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CREATION



By

G. H. GILMER

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CREATION

OUR subject is *Creation*. And our studies together will be based chiefly on the first and second chapters of Genesis.

Genesis means "*beginning*." The book of Genesis tells us about the beginning of many things—the beginning of the universe, the beginning of the world in which we live, the beginning of life on the world, the beginning of man, of sin, of God's plan for saving man from sin, etc.

Genesis is *history* and not allegory, as certain men who are fond of calling themselves "scholars" will tell you today. It is inspired history. Moses was the penman, but Moses was one of those "*holy men of God who spake as they were moved by the Holy Ghost*." So God is the real Author of the book of Genesis, as He is of all the Bible.

Now let us take up the opening statement of the Bible: "*In the beginning God created the heavens and the earth*." That is one of the most sublime statements of all language. How did Moses know it? God told him. That is the only rational answer. Christ says that

God told him, and Christ is acknowledged by all to be the wisest and best Man, and the greatest Teacher who ever lived on the earth. Christ endorsed the Genesis account of creation. "*In the beginning God.*" You notice that the existence of God is assumed. No attempt is made to *prove* it. It is assumed that any rational being who looks out over this universe and sees how "*The heavens declare the glory of God and the firmament showeth His handiwork*" will believe in the existence of God—the Mighty Creator.

The Hebrew word translated *God* here is *Elohim*, which means "the strong one," "the mighty one." It is what is called uni-plural in form, and hints at the three Persons of the Godhead.

John tells us that Christ was "*in the beginning with God,*" and that "*all things were made by Him,*" and that "*without Him was nothing made that was made.*" And later on in the chapter we are studying we are told that "*the Spirit of God*" took part in the creation. All three of the Persons of the Godhead took part in the creation. And the germ thought of the great doctrine of the Trinity is in the very form of the Hebrew word for God—*Elohim*.

"In the beginning *God*"—God the Father, God the Son, God the Holy Spirit. What is

God? God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.

There are several views as to how our universe came into existence. Some believe that it has always existed. Many believe that the universe is God and that God is the universe. They are called "Pantheists." This word means "all-god." They believe that God is all and all is God. This view is contradicted by the Bible and has many absurdities. We can not go into these now.

Others believe that God is not a *Person* but a "great cosmic force," and that this "great cosmic force" brought the universe and us into existence. A great many people of the present day believe this, and it is being taught in very many of our higher institutions of learning. You are paying your taxes and sometimes giving your money to have your children taught this nonsense. The mighty prophet Daniel wrote twenty-five hundred years ago about "the time of the end," when the beast from the sea would revive the Roman Empire. And he said this man would not regard the God of his fathers but that he would put in his place "*the god of forces.*" Let us read what he says: "*Neither shall he regard the God of his fathers, nor the desire of women, nor*

regard any god; for he shall magnify himself above all. But in his estate he shall honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things."

That prophecy is being fulfilled today. Men everywhere, especially scientific men, are honoring "*the god of forces.*" This view too is absurd, but we can not now expose its absurdities.

Let us come again to the true Bible account which God has given us. That account tells us that God *created* the heavens and the earth. The Hebrew word "*bara,*" translated "create," means "to bring into existence where nothing existed before." God existed and has always existed, but the heavens and the earth did not exist, and God brought them into existence by His omnipotent power. So now God exists and the heavens and the earth exist, but they are not one and the same, as the Pantheist says. God is separate from His universe, but He is in every part of it and takes the most minute care of it. The God-Man said, "*Not a sparrow falls to the ground without your Father.*"

When did the creation take place? The Bible does not tell us. Some careless readers of the Bible think that the Bible says crea-

tion took place about six thousand years ago, but it does not. It says, "In the beginning," but it does not tell us when that was. The Einstein Theory of Relativity teaches that time and space have no real existence, only a relative existence, which is true of course. The theory teaches that time and space came into existence when the created universe came into existence. Well, the Bible teaches the same thing. In its opening statement it teaches that time and creation came together. "In the beginning" manifestly means in "the beginning of time." Time does not exist with God as it does with us.

But time is a big factor with us, so we ask again, *When did creation take place?* How many years ago? Science says many, many millions of years ago, and science is certainly right about this. The heavens and the earth are immensely old. That is all we can say. It is useless to guess how old. There are hints in the Bible that the earth is very old, but there is no definite statement about its age. God has not revealed it.

Now we come to a question of deep interest and vast importance: *What was the condition of the heavens and the earth when God created them?*

Many scientists—most of them, I believe—say that God first created vast quantities

of highly attenuated substance, which for want of a better name we will call "star dust." This star dust filled all space and was in motion. After immense ages, by means of laws inherent in it, it gradually formed the stars, planets (including the earth), and all other heavenly bodies. Then life appeared, on our planet at least, in the form of one or more living "cells," as they are called. These cells have the inherent property of dividing and becoming two cells, and these of dividing and becoming four cells, etc. These living cells also have the inherent property of grouping themselves into organisms, and these organisms of changing by a process called "Evolution" into other, and what are called higher, organisms. Thus we have millions of species of both plant and animal life. The higher evolved from the lower over immense ages of time, till we have things as they now exist—a world with myriads of forms of organic life. And evolution still goes on from lower to higher by "natural selection" and "the survival of the fittest."

Now I do not believe much of this. I do not believe it because the so-called "proofs" are not proofs to my mind. And I have studied these "proofs" very carefully and prayerfully, asking God to fulfil His promise,

and by His Spirit of truth to guide me into all truth. You know Jesus said: "When He the Spirit of truth is come, He will guide you into all truth." And He will if you will ask for Him and follow His lead. I verily believe He guided me to reject much of the evolutionary theory which I was at first inclined to believe when I first began to study it years ago.

But I can not discuss evolution with you now, because I am simply trying to teach you what the Bible teaches about *creation*. The Bible teaches that when God created the heavens and the earth, He created them a *cosmos* and not a *chaos*. He created the universe a thing of order and harmony and beauty and not a mass of chaotic material out of which order is *evolving*. There were order and harmony and beauty to start with. It is dishonoring to God to think He would create "chaos." As to the earth, God created it a habitable earth to start with. Let us read Isaiah 45: 18—"*For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it; He created it not in vain; He formed it to be inhabited. I am the Lord, and there is none else.*"

The second verse of Genesis says that "*the earth was without form.*" God, in Isaiah,

says that it was not created "*in vain.*" The Hebrew word in Genesis and the Hebrew word in Isaiah are the same—"tohu." The word means "a ruin." God says He did not create the earth a ruin. There can be but one inference. It *became* a ruin after it was created. And that is just the way the second verse of Genesis ought to be translated: "And the earth became without form and void." The Hebrew word translated "void" is "*bohu*" and it means "*empty.*" The earth *became* empty; that is, uninhabited. There are other passages which teach this same truth. We can not refer to them now. The gist of the teaching is this: God created the earth a *cosmos*—orderly and beautiful and inhabited—and it became a ruin and uninhabited.

Now there are many scriptures which teach us *why* it became a ruin and uninhabited. It was because of *sin*. Sin makes chaos whenever and wherever it occurs. It makes spiritual chaos and material chaos, for the spiritual and the material are closely united in God's economy. They are probably united by well-defined laws, which man has not yet discovered. Sin made chaos of the spirit-beings who sinned, and it made chaos of the world in which they lived and over which they presided in God's order. That

world was this earth, and very probably the entire solar system. We can not speak of that, because the Bible confines itself almost entirely to this earth.

To sum up, it seems to be the teaching of the Bible that God created the earth orderly and beautiful: a cosmos, covered all over with plants and trees, beautiful and useful and inhabited by myriads of animals of many species, perhaps one strongly resembling man, and all presided over by a created being of remarkable beauty and power, whom God calls in the 28th chapter of Ezekiel "*the anointed cherub that covereth,*" and of whom He says, "*I have set thee so.*" He says of this being again: "*Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*" To use present-day language, this being was *King* of the earth, and no doubt of the solar system. Before he sinned he was called *Lucifer*, which means "shining," or "bright one." After he sinned he was called Satan, and many other names of evil import. There were under his command myriads of spirit-beings, who since their fall are spoken of as "demons." If they did not have bodies of their own, they had power to enter material, living bodies, so as to act through them on the material earth. They are now disem-

bodied, and perhaps that is a part of their punishment, for they seem to hate the disembodied state, and they use every opportunity to enter the bodies of other created beings, if it is only swine. They will certainly use your body if you let them, and use it for evil.

Now let us look again at the first two verses of Genesis and read them in the light of other scriptures, for no prophecy of the scripture is of any *private* interpretation—that is, it is not to be interpreted by itself, but in the light of all other scriptures, as God tells us through Peter. “*In the beginning God created the heavens and the earth.*” That is, He brought this universe into existence by His mighty, creative power. And there is no reason in the world to cause one to think that He did not bring it into existence instantly. Humanly speaking, He brought it into existence and keeps it in existence “by the Word of His power.” And it is dishonoring to God to suppose that He brought a chaos into existence. This universe came by the power of the Creator a *cosmos*, every part of it declaring the glory of God by its order and harmony and beauty.

The “chaos” idea, so prevalent among scientists today, was advanced by a heathen named Hesiod, who lived eight or nine hun-

dred years before Christ and wrote several didactic poems, one of which deals with creation, and he seems to have been the first to advance the idea that the universe was first a chaos and is gradually evolving into a cosmos. Our Modernist friends are not so modern after all, in teaching their heathen ideas of things relating to creation.

But the being whom God had anointed "covering cherub," or king of the earth, sinned. As the Hebrew poet Isaiah expresses it: "How art thou fallen from Heaven, O Lucifer, son of the morning!" He was very beautiful and powerful and perfect, but was a free agent, free to continue so, or not, as he chose. And this is what he chose, through pride and vainglory. See Isaiah 14: 13, 14: "*For thou hast said in thine heart, I will ascend into heaven*"—not satisfied with the earth, he sought dominion in heaven also—"*I will exalt my throne*" (you see, he had a throne, was king) "*above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights; I will be like the Most High.*"

When Satan said "*I will,*" in opposition to God's will, then sin began. And those who are referred to in the Bible as "the angels which kept not their first estate," myriads

of them, no doubt fell with Satan. And sin turned the earth from a cosmos into a chaos. The earth became a chaotic mass of ruins. And perhaps the entire solar system was affected by Satan's sin.

Satan and his angels, created immortal, retained their position in the spaces of the solar system, being spirit-beings, and now disembodied, if they ever had bodies. Ultimately Satan and his angels will be sent to the "place prepared for the devil and his angels." That is, God will confine them, when He has finished testing men through their agency.

Now let us look again at the second verse of Genesis and use our imaginations to try to form a picture of the sin-ruined earth. "And the earth *became* without form." That is, it became a chaotic mass of ruins, with all its former beauty, in which it came from the hands of the Creator, gone. *And void.*" That is, "empty," not inhabited, as it had been by its myriad forms of vegetable and animal life. No life could exist on the earth as it was then. "*And darkness was upon the face of the deep.*" The Bible constantly uses darkness as a symbol of sin. Sin and darkness are associated together. Christ said: "*Men loved darkness rather than light, because their deeds were evil.*"

So sin having come on the earth, darkness comes, and it must have been like that Egyptian darkness which could be felt. This darkness was "*upon the face of the deep.*" All the earth was a deep then. Water covered the entire surface of the earth. It had evidently fallen from the skies—billions and billions of tons of it. This immense weight broke up the crust of the earth; rendered it almost a shapeless mass. Then the intense internal heat of the earth drove much of this water back up into the skies miles and miles. And with it there was driven up most of the carbon of the earth, immense quantities of it, and vaporized minerals of various kinds. As a very faint illustration we might mention the smoke of your chimney, which is chiefly carbon, driven up into the skies by the heat. This water, carbon and vaporized minerals, formed rings around the earth which may be compared to the rings now seen around the planet Saturn. All this immense quantity of vaporized material went whirling around with the earth as it turned. Then, as the earth cooled, it fell at intervals. That is the way the great seams of coal were formed. It literally rained carbon in certain localities, most of it drifting as it whirled toward the poles, since the centrifugal force would be less there.

Now this was the period of the so-called geologic ages. It was long, long before the creation of man. The fossils of these ages are from the plant and animal life with which the earth teemed before its destruction.

“And the Spirit of God moved upon the face of the waters.” This sentence marks the beginning of the *reconstruction* of the earth. The original creation was over ages and ages before this. And nothing is said about God creating anything in the rest of this chapter, till we reach the fifth and sixth days.

The *reconstruction* of the earth took place in six days—probably days of twenty-four hours. On the first day God brought light into action. *“And God said, Let there be light; and there was light.”* This light did not come from the sun. It is entirely possible that the sun did not give light at this time. If the entire solar system was affected by Satan’s sin, darkness may have covered the sun as well as the earth. We know positively that the earth and sun are composed of the same chemical substances. The spectroscope has shown that beyond a doubt. The light that God spoke into existence may have been somewhat analogous to what we call the

aurora borealis. Let us, for want of a better term, call it *cosmic light*.

“And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and darkness He called Night. And the evening and the morning were the first day.” Now it seems to me that the expressions “day” and “night,” “evening” and “morning,” imply a day of twenty-four hours. And if you will remember that the so-called “geologic ages” were millions of years back of this time, there will be no difficulty in reconciling the teaching of true science and the teaching of the Bible on this subject.

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.”

These verses teach us that God made the “firmament,” the heaven immediately above us, our atmosphere, on the second day. He did not create anything. He simply made the densely vaporized waters resting on the earth rise, so as to separate between the

waters on the earth and the waters above the earth. The whole earth was still covered with water, and high over the earth was a dense canopy of vaporized water. This canopy, I have no doubt, remained over the earth till the flood, and by falling caused the flood. It is significant that the expression, "And God saw that it was good," is not used of the work of the second day, as it is of all other days. Why? May it not be because this firmament which God called "Heaven" is inhabited for the present by the "devil and his angels," who later are to be confined in the place prepared for them? The devil is called "the prince of the power of the air" and his fallen angels are referred to as "wicked spirits in the heavenlies." So God could not pronounce the firmament He made on the second day "good." But He called the work of the other five days good.

On the third day the water on the earth went into vast depressions and the land appeared. Let us read Psalm 104:5-9, "*Who laid the foundation of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. They go up by the mountains; they go down by the valleys*

unto the place which Thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth."

Now let us read again the account of the reappearance of plant life on the earth, in both the first and second chapters of Genesis. These are not two accounts, but one is an expansion of the other. Genesis 1: 11-13 and Genesis 2: 4-6: "*And God said, Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day."*

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground."

God made grass, herbs, plants and trees of all kinds, and set them in the earth to grow, and made them reproductive, each "*after his kind.*" Note the frequent repetition of the expression "*after his kind.*" This, and not evolution, is the origin of species. The third day marks the reappearance of the living cell on the earth, first in the form of plant life. Later it appears in the form of animal life.

The work of the fourth day is very interesting. Let us read the account of it in Genesis 1:14-19:

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day."

The sun and moon are not mentioned in this chapter. The fact is, they are not mentioned till after the flood, because they did not appear as they now appear, till after the flood, the earth being surrounded by a canopy of vapor. But the sun, moon and stars had been created millions of years before this. The sun and moon were opaque bodies made of the same material of which the earth is made. As I have remarked before, the spectroscope has proved this beyond all question.

Now note what God does on the fourth day. Life has just reappeared on the earth, and light is essential to life. So God sends the cosmic light which He had brought into action on the first day to the sun as a great "*light-holder*," to be held through the ages for the support of life on the earth.

The Hebrew word translated "*light*" on the first day, is "*or*." But the Hebrew word used on the fourth day is "*maor*," which means "*light-holder*."

The core of the sun is an opaque body, a dark body, but when God sent the light to it to be held by it, it was surrounded for millions of miles by this vaporous light, and it continues that way as the world's great "*light-holder*." God literally lit the sun on the fourth day and caused it to hold both

light and heat for the use of the earth. And the moon, of course, reflects the sun's light. So these two constitute the two great lights for the earth, the "greater" light for the day and the "lesser" light for the night. They are not called "sun" and "moon" till after the flood, when they began to appear as they do now. But the sun diffused light through the vapor canopy that surrounded the earth, and day and night continued, though they were quite different from what they are now.

Stars are mentioned on the fourth day because they would appear to an observer on the earth, had there been one. The vapor canopy which surrounded the earth was far above it in the form of rings, like the rings of Saturn, and an observer, looking far to the north or south, would see some stars. Remember the Bible always describes things as they *appear*. It speaks of the sun "rising" and "setting," just as we do. The Bible is exceedingly careful in the use of words. The Holy Spirit gave the very words in which the Bible is written. So it does not say "sun" and "moon" here, but calls them the "greater" and "lesser" lights. But it does speak of the stars, because some of them were visible.

Now we come to the fifth day. It marks a turning point. God begins to *create* again.

So we have the Hebrew word "bara." Let us read Genesis 1:20-25:

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful and multiply; and fill the waters in the seas, and let the fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good."

All animal life had been destroyed in the tremendous cataclysmic convulsions which took place because of the sin of Satan and the fallen angels. Now God creates it again. He creates every form of it "after his kind." Again I say, the origin of species is *creation* and not evolution. Evolution may do much

to change forms, but there is not a single instance in which it has ever made species. The gulf between species is fixed by the Creator and can not be bridged by man.

Now we come to the sixth day, on which the crowning creative act of God took place. He created man in His own image. Let us read the account in Genesis 1:26-31, and then the expansion of this account by the same author in Genesis 2:7 and 2:21-35:

“And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of

the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every herb for meat; and it was so. And God saw everything He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

"And the Lord God caused a deep sleep to fall upon Adam and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. . . . And they were both naked, the man and his wife, and were not ashamed."

You note that man was created, not evolved. Many believe that he was evolved from lower forms of life, but there is no proof of that, and there can not be. I have studied very carefully all five of the usual lines of proof so-called and I declare to you that they are pure nonsense. You may ask why wise men believe it. I answer from the Bible: *"Professing themselves to be wise they become fools."* Read the whole answer in the first chapter of Romans.

Charles Darwin studied for the ministry and, on graduating, gave it up and went on a five-year voyage on the "Beagle." Then it was that Satan took possession of his brilliant mind, and he himself says he came back from this voyage an infidel. And Satan used Charles Darwin to send more men to perdition than perhaps any other man of modern times has done. You can not be a Christian and an evolutionist at the same time. God says a man was created, not evolved, and Christ, the wisest and best Man who ever lived in this world, endorsed the Genesis account of creation.

Man was created in the image of God, and God immediately entered into a covenant with him and made him His representative on earth and gave him dominion over the earth. Satan had had dominion over it, and God, after Satan's fall, decreed that it should be taken away from him and given to this new creature created in God's image, but the decree has not been carried out in full yet, because of man's own fall. It will be carried out with absolute certainty, and man will be the master of this world under God.

In a sense man was created a triune being like God, not having three Persons like God, but having three distinct and separable parts, called in the Scripture "spirit, soul

and body." God made man's body out of the same chemical constituents that the earth is made out of—He made it a bundle of highly organized living cells. He made it this way because He knew sin, disease and death were coming, and He wanted man to live for a period after the sentence of death was passed on him. When death entered man's body living cells would take the place of dead ones, and the body would continue to function for a time, till God could test man in his natural body.

Thus the body did not evolve upward from one or more living cells, as organic evolution teaches, but God made it originally out of living cells for the reasons I have stated. Evolution makes the same mistake in reference to the creation of man that it makes in reference to the creation of the universe. It says God created the universe a chaos, and that it is slowly evolving into a cosmos. Likewise, it says that God created man a chaos, a mere mass of protoplasm, and that he evolved slowly upward to his present state, and that evolution continues, so that presently we may expect the super-man, and God is practically left out of it all.

Again you may ask why wise and learned men and women believe in evolution, and again I answer you straight from God's

Word: "For this cause"—that is, because they have left God out—"God shall send them strong delusion, that they should believe a lie." It contradicts the nature of God to suppose He created a chaos. He created a cosmos in each case, when He created the universe and when He created man, and the entrance of sin made the chaos. Man's body both male and female, was perfect when it came from the hands of the Creator. It was refulgent with light, literally clothed with light, so that Adam and Eve were not ashamed, though they were naked.

But man is a spirit-being like God. God created him a spirit and breathed the spirit into the body He made for him. Then the union of spirit and body formed the soul, or mind, and man *became* a living soul. He *is* a spirit, he *has* a body and he *became* a soul. The completed man is *spirit, soul* and *body*. Through his body he has *world-consciousness*, through his soul he has *self-consciousness*, and through his spirit he has *God-consciousness*. Stated more fully he is conscious of the world about him only through his five senses: seeing, hearing, feeling, tasting and smelling; he is conscious of himself as a personal entity only through his soul, the center of thinking, reasoning and all emotional life, and he is conscious

of God only through his spirit, his real being.

And now for the first time we have God revealed to us under a new name. In connection with the creation of man, He is called "Lord God." The Hebrew is *Jehovah Elohim*. Jehovah means "the self-existent One." He is the One, and the only One, who has always existed and has brought everything else into existence. And now having brought into existence a being made in His own image, and having entered into covenant relations with that creature, He calls Himself by the covenant name "Jehovah."

Some people have thought that because God is called "Elohim" in the first chapter of Genesis and "Jehovah" in the second chapter, these two chapters were written by two different persons. One they called the "Elohists" and the other the "Jehovists." And they have gotten out what they call a "Polychrome Bible," the writings of the supposed "Elohists" being printed in one color and those of the "Jehovists" in another color. Again we are reminded of that scripture which says: "Professing themselves to be wise they become fools." To show the utter absurdity of this view, just suppose that one should read a United States history, and seeing that the head of our Nation is called "President" in one chapter and "Chief Ex-

ecutive" in another, he should conclude that these two chapters were written by different persons. That would not be more utterly silly than the "Polychrome Bible."

Now my dear reader, I say in conclusion, with all the earnestness of my soul, after long continued, careful and prayerful study, I am convinced that the whole Bible is a unit, the Holy Ghost being the real Author, and there are no mistakes in it, scientific or otherwise. There are variations in the texts and a few minor errors of copyists and printers, but God gave us the Bible for our guide, and He has preserved it so wonderfully that it has come to us practically perfect—an infallible rule of faith and life. You can not go wrong if you conform your life to its teachings.

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