like human immortality, the consciousness of the dead in torment or bliss, eternal torment, absolute predestination of a few to bliss and of all the rest to eternal torment, the creedal trinity, God-manship, the Holy Spirit as a person, God's predestinating the fall of angels and men into sin, hierarchaism, purgatory, transubstantiation, the omnipresence of Jesus' human body, receiving with the mouth the actual body and blood of Jesus in the communion, mass, auricular confession, union of state and church, conversion of the world and the Church's reign over it a thousand years before Christ's Second Advent, various no-ransom theories, Jesus taking back His humanity in His resurrection, His visibility in the flesh at His second Advent, no future probation for the non-elect, the judgment day as doom's day and a period of 24 hours, the annihilation of the universe at that time, the resurrection of the very body that is laid away in death, the righteous spending eternity playing golden harps and singing Psalms and the wicked in physical and mental torment

forever. Such and other teachings have grossly misrepresented God and the Bible, and coming from friends of the Bible, have done it more harm than the mistreatment that it has received from all its other disparagers combined; for they palmed off these errors as true Bible teachings. Had uninspired men written the Bible, they would undoubtedly have incorporated some of these errors in the Bible and thus would have made it impossible to refute them from the Bible. But an inspired Bible, being free of errors and containing only infallible truth, contains within itself powerful refutations of these errors.

(13) Closely related to the foregoing point is this, that the Bible's defenders had to have an inspired Bible to be able to refute the three kinds of Bible attackers discussed in the two preceding paragraphs. As a matter of fact, God, foreknowing the rise and time of the rise of these three classes of errorists, inspired the Bible's writers to put such things in the Bible as refute each of the foreknown errors, and caused these refutations to become due to be seen by God's servants at, or shortly after the time that each of these errors came to the fore, *e.g.*, God allowed higher criticism in the form of the documentary theory, (*e.g.*, that the five books of Moses did not proceed from his pen, but from eight to eleven centuries later were compounded by editors from the writings of six to eight uninspired authors), to set forth its pertinent theory; then after higher critics had, on the documentary theory, fired their shots, He brought out the fact that through the Hebrew and Greek letters being also numerals, the numerals of every sentence, paragraph, section and book of the Bible were constructed in exact multiples of seven. Take, for example, the first word of the Gospel of Matthew, *biblos*. In addition to its meaning, *book*, its letters are numerals, which (using the English names for its letters) are as follows b=2, i=10,

b=2, l=30, o=70 and s=200. Hence the word also stands for $2+10+2+30+70+200=314$.

As stated above, all sentences, paragraphs, sections and books of the Bible are constructed in exact multiples of seven. This fact utterly destroys the documentary theory; for how could editors, unaware of Biblical numerics have compounded words and sentences of six to eight books into one treatise, and every sentence, paragraph, section and book come out in exact multiples of seven? Again, the number of words in the Hebrew and Greek testaments in each case total in exact multiples of seven. Additionally, the number of words of each book comes out in multiples of seven. Moreover, each book contains words of multiples of seven not found in any other book of the Bible. Then there are in the Bible elaborate multiples of 11, which are usually connected with the numerics of its books and their writers. Then by neighborhood numerics, *i.e.*, if allowance is made for the deduction of a numeric value of from 1 to 6, the numerics would come out by sevens, God points out that errors would come out on the subject covered by the involved neighborhood numerics. A haphazard slapping together of the writing of from six to eight authors by various editors could not have resulted in these numerical phenomena. Even if they had tried to construct their product on the basis of numerics, they could not have accomplished it, let alone produce histories, prophecies, *etc.*, that read so naturally as the Bible; for such a task requires omniscience, which these alleged editors did not have. Thus we see how Biblical numerics require inspiration; and hence defenders of the Bible need this as a sure refutation of higher criticism. Not only so, but every other error that has arisen in the Gospel Age, after making its appearance, received its refutation by new Biblical light then becoming due. How could uninspired men have furnished such a so-to-speak made-to-hand armory so much needed by the Bible's defenders against every error arising during the Gospel Age?

Certainly their need and its satisfaction by the Bible's due truths prove its inspiration; for great were these needs and without their supply its defenders would have been driven from the field of controversy; and an uninspired Bible would have failed to supply them. Hence an inspired Bible is guaranteed and proven by its always supplying the needs of its defenders with due truth to overthrow these three kinds of errorists.

(14) Our final general argument for the inspiration of the Bible is its blessing people for eternal life and blessing them eternally. Uninspired books at best are temporal in doing good. The transitoriness of almost all uninspired books is written on their face; and actual experience proves that their death set in shortly. A few of them live for centuries, *e.g.*, those of Homer, Sophocles, Virgil, Dante, Shakespeare, Milton. But these carry in their vitals the seeds of death because of the numerous errors of all of them and the wrong morals of some of them which will not let them have vogue in a perfect order such as the Millennium will introduce. Even educational books that are true will have to give way to books that incorporate advances in knowledge not had when the best of those of the present were written. Perfect men uninspired will produce finer literature, science, art, *etc.*, than the very finest produced during the reign of sin, with the result that the latter will sink into oblivion in the vogue of the former. But the permanent mission of blessing that is the portion of the Bible could come from its inspiration alone; for only Divine omniscience, inspiration, could produce a work that will fit men for eternal life and bless them eternally. As fading as fallen humanity's greatest books are, so unfadable and eternal must God's inspired book be to be adapted to giving eternal life and to be fitted to minister everlasting blessing to body, head, heart and will. It required omniscience, inspiration, to make it fit for such a mission; for how could uninspired men have produced a work giving eternal life? And how could they have put into that work instruction

and inspiration to give blessings eternally? Not knowing the conditions and the needs of the ages of glory, how could they have produced a book adapted to them and conferring the needed blessings? Only God could have done this, and thus inspire the writers with the needed help to produce such a book. Only an inspired book could be the Word of God. And only the Word of God could be such a permanent blessing to save and keep saved. And that "word of God liveth [works energetically] and abideth [endures] for ever," a fact that could be guaranteed only by its origin in Divine inspiration.

As was pointed out above, the only ones who were witnesses of inspiration as an act were God and His inspired agents. Hence theirs is the only testimony available for the fact of inspiration as a witnessed act. But the facts that the Bible is a Divine revelation, that its records are true and that its writers were honest and good men and accredited messengers of God, make their testimony to their inspiration highly credible. Moreover, some of them attest the inspiration of others, *e.g.*, St. Peter does this of Paul (2 Pet. 3: 15, 16). The Bible presents its witness on inspiration, as on other subjects, not dogmatically, but suggestively, to arouse to investigation. It will be recalled that in discussing its inspiration we gave, first, some general thoughts thereon and promised to give the proof thereof from three standpoints: (1) general Biblical considerations; (2) specific Bible passages and (3) Biblical facts. We have already treated of the first of these lines of proof and desire now to take up the second—specific Bible passages. These are very numerous and we will content ourselves with dealing briefly with the main ones.

We will first prove that the Old Testament was inspired, and thereafter prove this of the New Testament. For the first point the first set of passages that we will discuss comes under the thought that Jesus and the Apostles accepted the view of inspiration believed

in by their contemporary Jews as the custodians of God's oracles (Rom. 3: 2). The Jews of that time as such custodians believed in the verbal inspiration of the Old Testament. They believed that the Law, the Prophets and the Holy Writings came directly from God, who used their writers as His mouthpieces and penmen. This accounts for the very great reverence with which they regarded those writings; and they counted it one of their greatest losses that with Malachi inspiration ceased. This view of the Jews, that the Old Testament was Divinely inspired both in thought and words, Jesus and the Apostles shared with them. If this can be proved, it will for Bible believers prove the inspiration of the Old Testament. That Jesus believed this of the Old Testament is seen from the way He used it. When tempted He appealed to, "It is written" (Matt. 4: 1-10). He does the same repeatedly in the sermon on the mount. At Nazareth He appealed to the Scriptures as Divinely forecasting His ministry (Luke 4: 17-21). He charged the Israelites to read it, because it gave God's witness of Him (John 5: 38, 46, 47; 8: 17, 18). He called it the Word of God (Mark 7: 13). He held that not the minutest thing of the Old Testament would pass away unfulfilled, yea, that rather heaven and earth would pass away than that the smallest feature of it—jot or tittle, the equivalent of the English expression, "dot of the *i* and crossing of the *t*"—would be unrealized. He showed that the Law and the Prophets, the Mosaic dispensation, as well as its writings, the two senses of this expression, were God's written revelation in force over Israel until the Gospel dispensation started; and He showed that the Law's minutest feature cannot fail (Luke 16: 16, 17).

Some have thought that Jesus contradicted various things of the Law, *e.g.*, on sabbath keeping (Matt. 12: 1-8), on hating enemies (Matt. 5: 43, 44), on divorce (Matt. 19: 3-12), on fasting (Matt. 9: 14, 15) and on unclean meats (Matt. 15: 11, 12, 17; Mark 7: 15-19). Such who so think fail to see that it was the misinterpretations

and traditions of the scribes that Jesus was contradicting, not God's Word. They had made a veritable slavery of sabbath-keeping with traditions of man-made ordinances which destroyed its spirit, making man exist for its benefit, not it for man's benefit (Mark 2: 27). Against these abuses Jesus taught, not against resting on the Sabbath. It was perversion that the scribes taught, that one should hate his enemies, which is nowhere taught in the Old Testament; hence Jesus in this matter rejected the wrong teachings of the scribes, not the teachings of the Old Testament. As to divorce, our Lord did not contradict what Moses said on the subject, but explained that for the time being, on account of the great degradation—"the hardness of your hearts"—of the people God had tolerated divorce for a while, until the people could be elevated from their degradation unto appreciating and living the original institution of marriage, which under proper teaching by Christ's time they should have been able to do. As to fasting, the Law prescribed but one day's fast in the year, *i.e.*, on the day of atonement. But by their additions to the Law the Pharisees required it twice a week. It was this abuse, not a right use, of fasting that Jesus disapproved. As for unclean meats, Jesus did not contradict the Law on that subject. The Law proscribed certain meats for typical reasons, and, as the antitype was about to set in, Jesus set it forth, *i.e.*, that false doctrines should not be accepted and wrong practices enacted. He announced that for the new dispensation men were not defiled by Levitically unclean meats, but by unclean teachings and acts. That He did not set aside the type until the antitype came, is manifest from the vision given Peter (Acts 10: 9-16). Nay, Jesus did not contradict the Law. Nor was His introducing antitypes of things connected with the Law a contradiction, but a confirmation of it as valid and to be completed by something higher.

On the contrary, Jesus teaches that the Old Testament cannot be abolished, dissolved, abrogated, as

means the original for the word translated *broken* in John 10: 35. Jesus everywhere reverences the Old Testament as God's Word (Mark 7: 13; John 10: 35). If it is God's Word, its writers must have been inspired to write it, or it would not be His, but man's word. The Apostles treated it in the same way as Jesus. They expounded it as God's Word; they quoted it as proof for their teachings as being from God, e.g., St. Paul quoted Ps. 2: 7; Is. 55: 3; Ps. 16: 10 in Acts 13: 33-35, to prove Jesus' resurrection, as he quoted Is. 6: 9, 10 in Acts 28: 25-27; to prove that God's Spirit forecast Israel's unbelief, as Jesus also quoted it in Matt. 13: 14, 15 and John, in 12: 39, 40. In Hebrews Paul quoted from the Old Testament repeatedly, assuring us that the things quoted were uttered by the Holy Spirit (Heb. 3: 7; 9: 8; 10: 15). Old Testament sayings are repeatedly spoken of as God's sayings by the Apostles (Heb. 4: 4; Acts 2: 17; 3: 21; 4: 25). Accordingly, we see that Jesus and the Apostles held the same doctrine on inspiration as the Jews held, that the Old Testament was the Word of God, God's speech, God's utterance. Had they not held it, they would have rebuked the Jews thereover, as falsely teaching, as they did as to their real false teachings. Instead of so doing, they endorsed their views, both by their theories and practices. Hence we conclude that the Jews were right in regarding the Old Testament as God's Word. Hence He inspired its writers, or it would not have been His Word, but their word. Our first proof is given.

We present a second argument for the inspiration of the Old Testament. The various names that Jesus and the Apostles called the Old Testament prove its inspiration. It was given by them, first of all, the name, the Scripture, and the Scriptures. Originally the word meant merely writing. But it in time received a nobler meaning—one designating it to be, by preeminence, the writing of all writings, *i.e.*, God's writing, or writings, the Oracles of God, Scripture, or Scriptures (Rom. 3: 2; Acts 7: 38; Heb. 5: 12; 1 Pet. 4: 11).

The New Testament 52 times gives this name to the Old Testament. We will cite some of these occurrences: Mark 12: 10; Luke 4: 21; John 7: 38, 42; Acts 8: 32, 35; Rom. 4: 3; Gal. 3: 8; 1 Tim. 5: 18; Jas. 2: 8; 1 Pet. 2: 6. These are occurrences of the word in the singular, Scripture. A few passages using the plural, Scriptures, are: Matt. 21: 42; Mark 12: 24; Luke 24: 27; John 5: 9; Acts 17: 2, 11; Rom. 1: 2; 1 Cor. 15: 3; 2 Tim. 3: 15; 2 Pet. 3: 16. This name meant to the Jews, to Jesus and the Apostles what the word *Bible* means to a true Christian—God's inspired message. Frequently they speak of its fulfilment as that of an inspired thing (Mark 15: 28; Luke 4: 21; John 13: 18; 17: 12; 19: 24, 28, 36, 37; Matt. 26: 54, 56). We are to remember that before the New Testament was written this name was given to God's pre-Gospel-Age revelation. A second name they gave it: Moses and the Prophets, or the Law and Prophets (Luke 16: 29, 31; 24: 27; John 1: 45; Acts 26: 22; 28: 23; Matt. 5: 17; 7: 12; 11: 13; 22: 40; Luke 16: 16). Repeatedly the Law, the Pentateuch, is called God's Law (Luke 2: 23, 24, 39). What the name *prophet* means is very evident from the fact that Moses was made God's prophet and Aaron was made the prophet—mouthpiece—of Moses (Ex. 4: 10-16; 7: 1, 2). Thus in writing the Pentateuch Moses was God's mouth and the prophets, *etc.*, writing the rest of the Old Testament were God's mouth. He spoke through them as His mouth—inspiration! Thus the New Testament calls the Old Testament the Prophets, or Prophecy (Rom. 16: 26; 1 Pet. 1: 10-12; 2 Pet. 1: 19-21). All of this is but a synonym of inspiration. A third name that Jesus and the Apostles give the Old Testament is, the Word, and commandments, of God, which proves that its human writers wrote as God inspired them; for it was not the word of man, but the Word of God. The following are some citations that call the Old Testament the Word of God: Matt. 15: 3, 6, 9; Mark 7: 13; John 10: 35-38; Rom. 10: 17; Eph. 6: 17; 1 Thes. 4: 15; Heb. 4: 12; 1 Pet. 1: 23-25.

Hence those who preached the contents of the Old Testament as it became due in the Jewish Harvest are described as preaching the Word of God (Luke 3: 2; 5: 1; 8: 21; 11: 28; Acts 11: 1; 13: 5, 7, 44-49; 1 Thes. 2: 13; 1 John 2: 14; Rev. 1: 9; 6: 9; 20: 4). These three names used by Jesus and the Apostles of the Old Testament imply its inspiration.

The New Testament gives illustrations of certain Old Testament persons and its parts as inspired. Thus Jesus speaks of David as being inspired, "doth David in Spirit call," "David himself said by the Holy Spirit," when He distinguished between David's Lord (Jesus) and Jehovah and spoke of the Former's exaltation to the Latter's right hand (Matt. 22: 43; Mark 12: 36, compared with Ps. 110: 1). Thus Matthew (1: 22, 23) tells us that God spoke in prophecy by Isaiah of the virgin birth of Jesus (Is. 7: 14). St. Peter tells us that God spoke of the Millennium as times of refreshing and restitution of all things by the mouth of all the holy prophets (Acts 3: 19-21-24). He and the other Apostles tell us that God by the mouth of David spoke of the kings, rulers and people rejecting Christ (Acts 4: 24-27; Ps. 2: 2, 6). St. Paul tells us that God in the Old Testament times spoke through the prophets (Heb. 1: 1). He tells us in Heb. 3: 7 that Ps. 95: 7-11 was spoken by the Holy Spirit, as he also tells us in Heb. 10: 15-17 that Jer. 31: 31-34 was spoken by the Holy Spirit. In fact, there are literally thousands of quotations and allusions in the New Testament to Old Testament passages and personages, whose uses by Jesus and the Apostles prove their inspiration. And they do not make such quotations and allusions by way of limiting inspiration to such quotations and allusions, but as illustrations of their understanding that the entire Old Testament is inspired.

God definitely made promise of inspiration to several Old Testament writers. When Moses in his humility and meekness, shrinking back from undertaking the mission of Israel's deliverance, hesitated to undertake

it, God promised to be His utterance for him, *i.e.*, God promised to inspire him, making him God's mouthpiece. And if God was such to him in his oral addresses for a little while to but one generation of Israel, the last one in Egypt, how much more so when he wrote out the Pentateuch to be instruction to all generations of Israel, as well as to all generations of the Church. This was all the more necessary, because unwritten traditions would be sure in process of time and apostasy to be corrupted, as we see from the pertinent traditions of the Jewish and Romanist teachers. Jeremiah is another illustration of God's promising inspiration to him as a prophet of the Lord in his speeches and writings. This is set forth in Jer. 1: 4-9. Jeremiah, according to these words, was a humble, reticent man, who, therefore, shrank back from undertaking the Divinely proffered mission. Accordingly, the Lord encouraged him very movingly, assuring him that He had given him prenatal help to fit him to undertake the proffered work (v. 5). When he demurred, referring to his inability and immaturity, God gently dissuaded him from so saying, assuring him that he would undertake the mission and that he would speak all that the Lord would charge him to speak. He encouraged him not to fear, since God would be on his side to deliver him. Thereupon God gave him the words that he should speak. And this he did throughout his 40 years' ministry. While we are not expressly told that this was God's procedure with all the prophets, we may be sure that He gave every one of them his needed encouragement and put His words into their mouths, as they all assure us of this last thing; for they delivered their messages as God's messengers, mouthpieces.

Old Testament writers make the distinct claim that they were inspired to write their part of the Bible. Thus David made this claim: "David the son of Jesse said, even the man who was raised up on high, the anointed of the God of Jacob, even the sweet psalmist of Israel, said, *The Spirit of the Lord spake by me,*

and *His word was in my tongue*" (2 Sam. 23: 1, 2). Isaiah makes the claim that his utterances were God's declarations: "The vision of Isaiah ... which he saw concerning Judah and Jerusalem ... Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, *etc.*, *etc.*" (Is. 1: 1, 2). These words apply to the first part of his book, chapters 1—39; the following words apply to the second part of his book, chapters 40—66: "The glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord [Isaiah] hath spoken it" (Is. 40: 5). Isaiah frequently speaks of himself as the Lord's mouth, the one through whom God spoke (Is. 1: 20; 30: 2; 55: 11; 58: 14; 62: 2). Jeremiah makes the same claim. This is made in a passage that we used in the preceding paragraph, when we pointed him out as an example of one who had been promised inspiration by God (Jer. 1: 4-10). This feature is especially covered in vs. 4 and 9: "The word of the Lord came unto me ... Then the Lord put forth His hand, and touched my mouth; and the Lord said unto me, Behold, I have put My words in thy mouth." Ezekiel likewise says the same thing of himself: "The word of the Lord came expressly unto Ezekiel the priest" (Ezek. 1: 3). Repeatedly other prophets declared that God gave them a message to deliver (Hos. 1: 1; Joel 1: 1; Amos 1: 1, 3; Ob. 1; Jonah 1: 1; Mic. 1: 1; Hab. 1: 1; Zeph. 1: 1; Hag. 1: 1; Zech. 1: 1; Mal. 1: 1). This is strong on our point.

Over 2,000 times the Old Testament declares that the messages that it gives are God's messages, sayings, utterances, *etc.* In the Pentateuch alone over 500 times the following and similar expressions occur: "The Lord said unto Moses"; "The Lord spake unto Moses, saying"; "The Lord called unto Moses, and spake to him out of the tabernacle, saying, Speak unto the children of Israel and say unto them"; "God spake all these words, saying." Let us remember over against higher critics, who deny the Mosaic authorship of the

Pentateuch, that he most solemnly warned against one falsely speaking for God and adding or subtracting from His words (Deut. 4: 2). In the historical books and poetical books of the Old Testament expressions like, "The Lord said"; "The Lord spake, saying"; "Thus saith the Lord"; "The word of the Lord came," occur about 300 times; and all of them teach that God gave the pertinent words. In the 16 prophetic books of the A.V. the expressions, "The Lord said unto me"; "Thus saith the Lord God"; "Thus saith the Lord"; "The word of the Lord came"; "Hear the word of the Lord," occur over 1,200 times. In the four brief chapters of Malachi the expression, "Saith the Lord," occurs 24 times. Thus in the Old Testament over 2,500 times expressions occur that teach that what follows these expressions are God's very words. These expressions, of course, prove inspiration.

Some special passages treating of the inspiration of the Old Testament deserve a more detailed discussion than is given to those quoted or cited above. One of the chief of these is 2 Tim. 3: 15-17. Everything considered, the A.V. is the best rendering of this passage. Here St. Paul reminds Timothy that from childhood up he had been taught the Sacred Scriptures, the Old Testament, the New not having been in any part written when Timothy was a child. These he describes as able to make him wise unto salvation through the faith which is in Christ Jesus. Then St. Paul goes on to state several things of the Old Testament of which Timothy had been taught from childhood up. He first says of it that it was inspired by God, literally God-inbreathed, *i.e.*, the Old Testament is inspiration as a product. Then he shows four of its main uses: it is the source of doctrinal Truth, of refutational Truth, of correctional Truth and of character-building Truth, and that consequently its mission is to make God's people as Truth servants complete, thoroughly equipped to do every good work. Devilish ingenuity has sought to set aside this clear proof that the Old Testament is God's

inspired written revelation; but in vain have the efforts of higher critics, rationalists and infidels been thereon. In 1 Pet. 1: 10-12 St. Peter tells that the Prophets searched and inquired diligently into the salvation of the high calling, when they prophesied of this favor coming to the Gospel-Age Elect. The time features of this salvation were a special matter of their study of those things that they *wrote by the Spirit of Christ* which was in them in its witnessing of the Christ's suffering first and then entering into glory. But their inquiries produced no understanding of these matters; for they were given to understand that the contents of their prophecies were not intended for them, but for the Gospel Church, and were the same things as God's Spirit-empowered servants would preach to the Gospel Church. Here again the Spirit is spoken of as giving the prophets their message reduced to writing. 2 Pet. 1: 19-21 is a powerful proof to the point. Clearer than the vision on the mount of transfiguration are the writings of the prophets (v. 19), to which God's people while walking, not by sight, but by faith, are to give heed, as a light that makes clear the obscurity of the present trial time, until the great day of God comes, with Christ as the then great Enlightener. But in studying the prophetic word of the Old Testament God's people are to remember, first of all, that Scriptural teachings are not of a human's clarifying, since no prophecy, inspired teaching, of the Old Testament originated in man's will; but men spoke from God, borne on by the Holy Spirit. The reasons that this passage gives for no mere human's being able to interpret correctly the inspired Word are that it is not man-originated, but is God-originated through the influence of the Holy Spirit operating upon and controlling its writers. It is for this reason that no Scriptural passage can be abrogated, dissolved, annihilated, but must stand forever! and its interpretation comes, not from man, but from God by Christ through His mouthpieces.

We now come to the proof of the New Testament's inspiration. On this point our argument proceeds largely from the less to the greater, a kind of an argument that Jesus used, *e.g.*, "If ye being evil know how to give good gifts to your children, *how much more* shall your heavenly Father give good gifts [in another passage He said, give the Holy Spirit] to them who ask Him" (Matt. 7: 11; Luke 11: 13)? Other passages using the same kind of arguments are frequent, *e.g.*, Matt. 10: 25; 12: 12; Luke 12: 24, 28. The argument is this: If God inspired the Old Testament, the less important of the two parts of His revelation, how much more would He inspire the New Testament, the more important part of God's revelation? If God inspired Moses and the Prophets, how much more would He inspire Jesus and the Apostles? If God inspired the preaching of Jesus and the Apostles, which were given to a comparatively few persons of their own generation, how much more would He inspire their teachings reduced to writings intended for all generations? If inspiration featured their speeches amid conditions less pervaded by possibilities of misunderstanding, how much more would inspiration feature their thoughts reduced to writing amid conditions decidedly more pervaded by possibilities and actualities of misunderstanding? If we had no other arguments than these to prove the inspiration of the New Testament, they would prove it, with cogency. But we have more than these. The Apostles' speaking and preaching in tongues unknown to them at Pentecost and later proves that they were inspired; how much more were they inspired in writing for the Church throughout the Age the things that they bound upon the Church? And if by inspiration they taught orally that the Church of their day was loosed from the Mosaic Covenant, how much more must their writings on that subject for the Church in all generations have been inspired? Jesus' statement that whatever the Apostles would bind upon or loose from the Church would be bound or loosed

in heaven could only be true, if God inspired them in the things bound or loosed; for fallible humans could have claimed to bind what was actually error and loose what was actually truth, and certainly God would not thereby have been bound to sanction it (Matt. 18: 18).

Peter was filled with the Holy Spirit when he addressed the rulers (Acts 4: 8), how much more so when he wrote for the whole Church in all generations! Paul was filled with the Holy Spirit when he reproved Elymas (Acts 13: 9), how much more so when he wrote for all generations of the Church! Peter was inspired to understand that Gentiles were eligible to the Lord's favor in the case of Cornelius and his friends (Acts 10: 28), how much more so when he wrote binding things on the entire Church! The prophetic gift made to the Apostles and some other brethren proves their inspiration. St. Paul appeals to this fact of their being prophets as showing that he was to be recognized by them as inspired in giving God's commands (1 Cor. 14: 37). Let us not forget that the word *prophecy* does not simply mean to forecast. It means to teach any feature of the Lord's Word, past, present or future; and when applied to those who had the gift of prophecy it means their inspiration, a thing that all the Apostles had. Hence we conclude that if they used this gift for personal teaching, certainly they had it in their impersonal teaching—written teachings—for the entire Church in all its generations throughout the Age. Certainly, if God inspired individual members of a local church in order to teach it infallibly, as 1 Cor. 14 shows was the case at Corinth, He inspired the Apostles in their official capacity in teaching infallibly the entire Church in all generations through their writings. This was all the more necessary, since, as century after century passed, new and subtle errors arose; and the faithful had to have an infallible standard as a touchstone to demonstrate what was genuine and what was alloy, and thus cleave to the Truth and reject the error. Was it not by an appeal to the inspired

words of the Apostles and Prophets, of Christ and Moses, that the Reformers were able to demonstrate the apostasy of the papacy? And has it not been by the same appeal that God's people have in the Harvest been able to demonstrate the apostasy of sectarian Protestantism and manifested crown-losers?

St. Peter couples St. Paul's epistles as Scripture with and in the same sense as the Old Testament writings, which, of course, were Scripture, which, accordingly, proves their inspiration. Please note the language: "Our beloved brother Paul also [as well as the other Apostles] according to the wisdom given unto him hath *written* unto you, as also in all his [other] epistles, speaking in them of these things, in which [epistles] are some things hard to be understood, which they that are unlearned and unstable wrest, as they do *also the other Scriptures*, unto their own destruction." The expression, "also the other Scriptures," at least includes the whole Old Testament. Hence St. Peter puts St. Paul's epistles into the canon as parts of the Bible, hence as inspired. But since St. Peter wrote his second epistle about 65 A. D., very shortly before his death (2 Pet. 1: 13, 14), which is thought to have occurred in 66 or 67 A. D., the first three Gospels, Acts, James, 1 Peter and Jude, as well as all of St. Paul's epistles, except perhaps 2 Timothy, had been written, and we believe are included besides the Old Testament in St. Peter's expression, "the other Scriptures." Hence this passage proves the inspiration of the bulk of the New Testament, as well as the entire Old Testament.

Certainly, the Apostles claimed inspiration. This is true of St. Paul. His calling on the inspired prophets in the Corinthian Church to recognize his writings as God's commandments proves their inspiration (1 Cor. 14: 37). The same conclusion we draw from the fact that he claimed to be an apostle, special messenger, not of or by man, but by Christ and God, which implies his inspiration (Gal. 1: 1; see also the opening verses of

almost all his other epistles, wherein the same claim is made). His emphatically anathematizing anyone who would preach another gospel implies that his was God-derived—inspired (Gal. 1: 8, 9). In 1 Thes. 2: 13 he emphatically insists that what he preached (how much more what he wrote) was not man's, but God's Word. And in 1 Thes. 4: 13-15 he assures his readers that his message on the resurrection that he was then writing was the Word of God, hence inspired. And what is true of him as an inspired speaker and writer is also true of the rest of the Apostles, whose binding certain things on the Church, which are set forth in writing, is expressly said to have come from the Holy Spirit (Acts 15: 28). In 1 Cor. 2, speaking of himself and the rest of the Apostles ("we"), St. Paul shows that God revealed His hidden mysteries to the Apostles by His Spirit (vs. 1, 10), which were freely given by God to them, for the receiving of which He gave them His Spirit (v. 12), and which they spoke (and wrote) in words given them by the Spirit (verbal inspiration; v. 13), all because they had the mind of Christ (v. 16). It was because the Apostles inspired taught these things to Spirit-filled brethren that the latter could understand and explain these things, as this chapter also teaches.

In certain Scriptures the Apostles are coupled with the Prophets as writers of the Bible. Among other things, the Bible as coming from them is set forth as the foundation of the Church in Eph. 2: 20, with Jesus as the chief corner stone. Such coupling clearly implies the inspiration of the Apostolic writings. This coupling of the Apostles and Prophets as inspired teachers of the Church, with the Apostles as using the power to bind, give inspired "commandments," and the Prophets as giving inspired "words," is another proof of the inspiration of the Apostolic writings. John's Revelation is expressly said to have been given him from God by Christ (Rev. 1: 1-3). God commissioned him to write out the message to be sent to the seven churches—inspiration (vs. 10, 11). The charge to write these Divinely

given things is repeated in v. 19—inspiration. In Rev. 22: 18, 19, the book is several times called *prophecy*—inspiration being the meaning of the word.

Our Lord Jesus promised the Apostles the Holy Spirit as the Spirit of the Truth to give them the Divine knowledge to exercise their office as His plenipotentiaries. He gave them complete authority under Him to be executives and teachers of the Church unto the end of the Age, which, after their death, must mean them as ministering in their writings, as we read in Mark 3: 14, 15; Matt. 18: 18; 28: 18-20 and Acts 1: 3-9. As their qualification He promised them the Holy Spirit and in due time gave it to them. He began to give them these promises about the middle of His ministry, and elaborated thereon from time to time before His last night with them, as we can see from Matt. 10: 14-20; Luke 12: 11, 12; 21: 12-15; Mark 13: 9-11. But these promises came to a culmination during Jesus' famous discourse delivered on the occasion of the last supper, as given in John 13—16, and in the resurrection history (John 20: 21; Luke 24: 47-49; Acts 1: 4, 5, 8). Especially in John 14: 16-18, 26; 15: 26, 27; 16: 7, 12-14, is the Spirit promised as their Qualifier for their work as teachers. In John 14: 16 the Spirit is promised the Apostles throughout the Age, which after their death early in the Age must mean that the Spirit would abide with them in their ministry through their writings; for that is the only way that they could minister after their death. This implies the inspiration of those writings—the Spirit abiding therein. In v. 17 He calls the Spirit, the Spirit of [the, so the Greek] Truth, which in John 17: 17 He calls God's Word. Hence the Spirit permeated the Word, which implies its inspiration. Thus equipped they were not left by Jesus comfortless, for the Spirit as Comforter was in them and in their writings as Inspirer. In v. 26 He indicates that the Spirit is His representative sent to them by God, and would teach them everything needed by them in their personal ministry and in their impersonal ministry,

i.e., in their writings. This implies their personal and literary inspiration. He further told them in this verse that the Spirit would fecundate, *i.e.*, by inspiration, their memories, so that they would remember everything that He had taught them.

In John 15: 26, 27, calling the Holy Spirit again, the Spirit of *the* [emphatic in the Greek] Truth, He promises it as God's gift to them by Jesus and as coming to them from God. He told them that that Spirit would bear witness of Jesus to them and make them bear witness. This was done to their own generation partly by their word of mouth and partly by their writings, and to succeeding generations by their writings exclusively. This being the Spirit's witnessing in and through them implies their inspiration. In John 16: 12-14 further elaborations of these promises are given. On account of their not having received the Spirit-begetting while our Lord was yet with them, they could not understand spiritual things, hence Jesus could give them only generalities as to the Truth. He indicates that He had yet much to reveal to them, but their unbegotten condition made these too hard for them to understand (v. 12). However, He assured them (v. 13) that when the Holy Spirit as the Revealer of the deep spiritual things (1 Cor. 2: 10, 12) would come to them in the Spirit-begetting, It would guide them into all the Truth of God's Plan as due. Here the guidance of the Apostles into all due Truth by the Spirit is promised; and this, of course, implies their inspiration. The Spirit would not do this automatically, but only as God would give it to It. And this would cover doctrine as well as prophecy of future things. In this mission the Spirit would glorify Jesus; for It would receive from Him the things of God and show them to the Apostles (v. 14). This language implies the thought expressed in 2 Pet. 1: 21: "No prophecy came by the will of man; but men spake from God, being moved by the Holy Spirit." Strong indeed are these arguments.

In John 20: 21 Jesus shows that as He was God's special Messenger and Plenipotentiary, so the Apostles were His special messengers and plenipotentiaries, which implies that the Spirit of Christ inspired them (1 Pet. 1: 11), as the Father's Spirit had inspired Jesus. In Luke 24: 47-49 Jesus shows that the Apostles as Jesus' witnesses were to preach the gospel among all nations, beginning at Jerusalem; and He promised to send them as their qualification therefore God's promise, the Holy Spirit, as the power that would make them able thereto. While the Apostles preached to everyone under the Jewish symbolic heavens (Col. 1: 23), they evidently did not visit and preach to every nation, let alone to every individual in them, while in the flesh, since nations like Japan, those in America and in Oceania were not yet discovered. Hence to fulfill Jesus' command given here and in Matt. 28: 18-20; Mark 16: 15; Acts 1: 8, they had to put into writing the inspired Gospel, which then as carried to all nations became the Apostolic preaching and witnessing in all nations; for only through their writings were they to preach to those nations and generations inaccessible to them; and if their oral presentations to their own contemporaries were inspired, how much more would their written presentations to all nations and generations be inspired? In Acts 1: 4 they are again told by Jesus to wait for the promise of the Father, the Holy Spirit, as their qualification and power to witness, which they did by word and writing. In v. 5 they are expressly told that they would receive the Holy Spirit, and that by a baptism of It, an outpouring of It upon them. Again, in v. 8 Jesus stresses the Spirit's coming as their power to perform their Apostolic work, which we see was done through witnessing by preaching, teaching and writing. Thus as upon Jesus, the Head, so upon the Apostles was the Spirit to rest. The Acts of the Apostles, the Epistles, the Gospels and Revelation are a living proof that the promise of the Father was given them—even the Holy Spirit, their Inspirer in

teaching, preaching and writing. Surely to Bible believers the above considerations prove the inspiration of the Old Testament and the New Testament. How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word!

So far on the subject of the Bible's inspiration there have been presented certain general considerations on the subject and two lines of proof thereof—general Bible proofs and specific Bible proofs founded on Bible passages. There remains a third line of proof for the Bible's inspiration—facts in the form of Biblical numerics. Lest we appear wiser than we are, the remark is here appropriate that we have gotten the most of the facts that will be presented on Biblical numerics, and that we have very carefully examined and proved, from Messrs. Ivan Panin and R. McCormack. God has two books of revelation: Creation and the Bible; and we find that He as the Author of both has interwoven the number 7 in both of these books. And it is not to be unexpected from the same Author that He use a common key number as a sign of His authorship in both. We will note the various branches of nature as revealing His Authorship of the material-creation by the number 7. The rainbow and light have 7 colors; music has 7 notes; the human, male and female, voices have 7 ranges: bass, baritone, tenor, alto, contralto, mezzo-soprano and soprano. Arithmetic shows some peculiar things about 7 and its fractions. Please note the following, wherein the same figures occur in the same order, following one another with the first taking the last place after each example: $1/7 = .142857$; $3/7 = .428571$; $2/7 = .285714$; $6/7 = .857142$; $4/7 = .571428$; $5/7 = .714285$. If we take the decimal value of $1/7$ and treat it as a non-decimal, 142857, and multiply it by 2, 3, 4, 5 and 6, we get the same figures but differently ordered: $142,857 \times 1 = 142,857$; $\times 2 = 285,714$; $\times 3 = 428,571$; $\times 4 = 571,428$; $\times 5 = 714,285$; $\times 6 = 857,142$. It is singular that the 360 degrees in a circle are divisible by the nine digits without remainders,

except 7. The area of a circle is obtained by multiplying the square of the diameter by .7854. Undecimated this number is obtained as follows: $7 \times 1,000$ (7,000) $+ 7 \times 100$ (700) $+ 2 \times 7 \times 10$ (140) $+ 2 \times 7$ (14) = 7854. The appearance of sevens in various features of chemistry is too numerous to note in this article. In the three kingdoms of nature—animal, vegetable and mineral—sevens constantly appear, *e.g.*, species, genus, family, order, class, sub-kingdoms and kingdoms: mammalia, birds, reptiles, fish, radiata, crustaceans, and articulates. So, too, are invertebrates and vertebrates each of seven classes.

In botany the two orders, flowerless and flowering plants, are summed up into 7 kinds; thallogens, acrogens, rhizogens, endogens, dictyogens, gumnogens and exogens. A complete flower has 7 parts: sepals, petals, stamens, anthers, ovary, pistil, and stigma. There are 7 cereals: wheat, oats, barley, maize, rice, rye and millet. In geology there are 7 ages, which are subdivided into 14 (a multiple of 7) systems. There are 7 general kinds of crystals, which are subdivided into multiples of 7. There are 14 types of minerals, 7 kinds of rocks, 7 kinds of tastes to soluble minerals and 7 colors in precious stones. Winds are of 7 kinds as to velocity: almost calm, light, moderate, strong, galey, stormy and hurricaneous; so, too, are clouds and optical phenomena of 7 kinds, ranging in the former from curl to rain clouds and in the latter from halos to mountain spectres. The earth's land surface consists of 7 continents: Europe, Asia, Africa, North and South America, Australia and Antarctica. It has 7 oceans, called the Seven Seas: Arctic, Antarctic, North and South Atlantic, North and South Pacific and the Indian Ocean. There are 7 zones: northern frigid, semi-frigid, temperate, torrid, southern temperate, semi-frigid and frigid. The human body shows many heptads, *e.g.*, 7 cervicals; 7 subdorsal vertebrae; each vertebra has 7 processes; 7 holes in man's head; 7 depressed surfaces on the breastbone for joining with

7 ribs; 14 face bones; 7 parts to each arm: arm, elbow, forearm, wrist, hand, fingers and knuckles; 7 parts to each leg: main leg or thigh, knee, lower leg, ankle, foot, toes and toe joints; 7 bones in the ankle; 7 parts to the brain; 7 accessory tongue muscles; 7 fibres of the heart's ventricles; 238 (7x34) voluntary muscles in the body; the interosseous muscles are 7 in the hand and 7 in the foot; 7 distinct kinds of eyes as to color; 7 kinds of tissues in the body, which consists of 7 parts: brain, nerve, bone, muscle, blood, flesh and hair; 7 are the main ingredients of living matter: native and derived albumens, globulins, fibrin, proteids, peptones, lardadin; 7 ages of humans: infancy, childhood, youth, adolescence, manhood, decline and senility; 7 years fully change the body's elements.

There are 1400 vibrations between the lowest and highest human tone; 35 phrenological brain organs, 21 of the affections and 14 of the intellect; 7 swellings of the hand and 7 kinds of hands; 7 groups of finger prints; 7 races of man; 7 relations of the first degree; father, mother, brother, sister, spouse, son and daughter; 7 kinds of coloring matter in bird's eggs; 7 higher primary graces; 7 social graces; 7 departments of the science of physics: mechanico-dynamics, light, heat, sound, electricity, radio (or electronics) and magnetism; 7 circumstances of the actions of men: who, what, where, by what means, why, how and when. There are 7 points in a lobster's pincers, 14 are the nautis shrimp's legs; 28 are the teeth of the kangaroo; 7 are the molars of very many animals; the hare and the rabbit have each 28 teeth, and the tapir 42; most fish have 7 rays in their gills, 7 are the artificial motions of the horse; rabbits breed 7 times a year; 7 are the parts of a typical solitary coral; 7 are the years of an oyster's growth, then he takes a fresh growth for 7 years more, which is followed by another kind of growth for 7 years; for 7 years horses betray their age. A human develops through 7 stages: sensibility, will, consciousness, intelligence, reason, conscience, religion.

There are 7 magnitudes of the stars visible to the naked eye; no more than 7 eclipses of the sun and moon can occur in a year; 7 are the motions of the earth; multiples of 7 are the periods of most animal gestations, *e.g.*, 21 days for the mouse, 28 for the hare, rabbit and squirrel; 35 for the dormouse and weasel, 49 for the hedgehog, 56 for the cat and the marten, 63 for the dog, wolf, fox, lynx, polecat, otter, 98 for the lion, 119 for the pig, 147 for the sheep, 280 for the cow and many other mammals; as to birds: 21 days for the hen and raven, 28 for the duck, turkey, pheasant, guinea fowl, 42 for the ostrich, swan, *etc.* In the elephant it is 21 months, or 630 days; in humans 280 days. All the above-given day periods are in multiples of 7. The above-given facts, and many times more, prove that in the book of nature God has widely inscribed the Divine number of 7, to indicate Him to be nature's Author. Hence we should expect Him to have done the same in His other book, the Bible. And this we find to be true.

In a variety of ways in the Bible in matters pertaining to God the number 7 and its multiples appear. He indicated it in the 7 epochs of His creative and rest periods, in the 7,000 years of each creative day and in His rest day, in the 7,000 years that He devoted to the curse and restitution from the curse, in the 49,000 years of the creative and rest periods, in the 7 days of the week, in the 7 weeks leading up to the jubilee of weeks (Pentecost), in the 7 years of the sabbath of years, in the 49 years as completing the 7 sabbaths of years, leading up to the jubilee of years, in the 7 times of the Gentiles, in the 7 days of Passover and Tabernacles, in the many other 7-day periods connected with events pertaining to Divine things (Gen. 7: 14; 8: 10, 12; 21: 28-30; 9: 18, 20, 27, 30; 41: 2-7, 18-27, 29, 30, 34, 36, 47, 48, 53, 54; Ex. 37: 23; Lev. 4: 6, 17; 8: 11, 33, 35; 13: 4, 5, 21, 31, 33, 50, 54; 14: 7, 8, 16, 27; 16: 14, 19, *etc.*, *etc.*, *etc.*). The heptadic structure of the Scriptures is seen in Revelation, in its 7 stars,

angels, churches, messengers, spirits (teachings) of God, horns, eyes, thunders, seals, trumpets, bowls with their angels, plagues, 3½ times (7 half-times), 42 months, 1260 days and in 7 visions of each Revelation period. In the genealogy of Jesus through Mary (Luke 4: 23-34) from Abraham 56 generations are given, and in that of Jesus through Joseph's ancestors (Matt. 1: 1-17) from Abraham onward 42 generations are given. Actually, according to certain Old Testament data there were 47 generations in this line. Why this seeming discrepancy? We believe it was done by God to set forth for the purposes of numerics a hint of its Biblical existence. Moreover, it was to give to the Matthew genealogy the multitudinous occurrences of sevens that will later be pointed out, and that would have been spoiled by giving the full genealogy in Matt. 1: 1-17. For the same reason God caused many grammatical mistakes to be made, *e.g.*, in the Greek of the book of Revelation, in order to preserve the numerics in all its sentences, paragraphs, sections and in itself as a whole. The above examples, a few from among many, give a broad hint that the heptad plays a very important part in the Bible. This occurs, not only in the surface of the Bible in vast detail, but also in the numerics of the Bible's words, sentences, paragraphs, sections, books and in it as a whole. This is possible because the letters of the Hebrew and Greek alphabets are also numerals; hence each word of the Bible is the sum of the numeric values of its letters. This numeric structure is so varied and detailed as to make it the strongest factual proof of the Bible's inspiration. Additionally, a scheme of elevens is apparent in the generalities of its books, their order place, divisions and their anonymous and non-anonymous writers. These will be presented first, before its heptads are presented. The following is the list of Bible books as found in the Hebrew and Greek Bible, with the order number of each book prefixed:

OLD TESTAMENT BOOKS

1	Genesis	14	Ezekiel	28	Proverbs
2	Exodus	15	Hosea	29	Job
3	Leviticus	16	Joel	30	Song of
4	Numbers	17	Amos		Songs
5	Deuteronomy	18	Obadiah	31	Ruth
6	Joshua	19	Jonah	32	Lamentations
7	Judges	20	Micah	33	Ecclesiastes
8	1 Samuel	21	Nahum	34	Esther
9	2 Samuel	22	Habakkuk	35	Daniel
10	1 Kings	23	Zephaniah	36	Ezra
11	2 Kings	24	Haggai	37	Nehemiah
12	Isaiah	25	Zechariah	38	1 Chronicles
13	Jeremiah	26	Malachi	39	2 Chronicles
		27	Psalms		

NEW TESTAMENT BOOKS

40	Matthew	51	Jude	59	1 Thessalonians
41	Mark	52	Romans		
42	Luke	53	1 Corinthians	60	2 Thessalonians
43	John			61	Hebrews
44	Acts	54	2 Corinthians	62	1 Timothy
45	James				
46	1 Peter				
47	2 Peter	55	Galatians	63	2 Timothy
48	1 John	56	Ephesians	64	Titus
49	2 John	57	Philippians	65	Philemon
50	3 John	58	Colossians	66	Revelation

The sum of the order numbers is 2,211. One-third of these books is anonymous, *e.g.*, the Bible nowhere tells who wrote Genesis, Lamentations, Matthew, Mark, Luke, Acts, John, 1, 2, 3 John and Hebrews, though there is good reason for ascribing them in the order named to Moses, Jeremiah, Matthew, Mark, Luke, John and Paul. The Bible ascribes the Psalms (mainly) to David, and Exodus, Leviticus, Numbers and Deuteronomy to Moses. The following books were written by the persons whose names they bear: Isaiah, Jeremiah, Ezekiel, the 12 Minor Prophets, Daniel, Ezra, Nehemiah, James, 1, 2 Peter, Jude; and there is good

reason for believing that Samuel wrote Joshua, Judges, Ruth and part of 1 Samuel (Acts 3: 24; 1 Chro. 29: 29), and that the rest of it, 2 Samuel and 1 Chronicles were written by Nathan and Gad (1 Chro. 29: 29). But since these books do not claim to be written by Samuel, Nathan and Gad, we may call them anonymous. Additional to the anonymous books mentioned above the following are also anonymous: 1, 2 Kings, 2 Chronicles and Esther. Old Testament writers who are expressly quoted from, and that by name, in the New Testament, are Moses, Isaiah, Jeremiah, Hosea, Joel, David and Daniel. Other Old Testament writers, alluded to by name in the New Testament, but not as writers of parts of it, are Solomon and Jonah. Samuel (Acts 3: 24) is referred to as an Old Testament writer, but not quoted as such in the New Testament. The following are expressly mentioned as writers of more than one Bible book: Moses (4), Samuel (probably of 3 and part of a 4th), Solomon (3), Peter (2) and Paul (13). Each of the other expressly named writers of Biblical books wrote but one apiece. Special attention is called to the numbers prefixed above to the list of Bible books. These are hereinafter called the order numbers of these books. Thus the order number of Genesis is 1, of Matthew 40 and of Revelation 66. The Old Testament has three Divinely-given divisions: Law, Prophets and Writings (Luke 24: 44, the third division being here called after its first book, Psalms). The New Testament falls into four parts: Gospels, Acts, Epistles and Revelation. Of the Bible's 66 books, 21 are Epistles and 12 of its other books contain epistles, whence they may with the 21 Epistles be called Epistolary books. They are 2 Sam., 1, 2 Kings, Is., Jer., Esth., Dan., Ezra, Neh., 2 Chro., Acts, Rev.

We will first point out the various features of elevens, then later of sevens, connected with the Bible books. Its 66 books are 6x11 (1), of which 22 (2x11) are anonymous (2) and 44 (4x11) are non-anonymous (3). 22 (2x11) of the 44 non-anonymous books were

written by writers of more than one book (4) and 22 by writers of but one book (5). 33 (3x11) are Epistolary books (6) and 33 (3x11) are non-Epistolary books (7). The first five Bible divisions contain 44 (4x11) books (8). These have 11 Epistolary books (9); and the last two have 22 (2x11) books (10); and all these 22 (2x11) books contain Epistles (11). The two largest Bible divisions, the Prophets and the Epistles, contain each 21 books; and the two smallest, Acts and Revelation, one each. These four divisions contain 44 (4x11) books (12). Its other 3 divisions contain 22 (2x11) books (13). The order number of the first of these smallest divisions, Acts, is 44 (4x11) (14); and the order number of the other, Revelation, is 66 (6x11) (15). The Bible's first 11 (1x11) books, Gen.—2 Kings, are narrative and typical (16); the next 22 (2x11), Is.—Eccl., are prophetic-typico-didactic (17); the next 11 (1x11), Esther—Acts, are narrative and typical (18); and the last 22 (2x11), Jas.—Rev., are didactico-prophetic (19). The sum of the order numbers of the 66 Bible books is, as shown above, 2,211 (11x201) (20). The order numbers of the Epistles, as shown above, are 45-65, whose sum is 1,155 (11x105) (21), of its non-Epistles, 1,056 (11x96) (22). The sum of the Epistles' first, middle and last order numbers is 165 (11x15) (23), of the first and last is 110 (11x10) (24); and their middle one is 55 (11x5) (25). Order number Epistles 53, 54, 55, 59 and 60 were addressed to churches; Phile., 65, was addressed to Philemon and the church in his house; and 3 John, 50, was addressed in part to a church. The sum of the order numbers of these seven Epistles is 396 (11x36) (26). The seven divisions of the Bible begin with Gen., Joshua, Ps., Matt., Acts, Jas. and Rev. They end with Deut., Mal., 2 Chro., John, Acts, Phile. and Rev. The sum of the order numbers of these twelve books is 407 (11x37) (27); and the sum of the unrepeatd digits of 11x37 (1+3+7) is 11 (28). The order numbers of these twelve books may be divided

into three groups thus: The first group, consisting of one book, has as its order number 1. The second group, consisting of those that have 2 books, has as its order numbers, 5-6, 26-27, 39-40 and 65-66. The third group, consisting of three books, has as its order numbers 43-45. The sum of the groups with one and two numbers is 275 (11x25) (29); the sum of the group having 3 numbers is 132 (11x12) (30). The middle order number of this third group is 44 (11x4) (31); its other order numbers total 88 (11x8) (32).

In the preceding paragraph only the Bible books, their divisions and their order numbers were treated. In this paragraph the names of the Bible writers will be considered. The persons both *named and quoted* in the New Testament as Old Testament writers are Moses, Isaiah, Jeremiah, Hosea, Joel, David and Daniel. While Samuel is named as such, he is not quoted in the New Testament as an Old Testament writer. And while Solomon and Jonah are named in the New Testament, they are neither named nor quoted in the New Testament as Old Testament writers. The following are the order numbers of the Old Testament books whose writers are both named and quoted in the New Testament: for Moses: 2, 3, 4, 5; Isaiah: 12; Jeremiah: 13; Hosea: 15; Joel: 16; David: 27; and Daniel: 35. Their sum is 132 (11x12) (33). The two writers of Old Testament books who are mentioned in the New Testament, but not as writers, have as the order numbers of their books: Jonah: 19; and Solomon: 28, 30, 33, their sum being 110 (11x10) (34). The last is 33 (11x3) (35); and the others' sum is 77 (11x7) (36). Additional to the 7 Old Testament writers both named and quoted in the New Testament, there are 5 New Testament writers mentioned therein as New Testament writers: James, Peter, Jude, Paul and John. The names of these 12 writers occur in the Bible 2,871 (11x261) times (37). There are 2,310 (11x210) (38) occurrences of the names of these 7 Old Testament writers and 561 (11x51) (39) of these five

New Testament writers; of Moses there are 847 of such (11x11x7) (40, 41); and of the rest of these Old Testament writers 1,463 (11x133) (42). Mention of the name of Moses occurs in 31 books, of Isaiah in 12, of Jeremiah in 8, of Hosea in 7, of Joel in 7, of David in 28, and of Daniel in 6, whose sum is 99 (11x9) (43). Of these the first, middle and last have 44 (11x4) (44) and the others 55 (11x5) (45). While Moses' name occurs 847 times (11x11x7) in the Bible, it occurs a varying number of times in different Bible books, *e.g.*, in Ex. 290 times, in Josh. 58 times, in Rev. once. Thus in some books it requires 3, in others 2 and in others 1 figure to designate these various occurrences. In 21 books its occurrences can be numbered by 1 digit totaling 77 (11x7) (46); and those requiring 2 or 3 digits total 770 (11x7x10) (47). In the Bible's seven divisions these 847 occurrences of Moses' name occur as follows: in the non-Epistles 825 (11x75) (48) times, and in the Epistles 22 (11x2) (49) times. In Hebrews it occurs 11 (11x1) (50) times; and in the rest of the Epistles 11 (11x1) (51) times. The order numbers of every eleventh of the Bible's 66 books are 11, 22, 33, 44, 55, 66, whose sum is 231 (11x21) (52). The books that have this number less than 10 times have it occurring 77 (11x7) times (53); and the others have it 770 (11x70) times (54). Above we saw that the order numbers of the books that begin and end the 7 divisions of the Bible total 407. The two divisions which consist of but one book (Acts, 44, and Rev., 66) total in their order numbers 110 (11x10) (55); the sum of the order numbers of the books of the other five divisions is 2211—110=2101 (11x191) (56). That of the order numbers of the beginning and ending of the other divisions' books is 297 (11x27) (57). Only in Gal. (1: 2) of his Epistles does Paul join with himself others anonymously in the address of his Epistles, though, as will be shown later, in seven others he associates with himself others by name. The order number of Gal. is 55 (11x5) (58).

So far we have traced 58 sets of elevens that the reader of the English Bible can verify. But there are other frequent occurrences of elevens that are found on the Bible, its divisions, order numbers and writers in the Hebrew and Greek of the Bible; for the letters of the Hebrew and Greek are also numerals, which fact results in this, that every Greek and Hebrew word is the sum of the numerical values of its letters used as numerals. Thus the Hebrew word for Jehovah—Jod (10) He (5) Vav (6) He (5)—is the number 26; and the Greek word for Jesus—I (10) H (8) S (200) O (70) U (400) S (200)—is the number 888. While occurrences of elevens in the Bible, its divisions, order numbers and the names of its writers, *etc.*, in Hebrew and Greek are numerous indeed, and thus would greatly increase the number of elevens connected with the Bible, we will not give examples of such, contenting ourselves with the mere mention of the fact. How did it come about that there are at least 58 combinations of Bible writers, books, order numbers and divisions? Could it have just happened? There is only one chance in eleven that one of them could happen; but for two of them to happen could be in only one chance in 121 (11x 11) times; and for them to have happened 58 times would require a number of 64 figures, *i.e.*, one chance in many vigintillions of chances, a number that is so enormous that the human mind cannot take it in; and the possibility of its just happening is so infinitesimally small as to deserve to be ruled out of the court of reason; for no human court would give the least weight to it in deciding probability.

Seven is the other number that occurs very frequently on the surface of the Bible, and can be verified by the reader of the English Bible; and we will now give our attention to this feature of Biblical numerics; for it permeates the Bible through and through, and in Biblical numerics is found there decidedly more frequently than eleven; for it not only is present on the Bible's surface, but also throughout

its words, sentences, paragraphs, sections, books and in the Bible as a whole. Let us first notice the surface uses of 7 in the Bible. The largest division of the Old Testament, the Prophets, has 21 (7×3) books (1); so has the largest division of the New Testament, the Epistles, 21 (7×3) books (2). Above was shown that the two Old Testament writers whose names appear in the New Testament, but not as writers, had for the order numbers of their books, 19, 28, 30 and 33, for their sum (110), a multiple of 11, and also the last (33) is a multiple of 11, while the sum of the others is 77 (7×11), a multiple of 11 and 7 (3). We also saw that the occurrences of the name Moses (847) had two points of 11. Now we call attention to the fact that 7 also appears therein ($11 \times 11 \times 7$) (4). Above we also called attention to the fact that the name Moses in its 847 occurrences appears in some books enough to be designated by three digits, in others by two digits and in others by one digit. In 21 (7×3) books (5) its occurrences, designated by but one digit, are 77 (7×11) (6) and in those expressed by more than one digit it occurs 770 ($7 \times 11 \times 10$) times (7). It was also noted that the Bible has 7 divisions (8). Above it was noted that its two largest divisions, Prophets and Epistles, had each 21 books; but of the Epistles 14 (7×2) are Paul's, (9) and 7 are by other Apostles (10). Of these 7 were addressed to or associated with churches (11), the rest, 14 (7×2), to others (12). The order numbers of St. Paul's letters addressed to churches (Romans to Thessalonians; 52-60) total 504 (7×72) (13). In 1, 2 Cor., Phil., Col., 1, 2 Thes. and Phile. (7 in all) (14), Paul associates others with himself by name in the address. The sum of the order numbers of these Epistles (53, 54, 57, 58, 59, 60, 65) is 406 (7×58) (15). In 1, 2 Thes. Paul joins with himself two others. Hence the preceding 58 sevens are distinct thus: 1, 2 Thes. have as the sum of their order numbers 119 (7×17) (16) and the other five Epistles of this group have as the sum of their order numbers 287

(7x41) (17). Paul joins with himself Silvanus (Silas), Sosthenes and Timothy, whose names occur in the N.T. respectively 16, 2 and 24 (or $42=7 \times 6$) times (18).

Of the 66 order numbers of Bible books, as shown above, every eleventh number is 11, 22, 33, 44, 55, 66. Their sum is 231 (7×33) (19), whose factors (7, 3, 11) are 21 (7×3) (20). The names of Old Testament writers named therein are Moses, Isaiah, Jeremiah, Ezekiel, the 12 Minor Prophets, David, Solomon, Daniel, Ezra and Nehemiah—21 (7×3) in all (21). Such writers named and quoted in the New Testament are 7 (7×1) (22). The names of these writers, as shown above, occur in the Bible 2,310 ($7 \times 11 \times 2 \times 3 \times 5$) times (23), and the sum of these factors is 28 (7×4) (24). David's name occurs the most times—1,134 ($7 \times 3 \times 3 \times 3 \times 3 \times 2$) (25), the sum of whose factors is 21 (7×3) (26). Moses' name occurs 847 (7×121) times (27). The books that have his name less than 10 times contain it 77 (7×11) times (28); and the rest have it 770 (7×110) times (29). The Old Testament books of writers expressly mentioned therein as writers of more than one book are Ex., Lev., Num., Deut., Prov., Cant., Eccl.—7 (7×1) in all (30). The sum of their order numbers is 105 (7×15) (31). Of these the order numbers of Moses' books total 14 (7×2) (32) and of Solomon's books 91 (7×13) (33), whose first book, Proverbs, has as its order number 28 (7×4) (34); Cant. and Eccl. 63 (7×9) (35). The names of New Testament writers: James (or Jacob, so the Greek) occurs in 11 books, Peter in 8, Jude (Judas, or Judah, so the Greek) in 8, Paul in 15, John in 7; total 49 (7×7) (36 and 37). John, the last of these, occurs in 7 (7×1) (38), the rest in 42 (7×6) (39). Their order numbers are 45-47, 51-65, whose sum is 1,008 ($7 \times 2 \times 2 \times 2 \times 2 \times 3 \times 3$) (40), with 7 factors (41), whose sum is 21 (7×3) (42). Thus there are in the Bible's uses of its books, their order numbers, divisions and writers at least 42 occurrences of these sevens. From the standpoint of their compound probability these 42 occurrences would be

one to their happening as against a number consisting of 47 figures to their not happening. Numbers are not counted beyond vigintillions, many of which we saw above were the chances of the 58 occurrences not happening to one that they would happen. If we should then compound the chances of the 42 occurrences of the sevens and the 58 occurrences of the elevens in connection with the Bible's books' divisions, place order and writers, we would get one chance to their happening to many vigintillions times many quartodecillions, numbers consisting of hundreds of figures, for which we have no name; for we name no numbers beyond vigintillions. In such a case no sane person would accept the idea of these elevens and sevens chancing to happen. If one should have 1,000 cards all consecutively numbered from 1 to 1,000 and all mixed up in their order numbers and should throw them into the air with the wind blowing at 100 miles an hour and they all would alight in 40 rows, 25 to a row, in perfect number order, we would have a thing many times more likely to happen than for these 58 elevens and 42 sevens to have happened. Nay, there must have been an omniscient mind that designed these 58 elevens and 42 sevens in the mere surface of the Bible, *i.e.*, it was a product of inspiration. Hence merely scratching the surface of the Bible by numerics we have an unanswerable factual proof of inspiration.

We designedly used the expression, "scratching the surface of the Bible," for that is all that our use of the Bible books, their divisions, order numbers and certain of their writers along the lines of eleven and seven is. But in the words, sentences, paragraphs, sections and books separately and conjoinedly we have sevens putting in their appearance in such numbers as to dumbfound the denier of the Bible's inspiration in thought and word. This occurs in words, sentences, paragraphs, sections and books in the Bible, as well as in the relation of every part of the Bible to the Bible as a whole. Without now taking up the numerics based on

the Hebrew and Greek letters in the words, sentences, paragraphs, sections and books of the Bible and the Bible itself, we desire to show how in the structure of the Bible the number seven occurs. Later we will show this thing as it exists in the numerals of words, all sentences, *etc.*, of the Bible. We have already pointed out the sevenfoldness of the surface structure of Matthew's genealogy of Jesus and of the book of Revelation, which is divided into seven parts and each of these parts into seven subdivisions, with sevens running many ways through each of these 49 subdivisions. Let us here take up the chapter containing our Lord's High-Priestly prayer—John 17—in the Greek, not alone the prayer, but the entire chapter, and the following appears: It contains 49 (7x7) sentences (1, 2), 490 (7x7x10) words (3, 4) and 2,079 (7x11x3x3x3) letters (5). The numeric value of these letters is a multiple of 7 (6). The only number that will exactly divide all three of these numbers is 7 (7). In this connection the word *sentence* means the shortest complete thought which the laws of grammar permit. So divided this chapter contains 7 paragraphs (8); each paragraph contains 7 sentences (9); the number of words in each paragraph is a multiple of 7 (10); the number of letters in each paragraph is a multiple of 7 (11) and the numerics of the letters of the words of each paragraph is a multiple of 7 (12-18). The chapter's verbs are a multiple of 7 (19); its nouns and adjectives are a multiple of 7 (20); its pronouns are a multiple of 7 (21); its prepositions and adverbs are a multiple of 7 (22); its articles and adverbs are a multiple of 7 (23); its conjunctions are a multiple of 7 (24); the chapters' consonants are a multiple of 7 (25); its long and short vowels are a multiple of 7 (26); its doubtful vowels are a multiple of 7 (27); the number of nouns and pronouns referring to the Father and Son are together 7x7 (28, 29); the pronouns referring to the Lord's followers are a multiple of 7 (30). There are many other verbal sevens in this

chapter, which need not be detailed here. The 30 given above will suffice for our present purpose, which purpose is this: to illustrate the fact that every section of the Bible presents as detailedly similar occurrences of sevens. And more remarkable still, many expressions, *e.g.*, the Son of Man, phrases and words are found, sometimes alone in either Testament and sometimes when they are combined, in heptads.

As an illustration of the heptadic occurrence of Bible words, let us take the word *Passover*. It occurs 49 (7x7) times in the O. T. (1, 2) and 28 (7x4) times (3) in the N. T. (John 6: 4 has this word as interpolation), total for both 77 (7x11) (4). Its root is *pasach*, *to pass over*, which occurs 7 times (5), whose only other derivative, *pisseach*, *lame*, occurs 14 times (6), making the root and its derivatives appear 98 (7x7x2) times (7, 8). Eat the passover: O. T. 1+N. T. 6=7 (9); sacrifice (of) the Passover: O. T. 4+N. T. 3=7 (10); kill (ing) the passover: O. T. 7+N. T. 0=7 (11); (to) keep the passover: O. T. 19+N. T. 2= 21 (7x3) times (12), of which 7 (13) are in Num., 7 in 1, 2 Chro. (14) and 7 in other books (15); 7 in the O. T. are plural (16) and 7 singular (O. T. 5+N. T. 2) (17); 7 in the O. T. are in the infinitive form (18). The noun *pesach*, *passover*, is uninflected 14 (7x2) times (19) and 7 times inflected with the accusative (objective) sign *eth* (20). In the N. T. the noun *pascha*, *the passover*, occurs 21 (7x3) times (21) in the nominative and accusative cases and 7 times (22) in the genitive and dative cases. The word occurs 7 times (23) in Exodus and 7 times (24) in Luke, and in immediate dependence on a verb (*keep*, 23; *kill*, 6; *sacrifice*, 3; *eat*, 1 and *roast*, 1) 34 times in the O. T. and (*keep*, 2; *sacrifice*, 3; *eat*, 6; *make ready*, 4) 15 times in the N. T., totaling 49 (7x7) times (25, 26). The word is found in 7 N. T. books (27). Other Bible words—all its more important words, phrases and expressions in fact—present various heptadic features. A similar feature as to words is this: Each Bible book

has certain words in heptadic occurrences not found in any other Bible book, which, of course, proves that there could be no collusion in bringing about this result; for how could collusion have bridged the nearly 450 years from Moses, the Bible's first writer, to Samuel, the Bible's second writer, and the over 450 years between the close of the O. T. and the beginning of the N. T. books? The occurrence of such heptads of words in each book, if attempted to be explained on natural grounds, would require each book's writer to have all the other Bible books before him, in order to avoid in his book using their peculiar heptads, which would mean the absurdity that each Bible book was written after all the others were written! Only one author could be the writer of all of them—God—to avoid this absurdity. Or take the case of Moses' name: How could there have been collusion from his time to John's, even bridging the above-mentioned two sets of about 450 years, *i.e.*, between Moses' and Samuel's writing and between the writing of the last O. T. book and the first N. T. book, and then even up to John's Revelation, to bring into existence its in all 847 occurrences, the last one coming in the once occurrence of Moses' name in the book of Revelation? The idea of collusion is impossible here, even as we saw above the idea of chance is impossible on the matter of the elevens and sevens in the Bible, its divisions, books and writers. The only solution of these phenomena is that but One, an omniscient One, was the Author of the Bible, which proves the inspiration of its thoughts and words. From the above-given facts on the order numbers of the Bible books, we see that there could have been only 66 books in the Bible, hence that the Romanists are wrong in adding to it seven apocryphal books. And a number of facts connected with the order numbers of Bible books proves that while the Protestants are right in the claim that there are no more, nor less, than 66 canonical books in the Bible, in so far as their place ordering of these books is different from that of the Hebrew and

Greek Testaments they are wrong; for unless place-ordered as above, which is the Hebrew and Greek Testaments' order, quite a few of the above-given elevens and sevens based on the place order of the books so arranged would fall to the ground.

As already indicated, the letters of the Hebrew and Greek alphabets serve, not only as letters, but also as numerals; for these languages have no other numerals than the letters of the alphabet. They are as follows, with their pronunciation and numerical values in English, the Greek having no letters for 6 and 90, and certain Hebrew letters having a different and usually larger form when coming at the end of a word from its regular form used everywhere else, the Greek small sigma having a different form at the end of a word from elsewhere; Hebrew letters being the same form for capitals and small letters, and the Greek having separate forms for capitals and small letters, as indicated below:

HEBREW ALPHABET

א	Aleph,	1
ב	Beth,	2
ג	Gimel,	3
ד	Daleth,	4
ה	He,	5
ו	Vav,	6
ז	Zayin,	7
ח	Cheth,	8
ט	Teth,	9
י	Yod,	10
כ-ב	Kaph,	20
ל	Lamed,	30
מ-פ	Mem,	40
נ-ג	Nun,	50
ס	Samech,	60
ע	Ayin,	70
פ-פ	Pe,	80
צ-צ	Tzadek,	90
ק	Kuph,	100

GREEK ALPHABET

Α, α,	Alpha,	1
Β, β,	Beta,	2
Γ, γ,	Gamma,	3
Δ, δ,	Delta,	4
Ε, ε,	Epsilon,	5
Ζ, ζ,	Zeta,	7
Η, η,	Eta,	8
Θ, θ,	Theta,	9
Ι, ι,	Iota,	10
Κ, κ,	Kappa,	20
Λ, λ,	Lambda,	30
Μ, μ,	Mu,	40
Ν, ν,	Nu,	50
Ξ, ξ,	Xi,	60
Ο, ο,	Omicron,	70
Π, π,	Pi,	80
Ρ, ρ,	Rho,	100
Σ, σ, ς,	Sigma,	200
Τ, τ,	Tau,	300

ר	Resh,	200	Υ, υ,	Upsilon,	400
ש	Shin,	300	Φ, φ,	Phi,	500
ס	Sin,	300	Χ, χ,	Chi,	600
ת	Tav,	400	Ψ, ψ	Psi,	700
			Ω, ω,	Omega,	800

We have given, the above items in order that our readers may be in a position to test what will be given below on the numerics presented. But the test requires a correct text, which in not a few cases the Diaglott fails to be. Westcott and Hort's text is more exact, though not always dependable, and at times is uncertain on variant readings. While certain, the more important, Hebrew and Greek words occur in heptads or in heptad multiples, we are not to be understood as meaning that the numerics of the letters of every Hebrew and Greek word totals seven or its multiples. But the numeric value of the words of every sentence, paragraph, section and division of each Biblical book does total in multiples of seven. We will now illustrate this fact by some examples, remarking that similar phenomena mark every other sentence, section, *etc.*, of the Bible in Hebrew and Greek. Let us illustrate this, first of all, from Matt. 1, studying it in three sections: 1-11; 1-17; 18-25. We will first take up vs. 1-11, which give the genealogy from Abraham to the Babylonian captivity, vs. 12-17 giving the genealogy from the captivity to Jesus Christ. The following things mark Matt. 1: 1-11: Its vocabulary has 49, or 7x7, words (1, 2), of which 28 (4x7) begin with a vowel (3) and 21 (3x7) begin with a consonant (4). Of these 49 words 42 (6x7) are nouns (5) and 7 are not nouns (6). 35 (5x7) of these 42 nouns are proper nouns (7) and 7 are common nouns (8). 28 (4x7) of these proper nouns are names of Jesus' ancestors (9), and 7 are not (10). 14 (2x7) of the 49 words of the vocabulary occur but once (11), and 35 (5x7) occur more than once (12). Again, these 49 words are distributed according to the letters of the Greek alphabet by sevens. Thus 21 (3x7) words begin with letters (we give the English equivalents)

under a to e (13); 14 (2x7) begin with letters under z to k (14) and 14 (2x7) begin with letters under m to ch (15). The number of letters in these 49 words is 266 (38x7) (16), of which words the seven common nouns have 49 (7x7) letters (17, 18), and the words that are not common nouns have 217 (31x7) letters (19). Three women, Tamar, Rahab and Ruth, are mentioned, whose Greek names have 14 (2x7) letters (20). Only one city is here mentioned, Babylon. In Greek this name has 7 (1x7) letters (21). Alphabetically arranged these 49 words have in their 266 letters the following distribution: words under a-g have 84 (12x7) letters (22); under d 7 (1x7) letters (23); under e-z 21 (3x7) letters (24); under th-i 70 (10x7) letters (25); under k-m 21 (3x7) letters (26); under n 7 (1x7) letters (27); under o-ph 49 (7x7) letters (28, 29); and under ch 7 (1x7) letters (30). The following are the multiples of these 266 letters: $2 \times 7 \times 19$, the sum of whose three factors (2+7+19) is 28 (4x7) (31). Not only does this part of the genealogy exhibit an elaborate plan of sevens, but one that includes its subdivisions, *e.g.*, its 7 common nouns have their letters distributed in alphabetical groups of sevens. Thus the word under a has 7 (1x7) letters (32); those under b have 14 (2x7) letters (33); under g 7 (1x7) (34); under n-y 14 (2x7) letters (35) and under ch 7 (1x7) letters (36). The 35 proper nouns occur in all 63 (9x7) times (37); the names of Jesus' 28 male ancestors occur 56 (8x7) times (38). Thus a plan of sevens runs through this passage, having many details, *i.e.*, the number of its vocabulary words, of their number beginning with vowels and consonants, of their parts of speech, as well as of the letters of the alphabet, of letters of their alphabetical distribution, also of that of their parts of speech and the sum of their factors. These things constitute a miracle of 38 points!

Now let us take up vs. 1-17, which like vs. 1-11 have a vast scheme of sevens. While the Old Testament gives at least 46 generations from Abraham to

Jesus, God in vs. 1-17 purposely reduces these to 42, in order to give us in the total 42 (6x7), a multiple of 7 (39), but divides these into three sets of 14 (2x7) each (40, 41, 42), in order to give us a hint on the heptadic structure of the Bible, as shown above. The number of nouns in vs. 1-17 is 56 (8x7) (43). Of these, as shown above, vs. 1-11 have 42 (6x7) and vs. 12-17 have 14 (2x7) (44). The article *ho* is the most frequently occurring word here, occurring 56 (8x7) times (45). The vocabulary of vs. 1-17 has 72 words. As already indicated, the numerical value of a word is the sum of the numerical value of its letters, which value for each letter was given above. The sum of all of these 72 words is 42,364 (6,052x7) (46), which words under a-b have as their sum 9,821 (1,403x7) (47), under g-d, 1,904 (272x7) (48), under e-z, 3,703 (529x7) (49), under n-r, 19,264 (2,752x7) (50), and under s-ch 7,672 (1,096x7) (51). In numerical values vs. 1-17 are drawn upon a plan of sevens. These 72 vocabularies occur in vs. 1-17 in 90 forms. The sum of the numerical value of these 90 forms is 54,075 (7,725x7) (52), of which the forms under a-d have 11,900 (1,700x7) occurrences (53), under e-n, 4,739 (677x7) (54), under i, 14,287 (2,041x7) (55), under k-l, 504 (72x7) (56), under m-r, 8,806 (1,258x7) (57), under s, 4,956 (708x7) (58), under t-ch, 8,883 (1,269x7) (59). Thus the vocabulary of forms shows a scheme of sevens. There are elaborate schemes of eights, nines and thirteens running through this passage, but we will not present them here, however much weight they add to our argument that God is the Bible's Author, and hence it is inspired.

We will now present the argument based on Matt. 1: 18-25 and will omit a consideration of its scheme of nines and elevens. There are 161 (23x7) words in the passage (60), with a vocabulary of 77 (11x7) words (61), which occur in 105 (15x7) forms (62). The numerical value of these 77 vocabulary words is 51,247 (7,321x7) (63). In this passage the angel uses

28 (4x7) words (64) and does not use its other 49 (7x7) words (65, 66). Of its 105 forms the angel uses 35 (5x7) (67) and does not use the other 70 (10x7) forms (68). These 77 vocabulary words are divided into three alphabetical lists of sevens, as follows: Words under a have seven occurrences (69), under b-t, 63 (9x7) (70), and under y-ph, 7 (1x7) (71). The 160 uses of these 77 vocabulary words are divided alphabetically as follows: Words under a-e have 63 (9x7) occurrences (72), under e-i, 14 (2x7) (73), under k, 14 (2x7), and under l-ph, 70 (10x7) (75). Of the angel's 28 words 7 (1x7) are verbs (76) and 21 (3x7) are not verbs (77); they are alphabetically divided as follows: under a-g, 7 (1x7) (78), under d-i, 7 (1x7) (79), under k-o, 7 (1x7) (80) and under p-ph, 7 (1x7) (81). The numerical value of the 77 vocabulary words, as shown above, is 51,247. They are distributed thus: the six words here found nowhere else in Matthew have the numerical value of 5,005 (715x7) (82), of which one word, Emmanuel, is found in no other New Testament passage, it having the numerical value of 644 (92x7) (83).

These six words have 56 (8x7) letters (84); and the numerical value of the words found elsewhere in Matthew is 46,242 (6,606x7) (85). Of the 105 forms 77 (11x7) (86) occur but once, and 28 (4x7) occur more than once (87), 35 (5x7) are verbs (88) and 70 (10x7) are not verbs (89). Of the 70 non-verbs 7 (1x7) are proper nouns (90), having 42 (6x7) letters (91). Their words under d-e have 14 (2x7) occurrences (92), under i-m, 28 (4x7) (93). These 105 words are divided alphabetically as follows: words under a have 14 (2x7) occurrences (94), under g-r, 70 (10x7) (95), and under s-ph, 21 (3x7) (96). Their 161 occurrences are distributed alphabetically thus: a-g, 35 (5x7) (97), under d-e, also 35 (5x7) (98), under th-o, 63 (9x7) (99), under t-ph, 28 (4x7) (100). 7 (1x7) have *Iota subscript* (an i under certain vowels) (101). Finally, the numerical value of the 105

forms is 65,429 (9,347x7) (102), which is divided alphabetically as follows: under a-d their numerical value is 15,626 (2,318x7) (103), under e-p, 32,501 (4,642x7) (104) and under r-ph, 17,402 (2,486x7) (105). The largest value of a letter, it occurring frequently, is 1,771 (253x7) (106), and the smallest of a letter is 7, both totaling 1,778 (254x7) (107). The simple vocabulary and the vocabulary of forms have 29 words in common. These occur 56 (8x7) times (108) and have a numerical value of 10,255 (1,465x7) (109). The number of forms not found elsewhere in Matt. is 14 (2x7) (110), with a numerical value of 8,715 (1,245x7) (111). The total numerical value of the entire passage is 93,394 (1,906x7x7) (112, 113). Certainly, an intricate and elaborate plan of sevens occurs in Matt. 1: 18-25, as well as in Matt. 1: 1-11 and Matt. 1: 1-17, and also in the entire chapter as a whole.

Matt. 2 forms with Matt. 1 the first of the seven divisions of Matt. The rest of the seven are the following: (2) 3—7: 27; (3) 7: 28—10; (4) 11—13: 52; (5) 13: 53—18; (6) 19—25; (7) 26—28. Because Matt. 2 forms with Matt. 1 the first of Matt.'s 7 divisions, we will here first very briefly treat it separately and then combinedly with Matt. 1. Its vocabulary is 161 (23x7) words (114), with 896 (128x7) letters (115) and 238 (34x7) forms (116). The numerical value of its vocabulary is 123,529 (2,521x7x7) (117, 118), of its forms, 166,985 (23,855x7) (119). Matt. 2 has four divisions, *e.g.*, vs. 1-6 have a vocabulary of 56 (8x7) words (120), and so on with the other three (121, 122, 123). There are three speeches here: the magi, Herod and the angel, whose speeches contain many numerics. Indeed, in this chapter all the kinds of numerics appear in detail as we indicated in Matt. 1, which will from lack of space not be given here, because we desire to present other and different features. In Matt. 1, 2, taking each sentence beginning with *And* (*kai*, *de*, in Greek) as a division, there are 6 divisions, each containing 7 subdivisions (124-129).

From this standpoint the genealogy is one subdivision, containing 42 (6x7) subdivisions (130). Of course, the numbers of vocabularies, forms, words, letters and their numerical values in each chapter, as shown above, being in heptads, they must in both chapters total heptads. But we will show that the heptadic feature characterizes their parts of speech, *i.e.*, nouns, verbs, *etc.* While these features total a large number of points, we will not number them as such. In these two chapters there are 882 (18x7x7) words (131, 132) and 4,459 (13x7x7x7) letters (133, 134, 135). It is a remarkable fact that the numbers 42, 882 and 4,459 are all of them divisible by no other number than 7. In each of the six sections of these two chapters, the total number of words is divisible by 7 (136-141), and this is also true of the number of the letters (142-147), while if the words are divided into parts of speech, the following appears: Verbs (excluding participles) are 133 (19x7) (148), whose letters are 1,008 (144x7) (149); proper nouns are 161 (23x7) (150), having 1,008 (144x7) letters (151); common nouns and adjectives are 126 (18x7) (152), having 798 (114x7) letters (153); pronouns 56 (8x7) (154), having 252 (36x7) letters (155); adverbs are 28 (4x7) (156), having 112 (16x7) letters (157); participles are 49 (7x7) (158, 159), having with the 145 articles 798 (114x7) letters (160); the articles and prepositions total 210 (30x7) (161); conjunctions are 119 (17x7) (162), which with the 65 prepositions total 483 (69x7) letters (163). Very many numerical features of sevens, eights, nines and elevens in these two chapters we pass by without mention, believing we have given enough thereon to convince any honest and open mind.

So far we have shown the occurrences of sevens in three chapters: John 17 and Matt. 1; 2. Lest one would think that these phenomena are limited to these chapters (they permeate the Bible through and through), we will give small sections numerically from the other two Gospels. Let us first consider the first

eight verses of Mark—Mark 1: 1-8. They have 126 (18x7) words (164), a vocabulary of 77 (11x7) words (165), of which 42 (6x7) begin with vowels (166) and 35 (5x7) with consonants (167). This vocabulary of 77 words has 427 (61x7) letters (168). John the Baptist uses 21 (3x7) of these vocables (169) and does not use 56 (8x7) of them (170). The first and last words of this section, alphabetically arranged, have the value of 312 and 1,501, whose sum is 1,813 (37x7x7) (171, 172); and the two words that have respectively the smallest and largest numerical values in this vocabulary, 9 and 1,755, total 1,764 (36x7x7) (173, 174). Moreover, 6 of these words have each a numerical value less than 100,—9, 55, 65, 31, 85, 70,—whose sum is 315 (45x7) (175). 19 different letters of the alphabet are used to begin these vocabularies, having as the sum of their values 2,289 (327x7) (176). These vocabularies are distributed as follows: Of the 77 words vs. 1-5 have 49 (7x7) words (177, 178) and vs. 6-8 have 28 (4x7) (179). There are in these 8 verses 21 (3x7) words (180), either (1) not found before in the particular form here found, or (2) not found in any later New Testament book, or (3) not found in this particular form anywhere else in the New Testament. Thus in these 8 verses there are at least 17 different numerical points. It has more, too many to give here.

As an illustration of numerics from Luke we will take the words of Luke 1: 46-55, which are usually called the Magnificat (*She* [Mary] *magnifies* [the Lord]). With its introductory words, "And Mary said," it contains 14 (2x7) sentences (181), 105 (15x7) words (182) and 546 (78x7)=7x77[11x7]+7 letters (183), numbers which when taken together (having a common divisor) are divisible by 7, but by no other number. There are two well defined sections of 7 sentences here (7+7) (184, 185), and in each section the 7th sentence is longer than the other six (186, 187). The last one contains 21 (3x7) words (188) and 112 (16x7) letters (189). In the second section 7 acts of

God are set forth (190). According to Ancient Greek Grammar (not English Grammar) there were 8 parts of speech: noun, pronoun, verb, participle, article, adverb, preposition, conjunction. Participles were separated from verbs and adjectives were counted among nouns. There are no adverbs in the Magnificat, *nyn* (now) being used here, as often in the New Testament, as a noun with an article and governed by a preposition. Hence there are 7 parts of speech used in this passage (191); of these 35 (5x7) are nouns (192), 14 (2x7) are pronouns (193), 16 verbs plus 12 conjunctions, or 28 (4x7) (194), and 17 articles plus 8 prepositions plus 3 participles, or 28 (4x7) (195). These total 105, as shown above. Of the declinable nouns 7 (1x7) are singular masculine (196), 7 (1x7) are plural masculine (197) and 7 are singular neuter (198). There are 7 (1x7) proper nouns, if Savior and the Mighty One (God) are included (199). 14 (2x7) nouns end in o (200) and 7 (1x7) in i (201). Names of God and things belonging to Him occur 7 (1x7) times (202). Of the pronouns 7 (1x7) different inflections are used (203); *aytos* occurs (in oblique cases) 7 (1x7) times in the singular (204); it also occurs 7 (1x7) times in the genitive singular and plural (205). Of the verbs 14 (2x7) are in the indicative mood (206) and 14 [not the same 14] (2x7) in the aorist tense (207); 7 (1x7) begin with e (208) and 7 (1x7) end with oy (209). Of the conjunctions, *kai* (*and*) occurs 7 (1x7) times (210) in the song itself. Of the articles 14 (2x7) are in the singular (211) and 14 (2x7) begin with t (212); 7(1x7) words begin with p (213), 14 (2x7) with e [of which 7 (1x7) are verbs] (214, 215), and 14 (2x7) with k (216); 7 (1x7) end with o (217) and 28 (4x7) with i (218). 7 (1x7) words have 7 (1x7) letters each (219, 220) and 7(1x7) have 9 (221). But these 221 points are not exhaustive.

Its 105 words are the sum of the numbers 1-14 (222); a occurs 70 (10x7) times (223), e 56 (8x7) times (224), i 56 (8x7) times (225), o (52)+y (38)+ph (15)

occur 105 (15x7) times (226); th (6) +z (1) occur 7 (1x7) times (227); ph (2)+ch (2)+ps (3) occur 7 (1x7) times (228); n (41)+r (16)+s (41) occur 98 (2x7x7) times (229, 230); k (16)+t (38) +l (16) occur 70 (10x7) times (231); b (5)+p (22) +d (8) occur 35 (5x7) times (232); and e (16)+g (9)+m (17) occur 42 (6x7) times (233); z, the numeral for 7 (1x7), is the only letter of the alphabet not occurring at all in the Magnificat (234). While the total of vowels is 303, no heptad, if sound alone determines the vowels and diphthongs total (173 vowel sounds and 65 diphthong sounds) 238 (34x7) sounds (235). The five main diphthongs occur 35 (5x7) times (236). The peculiar expression, *from now on* [= henceforth], which occurs in this song, is found 7 (1x7) times (237); God my (or our) Savior, 7 (1x7) times (238); and the future and aorist of *kathaireo*, to put down, occurs 7 (1x7) times (239). This song contains 14 (2x7) quotations from the Old Testament (240). In this short passage in itself and as related to other New Testament occurrences there are 56 (8x7) heptads (241) brought to our attention. We showed above that the 58 occurrences of elevens in the mere surface of the Bible had one chance of happening to hundreds of vigintillions of not happening and the 42 occurrences of sevens in that surface had one chance of happening to a number consisting of 47 figures of not happening and combined such elevens and sevens had one chance of happening to a figure of hundreds of figures of not happening. Here we have shown in but three short passages, Matt. 1; 2; Mark 1: 1-8; Luke 1: 46-55 (we did not count in among these those that lie on the surface of John 17) 241 heptads, without by any means exhausting these, and ignoring the many involved eights, nines, elevens, *etc.* The possibility of these merely happening to their not happening is as one to a row of several hundred digits, a number so enormous as to baffle human imagination and to rule the matter of its happening out of consideration. But these are not isolated phenomena;

for these heptads are found in the occurrence of most of the Bible's words, and in the numerics of every sentence, paragraph, section, division and book of the Old and New Testaments.

We will give one more illustration of this phenomenon of heptads, one from the Old Testament, which abounds in them, like the New Testament. Without giving the numerics of it, Ps. 23, as to vocabularies, forms and words, nor their alphabet distributions in the varied details in which these occur and in the various subdivisions as we gave them in Matt. 1, we will give some generalities on its heptads. In the Hebrew text there are 56 (8x7) compound words (1) and 84 (12x7) simple words (2), each prefix and suffix being counted a distinct word, and 210 (30x7) letters (3). We count the Hebrew word *tsatmaveth* [shadow of death] as two words, since it is such. There are 14 (2x7) verbs (4), 28 (4x7) common nouns (5) and 28 (4x7) prefixes and suffixes (6) in this Psalm. Of the letters (using the English equivalents), v occurs 7(1x7) times as a consonant (7), and 7 (1x7) times as a vowel (8). d and ch also occur each 7 (1x7) times (9, 10). The two weak gutturals, a and ai, occur 21 (3x7) times (11) and the strong ones, d and ch, with r, often classed with gutturals, 28 (4x7) times (12), the gutturals thus totaling 49 (7x7) (13, 14). The three vowel letters, a, y and v, occur 63 (9x7) times (15). In favor of counting the Hebrew words for the shadow of death two words is also the fact that as one word it has the sign called *makkeph*, which makes a surplus one, one more than 7, in the Psalm; it otherwise has 7 (1x7) (16). We could take up other Old Testament passages, *e.g.*, Jonah 1: 1-5; Gen. 17: 15-27; Ex. 20: 18-26, all of which contain marvelous numerics; but our readers will agree that we have given illustrations enough to prove the Bible's verbal inspiration, when we remember that they are but examples of what is present in most of the words and in all of the Bible sentences, paragraphs, sections, divisions and books.

Biblical Numerics has many other uses than proving the Bible's verbal inspiration, some of which will now be briefly pointed out. One of these is helping to get the right translation when the same form can belong to different words; another is to correct wrong readings. Copyists have often made mistakes in the Greek and Hebrew MSS., sometimes leaving out right words or phrases, sometimes inserting wrong ones, sometimes giving us variant readings in a passage, sometimes inserting marginal notes into the text, sometimes leaving out parts, at times considerable parts, of sections. We will give some illustrations. As an example of correction of a wrong reading we might instance 2 Pet. 1: 1, where our version has it: "the righteousness of God and our Saviour Jesus Christ"; but numerics show that it should read, in harmony with St. Peter's parallel expressions: "the righteousness of our Lord and Savior Jesus Christ." As a case of its helping to find the right among variant readings we might point out Luke 2: 14, where many MSS. give our A. V. reading and others the Vulgate's and A. R. V.'s reading: "peace on earth to men of good will." Biblical Numerics proves the A. V. to be correct: "peace on earth, good will to men." As illustrations of insertion of marginal notes into the text the passage of the three heavenly witnesses may be cited—1 John 5: 7, which numerics, like all MSS. before the 15th century, proved to be an interpolation; and the same is the case with the clause of Rev. 20: 5: "the rest of the dead lived not again until the thousand years were finished," which also the Sinaitic, our oldest and best MS. of Revelation, and the Syriac, the oldest New Testament translation, omit.

Westcott and Hort's Greek N. T. text is one of the best; yet it puts in double square brackets 16 larger and smaller Scriptures as not genuine, while Biblical Numerics proves 14 of these to be genuine, including Mark 16: 9-20; most of Luke 22: 19 and all of 20, 43, 44; 23: 34 (first sentence); John 7: 53—8: 11, *etc.* Frequently Biblical Numerics helps to restore a lost

reading to eliminate a redundant reading, and at times to eliminate a false reading found in all ancient MSS., *e.g.*, Matt. 27: 51-54, in its earthquake and dead-raising references. By what is called *neighborhood numerics* God points out errors that He foreknew would arise. By neighborhood numerics is meant heptads that are not exact, but that, if allowance is made for a number to be one or more short of a heptad, or one or more long of a heptad, the rest will come out by heptads, *e.g.*, the figure 104 is short 1 of being a heptad, 105; but if treated as 105 it will make figures connected with it in the same connection come out in heptads. It is very apparent that such a way of treating heptads violates the principle of heptads, for the strength of Biblical Numerics lies in its working in perfect sevens; yet Mr. Ivan Panin uses it as a proof that a false chronology of the Bible is true! As to the punctuation of Luke 23: 43 as given in the A. V.: "Verily I say unto thee, Today thou shalt be with me in Paradise," many of God's children have been much perplexed, because they know that of the three paradises of the Bible two were non-existent that day, and that Jesus after His Resurrection expressly said of the third (Rev. 2: 7) that He had not yet been there since His death (John 20: 17). Here Biblical Numerics comes to our rescue. It shows that if the comma is put before the word *today*, as in the A. V., neighborhood numerics result in both clauses of the statement, but if it is put after the word *today* each clause comes out in perfect heptads. This is God's way of showing that error would prevail on this subject, and His way of correcting the error. This phenomenon occurs quite frequently in the Bible in passages foreseen as misused.

But for present needs one of the best uses of Biblical Numerics is its proof of the verbal inspiration of the Bible from its external forms. The best proof of the Bible's inspiration to the devout believer is its contents combined with his pertinent experiences, and its teachings on inspiration; but to others doubtless its best

proof is Biblical Numerics, which at the same time is the most powerful refutation of the documentary theory of the Bible's origin advocated by the so-called higher critics. The documentary theory of the Bible's origin is the following: various writers' pen-products, called by the critics *documents*, were by various editors combined into the Bible's books, *e.g.*, Moses, *a la* higher criticism, was not the writer of the Pentateuch, but the writings, documents, of about eight different authors were combined, slapped together, sandwiched together, intertwined, intertwisted and interlocked, into the first five books of our Bible, so that some chapters are supposed to be compounded from as many as six writers' works. Nobody ever heard of these alleged original writers before higher criticism arose. Their creation is the product of the higher critics' imagination. They claim that they know of their existence because of peculiarities of vocabularies and style of writing; but, Hebrew scholars as able as they deny these peculiarities. A sober judgment of their views and work is that they are long on guesses and short on facts, as well as that they run in head-on collision with facts that they cannot explain in harmony with their views and that violently contradict their views. As at the end of our book on Creation we refuted Evolution as a method of creation, so at the end of our discussion of the inspiration of the Bible, we expect to give a refutation of the main claims of higher criticism, as contrary to the Bible's view of itself, especially in its development theory; for it exists in two forms: (1) the documentary theory, and (2) the development theory. Thereafter we will refute in detail their claims that the Bible contradicts itself. Biblical Numerics is an absolute and unanswerable refutation of the documentary theory. How could, if uninspired, any of the alleged original documents have numerics in many of its words, in all its sentences, paragraphs, sections, and in the document as a whole; for it is entirely beyond the ability of a human to produce such numerics, since

it requires omniscience to effect it? Moreover, how could it, if uninspired, have happened all unconsciously to its writers? How could the same thing have happened, limiting ourselves to the Pentateuch, to seven other alleged writers of "documents" allegedly underlying the Pentateuch? Even if the original documents had such intricate numerics, how could the editors who sandwiched together these documents, all unconscious of the situation, have preserved these numerics, considering that they excluded parts of them, added parts of their own, modified other parts, fused still others, intermingled in the same sentences parts from several "documents," *etc.*, *etc.*? The documentary theory of the Bible's construction is, in the face of the myriad forms of Biblical numerics, an absolutely impossible theory. And if this documentary theory is completely impossible, certainly the development theory of higher criticism, which rests upon it as its foundation, is likewise completely impossible. But more on this phase of the subject later. We have from facts, those of Biblical numerics, proven the inspiration of the Bible, as we have also proven it from general Biblical considerations and specific Bible passages.

Above was given a brief refutation by Biblical numerics of the documentary theory of higher criticism. Before proceeding to a many-sided refutation of its documentary and its evolutionary theories, a brief description of higher criticism would be in place—a description that is at the same time a disproof of both of its forms. The father of higher criticism, in its documentary theory's first stage, was a Jean Astruc, a Protestant French physician, who, in 1753, noting that Gen. 1—2: 3 calls the Deity God, and Gen. 2: 4-25 calls Him Yahveh, concluded that Moses used two documents as sources of his information and copied the former into the parts of Genesis where the name God appears, and the latter where the name Yahveh appears, and used a third document where both of these names appear in Gen. He called the alleged first document

the Elohist, the second the Yahvist, and the third, the Elohisto-Yahvist. Thus the documentary theory arose. But later "higher critics" went further than Astruc, who held that Moses compiled Genesis out of three alleged documents; they claimed to find seven or eight documents which, they claimed, not Moses, but editors allegedly living about 1,000 to 1,200 years later, mixed up into Genesis and the rest of the Pentateuch. The superficiality of the viewpoint is manifest in that they did not search deeper to find a satisfactory reason for the use of these different names for the Deity in the accounts where they occur. This real reason is already indicated in the meanings of the words; for *elohim* means the Mighty One, and is used in the creation story, because creation is above all things an expression of God's power; and *Yahveh*, meaning the self-existent one of perfect wisdom, power, justice and love, designates Him as the Covenant God of His people in His attributes of person and character, and Gen. 2: 4-25 describes God in His Covenant relations with Adam and Eve. These two uses for the reasons just given continue throughout Genesis, and the combined use occurs when works of might and covenants are united.

Higher criticism claims that the alleged Elohist and Yahvist documents appear severally in the two accounts of man's creation, the former being that given in Gen. 1: 26, 27 and the latter being that of Gen. 2: 4-25. But the sophistry of this superficial view is apparent when we consider that many authors, orators, lecturers and preachers very frequently first give a brief synopsis of their subject matter, then give details, which is exactly what Moses did in the two accounts of man's creation. So, too, they claim that these two alleged documents appear in the flood story. But here, too, power toward wicked mankind characterizes the account wherein the name God appears, and God's attributes of character appear in its parts implying His covenant relations with Noah and his family. Furthermore,

in the Babylonian account of the flood in the Gilgames epic, the same two lines of thought are brought out and no "higher critic" has had the temerity to offer the documentary theory as to it, an epic poem that was written at least 400 years before Moses. In refutation of the documentary theory as applied to the flood story, opponents of the critics, applying their methods to some of Dean Stanley's works, have shown two alleged documents underlying them! Apart from the inherent weakness of the documentary theory, Biblical numerics literally annihilates it.

The impetus was given the second stage of the documentary theory by a German Professor, Wolf by name, in his introduction to his edition of Homer's poems, 1795, claiming that Greek writing was unknown in Homer's day, about 800 B. C., and that hence his poems were memorized and thus handed down until in the days of Solon, about 600 B. C., Greek writing was invented. This theory was soon refuted, but it went over from profane to sacred literature, higher critics claiming that in Moses' day writing had not been invented anywhere, hence that he could not be the author of the Pentateuch. In the absence of archaeological finds this theory flourished widely in the first quarter and a few years later of the 19th century. But in the 1860's and 1870's higher criticism, laying hold on the evolution theory, claimed that the Bible was not a revelation from God, but was a record and statement of man's growth in religious ideas as a result of his groping and searching through his mental, artistic, moral and religious faculties after a knowledge of, and fellowship with God. Hence, according to these critics the Bible was simply a record and statement of man's evolution as to religion. They claimed, *e.g.*, that before the days of Amos and Hosea man was too low in the scale of evolution to have worked himself into the idea of there being but one God, Monotheism; hence they claimed that the Pentateuch, which throughout teaches Monotheism, could not in any part of it have been produced

before these prophets, who flourished about 800 B. C. They claim that Deuteronomy, actually the last book of the Pentateuch to be written, was the first one of it to be written, and that just before it, and allegedly not the rest of the Pentateuch, was shown to Josiah about 650 B. C., at which showing it was allegedly, by a "pious" fraud, misrepresented to him as a writing of Moses. The book of Leviticus and other sacrificial features of the Pentateuch, according to evolutionary higher critics, were allegedly written after the return from Babylon, probably by Ezra, and also fraudulently palmed off by him and others as written by Moses. This phase of higher criticism denied the authenticity of the historical books of the Old Testament; and because of the different styles of Is. 1—39 and 40—66, a difference easily accounted for by the vastly different subjects of these two parts of Isaiah, they claimed that there were two Isaiahs, both of whom allegedly wrote after the return from Babylon. Similarly they began to treat the Gospels; all of these books they allege were palmed off as pious frauds and given names of alleged authors of very ancient times, to pave the way for an easier and wider acceptance of them. Above we have described higher criticism in general in terms that will fit both the infidel and so-called evangelical schools.

Our first objection to higher criticism, into the discussion of whose details we cannot enter, for lack of space, since such a discussion would require several sizable books, as the writings of its opponents like Sayce, Green, Urquhart, Finn, Ruprecht, Orr, Moeller, Bissell, *etc.*, prove, is that it is a child of irreverence. It is certainly irreverential to treat the Bible, which comes to us with unanswerable proofs of its being a Divinely-inspired revelation of God and His plan, as we would treat any secular book or a heathen sacred book of religion, as these critics do. It is certainly irreverent to approach it in subjecting its views to the criticism of the evolution theory, which the Bible refutes, as these critics do. It is certainly irreverent to treat large parts

of it as pious frauds, as they do. It is certainly irreverent to palm Jesus off as one who knew that much of the Old Testament was pious frauds and yet appealed to such frauds in proof of His teachings, as some of them do. It is certainly irreverent to deny that its miracles were actually wrought, as the Bible claims, as most higher critics do. It is certainly irreverent to deny that the Bible prophesies the future; and to allege that its prophecies were uttered after the events, as they do in the cases of Isaiah, Daniel, Jesus, *etc.* It is certainly irreverential to foist upon the Bible one's own notions and fancies, as these critics do. It is certainly irreverential for an unbeliever in the Bible to seek to undermine faith in it, as most higher critics do. The fact that these critics, especially the most influential of them, like Graf, Kuenen, Wellhausen, *etc.*, are in almost all cases irreverential toward the Bible and thus toward the God that it reveals, proves that they are destitute of the Truth on the subject; for the Bible teaches and experience corroborates that the fear [reverence] of the Lord is the beginning [foundation] of wisdom and knowledge (Job 28: 28; Ps. 111: 10; Prov. 1: 7; 9: 10; 15: 33). Therefore, what they teach on this subject is not wisdom and knowledge. Rather, it is rank error. That there are difficulties in the Bible no real student of it will deny; and God designedly placed them therein to test the faithful and to stumble the unfaithful; for the Bible teaches that it is so constructed by Divine design, to stumble the irreverent, who in every case are unfaithful (Is. 28: 13, 14; 29: 9-16). Therefore, let us not look for Biblical truths to higher critics who lack reverence for God and His works. In the nature of the case they are waterless wells and rainless clouds. Some may think us uncharitable in so speaking of them; but it is God's judgment of them; and we, as a mouthpiece of Him, announce it as a criterion whereby they should be tested.

Higher criticism started on a twofold delusion, *i.e.*, (1) *a la Astruc*, the use of the two Hebrew names for

the Deity, Elohim and Yahveh, proves a plurality of authors in the books that use them, and *a la Wolf*, in Moses' day the art of writing was unknown. How illogical the former claim is can be seen from the facts that Mr. Gladstone wrote of Victoria in one place as queen and in another as empress, that Mr. Mower, the famous correspondent, in some places wrote of Mr. Stalin as Russia's prime minister and in other places as marshal, that Time's China's correspondent in some places writes of Chiang Kai-shek as president and in other places as generalissimo, that its Washington correspondent writes of America's chief executive in some places as Mr. Roosevelt, in other places as Commander-in-chief, in still other places as Mr. President, and that its London correspondent in some places calls the chief minister of his Majesty George VI Mr. Churchill, in other places prime minister, in other places premier and in still other places, head of the War Cabinet. These are not, of course, proofs of a plurality of documents underlying each one's pertinent writings out of which they are an amalgamation! On such an illogical basis was the documentary theory's start founded. It clearly is a delusion. And what shall be said of the Wolfian claim that the art of writing was unknown in Moses' day, a claim made before archaeological monuments in Bible lands were excavated? It has by archaeological discoveries been as completely overthrown as ever a delusion was overthrown as such. The Egyptians had not only hieroglyphics and Babylonians parallel written figures before the days of Abraham; but in his days had cuneiform inscriptions, alphabets and syllabaries and an extensive literature on greatly varied subjects, as clay tablets, sculpture, temple and tomb inscriptions and papyri of those times and later times, both before Moses as well as afterward, abundantly prove. The *Tel el Amarna* tablets, discovered in 1887, which consist of diplomatic letters filed in the archives of the Pharaohs, and which, among other things, were the reports of Pharaoh's

deputies in Palestine on conditions there during the times of the Exodus and of Joshua's conquest of Canaan, so completely disprove the second delusion maintained for years as the chief objection to the Mosaic authorship of the Pentateuch, namely, that the art of writing was then not known, that no scholars, not even higher critics, now hold this delusion. Yet Astruc's delusion was the father and Wolf's delusion was the mother of higher criticism! This leaves the theory disowned of father and mother; and it evidently is an invention of Satan, the father of lies (John 8: 44), who in higher criticism uttered great falsehoods.

Another objection to higher criticism is that it is based upon the personal imaginations, attitudes, prejudices and predilections of theorists ("literary tact!"), and not on inductions from facts nor on deductions derived from factual principles. The inventors and main proponents of the evolutionary phase of higher criticism are Teutonic professors, who spent their lives in their studies framing their theories according to their notions of how things ought to have been according to their preconceived opinions, prejudices, attitudes and predilections, and not on how things actually were. In educational circles their method is called the "subjective," as opposed to "objective," method of investigation. By the former term is meant one's viewpoint based upon his personal mental attitudes and predilections and prejudices, and by the latter term is meant one's viewpoint based upon facts and factual principles irrespective of his personal mental attitudes, prejudices and predilections. Accordingly, higher criticism is the subjective theory of impractical theorists. While many German professors have been brilliant scholars, they have been men mainly detached from the practical facts of life, and therefore are very poor judges of life's affairs. Moreover, their viewpoint was that of Occidentals, Europeans, and not that of Orientals, Asiatics. They approached the Bible, which is a preeminently Oriental book surcharged with Oriental forms

of language, methods of thought, points of view and modes of sentiment, as though it were an Occidental book surcharged with Occidental forms of language, methods of thought, points of view and modes of sentiment. Such a method of approach cannot but misunderstand the Bible in its setting of things, disqualify its user for the task of rightly appraising the Bible, and produce a thoroughly false theory of the Bible's nature, composition and contents, even as it acting in higher critics has as the sum total of its great mental exertions produced. If there were no other objection to it, this one alone is sufficient to condemn it; for a true science is based on facts treated inductively, and on objective, factual principles treated deductively—things on which higher criticism is not based, despite its learned twaddle on words very often of uncertain meanings, a course unworthy of the name science and productive of a thousand exploded hypotheses, even as higher criticism's rejection of not a few of its own earlier hypotheses based on words alone proves.

Higher criticism is in gross error in that it holds that the bulk of the Old Testament and parts of the New Testament are pious frauds, *i.e.*, frauds knowingly palmed off as such by their perpetrators in order to serve the purposes of religion. Above we saw how it set forth Deuteronomy as a pious fraud invented about the time of Josiah and palmed off as a work of Moses to give it currency and authority. They claim that the bulk of the rest of the Pentateuch was written by Ezra or some contemporaries of him, but fraudulently palmed off by them as written by Moses, to give it a wider and deeper acceptance. Daniel, they allege, was not written by a contemporary and statesman of Nebuchadnezzar and Cyrus, but by some one who lived after the Maccabean wars and wrote the book as an alleged prophecy of the Maccabean struggles after they were past events, and ascribed the authorship to an alleged Daniel who allegedly never lived, but whose existence was invented to lend authority to the alleged

book of Daniel. Similarly, they claim that Isaiah was a series of alleged prophecies delivered after the events occurred, and palmed off as written by an alleged Isaiah contemporary with King Hezekiah, in order to secure for it wide and deep acceptance. They claim that his mention of Cyrus by name (Is. 44: 28; 45: 1) is a certain proof that the second part of Isaiah (40—66) was post-exilic, as though God, who knows the future as well as He does the past, could not have inspired the naming of Israel's deliverer two centuries before time, and as a type of Christ, who delivers God's spiritual Israel from symbolic Babylon. They allege that David did not write the bulk of the Psalms, very likely none of them. These, too, they claim to be in almost all cases post-exilic, but assigned mainly to David in a pious fraud, to give them greater currency and acceptance. John, of course, they allege could not have written the Gospel, and the Revelation that go by his name; but some fraud wrote these to combat certain errors that arose long after the second century began, and then issued them under John's name to insure their acceptance and authority. Thus these critics reduce large parts of the Bible to pious frauds. To the true Bible student this course of higher criticism buries it as a rotten carcass deep in the rubbish pile of infidel theories.

The reasons that they give, as based on the Bible, for denying the Mosaic authorship of the Pentateuch are certainly fallacious; for they are, in some cases, torn out of their connection, and in some based on false ideas as to the difference between the obligatoriness of justice and the non-obligatoriness of sacrifice. *E.g.*, they quote Ps. 40: 6: "Sacrifice and offering thou didst not desire; mine ears has thou opened; burnt offering and sin-offering hast thou not required." This Psalm they claim was pre-exilic, because they think it can be used as a proof that the whole sacrificial system of the Old Testament was post-exilic. Here, they cry out, is a proof that the Old Testament sacrificial system was not in vogue before this Psalm was written; hence

Moses did not give it, they cry out in triumph. But hold! we say to them. These words are not historical, they are prophetic of Christ (Heb. 10: 5-10). They do not say one word to the effect that God did not wish, nor have pleasure in, the typical sacrifices before Christ came with their antitypes. They say this of them only after Christ set them aside as types by putting in their place their antitypes, as Heb. 10: 5-10 proves. They quote Hosea 6: 6: "I desired mercy, and not sacrifice," as another proof that in the 8th century B. C. the Mosaic sacrifices were not by God desired; and, hence, that such sacrifices were not of God's suggestion, at least up to 700 years after Moses' times. To this we answer: You are tearing the passage out of its connection. The connection shows that God desired no sacrifice offered Him by those who showed no mercy, and no burnt offerings made contrary to the Divine Truth. But this is a far cry from God's not wanting them at all, as higher critics loudly claim.

Similarly, they quote Amos 5: 21-25 as a proof that God, in the 8th century B. C., disapproved of sacrifices and services such as the Pentateuch inculcates. Again, we answer that they ignore the statements accompanying and following His disapproval. These are to the effect that the wickedness and the hypocrisy of the Israelites of those times made Him disapprove, not of properly brought sacrifice, but the sacrifices and services of the wicked, which the Bible expressly calls an abomination to the Lord (Prov. 15: 8). Again, Jer. 7: 22: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning burnt offerings and sacrifices," is appealed to as a proof that God did not, up to the time of the exile, give the Jews a charge concerning the sacrifices of the Israelitish priesthood. In answer we would say several things: (1) The passage truly says that on the day of Israel's deliverance from Egypt, no priestly offerings were given them to perform. This was not done until they were at Sinai a while. (2) The

passage specifies the two main offerings of the Levitical law, (a) burnt offerings and (b) sin offerings, even as Heb. 10: 5-10 shows, both typically and antitypically. In Heb. 10: 8 the word *and* between the words offering and burnt offerings should be *even*, for Paul here is defining sacrifice and offering by the words, *burnt offerings* and *offering for sin*. Of course, these were not given at the time of the deliverance from Egypt, but first at Sinai. (3) Neither burnt offerings nor sin offerings were by God *commanded as a duty*, but were by Him *suggested as privileges*. (4) The contrast as to what was not commanded, but was given as a privilege at Sinai, and what was commanded but violated, existing between v. 22 on the one hand, and vs. 23 and 24 on the other hand, shows that Jeremiah is rebuking the Jews for violating commands, *i.e.*, violating the demands of justice, while performing things, sacrifices, not demanded by justice, but things suggested as privileges. In no sense does this passage prove that the Levitical sacrifices were not revealed at Sinai nor performed before the Babylonian exile, as higher critics claim. Thus he was rebuking sacrifices made in wickedness, and not disapproving of sacrifices made in righteousness. Hence the critics' thought is read into, not taken out of the passage. Thus is exposed the fallacy of their thought that God disapproved of burnt offerings and sin offerings as such, before the exile. How flimsy is their alleged proof that the Bible disproves the Levitical service's use before the Babylonian captivity!

Higher criticism is, in its grosser forms, blatant infidelity, and in its milder forms clearly infidelistic. In their great majority denying that the Bible is a revelation of God, that miracles were wrought in attestation of it, and claiming that its prophecies were written after the events, that Jesus was a sinful man begotten by a sinful father, but more than others was successful as an overcomer of His alleged natural depravity, and thus became a good example to others, and that the writers of the Bible in some cases were imposters and

frauds, and in some cases were ignoramuses, they are in spirit much akin to outspoken blasphemous infidels, like Thomas Paine, Robert Ingersoll and Charles Bradlaugh. But the difference is this: Whereas the latter stood outside the fortress of the Bible as outspoken enemies of it, attacking it from without, the former stand in that fortress and as pretended friends, but really traitors and enemies, fight it from within—thus of the two classes by far the deadlier class of its foes are the higher critics. They have gotten the chief professorial chairs in many universities and theological seminaries and the pulpits of the more fashionable and larger churches, and sit in the chief pews, and do their deadly work under the guise of friends of the Bible, most of them practicing gross elasticity of conscience in subscribing to creeds, which they reject, and drawing salaries for defending the Bible, which they attack.

Higher critics have always spoken of their theories as assured results of Biblical scholarship. But their assured results have time and again been overthrown by archaeology. They take the position that the Bible's historical statements are to be questioned and denied, unless extra-Biblical evidence corroborates them. Thus they denied the Mosaic account of creation, until the assured findings of both geology and archaeology overthrew their view. They denied the historicity of the flood, until the Gilgames Epic was discovered, giving an account of it, much like that in Gen. 6—8, and until antelopes, mammoths, *etc.*, with undigested green grass in their stomachs, were found embedded in the ice of Siberia, drowned by the flood waters and quickly frozen, proven by the undigested grass, in the soon congealed ice when the canopy that made this earth a hothouse, even at the poles, dropped and quickly changed that hothouse condition in the far north and south to frigid climates. They denied the historicity of Gen. 14, claiming that no kings of the names of the four and five mentioned there existed, and that at that time the eastern kingdoms did not rule over Palestine,

until archaeology came along with their names and the history of the extension of their rulership to the Mediterranean given in the monuments. They denied Israel's enslavement in Egypt until a stele of the great Raamses, found in Besan, the Biblical Bethshan, described his enslaving them and making them build his store cities, Pithom and Rameses, which the Swiss archaeologist, E. Naville, had previously excavated and proved to be the store cities that the enslaved Israelites had built. They denied the overthrow of Sodom, *etc.*, until a few years ago excavators discovered their sites and the proof of their being suddenly overwhelmed by great fires. We would not at all be surprised, if in one of the salt pillars of Usdum, south of the Dead Sea, the embedded body of Lot's wife will be found, excavated by explorers. They denied that writing was known in Moses' day, until the Egyptian monuments and papyri and Babylonian monuments and clay tablets gave the lie to their assertions. They denied the invasion and conquest of Canaan by Joshua, until the *Tel el Amarna* letters disproved their assertions. They denied various events given in Kings and Chronicles, until Babylonian and Assyrian monuments corroborated them. According to them, Cyrus never restored Israel to Palestine and aided them in the rebuilding of the temple, until a stele was found setting these things forth. To them Solomon was a myth, until his very smelting furnaces were discovered. Hezekiah's making a tunneled aqueduct to bring waters through a very long channel excavated through the solid rocks into Jerusalem was, according to them, a mere myth, until this tunnel was found, explored and the Hebrew inscription telling of the two sets of workmen laboring from both its ends met in the middle, where it was chiseled, was deciphered. Archaeology giving the solid facts of ancient history has made a sorry mess of "the assured results" of higher criticism. As with Biblical Numerics, so with Archaeology, God allowed the higher critics to make worldwide their denials of the Bible's being a Divine

revelation, and of its being true to facts; He then nicely brought these two sciences to light in relation to the Bible, to the confounding of the so-called *higher* critics.

The argument from silence is used by the critics to deny statements of the Bible. They assume that practically every history given in the Bible is false, unless and until corroborated by the archaeology of Egypt or Babylon or Palestine. It is this principle that nerved them, before pertinent archaeological discoveries of the 19th and 20th centuries, to deny the historicity of most Old Testament stories. But the argument from silence is decidedly unscientific, which is proven so by archaeological finds disproving one point after another of the critics' denial of Old Testament facts based upon the silence of extra-Biblical corroborations. They fought every one of these findings at its early announcement, until they were compelled by facts to yield a reluctant acceptance of them. One would think that the great numbers of the overthrowals of their points before claimed as "assured results" of their principles would destroy their pertinent dogmatism on their principles; but not so; for they are of those "ever learning but never coming to a knowledge of the Truth."

Another great error of their methods leading to "assured results" (!) is their course of making Oriental literature to conform to Occidental notions, methods, forms of thought, habits of life and rules of interpretation. Oriental literature, of which the Bible is a part, has a coloring, works with methods, illustrates forms of thought, reveals habits of life and follows rules of interpretation so different from pertinent Occidental ways that to make the former conform to the latter results in gross misunderstandings. Take for example, Abraham's negotiations for a burial place of Sarah (Gen. 23). No occidental can understand this story unless he understands Oriental ways of bargaining. Among Orientals one must obtain consent for the sale of property from the pertinent compatriots of the seller; and the thing bargained for is always offered

free at first and that to ingratiate the seller with the buyer, and often ends with charging a price many times larger than the property is worth. Note that unlike with us, everything in the land bought at an Oriental sale must be expressly mentioned, *e.g.*, trees, grass, a path, *etc.*, *etc.*, otherwise it is not included in the sale of a piece of land, which accounts for the mention of certain details in this story. The sale must be witnessed, as well as be sanctioned, by the generality of the seller's compatriots. At first, not knowing these things, higher critics ruled the whole story as a myth; but its conformity to Oriental customs found out later made them recede from their denials. But impractical professor critics still insist in making Occidental views force their ways into construing Oriental matters to their greater confusion.

Another false method of these critics is in making words the criterion of history. They start out with an array of words, often of uncertain and fanciful etymologies, many of which are of uncertain derivation and sense. To these words, to which often arbitrary and fanciful meanings are attached, they seek to make facts conform, and if they do not conform, so much the worse for the facts. A method that makes historical facts conform to theoretical views by false rules based upon words frequently misunderstood is certainly a false one; for nothing is more illusive than making words the criterion of facts; for we are not to look to grammars and dictionaries for historical facts. Certainly, we need words to decipher the record of facts, history. But those words do not create those facts, nor make the facts bend to the words. The history of words, the varied meanings that many words have (*e.g.*, the word *nathan*, *he gives*, has about 70 different translations in our A. V.), the changes in meanings that they assume (*e.g.*, the word, *prevent*, etymologically means, and used to mean, *precede* [1 Thes. 4: 15]; but it has lost that meaning and now means to hinder) and the uncertain use of words with many

meanings all go to prove that facts of history must not bend to words, but words must bend to the facts. But this false use and uncertain use of words characterizes the methods of higher criticism and time and again the facts of Biblical history have by it been set aside in the interests of word-stickling higher critics—to their confusion when archaeology corroborated the Bible.

Their claim to be able to tell who wrote what in ancient literature, and that written in a dead language, confessedly not thoroughly understood now, resulting, *e.g.*, in their claim that from seven different documents Genesis has been compounded, and that other Bible books likewise have been compounded from a number of documents by unknown editors, is preposterous in the extreme. They cannot even do this with compounded writings of their own language, written by authors whom they know, with whose style and modes of thought they are familiar, let alone with (alleged) writings of unknown authors, written in a dead language in many ways unclear to them, allegedly mixed together by unknown editors of whose existence nobody ever heard, until the imaginations of higher critics conjured them up. It so happens that in our times several authors have collaborated in the writing of various books, *e.g.*, Messrs. Besant and Rice have together written a number of books. But though scholars have attempted to find out where one ends and the other begins and which one of them wrote any specific part, none of them has succeeded in finding this out. For years Prof. A. H. Sayce, one of the greatest of secular and Biblical archaeologists, an invincible opponent of higher criticism, challenged critics to point out the parts of the books that each of several co-authors wrote in well known modern languages, and the critics have failed to do so. At a Methodist conference where the higher critics present propagandized their theories, two ministers present, whose writings were familiar to all there, challenged those critics to decipher who wrote what in an account of the conference that they offered

to write. They then retired, wrote their accounts separately, combined them into one account and returned to the conference, but none of the critics could, after much study, tell who wrote what in that combined account. How much less can the critics do this with the alleged documents, allegedly underlying the Bible?

To the Bible believer, and to others of a fair mind, one of the most objectionable things about higher criticism is its implying that Jesus and the Apostles were mistaken as some, and dishonest as other higher critics say in assigning the Pentateuch to Moses' authorship, many of the Psalms to David's, Joshua, Judges and Ruth to Samuel's, Isaiah to Isaiah's, *etc.*, for some of them claim that they were ignorant on the subject; others of the critics make them deceivers in the matter, alleging that they knew that the above-named were not the authors, but spoke of them as such, because they did not wish to disturb unduly in their faith the common people. But Jesus and the Apostles, by their appeals to and uses of those writings, prove that they believed them to have been authored by the ones that they named as such. Jesus and the Apostles used these writings as inspired revelations, and rested the proof of their case upon those writings. According to some critics Jesus and the Apostles were ignorant of the subject, higher criticism not yet having been born; and according to others they were willful deceivers thereon the better to palm off their opinions. Words fail us properly to characterize such blasphemies.

Their splitting up Bible books into their alleged documentary sources has created new and grave difficulties not before had; and it could not reasonably be otherwise. As shown above, there are difficulties in the Bible, one reason for which is, that as an oriental book it cannot be otherwise than that it should contain difficulties to occidentals. The main reason for this, however, we also pointed out above: God drew it up in a way to test the faith, hope, love and obedience of His people, and to manifest and stumble the unbelieving,

disobedient and unfaithful among them. But the difficulties that arise through the splitting up of the Bible into its alleged source documents are decidedly more and graver, and are in many cases inexplicable. In Princeton University's Dr. Green's controversy with Chicago University's Dr. Harper on the structure and authorship of Genesis, the former pointed out how the Mosaic authorship of it maintains its unity, harmony, clarity and simplicity as a literary product, and how Dr. Harper's documentary view of its authorship destroyed its unity, harmony, clarity and simplicity. Dr. Delitzsch, in his old age, became a so-called evangelical higher critic, believing still in the inspiration of the alleged editors who were supposed to have compiled the pertinent books. His commentaries on Genesis, Psalms and Isaiah, written and published in several editions before he became a higher critic, were perhaps the ablest commentaries on these books; but after he became a higher critic, even a so-called evangelical one, he revised these commentaries, and certainly made them a mass of confusion, for which doubtless his advanced years were in part responsible.

Higher criticism has been unfruitful of good results, and has certainly produced evil results. Who ever heard of higher critics leading sinners to Christ, and then leading justified sinners to consecration, and the consecrated unto making their calling and election sure, which should be the objects of all Bible study? But in the cases of ten thousands of ministers, they have made skeptics of them, and in the case of millions of the laity they have made unbelievers of them. Thus barrenness of real good and irreligiousness of many are the fruits of higher criticism. And we may be sure such effects have resulted in the corruption of good characters; for such are the results of unbelief. "By their fruits ye shall know them!" This is a good criterion.

Higher criticism, in its evolutionary form, is ever a greater evil than in its documentary form: for it is possible to believe in the inspiration of the Bible while

accepting the latter, as we just saw to be the case with Dr. Delitzsch, but it is impossible so to do while accepting the former. Evolutionary higher critics claim that people had not evolved sufficiently in Moses' time to have arrived at the moral and religious heights of the Pentateuch, hence Moses, they say, could not have given Israel the high morals, *e.g.*, the ten commandments and the civil laws of the Pentateuch, nor its elevated doctrines, *e.g.*, monotheism; but here archaeology has given the critics a death blow, revealing that a Pharaoh of about Moses' time sought to put away polytheism and introduce monotheism, and Egyptian and Babylonian monuments attest that they had high standards of ethics. As for the civil laws of the Pentateuch being too far advanced for the learned and unlearned of Moses' time, since allegedly they had not evolved high enough, the discovery of the code of Khammer-rabi, the Amraphel of Gen. 14, proves that 400 years before Moses' time very elaborated and remarkable civil laws were in operation, some of them like those of the Pentateuch, others different from them. In human history evolution is a delusion. Human history proves that nations and civilizations are like a human being; they begin, progress, become stationary, decay and dissolve, *e.g.*, this has been true of Israel, Egypt, Assyria, Babylon, Persia, Greece, Rome, the Holy Roman Empire and modern nations, which are now rushing to disintegration. The seeming exception to this now manifested in science, education, invention, *etc.*, is not due to evolution; but to God's giving Millennial foregleams in preparation for the Kingdom, some of these being used to overthrow Satan's empire, now taking place, and some of these to producing agencies for the Millennial transformations shortly ahead of us. Not along evolutionary lines, but along advancing lines as due God caused His revelation to progress (Prov. 4: 18) from the simple to the more complex, adapting certain of its features then due to the capacities of the various generations of Israel; but concealing

in Old Testament types, prophecies and symbols its main features, until the Gospel Age (Col. 1: 27; Rom. 16: 25, 26) for the special use of the Christ.

Higher criticism's placing the origin of the Pentateuch from the 17th to the 5th century B. C. is in most striking contradiction of the geography as well as of the antiquities of Egypt. The geography of Egypt during the days of Moses was strikingly different from that of 400 years later, let alone from 1,000 to 1,200 years later when allegedly the Pentateuch was written. Above we have seen how the "assured results" of higher criticism have fallen to the ground before the facts of archaeology, law and religion. We will now turn to the geography of ancient Egypt and show that it meets the same fate at its hands. The political changes through which Egypt passed greatly changed its geography from time to time; for the geography of the Eastern Delta differed greatly at different periods of Egyptian history, *e.g.*, a map of Egypt for the 19th Dynasty differs greatly from maps of other periods. The Old Testament history touched Egypt at three different periods: that of the patriarchs, that of the Exodus and that of Israel's kings. Let us now note that of the Exodus. If the Exodus was written 1,000-1,200 years later than Moses' time, as the higher critics claim, it would be full of geographical mistakes; for the geography of the seventh, sixth and fifth centuries B. C. was wholly unlike that of the 17th century B. C. Moreover, those living in the former centuries knew almost nothing of the differences between the former's and the latter's geography; for the latter's geography was not known in those centuries; indeed, was not known until lately, when archaeology brought it to light. *E.g.*, nothing in the fifth century was known from its geography of the store cities, Pithom and Raamses, which lay unknown, buried under sand at that time; but in 1884 Dr. E. Naville discovered them through his excavations, and by inscriptions learned that Rameses II, the Pharaoh of the oppression, at whose court Moses was raised,

was the builder of both, the name Raamses also serving to identify one of them. But the geographical details of Egypt given in Exodus agree completely with the geography that archaeology has discovered to be that of Egypt during the 19th dynasty, whose ablest representative was Rameses II. Through papyri we have found out much of Egypt's geography during the 19th Dynasty. Through them we have been able to locate the great fortification wall, that guarded Egypt from Asia, the Shur as Exodus calls it, and that compelled Israel to go south to the Red Sea to avoid it.

To the west of it was the district of Thukot, the Exodus' Succoth, of which Pithom was the capital, Goshen was just where Gen. and Ex. place it. Meneptah, the Pharaoh of the Exodus, built Khetem, the Etham of Ex. Migdol of Ex. has also been found. These facts of geography did not exist during the 18th Dynasty, nor in any others following the 19th. Exodus, therefore, must have been written about the time of the 19th Dynasty, and certainly not 1,100 years later, when the knowledge of the pertinent geography had been lost. The papyri state that Goshen had then been set aside for Asiatic herdsmen (Jacob's sons and their descendants were such), but later papyri speak of that land as deserted by its herdsmen. All this agrees in detail with the descriptions of Exodus. Thus history, archaeology and geography fix the Exodus at the time that Exodus gives. If Exodus had been invented even three centuries after the 19th Dynasty, because of the great geographical changes following its fall and that of the 20th Dynasty, wiping out the cities, *etc.*, existing during the former one, the pertinent geographical allusions would have been different, as the former ones were forgotten, buried under Egypt's drifting sands. What shall we say would have been such allusions, if Exodus had been written 1,100 or 1,200 years later—after the exile? It would have been full of geographical mistakes. Hence geography overthrows the critics' "assured results" as to the date of Exodus' composition.

In its evolutionary form higher criticism is an erroneous theory. This is apparent from a number of standpoints. From the standpoint of Biblical numerics its denial of the Bible's being a Divine revelation is completely overthrown; for Biblical Numerics is so many-sided, detailed, superhuman and superangelic that it cannot be accounted for on other grounds than that it has sprung from an omniscient mind, *i.e.*, from God; hence it is a Divine revelation, which overthrows higher criticism's chief claim for its evolutionary form—the Bible is no revelation but a record, product and expression of Israel's religious evolution. Again Biblical Numerics' many-sidedness, details, superhuman and superangelic mechanism proves the Bible's inspiration, which, in addition to its refuting the documentary form of higher criticism, completely overthrows its evolutionary form, which as basal to itself denies inspiration. These facts make it entirely unnecessary and entirely fallacious to assume, as higher criticism does, that the Bible is the record, product and expression of Israel's development along evolutionary lines. If the Bible were such a record, product and expression, why was it that it was produced by Israelites alone and not at least in part by Babylonians, Egyptians, Assyrians, Indians, Chinese or Greeks, all of whom were very richly endowed with the religious sense, as their religions show? Certainly Israel was by far less gifted than most of the foregoing nations, in natural religion, proved by the facts that they repeatedly fell away from the true into the false religions of some of these, and that it took, not evolution, but severe and repeated chastisements to bring them back to the Old Testament oracles. Had the alleged documentary editors, including allegedly Ezra and collaborators, evolved so highly as to produce what only omniscience can?! Had they evolved so much as to have produced the Divine Miracle of Biblical Numerics, as it were, in their sleep, since they were entirely unconscious of its operation, and since higher criticism denies inspiration?!

Higher criticism, holding that Amos and Hosea wrote their named books, believes them to have been unlearned men, as, according to the Bible, they actually were. How then, we ask, could they have of themselves produced the highly cultivated style characteristic of their books? And how could such uneducated men, of themselves, have worked out the Biblical numerics that underlie their books? Repeatedly they teach monotheism, which higher criticism makes arise two centuries later. Again, take for example, Israel's rise as a nation full sprung as such at the Exodus and in David's time acting as a dominating nation. Higher criticism in its extreme evolutionary form denies Moses' and David's existence. We know from history that no nation or empire suddenly sprang into national and dominating existence without some special and dominating leader. Babylon had its Nebuchadnezzar; Persia its Cyrus; Greece, its Solon and Alexander; Rome, its Julius and Augustus Caesar; the Holy Roman Empire, its Charlemagne; England, its Elizabeth; France, its Napoleon; Germany, its Bismarck; Russia, its Peter the Great; the U. S., its Washington. Since archaeology apart from the Bible testifies to Israel's springing forth as a full fledged nation at the time of the Exodus, it must have had a dominating leader—a Moses; and at the time of Israel's ascendancy, it must have had a dominating leader—a David. Great and dominating personalities invariably are found in great national and empire movements. Hence, evolutionary higher criticism, denying the reality of Moses and David, presents us with a monstrosity—the only great national movements without great personalities—dominating leaders. In view of the above and other considerations the following is our judgment: Higher criticism is bankrupt as a method of investigation. It is dangerous as a study. It is a perversion of Truth. It debauches history. It misuses words. It denies revelation. It rejects inspiration. It desecrates religion. It traduces the Bible. It degrades Moses and the Prophets. It belies the

Apostles. It makes Jesus a deceiver. It blasphemes God! Hence it is an object of abhorrence to God's children, because it is an object of abhorrence to God.

Like evolution, to use the terms that Virchow, the greatest scientist of the 19th century, applied to it, higher criticism is nothing but "a windy hypothesis, in defense of which not one fact speaks authoritatively." It was born in Satan's head and palmed off on the world by men whom God had rejected from His special favor; for it is a part of the second slaughter weapon of Ezek. 9, whereby certain unfaithful ones were sifted out from among God's people and became sifters, and it is a part of the second Harvest's siftings' antitypical golden calf, and its proponents are, among others, typed by erratic Aaron as the maker of that calf. Thanks be to God that in the face of Biblical numerics, history, archaeology and geography, it lies slain; and God's inspired revelation, the Bible, comes out of its battle with the critics victorious and all the stronger for the battle. It is also true of the Bible, as it is true of the Sarah Covenant in its appliers to God's children: "No weapon that is formed against thee shall prosper; and every tongue that riseth against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Is. 54: 17). Amen and Amen! Therefore "rejoice in the Lord all ye righteous"; and "give thanks at the remembrance of His holiness"; for strong is the Lord God that upholdeth you and all His enemies shall flee from before the blast of His trumpet, which, as the seventh, is now sounding and will continue to sound until the end of the Millennial Kingdom, wherein it shall be glory to God in the highest and on earth peace, good will to men.

The main objections to both revelation and inspiration are made by higher criticism; and we have, in the foregoing, shown the erroneousness of higher criticism in its two forms—its documentary theory and its evolutionary theory. The Biblical difficulties

that it points out are all solvable, and have been solved by proper explanations, the details belonging to commentaries, and not to a discussion of them like that made here. We have solved some of the main ones in our answer to Mr. Darrow's presentation of them (EA, 354-372). The main other ones we will answer here. Some object to the verbal and sense inspiration of the Bible, on what they consider Bible reasons. These will be considered first of all. Luke 1: 3 is presented as such an one, the objector claiming that inspiration precludes investigation on the part of the inspired writer. We quote the passage as given in the I. V.: "It seemed good to me also, having traced from above [by Divine help] all things accurately, to write to thee in order." It will be noted that St. Luke expressly states that it was from above, God, that he traced these matters. Through Luke's investigations God revealed to him what he should write and what he should avoid writing, evidenced by the fact that, though he traced all things as to Jesus' life and teachings, he omitted many things that, *e.g.*, Matthew, Mark and John gave on these subjects, and gave many things that they omit. Biblical numerics prove that both his words and thoughts were inspired. Accordingly, we see that one's study does not exclude the idea of revelation and inspiration. Those who think so think unfactually, as the pertinent facts in Luke's case prove the contrary. Luke's reference to the enrollment of Joseph and Mary (Luke 2: 2) as occurring in the governorship of Cyrenius is alleged by some to be a disproof of the inerrancy and hence of the inspiration of the Bible, the allegers claiming that Cyrenius was not the governor of Syria until 6-9 A. D. But the investigations of Dr. Zumpt led to the discovery that Cyrenius was governor of Syria twice, the two periods beginning 3 B. C. and 6 A. D. respectively, a coin of the first governorship being found, confirming that first governorship. Thus the objection falls to the ground.

Some of St. Paul's statements in 1 Cor. 7 on the subject of marriage and divorce are by some interpreted as meaning that some of his pertinent teachings are uninspired, *e.g.*, v. 6: "I speak this by permission, and not by commandment," is, by such, interpreted to mean that what he had just said on marital continence was not a matter of God's command, *i.e.*, inspired, but something of his own origination, whereas the Apostle's thought is that such continence is not a matter that the Lord commands as a duty, but permits as a privilege. Hence the Apostle does not here disclaim inspiration as to that remark. In vs. 10, 12, 25 some think that he disclaims inspiration on the pertinent statements, thus v. 10: "I command, yet not I, but the Lord"; v. 12: "To the rest speak I, not the Lord"; v. 25: "Concerning virgins I have no commandment of the Lord; yet I give my judgment." To this objection we give the following answer: St. Paul is not contrasting human thought with inspiration, but his apostolic teachings, which were all inspired, with Jesus' inspired utterances while in the flesh. Thus, as to v. 10 Jesus in Matt. 19 had given the same thought, commandment, as St. Paul gives in v. 10, *i.e.*, that consecrated husbands should not divorce their consecrated wives nor *vice versa*. On the subject of a consecrated spouse living with an unconsecrated spouse (v. 12), Jesus had not expressed Himself while in the flesh, hence Paul said that Jesus had not then issued a command on the subject; but after He left the flesh He evidently revealed it to the Apostle to charge that the consecrated spouse should not put away the unconsecrated spouse, which revelation is here given by inspiration. Thus in this verse St. Paul does not disclaim inspiration. As to v. 25 the Apostle is discussing the question of whether the consecrated should marry or not, and thereon declares that for them the matter was not by God made obligatory, a command, that they should or should not marry, nor had Jesus while in the flesh given commandments on that subject. Then

the Apostle proceeds to give His judgment, which is that of an inspired Apostle. His inspired judgment was that these unmarried consecrated brethren will do better not to marry, if they can live chastily without marriage, since they would be spared many a trial thereby, and be freer to serve the Lord than if married; but if not able to live chastily without marriage, they will do better to marry. Thus what he gives is an inspired counsel, not a command; and thus, whether the consecrated marry or not must be left to the judgment of each one as to whether he can live chastily without marriage or not. For the unconsecrated God's general ordinance is that they marry; for it is not good that such be alone. Hence St. Paul's language in 1 Cor. 7 does not disclaim inspiration on anything.

Several other expressions of St. Paul are by some claimed to be disclaimed by St. Paul to be inspired. One of these is Rom. 6: 18, 19: "I speak after the manner of men." An understanding of the Apostle's thought refutes such a view. In the connection he speaks of some as the slaves of sin, and of others (God's people) as slaves of righteousness. Actually God's people are not His slaves (Gal. 4: 7: the word *doulos* translated in the A. V. as servants is the same word as in Rom. 6: 18, 19 is translated servants, but should have been rendered slaves in both passages), but are sons, who serve God and righteousness more zealously than the most devoted slave serves his master. Hence St. Paul here uses the word *doulos*, slave, figuratively. And such figurative speech is what he means when he says that he speaks after the manner of men. But in the use of such figurative, human speech, he was inspired as well as when he used literal speech. 2 Cor. 11: 17 is another passage that some think is an example of St. Paul's disclaiming inspiration by the words, "That which I speak, I speak not after the Lord, but as in foolishness." The circumstances were these: Some apostates were trying to undermine the Apostle's character, office and works with the Corinthians, and were

doing so much mischief against the brethren that the Apostle, like Jesus and later servants of God, *e.g.*, the Parousia and Epiphany Messengers, to prevent injury from being permanently done God's work at enemies' hands, had to defend his character, apostolic office and work. Among other ways he used, in irony, the very charges that enemies brought against him, "he speaks not after the Lord, but in foolishness," to disarm their charges, also to prevent them from charging his words as being fulsome self-praise. Therefore, he talks ironically of himself as not being Divinely ordered in speech and as being foolish, while recounting his praiseworthy deeds, character and office, and thus blunts the edge of their charge that he was fulsomely praising himself. But was he really speaking undivinely? Was he really indulging in foolishness? Certainly not! for he was plainly using irony, his thought through its use being actually the opposite of what the words would have meant, if not spoken in irony. The situation could best be met by this; hence under inspiration he used it thus and disarmed the opponents, by arousing through his irony the resentment of the faithful against his opponents, thus preventing these from injuring others.

2 Cor. 12: 2, 3 is by some alleged to be a disclaimer of inspiration by St. Paul: "Whether in [with, *i.e.*, whether he saw the mentioned things with his bodily eyes] the body or out of [apart from, *i.e.*, whether he saw the mentioned things with his mental eyes] the body, I cannot tell: God knoweth." What St. Paul saw was so vivid, and so completely engrossed his attention, that he did not at the time think on whether the thing was a physical or mental object, *i.e.*, did not know whether God caused physical objects to appear before his physical eyes or caused only mental objects to appear before his mental eyes. But such lack of knowledge does not negative revelation or inspiration, even as the prophets' not understanding the revelations that they received and wrote out did not annul their revelation and inspiration (Dan. 12: 8, Matt. 13: 17; 1 Pet. 1: 10—12).

Neither revelation nor inspiration guarantees omniscience in, nor even the knowledge or understanding of what they uttered by those who were their agents; all they guarantee is infallibility in telling and writing them out. In the present case St. Paul received the inspiration to write of his visions and revelations, but God, in this particular case, withheld from him the knowledge as to whether the vision and revelation were given his physical or mental eyes to see. Finally, some cite as a disclaimer of inspiration by Paul, 1 Cor. 1: 16: "I know not whether I baptized any other." The objector here assumes that inspiration makes the memory retain every occurrence or every feature of an occurrence to which the inspired might allude. As inspiration does not guarantee omniscience to its agents, but leaves them in ignorance of some things connected with cited experiences, neither does it guarantee that they will remember everything connected with their cited experiences. As it was not necessary to the inspiration of St. Paul's cogent argument against the propriety of his or others' building up a sect of personal and sectarian followers, for him to remember how many others he had baptized, if there were others that he baptized, God did not here do the unnecessary thing—inspire his memory to recall if he had baptized others than those that he named in this connection. Thus this objection, misbased on this passage, is shown to be a fallacy.

Some object to inspiration because of the difficulties in the Scriptures, alleging that an omniscient and inerrant Inspirer would have avoided difficulties and ambiguities. Without any doubt there are difficulties and obscurities in the Bible. But the Bible is not the only revelation of God that contains them; His other revelation, nature, has them. Many indeed are the parables, symbols, figures, types and dark sayings in the Bible, all of which make for difficulties and obscurities. The very fact that the Bible is an oriental book makes it difficult and obscure for occidentals to decipher it. The fact that it is written in what are now dead languages,

imperfectly understood, makes for more difficulties in the path of the translator, and hence in the path of those dependent on translations. And since the natural man cannot understand spiritual things, and a large part of the Bible treats of spiritual things, it is full of difficulties and obscurities to the natural man; and even to the more or less developed new creatures it has such. The fact that it contains mysteries increases these difficulties and obscurities. The fact that none of these mysteries can be understood even by the Lord's special mouthpieces until due, and then for their understanding require a special direct illumination from the Lord, vouchsafed to none but such mouthpieces, increases these difficulties and obscurities. The fact that the Lord will clarify these mysteries to those only who by faithfulness amid trial, demonstrate fitness to receive the clarification, makes it necessary for the Bible to abound in difficulties. The objection that an omniscient and inerrant Inspirer must give a clear revelation free from difficulties and obscurities is not only refuted by the above-given seven considerations, but is a superficial fallacy, based on ignorance of the Bible's nature and purpose. It presumes that the Bible is now intended for the whole world's understanding, whereas it is intended now for the variously graded understanding of the Lord's people according to their various standings and hearts' attitude before Him (Rev. 5: 1; 1 Cor. 2: 1-16; Mark 4: 11, 12). It is designed to be not only now not understood by people in general, but to be misunderstood by the unfaithful (Is. 28: 7-13). These designs are benevolent, since they are helpful to the faithful now under trial, enabling them to demonstrate and maintain their faithfulness, and to prevent the unfaithful from increasing their guilt, and thereby making their later reformation easier, if such repentance is possible, which is not the case with the utterly unfaithful (Heb. 6: 4-6; 10: 26-29). It is benevolent to the world, because, if they understood these mysteries, it would increase their present guilt and make their Millennial

trial harder. It is a mercy to the unbelief class that it cannot understand these mysteries; for that prevents any of them coming on trial now amid conditions under which none of them could overcome, and reserves them to their one trial for life in the Millennium, whose conditions will be conducive for all to gain life. Thus when we appreciate God's wise, just, loving and powerful designs in making the Bible, as an obscure book, difficult to be understood, the objection that an omniscient and inerrant Inspirer must make His written revelation clear and free from ambiguities and difficulties is seen to be both superficial and erroneous.

Some allege that mistakes and contradictions occur in the Bible; hence they reason that it is not inspired. They instance as mistakes matters like the following: That according to 2 Chro. 22: 2 Ahaziah was 42 years old when he began to reign, and according to 2 Kings 8: 26 he was 22, and according to the former he was older than his father (2 Chro. 21: 20); that the numbers in Ezra 2 and Neh. 7 are in some cases at variance with each other; *etc.* These and similar mistakes were not in the original copies as these came from God's hand. They arose from the mistakes of men who copied the Bible. Thus in 2 Chro. 22: 2 a copyist, trusting a faulty memory instead of keeping his eye upon the text, put 42 instead of 22 into the text, which proves that Ahaziah's father was 18 years older than he was and not 2 years younger than he, as the mistaken copyist caused it to teach. Similarly, the discrepancies between the figures of Ezra and Nehemiah are due to copyists' mistakes. But be it noted that the Bible does not teach the inspiration of copyists and translators; but of itself, as it was written by God's direct penmen. Hence we stand not for the inspiration and inerrancy of present copies of the Bible in the original Hebrew and Greek, much less of Bible translations; but for the original manuscripts as these came from God.

As for alleged contradictions in the Scriptures, we would say, There are none there. What are alleged as

such are due to the allegers' lack of understanding, *e.g.*, they allege that Luke contradicts Paul when the former says that Paul's companions heard Jesus' voice (Acts 9: 7) and the latter said they heard not his voice (Acts 22: 9). To this we reply, The word *to hear* means at least three things in the Bible: (1) to take in sound by the physical ear, the ordinary meaning of the word, (2) to take in the sense of words by the mental ear, *i.e.*, to understand, and (3) to obey. In Acts 9: 7 to take in sound by the physical ear is meant; and in Acts 22: 9 to take in the sense of words by the mental ear, to understand, is meant. Luke, therefore, tells us that they heard Jesus' voice speaking, and Paul tells us that they did not understand what His voice said. Very often in the Bible this second sense of this word occurs, *e.g.*, Matt. 13: 15, 16; Mark 4: 9, 12; Rev. 2: 7, 11, 17, 29, *etc.* The difference in the accounts of the four evangelists' records of events of Jesus' life and His sayings are alleged as contradictions. But most of these are accountable as arising out of the different purposes that the evangelists had in writing, and the different features of the events that most impressed them individually, as two of them (Matthew and John) saw them, and as Peter told Mark, and Paul told Luke. Judge Greenleaf, one of the ablest jurists that America has produced, an especially able authority on legal evidence, drew up a harmony of the four Gospels and stated that the four evangelists in their records stood successfully the test of the strictest demands of the rules of legal evidence.

Some have thought that the variant readings in the Greek and Hebrew MSS. of the Bible nullify the doctrine of inspiration. In reply we will, in the first place, quote what Westcott and Hort, two of the ablest critics of the Greek text of the New Testament, say on these variant readings: "With regard to the great bulk of the words of the New Testament, as of most other ancient writings, there is no variation or other ground of doubt and, therefore, no room for textual criticism; and here, therefore, an editor is merely a transcriber. The same

may be said with substantial truth respecting those various readings which never have been received and in all probability never will be received into any printed text. The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than $\frac{7}{8}$ of the whole. The remaining $\frac{1}{8}$, therefore, formed in great part of changes of order and other comparative trivialities [*e.g.*, differences in spelling, interchange of synonyms, *etc.*], constitute the whole area of criticism. If the principles followed in the present edition are sound, this area may be greatly reduced. Recognizing to the full the duty of abstinence from preemptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that, setting aside differences of orthography, the words in our opinion still subject to doubt make up only $\frac{1}{60}$ of the whole New Testament. In this second estimate [that concerning the $\frac{1}{60}$] the proportion of comparatively trivial variations is beyond measure larger than the former; so that the amount of what can in *any sense be called substantial* variation is but a small fraction of the whole residuary variation, and can hardly form more than $\frac{1}{1000}$ part of the entire text"—The New Testament in Greek, Vol. II, 2. This quotation shows that the variant readings, though considerable in number, are in point of weight not consequential. Secondly, we reply to this objection that as a matter of fact there is not one doctrine or one teaching of ethics nullified by them, since such are abundantly proved by other undoubted passages. Thirdly, Biblical numerics is greatly reducing these variants, *e.g.*, Westcott and Hort give 16 passages that they mark as interpolations; but 14 of them are by Biblical numerics proved to be genuine. Biblical numerics is continually eliminating uncertainty as to which of two or more readings is genuine, and what are interpolations and what are genuine; and before long we will, if not wholly by Biblical numerics, by the returned Bible's writers, have the genuine text restored

to its original purity. Hence the objection here considered falls to the ground.

Some object that the traditional teachings of the Churches, the creeds set forth as the teachings of the Bible, are, in not a few cases, so unreasonable and devilish as certainly not to be accepted as emanating from an inspired source. They assert further that since all the creeds base their views on the Bible it cannot be inspired, since such based creeds conflict each with itself and all with one another. We agree that many things taught in denominational creeds are unreasonable and devilish, and cannot, therefore, have emanated from an inspired source, *e.g.*, how could there have emanated from an inspired source such unreasonable and self-contradictory things as the trinity implying that three times one=one!; human immortality, implying that God having so created man cannot destroy him, however desirable the destruction of the incorrigibly wicked is; eternal torment which blasphemes God, violates His character, denies the ransom, undermines godliness and makes infidels; absolute predestination, implying without regard to character that God coerces some few to be saved and the bulk to be lost in eternal torment; and many other unreasonable and self-contradictory doctrines? But from this creedal unreasonableness and devilishness, the objector draws a false conclusion, *i.e.*, that these unreasonable and devilish teachings emanate from the Bible. They emanate from Satan, the enemy of God, who, to blaspheme God, alleges them to be Bible teachings. What if he does quote Scripture in alleged proof of them as coming from the Bible? Are not such Scriptures misapplied by him, even as he misapplied Scriptures when tempting our Lord in the wilderness? And does he not misapply Scripture when seeking to mislead us? The Bible is, indeed, a book which has been used to teach many errors; but this is due to misapplications made of it. It is said that it is like a fiddle on which one can play any tune desired; while this is

true, it is not true that one can make it play any desired tune harmoniously with a true use of its passages and teachings. The creeds in their errors—all unreasonable and devilish in some way or other—do not emanate from the Bible harmoniously with itself, with all its passages and doctrines, with God's character, Christ's ransom, facts and its purpose. Hence in their unreasonable, erroneous and devilish features, they do not emanate from the Bible, but from Satan's perversions of the Bible. Hence their teaching unreasonable, erroneous and devilish things does not at all nullify inspiration.

Similarly, this contradicting, each one itself and all of them one another, does not in the slightest impinge against inspiration. That the creeds contradict, each itself, is manifest on all hands, *e.g.*, those that teach eternal torment and absolute predestination of the few to bliss and of the many to eternal torment, in the next breath teach that God is wise, just and loving, which qualities are certainly in violent contradiction to such doctrines. Again, take the Baptist teaching that claims that no one can enter the church without immersion nor be saved outside the church; yet Baptist teaching holds that unimmersed members of other churches are saved. That the creeds contradict one another is evident on all sides: The unitarian creeds contradict the trinitarian creeds on many points, *e.g.*, the trinity, God-manism, *etc.*; the Lutheran creed conflicts with the Romanist and Calvinist creeds on many points. But what have these contradictions to do with the Bible's inspiration? They do not affect it at all. It is true that it proves that on many subjects the Bible is not clear to all, and that if a truth of the Bible is not due, no one, least of all the unconsecrated, can understand it, and that when due even the only measurably faithful cannot understand it, as it also proves that Satan misrepresents, through deceivings, its teachings; but it does not in the slightest impinge against the Bible's inspiration. In fact it corroborates inspiration from one standpoint, *i.e.*, keeping in mind

God's purpose in concealing its teachings until due, and then when due making it understood by the faithful only, and misunderstood by all others, we can see that it required the inspiration of an omniscient One so to construct the Bible as to effect these results, not taking into account its other proofs of inspiration.

Some object to the Bible's inspiration on alleged moral grounds. They say that the Bible tells of immoralities, *e.g.*, as between Judah and his daughter-in-law, Tamar, David and Bath-sheba, *etc.*, sodomies and rapes, *e.g.*, the rape of Dinah, Jacob's daughter, of the Levite's concubine and of David's daughter, Tamar, by her brother, Amnon, and the incests of Lot and his daughters. They say that the Bible tells of murders, *e.g.*, of Uriah at David's charge, of John the Baptist at Herod's charge, of Naboth at Jezebel's instigation, of polygamy, of more or less easy divorce, *etc.* In reply, we would say that the Bible not only does not sanction the aforesaid adulteries, sodomies, rapes, incests and murder, but positively disapproves of them, and tells them to warn against such sins, as well as to forecast antitypes of evil deeds. As for polygamy and more or less easy divorce: the Bible does not sanction them; it merely tolerates them as a concession to the deeply depraved condition of men and of social conditions, before God's people, by His teachings and disciplines, had time enough to be raised to conditions wherein such things were no longer to be tolerated. Hence Christ's teachings in Matt. 19, not only expressly set aside divorce, except on the one ground of adultery, but also by implication, through sanctioning monogamy alone, condemns polygamy. But none of these crimes affect inspiration, let alone nullify it. Rather, they are in favor of inspiration, since they are told as warning examples; and the temporarily tolerated easy divorce and polygamy are in harmony with inspiration, which, as seen, proceeds wisely to uplift its subjects in most practical ways, by a condescension to human conditions due to deep depravity. Certainly, to

demand instant reformation of these evils from people on so low a plane of degradation would have been most unwise and unloving, however justly justice could have demanded it; and certainly the interests of reformation were best attained by the toleration that God's wisdom and love allowed, His justice in the meantime afflicting by family troubles the indulgers in these practices, without its being at all against the Bible's inspiration.

Another feature of the objection now being considered is that God Himself has brought great calamities upon individuals and nations, yea, upon the whole race, which the objectors claim militate against the Bible, both as revelatory and inspired. This involves the question of why God permits evil, which was before discussed in some detail as the fifth internal reason for the Bible's being a Divine revelation, which refutes this objection so far as concerns its use against its being a Divine revelation, since it is a proof of its being such a revelation, and of Divine inspiration. But a consideration of some of the calamities as objections to the Bible's being a Divinely inspired revelation will prove helpful. Apart from the experience of evil on the whole race, which we saw was for the educational purpose of helping the race hate and avoid sin, when it by contrast comes to its educational experience with righteousness, teaching it to love and practice righteousness, and apart from the elects' suffering to prepare them properly to minister to the world Millennially, the following calamities are impressive ones coming under consideration here: the flood, the destruction of Sodom and its sister cities, the death of Egypt's firstborn and its host in the Red Sea, and the command to extirpate the seven nations of Canaan, but imperfectly carried out, and the Amalekites. God destroyed the bulk of the race by the flood, because its wickedness had so increased as to make this necessary for moral and social reasons; for the race had so greatly depraved itself, and the giant offsprings of the fallen angels and women had so oppressed the Adamic race, that Divine justice

could no longer permit their continuance, that of the hybrid giants, whose existence was not only not authorized but was also contrary to God's order in nature, and, therefore, had to be obliterated, and that of the wicked, for they had so greatly contaminated themselves that it would have been a great wrong to have permitted them to propagate themselves, since the law of heredity would have produced too great corruption in the race. Moreover, they were all under the death sentence, and, so far as they were concerned, they suffered less by being drowned, which is one of the easiest of deaths, than if they had succumbed to the pains of long diseases, so that no injustice was done these unworthy ones by the nature of their deaths.

A similar situation is presented in the case of Sodom and her sister cities of the plains. The crime that they attempted to commit against the two angels, additional to the gross sins that plagued the righteous Lot, reveals their unutterable depravity, which called for God's justice punishing them with an exemplary stroke, which prevented their further wrong and prevented them from propagating descendants who would have inherited their gross depravity. The wickedness of the Egyptians in general, and in particular as to God and Israel, fully justified God's justice in the retribution against them involved in the death of their firstborn and of their army at the Red Sea. As to the seven nations of Canaan and the Amalekites: in Genesis we read that their sins were not yet full, in Abraham's day, but in later Biblical times these did so greatly abound that God charged Israel to act as the executors of His sentence against them, and rewarded them to the degree of their doing so with that degree of possessing their land. Archaeological discoveries have revealed that venereal diseases, especially syphilis, increased through the practice of their unchaste religious rites, had literally rotted them, causing them to be so weak as to fall easily at Israel's hands. It was a mercy that, instead of succumbing to a slow painful dying process naturally endured,

they died suddenly in war, and thus were estopped from spreading their loathsome venereal diseases and from bringing offspring into existence so contaminated. Thus in all these cases no wrong was done them, since they were already under the death sentence, which their ungodliness deservedly brought upon them more quickly, but less sufferingly, than if they had gradually died. In executing retribution upon them God made them types of the punishment of other wicked ones connected with his plan, and thus these types became revelatory of such features of His plan.

Thus the flood and its destruction of the order then prevailing and the wicked became a type of the great tribulation and its destruction of the present evil world and its wicked ones (Matt. 24: 37-39); the destruction of the people of Sodom and her sister cities became a type of the eternal destruction of the incorrigibly wicked (Jude 7, see margin of A. R. V.). The death of the firstborn types the eternal destruction of those who once were God's people and then gave themselves up wholly to serve Satan, the antitype of Pharaoh, while the destruction of Pharaoh and the Egyptian army in the Red Sea types the eternal annihilation of Satan, his unrepentant fallen angels and those of the restitution class who will turn to sin during the Little Season. The destruction of the seven nations of Canaan and the Amalekites types the destruction of sin, error, selfishness and worldliness at the hands of God's overcoming people. Thus these experiences are a part of revelation and their recording in the Bible is a part of inspiration. Hence instead of their militating against revelation and inspiration they are a part of them and a proof of them. Thus there are no real moral objections to the Bible's account of these things. On the contrary, they are given in the interests of good morals. Certainly, the Bible standard of morals is the highest and most sublime in existence, a proof of its Divine origin.

Some have objected to its inspiration because of its being allegedly unscientific. On this we have given

complete refutations in detail, in our reply to Mr. Darrow (EA, 354-372) and in our discussion of creation and the flood in EB, 165-585. Hence we will say nothing more on this than that the Bible is in full harmony, not with the speculations and guesses of so-called science, which are exploded theories, almost as soon as they are announced, but with all the assured results of scientific findings, as the ablest scientists also hold. Nor will we give detailed answers to what some say are too trivial to be a part of a Divinely-inspired revelation, like some things in the Mosaic laws (all of which as types belong, and the genealogies, by their nature, to an inspired revelation), the Apostolic greetings (which reveal Christian sociability and friendship, and thus are worthy), Paul's direction to Timothy as to the latter's health (which shows his love, a worthy thing), and his desire for his mantle and manuscripts (needed by Paul in his cold cell and for his study of the Word), which certainly are worthy of a place in an inspired revelation. Such little things inspired by God show His love and care for His children and this love and care are thus fittingly a part of an inspired revelation.

Many of the difficulties of the Bible have made not a few doubt its inspiration. Some infidels are wont to gather together these difficulties and to fling them at Bible believers and Bible skeptics as proof that the Bible is not inspired. A correspondent of ours, who evidently has been presented with many of these difficulties as alleged contradictions in the Bible, has written us a letter with a long list of these alleged contradictions, desiring that we harmonize them with our view of the Bible's inspiration. Some of these alleged contradictions are found in the differing statements of the four Gospels on certain of their events and teachings. In a general way we would say that these differences are due to several causes. Those that make Jesus express Himself differently on the same matters in the same discourse are explainable reasonably, on the ground that Jesus gave some of His discourses at

different times and places, and thus varied the expressions connected with the same thought, *e.g.*, Matthew's and Luke's accounts of what is popularly called the Sermon on the Mount (Matt. 5—7; Luke 6: 20-49). Only Matthew's account gives the sermon as delivered on the mount; for we are expressly told that Jesus withdrew from the multitude, and had only His disciples as His audience in the sermon on the mount (Matt. 5: 1, 2). Thereafter, having gone down from the mountain to the plain, His disciples, being with Him, heard again parts of the same talk, this time given additionally to all the people (Luke 6: 17; 7: 1).

That Jesus gave the same talks in different places is evident from the fact that He went everywhere in Galilee, *etc.*, preaching the kingdom message; but naturally, while giving the same talks, He would vary His wording. The writer, traveling from church to church throughout the U. S., Canada, the Tropics and Europe, frequently gives the same discourse, since he speaks to totally different audiences; but memorizing not his words, but his thoughts, he never gives the same lecture in exactly the same words. This fact of Jesus' giving the same discourse at different times and places makes it very evident that He not seldom varied the words expressive of the same thought. Yea, frequently in the same talk He would repeat the same thought in somewhat different words, or sometimes would give added, but related thoughts in different words, which made Him vary His words. Again, some of these differences are due to some of the Gospel writers' having been especially impressed with certain features of events and discourses, while others of the four Evangelists were especially impressed with others; and some of the differences are due to the different purposes that each writer had from the others. As we come to the various points that our correspondent brings up we will refer to these reasons as they apply to the pertinent cases. We will take up the various matters thought by our correspondent to be contrary

to one another, and thus thought to disprove inspiration, in the order of their presentation in the letter.

The first point is this: How many times did the cock crow in connection with Peter's denial of our Lord? In Matt. 26: 34 it is said that before the cock would crow he would deny Jesus three times; and in Mark 14: 30 it is said that before it would crow twice he would deny Him thrice. Is this not a contradiction, disharmonious with inspiration? our correspondent asks. To this we reply, No! The harmony is seen in the following way: The expression, "before the cock crow," is used in a technical sense and in a natural sense. In its technical sense it means 3:00 A.M. (Mark 13: 35), because at that time in the Orient cocks habitually crow. Hence arose the custom of calling 3:00 A.M. cockcrowing. Jesus' statement in Matt. 26: 34 uses the expression in this technical sense. Hence we may paraphrase it as follows: Before 3:00 o'clock of this very night thou shalt deny me three times. In Mark 14: 30, 68, 72, Jesus uses the words naturally, *i.e.*, that night before the cock would crow two times Peter would deny Jesus three times. The second crowing here referred to was one that occurred at the usual time, 3:00 A.M.; and the first one occurred earlier at an unusual time; for it is a fact of experience that exceptionally some cocks crow quite a while before cocks in general crow, *i.e.*, in this case a cock crowed some time before 3:00 A.M., or before cockcrowing time. We understand that Jesus first used the expression of Matt. 26: 34; and then after Peter vehemently denied Jesus' statement, the latter added by way of emphasis the statement that the threefold denial would be before two cockcrowings, an unusually early one and the usual one. This harmonizes the matter; and, of course, there is nothing against inspiration in these two statements.

The second point brought out is that the Bible in Matt. 10: 2-4; Mark 3: 16-19 and Luke 6: 13-16 allegedly mentions more than twelve Apostles as appointed by Jesus, since there are more than twelve

names in these three passages; hence our correspondent thinks that there is here a contradiction. In reply we would say that each one of the eleven Apostles is given the same name in all three accounts. But three different names occur that are not given to any of the eleven just referred to. Some have, therefore, inferred that Jesus appointed 14 Apostles. But it will be noted that in all three accounts, Matt. 10: 2; Mark 3: 16 and Luke 6: 13, the number appointed is definitely limited to twelve. Hence one of these twelve must be mentioned under three names: Labbaeus, Thaddaeus and Judas, the brother of James (John 14: 22). The harmony is not far to be sought; it is found in this: He had three names, and each of the three Evangelists calls him by a different one of these three names, *e.g.*, sometimes the writer is called Paul, at other times Samuel, at other times Leo and still at other times Johnson; but who would therefrom conclude that four persons are thereby meant? Nothing here militates against inspiration.

The fact that Jesus is called a carpenter (Mark 6: 3) and a carpenter's son (Matt. 13: 55) is our correspondent's third point. There is no contradiction here. How many a son and how many an adopted son has followed his father's or foster father's trade! Nothing here is unfactual, unreasonable or self-contradictory; hence nothing here impinges against inspiration. Next there is thought to be contradictions in the accounts of the different ones visiting the tomb of Jesus and the connected events (Matt. 28: 1-10; Mark 16: 1-11; Luke 24: 1-11; John 20: 1-18) on the morning of His resurrection. Before attempting a harmony we would say that each of the four Evangelists gives such facts as best fit his pertinent experiences and information and his peculiar purpose in writing and the peculiar people for whom he especially wrote. These facts will account for the differences (which are not at all contradictory) in their pertinent accounts. The following is offered as a full harmonization of these four accounts: There were two companies of women who set

out, and that at different times, for the sepulcher. The first company consisted of three: Mary Magdalene, Mary, James' mother, and Salome, who early Sunday morning started out without spices (Mark 16: 1; Matt. 28: 1). A little later the other women followed with spices (Luke 24: 1). The first three found the stone rolled away, which moved Mary Magdalene to leave the other two and hasten to meet the coming Apostles (John 20: 2); the other two remained and saw one angel sitting upon the stone (Mark 16: 2-7). These two women went back to meet the second company of women, those who were bringing the spices. In the absence of all the women Peter and John arrived at the tomb and found it empty (John 20: 3-10). Mary Magdalene then returned to the tomb and saw two angels in the grave (John 20: 12). Turning around she saw Jesus, at whose charge she went and told the disciples of Jesus' resurrection (John 20: 14-18). The other two women, astounded at the angel's statement that Jesus had arisen, after leaving the tomb, met the spice-bearing women. All of these, the two and the spice-bearing women, visited the tomb and saw the two angels standing (Luke 24: 4-7), but just as they entered one of them was sitting at the right side (Mark 16: 5). Going back toward the city, they met the risen Lord (Matt. 28: 9). It is from Luke's account that we get the thought of the two companies of women; for Matthew and Mark tell of the two Marys' watching Jesus' burial, Mark adding Salome to the two, in Mark 16: 1 (Matt. 27: 61; Mark 15: 47), while Luke mentions other women as doing the same, and later all as preparing the spices (Luke 23: 55, 56); and Luke speaks of them collectively as bringing the spices, but none of the other three Evangelists mention the three as bringing spices, whence we infer that there were two companies: (1) the three and (2) the others, a larger company, bearing the spices. The above harmonizes the accounts of the various visits at the tomb and the events connected therewith. Here inspiration holds.

Our correspondent thinks the Evangelists contradict one another as to the time of the women's starting out for and their visiting at the tomb (Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1), asking us to harmonize this matter with our view of inspiration. All four Evangelists fix the women's visit at the tomb as occurring at early dawn, or early twilight, as can be seen from the citations just given. The apparent discrepancy arises from Mark's expression, "at the rising of the sun," literally, "after the sun rising," yet his expression, "very early," fixes the time as the same as that given by the other three Evangelists. How is this to be harmonized? By understanding the expression, "after the sun rising," to mean, as popularly used, the dawn, when the light of the sun rises and struggles with the darkness and makes the dawn, or twilight, begin. In other words, the word *sun* is frequently used to mean sunlight, *e.g.*, when Joshua prayed that the sunlight be kept from Mt. Gibeon (by the falling hail darkening it); for the sunlight, not the sun, was on that mountain (Josh. 10: 12-14). The usage in Mark's Greek is the same as the Greek Old Testament, the Septuagint, uses in the following passages, in which the word *sun* means the light of the dawn before the sun itself appears above the horizon: Judg. 9: 33 (where Abimelech waited all night, until early dawn to attack the city); Ps. 104: 22 (lions seek their lairs at the earliest streaks of dawn, and do not wait so to do until the sun appears above the horizon); 2 Kings 3: 22 (in the dim light of dawn the Moabites mistook its streaks of light on the water for blood, a thing that they would not have done, if the sun had been shining above the horizon on the water); 2 Sam. 23: 4 (here the Truth of God, as symbolic light in the dawn of the Millennium, before the Sun of Righteousness will have appeared to mankind [Mal. 3: 2], is referred to). These four cases prove that it is Greek usage to speak of the sun rising also to mean the light of the dawn before the sun appears above the horizon. This is evidently

the use of the term in Mark 16: 2, proven by the fact that he speaks of it as very early in the morning, *i.e.*, during dawn, twilight, and second, by the fact that the other three Evangelists, as cited above, use synonymous terms. Here is no contradiction of inspiration.

Next our correspondent asks us to harmonize Acts 9: 7 and 26: 14 with our understanding of inspiration. Above we harmonized the matter of the two hearings referred to in these verses; but our correspondent desires to have harmonized the expressions, "stood speechless, hearing a voice," and "when we were all fallen to the earth, I heard a voice speaking." We harmonize as follows: All at first stood speechless, hearing a sound whose sense they did not understand; thereafter they all fell to the ground, and Paul alone understood what that voice said thereafter, though the others while prostrate heard the sound of the voice speaking to Paul. Hence there is nothing here contrary to inspiration. We are asked to harmonize the accounts of Matt. 20: 29-34 with Mark 10: 46-52 and Luke 18: 35-19: 1, Matthew saying that there were two blind men healed, and that after Jesus had left Jericho, while Mark and Luke speak of but one, Mark, like Matthew, saying that the cure was done after Jesus left, and Luke saying it was done as He was coming to, Jericho. The following harmonizes the two accounts: There were two Jerichos: the old Jericho and the new Jericho, about a mile apart, the old one being north of the new one, and Jesus, traveling from the north, naturally reached the old one first. The two blind men were, one outside of old Jericho, the other not far away from him toward the new Jericho, both being near each other between the two Jerichos. Jesus, coming from the north, had already left the old Jericho when He healed the first one, named Bartimaeus (Matt. 20: 29-34; Mark 10: 46-52); and walking a very little further toward the new Jericho (Luke 18: 35, drew nigh, R. V.). He healed the other, the unnamed blind man. The two healings occurring very near together

between the two Jerichos, Matthew an eye-witness, records both, Mark and Luke, not being eye-witnesses, each records a different one of the healings, Mark getting his from Peter, Luke getting his from Paul. This proves that nothing here is contrary to inspiration.

Our correspondent claims that in some places the Bible teaches that Jesus was crucified, in other places that He was hanged, citing 1 Pet. 2: 24; Acts 5: 30; 10: 39 and Gal. 3: 13 as proof of the latter thought, and thinks that this is contradictory. We reply that in crucifixion one was hanged, not by a rope about his neck, but either by nails driven through his hands and feet, or by being bound to a cross at hands and feet. That both Peter and Paul understood Jesus' hanging on a tree to mean His crucifixion is evident from the following passages, first, some giving Peter's thought, who also gave Mark his thought: Mark 15: 13-15, 20, 24, 25, 27, 32; Acts 2: 23, 36; 4: 10, second, some giving Paul's thought, who also gave Luke his thought: Luke 23: 21, 23, 33; 24: 7, 20; Rom. 6: 6; 1 Cor. 1: 23; 2: 2, 8; 2 Cor. 13: 4; Gal. 2: 20; 3: 1. Hence there is here nothing against inspiration.

Our correspondent says that John (Rev. 2: 2) calls Paul a liar, while the latter claimed to speak the Truth (Rom. 9: 1; 2 Cor. 4: 2; 7: 14; Gal. 4: 16; 1 Tim. 2: 7). Our correspondent lies under a misapprehension of the facts. John, rather Jesus, does not mean Paul by those who lyingly claimed to be Apostles, but false teachers who claimed to be Apostles and were not, and whom Paul and Peter and John opposed right and left (2 Cor. 11: 13-15; 2 Pet. 2: 1-22). In the opening verse of almost all his epistles Paul by inspiration claimed to be a true Apostle; thus God witnessed through him to his being a true Apostle and speaker of the Truth. Hence John did not call Paul a liar. There is nothing in this charge against inspiration. Next we are asked to harmonize the (alleged) contradiction between Matt. 27: 5, where Judas is said to have hanged himself, and Acts 1: 18, where he is said to have fallen

down and burst, his bowels falling out of him. The accounts are harmonious: Judas hanged himself and the thing on which he hanged himself, perhaps a branch of a tree, broke, which caused him to fall, whereby he burst open and his bowels dropped out of him. Matt. 1: 16 and Luke 3: 23 are by our correspondent claimed to contradict each other, he alleging that Jacob is called Joseph's father by Matthew and Heli by Luke. We harmonize as follows: Matthew gives Joseph's genealogy, saying that Jacob *begat* Joseph and thus was his real father, while Luke gives Mary's genealogy, whose father was Joseph's father-in-law and, therefore, according to Jewish custom was as Mary's husband the son of Heli, Mary's father. Thus David was by Saul, his father-in-law, called his son (1 Sam. 24: 16) and God addresses Jesus' bride, His daughter-in-law, as daughter (Ps. 45: 10). Deut. 5: 4 and 34: 10, where God and Moses are said to have spoken face to face, are alleged to contradict John 1: 18, where it is said that no man ever saw God. Be it noted that Deut. 5: 4; 34: 10 do not say that Moses saw God face to face, but spoke to Him face to face, *i.e.*, God spoke orally "mouth to mouth"—to him and he to God, without Moses seeing Him, and not in dreams and visions, as God spoke to other prophets, even as this matter is set forth in Num. 12: 6-8. The most that Moses ever saw was a similitude of God (v. 8). Hence here is no contradiction, nor any thing against inspiration.

Next 1 Cor. 15: 52 is cited as contradicting Is. 26: 14; Job 7: 9 and Eccl. 3: 19, 20. In reply we would say that there is no contradiction between the first and the rest of the passages; for 1 Cor. 15: 52 treats of the first resurrection, *i.e.*, that of the Church and only that of the Church (Rev. 20: 4-6), even as 1 Cor. 15: 41-56 treats of that resurrection. But Is. 26: 14 and Job 7: 9 treat of those who in this life have been given the opportunity of gaining Brideship with Christ, and not only failed to gain it, but willfully sinned unto death, the second death. These, as no longer being

saints, will not only not share in the first resurrection of 1 Cor. 15: 50, but as second-deathers will not share in any other resurrection. They are dead, annihilated eternally, as Is. 26: 14 and Job 7: 9 teach. Eccl. 3: 19, 20 treats of natural men, those who did not have in this life the opportunity of being Christ's Bride. It does not treat of the resurrection at all; but it shows that so far as the life-principle, here called the spirit, is concerned, there is no difference between theirs and that of beasts, as respects their ability to return to life and their condition in death. But other Scriptures tell us that, unlike beasts, they are redeemed by Christ's precious blood, and, therefore, will live again, despite the fact that while in death their condition, apart from the ransom, is just like that of beasts—dead. Thus none of these three passages contradict 1 Cor. 15: 52, and there is here no impingement against inspiration.

Our correspondent supposes that 2 Cor. 11: 17 contradicts the statement of 2 Tim. 3: 16 on all Scripture being inspired. As in a previous part of our discussion on inspiration we refuted this claim, we will go no further into it here. Next our correspondent thinks that 2 Sam. 6: 23, which says that Michal, Saul's daughter and David's wife, was childless, and 2 Sam. 21: 8, which says that she had five sons, contradict each other. The answer is simple: Several Hebrew MSS., the Septuagint and the Syriac translations, two targums and some Hebrew variants, all more ancient than our present Hebrew Massoretic text, have in 2 Sam. 21: 8 the name Merab, Saul's older daughter, and not Michal, his younger daughter; and that this is correct is evident, for Merab, not Michal, was the wife of Adriel (1 Sam. 18: 19), while Michal was David's wife, later given by Saul to Phalti, or Phaltiel, and still later restored to David (1 Sam. 18: 27; 25: 44; 2 Sam. 3: 14-16). Hence there is here no contradiction, nor anything against inspiration. Next this correspondent claims that in Rom. 2: 7 (which tells us some seek immortality) and 1 Cor. 15: 53 (which tells us that the Church will

attain immortality in the resurrection) contradict 1 Tim. 6: 15, 16 (which affirms that only Jesus had immortality). In 1 Tim. 6: 15, 16 evidently Jesus is referred to as alone having immortality, as He, as the connection shows, is the one spoken of there. This is not to be taken to deny that God has immortality; for He is not included in the comparison here; for here Jesus is compared with all the other kings and lords, of whom He is King and Lord (Rev. 19: 16); for Jesus expressly says that God has immortality, life in Himself, and had promised it to Jesus, if He were faithful unto death (John 5: 26; Heb. 12: 2). Thus here the comparison is not between God and Christ, but between Christ and the future kings and lords (Christ's faithful followers), of whom Jesus is King and Lord. And at the time Paul wrote 1 Tim. 6: 15, 16 Jesus alone of these had immortality; for it is only first in the first resurrection that His faithful followers became immortal, as Rom. 2: 7 implies and 1 Cor. 15: 53, 54 says. Hence there is no contradiction here nor anything against inspiration. Next our correspondent claims that Paul's statement made in 1 Cor. 2: 9 is a misstatement, as it is nowhere else to be found in the Bible. We reply that Paul does not say that he is there making a verbal quotation. He is there merely expressing by a paraphrase that he makes of it a thought that is written elsewhere in the Bible, which thought is given in Is. 64: 4. In other words, he is expressing in his own words the thought of Is. 64: 4, a thing that is done often by writers with the writings of others. Our correspondent has imagined that Paul here makes a misstatement, not seeing that he is here not quoting verbally, but paraphrasing the thought written in Is. 64: 4. Hence here is nothing against inspiration.

Our correspondent claims that there is a contradiction of at least nine years between the statement of Matt. 2: 1 (where Jesus is said to have been born in the days of Herod the king) and Luke 2: 2 (where it is said to have occurred in the days of Cyrenius as

governor of Syria). We answer: Cyrenius was governor of Syria twice: once 3-1 B.C. and once 6-9 A.D. Jesus was born in the days of Herod, during Cyrenius' first governorship of Syria. For details please see our comments given before, when treating of another set of (alleged) objections to inspiration. Another contradiction is alleged to be between Mark 15: 25 (where Jesus is said to have been crucified in the third hour) and John 19: 14 (which the correspondent claims gives the sixth hour as that of the crucifixion, claiming that Mark gives 9 A.M. and John noon as the time of crucifixion), whereas the latter seems to speak of the trial of Jesus going on about the sixth hour, though John may mean that the preparation of the Passover began about the sixth hour. However, John does not here say that Jesus was crucified about the sixth hour. Yet there is a difficulty between the passages, though not the one that our correspondent claims. The difficulty is solved as follows: Mark gives the Jewish, and John the Roman way of counting the hours, the latter beginning to count the hours from midnight and noon on, the former from evening and morning. There is an ambiguity in the expression, "*It was about the sixth hour,*" *i.e.*, around 6 A.M. Is this "it" the indefinite "it," such as we use in expressions like these: "It is 1 P. M.," "it thunders," "it lightnings," "it dawns," "it rains," "it snows," *etc.*, or does this "it" refer to the preparation of the passover? We know that the preparation of the passover began about 6 A.M. And this may be John's meaning, or his meaning may be that the trial was going on about 6 A.M., Roman time. But in neither case is there a contradiction; for John does not give the time of the crucifixion, whereas Mark sets it as 9 A. M., the third morning hour, Jewish time. Hence there is no contradiction of inspiration.

Next Matt. 27: 34 (where Jesus is said to have been offered vinegar mixed with gall) and Mark 15: 23 (where He is said to have been offered wine mixed with myrrh) are by our correspondent thought to be

contradictory and thus against inspiration. In reply we say, first, that Palestinian vinegar was sour wine. Hence there is no contradiction here. But the best MSS. and Greek recensions on Matt. 27: 34 have the word wine, not vinegar. However, Luke calls it vinegar (Luke 23: 36), which is to be explained as a kind of wine, for sour wine is vinegar. These references are to what was offered Jesus to drink shortly after He was crucified, but toward the end vinegar, sour wine, was offered to Him (Matt. 27: 48; Mark 15: 36; John 19: 29, 30). It will be noted that Matthew says that the wine was mixed with gall, and Mark says with myrrh. Which is correct? Both are right; for it was mixed with both, since Matthew mentions one, and Mark the other; for when two Evangelists mention separate things connected with the same matter, we are not to assume that they contradict each other, but that they supplement each other, as often happens in court when some witnesses tell of certain things and others of other things connected with the case; the rules of legal evidence, other things being equal, require both to be accepted as evidence. Hence nothing in this matter is against inspiration. Again, our correspondent alleges a contradiction between Mark 15: 32 (which speaks of both thieves reviling Jesus) and Luke 23: 39, 40 (which speaks of one doing it and the other rebuking him for it). The accounts are harmonized as follows: At first both reviled Him, and that shortly after He was crucified, sometime before noon, before the sixth hour (Jewish time, Mark 15: 32, 33), while at the sixth hour, one of the thieves, after observing Jesus' meekness under the hard conditions of His sufferings and mockings, was melted into repentance and, after rebuking the reviling thief, desired Jesus to remember him when He would come in His kingdom (Luke 23: 39-44). Thus the accounts are harmonious with inspiration.

Our correspondent thinks that there is a contradiction between all four Evangelists on what was the inscription on the cross (Mark 15: 26, "The king of the

Jews"; Luke 23: 38, "This is the king of the Jews"; Matt. 27: 37, "This is Jesus the king of the Jews"; and John 19: 19, "Jesus of Nazareth the king of the Jews"). The harmony is as follows: The inscription was in three languages (Luke 23: 38; John 19: 20, 21) and the wording was different in each of these languages, Matthew quoting one, Luke another and John the third, John quoting the Hebrew, which usually omits the verb *is*; while Mark, usually the briefest in his wording, gives what was common to all three and omits wherein the three give different wordings from one another. Thus here is harmony with inspiration.

Our correspondent thinks that there is a contradiction between Matt. 9: 9 (where the publican called to be an Apostle is called Matthew) and Luke 5: 27 (where he is called Levi). This is no contradiction; for this publican had two names, one the first, the other the second, like the king of Judah who in 2 Chro. 26 is called Uzziah and in 2 Kings 15: 1-9 is called Azariah. Nothing here contradicts inspiration. On the one hand, Mark 6: 8 (where the A. V. allows the Apostles to take only a staff for their journey) and, on the other hand, Matt. 10: 10 and Luke 9: 3 (where they were forbidden to take a staff along) are presented as contradictions. The difficulty is due to a mistranslation in the A. V. of Mark 6: 8. The rendering should be "[They] should take nothing for their journey, no, if only a staff" [*i.e.*, not even a staff, the almost invariable help for travelers, should be taken along]. Thus the right translation solves the difficulty. Hence there is nothing here derogatory of inspiration. Our correspondent thinks that Matt. 2: 11 (where the wise men are said to come into the house where the child Jesus lay) teaches that Jesus was born in a house, and that this contradicts Luke 2: 16 (where the shepherds found Him lying in a manger where Mary laid Him [v. 7] after His birth and swaddling, which manger our correspondent thinks was the place of His birth). Several things are here to be said: (1) Jesus was born neither

in a manger, nor in a house, but in a stable, into one of whose mangers He was laid shortly after His birth (2) The shepherds' visit is referred to in Luke 2: 16, while that of the wise men is given in Matt. 2: 11; the scene of Luke 2: 16 occurred the night of Jesus' birth (vs. 11, 15, 16), while the visit of the wise men occurred at least 40 days afterward, since on the 40th day He was presented to the Lord in the temple (Luke 2: 22-38; compare with Lev. 12: 1-8); for we read that shortly after the visit of the wise men Joseph and Mary fled to Egypt and remained there until after Herod died, and thus preserved the child's life from Herod's murderous designs (Matt. 2: 12-15). It, therefore, appears that Joseph and Mary some time after Jesus' birth, either before or after His presentation in the temple on His 40th day, moved from the stable to a house. Here, too, is harmony with inspiration.

Finally, Jesus is supposed in Matt. 5: 17, 18 (where Jesus says that not the least part of the Law Covenant would pass away before it would be fulfilled in antitype, and that heaven and earth would pass away rather than such a thing failing) to contradict Paul in Gal. 3: 24, 25 (where Paul shows that Jewish Christians of his day were freed from the Law Covenant) and Rom. 7: 6 (where Paul shows that Jewish Christians of his day had once been under bondage to the Law Covenant, but were delivered from it through coming into Christ). Neither Jesus nor Paul in the pertinent passages refer to the Divine law of justice, which subjects all beings, human and spiritual, to its mandates. They are speaking of the Mosaic Law Covenant, of which Jesus and Paul say that every part of it would be valid and operative until fulfilled in antitype, a thing done in Christ for Jewish Christians during the Gospel Age, without doing this for unbelieving Jews, who will not be freed from the Law Covenant until they become believers in the Millennium, when for them the New Covenant, the antitype of the Law Covenant, will displace it as its fulfillment. Here is no

contradiction. Here all is in harmony with inspiration.

Our correspondent seemingly has culled these alleged contradictions from the writings of infidels, whose superficiality and lack of real Biblical knowledge our replies prove, and who, seeking to destroy faith in the inspired Word have, as the fruits of their long and hard research, assembled the above alleged contradictions. It is a case of mountains travailing and bearing a ridiculous mouse, a stillborn one at that. Our correspondent names, apparently as sources of these alleged contradictions, some of the leading infidels of the last two centuries. Surely the Bible stands on safe grounds as to harmony and inspiration, if such are the fruits of two centuries' toil of the leading infidels! Its harmony and their futile efforts to discredit it should increase our faith in its Divine origin and inspiration and our conviction of the uselessness of getting the waters of Truth from the dry wells of infidel higher critics.

Whence, but from Heaven, could men unskill'd in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
If on the book itself we cast our view,
Concurrent heathens prove the story true;
The doctrine, miracles, which must convince;
For Heaven in them appeals to human sense:
And though they prove not, they confirm the cause,
When what is taught agrees with nature's laws.

CHAPTER VII THE BIBLE'S ATTRIBUTES AND USES

ITS FOURTEEN ATTRIBUTES—ITS FOUR USES

HAVING finished our discussion of the Bible's inspiration, the next line of thought that will be discussed is its attributes. It has, indeed, many attributes, qualities. It will be recalled that in giving our general reasons in proof of the Bible's inspiration, among others, we set forth 21 attributes of the Bible as proving its inspiration. By combining some of these 21 attributes we have reduced them to 14, which, with God's help, we will set forth as the attributes of the Scriptures. On each of these 14 we will give greater details than were given when we used the Bible's attributes as one of the general proofs for its inspiration; otherwise we would be merely giving needless repetition of what was formerly given. It is hoped that our previous discussions of the Bible from the standpoints already given have enhanced our appreciation of it and of God as its Author. It is also hoped that what will be given on the rest of the phases of the Scriptures coming up for discussion will add to that enhancement; for the more the Bible in the general theory of it in its various phases is studied, the more should it and God, as its Author, be enhanced in our appreciation, since it and the Spirit of God, of all His impersonal gifts to us, are the greatest and best. Or to put it in other words, the Truth and the Spirit of the Truth are God's greatest and best impersonal gifts to us. Let us, therefore, prize them as such, and from such esteem of them make a most faithful use of them to God's glory and the profit of others and of ourselves.

The first of the Bible's qualities that will be here discussed is its diversity. It has this attribute from a variety of standpoints: It is diverse in its writers; for the Old Testament had about 40 writers and the New

Testament 9. Again, these writers were different from many standpoints: as to talents, characters, calling, education, amount of writing, style of writing, object of writing and impressionableness of their writing. Some of them were outstandingly great and influential men, like Moses, Samuel, David, Solomon, Daniel and Paul. Some of them were men of more than average caliber, like Isaiah, Jeremiah, Ezekiel, Luke. Most of the rest of them were men of average caliber; and a few of them were below the average. As to times of writing: these from first to last stretched over a period of about 1,700 years. The Bible is rather a library than a single book; for it consists of 66 books, of varying sizes, subjects and importance. It is a library of two diverse divisions: Old and New Testaments. These books differ in style. Some of them are written in the most elevated style, *e.g.*, Deuteronomy, Job, which is considered even by unbelievers as the supreme literary product, Psalms, Isaiah, Hebrews and James; some of them in a simple, almost colloquial style, like Genesis, Joshua, Ruth, John, *etc.* They have diverse forms of literature: some are historical; some of them are almost entirely oratorical, *e.g.*, Deuteronomy, Job; some of them are poetical, like Job, Psalms, Proverbs, Canticles, Ecclesiastes and most of the Prophets, especially Isaiah and Lamentations; some of them are a mixture of history and legislation, like Exodus, Leviticus, Numbers and Deuteronomy; some of them are didactic, like the Epistles; some of them are a mixture of the historical and the didactic, like the four Gospels and Acts; some of them are prophetic, like the major and minor Prophets and Revelation; some of them intersperse the didactic and prophetic, like James, 2 Peter, 1 John and Jude; and some of them consist of the historical, didactic and prophetic, like Matthew, Mark and Luke.

Its diversity is seen in the three worlds or dispensations that span the entire plan that it contains, in the Ages that constitute its second and third dispensations, in the Harvests of the Jewish, Gospel and Millennial

Ages and in the planes of being and of conditions in those with whom it has to do. Its variety is seen in the different classes that it describes, in good and evil angels, in the perfect unfallen race in Adam and Eve, in the fallen race undergoing the experience with evil, in the elect patriarchs, in elect fleshly Israel's consisting of real and nominal fleshly Israelites, in the faith-justified, in the four ultimate elect classes: Little Flock, Great Company, Ancient Worthies and Youthful Worthies, in real and nominal spiritual Israel, in the embryonic and born Kingdoms, in the born Kingdom's two phases, in the initial two classes of the restitutionists: Jew and Gentile, in the ultimate two classes of the restitutionists: saved and lost, and in the ultimate classes of the fallen angels: restored and destroyed. This diversity consists also of the Bible's teaching elements: doctrines, precepts, promises, exhortations, prophecies, histories and types. In each of these teaching elements great diversities occur. In its doctrinal teachings the following as the main different ones appear: God, Christ, Spirit, Creation, Covenants, Law, Man, Sin, Death, Hell, Chronology, Ransom, Faith-justification, Consecration, Spirit-begetting and Spirit-anointing, The Seven Salvations and Saved Classes, Election, Free Grace, First and Second Advents, Time of Wrath, True and Nominal Church, the Kingdom, Resurrection, Future Probation, Final Trial, Rewards and Punishments.

This diversity is seen in the Bible's many ethical teachings. While they consist of two main lines of thought, its precepts on our relation to God and our fellows, each of these consist of a vast diversity of precepts as to justice and charity. They embrace charges as to the 7 higher primary graces, the 17 lower primary graces, the 17 secondary graces and the 12 tertiary graces. The diversity of its promises appears from the fact that a Scotchman counted over 70,000 of them. There are at least as many exhortations in the Bible, if not more. There are thousands of diverse prophecies. Its diverse histories, of vast numbers of individuals

and events, face one on all sides. Different are its biographical personages and events; and its types are just as numerous and diverse as its historical and biographical sections. Diverse, indeed, are the purposes of each of the Bible's various dispensations, Ages and planes of being. Its books were not only written by diverse persons at diverse times, but also in diverse languages and in diverse countries and sent to diverse persons, with diverse objects. Great is the Bible's diversity! While other diversities of the Bible may be brought out, the above are certainly sufficient in proof of diversity as being one of its attributes.

With all its diversity the Bible, nevertheless, has unity as one of its attributes; for all of these diverse elements are only parts of one marvelous whole. This unity is one of structure. The unity between the Old Testament and the New Testament is seen in the fact that each has three similar parts: each is divided into three divisions and these are similar: historical, didactic and prophetic in each case. In the Old Testament we find structural symmetry in the fact that there are first the five books of Moses, which are followed by 12 historical books; then follow five poetic books; thereafter follow five books of the Major Prophets and 12 books of the Minor Prophets. There is a unity of subject-matter in these two Testaments: in the first type and prophecy, in the other antitype and fulfillment: and both alike prophesy and type things future to the New Testament. The first three chapters of its first book treat of the creation and the fall; the last three chapters of its last book treat of the re-creation and the restoration from the fall. Again, both testify of the Bible's seven salvations, particularly of its two main ones. Thus there is a marked unity in the structure of the Bible's two parts. Its unity is organic: for, as in all organic unity, there are three essential features: (1) all parts, without any additions or subtractions, constitute an organism, (2) all parts complement one another; and (3) all are pervaded by the same energy. Thus, first,

all of the Bible's 66 books are needed to make it the Bible. Take one of these away and you do not have the Bible. Add one or more, and, again, you do not have the Bible. All are needed to constitute it God's full Bible. Secondly, every part of the Bible complements its other parts. Thus one gospel is not sufficient for the life and teachings of Christ. Each of the four gospels complementing the others, we have a complete picture of Christ's life, character and teachings. Also the rest of the New Testament books are needed to fill out features of the mystery of God, of which Jesus and the Church are the fullness; hence we have the Acts, the Epistles and Revelation to fill up the entire mystery. Again, all five books of the Pentateuch complementing one another, are in turn complemented by the other two divisions of the Old Testament: (1) the Earlier and Later Prophets and (2) the Writings. Each of these in turn complements the others; and similarly the New Testament complements the Old and the Old the New. Thirdly, there is the same energy that permeates the whole; for the Spirit of God, both as God's power and God's disposition, permeates the whole, even as life-principle permeates all animal and spiritual organisms.

Its unity is manifest in the one God, of a perfect person, character, word and work, though there is great diversity exhibited in Him in these four features. It is manifest in its coming from One Author, though He used many amanuenses in receiving and transcribing it. This unity is seen in the plan that the Bible reveals. This plan has the one design of glorifying God in His dealing with the sin-condemned race. In bringing about this design all sorts of diverse elements enter into that plan; but they all contribute, whether negatively or positively, to the outworking of that design. Does the race experience evil? Its ultimate end, under Divine control, is to glorify God, who makes the wrath of man praise Him, with its final part restrained in annihilation, thus also glorifying God. Does Satan seem to be winning in his warfare against God, good principles

and those in harmony therewith? It is only that in the end God, as a man uses a grindstone to sharpen a knife, will overrule Satan's course to God's glory, by His so shaping the faithfuls' experiences in conflict with Satan as will make them all the firmer in truth, righteousness and holiness, and by His limiting the unfaithfuls' cooperating with Satan to manifest them as inseparable from evil and therefore as unfit for existence, as corrupters of good, and fitted for the annihilation that will engulf them, the whole resulting in a perfect and righteous universe. Did Christ perform a perfect ministry and undergo a terrible death? It results in glory to God in the highest and in good will to men, through His laying down the ransom-price for the world and in His developing a character fitting Him to be God's eternal Vicegerent in heaven and earth, to honor God forever in executing His plans and purposes. Does the Church undergo a set of experiences similar to those of Jesus? It results in the same end—God's glory in the highest and good will to men, in that by its sacrificial sufferings it shares with Jesus in suffering and in being made perfect in character and thus fit to be the Bride of Jehovah's Vicegerent, in cooperating under the Bridegroom in eternally glorifying God in advancing His plans and purposes. Similarly, though in a lower measure, the parts in the outworking of the plan carried forward in this life by the Ancient Worthies, Great Company and Youthful Worthies will inure to God's glory in their development in character fitness to cooperate under Christ and the Church in advancing God's plan. Have the Jews suffered unspeakable evils during the period of their rejection from God's favor? It will all result, after their eyes are enlightened and their hearts are mellowed, in their becoming all the more zealous and efficient for God in the Millennium and will inure to the faithful of them being fitted for life eternal and to the unfaithful of them being destroyed, to God's glory. Has the Gentile world suffered much under the experience of evil? This, too, will

eventually come to the same result to the Millennial faithful and unfaithful. Thus every feature of the plan adds up to the unity of the whole—God's glory in the good having perfect life and in the incorrigibly evil becoming non-existent, as the necessary condition of the universal prevalence of righteousness.

There are other features of the attribute of unity pervading the Bible. The Bible's fruitage culminates in working in the responsive the one Spirit of God—one in its possession of truth, righteousness and holiness, and one in its abhorrence and avoidance of, and opposition to evil. In the diversity of the seven component elements of the Bible we see unity to exist. Note their complete unity with God's character, from which they all flow! Every one of the Bible's doctrines, precepts, promises, exhortations, prophecies, histories and types is harmonious with God's character, inasmuch as it expresses His mind. This, of course, is not to be understood to mean that the wicked things there mentioned are an outflow of His character, but He caused them to be recorded *as warning examples*, and from this standpoint it is in harmony with His character to have recorded them. But not only are these things in harmony with, and an outflow of His character, but there is a remarkable harmony between the ransom, the Bible's central doctrine, and these seven lines of thought in the Bible, the last three of them, prophecies, histories and types, to be understood as limited in the preceding sentence, the things therein stated being matters of record, and not all of them necessarily sanctioned by God, but the unsanctified ones being warnings against evil.

Note, please, the unity of the ransom with the unity of God, and how it contradicts the trinity. Since the ransom satisfies God's justice, it must have been brought by one who is not God, which disproves the trinity, as it also disproves it from several other standpoints. God could not be the ransom, corresponding-price to Adam, since God is more valuable than a perfect man; hence the trinity is false; since it herein

contradicts the ransom. Again, God could not have died; hence the trinity contradicts this phase of the ransom. Again, death, and not eternal torment, is sin's penalty; for the ransom-price was laid down by Jesus' death, not by Jesus' undergoing eternal torment. For the same reason man is not immortal, since the ransom required the death of Jesus, who therefore had not up to then been immortal. Again, the ransom has been given for all; all must have an opportunity of benefiting from it; but the bulk of the race died without getting that benefit; hence they will get their opportunity after they are awakened from the dead. The ransom being a real, not merely a seeming death, the dead are unconscious while dead. The ransom implies justification by faith; for if Jesus meets our debt without merit on our part, all that we need do to obtain the benefit of it is to accept it; hence justification by faith, since Jesus paid it all. The ransom proves that man is human, not part human and part spiritual, since it was the man, not a spirit-man, Jesus Christ who tasted death for every man. The ransom acquires the opportunity of restitution to Adamic perfection and Paradise restored, not spirit life and heaven, for the race as a whole. The ransom, perfecting our humanity, makes the Church in its humanity acceptable for consecration and death with Christ, and keeps it so. Accordingly, we see the oneness of the ransom with the other Bible doctrines. It is a touchstone of Truth and error. In a similar way we could show the oneness of the ransom with all of the Bible's precepts, promises, exhortations, prophecies and types, but think enough has in the foregoing been shown on its oneness with the plan, without going into further details on this feature of the Bible's oneness.

We will say something on the oneness of the other six parts of the Bible's elements. There is a marvelous oneness in the ethical principles of God's Word. And this oneness is seen in that all of these principles are calculated to accomplish the one design of all God's words and works—glorify God. These principles revolve

about and center in love, as the fulfillment of the law of duty and disinterested love; for every precept, whether it is a prohibition or a charge, has as its heart love. Out of love flows every other grace, except faith, hope, self-control and patience, which, however, must be in harmony with it as supports of it and as avenues through which it may flow. God's multitudinous promises have this feature of unity; for they are all implied in, and flow out of the all-embracing Abrahamic Covenant, which is God's eternal purpose, the Divine Plan of the Ages, put in a nutshell. Indeed, that Covenant is the whole Bible in a nutshell, a marvelous summary of God's plan; hence it is apparent that with all their diversity the promises are a unity that are designed to bring glory to God. The same remark applies to the very numerous exhortations of the Bible; for, like the precepts of the Bible, they center in character, warning against those things that go to develop evil characters and encouraging unto those things that go to make up good character. Hence in the exhortations there is oneness. This is true from another standpoint: their relation to the precepts of the Word; for their heart is an encouragement of duty and disinterested love, out of which, as shown above, practically all graces flow; and it works in harmony with the above-expected graces of faith, hope, self-control and patience. All this also inures to glorify God. The prophecies are a one whole; for they center in the Christ as the mystery of God; all else on which they touch is in the Bible because of their relation to this mystery. And in this we can see their oneness, as this oneness with the Christ is a guarantee that they will inure to God's glory. The histories of the Bible partake of this oneness, because they bind together into one whole the other Biblical books as a revelation of the one God of perfect wisdom, power, justice and love. The types, as being pictures in pantomime of the future classes, persons and operation of the one plan of God in its reflecting credit upon God, share in the oneness of the plan and its object, God's glory.

The oneness of God's Word appears from still another standpoint, that of ultimate results. By God's plan, under God's one headship, He is making and will continue to make unto a completion in Christ all things in heaven and earth. This is shown in the I. V.'s rendering of Eph. 1: 10: "He purposed by Himself for a stewardship of the entirety of the seasons, to make Himself again Head as to all things in the Christ, the things in heaven and the things in earth." A few explanations will clarify this passage. Once, before sin came into existence, as to all free moral agents in heaven [spirit beings] and all things in earth [Adam and Eve, *i.e.*, the then human race] God was Head. But since some angels and all mankind sinned, God ceased to be the Head of *all* spiritual and human beings, though He still remained Head of the good, *i.e.*, the unfallen angels. God, according to this verse, has by Himself made a plan that is being administered through a full series of Ages, by which, when completed, He will have made Himself again Head of all things in the Christ, Head and Body, but only of those things spiritual and human which come into and remain in the Christ. This will make a wonderful unity, produced through God's Word. The following is the process by which it is realized: First, Jesus by His consecration and Spirit-begetting came into God as His Head (1 Cor. 11: 3) and by His faithfulness remained in Him, thus becoming eternally one with God (John 17: 21). The next step is the Church coming into Christ by consecration (1 Cor. 1: 30; 12: 12, 13) and by faithfulness remaining in Him as its Head (Eph. 1: 22, 23; Col. 1: 18), thus becoming eternally one with the Father and the Son, in the one Spirit (John 17: 21, 23). Next will come the Ancient Worthies, Great Company and Youthful Worthies into this oneness under God as Head and in Christ and the Church. Following these will come the good angels and then the reformed fallen angels under God as Head and in Christ and the Church. This will complete bringing in

the Christ the things in heaven under God as Head. Finally, the faithful restitutionists will be brought into and remain in the Christ under God as Head, which will complete the bringing again of all things in earth in Christ under God as Head. Thus the outworking of the Word or Plan of God will effect it that all things in heaven and in earth in the Christ will come under God again as Head, those refusing to be or to remain in Christ being eternally destroyed. Thus the whole family of God on various planes of being will be all one under God's Headship in Christ, all from the oneness of God's Word in its effect. This oneness has been aptly illustrated by a pyramid, whose top stone is God, each subsequent layer of stones corresponding to those named above, in the order mentioned. Glorious oneness, achieved by God in Christ, through His Plan!

We now come to the consideration of another attribute of the Bible, its harmony. This harmony is one of the Bible with itself as a whole, in its parts, its teachings, God's character, the ransom, facts and its purposes. It is true that some have thought that the Bible is self-contradictory, and have as a result denied its harmony with itself; but such alleged contradiction disappears when the Word is rightly divided, for which a study conducted in the spirit of humility, meekness, hunger for truth and righteousness, honesty, goodness, reverence and holiness is necessary (2 Tim. 2: 15). To see this harmony the Word must be partitioned into its proper dispensations, and each passage pertaining thereto must be placed in its proper dispensation. Furthermore, this partition must be one into its proper Ages and Harvests, and each passage pertinent thereto must be put into its Proper Age and Harvest. And, finally, this partition must be according to its proper planes of being and each passage assigned to its proper plane of being. When this is done the Bible as a whole and in its every part will be found to be in perfect harmony with itself. Apparent contradictions are due to a wrong division of the Word of Truth or misunderstandings

of its thoughts. If, *e.g.*, we should limit as operative in the first dispensations Eph. 1: 10, which was first explained, which shows all dispensations, and belongs mainly to the third dispensation, there would be a contradiction; for from the fall to our day all things were not reduced into one under God's headship again; but placed mainly in the third dispensation all is clear. Or, if we should place those passages that treat of actual restitution in the Gospel Age, we would find contradictions, resulting in making the Bible self-contradictory; but if we should put them in the Millennial Age, the Bible would be found self-harmonious on this subject. Or, if we should put on the plane of perfect or fallen human nature passages that treat of immortality, which belong exclusively on the plane of the Divine nature, the Bible would become self-contradictory, for it indicates that the Divine nature alone has immortality (John 5: 26; Rom. 2: 7; 1 Tim. 6: 16; 2 Pet. 1: 4), and hence human nature does not have it. But if we put those passages as belonging on the Divine plane, the Bible is found to be self-harmonious. Every other case where the Bible is supposed to be self-contradictory will be made harmonious by a right division of the Word.

This harmony of the Bible is seen to exist as between its passages. *E.g.*, Paul's statement that we are justified by faith without works (Rom. 3: 19—5: 1; Gal. 2: 16—3: 29) and James' statement that we are justified by faith and works (James 2: 14-26) are thought to be a contradiction between passages. But they are in harmony, because they treat of two different justifications—tentative justification and vitalized justification. Tentative justification is that act of God whereby He, in view of Christ's merit, but without its actual imputation on behalf of and to the involved person, for the time being treats the repentant and believing sinner as though the merit had actually been imputed on his behalf and to him, *i.e.*, treats him for the time being as though his sins were actually forgiven and as though he were actually covered with Christ's righteousness,

and thus He takes him into fellowship with Himself. He so does, that if this believer should fail to consecrate or fall away he would still have his share in Christ's merit coming to him, for a Millennial trial for life; since had the merit actually been imputed for and to him, and then he should fall away or fail to consecrate, his share in that merit having been exhausted, he would be irretrievably lost. To prevent such a result God has arranged for a tentative justification, *i.e.*, one without works by faith alone. It is this, tentative, justification that Paul describes when he teaches justification by faith alone without works. But to obtain vitalized justification, *i.e.*, a justification that God actually gives for the sake of Christ's merit alone, and not by any merit of the works that lead one up to the vitalizing of his justification, one must not only have lived justly after his tentative justification, but must have been so thorough in such a life as to consecrate himself entirely to God. When, during the operation of the high calling for new aspirants, this consecration was made, God had Jesus make an actual imputation of His merit for and to the consecrator, that merit alone, and not the works done up to and including the act of consecration, earning the right for the pertinent person's forgiveness and covering with Christ's righteousness and unconditional fellowship with God. That actual imputation of Christ's merit vitalized the justification that before was tentative. Thus these good works, as the necessary condition of vitalized justification on the pertinent person's part, did not merit that justification, which Christ's merit alone earned, and which God's grace alone gave; but they had to be done in order that the person could come into a consecrated condition, apart from which no justification was ever vitalized. It is these works, incidental to one's becoming consecrated and thus obtaining vitalization of his justification, that James stresses as necessary to one's having (a vitalized) justification. Thus there is no contradiction between Paul's teachings on justification by faith without works, when it is kept

in mind that he treats of tentative justification, and James' teaching on justification by faith and works, if one remembers he treats of vitalized justification.

Similarly, some have thought that a contradiction exists between the passages that teach that we are saved by faith without works and those passages that teach that we must work out our own salvation, that without holiness no man shall see God, that glory, honor and immortality come only to those who persevere in good works and that the higher primary graces must be added, be active in us and abound, as the condition of entrance into the Kingdom. These passages are only then made to contradict when they are misplaced as to the plane of being where they belong. If those that treat of faith alone without works as saving us are placed on the plane of justification and the others and similar ones are placed on the plane of Spirit-begetting, *i.e.*, one applied to the human, the other to the Divine salvation, everything is harmonious. Toward the end of our discussion of inspiration we examined very many alleged contradictory passages, particularly all that are of any moment, and showed their full harmony with one another. Hence this will be enough on the subject of the Bible's harmony in its passages.

Again, the Bible is harmonious in its doctrines. Some think that it is not in harmony on its doctrinal teachings. We will instance the main ones of this line of thought and show the complete harmony between them. Most of these alleged disharmonies are due to the fact that their allegers confound the two salvations of the Bible. The apparent contradiction-between the passages that teach that the heavens and the earth are eternal (Eccl. 1: 4; Ps. 148: 3-5; Jer. 31: 35, 36) and are to be destroyed (Matt. 24: 35; 2 Pet. 3: 10-12) is solved by taking the first set as the literal heavens and earth and the second set as the symbolic heavens (false religions) and earth (society based on selfishness and evil). Some think that a God of perfect wisdom, power, justice and love (Ps. 25: 7, 8; Jer. 9: 24; Rev. 15: 3)

could not have permitted so much sufferings as are in the race (Rom. 8: 20; Acts 14: 22). The harmony is found in this, that God uses these experiences educationally: (1) to refine His people into perfect characters, especially in sympathy, forgiveness, gentleness, mercy, benevolence, beneficence (Rom. 8: 28, 29; 2 Cor. 4: 16-18), and thus fits them educationally to be merciful and faithful helpers of the world when the Kingdom comes; and (2) to educate the world by a terrible experience with evil to hate sin as the cause of their misery, when by contrast they will come to their experience with righteousness, whereby, from its blessed effects' reversing physical, mental, artistic, moral and religious degradation into physical, mental, artistic, moral and religious elevation to perfection, they will learn to love righteousness, the two experiences or educations turning the bulk of the race against sin and to righteousness and thus fitting them for everlasting life. To produce these results certainly is a remarkable demonstration of God's wisdom, justice, love and power (Rom. 8: 20, 21; 11: 32; Ps. 90: 4-12 [the experience with evil], 13-17 [the experience with righteousness]). Some think that the Bible contradicts itself on the doctrine of election (*i.e.*, God's love limited to only a few for salvation, Christ's death limited to only a few for salvation and the Spirit's work limited to only a few for salvation, 2 Thes. 2: 13; Jas. 2: 5) and the doctrine of free grace (God's love, Christ's death and the Spirit's work for all for salvation, John 3: 16, 17; Heb. 2: 9; Rev. 22: 17). The harmony appears readily, if we apply the elective passages to the second dispensation, especially to the Gospel Age (Joel 2: 29) and the free grace passages to the third dispensation in its Millennial Age; for God is now selecting the elect to use them as the blessers of all the non-elect in the Millennium (Joel 2: 28; Rom. 8: 20-22; 11: 25-32).

Some think there is disharmony in the Bible doctrine of the righteous suffering much evil on earth (Acts 14: 22; Heb. 10: 32-34; 2 Cor. 11: 23-27) and the Bible

doctrine of the righteous not suffering evil on earth (Ps. 37: 3, 9, 34, 38; Prov. 2: 21; Is. 65: 21, 22; Ezek. 36: 28-30). Here, too, the harmony of the Bible in its doctrinal teachings is seen when the doctrine of the righteous suffering in this earth is applied as operating while the curse fully operates in the earth, during the reign of evil, while the righteous elect people are undergoing their training for their office of being the Seed of Abraham that will bless all the families, nations and kindreds of the earth; while the Bible doctrine that the righteous will not suffer on the earth will operate during the Millennium, when the curse will be taken away and the reign of Christ and the Church will not only remove the evils from the righteous, but will bless them with every good thing that the head can think and the heart desire. The proof of these things is given in 2 Tim. 3: 10-12; Ps. 72 and in many other passages. Thus here, too, is harmony. Again, some think that there is disharmony in the Bible's doctrines that all are lost (Rom. 2: 12; Gal. 3: 10) and that all are saved (1 Tim. 2: 4; Rom. 11: 26). The harmony between these two apparently contradictory sets of passages is this: All Jews as humans and Gentiles as such are lost in Adam, whose condemnation to death has come by heredity upon all; and all Jews as Jews are additionally lost in Moses, whose Law Covenant condemnation comes to all Jews, except Jesus, since all but Him have violated the Law. And all Jews as humans and Gentiles as such are saved by Christ, not eternally, but from the death condemnation that they have inherited from Adam; and additionally all Jews as Jews are saved from the Law Covenant's death condemnation. The former classes are saved from their death condemnation by Christ's taking Adam's and their place in the ransom delivery and thus He has gained the right to deliver them therefrom, which He does to believing Jews and Gentiles in this life and will do to the rest as humans in the next Age (Rom. 5: 18, 19; 1 Tim. 2: 4-6). But the Jews as Jews Christ ransoms from the

curse of the Law by becoming a curse for them, and thus has become the Redeemer of believing Jews from the Law's condemnation in this life (Gal. 3: 13; 4: 4, 5), and will become the Same for the rest of them in the Millennium (Rom. 11: 25-32). These condemnations and salvations are not to eternal death and life, but the sentence to, and deliverance from Adamic death.

Some think that the Bible doctrine that people suffer for the sins of their ancestors (Ex. 20: 4; Rom. 5: 12; Ezek. 18: 2) and the Bible doctrine that they do not suffer for the sins of their ancestors (Ezek. 18: 4, 20) are contradictory. These apparent contradictions are harmonized by the right division of the Word, first, as it applies to the first and second dispensations, and, second, as it applies to the third dispensation; or, to put it in another way: applying the passages that prove that people suffer for ancestral sins to the time before the Millennium, and the passages that prove that people do not suffer for ancestral sins, but for their own sins, to the Millennium. Thus all will be found to be in harmony (Jer. 31: 29-34). Now by the law of heredity the race since Adam's day suffers for ancestral sins, as Rom. 5: 12-19 and Ezek. 18: 2, as well as all experiences prove; but in the Millennium no one will suffer for ancestral sins, but only for his own sins. This is proved in Ezek. 18: 3-9. If a righteous man then has a wicked son, this son will suffer for his own sins only and the righteousness of his father will not be reckoned to him (vs. 10-13, 18). And if a wicked man then has a righteous son, that son will not suffer for his father's wickedness (vs. 14-17, 19). Furthermore, if a wicked man then repents and reforms, he will be forgiven and not die (vs. 21-23), but if a righteous man then turns to iniquity, he will die for his sins (v. 24). Against the charge of injustice that some will then bring against God for destroying the apostate righteous and saving the reformed wicked, God vindicates His Millennial course in vs. 25-32. Thus we find harmony between these two apparent contradictions.

Just one more point: an apparent doctrinal contradiction seems to be between the Bible doctrine that the way of salvation is hard (Matt. 7: 14) and that the way of salvation is easy (Is. 35: 8, 9). The harmony here is obtained by rightly dividing the Word of Truth, applying the difficult salvation as operating in the Gospel Age and the easy salvation as operating during the Millennial Age. Now the way of salvation is hard, because the devil, the world and the flesh use the present unfavorable conditions to make it hard to gain the elective salvation now operating; for now abounding sin, error, selfishness and worldliness oppose the elect's progress. The operation of the evils of the curse make it hard to be faithful. Oppressive and persecuting governments, predatory aristocracies and false and persecuting religions fight the faithful, and also opponents in one's family, society, business and industry are against them. All of these, as well as other obstacles, make it hard to gain the elective salvation, as Bible passages (Matt. 20: 22, 23; Luke 12: 50; Acts 14: 22; 1 Cor. 4: 9-12) prove and experience corroborates. On the other hand, the highway of holiness, as the way of salvation (Is. 35: 8) for the non-elect in the Millennium, will be easy, as Is. 25: 6-9; 35; Ps. 37: 72, *etc.*, *etc.*, prove; for then, not error, but Truth, will prevail, everybody seeing it (Is. 11: 9; 29: 18, 24; Jer. 31: 34). The highway of holiness will be inconducive to unrighteousness and conducive to righteousness, inasmuch as all features of the curse will be removed and the opposite features of blessing will prevail, as these contrasts are shown in the following 14 sets of passages: (a) Is. 61: 4; Ezek. 36: 35; Is. 35: 1, 2; (b) Rev. 20: 1-3; Ps. 72: 8; (c) Is. 25: 7; 11: 9; (d) Is. 25: 7; 29: 18, 24; (e) Rom. 8: 21; (f) Is. 35: 10; (g) Is. 2: 4; 9: 7; (h) Is. 25: 8; Ps. 72: 7; (i) Is. 26: 9; Ps. 37: 35, 36; (j) Is. 65: 15; 60: 14, 15; (k) Is. 60: 12; Ps. 72: 12-14; (l) Is. 65: 22; Mic. 4: 4; (m) Is. 65: 23; 60: 17; (n) Ps. 107: 42; Is. 61: 11. Certainly, these conditions will make it hard to do wrong and easy

to do right in the Kingdom. Thus the harmony between these apparently contradictory doctrines of the two ways of salvation is seen.

There is harmony also between God's character and the Bible. This can be seen from the standpoint of the Bible as a whole, of its passages, of its seven component parts, of its teaching on that character itself, of the ransom, of facts and of the purposes of the Divine plan. Take, for example, the doctrinal parts of the Bible. Great is the harmony between God's character and man's trial in Eden, the fall, the sentence of death as sin's penalty, the permission of evil, the Old Testament elections, the ransom, Jesus' resurrection and glorification, justification, consecration, the sacrifice of the Church with Christ, the object and manner of the Second Advent, the two-phased Kingdom, the resurrection, future probation for the non-elect, the world's judgment, restitution, final trial, rewards and punishments, as there is certainly disharmony with that character and the creeds on almost all of their views on these subjects. There is likewise harmony between the Bible and the ransom. In fact, everything in the Bible revolves about the ransom, as a wheel with its hub, spokes and rim revolves about its axle, and as the spokes and rim have the hub as foundation and center. Yea, the whole Bible and its plan center in the ransom. We have above shown this in relation to the main doctrines of the Bible, as we have there shown its disharmony with counterfeits of the Bible's teachings. Those points also prove the harmony of the ransom with the Bible. The Bible is in harmony with facts, with all the facts that it gives and with all the facts of true science and philosophy, as we have shown in detail in our book on Creation (E2). This will be shown also in certain features when we discuss the Bible's attribute of truthfulness. And, certainly, the Bible is in harmony with its two objects: (1) its secondary object of blessing all with the opportunities of eternal salvation and of giving it to the faithful, and of destroying the incorrigible

as necessary to blotting out all sin, and (2) its primary object of glorifying God as supreme, and Christ as His Vicegerent in heaven and earth. Accordingly, we have found that from every standpoint harmony is an attribute of the Bible.

The next Bible attribute to be studied is its conformity to art. We have no one noun in English to express this idea, though we have adjectives therefore, artistic and artistical. We will, therefore, avail ourselves of a privilege of an editor and author to coin suitable words, which we can do from either of these adjectives in harmony with English usage. From the first one we may coin the word articity, and from the second one the word artisticality, to which we may attach the meaning of the quality of conforming to art. The fine arts consist of music, poetry, painting, sculpture and architecture. But the word art is often used to designate other things than the fine arts, *e.g.*, manual arts, mechanical arts, in fact almost any kind of activity or its products requiring skill and dexterity to do or to make. In our use of the word as an attribute of the Bible we lean more to the idea implied in the fine arts, without, however, excluding the idea of other skillful and dextrous activity and its products. Especially in the fine arts there are a number of qualities required to entitle a thing to be called artistic. Three of these we have already discussed as attributes of the Bible: Unity, diversity and harmony, *e.g.*, take a fine painting; there will be unity as to subject, *etc.*, diversity as to details and harmony in the relations of the parts to the whole. These things we have seen as to the Bible, which, therefore, at least to that extent, is artistic. But there are other qualities that are demanded to make a product a work of art. One of these is simplicity, another is beauty, a third is sublimity. These six qualities—unity, diversity, harmony, simplicity, beauty and sublimity—are the main qualities that go to make up art in its highest sense; and the Bible has all of them; and, therefore, as a product of the highest

art, it certainly has the quality of artistry. While classifiable as belonging to art, we will not here treat of unity, diversity and harmony, having already studied these; we will discuss the other three qualities of art—Biblical simplicity, beauty and sublimity.

Certainly much of the Bible contains the quality of simplicity. All will at once recognize this quality in its histories. Certainly the history in Genesis is the soul of simplicity, as can be seen in its history of creation, of man's fall and condemnation, of the flood, of Abraham, Isaac, Jacob and Joseph. All will acknowledge the simplicity of the historical parts of Exodus in its record of Israel's enslavement and deliverance and the journey to, and stay at Mt. Sinai, and in its giving various laws and in its instructions on the tabernacle. The few events of Leviticus are simply told. The same remark applies to its descriptions of the various sacrifices and other ordinances. Numbers' record of the organization of Israel as a nation, of its journeys and of its legal enactment are set forth with great simplicity. The same is true of the way matters are set forth in Deuteronomy. The same remark certainly applies to all the rest of the Old Testament and New Testament histories and biographies; especially those centering in Jesus are certainly the soul of simplicity. It is this quality of simplicity that makes the Bible histories and biographies so much loved and appreciated by the child, the adolescent, the middle aged and the very aged. When the general features of the Divine Plan of the Ages are understood they are recognized as being characterized by the quality of simplicity as a part of the Bible's artistry. There is a simplicity even in the more abstruse things of the Bible after they are understood. This is true of its main doctrines, precepts, promises and exhortations. Its prophecies and types on the surface can hardly be called simple, yet after these are understood, they may be called simple.

Another quality that belongs to the Bible's artistry is beauty. And certainly the Bible deserves the palm

for beauty. It is beautiful in its thoughts, in its words and in its literal and symbolic sentences. For sheer beauty of oratorical composition what can equal the oration that forms the bulk of Deuteronomy? For dramatic beauty what in all literature, dramatic or otherwise, can equal the supermarvelous beauty of the drama that constitutes the book of Job? For devotional beauty what can equal that of the Psalms? For ethical beauty nothing in the world can hold a candle to that of the book of Proverbs. For the beauty and delicacy of a love-song what, in all creation, can compare with Canticles? For prophetic beauty what can surpass that of Isaiah? For didactic beauty what in all literature can stand beside the sermon on the mount and Jesus' final discourse in the upper room? For argumentative beauty what can be mentioned in the same breath with the epistle to the Hebrews? For hortatory beauty what can compare with the epistles of James and 1 Peter? For analytical beauty what can compare with Paul's treatise on charity in 1 Cor. 13, or on the resurrection in 1 Cor. 15: 35-54, or his apostrophe to death and hell in 1 Cor. 15: 55-57? And for apocalyptic beauty where is anything that can equal the Apocalypse of John?

What shall we say of the beauty of the Bible's figures? In the use of metaphor the Bible is unrivaled, *e.g.*, how could one in metaphor more beautifully state the condition and course of God's people amid an inimical world than Jesus put it in Matt. 10: 16: "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves"; or the hypocritical inconsistencies of sticklers for little, and overlookers of great things: "Ye blind guides that strain out the gnat and swallow the camel" (23: 24, A.R.V.). Viewed as symbolic institutions, what institutions are so beautiful in symbolic signification as water baptism in representing our death and resurrection with Christ, or as the Lord's supper as representing, in the broken bread and out-poured wine, the death of Jesus and the Church, and in our eating and

drinking thereof our appropriating justification through His merit, and our sharing with Jesus in death for the Church and the world? What can equal the Bible's similes in beauty, *e.g.*, "As the heaven is high above the earth, so great is his mercy toward them that reverence him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that reverence him" (Ps. 103: 11-13). Isaiah frequently uses beautiful similes, *e.g.*, Is. 55: 10-13 and 61: 10, 11. Dr. Bullinger has written a large book on Bible figures in which he discusses in detail 181 different kinds of them, giving copious examples of each. Where in all the world are there parables that can in any way be measured with those of Jesus? The Bible lays almost everything in heaven and earth under contribution to furnish figures under whose forms it beautifully clothes its thoughts.

The last quality that forms a part of the Bible's artistry on which we desire to comment, is its sublimity. Sublimity is the highest and most noble feature of artistry. While many can write with simplicity, and yet less can write with beauty, very few are able to produce sublime literature; for it is the highest adornment of literary style. Only a few literary lights have reached this degree of excellence. Homer and Virgil have done wonders in the sphere of literary beauty; but almost never do they reach the heights of the sublime. At times Dante, Goethe and Schiller, especially the first, mount from the beautiful to the sublime. Milton and Shakespeare frequently ascend from the beautiful to the sublime, the former even more so than the latter, and that because his subjects were more sublime than the latter's. But the Bible, in whole books, dwells in the sublime. Even more than beauty does sublimity characterize Deuteronomy, the greatest of all orations. Moses' statements in that oration of the curses on the evil in their depths, and the blessings on the good in their heights, beggars description.

His descriptions of God and God's people in that oration, mount to the high heights of the sublime, *e.g.*, "The Eternal God is thy refuge, and underneath are the everlasting arms." Even in a higher degree than Deuteronomy does Job exhibit sublimity. Note the sublimity of the imprecations of Job in chapter 3, of his description of the curse in chapter 7, of the weight of affliction resting on him in chapters 10 and 19, of his refutations of his three critics in chapter 12, of his description of death in chapter 14 and of the wicked in chapters 21, 24 and 27, of his apostrophe on God in chapters 26 and 28, of his contrast of his past as given in chapter 29 with that of his present as given in chapter 30, of his avowal of readiness to receive punishment, if an evil-doer, in chapter 31. And what shall we say of the sublimity of God's answer to Job, as to his littleness in contrast with God's greatness in chapters 38-41? Speech fails us to describe its sublimity. No wonder that even unbelievers, like Gibbon, certainly a most competent judge of literature, gives to the book of Job the supreme place of all literature.

How sublime are many of the Psalms, *e.g.*, Ps. 2; 18; 22; 45; 46; 72; 90; 91; 103; 104; 107, to mention a few among many. Sublimity underlies Ecclesiastes and Canticles. Isaiah, Amos, Micah, Zechariah are permeated through and through with sublimity. John's gospel, his first epistle and Revelation, as well as Paul's Romans, Ephesians and Hebrews are sublime pen-products. Especially does Jesus' discourse in the upper room, including His High-priestly prayer, partake in abounding measure of this quality. The Bible owes its sublimity in very large measure to its two main characters—God and Christ; for its descriptions of these are the sublime of the sublime. Note Isaiah's sublime statement on God: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"

(Is. 57: 15). How sublime are the following statements made by Jesus of Himself: "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14: 6); "All authority is given unto me in heaven and in earth" (Matt. 28: 18).

The six main qualities of articity—unity, diversity, harmony, simplicity, beauty and sublimity—are not set forth in the Bible in such a way as makes each one exist in a separate part of the Bible by itself, and not as commingling qualities. Rather they are found at times side by side, and at times commingling with one another. Take for example 1 John. Here unity, diversity, harmony, simplicity and sublimity intermingle with one another on all sides. The book of Revelation, adding to these the quality of beauty, commingles all six of these attributes everywhere. It does this perhaps in larger measure than any other book. In Canticles, apart from simplicity, the other five qualities of articity abound everywhere throughout the eight chapters of this book. Deuteronomy unites all six of them. So does the book of Job. Nor should we in this connection overlook the book of Lamentations, which, treating of things of pathos, interweaves these six attributes of articity in its poetry. Other books of the Bible could be adduced as exhibiting this same phenomenon, but enough has been pointed out to prove such a commingling of these qualities in the Bible, and enough has been given to prove that the Bible has the attribute of articity to warrant our ending our discussion of it with the assertion as proven that articity is an attribute of the Word of God.

Secretiveness is the next attribute of the Bible that will be taken up for study. At first thought it seems contrary to the thought of the Bible's being a *revelation* to say that one of its attributes is secretiveness. Nevertheless the Bible, reason and facts prove that secretiveness is one of its attributes. By this we are not to understand that everything in the Bible is secretive; rather that there are mysteries there that God desires

to secrete from the generality of mankind, the non-elect. This the Bible shows to be true from a number of standpoints. In Rev. 5: 1 God's Word is represented by a book (scroll), written on the inside and outside and sealed with seven seals. The things written on the outside represent the easy and simple things of the Bible, like its histories, most of its precepts and exhortations and some of its doctrines, while those written on the inside sealed by seven seals represent the secret features of the Bible, none of which can be understood until in due time Jesus opens the secreting seals and expounds the things therein to the elect people of God (Rev. 5: 9). This same thought of concealment is symbolized in Is. 6: 2 where the Seraphim, the four great attributes of God surcharging the Bible, wisdom, power, justice and love, are represented as acting by the Old and New Testaments as their two symbolic wings operating in three aspects, thus as six wings. The two covering the face represent how these two Testaments hide the Truth (2 Cor. 4: 6), and the two covering the feet represent how these two Testaments hide God's secret acts, and the two flying represent how the two Testaments open up the Truth as due and set it into operation in effecting God's purposes.

Jesus gives testimony to the same effect in Mark 4: 11: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand." See also Matt. 13: 14-17; Luke 8: 10; John 12: 39-41. There is a mercy in this for both those that see and those that see not. To the former, the faith class, their seeing the deep things proves that they can, if they will, overcome amid faith-exacting conditions, since it proves their Spirit-begetting. But if the others, the unbelief class, saw these deep things, it would imply their Spirit-begetting and their being put on trial for life amid faith-exacting conditions too hard for them to overcome, which would

mean their eternal ruin. Hence God keeps them in their blind condition, reserving them for their opportunity of gaining life amid non-faith-exacting conditions amid which, if they will, they could overcome. Paul gives us the same thought of the Bible secretiveness in 1 Cor. 2: 6-16, where he shows that God's Word is a mystery, which word in the Bible means, not an incomprehensible, reason-contradictory thing, but secret things not known and understood by the uninitiated, but known and understood by the initiated. In E2, pages 472-475, we have given detailed proof on the Bible meaning of the word *mystery*, and hence will not repeat it here. The faithful consecrated faith class are the initiated who know and understand these mysteries, the unbelief class are the uninitiated who do not know and understand them; and it is for the good of both classes that these conditions are as they are, and the unbelief class will see it as for their good.

God knew that the Bible would be put into the hands of millions of the unbelief class, and to keep it from harming them purposely made it very complicated, so that the unbelief class would not, to their injury, come to understand its secrets. That the Bible is a very complicated and ambiguous book is very apparent from the fact that there are hundreds of sects all contradictory of one another, all of whom claim to base their creeds on the Bible, and all of whom claim they have the right, and the others the wrong interpretation of the Bible. We say it reverently, that the Bible is more complicated than a thousand Chinese puzzles combined in one, and Chinese puzzles are said to be the most difficult of all to solve. When one sees the two salvations of the Bible, the one for the elect, the faith class, now operating, and the other for the non-elect, dead and living, the unbelief class, to operate in the Millennium, and then sees that by God's withholding the understanding of the Bible mysteries from the non-elect by not begetting them of the Spirit, He prevents their coming on trial for life at a time when they cannot

overcome, and reserves them for their chance to gain salvation for a time when they could overcome, he can see the mercy of God for both the elect and non-elect in making the Bible so that the former can, and the latter cannot understand it. Not only facts of experience prove the complicated secretiveness of the Bible; but it itself tells us that this is the case, and that for the good of both the elect and non-elect. Is. 29: 11-16 shows that it is complicated, because neither the non-elect learned nor unlearned can explain its mysteries (11, 12); hence they do not give God a truth-clear service (13); God wondrously blinds the worldly wise and prudent (14), whose theories and practices are darkness and not light (15), and their perversion of matters, through their lack of the Holy Spirit, makes their efforts vain and fruitless; but unlike the potters' clay they fault the Lord, who censures their faulting of Him (16).

Is. 28: 9-13 shows in part how it is that the Bible is so complicated. It shows us first that only those who have progressed beyond the milk stage, babes, will by God be taught the knowledge of the deep things (9). It then proceeds to show that the Bible and the teaching of it are a piecemeal matter—here a little, there a little (10), and that its expounders appear to the nonelect as unintelligible speakers (11). To the non-elect God has repeatedly let it be known that the Bible is the real rest and refreshment of man (12), but they would not take its complicated secret teachings, which results in their stumbling into deeper misunderstandings and alienation from the Word. It would be well for us to note just how God put His secrets in the Bible so as to hide them from the unbelief class. One of the ways that He did it was never in one consecutive place to give all its teachings on one subject, but to throw them together piecemeal, disconnectedly and confusedly, or to use Isaiah's expression, Line upon line, precept upon precept, here a little and there a little. Take, *e.g.*, the various disconnected and partially

treated things set forth in Is. 28: Under the imagery of the drunkards of Ephraim, the decadence of, the wrath of God against, the degradation and fall of Christendom are set forth in vs. 1-4. But in that time God would honor His faithful by Himself (5), and would give them truth and strength for their work (6). Then turning to all nominal Christians, official and non-official, He describes their fallen condition as to error (7) and their throwing up their unclean creeds (8). Having briefly above explained 9-14, we will proceed to 15. Errorists have made a covenant with death and hell in advocating Satan's first lies: Unreality of death, change of the dead from humans to spirits, consciousness of the dead and their bliss or torment (Gen. 3: 4, 5). This, being error (15), will be overthrown in the wrath time (18); for God had made Christ the Head of His Church as the Light-shiner (16); and with truth and justice He will measure everything and overthrow by them all error, as the refuge of errorists (17). This truth and justice will annoy the evil continually (19), because the creed beds will afford no comfort (20); for God will battle for the Truth against error and overthrow them, as typed in a certain battle of David and in another of Joshua (21). Mockers at His Word are warned to cease mocking, otherwise they will be bound all the firmer in wrong and error; for God will complete His work as to the whole earth (22); then He exhorts to attention (23). Then under an agricultural figure God describes the Gospel-Age plowing, sowing, growing, reaping and threshing work as to His people (24-29). All will agree that in Is. 28 we have a heaping together of many subjects very meagerly treated, and thus a secreting of its thoughts. Not only by disconnected heaping together of partially treated subjects, but by parables, dark sayings, symbolic language, figurative speech, ambiguous words, words having a great variety of meanings, omissions of words, idiomatic expressions peculiar to Hebrew, Hebraisms in the Greek New

Testament, *etc., etc.*, God has hidden His mysteries in the Bible so that the uninitiated cannot understand it. But under testful conditions, wherein the faith class must prove their fitness to receive a progressively increased understanding of these mysteries, these are opened up more and more to them; and thus the secretiveness of the Bible is maintained as against the unbelief class and revealed to the faith class. The above proves that secretiveness is an attribute of the Bible, and that because He desired to conceal from the uninitiated certain mysteries therein, to be made known in this life to the initiated alone, the non-elect to understand them in the Millennium.

Truthfulness is the next attribute that we will study. By truth we mean harmony with facts and proper principles, and truthfulness is the quality of such harmony. Our definition of truth implies the spheres wherein the truthfulness of the Bible is to be found. It is to be found in its facts and its principles. Time was when Biblical facts had in man's sight no witnesses of their truthfulness, except the Bible's own statements as to the facts; and this condition was used by infidels as the occasion of denying its statements as to matters of fact. But since 1799 the Lord has been unearthing archeological fact after archeological fact corroborating the Bible's statement of facts. The records of Assyria, Babylon, Mesopotamia, Arabia, Palestine, Egypt, Greece, *etc.*, have come to light in the ancient monuments discovered in the forms of cuneiform inscriptions, stone and clay tablets, steles, hieroglyphics, papyri, tomb contents, geological deposits, ruins, pottery, *etc.*, corroborating practically every major event and many minor events recorded in the Bible. These refute many of the higher-critical claims against the Bible. Thus have been corroborated the general outlines of creation as given in Genesis, man in the state of innocence, the fall of man by a serpent's subtlety, the two genealogies of Gen. 4 and 5 (in the Abydos tablets), the building of the ark, the flood and

the saving alive of couples of all living things. Thus the main antediluvian statements are corroborated by the ancient monuments, for which we are glad.

Philology has corroborated the fact of there having been originally one speech, which later became divided into three main languages, which in turn were developed into many others. The Tower of Babel, the separation of the people into three families of nations and the formation of kingdoms begun by Nimrod, have all received corroboration; Palestine's invasion (Gen. 14) has been proven true; Ur, Haran and Mamre as dwelling places of Abraham have been discovered. The fire-wrought ruins of Sodom, Gomorrah, *etc.*, were lately unearthed; and Lot's wife will likely shortly be found encased in a salt pillar of Usdum. Israel's sojourn and enslavement in Egypt have been corroborated by a stele of Rameses excavated at Beth-shean, as well as by the discoveries of and in the store cities that they built in Egypt. The Tel-Amarna tablets tell of Joshua's invasion of Palestine, as well as mention many cities and towns mentioned in Joshua. During the period of the Judges and Israel's first three kings, Israel had almost no contact with extra-Palestinian nations; hence very little of corroboration of pertinent events has been found, except discoveries of things in Palestine itself, *i.e.*, its cities, Solomon's temple, palace, stables, parts of the Solomonic Jerusalem's walls, *etc.* But events of subsequent kings, *etc.*, find such frequent corroboration, that from them certain reigns can in part be constructed. Ahab's ivory palace, *etc.*, in Samaria has been unearthed; the wars between him, Ben-hadad, Jehu, Hazael, *etc.*, and of the first three against Shalmanezzer II are corroborated; and from that time on the various wars against, and invasions of Israel by the kings of Assyria and Babylon are mentioned in the steles and stone and clay tablets of Assyria and Babylon. An inscription has revealed the underground aqueduct of Hezekiah from the pool of Siloam into the city. Israel's captivities in Assyria and

Babylon find corroborations in the tablets of those periods. The annals of Nabonidus, the last Babylonian king, have enabled us to identify Belshazzar as his son and coregent at Babylon. Tablets of Cyrus have enabled us to identify Darius, the Mede, as Cyrus' commander against Babylon, and his decree of Israel's return to Palestine and the charge to rebuild the temple. From Roman and Grecian authors, as well as from Josephus, we have been able to corroborate the work of John the Baptist, Jesus and the early Christians, as well as their persecutions. Josephus corroborates many geographical situations and historical personages mentioned in the New Testament. The miracles of Jesus are attested by the unbelieving Jews in various of their writings, *e.g.*, the Talmud. We may safely say that there is not an historical event mentioned in the Bible that is contradicted as untrue by any of the ancient monuments. We are, therefore, warranted in stating that the Bible's history is true.

Its prophecies have by fulfillment been proven true. This is true of its prophecies as to Jesus' first advent, of the suffering of the Jews in various sieges, the destruction of the two temples, Israel's dispersal among the nations, the desolation of the land, and now their prophesied return to, and rebuilding of Palestine. Very accurately have its prophecies of the Gentile nations been fulfilled, and that as to the nations surrounding Palestine, as well as the great nations of the world: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the remnant nations of Rome. Its prophecies as to the real and nominal church during the Gospel Age have been fulfilled in their great details; and now in connection with our Lord's return, pertinent prophecy after prophecy has been fulfilled. Thus we have seen the numerous prophecies of the reaping time fulfilled in the gatherings and siftings marking it, in its reapers and sifters, in its superintendent on earth and in the battles of Truth against error that marked it. We also see the prophecies as to the world fulfilled and fulfilling,

e.g., the increase of knowledge and travel, the exposures of evil in all classes of society, the bundling of the tares in church, national, capitalistic and labor alliances, the hurling of these tare bundles into the fiery furnace, the great tribulation, in whose first phase we are now living, the World War, which is prophetically to be followed first by worldwide revolution and then by worldwide anarchy, and last of all by the final phase of Jacob's trouble. We are also witnessing the fulfillment of prophecy in the separation of the Little Flock and the Great Company, and in the latter's division into 60 groups, as we are also witnessing the fulfillment of prophecies as to the development of Youthful Worthies. And contemporaneously with the reaping work we witnessed the prophecies fulfilling on the advancing Truth designed for the development of the Little Flock, as now in the threshing time we are witnessing the prophesied unfolding of the Truth needed to develop the Great Company and the Youthful Worthies. These, plus many other prophetic fulfillments, prove that the Bible's prophetic program is true, the past fulfillments being a guarantee of the fulfillments of those not yet due for fulfillment.

The Bible's ethical features, which include the precepts, exhortations, prohibitions, corrections and warnings, are true as principles governing conduct. Its principle of justice, duty love to God and Christ with all the heart, mind, soul and strength, is a true and proper matter of justice for their having given us all of good that we have and are, the Former as the Source of all our good and the Latter as His Agent of all our good, for which we certainly owe them duty love (thankful good will for the good that They have done us) with all our heart, mind, soul and strength. The Bible's law of justice also obligates mankind to love the neighbor as self—to wish and do him the good that, if the positions were reversed, we would have him wish and do to us. In the world all have, not before God, but before one another, the same general

inalienable rights; hence for each to obtain these from others, it is but just that he yield these to others. This rule applying to everyone's relations to others will make all render others their dues—justice. These two laws of justice embrace all of one's duty relations to God and man, and certainly are true and proper principles. Its principle of disinterested love is also true and proper as a matter of charity. Disinterested love, based on a delight in good principles, delights in, and fellowships in unity with those in harmony with good principles, sympathizes with those who are treated contrary to, or who are out of harmony with good principles, and from such delight, fellowship and sympathy takes pleasure in laying down life to advance such principles in the blessing of others. The law of disinterested love extends in its operation as to objects, to God, Christ, the brethren, the world and one's enemies, and in proper proportion and balance is sacrificial to the degree of laying down life for good principles.

In addition to duty love, which includes piety toward God and Christ and brotherly love toward man, and disinterested love, the Bible's ethical teachings include also as among the dominating graces faith, hope, self-control and patience, all seven of them constituting the higher primary graces, which are properly called the dominating graces, since in their blending they are to control all our other graces, the lower primary, the secondary and the tertiary graces. The lower primary graces are the selfish, ten in number, *e.g.*, cautiousness, secretiveness, providence, self-defensiveness, aggressiveness, self-esteem, approbateness, *etc.*, and social graces, seven in number—sexliness, spouseliness, parentliness, filiality, brethrenliness, friendship and domesticity or patriotism, which to remain graces must be controlled by the higher primary graces. If they are not so controlled they produce faults, *e.g.*, providence not so controlled develops covetousness, *etc.* The secondary graces result from the higher primary graces restraining, repressing and suppressing the efforts of

the lower primary graces to control, *e.g.*, so restrained, repressed and suppressed, self-defensiveness results in longsuffering, restfulness, industriousness, self-esteem, humility, appetitiveness, temperance, sexliness, chastity, *etc.*, *etc.* The tertiary graces, 12 in number, are compounded from a number of other graces in which the higher primary graces predominate, but in which are mixed lower primary, secondary and in some cases tertiary graces, *e.g.*, zeal, meekness, reverence, obedience, faithfulness, *etc.* Every rightly-disposed person will recognize that these graces are true and proper as qualities of good principles. Backing these precepts as parts of the Bible's ethics are exhortations, encouraging to good, prohibitions, forbidding evil, corrections reforming evil and warnings cautioning against evil. All will surely recognize that all of these ethical teachings are true, as in harmony with proper principles.

The Bible's doctrines are true: its worlds, ages and planes of being are true. Its doctrines of God, Christ, the Spirit and the covenants are true and in harmony with one another. Its teachings on creation, man, the law of God, the fall, the penalty of sin, the educational purpose of the permission of evil and the Old Testament elections are all true. The carnation, consecration, Spirit-begetting, anointing, the sacrifice, ransom-sacrificial death, resurrection, ascension, glorification and Gospel-Age ministry of Christ are all truth-harmonious. The doctrine of the Church, its justification, consecration, Spirit-begetting, election, organization, order, discipline, development, sufferings, trials, perfecting, baptism, Lord's Supper, Sabbath, mission to self and the world, deliverance, resurrection and glorification are all truth-harmonious. Christ's Second Advent, the gathering of the Church as wheat and the world as tares, the Time of Trouble as the day of God's wrath, the overthrow of Satan's empire and the establishment of the spiritual phase of the Kingdom, are, one and all, true teachings. The separation of the Church from the Great Company, and the latter's division

into 60 groups, the development of the Youthful Worthies, partly in association with the 60 groups of the Great Company and partly as separate and distinct therefrom, and as the last parts of the Gospel-Age work, according to the Bible, the forming of the Epiphany nominal people of God as the nucleus of the Millennial people of God and the deliverance of the Great Company and Youthful Worthies are true teachings, even if belonging largely to the (near) future. These teachings are true. Then it must also be said of the Bible's teachings pertinent to the Millennium, that they are true: the earthly phase of the Kingdom, restitution, resurrection, free grace, Christ's beneficent reign over the race, the imprisonment of Satan and his impenitent angels during the time, the removal of the sentence and the curse, future probation, the loosing of Satan, the final trial of the race, final rewards and punishments and the Ages of glory to come. We may be sure that as the Bible doctrines already having operated or now operating are true, these future ones, guaranteed by the operation of present ones, will be true, as based on good and proper principles. Not only are each and every one of the doctrines mentioned in this paragraph true, but they are self-harmonious, and harmonious with one another, with every Scripture passage, with God's character, the Sin-offerings, facts and the purposes of God's plan. These seven harmonies are the Bible's axioms that must be applied as tests of every doctrine and only those standing the tests are proven to be true. Hence we give these seven axioms as the proof that the Bible doctrines are true. Therefore, the Bible's doctrines, precepts, promises, exhortations, histories, prophecies and types, being true, it must be true, and therefore, truthfulness is one of its attributes.

The seventh attribute of the Bible is sufficiency. By the Bible's sufficiency is meant that quality of it whereby it is such a depository of saving knowledge for the Elect as makes it enough to be the sole source

of faith and principles of practice and the main rule of faith and practice. When we speak of it as the sole source of faith and principles of practice, we mean that out of it and out of it alone come the thoughts that Christians are to accept as their belief and out of it alone come the principles that Christians accept as governing the character of their thoughts, motives, words and acts. When we speak of it as the main rule of faith, we mean that it is the main regulator of a Christian's belief; and when we speak of it as the main rule of practice, we mean that it is the main regulator of the character of his thoughts, motives, words and acts, the Holy Spirit and God's providences being subordinate rules of faith and practice in the sense of their assisting us interpretatively as to matters of faith and practice. Negatively it means that a Christian is to accept nothing as a matter of faith or of principle of practice unless it comes out of the Bible, and that he does nothing as a matter of thoughts, motives, words or acts that is not regulated by the Bible and God's Spirit and providence as to such thoughts, motives, words and acts. This effects that God out of and by the Bible is made the sole Giver of His people's beliefs and principles of His people's conduct. And this is what one's justification and consecration imply, *viz.*, that on matters of faith he takes God's Biblically-given faith thoughts alone as enough for his faith and that on matters of practice he takes God's Biblically-revealed principles of justice and love as enough for the sole source of his life, and rules his conduct in harmony with the Lord's Word, Spirit and providences. So far as we as the objects of God's revelation are concerned, one of God's main purposes in giving us the Bible is to make it suffice as the sole source of our faith and principles of our practice and the main rule of our faith and practice. The perfection of God's works (Deut. 32: 4) implies, therefore, that the Bible is sufficient for such a use.

We now proceed to the proof that the Bible is sufficient as the sole source of faith and principles of practice and the main rule of faith and practice for God's people. We infer this from Moses' prohibition that anything be added to, or subtracted from the Bible (Deut. 4: 2); and from John's similar warning against these two things (Rev. 22: 18, 19). St. Paul certainly proves this for the Scriptures when in 2 Tim. 3: 15-17 he tells us that the Bible is able to make one wise (teach one) unto salvation through faith in Christ Jesus, and that it is profitable for doctrine (what we should believe), refutation (what we should reject), correction (what we should not do) and instruction in righteousness (what we should do), to the end that God's people may be completely instructed and fitted unto every good work. The Bible exhorts us to betake ourselves to it for all needed instruction, and warns against contrary instruction as coming from darkness (Is. 8: 20). This also appears from the perfection of the Bible (2 Sam. 22: 31). It is because it is heavenly food that it is to be esteemed above earthly food (Job 23: 12); and it is the delight and meditation of God's people (Ps. 1: 2). It is sufficient to enable them to keep themselves victorious against Satan (Ps. 17: 4). It is sufficient to convert and educate (19: 7), to give joy and full enlightenment (8), to warn against evil and reward well-doers (11), and to keep God's people from all slippings (37: 31). In the heart it enables one to do the whole will of God (40: 8). It is enough to lead and guide to the Kingdom (43: 3). Heeding it, God's people develop hope, remember God's works and are kept from following bad examples (78: 6-8). It suffices to effect holiness (93: 5). It is sufficient to cleanse those who heed it (119: 9), to keep one from sinning (11), to give full counsel (24), to work hope (49), to comfort (50), to keep one from perishing (92), to quicken (93), to make one wiser than his opponents, teachers and the ancients (98-100), to give understanding and direction (104, 105, 133), to give one the Truth (130), to keep

from fainting under persecution (157), and to keep one from stumbling (165). It is enough to rule in all life's affairs (Prov. 6: 20-23), to give certainty as to all its teachings and to enable one to refute all attacks (22: 21), to shield all who trust it and to reprove and prove false those who add to it (30: 5, 6), to incite to progress (Eccl. 12: 10), to stumble the evil (Is. 28: 13), to direct the course of the perplexed (30: 21), to work conviction (34: 16), to work righteousness, if kept in the heart (51: 7), to accomplish God's designs (55: 10, 11), to break down the hard-hearted (Jer. 23: 29), to work faith (John 20: 31), to give all wisdom unto salvation (Col. 3: 16), to equip one to expound the Truth (2 Tim. 2: 15), and to fit one for the Divine nature (2 Pet. 1: 4). These prove its sufficiency.

It is, therefore, the *sole* source of faith and principles of practice. Some do not accept it as such. Rationalists set forth the thought that reason is the sole source and rule of faith and practice, and thus they reject it altogether in its source and regulatory functions. These take reason to mean the intellectual faculties, or their contents, or both of these. To assert the first is to deny that man is fallen in his intellectual faculties; to assert the second is not only to imply the infallibility of people's knowledge, but to make such a source and rule as various and contradictory as people's knowledge is contradictory, and to assert the third is to combine the evils of both. Hence we must reject reason as the source of faith and principles of practice. Others claim that the Bible and reason are combinedly such source and rule. But such a combination depraves the former and unduly exalts the latter, both of which are wrong, and in practice in reality it effects these two evils. Again, Romanists claim that the Bible and tradition, *i.e.*, the teachings of their Church as they have been elaborated during the centuries, are such source and rule. But in practice this has resulted in subjecting the Bible to that Church's creed and practice, with the effect that some plain

teachings of the Bible are set aside, others of its teachings have been denied, and all of them more or less counterfeited. In all cases this principle results in making the Romanist teachings dominate as the superior source and rule of faith and principles of practice. It is Satan's counterfeit in his antichrist of the true sole source of faith and principles of practice and the main rule of faith and practice (Matt. 15: 3, 9; Mark 7: 9, 13). It overthrows God's purpose of giving the Bible to His people as their source and regulatory guide over the narrow way unto life. To deny the Bible to be such leaves one with a God-given false or incomplete instructor, while to take it as the sole source of faith and principles of practice and main rule of faith and practice will give men an all-sufficient guide, fully equipping them for a proper relation in teaching and practice toward God, Christ, neighbor and enemies.

Infallibility is the eighth attribute of the Scriptures here to be studied. By their infallibility is meant that quality of the Scriptures by which, as they came from God's hand, they are not only free from error, but they cannot err. This attribute is more comprehensive than their attribute of truthfulness; for in addition to their being in harmony with fact and proper principles, which is what their truthfulness means, they cannot err. It is not our thought that infallibility covers the work of copyists, who have introduced not a few mistakes into their copies, or that it covers the work of translators, or that of recensionists and interpreters, but that it covers only the originals as God gave them through His inspired penmen, and only that much of these originals as have been preserved to our times. Such infallibility we infer from their being inspired by God (2 Tim. 3: 16; 2 Pet. 1: 20, 21); for God not only does not, but cannot lie (Heb. 6: 18). It is morally impossible for Him to lie, as it is morally possible for man to lie (Num. 23: 19), since He is truthful and without error (Deut. 32: 4; 1 Sam. 15: 29). This covers His Word (Ps. 33: 4). Hence He made this quality permeate His

Word (40: 8). Its being God's light and truth, it cannot err (43: 3); and it is infinite in this quality (57: 3; 108: 4). This is so because He is true (Jer. 10: 10). His infallibility must be maintained, though it make every man a liar (Rom. 3: 4), just because He cannot lie (Tit. 1: 2). Hence, because He is infallible, the Bible, being His Word or Revelation, cannot err (John 10: 35; Luke 16: 17). It is because people do not know the Scriptures that they err (Matt. 22: 29). The Bible's inerrancy or infallibility keeps back the faithful from error and keeps them in the Truth (John 17: 17). Hence we can confidently rely upon the Bible's teachings as infallible. And this is indeed a great comfort to the faithful amid the confusion, strife of tongues, in human creeds, theories, hypotheses, speculations, philosophies and sciences so-called; for it keeps them steadfast amid the strife of tongues in confusion worse confounded. Yea, it makes the Bible their rest and refreshment, their pillow and comfortable bed (Is. 28: 12). Praised be God for an infallible Bible!

We now come to a discussion of the ninth attribute of the Bible—its authoritativeness. By its authoritativeness we understand the quality of the Bible to be meant by which it properly in its dignity demands and arouses the assent of the intellect, the response of the affections and the obedience of the will of God's people to its teachings. This dignity of authority is imparted to it by its coming as from its Source and Author—God, who inspired its sentiments and words. Moreover, its truthfulness and infallibility accentuate its authoritativeness and thus the propriety of its demands. That it is invested with such dignity of authority is evident from the facts that it is the Divine Revelation and that it comes to us with overpowering evidence of its truthfulness in the internal, external and internal-external proofs of its being the Divine Revelation. This is further emphasized by its inspiration. Again, further dignity is added to it by its attributes, its uses, the relations of its parts and its effects on believers and

unbelievers, as well as on partial believers. Hence the authority and dignity and majesty of God is imparted to it as being His expressed mind, heart and will. It is therefore fitting that to its authoritativeness all bow in reverence, awe, appreciation, veneration, affection, belief and obedience; for it being God's Word, God regards that what is thought, felt and willed as to it is thought, felt and willed as to Him. Accordingly, the Bible from its source, nature, qualities, uses, relations and effects is invested with a majesty and a dignity of authority that demands and arouses compliance to it by intellect, affections and will. And such compliance is not one that is servile, but is sympathetic in the response that it makes; for it not only gives overpowering evidence to the responsive heart as to its authority to make its demands, but arouses a most sympathetic response as to the fitness and privilege of such responsiveness to its authoritativeness; for it identifies itself with God's mind, heart and will as to man. Hence God and Christ identify their Word with Themselves.

Let us see what the Bible says on its authoritativeness as to matters of faith and practice for man's intellect, heart and will. The value of the Bible as the depository of God's wisdom is well set forth in the following, often in contrast with its opposite, and in its majesty and dignity: Job 28: 12-28; Prov. 1: 5, 7, 20-33; 2: 1-20; 3: 13-26; 4: 4-13, 18-22; 7: 2-4; 8: 1-36; 9: 1-6, 9-12; 22: 17-21; 23: 12, 19, 23. These high qualities of the Bible imply its authoritativeness. It is its authoritativeness that convinces the obedient of the Bible's truthfulness (John 7: 17). Its authoritativeness convinces of the truth and emancipation of the Word (8: 32). Its authoritativeness makes it obeyed (10: 14). It gives full assurance of the truth (17: 7, 8). It makes it silence opponents (Acts 6: 10). It commends the Bible's teachings as true to believers (1 Cor. 2: 6-16). Many Scriptures show the Bible's thoughts to be God's, therefore authoritative, *e.g.*, Ex. 4: 11, 12; Deut. 4: 5, 6, 35, 36; 1 Chro. 22: 12; Ps. 25: 8, 9, 12, 14. God's

using the Bible as His means of instruction gives it authority (32: 8). His giving life and light by it proves its authoritativeness (36: 9). Often its authoritativeness is enforced by punishments that it teaches (94: 12); and its giving light amid darkness makes its authoritativeness all the more impressive (112: 4). Its authoritativeness is seen in its giving charge as to what course should be taken when different ways to go present themselves (Is. 30: 21); and its effects on the Church and the world confirm its authoritativeness (42: 6, 7, 16). Above all does this appear from its Author (48: 17; 54: 13). Its being God's means of solving the most difficult questions proves its authoritativeness (Dan. 2: 20-23). Its hiding its thoughts from the unworthy and revealing them to the worthy manifests this quality as inhering in it (Matt. 11: 25-27). This also appears from the fact that the Bible gives irrefutable arguments against its enemies (Luke 21: 15). Its giving and withholding light proves this same quality (John 9: 5, 39; Rev. 11: 3-6). It shows this by the utterances of its mouthpieces (John 12: 46; 18: 37). Its keeping God's mystery secret before the Gospel Age and revealing it only to the saints in the Gospel Age prove its authoritativeness (Col. 1: 26-28). Its great gifts prove the same thing (2 Pet. 1: 2-5, 8). Its control over God's people evidences it (Ex. 13: 9). Its solemn recital also proves it (Deut. 31: 9-13). The blessings and curses that it announces flow from its authoritativeness (Josh. 8: 31-34). It requires the Bible to be remembered forever (1 Chro. 16: 15).

The purity of the Bible is another guarantee of its authoritativeness (Ps. 12: 6). It is its authoritativeness that demands a proper hearing of it (85: 8). It makes God's people hide it in their hearts (119: 11), arouses their respect for, and delight in it (15, 16), makes them meditate on it, despite highly placed persecutors (23), makes them honor it (30), makes them brave, even before kings (46), makes them remember it when robbed of their goods (61), and arouses their reverence

even unto hope in it (74). The Bible has this quality because of its faithfulness (86). It kindles the saints' love for it (140), makes them stand in awe at it (161), makes them speak of God's Word and character (172), calls for obedience from all who are righteous and love the Word (Is. 51: 7), calls upon God's people attentively to consider it (Ezek. 44: 5), appeals to those only who have hearing ears (Matt. 11: 15), makes the Bible eternal (Mark 13: 31), makes it full of power (Luke 1: 37), demands a hearing for it (Luke 16: 31), arouses energy in its hearers (24: 32), gives life and power to it (John 6: 63), makes it work faith and understanding (Rom. 10: 17), and makes it speak as due (16: 26). The Bible has this quality because it is God-derived (Gal. 1: 12). Its authoritativeness makes it the sword of the Spirit in spiritual battles (Eph. 6: 17), gives it potency (1 Thes. 1: 5), warrants the exhortation to hold it fast (2 Tim. 1: 13), makes it free from all bondage (2: 9), demands the most earnest heed to be given it (Heb. 2: 1-3), makes it energetic and powerful (4: 12), warrants the execution of its judgments (10: 28), calls for the Word to be received with meekness (Jas. 1: 21), makes the faithful confident of eternal life (1 John 5: 13), makes the believer contend earnestly for the Bible as the faith once delivered to the saints (Jude 3), and gives emphasis to the prohibition to add to, or subtract from the Word (Rev. 22: 18, 19). Certainly the Bible gives and implies much on its authoritativeness; and this should make us stand in awe of the Word (Is. 66: 2).

The tenth attribute of the Bible to be here presented is its adaptability to its purposes. As we have seen, the Bible has a variety of purposes. It is to glorify God and Christ, to win and develop the four elect classes, at present to obscure the Truth to the non-elect, by and by to enlighten them as to God's various dealings and to give them witness as to sin, righteousness and the coming kingdom. That the Bible is to glorify God as its Author and the Outworker of its plan is manifest

from many standpoints. It reveals Him in His attributes of being and character in a way that certainly reflects credit upon God. This revelation is made by direct statements and by the plan that it exhibits, holding up these attributes of being and character, especially those of character. It reflects credit upon Him by showing how He is working out that plan along the lines of dispensations, ages and planes of being, each one carrying out to a completion its designed outcome. It reflects credit upon Him in that it shows Him successful in His purposes toward the four elect classes and the world in its experience with evil now and with good in the Millennium and in the final successful outcome of that plan, establishing eternal truth and righteousness and the righteous forever in complete triumph, and annihilating all evil and incorrigible evil-doers forever, with God made supreme in the minds, hearts and wills of the faithful. Thus the Bible is adaptable to secure its purposes as to God. It is likewise adaptable to glorify Christ as the Bible's Agent and Executive of its plan. It secures these results as to Christ by revealing His three successive natures as perfect in their attributes of person and character, by revealing the various high offices that He has filled in each of His three natures, and by showing that He was successful in His three prehuman offices as God's Agent in creation, providence and revelation, in His carnation as an obedient subject of the natural and Mosaic laws in His humanity, as the all-prevailing ransom-price for Adam and his fallen race in that same humanity, and as the faithful New Creature sacrificing His humanity as the ransom, developing a new-creaturely character unto perfection amid trialsome conditions and standing successfully its trials unto a completion. In the experiences of the days of His flesh He found the Bible thoroughly adaptable to every need of His humanity and New Creature. And the Bible reflects credit upon Him in His Gospel-Age ministry to its three elect classes, as it reflected credit upon His work with the elect and quasi-elect

of the pre-Gospel-Age times. It also reflects credit upon Him for His Gospel-Age ministry to the world, particularly in its relations to God's plan and people; and it holds out the thought of His successful outworking of God's plans Millennially and post-Millennially, resulting in eternal glory being reflected upon God and Christ (Rev. 5: 13).

The Bible proves its adaptability to secure its purposes as to the four elect and the two quasi-elect classes. That it was in its Old-Testament-unfolding form adaptable to develop the Ancient Worthies is evident, not only from the fact that it worked in them repentance and faith unto tentative justification and thereafter wrought in them consecration and the faithful carrying out of it, but also from the fact that it actually secured them as the first of the elect classes to be won. That the Bible in its Old Testament part secured its purpose of winning as one of the quasi-elect classes the Jews who held to the Abrahamic promises and sought to keep the Mosaic Covenant during the Jewish Age and the Gospel Age, is evident from the fact that they have been so won. And that during the Gospel Age it secured its purpose of winning the second of the quasi-elect classes, those faith-justified ones who, while not consecrating, maintained their hold on the ransom and practice of righteousness, is evident from the fact that such a class has been secured. Hence it must have been adaptable to winning these two classes. But the Bible in its Old and New Testaments has the adaptability to win its three Gospel-Age elect classes: the Little Flock, the Great Company and the Youthful Worthies. Let us first see its adaptability to winning the Little Flock. These have been selected by the Bible in its teachings from among the Gospel-Age faith-justified, except those of their number who in the Jewish Harvest were of the Jewish-Age faith-justified. Both of these were by the Bible in its teachings enabled to consecrate themselves to follow in Jesus' footsteps along the narrow way. By it they were enabled

to keep their wills dead to self and the world and alive to God, while laying down their human all in sacrifice unto and until death. At the same time the Bible in its teachings enabled them to overcome their weaknesses, faults and lacks, and to develop unto growth, strengthening, balancing and crystallizing their characters in Christlikeness. And the fact that this has been done unto a completeness in the vast majority of this class and is being done in the remainder of them proves that it is adapted to work this effect. It has been accomplishing its purpose as to the crown-losers for Great Companyship. This it has been and is accomplishing by arranging for them to undergo the resistance of their revolutionism, by their commitment to the fit man and Azazel by the World's High Priest, in that the bulk of them have already washed their robes white in the blood of the Lamb and in the water of the Word, and in that this is beginning with the rest of them, which proves that the Bible is adaptable for the complete winning of the Great Company. That it is adaptable to winning unto consecration and cleansing the Youthful Worthies, and their full carrying out of their consecration, is evident from the fact that ever since Oct., 1881, this has been going on with ever-increasing numbers of them. Thus the Bible is proven to be adapted to winning the elect and quasi-elect.

It is also adapted to carry out to a successful completion its purposes toward the world of mankind. That it is adapted to letting them have their experience with evil is evident from palpable and undeniable facts existing ever since the fall. This we see to be true of the Old Testament period and of the Gospel-Age period; and we ourselves are witnesses by observation of that experience as going on. Moreover, there is another feature of the Bible plan that during the Gospel Age is being worked out: the world during the Gospel Age has by the Church been given a testimony as to its sinfulness, as to its lack of righteousness and as to the coming judgment [trial of life] in the Kingdom (John 16: 8-11).

Accordingly, we see from the fact that these two purposes have been fulfilling that the Bible is carrying out its two purposes as to the world now due to operate. Its secretiveness makes it adaptable to keep the non-elect unenlightened while they undergo their experience with evil. But the Bible has a third purpose as to the world: through the Kingdom, the four elect classes, to give it an experience of righteousness, to cure it from the effects of the experience of evil and to grant it restitution to the original perfection. While this is a thing that lies in the future, yet we may have the assurance of faith that it will be realized; for not only God's Oath-bound Covenant and the ransom guarantee it, but God has hitherto prepared the agents who will be used in administering that future experience with righteousness, even the four elect classes, assisted by the two quasi-elect classes. Moreover, God has made all the necessary arrangements and prepared all the needed means for operating that experience. Hence we have the assurance of faith that it will come to pass; and the Bible's truths, supplemented by the new Millennial truths, will prove as effective to secure this result as its truths have been adapted to secure the results of God's plan already due to operate. And it will be as completely adapted for the final trial of the restitutionists, for rewarding with everlasting life and blessedness the faithful and for punishing with eternal annihilation the unfaithful as it has been adapted to accomplish its pre-Millennial purposes. Thus adaptability to its purposes is the Bible's tenth attribute.

Its eleventh attribute is dueeness in the progressive unfolding of its truths. God caused the Bible to be written in general for the benefit of all His saints and for the special benefit of each one of their generations, each of which generations He intended to have the special message due in and for its times, experiences and needs. He, of course, knew the times, experiences and needs of each generation of His people. Therefore He caused to be put into the Bible not only things

that covered their general needs as a whole, but also things that the special times, experiences and needs of every generation of them called for. We doubt that we go too far, if we say that He caused to be inserted there everything that the special experiences and needs of every one of His consecrated people required. He could so do, because He foreknew such times, experiences and needs. Hence He adapted its teachings to such times, experiences and needs. And He so arranged the Bible that it was silent on such special times, experiences and needs until they came to pass; and then He made it speak out to those special times, experiences and needs. Passages like the following prove this: "The path of the just is as the shining light that shineth more and more unto the perfect [full] day" (Prov. 4: 18); "My times are in thy hand" (Ps. 31: 15); "to give them meat [their portion of meat] in due season" (Matt. 24: 45; Luke 12: 42); "the testimony for due times" (1 Tim. 2: 6); "the mystery which hath been hidden from ages and from generations, but is now made manifest to his saints" (Col. 1: 26); "the very hairs of your head are numbered" (Matt. 10: 30); "there shall not a hair of your head perish [without the Father's will]" (Luke 21: 18); "a book written ... sealed with seven seals ... Lamb ... worthy ... to open the seals" (Rev. 5: 1, 6, 9). This is seen in the messages to the seven churches of Rev. 2 and 3.

The Bible having special messages adapted to each generation, especially to each movement of God's people, differing according to their different times, experiences and needs, it keeps the particular messages secret until such special times, experiences and needs come. Before that due time comes nobody can understand that part of the message. An illustration will help to clarify this: During the reaping time it was not yet due to see the truth on what would reveal membership in the Great Company, a truth that became due during the time of the Harvest following its reaping time. That truth is given as revolutionism against the Lord's teachings

or arrangements, or both, in Ps. 107: 10, 11. The writer lectured on that Psalm at least 25 times during the reaping time and never then saw that it gave the clue whereby membership in the Great Company is to be recognized; but after the reaping time was over; and the other harvest processes became due to be enacted, particularly its threshing, sifting and winnowing processes for separating the Little Flock and Great Company and the Great Company into its various groups, that passage, becoming due, spoke out its secret. Note the vast amounts of truth that, not understood during the preceding times, became due and thus opened. At the opening of each one of the seven seals advancing truth became clear, but only as due in those times. Please note the many new truths that became due during, *e.g.*, the Philadelphia Epoch of the Church, truths not seen before since shortly after the Apostles fell asleep. Above all other sunbursts of Truth note the great abundance of advancing truths that became due during the reaping time. Apart from matters related to the Great Company and the Youthful Worthies, almost everything in the Bible became due to be understood clearly during that reaping time; and since the reaping time ended and by the time that the other six harvest processes as to the separation of the Little Flock and Great Company and the Great Company into its groups are completed, everything else in the Bible will have become due. All of this is due to the fact that the Bible is so constructed in its various teachings as to be ununderstandable until those teachings become meat in due season, and then and only then do they speak out their pertinent message. It is for this reason that the Bible is an ever new book speaking up-to-date messages to God's people; or to put the matter in its own words: "The path of the just [God's people] is as the shining light, that shineth more and more unto the perfect [full] day." And this kind of an unfolding will continue until ere long everything in the Bible will

be clear. Yes, due-ness, or the progressive unfolding, of Bible truth as needed is one of the Bible's attributes.

The twelfth attribute of the Bible that we will study is its efficiency. By its efficiency is meant that one of its qualities whereby it has the ability to effect the Divine designs in giving it. The Divine designs in giving the Bible are to glorify God and Christ, to give the faith classes the opportunity of gaining rescue from the curse and the salvations of the elect—the Little Flock, the Great Company and the Ancient and Youthful Worthies—with the bestowal of the same upon those of them who prove faithful; and to give the unbelief classes—all unbelieving Jews and Gentiles—the opportunity of gaining rescue from the curse and the salvation of restitution, with the bestowal of the same upon those of them who prove faithful. The Bible, through its Truth and Spirit, effects these purposes as due, and therein exercises its quality of efficiency (Is. 53: 10, 11; Luke 1: 37 [A.R.V.]). It is not efficient to effect purposes other than these, unless they are implied in these. Nor is it efficient in seeming to effect these purposes through other truths, *e.g.*, secular truths, like those of history, science, philosophy, *etc.*, nor through another spirit than its own, nor by errors, nor by methods, means and manners other than its own, *e.g.*, irresistible grace or physical force. But it is efficient to attain these ends by its own truths, spirit, methods, means and manners. It has this quality because of its present appealing force to the faith classes, to enable them to become amenable to every feature of the processes through which they must pass to gain deliverance from the curse and the salvation peculiar to each of their respective classes; and it will exercise a future, a Millennial, appealing force to the unbelief classes, to enable them to become amenable to every feature of the processes through which they must pass to gain deliverance from the curse and the salvation of restitution. In addition to such appealing force it has a second elemental quality—practicability. Unlike many an alleged

revelation, which cannot fit the needs of the lost race, it is so adjusted to human and new-creaturely needs as to supply every one of them along salvation lines. Above we showed that the needs of the race were 21, due to the 21 evil effects of the curse; and these Christ by His 21 offices supplies through the Bible's teachings, the Bible thereby being practical to remove these evil effects and implement their opposites. The third element of this quality is its efficacy, *i.e.*, it actually has and uses its ability, and thus works out the pertinent Divine purposes in giving the Bible. It effects the glory of God and Christ by outworking the aforesaid blessings, as well as implements the destruction of all evil and incorrigibly evil ones. Accordingly, we see from these facts that the Bible has the attribute of efficiency.

Let us see how the Bible through its teachings exercises this quality of efficiency by rescuing the faith classes from the curse and by enabling the faithful of these to gain their respective salvations. It effects these two things by operating four processes upon them: instruction, justification, sanctification and deliverance. At the present time the Bible through its teachings efficiently works on the faith classes in these four processes. It is a Bible teaching confirmed by experience that all men do not have the faith quality (2 Thes. 3: 2); hence mankind from the standpoint of faith is divided into two classes: the faith class and the unbelief class. Because the unbelief class could not successfully stand a trial for life amid faith-exacting conditions, like those now prevailing, God does not in this life put them on such a trial; and since the knowledge and understanding of the Bible's teachings are essential for such a trial, God for their good does not now give them such knowledge and understanding, by having made the Bible's teachings unclear to them (Mark 4: 11, 12; Rom. 11: 32), but will give it to them under non-faith-exacting conditions, in the Millennium (Is. 29: 18, 24; 40: 5; 52: 10; John 1: 9; 1 Tim. 2: 4). Hence in faith dispensations God has so conditioned

the Bible's teachings as to make them enlightening only to the faith class (Mark 4: 11; Matt. 13: 10-17). The Bible's teachings, therefore, through Jesus' ministry (1 Cor. 1: 30), give light to the faith classes from the time that it finds them dead in trespasses and sins, until they make their calling and election sure to the salvations respectively pertinent to the four elect groups. Thus it enlightens their eyes of understanding (Ps. 19: 7, 8; 119: 18, 104, 105, 130; Prov. 4: 18; 6: 23; Is. 8: 20; Hos. 6: 5). This quality of the Bible is inherent in itself, and operates through Jesus Christ in His office of being the sole Interpreter of the Bible (Rev. 5: 5). He exercises His teaching office through special and ordinary servants of the Truth, the former kind of servants being the seven stars of Rev. 1—3, each star consisting of a plurality of individuals, and the latter kind of servants being all the rest, official and unofficial members, of Christ's Body. He exercises this teaching office in connection with the process of justification, sanctification and deliverance; and in each one of them the efficiency of the Bible manifests itself.

This efficiency is seen in its work in justification by faith, both in the latter's antecedents and in its aftermath. To attain justification one must exercise "repentance toward God and faith toward our Lord Jesus." To exercise repentance one must submit himself to the teachings of the Bible along the lines of its law or justice; for the law gives a knowledge of sin (Rom. 3: 20; 7: 7). Through this knowledge one recognizes that he is a sinner by motive, thought, word and act, and therefore is worthy of death, and also recognizes that he is justly condemned in Adam; and this knowledge stirs up in his heart sorrow for (Ps. 34: 18; 51: 17; Acts 2: 37; 2 Cor. 7: 9, 10), hatred of (Rom. 7: 13-15; Ezek. 20: 43), and giving up of, and longing for deliverance from sin (Is. 55: 7; Prov. 28: 13; Rom. 7: 24). These five things: knowledge of, heart's sorrow for, hatred of, giving up of, and longing for deliverance from sin, constitute the first part of repentance, which

in its fullness means everything that belongs to reformation (Jer. 26: 3, 13). Its second part is love for, and practice of righteousness (Matt. 3: 8; Rom. 7: 15-22), which two things constitute a return unto the Lord (Is. 55: 7). Thus we see that there are seven elements in repentance. As we see in Acts 2 from Peter's accusing the Jews of murdering Jesus, with Biblical proofs of it, that they were influenced to go through the two steps of repentance, we recognize that it was the Bible teachings that moved them to repentance. But in addition to repentance there is another antecedent of justification: faith in the promise that God for the merit of Jesus will forgive the repentant and believing sinner. Such a faith consists, first, of a mental appreciation of this promise, *i.e.*, a knowledge (Rom. 10: 14), understanding (Rom. 10: 17; Col. 2: 2) and belief of it (John 3: 36; Heb. 11: 6), and, second, of a heart's reliance upon it, *i.e.*, full persuasion or full assurance as to (Rom. 4: 21; Heb. 10: 22), appropriation of (Heb. 11: 13), and responsiveness in living according to that promise's implications, *i.e.*, living a righteous life (Jas. 2: 17, 26; 2 Tim. 2: 19). Since, as just shown, the teachings of the Bible work repentance toward God and faith toward the Lord Jesus unto justification by faith, it is efficient to accomplish this result, and to enable the justified to overcome some of their depravity and to lead a righteous life.

The Bible in its teachings is also efficient to work sanctification in the responsive (Ps. 119: 9, 11; John 15: 3; 17: 17; Eph. 4: 13, 15; 5: 26; 2 Pet. 1: 2-4). There are especially three things implied in sanctification, which primarily means (1) a separation from sin, error, selfishness and worldliness and (2) a dedication of oneself to God. These three are: (1) a sanctification of will, (2) of body and (3) of spirit, which includes cleansing oneself from filthiness of flesh and spirit. By the sanctification of the will the giving up of self-will and the world's will and the acceptance of God's will for one's own will are meant (Prov. 23: 26).

By the sanctification of the body are meant giving one's human all for, and using it up in, the Lord's service in fruitful ministry: all that one is and has and hopes to be and to have by virtue of his being a human being, which is represented in one's body, humanity, *i.e.*, his time, strength, health, talents, means, influence, position, reputation, education, associations, *etc.*, in a word, all that he has by virtue of his having humanity (Rom. 12: 1). By the sanctification of spirit are meant primarily one's cultivating his disposition in good, by setting his affections on the higher things and developing the primary, secondary and tertiary graces unto perfection (Acts 20: 32; Rom. 12: 2; Gal. 5: 22, 23; Col. 2: 1-3; 3: 12, 13) and secondarily one's cleansing himself from filthiness of flesh and spirit, *i.e.*, purging oneself from the disgraces that root in the body and mind (Rom. 6: 17; 1 Cor. 10: 6-11; 2 Cor. 7: 1). This feature of sanctification's third part has its beginnings in justification as a condition, but works mainly in sanctification. The Bible in its teachings is efficient to work out in one every one of these three features of sanctification. Not only does the Bible in the passages cited in this paragraph, as well as in numerous others not here cited, teach these three features of sanctification as effected by its teachings, but the experiences of all of God's children who have been even a little while in the way prove this thought to be true.

The Bible through its teachings is also effective to accomplish the various features of deliverance. In deliverance victory is given one over his enemies: the devil, the world and the flesh, as these seek to manipulate our sinfulness, erroneousness, selfishness and worldliness in all the varied forms of these against us. That the devil is an enemy of ours is evident from the meaning of his names: Satan and devil, both of which mean enemy, and from Matt. 13: 39; 1 Pet. 5: 8, *etc.*; that the world, those in harmony with the present evil order of affairs, is an enemy of ours is evident from John 15: 18-21; Jas. 4: 4; and that the flesh

is such we know (Rom. 7: 15-24; Gal. 5: 16, 17, 19-21). Hence there is a constant war between us and them. In this war the Word of God, taken into a responsive mind, heart and will, is so powerfully effective in its efficiency as to enable us to overcome, and gain the victory over them. Thus, like Jesus (Matt. 4: 4, 7, 10), we are enabled to be victorious over Satan by steadfast resistance in the faith, *i.e.*, the Truth of the Bible (1 Pet. 1: 9), by the shield of faith and the sword of the Spirit, which is the Word of God (Eph. 6: 11-17); for steadfast resistance of him by guarding ourselves through the Word will put him to flight (Jas. 4: 7; 1 John 5: 18), which will make us victors (1 John 2: 13, 14; Rev. 12: 11). That same Word enables us to overcome the world (Rom. 12: 2; Tit. 2: 12; 1 John 2: 15-17). It also gives us victory over our flesh (Ps. 119: 11, 28, 50, 92, 104, 133; Luke 1: 37 [A.R.V.]; Rom. 8: 12, 13; 2 Cor. 10: 4; Gal. 5: 16, 17, 24; 1 Pet. 2: 11-16; 4: 1, 2). In some of the citations just given no express mention of the Word is made, but it is implied in the expressions: spirit, mind, *etc.* It gives the responsive victory over the fear of death and the grave, which they by it are able calmly to regard. Accordingly, our discussion proves that one of the attributes of the Bible is efficiency. In the next Age toward the unbelief classes it will show the same efficiency; and this now effects and then will effect God's and Christ's glory.

The next Bible attribute to engage our attention is its holiness. We indicate it in the name that we usually apply to the Bible: the Holy Bible, a quality that it gives itself, using the word, Scripture, or Scriptures, instead of the word, Bible (Rom. 1: 2; 2 Tim. 3: 15). It is holy, because it is the product of God's holy wisdom, because it expounds and enforces God's holy justice, because it reveals, applies and is in harmony with God's holy love, and because it exercises God's holy power in all its works; hence in its having God as its Source, Enforcer, Motivator and Activator it is holy. It is holy in its nature; for it is holy in what it is. It is holy in

its purposes, which are to glorify God and Christ, enlighten, sanctify and deliver the faith class now and the unbelief class in the next Age. It is holy in its effects so far due to be wrought; for it has in this Age been executing its purpose in enlightening, justifying, sanctifying and delivering God's saints, and thus reflecting honor upon God as its Author and Christ as its Executor. It is holy in its teachings; for its doctrines, precepts, promises, exhortations, prophecies, histories and types are all holy in themselves, in their Author, in their Expounder and Executor and in their effects. It is holy in its products: saints, who are by it enlightened, justified, sanctified and delivered. It is holy in its present works toward the unbelief class; for it reproves them for the sins that they commit, for the righteousness that they lack and for their condition and characters in relation to the coming judgment in the Kingdom. It is holy in its reformatory effects on fallen human society; for through its faithful practicers it has been the salt of the earth, nourishing, seasoning and preserving society from utter corruption.

Some claim that the Bible is not holy, because it narrates sinful acts, like the dishonoring of parents, murders, adulteries, rapes, incests, wars, thefts, slanders, covetousness, as sins against man, and irreligiousness, idolatries, blasphemies, unbeliefs, *etc.*, as sins against God. Yea, some go further and accuse it of wrong, because it has charged people to wage wars of extermination, has justified great calamities, like the flood, the overthrow of the cities of the plains, Pharaoh and his host in the Red Sea, the 185,000 men belonging to Sennacherib's army, *etc.* On these charges the following should be said: In its narrating sinful acts against God and man it does so in a way that does not incite its readers to commit such sins, but gives them as warning examples of the terrible nature and bad effects of sin, and thus incites its readers to hate, avoid and denounce such sins; and thus in these matters, instead of its being unholy in narrating these acts, it is certainly

holy therein; and as an actual matter of fact, by these narratives it has incited people against sin in favor of righteousness, and thus in such narratives is holy in its nature, purpose and effects. Innumerable people have been kept back from such sins by its examples of their perpetrators' bad acts and exemplary punishments, which proves the Bible's holiness. In regard to the calamities cited above that the Bible sanctions, the following may be said: All who suffered these calamities were already under the death sentence and had to die in due course. In every case they were especially wicked, and therefore deserved exemplary punishment, which did them no wrong, since they were already under sentence to death and their great sins deserved to hasten its execution. Moreover, in all these cases their great wickedness called for their exemplary punishment, to shield others from their evils, *e.g.*, both the Bible and archeological discoveries prove that the seven nations of Canaan whose extermination was Biblically charged were so corrupt with venereal diseases that their continued existence was a danger to other nations by way of contamination. The weak resistance that they offered to Israel proves their great physical weakness. Their extirpation was a blessing to others, shielding them from contamination. The destruction of Pharaoh's and Sennacherib's hosts was necessary to protect the innocent from their base intentions. The fact that they met sudden death while in the full bloom of life spared them the long-drawn-out sufferings that a so-called natural death usually brings in its wake. Moreover, these calamities proved a deterrent from wrong on the part of others. And, finally, they form types prophetic of punishments to be meted out upon future wrongdoers. These facts show that such calamities sanctioned by the Bible are in harmony with its holiness.

The last Bible attribute that we will discuss is its indestructibility. In many passages the Bible sets forth this as one of its attributes (Deut. 29: 29; Ps. 111: 7, 8; Is. 40: 8; Mark 13: 31; Luke 16: 17; 1 Pet. 1: 23, 25).

Accordingly, no power can destroy God's Word. Satan has tried it in various ways, but has failed in his attempts. Repeatedly he sought to do so in times of Israel's apostacies; but it always came back indestructible. He used copyists' carelessness to destroy parts of it, but failed. Among ancient infidels he raised up Celsus, Porphyry, Julian the Apostate and other neo-Platonic philosophers to encompass its ruin, but could not accomplish it. By the papacy he produced a gigantic, complete and accurate counterfeit of it, by which for centuries he perverted it and kept it in the background. By the papacy's course of keeping the common people in dense ignorance and illiteracy it kept them from reading it. It kept the Bible locked up in the sackcloth of dead languages, to hide it from the common people. Despite these efforts, it came forth by force of its inherent power into the utmost prominence, and is spread more widely than the totality of any 100 other books. Through Protestant sectarianism, especially through palming off as its teachings the doctrines of eternal torment, human immortality, creedal trinity and the absolute predestination of a few individuals unto eternal life and of the rest of the race to eternal torment, Satan sought to make the Bible odious to serious thinkers, but in this he made a great blunder. Through modern infidelity in the forms of atheism, agnosticism, materialism, pantheism, deism, higher criticism, evolutionism, modernism and secularism, Satan has made the most desperate attacks upon the Bible. In these attacks it has indeed been put into a fiery crucible; but it has come out therefrom in its perennial strength, beauty, harmony, utility and efficiency unscathed and steadfast.

At no other book have such violent and subtle attacks been launched with such devilish ingenuity, cunning, persistence, hatred and deceivableness. Against no other book have so many keen and subtle human minds, backed by devils' support, set forth such virulent attacks as have been made against the Bible. External and internal foes of great talent and speculative ability

have concentrated into these attacks every weapon that they could forge. A Baur, a Strauss, a Renan, a Kuenen, a Wellhausen, a Cheyne, a Driver, a Briggs have, one and all, as alleged friends, made the sharpest attacks upon it, but all in vain; their attacks have rebounded upon them destructively, with all the greater credibility becoming the Bible's as a result of their attacks. From without a Spinoza, a Herbert, a Hobbes, a Hume, a Voltaire, a Diderot, a Darwin, a Haeckel, a Spencer, a Huxley have attacked the Bible with utmost vigor and adroitness; but it still continues to be the grand old imperishable book of the Ages. As to God's servants as they apply the promises to God's people, so do the words of Is. 54: 17 apply to it: "No weapon that is formed against thee shall prosper; and every tongue that arises against thee in judgment shalt thou condemn." As wind and wave strike a Leviathan of the deep in vain effort to cause it to capsize, so do the winds of error and the waves of infidelity strike that grand old book in vain effort to overturn it. And as the waves of the ocean dash themselves into harmless spray as they surge against a great rock that rears its crest far into and above the clouds and that remains unmoved and immovable under their vain poundings, so the tide of time, the might of empires, the ragings of false teachers, the ravings of infidels, the hostile speculations of unbelieving philosophers, the attacks of materialistic scientists and the cunning and hatred of devils, all combined and multiplied a millionfold, beat against "the impregnable rock of Scripture" in vain, since it emerges from every encounter with them unsullied, perennial, immovable, indestructible and victorious, backed as it is by the power, wisdom, justice and love of God "shining in the face of Jesus Christ," "the same yesterday, today and forever"!

A very important passage as to the Bible's theory on itself is 2 Tim. 3: 15-17. In v. 15 Paul tells us that one of the Bible's attributes is to make one wise, *i.e.*, give him the proper education as to the salvation

which is in Christ Jesus. V. 16 shows how it is that the Bible can do this, pointing out that this is due to its being Divinely inspired, and to its having the uses that secure such a result, while v. 17 shows the result of such uses: qualifying God's people to be completely equipped for all good works. All three of these verses teach the Bible's efficiency, which we discussed above, as well as its instructiveness. All of them imply its inspiration; v. 16 teaches it directly; and all of them teach its uses. Hence this passage is very meaningful as to the Bible's theory on itself. As just shown, v. 16 in addition to its inspiration teaches its uses, which it shows to be fourfold: (1) doctrinal, (2) refutational, (3) corrective and (4) character constructive. A careful and all-sided consideration will result in the conclusion that these four uses of the Bible are all-embracing. They leave nothing out. They cover all cases completely. It is for these facts that they are intended to complete the equipment of all of God's people for every good work. Thus these verses prove that the Bible has also the quality of perfection, not for every purpose, but for all of its own purposes. This fact should endear that grand old book to all God's people, and make them use it faithfully for its purposes.

First of all we will study the doctrinal use of the Scripture. It will be noted that Paul does not use the term doctrine in this passage as the equivalent of what is the present use of the word *dogma*, which has a more restricted meaning than doctrine as the word is here used; for dogmas mean the articles of one's belief, while the word *doctrine* as here used, though including all that comes under the head of dogmas, covers other subjects than dogmas, since by doctrine the Bible here, additional to dogmas, means also its teachings on the promises, prophecies, histories and types. Hence we see that it is a wider term than dogma, as this word is popularly used. But by that term *doctrine* in 2 Tim. 3: 16 it does not include teachings that are refutative of error, corrective of faults and constructive of character.

In the widest sense of the word, the Greek word *didascalía*, here translated *doctrine*, means any and all kinds of teaching, but here, in v. 16, it is restricted to mean what concerns matters of faith on dogma, prophecy, history, promise and type, as distinct from polemical matters and matters of practice. Accordingly, we will here use the word *doctrine* to cover matters of dogma, prophecy, history, promise and type as these are set forth in the Bible. It is distinct from refutation, in that it sets forth its thoughts constructively, while refutation sets forth its thoughts destructively as to error and as to attacks on the Truth. It is also distinct from correction, in that it sets forth positive teachings of faith, while the latter sets forth teachings destructive of faults. It is also distinctive from instruction in right doctrines of His grace, but let us remember that it is righteousness, inasmuch as it shows what we ought to believe, while instruction in righteousness sets forth what and how we ought to be and do. The first shows us what we ought to believe, the second what we ought not to believe, the third what we ought not to be and do, and the fourth what we ought to be and do.

Accordingly, in a general way we would say that by doctrine v. 16 means all that the Bible teaches on what we ought to believe. It has, therefore, to do with the Bible's theories, *i.e.*, those teachings of God's plan that call on us to believe them, in distinction from the other three features just defined in contrast with doctrine. In specific respects doctrine includes the dogmas, the promises, the prophecies, the histories and the types of the Bible. The following are the main Bible doctrines on dogma: its belief teachings on the Bible, God, Christ, the Holy Spirit, God's Law, the Covenants, Predestination, Creation, Angels, Man, the Fall, the Curse, the Permission of Evil, the Wages of Sin, the First Hell, the Worlds, the Ages, the Planes of Being, the Ransom, High Calling, Christ's and the Church's Spirit Begetting, Growth, Strengthening, Balance, Anointing, Crystallizing, and Birth, Human Depravity,

Repentance, Faith, Justification, Sanctification, the Three Ways, Sin Offerings, Seven Epochs Of The Church, Deliverance, the Church, Baptism, Lord's Supper, Ancient Worthies, Great Company, Youthful Worthies, Antichrist, Sectarianism, Second Advent, Election, Free Grace, the Harvest, the Day of Vengeance, Overthrow Of Satan's Empire, the Kingdom, its Establishment in Two Phases, Resurrection, Restitution, Final Trial, Paradise and the Obedient Restored, the Second Death or Second Hell. These are the main dogmas of the doctrinal parts of the Bible. All of these subjects are treated extensively in the Bible. In harmony with God's purpose none of them is exhaustively treated in any one place; but piecemeal, here, there and elsewhere in the Bible, are they treated. Some of them because of having a very widespread appeal are treated very clearly, *e.g.*, Repentance, Faith, Justification by faith, God's attributes of being and character, Creation, the Law, Man, *etc.*, since they are things written on the back of the scroll. Others of them are treated less clearly, *i.e.*, the matters of the High Calling. Still others are treated obscurely, *e.g.*, Time of the Second Advent and of the Harvest, Predestination, the New Creative process of Christ and the Church, the Youthful Worthies, *etc.* Nevertheless, they are all treated of in the Bible sufficiently to make them clear to the classes to whom they apply, by Jesus' ministry exercised through His mouthpieces. The fact that these have all been expounded from and with copious Bible passages proves that the Bible has as a use the revelation of the dogmatical parts of doctrine.

The second feature of the Bible's use for doctrine is prophecy in the sense of prediction; for prophecy in the Bible is frequently also used in the general sense of teaching. Practically every feature of prophecy in the sense of prediction is doctrinal. It occupies a very large part of the Bible. A large part of the Psalms, some of Proverbs, all of Canticles and practically all of the four major and twelve minor Prophets are prophecy, which

is also interspersed among Old Testament history. And if we would look at the types in the histories and biographies of the Old and New Testaments, we would have to say that they are almost entirely prophetic. There is much of prophecy in the sense of prediction in the Gospels, Epistles and, of course, Revelation. Indeed, everything that is connected with the unfolding of God's plan was foretold (Amos 3: 7). Thus we find many details in Jesus' life forecast. Great details are there prophetically given of Israel's experiences. The Bible prophesies much of non-Israelitish nations, *e.g.*, Egypt, Babylon, Arabia, Moab, Ammon, Syria, Phoenicia, Philistia, Persia, Greece, Rome, the ten language nations of Europe and even the U. S. Greater details are given on the real Church and on the nominal church throughout the Gospel Age, and not a little on State, Aristocracy and Labor. Particularly at the end of the Age even greater details are given on these prophetically. Christ's Second Advent, the Gatherings and Siftings of the Harvest, the binding of the tares, the breakdown of sectarian Protestantism, its approach to Rome, the great tribulation in its World War, both phases, the World Revolution, the World Anarchy, Jacob's Trouble in both of its phases, the overthrow of Satan's Empire, the Establishment and Operation of God's Kingdom in its two phases, the awakening of the Church and the World from the dead, the Judgment Day, Resurrection, Restitution, the final Trial and its Outcome, Paradise Restored, to the Obedient eternal life given and death eternal meted out to the disobedient,—all of these prophetic features have, in addition to their predictive character, a dogmatic feature, as shown in the preceding paragraph. In almost all cases, so far as the Church real and nominal is concerned, these forecasts are more or less obscure. But those that pertain to Fleshly Israel and their neighbors are much more clearly given. These prophecies are almost never understood before fulfillment, usually not until after fulfillment, though in some cases while in process of

fulfillment. But when due to be understood Jesus through His mouthpieces clarifies them to those to whom they are due to be understood.

A word of explanation is needed to clarify why the histories of the Bible are here treated as a part of the doctrinal use of the Bible. As setting forth facts and as giving dogmatical lines of thought, they clearly belong under doctrine as a use of the Bible, *e.g.*, the account of creation teaches God's existence and some of His attributes of being and character. So, too, does the chronology of the Bible, as a part of history, belong to doctrine, hence belongs to the first use of the Bible; for it helps to unfold many features of God's plan, *e.g.*, prophecy, the flood as expressive of God's power and justice, the exodus, and separateness from the world. Of course, the genealogies given in the histories of the Bible have a doctrinal use, *e.g.*, Christ's carnation, descent from Judah and David, *etc.* But the histories of the Bible are also susceptible of a refutational use against historical and doctrinal errors, *e.g.*, against evolution and higher criticism, deism, pantheism and materialism. They are susceptible of a correctional use, *e.g.*, the accounts of the sins and their punishments there recorded help one to abstain from sin or to reform therefrom. Similarly, they have a character-constructive use, *e.g.*, Christ's and the Apostles' use of various Bible stories to incite to faith, hope, love and obedience. Heb. 11 is especially pertinent here. Thus we see that while the histories of the Bible have mainly a doctrinal use, some of them have refutative, correctional and character-constructive uses. A few other illustrations of the doctrinal use of the Bible histories would be in place. The history of Abraham teaches God's providences as extending over His people, that of Jacob the value of prizing the Lord's favor as of prime importance, that of Joseph God's overruling evil for good on behalf of His people, that of Moses God's honoring those who put Him first, that of Joshua and David God's giving victory to those who faithfully lead

His people, that of Hezekiah, Daniel and the three Hebrew youths God's protecting amid, and delivering from evil His loyal servants. Accordingly, we see that the histories of the Bible have a doctrinal use.

The promises of the Bible also belong to the doctrinal use of the Bible, though they in certain connections have a refutational use, *e.g.*, those connected with the covenants against error thereon, though they have a corrective use, encouraging one to cleanse himself from filthiness of flesh and spirit, and though they also have a character-constructive use, encouraging one to develop Christlikeness as the way of obtaining certain of the promises. But they are primarily doctrinal in their use; for they are closely connected with various features, yea, are often parts of God's covenants, which are dogmas, with various prophecies, histories and types. They are often connected with God's providential acts, His character and works as parts of His doctrinal Word. They bring prominently to mind God's wisdom, power, justice and love in their application to the recipients of the promises. There is no feature of God's dogmas that is unconnected, either negatively or positively, with His promises, *e.g.*, God's threat to Satan (Gen. 3: 15) implied a promise to the race. Even His final destruction of the incorrigibly wicked implies a promise to the faithful, *i.e.*, that there shall finally be no more sin and uncleanness in the blessed eternity before them. Thus we see that the promises contain certain dogmatic elements. Promises are always also prophetic. This can be seen in the Oath-bound Covenant, in the promises in the Psalms and Prophets and in promises that Jesus and the Apostles make to the brethren. This can be seen in the promises made to the four elect classes on their own behalf and on behalf of their ministry to the world. Frequently these promises form part of Biblical histories, *e.g.*, those given to Abraham, Jacob, Joshua, David, Hezekiah and the Apostolic churches in the Acts. And finally not a few of such historical promises become typical promises

to the pertinent classes. Accordingly, we see that the promises of the Bible, of which a Scotchman counted over 70,000, are a part of Bible doctrines, and, therefore, the Scriptures that give them have mainly a doctrinal use, though as shown, above, in certain respects they can be used refutationally, correctionally and character-constructively. In fact there is not a Scripture, according to our text, that does not have the four uses of which 2 Tim. 3: 16 speaks.

Finally, we come to the types as having as their main use, the doctrinal use, but we are not to forget that they have a refutational use, *e.g.*, the Sin-offering types refute those who deny the Ransom, and who deny that there are two Sin-offerings. The types of Abraham, Sarah, Hagar, Isaac and Ishmael refute the idea that God's Gospel-Age people are under the Law Covenant. The type of the inauguration of the Law Covenant refutes the idea that the New Covenant operates as the covenant of God's Gospel-Age people; as its two kinds of sealing sacrifices refute the same idea, and the idea of a single individual constituting the New Covenant's Mediator. Nor are we to forget the corrective use of the types, as can be seen in the type of the fall, Cain, the Flood, Sodom and Gomorrah, *etc.*, *etc.* So, too, they have a character-constructive use, *e.g.*, Abel, Enoch, Noah and his family, and the servants of God mentioned in Heb. 11 beginning with Abraham. While they have these uses their main use is doctrinal. This can easily be seen in the types of Adam and Eve before and after their fall, of Cain and Abel, of Noah, his family and the flood (baptism), Sarah, Hagar, Isaac, Ishmael; Abraham, Melchizedek, Lot, Sodom, Gomorrah, Jacob, Esau, Joseph and his brethren, Israel's enslavement and deliverance, its journey to Sinai and the Covenant, the tabernacle, the Levitical sacrifices, *etc.*, *etc.*, *etc.* In fact all the histories and biographies of the Bible as types teach doctrinal matters. Thus our study shows that the doctrinal teachings embrace its dogmas, promises, prophecies, histories and

types as their main uses, while less prominently teaching refutational, corrective and character-constructive matters. And when we come to study the Bible's refutational, corrective and character-constructive uses we will see that these three also include doctrinal matters; for, as 2 Tim. 3: 16 teaches, every Bible passage is capable of use doctrinally, refutatively, correctively and character-constructively.

The question arises, Why does the Bible have such doctrinal uses? Quite a number of reasons may be given in answer to this question. First of all, it is because in the Bible's doctrinal use, as distinct from its three other uses, God has set forth the main features of His plan; for if we look at the things that are above given as the dogmatic, promissory, prophetic, historical and typical parts of the doctrines of the Bible, we at once recognize that they embrace the main features of God's plan, indeed, every part of God's plan except its preceptorial and hortatory parts. Accordingly, we see that properly its doctrinal use is its main use. A second reason is that the Bible's doctrinal use above all other of its uses displays God's and Christ's person, character, word and work and thus above other uses of the Bible honors and enhances them before us. Thirdly, it has this doctrinal use, because above all other of its uses this one enables God's people to react properly toward God, Christ, the brethren, the world and enemies. Fourthly, it has this use because it furnishes God's people with the firmest foundation on which their faith, hope, love and obedience may rest, out of which these graces may spring, and in harmony with which they may act. Fifthly, it has this use, that God's people amid the confusion of creeds and the teachings of unbelief and misbelief may know what they believe, how they believe it, and why they believe it. Sixthly, it has this use, that from it God's people in their kinds and modes of thought may be distinctly separate from the world in its kinds and modes of thought. And seventhly, and finally, it has this use, that they may be

able to reprove the world of sin, righteousness and of the coming judgment in the Kingdom in ways of the Truth and its Spirit. Certainly these seven reasons amply justify the doctrinal uses of the Bible.

This brings up another question as to the doctrinal use of the Bible: How does this doctrinal use of the Scriptures manifest itself? To this we might answer, It does it, first of all, providentially. The Bible is a speaking book that has a message adapted to each generation; and as different movements set in, in the unfolding of the Word doctrinally, the providence of God so works as to give each generation what is adapted to it. It, therefore, gives its doctrinal message as due. God foreknowing the various movements that would come in the world, and foreknowing the special needs of people in relation to these movements, as well as those arising out of their conditions and experiences, has put into the Bible pertinent thoughts; and when those movements, conditions and experiences set in, He causes the pertinent truths as due to speak to His people according to those movements, conditions and experiences. It is for this reason that the Bible is a living book, ever showing itself to be adapted to the times as meat in due season. And its doctrinal use is a gradual one; for "the path of the just is as a shining light that shineth more and more unto the full day" (Prov. 4: 18). Accordingly, it unfolds its doctrinal thoughts gradually. This is especially seen in the gradual increase of doctrinal truth in the harvests, and less so especially seen beginning with the Sardis period of the Church, increasing throughout that period, and on a larger scale doing this during the Philadelphia period. This is because Jesus as the Interpreter of God's plan has been taking off seal after seal from the Word and unrolling it more and more; and as He does so, He makes His pertinent thoughts clear to His faithful people through His chosen mouthpieces, and that in proportion to the degree of their faithfulness. Herewith

we bring to a close our brief discussion of the doctrinal use of the Bible.

Having briefly discussed the first use of the Bible, its doctrinal use, we now take up its second, its refutational use. As the doctrinal use is to show us what we ought to believe as to the Bible's dogmas, ethics, promises, prophecies, histories and types, so its refutational use is to show us what we should not believe as to doctrine, precept, promise, exhortation, prophecy, history and type, because of error; for many errors have been by false teachers presented as genuine Bible doctrines, precepts, promises, exhortations, prophecies, histories and types, and the refutational use of the Bible is to overthrow these errors as such, and to warn God's people against accepting them as true. In the A. V. the word in our text that shows the refutational use of the Bible has been rendered reproof. While it is true that the word *elegmos*, which occurs nowhere else in the New Testament than in 2 Tim. 3: 16, may in certain connections in the Septuagint be so translated, it evidently is not to be so rendered here, because that is a synonym of the word correction as used in this text; hence that rendering would not give us a use of the Bible separate and distinct from its third use. The verb *elegcho*, from which it is derived, has, among others, the meaning *to refute*, e.g., Tit. 1: 9, 13; 2: 15; and in noun form it evidently means *refutation* in 2 Tim. 3: 16; for the run of thought on the uses of the Bible in this passage evidently exhausts them when it shows us that the Bible is to show us (1) what we are to believe, doctrine; (2) what we are not to believe, refutation; (3) what we are not to do and be, correction; and (4) what we are to do and be, instruction in righteousness. Hence we understand the word *elegmos* here to mean *refutation*, which according to 2 Tim. 3: 16 is the Bible's second use. It means that the Bible is to be used to refute error on matters of teaching and practice; for there is no error of teaching and practice of concern

to God's people that is not in the Bible in one way or another overthrown.

The sphere of the exercise of this second use of the Bible is every erroneous teaching of concern to God's people. And error affecting them has abounded in the world decidedly more than truth. There is not even one true teaching of the Bible but is contradicted by error. Let us notice a few examples in illustration and proof of this statement, *e.g.*, the Bible's teaching on God as to His existence, being, attributes, word and work. His existence is denied by atheism, materialism and certain forms of evolution and questioned by agnosticism. His personality is denied by pantheism and is much limited by rabbinism in its denial that He has any positive attributes, like love, appreciation, sympathy, tenderness, *etc.*, though it ascribes intelligence, justice and might to Him. Deism denies His providence over His works; milder evolution denies much of His creative work. Higher Criticism denies much of His word. So-called orthodoxy, by logical inference, greatly limits and caricatures His attributes of character. Others misteach on His attributes of person, particularly His unity, omniscience, and onnipresence. The so-called orthodox by creedal trinitarianism grossly err on God's person or being. Others misteach on His works of creation, providence, redemption, instruction, justification, sanctification and deliverance. There is not a Biblical feature as to God but is mistaught by some one. Another example of erroneous teaching: Christ's person, character, word and offices. He is mistaught as being coeternal, coequal and consubstantial with the Father. His prehuman existence is denied by some and mismagnified by others. His carnation is misrepresented as an incarnation, with the consequent error as to a God-man. His death and resurrection are mistaught to be merely a *pro forma* death and resurrection, the latter to be in the flesh, His humanity and divinity to communicate their attributes to one another, with the consequent error that His

humanity as omnipresent is taught by some, by others is taught to be everywhere where the Lord's Supper is celebrated. Just one more illustration: The Holy Spirit, instead of being presented as God's power and disposition in Him and all in harmony with Him, is mistaught to be a person coeternal, coequal and consubstantial with the Father and the Son. These are only a few of the dogmatical errors on God, Jesus and the Spirit.

Errors on other Bible doctrines are very abundant. There are many errors on the theories of ethics. The utilitarian theory of ethics is based on selfishness pure and simple, and, of course, contradicts Bible ethics at its foundation, which is duty and disinterested love, a direct contradiction of utilitarianism, for which now the word realism goes, and what it is can be seen in the present day political world, particularly in totalitarianism. The Bible doctrine on divorce is mistaught now, *e.g.*, by applying Jesus' teaching on divorce in Matt. 19: 9, applicable to the consecrated only, to the world in general. On the other hand, the loose ideas on divorce as exemplified in Reno divorces, are certainly against the laws of divorce that the Bible lays down for the unconsecrated. These two illustrations are sufficient to show the contradiction between the Bible doctrine on ethics and popular errors thereon. We find errors to prevail on the promises of God, particularly those contained in the covenant promises. The Abrahamic Covenant, which is really the Bible plan itself, of course, is contradicted in every feature of it, as every feature of it finds opponents, who, not individually, but collectively, deny every part of it. Universalists contradict it from the standpoint of overemphasizing some of its features; Calvinism does so from the standpoint of underestimating it. Many Free Gracists do so from a still other underestimate of it. Most errorists either ignore entirely or very inconsistently accept in a limited sense some of its features and deny others of them. The promises of the Law Covenant are mistaught to pledge spiritual salvation,

while the New Covenant is grossly limited or misplaced in the Gospel, and not applied at all by some to the Millennial Age. Time and again the Bible's exhortations are erroneously applied and taught. How often we hear exhortations that apply to the Church only applied to the world and *vice versa*. Often they are mistaught, *e.g.*, St. Paul says: Be ye angry and sin not. This is often seized upon as containing two exhortations, one charging us to be angry and the other to avoid sin, whereas it is but one and means that when we are angry let us beware of sinning thereby; for while there is a righteous anger, there is also an unrighteous anger.

Again, numerous are the historical errors attacking Bible histories. *E.g.*, higher critics are so skeptical that they in numerous of its representatives refuse to accept the Bible's histories as true, unless they are corroborated from secular sources. A hundred years ago they, in their major part, questioned almost every history of the Bible. Thus they held man's creation in perfection, his trial and fall to be myths. The flood to them was a silly story; Abraham, Isaac, Jacob and Joseph were to them unhistorical; so also to them was Israel's enslavement in, and deliverance from Egypt. The same is true of almost every other Old Testament happening. Likewise did they treat the events of Jesus' life, reducing them to myths. His death to them was a mere swooning, and His resurrection a recovery therefrom. Pentecost was to them an imagination, and the Acts of the Apostles a fairy tale. But in the meantime through archeological finds most of the Old Testament stories have found corroboration from extra-Biblical sources; and, now higher critics have been forced to modify very much of their denials of the Bible's historicity, though they continue to deny such uncorroborated parts. The field of prophecy is one in which much error has thrived. The Jews in their denial of Jesus' Messiahship contradict all of the prophecies referring to the First Advent. The theory of Jesus'

return in the flesh denies many of them that apply to His Second Advent. Its being pre-Millennial is denied by post- and anti-Millennarians. The Harvest is contradicted by almost every religious teacher. Prophecies applicable to the Church are misapplied to Fleshly Israel; and prophecies that apply to Israel are often misapplied to the Church, and are given false interpretations in addition to wrong settings; Millennial prophecies are frequently applied to the Gospel Age and are further given wrong interpretations. All of some and large parts of other prophetic books are given a wrong interpretation, *e.g.*, Is., Jer., Ezek., large parts of Daniel, Canticles, Ecclesiastes, large parts of Ps. and Prov., most of the minor prophets and all of Revelation. Certainly of prophetic error the human family has almost a fullness. These have caused very much of controversy and much occasioned refutation.

The typical teachings of God's Word have been very often erroneously presented. The typical teachings of God's Word are as numerous as its historical and biographical features. In most cases they have two, and in some even three applications, *e.g.*, one for each of the Harvests and one for the Epiphany. In numerous other cases they have one for the Interim and one for the Epiphany. In some cases in principle they have an application for the Gospel Age and the main one for the Millennial Age, *e.g.*, enactments connected with the Law Covenant. Thus David is used in three Gospel-Age applications: (1) the Church; (2) the Twelve and (3) Bro. Russell. Solomon is used in a threefold application: the Interim star-members, the Epiphany messenger, the Millennial Christ. Joshua has three applications: the Gospel-Age one, Jesus, the Epiphany messenger and the Millennial Head and Body. Judges has four: the Gospel Age and the three miniatures. Following Solomon, Kings and Chronicles have three applications: the large parallels, the small parallels and specialized pictures. Most of the Pentateuch has four applications: the Large Gospel Age

and the three miniatures. Ezra and Nehemiah have two: the large and small ones. Job and Esther but one each. Up to the last 8 days Christ's life has many different single applications in its individual stories; and the eight days preceding the resurrection night have two applications: the large and the small. Some deny, when not all, almost all of these. Some mistake on all, others on almost all, and still others more or less on some of them. Especially in the Parousia, and more especially during the Epiphany, is an immense amount of error taught on types and those have accordingly been the subject of much controversy. Our brief statements on the seven lines of thought, instancing a few from many examples of errors on each kind, show in small part how numerous are the errors taught on Bible subjects.

The refutative use of the Bible has its sphere in this realm of error. The Bible is so arranged that it has something to say, not only on the constructive use of its thoughts to build up that great system of spiritual philosophy summed up in the Divine Plan of the Ages, but also to refute every error thereon and every attack thereagainst. This is one of the numerous facts that prove that the Bible is of Divine inspiration; for nothing less than omniscience was required so to form it as to have these two excellencies: a theoretically and practically perfect system of thought in unity, diversity and harmony, but a so perfectly fortified whole as would refute every misrepresentation of its contents and as would crush every attack thereon, as well as to prove the error in the attack. We say that omniscience was required to furnish such a Bible with such a use; for it implies that all of these attacks and misrepresentations were foreknown with the times when each would be made, in order that the pertinent refutation could therein be placed. Many of these attacks and misrepresentations, in fact all of the more important ones, were pointed out in type and prophecy in connection with their pertinent events. The rest were had in mind and given the necessary helps for their

refutation without direct mention of them in prophecy and type. What human could have so formed the Bible to have such uses? Yea, what angels could have so constructed it as a perfect whole with such a use? Its constructive and refutative use is one of the reasons of its indestructibility; for it secures its invulnerability from all attacks and at the same time is destructive of every attack. Hence it says of its servants as the applier of it to God's children: No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee thou shalt condemn [refute]. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord (Is. 54: 17).

Having seen that the Bible has this use, this condition raises the question as to why does it have it? The answer requires a number of explanations to make it plain. The first of these is that Satan's false teachings seek to discredit and then destroy its teachings. When Satan saw the revelation of the Bible gradually growing he recognized that it was a very unique book; and he sought to understand and to pervert its parts as they were thus gradually being given. Hence these perversions of the gradually forming parts of it, misunderstood by him, he palmed off on the heathen as their religious, allegedly as the Divine, revelation. These he developed gradually during the Old Testament period; but they turned out to be so foolish and vain that he could no longer control the heathen by them by the time that Christ came, as witnesses the complete collapse of the Greek and Roman heathenism of that time! When Christ and the Apostles gave the teachings that opened up the Old Testament, and as these were given book form in the gradually developing New Testament, Satan became their most attentive hearer, and the most diligent student of the thus expounded Old and New Testaments. This father of lies so did, not that he desired the Truth, but that he desired to learn it so as to pervert it, and thus destroy it by a counterfeit of its every part. This counterfeit he

palmed off on the world as Roman Catholicism. Hence it contradicted about everything in the Bible. Later, driven thereto by increasing enlightenment, he invented less able counterfeits in Protestant creeds. God foreseeing this his course, designing to checkmate such errors and to safeguard His Truth and people against such perversions, so adjusted the Bible that it would give the pertinent light on the Truth against such arising error, with the refutation of it, as well as with the proof of the attacked truth. The dueness of the Bible, we recognize, thus worked in connection with the rise of each error, another witness of the Bible inspiration. Moreover, God armed certain abler brethren, especially the pertinent star-members and their special helpers, with the Truth of God as due to defend the attacked truth against the attacking error, and to attack and refute these errors. Thus these refuters were armed for the purposes of their warfare against error. Then He, by various circumstances, aroused His warriors to stand forth in battling for the Truth and against error. Some of these circumstances were the mischief that the errors wrought against the Truth and its people and the extreme measures of the errorists in propagandizing their error. *E.g.*, when Tetzel, the indulgence monger, in the Philadelphia epoch of the Church, appeared near Luther's home city, Wittenberg, and by his infamous sale of his indulgences to the injury of Luther's parishioners, and in contradiction to justification by faith alone without the merit of man's works, God aroused Luther to controvert the false doctrine and evil practices of indulgence as preached by Tetzel, together with all other papal doctrines and practices impinging against the Bible as the standard of truth, the priesthood of the consecrated, faith-justification and Christ's headship, Melancthon being his special helper therein. Other false doctrines and evil practices aroused Bros. Zwingli, Hubmaier, Servetus, Cranmer, Browne, (George) Fox, (John) Wesley, (Thomas) Campbell and Miller and

their special helpers to combat the pertinent errors, as well as to defend the attacked Truth, the Bible in the case of each one by its dueness making known the pertinent truths and refutations.

Thus Zwingli and his special helper, Oecolampadius, getting the truth due to the Lord's Supper, defended it against papal attacks from the standpoint of the papal errors on transubstantiation and the mass and refuted these attacks, as well as the errors on which they were based. Thus Hubmaier and his special helper, Blaurock, getting the due truth on the teaching that only the justified and consecrated are God's real people, which excluded infants therefrom, and hence disapproved of the water baptism of infants, as incapable of the real baptism and therefore as not candidates of its symbol, defended it against papal and Protestant attacks and refuted the errors of a true state religion with all its citizens as Christians and the accompanying error of infant water baptism, because of their being incapable of the real, hence of the symbolic baptism. Servetus and his special helper, Laelius Socinus, not Faustus Socinus, getting the due truth on the unity of God, defended it against the attacks of creedal trinity and refuted these errors. Thus Cranmer and his special helper, Latimer, getting the due truth on the subjection of the Church in civil matters to the state, defended this due truth against the papal attacks thereon and refuted its pertinent error, that the state is subject to the Church in civil matters. Thus Robert Browne and his special helper, Robert Harrison of Norwich, getting the due truth on each church being under Christ mistress in her own midst, without dictation or rulership from another church or combination of churches or from any presiding elder, bishop, archbishop, cardinal, patriarch or pope, expounded it constructively and defended it successfully against all sorts of attacks from individuals and combinations of power-graspers and lords over God's heritage. Bro. George Fox and his special helper, Robert Barclay, coming

to see that British sectarianism was devoid of a real religious life and was steeped in formalism, and that true religion consisted of love to God with all the heart, mind, soul and strength and of love to the neighbor as to self, not only expounded this due truth, but defended it against all attacks, as well as refuted the pertinent errors of the attackers. John Wesley and his special helper, Charles Wesley, seeing that the spiritual life, especially of the Anglican Church, was at a very low ebb, not only stressed in opposition to this condition repentance toward God and faith toward our Lord Jesus unto faith justification, but especially disinterested love as God's ideal for His people in consecration; they not only expounded these teachings, but defended them against all attacks and refuted the attackers' pertinent arguments. Thomas Campbell and his special helper, Barton Stone, perceiving that sectarianism put its creeds above the Bible and made them barriers to the unity of God's people, stressed the due truth that the Bible was the sole center of the unity of God's people, and not only truly explained this thought as the due truth, but defended it against all attacks and refuted the pertinent arguments of their attackers. Bro. William Miller and his special helper, Bro. Joseph Wolff, perceiving that the Bible chronology taught the nearness of our Lord's Second Advent, expounded these two doctrines and defended them successfully against all attacks and overthrew the contrary arguments of their attackers.

We have given illustrations of the refutative use of the Bible as to the main stewardship truths of the Church's Philadelphia epoch. But the same thing is true of every epoch of the Church. Jesus and the Apostles had repeatedly to defend their teachings against attacks and refute the pertinent arguments of the attackers. The same principle is true of the special mouthpieces and their special helpers in the four epochs between the Ephesus and Philadelphia epochs, as the brethren struggled in the controversy of Zion

(Is. 34: 8) against the increasing development of papal errors. All through the Gospel Age the true Church had to struggle to maintain every feature of Truth against the encroachments of Babylon, papal and Protestant. Hence they had to fight for every square foot of the Truth and its Spirit against the great ones of the nominal church, waging as determined soldiers the controversy of Zion. And while she was crushed into isolation by the weight of numbers, she still fought to preserve the Truth given her as her stewardship. Her controversy came to a height in the Parousia against the nominal church and against sifters in the Truth. The main subjects of controversy during the Parousia were the three doctrines of the Divine right: that of rulers, that of aristocrats and that of clergy, as the foundations of Satan's empire in state, capital and church, and the three supporting doctrines of that empire: human immortality, consciousness of the dead and eternal torment. All sorts of subsidiary errors of Babylon, particularly that of the trinity, that of the alleged God-man and that of the Spirit as a person, were refuted during that time, "the year of the controversy of Zion." And in this conflict Babylon's creeds were shaken from center to circumference; and the true Church inflicted a mortal wound upon the nominal church, from which it is now bleeding to death. But controversy marked much of the true Church's course toward sifters in and out of the Parousia Truth, especially along the lines of no-ransomism, infidelism, combinationism, reformism and murmursome contradictionism. These were the main ones of such controversies, but there were many subsidiary ones that marked the Parousia. And in them all the Bible proved its second use—successful refutation. The leader in this controversy, supported by other able controversialists, was that Servant, who brought the Parousia wars under Christ to a successful conclusion.

The Epiphany is also in its three miniatures thoroughly permeated by controversy. The small miniature's

controversies are largely in the past and have by the priesthood been waged against crown-lost brethren, whose errors have required a restatement and a defense of almost every Parousia truth and arrangement and a refutation of pertinent errors. In this small miniature, in which from May 1915 to Aug. 1920 the Gospel Age was relived on the scale of a day for a year, the leaders of error were bad Levites, whose course of teaching and practice was varyingly erroneous in quantity and quality. But they were all met and thoroughly refuted in their false teachings and practices. The small miniature in principle had re-enacted the main events, movements and controversies of the 19 centuries of the Gospel Age, with the faithful successfully defending the true teachings and practices against revolutionism against these and the substitution of false ones in their place and refuting the false ones. The medium miniature was from 1918 to 1937. Here, as in the small miniature the bad crown-losers were manifested under bad Levite leadership, in the medium miniature, in which a year stood for a century of the Gospel Age, the good crown-losers were manifested under good leaders. And in this good Levite phase not doctrinal but arrangement controversies waged on a small scale were carried on. These came to a head in 1937 with the manifestation of the main good Levite leaders; and from time to time the manifestation of others has been taking place and will continue until as a class the good crown-losers will be manifest as such. The large miniature began Oct. 1914 and ended its first stage 25 months later. It will end 40 years later, Oct. 1954. In it 25 months correspond with a century in the Gospel Age proper. Its period is therefore the 40 years of the Epiphany; and as the Parousia lapped for 25 months into the Epiphany, *i.e.*, Oct. 1914-Nov. 1916, so the Epiphany will lap 25 months into the following period. It will be during those 25 months that the Epiphany will come to its climax, even as the Parousia came to its climax in the

first-mentioned 25 months. So far in the large miniature the controversy has been with Babylon in its Protestant and its Romanist sections, and that with crown-losers there. With the Protestant section it has been mainly along the lines of consciousness of the dead and eternal torment, and with the Romanist section it has been with those two questions and the union and cooperation of state and church. Later on it will involve practically every error of these two sections of the nominal church. The Bible has been used as the great refutative arsenal, and will continue to be such in the coming aspects of this controversy, meant by the thunder of Rev. 19: 6, resulting not only in the refutation of the errors of non-Truth crown-losers, but also in their conversion to the Truth.

Some words on how the Bible's refutative use is to be employed: As to method there are three ways that it refutes error. First, it disproves it by exposing its erroneousness by arguments directly against it, *e.g.*, it disproves atheism by exposing its unsound arguments. Secondly, it disproves it by proving the opposing truth to be true, *e.g.*, it disproves materialism by proving that there is a world of spirits, which is the direct opposite of materialism, which claims that the material world is the only one that exists. Thirdly, it disproves error by showing that the arguments for the Truth are stronger than those for error, *e.g.*, it sets forth Bible facts that are stronger in favor of direct creation than are the arguments in favor of evolution as the creative process. In manner the Bible refutes error by avoiding all bitterness, all anger, all contentiousness and all fallacies, including the straw-man trick. And it carries on its refutative work in a kindly, longsuffering, winsome, tactful, gentle, thorough and pertinent manner. Moreover, the spirit in which it refutes is free from hatred, enmity, doubtfulness, despair, selfishness and rebellion and is surcharged with full faith in the truth of its position, with the hope of blessing its opponents, in a love that appreciates

whatever is good in an opponent, sympathizes with or pities him and willingly serves him for his good. But it is one that is fully obedient to the Truth and that in nowise will compromise it to make itself a gainer.

Certainly, in a world full of error calculated to mislead from God, truth, righteousness and holiness, the Bible to be worthy of being a revelation from God to man amid error, sin, selfishness and worldliness must contain that which will expose these evils and lead men away therefrom into the opposite good. Hence the Bible must contain controversial and refutative matter. Its very nature, purpose and results imply this its refutative use. Church history is replete with proof that it is so conditioned. Our experiences corroborate this need on our part and its office in this use of it. Hence it keeps the faithful free from injurious error and in the salutary Truth, and thus contributes to its office of sanctification (John 17: 17) and purification (John 15: 3). Let us praise God for this refutative use of the Bible as one of the all blessings that come from Him to us!

According to 2 Tim. 3: 16 the third use of the Bible is to correct the depravity of disposition in God's people and its resultant misconduct in motive, thought, word and act. This use of it is indicated by the word *correction* in the cited passage. The word implies that there is something that is not according to rule, that is not right, that is not straight, and that must be made in harmony with rule, with right, with straightness. The word is derived from the Latin verb *corrigo*, which in turn is compounded from the words *cum*, *with*, *together*, changed into *cor* by euphony, and *rego*, *to rule*, the idea being to reprove and to regulate the irregular disposition and conduct according to right standards. These standards are the principles and examples of the Word of God. Whoever observes irregular dispositions and conduct and reproves them and seeks to regulate them according to Biblical standards attempts the office of correction;

and whoever succeeds in securing the desired reformation accomplishes correction. Hence the word has several meanings: (1) to set right by the removal of faults and wrongs, *e.g.*, a glutton setting right his eating habits; (2) to remedy from an evil to a good, *e.g.*, amending a bad into a good character; (3) to chastise for an evil, *e.g.*, a father correcting a bad son; (4) to point out evils and mistakes, *e.g.*, a teacher correcting a pupil's composition; and (5) to reform a deviation from a right standard, *e.g.*, to correct conscience, an error, a bill or a law, *etc.* Certainly the Bible can be used through its principles and examples to correct in any of these senses.

Man's fallen condition makes it necessary that the Bible have and exercise its office of correction. Man has hereditary depravity transmitted all the way from Adam, which gives him a corrupt disposition, inclining him to sin, error, selfishness and worldliness in various forms of these evils. This hereditary depravity, by leading him into various forms of sin, selfishness and worldliness, gives him an acquired depravity which expresses itself into worse forms of sin, worldliness and selfishness, and thus gives him further depravity. As a result we find him making the things to which his depraved affections dispose him his god instead of Jehovah. Thus he makes the objects of His selfish and worldly affections his god, like self-esteem, others' esteem, ease, life, safety, secretiveness, possessions, food, drink, self-defense, aggression, the opposite sex, husband, wife, children, parents, brothers, sisters, friends, home and native land. These forms of idolatry make him proud, ostentatious, lazy, life-crazed, cowardly, deceitful, covetous, gluttonous, drunken, contentious, vindictive, unchaste, suprahusbandedly, suprawifely, supraparental, suprafilial, suprafraternal, suprasororial, suprafriendly, supradomestic and suprapatriotic, all of which are sins against God. This depravity makes some blasphemous, perjurious, irreverent and superstitious. It makes some doubters, atheists,

agnostics, materialists, pantheists, deists, evolutionists, higher critics and infidels. Thus depravity leads to many sins against God.

It likewise leads to sins against man. It often makes children disobey, distrust, despise and dishonor their parents and teachers. It frequently leads citizens to do these things against civil officials, subordinates to conspire and rebel against their civil rulers, and citizens, soldiers and politicians to be traitorous to the interests of their countries. It leads to anger, wrath, evil surmising, suspicion, evil construction of motives, malice, hatred, frequently arouses to violence against others as to life and limb, national animosities, revenge, wars, revolutions, feuds, party strife, sectarianism, *etc.* From it spring marital infidelity, provocation, bitterness, quarrels, neglect of support and care for the spouse, slander of spouse, desertion, divorce, fornication, pornocracy. From it grows the baleful tree of theft, kidnapping, confidence games, dishonesty in business, fraud, cut-throat competition, robbery, rapine, counterfeiting, forgery, embezzlement, crooked speculation, manufactured depression, profiteering, black marketing, bribery, corruption of politicians and ballot, stock market manipulations, depressed wages, inflated wages, wars between capital and labor, slavery, serfdom and white slavery—in a word the breakdown of the distinction between "mine and thine." From it also grows the evil of slander, gossiping, whispering, poison pens, perjury, lying, exaggerations, hypocrisy. And finally, from it grows the covetous spirit that unjustly desires to acquire a neighbor's property, home, wife, children, servants, animals, *etc.* Surely these facts show man's depravity. Of course, they are not present in all individuals, not even in any one individual. But they are present in the collective race. What was mentioned above is sinful and their mere mention is an evidence of the necessity of the corrective use of the Bible; and these show the necessity for

its corrective use—its use to correct sin in disposition, motive, thought, word and act.

Not only sin in God's people makes it necessary that the Bible have a corrective use, but this necessity also arises from natural selfishness and worldliness in the consecrated. While natural, as distinct from sinful, selfishness and worldliness are proper in the unjustified and justified, they are not proper for the consecrated whenever exercised contrary to the interests of the Lord's cause and people. They must be denied by the consecrated whenever they call for gratification at the expense of the Lord's cause and people; for, though in justification we agreed to be dead to sin and to be alive to righteousness, additionally in consecration we agreed to be dead to selfishness and worldliness and alive to godliness, *i.e.*, we agreed to give up self-will and world-will and to accept God's will as ours in the interests of His people, truth, righteousness and holiness. For often to serve these we must say no to our cravings selfward and worldward; *i.e.*, whenever our gratifying self or the world runs counter to the advancement of the Lord's people, truth, righteousness and holiness, which latter three are what we mean by the interests of the Lord's cause. In the present time Satan has created such conditions as are conducive to sin, selfishness and worldliness and inconducive to truth, righteousness and holiness and to the people who make these their chief interests in life. Hence he makes it easy to gratify self and the world and hard to deny these. And unfortunately almost all consecrated persons at sometime or other succumb to self and world indulgence and gratification at the expense of the Lord's people and cause. Hence, instead of saying no to self and the world, when they cry for gratification, in the forms of self-denial and world-denial, they gratify these at the expense of the Lord's people and cause, and thus they become unfaithful to their covenant of sacrifice; and repeated yielding to self and the world against the interests of

the Lord's people and cause develop in them a natural selfishness and worldliness which forms non-sacrificial dispositions, habits and acts, making them unfaithful in their consecration. Sometimes this self-indulgence will show itself in various forms of self and others' esteem, love for ease, safety, concealment, possessions, food, drink, life, self-defense and destructiveness, and this world-indulgence will manifest itself in an overweening love for the opposite sex, husband, wife, children, parents, brothers, sisters, friends, home and country. All of this is contrary to the covenant of sacrifice; and it shows the necessity of the Bible in its office of correction; for it is not only necessary to correct sin and error in all, but also to correct natural selfishness and worldliness in the consecrated. Thus we see the necessity of the Bible's use for correction.

These corrections are made by the Bible's teachings given in the form of dogmas, precepts, promises, exhortations, prophecies, histories and types. Some examples will prove this: the Bible's doctrine of God, especially of His character as wise, powerful, just and loving, certainly individually and collectively corrects every form of sin, selfishness and worldliness. So, too, does the Bible doctrine of His plan and work do the same thing. Surely Jesus' ministry in its truth, righteousness and holiness is a constant correction of sin, selfishness and worldliness. The Holy Spirit as God's power and disposition is full of correction of violations of justice and sacrificial love. The doctrine of man's creation in God's image does this also. God's covenants are a direct correction of these three forms of evil in God's people. What a mighty correction of wrong is the doctrine of the fall of man and his experience with evil. The ransom sacrifice is perhaps the greatest of all rebukes of sin, selfishness and worldliness. Justification by faith certainly corrects sin both in its antecedent repentance and in its consequent practicing righteousness. Consecration, in its making and carrying out, is the direct opposite of self-indulgence

and world-indulgence. Baptism and the Passover, particularly the latter, correct sin, selfishness and worldliness. The doctrine of the Church's and world's judgment is certainly corrective, so, too, are the doctrines of final rewards and punishments.

The precepts of the Bible have a corrective use. These are of two classes, negative and positive. By the negative precepts those that prohibit wrong are meant, like most of the ten commandments, *e.g.*, the first forbidding putting any one or thing ahead of God, the second prohibiting idolatry, the third prohibiting misusing God's name, the sixth prohibiting murder, the seventh forbidding adultery, the eighth forbidding theft, *etc.* By implication these contain a positive injunction, *e.g.*, the first by implication charges to put God first and supreme in our lives, the sixth implies that people do good and help preserve the neighbor's life, the seventh that one help people to keep the marriage bed pure and the unmarried to be chaste, the eighth that one help his neighbor in his property and goods. There are very numerous other negative precepts practically all of which by implication have a positive aspect. The other class of Biblical precepts is positive, *i.e.*, charges the doing of good and right, *e.g.*, the fourth commandment charges the rest of faith, the fifth charges to hold parents, teachers, civil rulers, employers, and other superiors in honor and esteem. But by implication the fourth forbids unbelief, worry, irreverence toward God's Word and worship; and the fifth prohibits dishonoring, hating, disobeying and distrusting parents, teachers, civil rulers, employers and other superiors. There are multitudes of other positive precepts in the Bible. Certainly these constantly exercise a correcting office along all lines of natural and acquired depravity and their expressions in motive, thought, word and deed.

The promises of the Word have a cleansing, a correcting office, as St. Paul says, "Seeing that we have these promises, let us cleanse ourselves from all filthiness

of the flesh and of the spirit" (2 Cor. 7: 1). St. John adds his testimony when he declares: "He that hath this hope in him purifieth himself, even as He is pure" (1 John 3: 3). St. Peter adds his testimony saying, "Ye have purified your souls in obeying the Truth" (1 Peter 1: 22). There are great numbers of promises in the Bible conditional on one's correcting himself, *e.g.*, "He that confesseth and forsaketh his sins shall obtain mercy"; "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The second promise of the Oath-bound Covenant, "Thy seed shall possess the gates of his enemies," *i.e.*, God would reward those faithfully fighting against the devil, the world and the flesh with victory over these as they seek to manipulate the various forms of sin, selfishness and worldliness against them. The Word holds out the promises of the glorious reward for those who overcome and these promises are a mighty correction of our sins, selfishnesses and worldlinesses and help us to overcome. Please note such promises in Rev. 2: 7, 10, 11, 17, 26, 27; 3: 4, 5, 12, 20, 21. Ps. 37 and 91 are good illustrations of the promises helping to overcome. That this is proper we can see from God's repeatedly promising blessing to those who forsake evil (2 Cor. 6: 17, 18; 2 Tim. 2: 21; Ps. 24: 3-6; 34: 18; 51: 17; 145: 18, 19; 147: 3; Ezek. 18: 21, 22; Matt. 6: 14; 11: 28-30; Luke 6: 37; Rom. 10: 9). Accordingly, from their very nature God's promises in the Bible have a corrective use.

In the nature of the case the Bible in its exhortations has a corrective use. Its exhortations have as parts encouragements, rebukes, warnings. All of the rebukes of the Word have a corrective use and that in their very nature. Its encouragements as against sin, selfishness and worldliness, stimulate us to fight against these, strengthen us in the fight, make us brave to conquer them and help us to overcome them. The warnings of exhortations arouse us against Satan's, the

world's and our flesh's traps, put us on the alert against them, keep our eyes open as to their tricks, doubly arm us against them. The prophecies have also this office of correction. When they prophesy the course of the man of sin, they correct our propensities to compromise with it. When they foretell the evils of sectarian Protestantism, they correct in us a spirit of sectarianism that we may cherish. When they forecast the war, revolution, anarchy, famine and pestilence with which the Age ends, they arouse us to avoid the way that will make them punishments to us. When they forecast the path of the wicked, they arouse us to eschew their ways, and thus act correctively on us. When they warn us of the great dangers and temptations of the Age's end, they arouse us to putting off what in us would expose us to fall into its dangers and to succumb to its temptations. Even its fulfilled prophecies warn us against pitfalls that endangered the former faithful and that tripped the unfaithful and the measurably faithful.

The Bible's histories also have a corrective use. This is especially seen in its examples of evil ones, which warn us against following a similar course. Eve is a warning against believing those who belie God. Adam's willfulness cautions us against willfulness. Cain is an example warning against envy, presumption and hatred. The sin of the fallen angels warns us against following good intentions in disregard of God's arrangements. The antediluvians warn us against wickedness and violence. The builders of the Tower of Babel caution us against following a course at whose bottom is distrust of God. Sodom and Gomorrah caution us against luxury, laziness and wickedness. Hagar and Ishmael are warning examples against presumption and persecution. Esau exhorts against worldliness; Isaac against partiality; Laban against crooked business dealings; Joseph's brethren against envy and lying; Pharaoh against tempting God; Israel against murmuring; Aaron against submitting to popular

clamor for wrong-doing; Miriam against self-exaltation and envy; Korah, Dathan and Abiram against unholy ambition and opposition to God's eye, hand and mouth; the ten spies against discouraging God's people by over-emphasizing the difficulties of the way; Balaam against making merchandise of one's religious calling, against covetousness, and prostitution of one's privileges from God to the use of His opponents and the opponents of God's people. Saul is a warning example against good beginners becoming progressively bad enders in Divine matters. David's sin as to Uriah and Bath-sheba cautions us against failing to watch and pray and to keep oneself unspotted. Solomon corrects in the ways of keeping oneself free from worldly entanglements. Jezebel is a fearful example of furthering false religion. Ahab rebukes those who yield their official powers to the evil designs of others. Benhadad I dissuades from boasting. Sennacherib recalls from fighting against God. Nebuchadnezzar's course corrects boasting, pride and arrogance. Haman's and King Herod's life is a correction of conspiracy. Herod the tetrarch's evils reprove adulterers and murderers; Judas', treachery; Peter's, overweening self-confidence which leads to a fall. Caiaphas' course corrects envy, prejudice and injustice in a judge; Pilate's, weakness and lack of principle in a ruler; Simon of Samaria, the spirit that would buy spiritual powers. The course of the mob at Lystra corrects the fickleness of mobs; that of Felix, the bribe-seeker; that of King Agrippa, the putter-off of making peace with God; that of Demas, the world-lover, *etc.* Thus the histories of the Bible have a corrective use.

Finally, the types of the Bible have this office in their antitypes. *E.g.*, all of the Biblical, historical personages referred to in the preceding paragraph type persons, classes or movements, or two, or all three of them, in which similar evils are committed by the antitypes, and thus convey the same corrections, *e.g.*, Moses and Aaron smiting instead of speaking

to the rock at Kadesh-barnea type, the former, the Parousia, the latter, the Epiphany, ransom-deniers and sin-offering-deniers and thus warn against the no-ransomers and no-church-sin-offeringers. Aaron making the golden calf types infidelistic speculators developing their creed gods, and thus corrects such practices. Korah types Romanist controversialists during the Reformation resisting our Lord working through His reformation mouthpieces, and thus warn against any similar sin. Dathan types the papacy, and Abiram Protestant sectarianism and on cooperating civil powers guilty of the same evil, and thus warn against it. Balaam represents the apostasy's theologians of the Ephesian to and including the Laodicean period teaching for money, honor, luxury, *etc.*, and, therefore, warns against such persons and practices. Saul in his evils types crown-lost leaders as heady, disobedient and envious and, therefore, is a warning against such qualities. Jeroboam I types the Lutheran movement as a clericalistic and sectarianistic developing movement and, therefore, warns against these qualities. Jezebel types the Roman Church and, therefore, in her evils types the evils of that church and thus warns against them. Ahab united with Jezebel types the civil power united with the Roman Church, a gross wickedness, and thus corrects the evil of union of state and church. Their persecuting the prophets types church and state persecuting God's Gospel-Age servants in their proclaiming the Truth as due, and thus warns against such practices. Sennacherib types the French revolutionists in their excesses, and hence warns against such correctively. Belshazzar in his excesses types church and state in their excesses in the end of the Age, and, therefore, warns against such excesses. Herod the tetrarch, in his relations with Herodias, types the policy of the illicit quasi-alliance between American politicians and the Romanist Church, and thus the antitype suggests a correction of this evil; and his beheading John the Baptist at Herodias' direction and Salome's

request types that policy at Rome's dictation and sectarian Protestantism's request cutting off God's faithful from mouthpieceship to the public. The above are a few from many illustrations of Biblical types exercising the office of correction. Our study, therefore, proves that all seven parts of God's Word exercise a correctional office.

It does such correctional work by certain methods that it prescribes. Some of these methods may be called general and others special methods. We will briefly point out how these two kinds of methods exercise the Bible's corrective use. The Bible arouses us to watchfulness against our inherited and acquired depravity and its expressions in motive, thought, word and deed, and by so doing it puts us on the alert and arouses us to action against them, which conduces to their uprooting. It shows us our weakness against such depravity and its expressions and leads us to prayer and supplication for their suppression; and this conduces to our uprooting it and them; for watchfulness and prayer arouse us as Christian soldiers to fight it and them, and help much to victory over it and them. A third general method is very helpful in carrying forward the corrective use of the Bible: faith in the Spirit, Word and providences of God as an arrangement sufficient to correct such depravity and its expressions. The Spirit of God gives us the character that can and does successfully correct these evils. The Word of God gives the necessary enlightenment to expose these evils to view and the ways to overcome them, as it also, by the power inherent in it, energizes the mind, heart and will unto the needed correction of these evils according to the Bible. And the providences of God furnish us with the needed experiences and supports to effect these corrections. We must have such a degree of faith as will heartily believe that these three things, faithfully used, will correct the evils. Such a faith will lead us faithfully to use these for corrective purposes.

Hope that by the use of the Bible corrections we will be able to cleanse ourselves from the inherited and acquired depravity and its expressions in motive, thought, word and act helps to make these corrections operate. If we hope for this, we will ardently desire it as a most valuable acquisition, and expect to obtain it. The despairing person never attains such an object, nor does the discouraged and despondent person. One must very strongly hope to employ this use of the Bible in order to gain victory thereby. Love for correcting our depravity and its outcroppings will also incite to a using of the Bible in its correcting office. Love for such a use of the Bible will make that use easy to practice, as well as will strongly urge to its practice and will sustain one against all obstacles to its practice; for love lightens every task, eases every burden, makes its difficulties easy, brushes aside every obstacle in the way of its gaining its goals and makes the almost impossible actual. Hence love to use the Bible in its corrective office will conduce to its realization. Persistent determination to use the Bible in its corrective office will inure to its attainment. People who have a wishbone instead of a backbone in the use of this or any other office of the Bible are not going to make a success of that work. Our depravities and their outflows are so strong and persistent to work in the ways of their cultivation that they put up a fierce fight against their correction. Hence persistent determination to use the Bible correctively must be engaged in, in order to secure the correction. Finally, the general method of exercising oneself to carry out in one's life the corrective use of the Bible will help toward its proper and successful use. We learn to do by doing. Thus we learn to walk by walking, to run by running, to cook by cooking, to write by writing. Almost nothing can be learned without doing it. Therefore, exercising the use of the Bible in its corrective office will enable us to practice and profit from its corrective use. So far the general methods.

Very briefly will be set forth the special methods of operating the Bible's use for correction. The first of these is detaching the affections from the things to which our depraved affections cleave. Does one love others more than God, does he love idols, does he love irreverent things, love the things of doubt and unbelief, love to distrust, disobey, dislike, or dishonor his parents, teachers, rulers, employer, *etc.*, dislike or hate his neighbor, love lust, thievery, slander and covetousness, let him detach his affections from these and all other forms of depravity, and this will have a corrective effect on these depraved affections. Another helpful method of correcting one's depravity is to abhor its objects. This method is a step beyond the preceding one. The former makes the objects of one's depravity unattractive. This one makes them repellent, abominable, disgusting and hateful; for it sees their unutterable wickedness, injuriousness and cursedness. Let the mind, heart and will dwell upon these inamiable qualities of the objects of one's depravity, and that will arouse abhorrence for them. A third special method helpful to make operative the corrective use of the Bible is avoidance of the persons and objects of, and conditions conducive to the exercise of one's depravity. This means that he go away from the persons, objects and conditions that tend to arouse his depravity into activity; that he evade any and all association with them as he would a rattlesnake, a viper, a scorpion, that he eschew every contact with them as he would a pestilence, a contagion and a blight, and that he avert his attention therefrom as one would divert his attention from a charming serpent. A fourth method of operating the Bible's corrective use is to oppose his depravity and all conditions, persons and objects that arouse its exercise. This means to fight every effort that it makes to indulge itself, that he war a good warfare against the persons, objects and conditions that tend to bring it into play, that he fight the good fight of

faith against it and them, taking to himself and effectively wielding in the fight the armor of God.

A fifth method of operating the Bible's corrective use against one's depravity is to displace its faults by the opposite graces. Does one abound in unbelief or doubt, let him displace it by faith. Is one inclined to despondency and despair, let him put hope in their place. Is one inclined to irresoluteness and unruliness, let him drive them out by putting self-control in their place. Instead of fickleness and giving up under obstacles, let him fill himself with patience, perseverance. If he is inclined to impiety, let him by displacement operate piety against it. If one is inclined to dislike or hate his neighbor, let him put them aside by love for the neighbor. If one is self-centered, let him displace it with disinterested love, and let him so treat all his other disgraces by displacement through their opposite graces, and thus will he cause the Bible's office of correction to hold good sway in him. A sixth method of making the Bible's corrective use operative is restraining one's faults by graces other than the opposites of these faults. The fifth special method is a frontal attack on evil; the sixth is a flank attack thereon, *e.g.*, if one's fault is pride let him restrain it by working against it a grace that has a counteractive effect on it, like the higher primary graces: faith, hope, self-control, patience, piety, brotherly love and charity. Certain of the lower primary graces would be helpful thereto, *e.g.*, cautiousness, self-defensiveness and aggressiveness. Likewise certain of the secondary graces will help therein, like self-obliviousness, peace, tactfulness and liberality. The same thing is true of certain of the tertiary graces, like zeal, reverence, sincerity, obedience and meekness. Each and all of these will exercise a restraining influence against one's faults, and thus operate against evil the Bible's corrective use. And finally, the seventh special method of making the Bible's corrective use operative is presenting an impenetrable front to our depravity and its expressions.

By an impenetrable front we mean an all-round developed Holy Spirit that has every grace, every will expression, every mental equipment and every good affection operative in every pertinent situation, and those so filling one with the Spirit that the evil can have no entrance or exit, because its way is blocked and brought to a standstill. This method can be used only by the advanced child of God in its fullness, though it can be used by the graces already had individually; by their giving no room to the devil, the world and the flesh; for any grace that blocks and brings to a standstill a fault that seeks to operate, partakes of the character of this method. It is like a round piece of steel that rebuffs every marble thrown upon it; it is like the knight's armor that sheds every arrow that strikes it, and is like a granite wall that causes every rubber ball striking it to rebound. Thus this method will make operative the Bible's corrective use.

Our investigation certainly proves that the Bible has this corrective use, and arouses us, each and all, to make use of it in this its office, overcoming the devil, the world and the flesh, as they seek through our inherited and acquired depravity and their expressions to defile us with evil, uncleanness, in the various forms of sin, selfishness and worldliness.

Having in the light of 2 Tim. 3: 16, and other passages, studied the first three uses of the Scriptures, its doctrinal, refutational and correctional uses, we now come to the study of its fourth and final use, its character-training use. As we look at these four uses of the Bible we can readily see that they are exhaustive; for its doctrinal use shows us what we ought to believe; its refutational use shows us what we ought not to believe; its correctional use shows us what we should not be in disposition or do in motive, thought, word and deed, and its training use shows us what we ought to be in disposition, and do in thought, motive, word and act. Hence the four uses of the Bible, covering everything of faith and error, and everything of evil

and good in character and conduct (2 Tim. 3: 16), cover the whole sphere of faith and practice, both for the Church as a whole and for each of its individual members. By this we are not to be understood to mean that this verse gives all the pertinent details. These the Bible gives elsewhere, in harmony with its statement of its method of so doing: "line upon line, line upon line, precept upon precept, precept upon precept, here a little, there a little"; but by this statement we are to be understood to mean that this passage contains an exhaustive statement of the general lines of the Bible's uses. It will be noted that we use the expression character-training as designating the fourth and final use of the Bible. This term was designedly used; for the A. V.'s translation here, "instruction," is not sufficiently broad. The idea of instruction is implied in, and is a part of the meaning of the original word here used, *paideia*, which here means training, and the run of thought in this and the following verse proves that it here means character-training; but, of course, instruction is the foundation part of training, since it gives the knowledge that is to be woven into, and made to produce character-training. Hence here the word, *paideia*, should be rendered training, training in righteousness, *i.e.*, character-training is the Bible's fourth use.

The thought just expressed that the Bible's fourth use is to train God's people in righteousness, *i.e.*, to give them character-training, is to be insisted upon as the proper thought expressed in the last part of 2 Tim. 3: 16. To give it as instruction in righteousness, as the A. V. gives it, makes the thought too narrow. Indeed, it deprives it of its chief import; for the thought, instruction, reduces it to a matter of the head, the intellect, merely, while the true thought, including the idea of instruction for the head, lays the main stress on the heart, will and life, training in righteousness. Accordingly, these words imply that the Bible is adapted to give the necessary knowledge to the head and the necessary training to the heart, will and life for God's people

to develop proper dispositions and exercise proper motives, thoughts, words and acts, *i.e.*, it teaches the proper ethical principles and enables one to weave into his character and conduct the expression of these principles. It is, therefore, intended to promote the knowledge and practice of proper character. It is to produce Christlikeness in head, heart, will and conduct. And the Christian head, heart and will, studying the expression thoroughly in itself and in its relation to the other three uses of the Bible set forth in 2 Tim. 3: 16, will fully come to recognize that the thought of the last part of this verse is not one limited to the head merely, as the rendering *instruction* implies, but is one that embraces the head, heart, will and life. These remarks will enable us to see more clearly what is meant by the fourth use of the Bible—it is to train God's people in righteousness, to teach them the principles of Christian character and to work in them such a character and its expressions in thought, motive, word and act.

Its fourth use, first of all, is to teach them proper principles of Christian character and their expressions in thought, motive, word and act. It, therefore, instructs them, first of all, in the principles of justice as embracing duty love, first, to God and Christ with all the heart, mind, soul and strength, which is piety, and, second, to the neighbor as to oneself, which is brotherly love, *i.e.*, to love God and Christ with all one's affections, with all his intellect, with all his being and all his will power, and to think, feel, say and do as to one's neighbor as he would wish his neighbor to think, feel, say and do as to him, if their places were reversed. It secondly instructs him in the principles of charity, disinterested love, as distinct from justice or duty love. It shows him that out of a delight in good principles one is to appreciate God and Christ with all his heart, mind, soul and strength for their harmony with good principles and to be in hearty oneness with them in their characters, words and works. It further shows him that out of such delight in good principles he should sympathize

with God and Christ because of the mistreatment that they have received from wicked angels, and weak, ignorant and wicked men; and finally it implies that out of such delight and sympathy he lay down life unto death to vindicate their persons and characters, and to further their words and works. Justice, *i.e.*, piety and brotherly love, and charity, are the chief graces. But there are other graces: four other higher primary graces, 17 lower primary graces, 17 secondary graces and at least twelve tertiary graces. Additionally there are the heavenly affections and the good earthly affections. On all of these the Bible gives the necessary theoretical knowledge enabling one to know what they are, why they are and how they are to be developed and exercised. It also gives the necessary knowledge on justification as a theory and practice, on consecration as a theory and practice, on sanctification as a theory and practice in its deadness to self and the world and aliveness to God, in the study, spread and practice of, and endurance for God's Word in watchfulness and prayer in harmony with God's Word. It also gives the necessary enlightenment on deliverance in theory and practice, as victory over the devil, the world and the flesh and the hope of victory over death and the grave. In giving the instruction on these principles and practices the Bible fulfils the first part, *i.e.*, as to the head, of its fourth use, training in righteousness.

But its character-training use goes further than the head; it reaches through what it gives to the head into the affections and will, along the lines of character-development and its expressions in thought, motive, word and act. And it begins this feature before one has experienced justification, *i.e.*, the Word works repentance toward God as, *e.g.*, St. Peter's preaching worked repentance in Israelites (Acts 2: 37), Jesus called, by the Word, sinners to repentance (Matt. 9: 13), even as Paul did the same (Acts 20: 21); and even in the Old Testament this was done through the Word (Matt. 12: 41). Accordingly this fourth use of the Word effects

repentance. It goes beyond that and works the faith that ministers justification (Rom. 10: 8-10, 14, 17), such faith consisting of knowledge, understanding and belief as to the justifying Truth, and of assurance, appropriation and response as to the pertinent promises of the Word. Hence it is to be used to bring sinners to repentance and faith, unto their obtaining tentative justification. It does even more than this; it stimulates the justified to overcome their depravity and to live righteous lives, thus bringing forth fruits meet unto repentance, which keeps them in justification (Matt. 3: 8; Acts 26: 20; John 15: 3; Eph. 5: 26). Not only do the Scriptures show that the Word works repentance and faith unto justification, but our experience proves it; for it was the preaching of the principles of the Divine law, justice, that brought us to repentance; and it was the preaching of the Gospel, that God for the merit of Jesus' sacrifice would forgive us, if we believed this promise, that worked faith in our hearts in that promise. Hence we see that the ministering of repentance and faith unto justification is a part of the fourth use of the Word of God. Our experiences also prove that the Word enables us to overcome our depravity and to live righteous lives; and this is the power of God to help us through faith to maintain our salvation of justification (Rom. 1: 16). In these respects the Word exercises a feature of its character-training use. Furthermore, it is through the power exercised by the Word that we are enabled to take the step of consecration, which also is a feature of character-training. There are two qualities that enable one to consecrate himself to the Lord: (1) a consecrating faith, one that whole-heartedly trusts God with one's all, and (2) a consecrating love, one that from duty and disinterested good will gives self to God for whatever uses that He desires to make of him. The act of consecrating oneself is the first part of one's sanctification and every other part of sanctification is effected by Jesus through God's Word (1 Cor. 1: 30; Gal. 2: 20; John 17: 17, 19; Acts 26: 18).

In the very nature of the act of true consecration these two graces, a consecrating faith and a consecrating love, must be the moving qualities; for a consecrating faith is one that entrusts God with our all, which cannot take place without a faith that trusts Him whole-heartedly with one's all; and a consecrating love is one that from duty and disinterested good will gives God one's all, which cannot be done without a love that whole-heartedly esteems God above one's all. This is implied by St. Paul's exhortation to consecrate, in Rom. 12: 1, when he counsels it to be done in view of God's mercies, which we experience in God's working in us repentance, faith, forgiveness, imputation of Christ's merit, cleansing and righteousness in our justification experiences. Our faith in these mercies brought to us by the Word becoming overwhelming induces us to consecration; and our gratitude and appreciation for these mercies becoming overwhelming in us induces us to consecration. But it is the Word that keeps these mercies upon our believing and loving hearts until it makes our faith and love a consecrating faith and love, and thus the Word works in us our consecration. A little thought will clarify this: In consecration we, as it were, sign our names at the bottom of a clean sheet of paper agreeing that whatever God desires to write above our names we will do whole-heartedly. How could we do this unless we trusted God with our all and loved Him above all persons and things? Such faith and love are effected in us by the Truth (Rom. 1: 16; John 17: 17; Acts 26: 18); and self-evidently they are a part of character training; hence the fourth use of the Bible includes its enabling us to consecrate.

Such consecration is the first part of sanctification. Its second part is cultivating heavenly affections in New Creatures and good human affections in Youthful Worthies, the graces in all their classes: primary, secondary and tertiary, and in all their kinds—higher and lower primary graces, the selfishly and socially related secondary graces and the active and passive tertiary graces.

The primary graces are developed by New Creatures exercising the heavenly affections habitually; for these graces are the habits that these affections form by their repeated operation. The secondary graces are developed by the habitual suppression of our lower primary graces' efforts to control us, and the tertiary graces are developed by the exercise of combinations of higher and lower primary, secondary and tertiary graces; for unlike the other graces the tertiary graces are compound graces, *i.e.*, those graces that consist of two or more single graces. The higher primary graces are the product of single affections; and the higher primary graces working through the religious affections are the following: faith, hope, self-control, patience, piety, brotherly love and charity (2 Pet. 1: 5-7). We may call them the controlling graces; for they are to dominate all our affections and graces. The lower primary graces are the controlled primary graces, since they should act only as controlled by the higher primary graces. They are of two kinds, selfish and social. The following are the selfish ones: self-esteem, approbateness, peace, cautiousness, tactfulness, providence, appetitiveness, aggressiveness, defensiveness and vitativeness. The following are their social ones: sexliness, spouseliness, parentliness, filiality, brethrenliness, friendshipliness, domesticity and patriotism. As we think of the nature of these we see that they cannot be permitted to control us, but must be controlled by the higher primary graces.

As stated above, when their efforts to control us are suppressed the secondary graces are produced. These secondary graces are also not controllers, but must be controlled, dominated by the higher primary graces, otherwise they will be misused and misdeveloped. They do not have affections whose direct exercise develops them, as is the case of all the primary graces. They act as the efforts of the lower primary graces to control us are suppressed. Thus they are by the higher primary graces by way of suppression related to the selfish and social primary graces. The selfish secondary graces so cultivated are humility, unostentatiousness, industriousness,

courage, frankness, generosity, temperance, forbearance, longsuffering, and self-sacrificingness. The social secondary graces, except chastity, have no names in English, hence we have coined names for those that lack them, by combining the prefix *sub* with the lower social primary graces. Accordingly, in addition to chastity we will call these social secondary graces subspouseliness, supparentliness, suffiliality, subbrethrenliness, suffriendshipliness, subdomesticity and suppatriotism. We admit that these names do not sound very nice; but they convey the thought of those secondary social graces arising from the suppression by the higher primary graces of the efforts that pertinent lower social primary graces make to control us. *E.g.*, when the higher primary graces suppress the efforts of self-esteem to control us, which control would develop pride, humility is developed and exercised. By their suppressing approbateness' efforts to control us unostentatiousness is developed and exercised. Their doing this to cautiousness' efforts to control us produces courage. Their doing this with secretiveness' efforts to control us cultivates frankness. Their doing this with aggressiveness' efforts to control us awakens forbearance. Their doing this with self-defensiveness' efforts to control us elicits longsuffering. These illustrations will suffice for the secondary graces related to the selfish affections. Some examples of those relative to the social affections: The higher primary graces' suppressing the efforts of sexliness to control us produces chastity. Their suppressing the efforts of spouseliness to control develops subspouseliness. Their suppressing the efforts of parentliness from controlling produces supparentliness. Their suppressing the efforts of filiality to control cultivates suffiliality. Their suppressing the efforts of friendshipliness to control produces suffriendshipliness; and their suppressing domesticity and patriotism to control us develops subdomesticity and suppatriotism. The following are a fairly full list of the tertiary or compound graces: zeal, meekness, reverence, obedience, joy, gentleness, resignation, contentment, sincerity,

goodness, moderation and faithfulness. As indicated above they are developed by the joint exercise of two or more of the various kinds of graces. Accordingly, the second feature of sanctification consists mainly of the development of the heavenly and good earthly affections and of the three classes of graces above described.

The process of sanctification carried on by the influence of the Word in its fourth use also includes the keeping of self and the world dead in us—self-and-world-denial, growth in the knowledge of the deep and surface things of the Word and spreading the Word. It also includes the use of our human all to secure these results and the above-described character development; particularly the use of our time, talents, strength, means, influence, health, education, position, reputation for the spread of the Word, particularly along the lines of advancing God's plan toward His people and toward outsiders, both in vindicating God's character, person, plan and works and in refuting opposing errors and practices. It includes the laying down until and unto death all that we are and have, hope to be and to have as humans in the interests of God, His cause and His people. It also implies that this be done in easy and hard, pleasant and unpleasant, toward and untoward, pleasurable and painful, safe and dangerous, friendly and hostile and living and dying circumstances. This means the ultimate death of our humanity in order to the cultivation and perfecting of our new minds, hearts and wills, which to accomplish not only implies the cultivation of the heavenly affections by the New Creatures and the good earthly affections by the Youthful Worthies, and the graces in all three of their classes; but also the strengthening of all of these things, which occurs through exercise of them in easy and hard conditions, their balance, which occurs through the higher primary graces' acting in balance and dominating all other parts of character, and finally, their perfection—their crystallization, which comes from faithfulness amid hard experiences. When this is done we have all three features of sanctification: (1) initial sanctification,

which is the act of consecration; (2) the process of sanctification in the foregoing-described features of character development; and (3) the state of holiness resulting from the operation of points (1) and (2). And it is the fourth use of the Word of God that effects all three of these features of sanctification. We will now proceed to prove the statement that the Word of God produces these three parts of sanctification.

In discussing the act of consecration we gave the Biblical and factual proof that the Word effects in us the consecrating faith and love that produce consecration. Therefore, we will now give the proof that it is the Word that works in us the heavenly and good affections and the graces. The whole process of turning people to God, conversion, is thus accomplished by the Word as it gives the necessary enlightenment and power (Ps. 19: 7); for it gives joy and knowledge (8). It leads God's people throughout all their experiences (43: 3). It works hope (78: 1, 7). It gives peace (85: 8), hope and comfort (119: 49, 50, 52), gladness (111), delights (143), life (144), peace (165), protection (Prov. 30: 5), directs the course of God's people (Is. 30: 21), makes them fruitful in their lives (55: 11), gives them joy and rejoicing (Jer. 15: 16), keeps the faithful from falling (Matt. 7: 24, 25), makes them fruitful in every good word and work (13: 23), gives them Spirit and life (John 6: 63), gives them truth and freedom to all holiness (8: 31, 32), performs in them the entire work of sanctification (John 17: 17, 19), works in them faith and life (20: 31), builds them up in every good word and work, will give them their inheritance (Acts 20: 32), as it gives access to the High Calling hope, joy, patience, sense of God's approval, the Spirit and love (Rom. 5: 3-5), works the faith of justification, sanctification and deliverance (Rom. 10: 17), transforms the faithful into God's image, and enables them to know God's will (12: 2), makes them glorify God (Eph. 1: 12), sanctifies and cleanses (Eph. 5: 26), calls to sanctification (2 Thes. 2: 13, 14), perfects and fits them for all good works (2 Tim. 3: 17), begets

them of the Spirit (Jas. 1: 18), saves them (21), regenerates them (1 Pet. 1: 23), enables them to grow in grace, knowledge and fruitfulness in service (2: 2; 2 Pet. 3: 18), gives fullness of joy (1 John 1: 4), makes them strong (2: 14), gives assurance of salvation and faith (5: 13), gives courage to fight for the Truth (Jude 3), helps one to pray and keeps one in the love of God and in persevering hope for eternal life (20, 21). Certainly, these passages prove its work of sanctification from the beginning to the end and thus prove that the fourth use of the Word, among other things, is to work sanctification (1 Thes. 4: 3, 4; 5: 23).

The final way that the fourth use of the Word, its character-training use, works is along the line of deliverance. The delivering office of the fourth use of the Bible effects victory. Victory implies warfare and warfare implies that we have enemies that we must overcome in our warfare. These enemies are the devil, the world and the flesh. The devil attacks us with the weapons of sin, error, selfishness and worldliness in such of their forms as appeal or are likely to appeal to us. The world attacks us through the same weapons, but usually does so, not with the malice with which Satan attacks us; rather it is mainly through its depravity, ignorance, superstition, selfishness and worldliness that it attacks us; for the course that our consecration requires us to take seems to the world in its ignorance, superstition, depravity, selfishness and worldliness to be foolish, selfish and injurious to them, hence it fights us in our consecrated aspirations and course. Our flesh fights our new minds, hearts and wills by the same weapons as the devil and the world use against us, particularly through its depravity, selfishness and worldliness. Sometimes the devil alone attacks us. Failing therein he enlists the world against us in the fight, and often when this fails he works on our flesh to bring us to a fall. Hence there is a battle royal going on without and within us. That such a battle or warfare is taking place the Bible and our experiences tell us. That there is such a war going on we can see from 2 Cor. 10: 3; 1 Tim. 1: 18, 19; 6: 12.

That we fight therein against the devil is taught in Gen. 3: 15; 2 Cor. 2: 11; Eph. 6: 12; Jas. 4: 7; 1 Pet. 5: 8; that we fight therein against our flesh we see from Rom. 7: 23; 1 Cor. 9: 25-27; 2 Cor. 12: 7; Gal. 5: 17; 1 Pet. 2: 11. The following Scriptures show that in this war the world is our enemy: Matt. 10: 35, 36; John 16: 33; 1 Pet. 4: 2; 1 John 5: 4, 5. These are the personal enemies in our warfare. Besides our depraved qualities additionally we have other impersonal enemies therein, with which we are to fight: death and the grave; for these are not only enemies of the race (1 Cor. 15: 26, 55), but enemies of God's people (Rom. 8: 35-37). God in the Oath-bound Covenant pledges victory, deliverance, to the faithful (Gen. 22: 17), gives them Jesus as their Captain (Heb. 2: 10), as they fight therein by faith and a good conscience (1 Tim. 1: 18, 19), with steadfastness in the Truth and watchfulness (1 Cor. 16: 13; 1 Pet. 5: 8, 9), with earnestness (Jude 3), with sobriety (1 Thes. 5: 6; 1 Pet. 5: 8), with endurance of hardships (2 Tim. 2: 3, 10), with self-denial (1 Cor. 9: 25-27), with faith (Ps. 27: 1-3), with prayer (35: 1-3; Eph. 6: 18), and with freedom from earthly entanglements (2 Tim. 2: 4).

In this warfare we are to take our part (Phil. 1: 30) firmly (Eph. 6: 13, 14), diligently (1 Tim. 6: 12; Jude 2), by God encouraged (2 Cor. 7: 5, 6), protected (Ps. 140: 7) and strengthened (20: 2), and by Christ strengthened (2 Cor. 12: 9; 2 Tim. 4: 17) and delivered (2 Tim. 4: 18) with thanks to God and Christ for victory (Rom. 7: 25; 1 Cor. 15: 57). In this war the Word furnishes us with a complete armor: Truth as a girdle (Eph. 6: 14), breastplate of righteousness in faith and love (14; 1 Thes. 5: 8), the gospel of peace (Eph. 6: 15), shield of faith (16), helmet of salvation (17; 1 Thes. 5: 8) and sword of the Spirit (17). This equipment is called the whole armor of God (11), of righteousness (2 Cor. 6: 7), of light (Rom. 13: 12), which must be put on (Eph. 6: 11), and is not carnal but mighty through God (2 Cor. 10: 4, 5). It is needed in its entirety (Eph. 6: 13) and on all sides (2 Cor. 6: 7).

In this war the faithful will be victorious (Gen. 22: 17) through Christ (Rom. 7: 25; 2 Cor. 12: 9; Rev. 1: 18), which victory they will gain through faith (Heb. 11: 33-37; 1 John 5: 4, 5) over the devil (Gen., 3: 15; Rom. 16: 20; 1 John 2: 14), over the flesh (2 Cor. 10: 5; Gal. 5: 16, 17, 24), over the world (1 John 5: 4, 5) and over death and the grave (1 Cor. 15: 53; Rom. 8: 35-37; Rev. 1: 18). In this paragraph, particularly in the parts related to the armor, the Truth, the Word is shown to be the means of our deliverance, victory, which, of course, is a part of its fourth use, character-training. The following passages prove the same thing: 1 Pet. 5: 9, in the faith; 1 John 5: 4; Jer. 23: 29; Hos. 6: 5; Mic. 2: 7; Matt. 7: 25; Jas. 1: 21. Accordingly, the Word gives victory, deliverance, in the Christian warfare. Thus we have seen that the Word gives all the knowledge and power to bring us into, and to keep us in justification, sanctification and deliverance, and that through Jesus' ministry (1 Cor. 1: 30).

That the Word of God should have this fourth use is reasonable. Even human words are powerful in their effects in human matters, as witness the effects of secular orators like Demosthenes, Cicero, Fox, both Pitts, Burke, Henry, Phillips, Lincoln, Bryan, *etc.* Should not Divine words have powerful effects in Divine matters? One of the reasons for this is that they are the Truth; another is that Divine words are charged with Divine power to produce effects along the lines of their thoughts, even as a charged wire produces its pertinent effects. Hence God's thoughts are endowed with God's Spirit, which works their intended effects. It is this quality of God's Word that makes it indestructible and eternal. But it does not produce its effects automatically. It requires certain conditions in its hearers to produce the effects, especially those implied in its third and fourth uses. To produce their justifying effects faith and duty love are required. To produce consecration a consecrating faith and a consecrating duty and disinterested love are required. To produce the works of sanctification faithfulness in one's consecration vows

is necessary, and to produce its delivering effects a delivering, *i.e.*, overcoming faith, hope, love and obedience are required. Where these requirements are absent the pertinent effects are lacking, and where they are present the pertinent effects set in. Thus the Word in these matters does not work automatically, but always works where responsiveness is shown.

In the life of justification, sanctification and deliverance God's people will find certain methods helpful to attain and maintain each of these three steps. We will briefly, without any details, indicate these methods, of which there are seven general and seven special methods. The general methods are watchfulness for developing good, prayer for developing good, faith in the Spirit, Word and providences as an arrangement sufficient for developing good, hope for developing good, love for developing good, persistent determination in developing good and exercise in developing good. The following are the seven special methods for developing good: subjecting our minds, hearts and wills to the influence of God's Word by holding on them its pertinent parts, imitating God and Christ by devout contemplation of their characters, attaching our affections to spiritual things, suppressing by the higher primary graces the efforts of all of our other affections and graces to control us, enslaving our dispositions, motives, thoughts, words and acts to the will of God, supporting the weak by the strong features of Christian character and dominating all features of character by the higher primary graces harmoniously balanced with one another. These seven general and seven special methods faithfully used in our life of justification, sanctification and deliverance will enable us to employ the fourth use of the Word, character-training, or put in its Biblical form, training in righteousness, with fine and successful results in these three stages of the Christian life. And with this mere statement of the general and special methods of developing good, apart from details of application, we close our discussion of the uses of the Bible, praying the Lord to bless it to all of us.