

# *Listen!—God Speaks*

GOD HAS SPOKEN; GOD STILL SPEAKS AND  
GOD WILL SPEAK AGAIN

*By*

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**TO MY FRIENDS**

**Mr. and Mrs. John Bolten**

**THIS BOOK IS DEDICATED WITH CHRISTIAN LOVE**





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# PART I

THE FOOL HATH SAID IN HIS HEART,  
THERE IS NO GOD!

## **The Fool Hath Said in His Heart, There is No God!**

Several years ago the writer received a request to call on a woman, an inmate of a hospital for mental cases. She was a woman of culture and education, well known in Christian circles. We were shown by a nurse to her room. After the usual greetings we spoke of old times when we had met in Christian fellowship. Not a sign of mental unbalance manifested itself and no hint was given to discover the reason of her confinement. Suddenly she turned and with a queer expression on her face she said, "I want to ask you a very important question and I want you to answer that question. Do you promise it?"

After I had given the promise that I would answer her question if it were in my power to do so, she said, "Tell me who has the greater power God or the Devil?"

"My good woman," I answered, "of course power belongs unto God; He is an Almighty Being; His power has no limitation; it is so great that we, the creatures of the dust, cannot comprehend it, it transcends all our thinking and imagination." I noticed while I spoke that she betrayed impatience, set her jaws, almost gnashed with her teeth and as soon as I had finished she burst out in a tirade.

"You are wrong, you are totally wrong! God has no power He is a powerless God! The Devil has the power; he has the greatest power and I can prove it." Then the poor obsessed woman was almost thrown into spasms talking incoherently of her sufferings in her body, of excruciating pains. Writhing from side to side and digging her fingers in her hair, she shrieked out accusations against God. "If He is God, if He has power, why does He not stop it? Why must I suffer like this? I have prayed to Him and He never answers. He has no power, no power, no power. He is a powerless and helpless Being!" I tried to bring in a word but she did not permit any interruption, and finally she hissed at me—"Power belongs to the Devil! According to your belief, sin and the results of sin are the work of the Devil. For six thousand years he has tormented mankind

and the longer man lives the greater becomes his power, and your God has no power! If He had power why does He not stop it? Why does He stand by idle? Why does He not do something and intervene?" And with a sarcastic sneer she said again "God has no power; power belongs to the Devil. Millions pray to God for help but He does not stop suffering and pain; if He had the power He would act."

"But my good woman let me tell you something . . ."

She did not permit an answer but continued in her ravings.

"Look at human misery! Think of the poor and down trodden masses! Think of all the pains and sufferings! Millions are starving! Injustice everywhere! And it is not getting less it is increasing. Crimes and all kinds of vices increase. Tyranny increases, everything evil and vicious increases." And then she began to moan and groan over her own imaginary pains, which she said were destroying her very vitals, and finally she cried out again: "No! No! God has no power! If I had the power I would stop it at once! The Devil has the power!" She was fairly exhausted and paused.

All along I wondered at her subtle reasoning which almost seemed as if another being were speaking through her. And so I took the opportunity and said—"You are wrong and your reasoning is all wrong. Of course there are great mysteries of God, and our human existence and suffering, but you know God has also spoken, He has spoken . . ."

"God has spoken? Tell me where He has spoken? I never heard Him speak! He is not a speaking God He is a silent God, He has nothing to say, but the Devil speaks."

When she had finished her ravings with additional laments over her own pains I suggested that we ought to have a word of prayer. She was quick in her answer and said, "Yes, I will pray with you, but we must pray to the Devil for he has the power."

I felt as I continued to listen to her ramblings that prayer was needed, and so silently I prayed that the Lord might hush this evil spirit. And when, after a few moments, I suggested prayer again, much to my surprise she acquiesced.

We bowed our heads. The prayer was addressed to "Almighty God in the Name of thy Son, our Lord Jesus Christ."

The prayer ended she was perfectly calmed. The wild look in her eyes had departed. She seemed to have regained a sane mind. Her questionings were ended.

And this evil spirit which spoke out of this demented woman, this denial of God, the denial of His power, the denial of His very existence, of His wisdom and all His attributes, is the spirit of our fast dying age and boasting civilization. It is the worst and most outspoken atheism which has ever swept over humanity. God is questioned. The fool's vain imagination, "There is no God," is in evidence everywhere. The increase of atheism in Europe is appalling. The Devil's masterpiece is the Red Republic of Russia. There exists the "Society of the Godless." Millions of atheists aim at the destruction of every form of religion. The goal has been set that in 1937 every church building remaining in Russia must be wrecked. The popular phrase of Communism that "religion is the opium of the people" prevails in their vicious teachings and practises. They begin with the young, for the first question in the Red Catechism is "Is there a God?" And the answer is "No!" And, lest we forget, this catechism of atheism is in use also in the United States. This red leaven is being spread all over Europe. It is in evidence in Germany through a certain clique, blasphemers, who hate the Old Testament, hate the name of Jehovah, who in their unbalanced mentality even deny that Jesus Christ was "the Son of David and the Son of Abraham." It is the spirit of Antichrist and of atheism. It increases in Great Britain and in the Scandinavian countries. Spain has turned to the left and destroyed churches, the torch of the communistic incendiary is doing its best in burning churches, schools and other institutions. France has always been atheistic, but it is experiencing at present a revival of atheism, partly produced through France's alliance with Sovietism, which has resulted in a widespread godless propaganda. Other European countries

are being flooded with atheistic literature. In Mexico, in Central America, in the different South American countries, atheism is lifting its slimy and defiant head.

And how is it in the United States? Are we free from this monster which destroys all righteousness and morality, which leads into an abysmal degradation and plunges humanity into a hopeless chaos of never-ending darkness? It stalks through our land from coast to coast from the northern plains to the sunny south. Atheism is well organized. Like a terrible octopus its powerful arms encircle schools, colleges and universities. Its advocates are found in high schools; some of the leading universities; and women's colleges are honeycombed with its teachings. God is not only denied, but ridiculed. It is a mark of intelligence and culture today to reject belief in God. Where is God? What is God? If there is a God why does He not assert Himself? If there is a higher Being why is there such suffering among those who claim to be His offspring, His creatures? He is also charged with being responsible for all what is going on in the world.

Recently a liberal Theologian, Dr. Shailer Matthews, Dean Emeritus of the Chicago University School of Divinity, spoke in New York City. He preached in St. Paul's chapel of Columbia University. He warned of an "inevitable tomorrow" when the organized church might be rejected entirely by the people as a "mere burden." He sounded this warning on account of the ever increasing atheistic tendencies of our times. We give his words as reported in the New York press. "Some persons have told me they cannot believe in a God who allows such suffering as has come with the depression. This is one of the attitudes that has been, in the last few years, an expression of a terrible atheistic revolt against that which is the basis of our religion." Astonishing it is that this liberal suggested as an antidote against the atheistic revolt, that the church should endeavor to spread the knowledge that "personality and health" are more valuable than economic efficiency.

But has Dr. Shailer Matthews forgotten that in a book

written by him and published in 1931 dealing with "The Growth of the Idea of God" he repudiates the idea of God as a Sovereign, and also the Bible doctrine that God is a Spirit? The denial of the Sovereignty of God, the denial of the sublime statement made by the lips of the infallible Teacher, the Lord Jesus Christ, that "God is a Spirit" is a decided brand of atheism.

And here we pause to ask a question. Who is responsible for the spread of atheism throughout the United States, for its spread in schools, in colleges and universities? Why are there hundreds of parents who bemoan the deplorable fact, that their sons and daughters, brought up under Christian home influences, came back from colleges and higher institutions of learning, robbed of their faith in God, and sneering at religion and the church? What has led them from a sound mind and logical thinking into the insanity of atheism?

The answer is not difficult to find. The bridge which leads from faith in God and the supernatural, into the dismal swamp of infidelity, the denial of the existence of God, the negation of the supernatural, is the bridge of rationalism, known in the religious sphere as "liberalism" or "modernism," represented by such institutions as the "Chicago University School of Divinity," the "Union Theological Seminary of New York City" and scores of similar institutions. This religious liberalism does not uphold positive truth, but aims at the total destruction of *all* the truth which is made known to mankind by direct revelation of God. These men with their destructive criticism, backed up by an assumed scholarship, have laid, and are laying for our youth the stepping stones in the road which leads into the night, the horrible night, of atheism. Freethinkers and atheists see through the thin veneer of the religious liberalism of our times. A few years ago the well organized "American Association for the Advancement of Atheism" and the "Freethinkers Association" were right when they called these modernistic "Reverends" "our brothers" and invited them to join with them and assist in their own work of destruction. The leaven of the Sadducces, rationalism, the modernism,



rampant today in all the leading Protestant denominations, is the true way-preparer for the ultimate predicted revolt against God and against His Anointed, He whom the Father sent.

Lord Bolingbroke, an infidel, friend of Pope, and a man of genius, perused the writings of many different kinds of authors. One morning he had a visit from a "Clergyman" of the rationalistic type. Bolingbroke happened to be reading the works of John Calvin. "You find me rather singularly employed," said Bolingbroke, and named the author. The preacher replied in a manner which intimated a total disbelief, with some expressions of contempt, of the writings in question.

"You surprise me very much," said the infidel. "If I believed the Bible, I should certainly believe the writings of Calvin, for Calvin speaks with the Bible." Then he added, "I know I am accounted an infidel; but I confess there occurs to me this moment one argument which half convinces me that Christianity is true." "What is that?" said the preacher. "Why," replied Bolingbroke, "that Christianity should have continued in the world so long when committed to the care of such gentlemen as you."

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Psa. 14:1). In our *Conflict of the Ages* we have shown the fruits which spring from these modern denials, all heading for the fool's saying, "There is no God." The terrible moral conditions of our times, the increase of all forms of immoralities and crime, keep step with the saying of the fool. The more man rejects God, His revelation and His offer of Love and Grace towards a lost world, the darker it gets in our age. Let atheism triumph, and the most awful page of human history will then be written.

Yet today we hear much about science leading back to God. A number of books have recently been published on this line. One has for a title "Science Rediscovering God," as if science had ever discovered God, or could re-discover God, when it is an indisputable fact that man "by searching

cannot find out God” and that “the world by wisdom knew not God.” We laboriously waded through a number of such volumes only to find out that the God of the Bible, the God who in a majestic self-revelation has made Himself known to man, is entirely discarded. One of these books states, and that quite correctly that “science has ever been set against all supernaturalism” and then brings the charge that the belief in God as a person and His supernatural interpositions are responsible for modern skepticism and “godlessness.” Such reasonings may well be labelled “scientific atheism.”

“The fool hath said, There is no God . . .” Any kind of atheism whether scientific, or unscientific, learned or unlearned, the atheism of the street, or the atheism in cap and gown is contra-natural. Therefore it can never satisfy the human soul. It is hopeless and helpless misery.

Many years ago there lived in Copenhagen Dr. M. Hegard, a Professor of Philosophy. He was the Danish apostle of atheism. He wrote a book defending the “Fool’s saying.” Years after a second edition of one of his books became necessary. Something had happened in his life, and in the introductory words of the volume he wrote as follows: “The experiences of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. The illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like a thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I certainly have not abandoned science, but I have assigned to it another place in my life.” Many other testimonies of leading infidels of past generations, including our own generation could be quoted. There is no such being, and there never will be one in time and eternity, as an atheist, a rejector of God’s revelation, be he an out and out infidel, or one camouflaged as a religious modernist, who knows anything of peace with

God, who enjoys peace of heart and mind, and rests in the full assurance of human destiny. But millions of believers in God, believers in His Son, the Lord Jesus Christ, in His Gospel and in the Bible as God's holy Word possess "the peace of God which passeth all understanding" and, delivered from the fear of death look forward to eternal life and eternal glory.

"The fool hath said in his heart, There is no God." Listen again to that woman in the mad-house—"God has spoken? Tell me where and when He has spoken? He is not a speaking God! He is a silent God! He has nothing to say, but the devil speaks." Poor soul! Yet not all the fools are in asylums. The modernistic, atheistic fool of boasted learning is in the same class with this demented woman.

She denied the fact that God has spoken, that He revealed Himself. But God has spoken and He still speaks. He reveals Himself in His creation. All creation makes Him known. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1:20). He has spoken and still speaks in and through His Word, His written revelation, the Bible. In this Book He has revealed Himself, His character, His attributes and His glory. He has revealed the mystery of human existence and destiny. He has spoken in the recorded events of history. He has spoken and still speaks in prophecy. But even all this and much else we find in the Book of books is not God's highest revelation. He has spoken and still speaks in the Person of Him, whom we find revealed in the Holy Scriptures as "the Only Begotten Son," known in incarnation as the Lord Jesus Christ. That wonderful Person while on earth claimed equality with God. Of Him it is written "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him" (John 1:18). Therefore He declared that the invisible God is made visible in and by Him, "He that hath seen Me hath seen the Father" (John 14:9). He spoke on earth the words of the Father and, as we shall show later,

they are words of God-revelation, words of power and wisdom unfathomable and inexhaustible. "Never man spake like this Man" (John 7:46). And after the great purpose of His incarnation had been accomplished, God continues to speak through Him the message of His Love and Grace. God speaks still through His Son; the voice of the Son of God is heard throughout this age. This does not end God's speaking. He will speak again in a way the world does not even dream of, the way which the religious evolutionist ridicules today; He will speak in visible glory and end forever by that future personal manifestation, boasting atheism with its destructive brood.

The liberal theology, denying rationalism and dressed up as a "new religion" has swept all this aside. Direct Creatorship is denied; all came into existence by blind chance. The Personality of God is denied. Professor W. N. Weiman of the same Chicago Divinity School, an associate of Dr. Shailer Matthews, says: "In what sense (i.e., the Divine Being) may be called personal is a matter of further consideration. With me it is an open question whether God is a personal Being, a thing, or a principle." The Bible as the inerrant Word of God has long ago been discredited. The Old Testament is a concoction of myths and legends, folklore, unbelievable events, and untrustworthy historical records. There is no such thing as a miracle. If miracles were conceded it would acknowledge the supernatural; inasmuch as the supernatural does not exist and all is governed by the unchangeable laws of nature, a miracle is an impossibility. They brand prophecy, the forecast of the future, a ridiculous invention and explain, or attempt to explain, the fact of prophecy by the ludicrous theory that all prophecy was written after the predicted events had already taken place. Thus they have degraded the Word of God down to the level of the spurious religious writings of the Hindus and Chinese, stripped it of all divine and supernatural revelation. What about the Lord Jesus Christ? Is He the One who came from above, whom the Father sent into the world? No, they say, He is just one of the

many religious leaders of the world. He belongs in the same category of a Buddha Gautama, Zoroaster, Confucius and other heathen searchers after the light, who groping through the darkness of sin, tried to discover a ray of light, but who all failed in their search.

They speak of Him as possessing more of the divine than most men possess. They deny His Godhood. While they look upon His teachings as a philosophy, which, practically applied might cure the world's ills, they brand the heart of the Gospel, the atoning work of Christ in His death, His substitutionary, sin-bearing work, as the survival of a primeval superstition, which should be forever abandoned. The recorded miracles He did, the credentials of His Deity, as well as the other miraculous events in His life on earth, including the words of His self-witness, are put down as interpolations by later hands, which embellished the Gospel record in this way so that His head might be encircled with the halo of Deity. A future manifestation of God, a visible display of the unseen things above, a time to come when God speaks again, was declared several years ago by a well-known modernist to be "frantic nonsense."

Such are the sayings of the fool. "The fool hath said in his heart, There is no God."

How God has spoken; the mystery of God's silence during this age; and, the fact that God will surely speak again we shall more fully examine in the pages which follow.

## **PART II**

**GOD HAS SPOKEN AND GOD STILL  
SPEAKS**

## CHAPTER I

### God has Spoken and Still Speaks in Creation

"In the Beginning God created the Heavens and the Earth" (Gen. 1:1).

"The Lord by wisdom founded the earth; by understanding hath He established the Heavens" (Prov. 3:19).

"He commanded and they were created" (Psa. 148:5).

"The Heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psa. 19:1-3).

"When I consider Thy Heaven, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man that Thou art mindful of him? And the son of man that Thou visitest him?" (Psa. 8:3, 4).

"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

"Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 5:11).

What wonderful, glorious, majestic words these are! So simple that a child can grasp them, yet so deep that master-minds cannot fathom their meaning. Hundreds of similar statements, recorded in God's holy Word, might be quoted. Put alongside these enlightening and satisfying declarations, the philosophical guessings of reputed thinkers, who reject revelation and deify reason, expressed by envolved phrases and theories, frequently unreasonable and contradictory, and one is reminded of a saying of Goethe "*Mir wird von Alledem so dumm als ging mir ein Muehlrad im Kopf herum.*"\*

"In the beginning God created the heavens and the earth." It is one of the sublimest sentences written by a human pen. And he who wrote these words some thirty-four hundred years ago did not copy them from the cosmogonies of contemporary nations, nor are they the product of his own thinking, nor was Moses taught the truth of this majestic beginning of his writings in Pharaoh's palace. It is not

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\*I am as stupefied by all this as if a mill-wheel is whirling in my head

within the scope of this volume to enlarge upon the conceptions of ancient nations, contemporary with Moses, concerning the origin of seen things. While there is unquestionably traceable in their conceptions of the origin of the universe an original belief, preserved by tradition, yet distorted, their cosmogonies consist of unbelievable, irrational theories. Such was the case many hundreds of years after Moses had written the first verse of the Bible. The greatest sages and philosophers blundered so absurdly and preposterously, that the much lauded Plato thought the earth endowed with intelligence; Xenophanes believed that God and the universe are identical. Even so great a scientist as Kepler thought that the earth is a living thing, possessing a will of itself. Certain old astronomers believed that the "Milky Way" is the pathway once trodden by the sun-god. The luminous appearance of that way proved the tracks of that imagined god of the sky. Others claimed that the Milky Way is a solid band which holds everything together, as the hoops do a barrel.

The Hindu theory of the universe, held even today by Indian sages, including Gandhi, has been paraphrased somewhat thus—

" 'Twas myriads of ages ago when earth began to be.  
A flat triangular expanse, in three great stories built.  
Upon the backs of Elephants, held up, their tails turned  
out—  
The Elephants upon a Tortoise' back stood firm,  
The Tortoise on a serpent's coil, its tail within its mouth,  
The Serpent on—no one knows what—not even the sages,  
And when the Elephants shake themselves, earth quakes.\*"

Why did Moses not write such nonsense? Why did there flow from his pen an account of creation so chaste, reasonable and so remarkably correct, that the scientists thousands of years later, with the exception of some confirmed atheists, have to bow before it and acclaim its trustworthiness? Only one answer is possible. His pen was guided by the Spirit of

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\*Arthur T. Pierson in *Our Hope*, June, 1909.



God. The Spirit of Life and Power active in creation, was upon Moses and revealed through him, what no human being can ever discover.

"In the beginning God created the heavens and the earth." Here is the completest answer to all the vain imaginations of the creature of the dust, refusing God's revelation, wandering on through the darkness of the natural mind. We mention the four rationalistic theories as to God and the Universe. They are atheism the fool's saying—"There is no God"; Polytheism, the invention of many gods, which did not exist in the beginning of the race, as we have shown in our "Christianity or Religion?"; monotheism being the original belief of mankind; materialism, that matter is eternal and pantheism, the teaching that God is in everything and that everything is God. These human inventions are all answered by this first verse of the Bible. Atheism is answered, for here is the declaration that God *is*. Polytheism is answered, for here is the fact of but one, eternal Being, God. Materialism is disproved, for matter was created, and pantheism is exposed for this first Bible verse teaches the existence of God before and apart from all things.

It would take a thousand pages to explore and examine the opening chapter of the Bible with its majestic beginning. But even a thousand pages would not exhaust its meaning for God, His Person, His work, His revelation—all is inexhaustible. So we shall tarry a little while with the opening sentence, which in the Hebrew text consists of seven words, before we elaborate the fact that God has revealed Himself in His creation and, that He speaks through His works.

"In the *beginning* God created." When was this "beginning?" It is not revealed in the Bible. That it was 4004 B.C. is an erroneous assumption which should be rejected by all true believers. Nor is this "beginning" knowable through Science. Science has done and is doing some wild guessing as to the age of our earth and the universe. These guesses range from one million years to a billion years, and the end is not yet. This is sure, the "first day" in the opening chapter of the Bible, the day when God spake "Let there be Light," is not

the beginning of God's creation. The six days work must not be confounded with God's original creation in the beginning. The six days' work was the restoration of the earth (not the heavens) out of a condition of ruin into which it had been plunged, to a condition fit for man, whose creation God had purposed. The ruin and chaos of the original earth is revealed in the second verse of the Bible. "And the earth was waste and desolate and darkness was upon the face of the deep." God did not create the earth in this condition, as stated in Isaiah 45:18. (\*) How long a period passed between the original creation and its subsequent ruin, and how long it continued in that state, no one knows. Geology certainly indicates, that long eras elapsed between the original creation and the six days work. Science has uncovered the facts of a pre-historic creation, when man was not on earth at all. The fossils of gigantic creatures have been unearthed and clever men have reconstructed them and given them names. But we are not now interested in reptile monsters like the Ichthyosaurus or the Pliosaur and other aquatic animals. There were great lizards which have been named the Ceteosaurus. Here are a few more names with which science has labeled these prehistoric animal giants—the Zeuglodon, Dinosaur, the Machiarodus and the Magatherium. Such an original creation existed, but how little we know of it. Man was not here to observe it. All was the work of an omnipotent God and even this unknown original creation revealed Him in His greatness and glory.

But let us look next to the word "*create*." We use the word in a sense which it has not in the Bible. It is used by us frequently in connection with a new invention or a new idea. We say "He created this idea" or "He is the creator of this new scheme." But that out of which a person makes his invention was not created by himself. He had material which he used in producing that, which he calls a creation.

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\*For the reason of the judgment of God which brought about the chaotic conditions of the original creation read Chapter II in *The Conflict of the Ages*.

Some new ideas in dress for instance are called by women a "fine creation" but the dress was not created, it was only made out of certain materials.

But the word "*Bara*" (create) in the first verse of the Bible has an entirely different meaning. It means that God had no material out of which He produced His creation. It means to bring into existence out of nothing. That is how the heavens and the earth came to be. The Scriptures tell us that "the worlds were framed by the Word of God" and "Things which are seen have not been made out of things which do appear." Human reason tells us that matter cannot be eternal, that there was a time when it was non-existent. There must have been a "First Cause" and that First Cause is a Person, the self-existent, eternal God. He *created* all things out of *nothing*. It is very true this transcends our human reason. God in His self-existence in His eternity cannot be explained. Yet far it is from being unreasonable.

But man filled with the creature's pride of intellect, refuses to accept this truth made known by revelation. He tries by searching to find some other cause for the existence of the heavens and the earth than nature's God. But all in vain.

The much vaunted doctrine of evolution has not solved the great problem. What is evolution? The development out of something previously existing. But how did this something come into existence? Some scientists tell us that all forms of life with man as the highest development have been evolved from what they term "protoplasm." The word means "first form." They have given that name to a substance which is found in all animals and plants. From this, they say, all forms of life have been evolved. But what caused that "protoplasm" to exist they do not tell us; nor do they give us a shred of evidence that this process of evolution has ever gone on, or that it is going on at the present time. If this "protoplasm" is the first form then nothing existed before it, and it contains within itself the marvellous capacity and power to evolve from itself every

form of life, vegetable and animal, that now exists, up to man himself. Not merely to reproduce itself, "after its kind" as in scripture, but to develop into higher forms of life; each development being a creative act, creating what is greater than itself. But, if that be so, why should not man be found now to be developing out of himself a higher order of being than himself? And does not the fallacy of human progress, and the evidences constantly multiplying of human degeneration give the whole invention the lie? Why is this assumed progress not going on? Why are not new forms of life, animal and vegetable now, appearing everywhere? Why is it that nothing appears but what proceeds from that which already exists—"after its kind" (the repeated phrase in the first chapter of the Bible), whether animal or vegetable?

Evolution is just another "Fool's saying." It shows the folly to which men descend when, through their sin-darkened hearts, they try to exclude God from their knowledge. They speak of the credulity of faith and ridicule the staunch believer in the authenticity, the revelation and inspiration of the Book of Genesis; but to believe the doctrine of evolution is a strain upon common sense that true faith never imposes; for the Spirit of God never requires us to believe what is contrary to the reason with which God has endowed us. He has revealed to us what far transcends the power of reason to discover, and we joyfully believe it, not because we understand it, but because it is God who speaks. We should like one of our readers to give us the name and address of some prominent evolutionist who can explain his own evolution. There is none!

"In the beginning God created the heavens and the earth." As we have pointed out it is the beginning of creation, not of the Creator, who has no beginning. He is the First Cause. All creation bears witness to its God. He speaks and reveals Himself in and through His creation. While He Himself is invisible, dwelling in an unapproachable light, His eternal power and Godhead are understood by the things He has made; so that if men have not the knowledge of the true

God it is because they have refused the testimony of creation to its Creator. The entire race once possessed this knowledge of God through His creation. What happened? The Bible answers: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse. Because that, *when they knew God*, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the uncorruptible God into an image made like a corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed for ever. Amen" (Rom. 1:20-25).

Here is the true record of religious evolution, an evolution not upward, from a beastly ancestry which worshipped a stone or a piece of wood, but an evolution downward, from the knowledge of God to degrading idolatry. Man in the beginning knew God as Creator by His works. He did not retain God in his knowledge; man was not thankful, that is man did not worship God, because man is unholy. In pride of heart, as is still the case with the educated atheistic fool, he refuses to believe in God. He set out to know God by searching. Then as he turned away from God, the knowledge of Creation's Lord through creation he plunged deeper and deeper. Human sinfulness and foolishness invented idolatry. From man-worship he turned to the worship of beasts—birds, the bull, the cow, the cat, and still lower to the creeping things including the worship of the snake, which is devil-worship. Darkness and moral corruption followed as it still follows when man turns from God and denies His existence and revelation.

We turn now to the Heavens and the Earth and their witness to God as Creator and the Creator's attributes and

glory. In all Creation God speaks, for, as He has created all things, created them for His own pleasure, His creation must of necessity be a revelation and manifestation of Himself. And such is the case. The Heavens and the Earth, are mighty witnesses for Him. As stated before, man in the beginning was a monotheist, the worshipper of one God and knew Him, His power and Godhead, through creation. He did not possess a telescope or a microscope. He had the simple knowledge that God and His power are made known in creation. The Book of Job, perhaps the oldest book of the Bible, bears witness to this fact. But now thousands of years later, man using his God-bestowed capacity through inventions is enabled to enter deeper into the mysteries of creation.

With the two eyes, science has constructed, the telescope and the microscope, searchers are untiringly prying into the mysteries of nature. With the telescope man sweeps the heavens and brings to light the astonishing grandeur of the almost limitless universe. With the microscope man explores a marvelous world in a drop of water. The scientist discovers marvels of order and design, governed by unknown laws. Yet strange it is while man explores God's creation and beholds creation's wonders and glory, most scientists remain unbelievers or try by their discoveries to disprove the knowledge God has revealed in His written revelation, the Bible. Some even go so far as to declare that science is gradually discovering the truth about the god in which man should believe, a different god, it has been asserted, from the God of the Bible. But the deeper mysteries of creation science does not reveal nor explain.

We begin with the "*heavens*." The word heaven is in the Old and New Testament mostly in the plural. God did not create the heaven, one place above, but the heavens. If we ask how many? the Bible answers, "Three heavens." This fact made known in Scripture is also acknowledged by astronomy. They call the first heaven, the heaven which surrounds our earth, the stratosphere; the second heaven is the heaven which astronomy explores, the heavens of solar

systems, of planets and fixed stars. The telescope has found out that the Milky Way, so-called, is not the path of a sun-god, but composed of myriads of suns, solar systems and stars of every magnitude. In the same unimaginable space comets are circling with an unerring precision, appearing exactly on time, though some of their circuits cover a hundred or more years. All in these wonderful heavens is a magnificent clock-work of unfailing perfection. All its stupendous parts influence and are influenced by one another, yet all move on in absolute harmony. Every orb has its magnitude set off by a scale, its materials weighed in a balance, its distance measured by a line, and its velocity regulated by an infallible law. We shall mention a few of the wonders of the starry heavens, brought to our knowledge through astronomy. Immanuel Kant, the great German philosopher, had some knowledge of astronomy. He exclaimed, "The most important feature of it is, that it discloses to us *the abyss of our ignorance*." It was true during Kant's life time and after all the newer and greater discoveries of the twentieth century it is still more true—"man's ignorance." Astronomy has been at it for many years photographing the heavens with the most sensitive plates. What does man know of the hundreds of millions, yea thousands of millions of suns and stars, which no human eye will ever see, not even through the most powerful lenses? And may it be remembered, the part of the universe that man surveys is small, exceedingly small, a spot invisible from yonder most distant worlds, its ratio to the whole inconceivably less than the ratio of an atom to our earth.

But what about that third heaven. We turn to Scripture. "*His glory is above the heavens*" (Psa. 113:4). There is a glory of God above the heavens; it is in the third heaven that the Eternal One has His glorious dwelling place. Into this heaven gazed prophets like Isaiah (Chapter 6) and Ezekiel as well as others. That Heaven of heavens, that uncreated Heaven where He dwells, is indeed "above the heavens" man explores. Astronomy knows it is there. Recently it has been called "*the heart of the universe*." During the sessions

of the "American Philosophical Society" held in Philadelphia in the Spring of 1936 some interesting statements were made about this Heaven above the heavens. Dr. Joel E. Stebbins of the Washburn Observatory, and Professor of Astronomy in the University of Wisconsin spoke of his efforts, both in Madison and the Mount Wilson (California) observatories to penetrate spaces in the direction of the "heart of the Universe" but the density of the intervening clouds of the dark matter in space was so great that he believed the 200-inch telescope, now building, would not be able to penetrate it nor would any other telescope, no matter how powerful.

He explained that "between the earth and the heart of the universe are some extremely hot stars, a thousand times as bright as our sun, and measurements have been made of the light of these stars to determine the amount of light absorbed in the black clouds of space." The distance to the beginning of the "heart of the universe" was estimated to be about 30,000 light years. (Light travels 186,000 miles a second). The opening into this Heaven, the third Heaven of the Bible, has been located in the constellation of Sagittarius. In that constellation are great clouds of stars, making it the most brilliant section, but the heart of the galaxy is hidden behind dark, black clouds which lie beyond these visible clouds of stars.

Then Dr. Harlow Shapley, director of the Harvard Observatory, reported that in the same neighborhood where Dr. Stebbins had described the impenetrable black curtains, he had found a hole in the clouds of stars which made it possible to see for a short distance through to the other side, a short distance from the heart of the universe.

What wonderful things these are! Philosopher Kant you were right, these discoveries "disclose to us the abyss of our ignorance!" It is written concerning the Bible that we though believers, with our human limitations, "look into a glass darkly." The same is true of God's Creation. Every science which explores nature has its limitations.

We can only mention a very few facts relating to the glorious heavens "the work of Thy fingers, the moon and the



stars which Thou hast ordained" as believing David wrote three thousand years ago. We can devote only a few pages to give faint glimpses "that the heavens declare the glory of God."

We mention first our solar system of which the earth, one of the smallest bodies of the Universe is a part. Our sun is the greater light, as stated in Genesis, to rule the day. It must be noted that in Genesis 1:16 the word "*created*" is not used, nor was the Sun *created* on the fourth day. The Sun was in existence before He spake "Let them be for lights in the firmament of the heaven to give light upon the earth and it was so." The word "*made*" has the meaning of "constituted" or "appointed." Sun and moon and the stars were in existence innumerable years before God reconstructed our planet for the fit habitation of man. We quote from "*Work Days of God*" to which the author is indebted for much other information.

"That the sun was not created, or called into existence on this day, will be obvious on a moment's reflection. If we adopt what is called the Nebular Theory of the origin of the universe, then to suppose that the earth was created before the sun, is as absurd as to hold that the offspring was born before its parent; for on that hypothesis the material of the earth was thrown off from the revolving mass of the sun. But setting that theory altogether aside, this fact remains unquestioned—that our earth is a member of the solar system, a globe, dependent, in common with other planets, on the sun, held in its place and governed in its motion by the powerful attraction of the sun; and, therefore, could no more have existed before the sun than the eyeballs before the head, or the branches of a tree before its roots. Hence, for this, together with other reasons, we say, that the work of the fourth day was not the *absolute creation* of the sun and moon, but the revealing of them in their brightness after their previous obscurity."

And what a marvelous body our Sun is! For many centuries humanity believed that the earth was the center of the Universe, and that the sun, the moon and the stars revolved around it. But the discoveries of Copernicus, Galileo, Kepler, Sir Isaac Newton and others proved that the sun

is the real unmovable center around which not only our globe revolves, but many others at different distances and velocities. No need to state that all life on our earth is dependent on this great orb; without it all would be plunged into an everlasting night of death. Our sun is about ninety-two million miles from the earth, a distance which is next to incomprehensible. The sun's diameter is eight hundred and eighty-two thousand miles, or about one hundred and twelve times that of the earth and the sun's circumference is almost three million miles. We cannot enlarge on the great forces of gravitation and the centrifugal impulse which govern the solar system. Pages could be filled with scientific information as to the light of the sun, for a long time supposed to be pure white, but in reality made up of all the colors of the rainbow—red, orange, yellow, green, blue, indigo and violet. And the rays of the sun! The rays of the sun are the ultimate cause of almost every motion which takes place on the face of our globe. By its heat are produced all winds, and all those electrical disturbances we call thunderstorms. Through the action of the sun-rays the waters of the oceans ascend in vapors, travel through the air, descend in showers, irrigate the land and supply the most necessary element, water, for human existence. And what more could we say as to the illuminating and healing powers of the sun-rays?

The nearest neighbor to our earth is its satellite, the moon. It revolves around the earth as a center. And how accurate is her circuit around the earth! It never fails in its schedule of twenty-seven days, seven hours, forty-three minutes and eleven seconds; never changing. She is two hundred thirty-eight thousand seven hundred and ninety-three miles from our earth. The moon consists of plains and mountains. Scientists have made a map of the moon and given names to its mountain ranges; its landscapes have been photographed. "When viewed through a powerful telescope, the moon presents a scenery of plains and mountains, peaks and caverns, hanging precipices, and insulated rocks over her whole extent. No seas, or any indications

of water in any form, have been discovered on her surface.” And here is a vivid description of what a visitor to the moon would find. “No sound follows our footsteps, or is ever heard in that silent place, for there is no atmosphere to conduct it; no fresh breeze blows on its mountain tops, sighs through its burning deserts, rustles through a brilliant green of forests or waves over grassy meadows, the silence of death broods over its arid wastes and rocky shores, against which no tides or billows break.”\* A satellite without life, death reigns there. A globe which passed through a great conflagration, witnessed too by immense craters. What must have happened there? Who can unfold the mystery of the Moon? What scientist can give us an answer?

We mention but briefly the other prominent planets which describe their mighty circuits around our sun. The nearest to the earth is *Mercury*. It moves at the astonishing velocity of one hundred and nine thousand miles per hour. Who can even imagine this? Its distance from the earth is thirty-seven million miles. Next comes that brilliant planet named *Venus*, which is both morning and evening star. It moves at eighty thousand miles per hour and is sixty-eight million miles from us, but at its nearest approach it comes within twenty-seven million miles of the earth. Astronomy can give us but little light on this brilliant star. Next comes our revolving earth—the earth man’s habitation, one of the smallest of God’s creations.

It accomplishes its annual revolutions around the sun in a journey of more than five hundred and fifty million miles in exactly three hundred and sixty-five days, five hours, forty-eight minutes and forty-nine seconds. And never a deviation of the fraction of a second! Always right on time! Then it rotates upon its axis in twenty-three hours, fifty-six minutes and four and one-ninth of a second. “This carries its equator round at the rate of more than a thousand miles per hour, a velocity in itself sufficient to rend the mountains, yet so equable is the motion that it dis-

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\*Crampton.

turbs not even the delicate down that rests so lightly upon the leaf of a flower. It is, moreover, an absolutely undeviating and perfect motion. Our globe in its diurnal rotation has not varied the breadth of a hair, or fraction of a second since man was placed upon it.”\*

One hundred and forty-five million miles from the Sun we find the planet *Mars* which moves at fifty-four thousand miles per hour and is some fifty million miles from the earth. Some astronomers, like Sir John Herschell, claimed to have discovered the outlines of continents and seas on this planet. The late Professor Lowell claimed to have discovered evidences of life on Mars. Over twenty years ago the author visited him in his observatory in Flagstaff, Arizona, and examined the photographs he had taken, but after all it was only guess-work.

*Jupiter* with its four satellites is four hundred and ninety-five million miles from the sun and one hundred and seventy-million miles from our earth. While we behold Jupiter as one of the brightest stars in the sky, our own earth, if intelligent beings are on that planet, would be to them, invisible. In almost as great distance from us is *Saturn*. Astronomers say that this planet with its rings and satellites, presents the most wonderful and magnificent spectacle in the whole solar system. In magnitude it is a thousand times that of the earth; its distance from the sun nine hundred and six million miles, its orbit five million and seven hundred thousand miles. It would take a railroad train, travelling at thirty miles an hour twenty-one thousand years to cover this distance. *Uranus* has six satellites. It is found one billion and eight hundred and twenty million miles from the Sun. Still traveling towards the outskirts of our solar system we find just a billion miles from the earth, *Neptune*. Its distance from the Sun is nearly three billion miles. And what else is found beyond Neptune? Another recently discovered planet, *Pluto*. There are also the Asteroids which belong to our solar system. In view of these startling

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\*Work Days of God.

creations questions have been asked. For what end have these great globes been made and set in incessant revolutions? What is their ultimate purpose? Are they inhabited? Are they the abodes of intelligent beings like ourselves? Are creatures dwelling there that know, and serve, and worship the great glorious Creator-God? Who is going to answer these questions? Certainly not science! The questions will be answered some day when the true family of God, redeemed by the blood of Creation's Lord and Redeemer, will be gathered in the Father's house—"to know even as we are known." Scripture indicates that the innumerable hosts of angels, that unseen world above man, are the tenants of these heavens.\*

But as we leave our solar system at a distance of a billion miles from man's earth, we have just stepped across the threshold of the Universe. Beyond Neptune we enter the Universe of the fixed stars, which have, as far as we know, no relationship whatever to our solar system. Yet in the immense space where human imagination and conception fail, there are many thousands of suns of greater dimensions than the sun of our system. The distances which astronomy has brought to light are overwhelmingly bewildering. Yet if we could reach the outskirts of the heaven where the fixed stars are, billions and billions of miles beyond the planet Neptune, we should gaze into still another part of the Universe with myriads of brilliant orbs bursting forth. To give a faint idea of the distances of the fixed stars from our earth we mention a few. A British astronomer almost a hundred years ago calculated, and his calculations were found correct, that the fixed star *Centauri* is twenty trillion miles from the earth. A German astronomer determined the distance of the star named "61 Cygni" from the earth to be sixty-three trillion miles. And that bright star which human eyes behold, *Sirius*, is one hundred trillion miles from us. Another star *Capella* is at such a distance that it takes its light fifty-two years to reach our earth. But that is insigni-

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\* *The Angels of God*, by the author, give full Scripture proof.

ficant, for stars are in existence which are thirty thousand and more light years from the earth, and let us remember again light travels at one hundred eighty-six thousand miles a second. How staggering it all is!

And here is the *Milky Way*, not one but many of them. Camille Flammarion gives the following information: "The splendid spiral nebulae are not balls of gas, but agglomerations of suns, Milky Ways situated outside our sidereal Universe. Then I understand that all the stars which have ever been observed in the sky, the millions of luminous points which constitute the Milky Way, the innumerable celestial bodies, suns of every magnitude and every degree of brightness, solar systems, planets, and satellites, which by millions and hundreds of millions succeed each other . . . do not in the infinite space represent more than an archipelago of celestial islands."\* The whole Milky Way is only one of those clusters of stars, named nebulae, that are scattered through this immeasurable space. Of these nebulae more than three thousand have been counted. Each is composed of myriads of stars and as thickly clustered as the Milky Way.

And what is going on in this wonderful space? Some stars increase in light, others decrease. Some flare up and sink into darkness; evidently a world conflagration has taken place. New stars flash forth. From Pasadena, California, came recently the following information. "Two Mount Wilson Observatory astronomers have found a star, known as Ross 627, so dense that a cubic inch of it would weigh a ton, Milton Humason identified it as a white dwarf. Dr. Adrian Van Maanen estimated it to be some two hundred and ten trillion miles from the earth. The Sun, they pointed out, was rated as of the fifth magnitude, while the newly-seen star is of the thirteenth." No human number can express the numbers of the stars. How wonderful it is that the Bible affirms this for we find in Jeremiah the divine state-

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\*Flammarion: *Dreams of an Astronomer*.

ment, "the host of the heavens cannot be numbered" (Jer. 33:22).

And now let us think of the witness of the heavens to the Creator, how these marvelous, these unsearchable Heavens reveal Him and how He speaks through the created Heavens.

"*The heavens declare the glory of God.*" That was written by David three thousand years ago as elsewhere the inspired King spoke of the heavens as "the work of His fingers" (Psa. 8). And he tells us that the heavens speak "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." In these wonderful heavens we see the glory of His *Omnipotence*. And that glory is so great that it transcends our finite minds. He called all into existence out of nothing. The few facts we have given concerning the Heavens make it clear that it is sheer insanity to believe that all these wonders of the heavens came into existence by themselves, and that the laws which govern and uphold this incomprehensible machinery made themselves without any intelligence behind them. Here then is the witness that the Being who created is *Almighty*.

We also hear Him speak of the glory of His *Wisdom*. "The Lord by wisdom founded the earth; by understanding hath He established the Heavens" (Prov. 3:19). If the glory of His Omnipotence passeth all our understanding, so does the infinite wisdom revealed in the great clock-work of the Universe. In the heavens He reveals the glory of His *Government*. All is kept in perfect order; He upholds all things; it is a perfect government; there is no clash. From the eternal throne above the heavens He also beholds all things, and therefore the heavens reveal the glory of His *Omniscience*. And here we must quote from His own Words. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. 40:26) "He telleth the number of the stars; He calleth them all by names" (Psa. 147). While man cannot number the hosts of the heavens and

it is an impossibility for him to call them by names, the Creator numbers them and calls them by names—has a name for each. And His omniscient eye watches over all.

The heavens likewise speak of His *Goodness*, especially when we consider His kind provisions for our earth through the great sun of life, power and blessing. The goodness of God is as great as His power and all His other attributes. Could we but know all His works in His mighty Universe, the intelligent life existing there, we would not only know His infinite power, but His infinite goodness.

The atheist, and his near-kin, the modernistic infidel, in company with some of the boasting scientists refuse to believe in the great testimony of the heavens and the existence of the great architect and the laws He has formed, in which He displays His great power and wisdom and by which He upholds all things.

Sir Thomas Browne, the author of "*Religio Medici*" wrote several centuries ago the following words: "I call the effects of nature, *the works of God*, whose hand and instrument she only is; and, therefore, to ascribe His actions unto her, is to devolve the honor of the principal agent upon the instrument, which, if with reason we may do, then let our hammers rise up and boast that they have built our houses, and the pen receive the honor of our writings."

So let us remind ourselves that the great master minds of the past, who diligently studied God's Creation above and below were not men who blabbered "the fool's saying"; on the contrary many of them were humble worshippers of God. They were men who acknowledged God as Creator, His infinite power, wisdom, His omnipresence and His omniscience. A Linneaus cried out in holy ecstasy "I have seen the footprints of God." And the great astronomer William Herschel declared "The wider the field of science extends, the more numerous and indisputable become the proofs of the eternal existence of a creative and almighty wisdom."

And who is the God whose glory the heavens declare? Who is the great architect who planned in His solitary eter-



nity this marvelous Universe to reveal through it His incomprehensible greatness? We shall answer this question in a later chapter from the Book of books, and learn how He, by whom and for whom God created all things, Creation's Lord, in wonderful condescension, left His eternal habitation, to clothe Himself with the creature's body to become Creation's Redeemer.

After our brief survey of the heavens and their great testimony to our Creator-God, we turn to *the earth* which in the Holy Scriptures is named "the footstool of His feet."

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches. So is the great and wide sea, wherein are things creeping both small and great beasts" (Psa. 104:24, 25). To this great psalmodic outburst of worshipful praise many more quotations might be added.

One of the most majestic portions of the Bible is found in the ancient Book of Job. Here the Lord as Creator speaks to man. "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who has laid the measures thereof, if thou knowest? or who has stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof? When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7). In several chapters He speaks, and describing His own works, asks some seventy-five questions of man, the creature of the dust, if he can answer" (Job 38-41). How true it is "How manifold are Thy works, in wisdom hast Thou made them all, the earth is full of Thy riches!" If scientists who study the Heavens are unable to search out the mighty works of God, or explain that mighty, marvelous, inerrant clockwork by which the heavens operate so unfailingly, how much less can man search out the manifold works of our tiny globe, which on the shores of the Universe is less than a grain of sand, or explain the marvels of our earth apart from God. Wherever we turn in the vegetable or animal kingdoms, the rivers, the lakes, the seas, the wind, the snow, the rain, the mountains,

the plains, the life in a drop of water, the strange world in the depths of the oceans, insects, reptiles, the birds of the air and the beasts of the forests, everywhere we discover the most remarkable designs and adaptations, which bear witness that an almighty and all-wise Being is the originator of it all. We confine ourselves to a very few evidences of this fact. Volumes could be written on the wonders of Creation on our earth, but, like the Creator, all His works, whether great or small, are inexhaustible.

The great scientific eye, the telescope sweeps the heavens and pierces some of the most distant sections of the Universe. The other scientific eye is the microscope. If the telescope reveals the wonders of the Heavens, the worlds of space, the microscope opens to human knowledge an equally marvelous world, which the naked eye of man does not see nor can explore. The waters of the earth, yea even drops of water, are alive with strange little creatures. These tiny living things, which science calls *Animalcules*, have different shapes; some are worm-like, others look like little globes, or fine ribbons. Some are so minute that many millions of them are found within the compass of a cubic inch. We quote from "Work Days of God."

"The most minute of animalcules are called *Infusoria*. Among these the splendid discoveries of Ehrenberg have disclosed a world of wonders. He has described no less than a thousand different species of them. The smallest of these animals are not more than one-forty-thousandth part of an inch in diameter: and so thickly are they sometimes crowded together that one drop of water contains 500,000,000 of them! Formerly, it was supposed that these animals were little more than simple particles of matter endowed with vitality. But this distinguished naturalist has ascertained that some of these are herbivorous and some carnivorous animals, that some have shells and some have none; and that they possess mouths, teeth, stomachs, muscles, nerves, glands, eyes—in short, all the important organs of the larger animals. Some species have from 100 to 200 sacks or stomachs connected with an intestinal canal; and the thickness of the membranes that line these stomachs he estimates at one-fifty-millionth part of an inch."

What wonders there are! A great world in a drop of water! And everywhere designs and adaptations, such as

we behold in the larger species of creatures. These infusoria, millions of them in a drop of water, possess processes of digestion, nutrition and reproduction of equal perfection with those of our own human bodies. A great world above, consisting of innumerable bodies and below man, in a drop of water another great world, all fashioned by the same skillful hands of the almighty Being, who thus makes known His own greatness and His infinite wisdom.

Dr. Chalmers, an outstanding naturalist, in a sublime passage has made a striking and interesting comparison between the two great eyes of Science, which we must quote.

“The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and of its countries, is but a grain of sand on the high field of immensity; the other teaches me, that every grain of sand may harbor within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance, for, it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me that, beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty’s hand to the remotest scenes of the universe; the other suggests to me that, within and beyond all that minuteness which the aided eye of man has been enabled to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might there see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small, as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all His attributes, where He can raise another mechanism of worlds, and fill and animate them all with the evidences of His glory.”

And wherever we turn in creation on our planet we discover accuracy, symmetry and beauty. This is true not only in animate creation, in the meadows, the grassblades, the leaves of the trees, in the mosses and lichens of the forest floors, but also in inanimate things like the crystals and the snow flakes. One of Jehovah’s questions in Job is “Hast

thou entered into the treasures of the snow?" (Job 38:22). "He giveth snow like wool" (Psa. 147:6). And ultimately even the snow will join in the great Hallelujah chorus (Psa. 148). Snow is often used in Scripture in a symbolical way. Daniel saw the Lord with garments white as snow. (Dan. 7:9). When that Lord descended to earth and was transfigured upon the mountain His raiment was exceedingly white as snow (Mark 9:3); John in Patmos saw Him with His hair as white as snow (Rev. 1:14). And where is there a true Christian who does not love and rejoice in Isaiah 1:18, "though your sins be as scarlet, they shall be as white as snow?" And so even the snow speaks of the perfection of His work. Snow is crystalized water. As the flakes fall and are examined, they are found to consist of many different designs, beautifully woven, and of perfect symmetry. Every one of the countless flakes is like beautiful little stars of geometrical perfection. Some have three sides and angles, some six and others more; some are sparkling crosses, some single stars, some double stars, some clusters of stars. Although all may be destroyed at once by sunshine, yet not one was imperfectly formed. Every snow flake of the myriads that cover the earth in winter has been fashioned with as much accuracy and beauty as if expressly designed for examination; and each snow flake attests the presence and agency of God in its formation.

But let us look elsewhere. When the submerged earth came out of the waters, typical of death and judgment, on the *third* day, thus marking that day for the first time in the Bible, as the day of resurrection and life, God spoke: "Let the earth bring forth grass, the herb yielding the seed, and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth, and it was so" (Gen. 1:9-13). This is the exact order in the vegetable realm as discovered by the science of botany, thus confirming the accuracy of Moses. But who can count and describe the immense varieties of grasses, herbs yielding seed and the fruit trees yielding fruit after its kind! Grass, which covers the greater portion of the earth, botanists tell us, numbers about five

thousand different species. It is said that each blade of grass of these five thousand species differs from the others so that not two are alike. As the stars in the Heavens cannot be numbered, and as each star differs from the other, and there are not two alike, so the blades of grass, also cannot be numbered. It is self-propagating and self-perpetuating. Symmetry and beauty are revealed in each blade. The green meadows make known the Creator's infinite wisdom. Well has it been said "If, from the general features, we proceed to make more minute examinations of the vegetable creation, we shall discover, at every step, wonders of wisdom and skill, surpassing not only all imagination, but all understanding, we shall find that every green blade that springs from the ground is a magazine of contrivances; that every leaf is a theatre of organized wonders; that every fibre of tree or straw, or stem, vibrates to the quickening influence of light; that every opening flower holds communion with the distant sun; and that every root that spreads through the humid soil, by a chemistry of its own, selects such elements from the earth as are suitable for the growth and perfection of the plant which it bears—a chemistry so wonderful and infallible in its operation, that, though springing from the same soil, and growing side by side, we never gather grapes of thorns, nor figs from thistles."\*

And what could be written about the wonderful flowers, their great varieties, their exquisite colorings, their varied fragrances, the astonishing distinction of male and female, stamens and pistils, the fabulous designs in these organs of propagation, the many powers and proprieties, their beauty and perfection, their motions, call it instinct or power of volition, some going asleep when night comes, others blooming only during the night; others again open and shut at certain hours of the day, the equally marvelous designs of different species in absorbing the sunlight, the rose, the fragrant water lily, the dahlia and others, each possessing a different method of inhalation and exhalation! And He

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\*Dr. H. W. Morris.

who is the maker of them all, when He was walking among the children of men, has borne witness to this glory as revealed in the flowers of the field. "Consider the lilies of the field, how they grow; they toil not neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28, 29). The tiny seed, the dispersion of the seeds, the longevity of them and much else, constitute other wonders which scientists with all their boasted learning have never been able to explain. And all these marvels our great God created for His own pleasure and for us also that we might have fellowship with Him, even in the enjoyment of the beautiful.

We read of herbs. Besides the same wonders of design and adaptations as elsewhere in the world of vegetation, something else in connection with herbs reveals the beneficence of the Creator. The brief statement "and herb for the service of man" (Psa. 104:14) includes more than the nutrition of the human body. Herbs, plants and also the minerals contain astonishing medicinal proprieties with a direct curative influence upon different parts of the human body, the digestive organs, the urinary systems, the nerves, the brain, the muscles and other portions of our bodies. It was a great scientist, Dr. Hahnemann, who discovered a great law, which is increasingly recognized in the medical world. "*Similis similibus curantur*"—like cures like. It is not a theory, but a fact proved for several generations, restoring countless thousands to health, relieving pain and correcting all kinds of physical ills. Certain herbs and plants, their roots, leaves or fruits, if taken inwardly in their crude substance, affect certain parts of the body. Some are poisonous producing high fevers, congestions, severe intestinal complications, paralysis and death. But the same poisonous and non-poisonous products of herbs and plants diluted over and over again cure the ills which are produced by them, if taken in their original composition. Not only does Homeopathy use herbs and plants, but other schools of medicine do the same. The Creator anticipated disease and pain, brought into His creation by sin, and made merciful provi-

sion for it. Plants and herbs besides nourishing the bodies of man and beasts, healing bodily ailments\* also clothe man; the flax and the cotton especially.

We mention next in a brief way what is stated in Genesis 1:20-23, the calling into existence of life in the waters and the birds that fly above the earth.

Of both it is written "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth." Again—wonders upon wonders! Thales, the Greek philosopher 600 B.C. declared that life originated in sea-water. We do not know upon what he based his theory. It is true that the waters, the seas and the oceans, while not having produced life, are preeminently the seat of life. Whether we go to the waters of the extreme North or South, the arctic waters of the two poles, or to the seas and oceans of the tropics, we find them all filled with living creatures which baffle description and classification. And down in the depths of the oceans, thirty thousand feet and thousands of feet more, even in unfathomable depths, there is another world which man has not yet explored, and, we may add, never will explore.

Pages upon pages might be written on the whales, of which we read "And God made great whales" as well as other sea monsters, even greater than the whale, such as the Lord prepared to swallow the disobedient Jonah.

Ichthyologists tell us that there are at least eight thousand different species of fishes known, but thousands more remain yet to be discovered. Here again we find the same varieties. Some are grotesque, horrible, repulsive looking creatures, others are of exquisite beauty, of brilliant colorings, with silvery and golden sheen. A closer examination of the finny creation reveals even greater designs and contrivances, as well as adaptations to their water habitations, than elsewhere in

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\*Watch your cat and dog! They are indisposed; they refuse to eat; but you see them going to the meadows and slowly chew certain grasses. They know what to select. The same is true of cows, sheep, etc., in looking for plants and shrubs which suit their different ailments.

nature. Here is the air-bladder, by the distension or compression of which they can rise or sink, in any way they please. The tail of powerful muscles is the governing rudder. Their movements, now slow, then in great velocity are elegant, beautiful and graceful. What wonderful coverings the Creator has given these inhabitants of the waters! The mode of their respiration, living under the water is another evidence of divine wisdom. It is done by means of gills of the most delicate and intricate workmanship. Fishes have eyes and they are wonderfully adapted to their watery abodes. They are of different designs without lids. Fishes also have instincts and their migratory habits is another wonder and their fecundity is next to incredible. The roe of the codfish contains over three million eggs, of the mackerel five hundred thousand, of the sole about one hundred thousand. Their migrations cover immense distances through the oceans and into rivers, and though hundreds of millions are taken every year for food, it seems they are not missed more than is a drop out of a full bucket, thus demonstrating the realized command of the Creator to "be fruitful and multiply." Some have great strength, possessing formidable weapons, like the sword fish, others emanate phosphoric flashes, while still others carry some kind of electric batteries by which they can make helpless and kill other inhabitants of the waters. Again we exclaim, "How manifold are Thy works, O Lord!"

We pass by the marvels of the Molluscs and Crustaceans nor can we describe the marvelous, symmetric and beautiful sea shells and the wonders connected with them all, as revealed by conchology.

Of much interest are the birds of the air, the feathered tribes. So far over seven thousand species of birds are known to ornithologists, but many more thousands exist in the unexplored forests of the tropics and in the vast mountain ranges of Asia and other continents. They were made by the skillful hands of the almighty Creator to overcome the force of gravitation, so that they can raise and poise themselves in the atmosphere with easy and astonishing rapidity.



Feathers and feet, their eyes and bills, their sight, hearing and smell, the larynx of the songbirds, giving forth the harmonious notes which delight the ear of man, the building of their nests, and their intelligence in so many other ways—all is marvelous. What secrets are connected with their migrations, what memory they possess!

The robin, the swallow and other birds leave their northern abodes, knowing the exact time, possessing a knowledge of weather conditions, which surpass the forecasts man makes by medium of the telegraph, the telephone and the radio. They travel thousands of miles without chart and without compass. Spring comes and they find their way back to the same cottage in the mountains, or barn of a farm and return to their former nests. What intelligence they reveal! To whom shall we ascribe it? To blind chance which formed it all by itself? Such a belief is foolish. Shall we ascribe it to the bird and say that the creature of the air contrived it by itself? That again is unreasonable. To God, the great God of wisdom and of power? Could the little bird attain by itself geographical and meteorological facts and knowledge? Impossible! The solution is He, our Creator—God “in whom all live and move and have their being” and without whom “not a sparrow falleth to the ground.” Man seems to be out of his sphere when he attempts to leave the earth and fly as the birds do, a costly experiment which has cost many lives. Yet the birds of the air reveal in their flights an accuracy, safety and velocity which man may never attain. Some attain the steady velocity of one hundred and eighty miles an hour, and their fuel never gives out. Again we cry out “in wisdom hast Thou made them all and the earth is full of Thy riches.”

If our space would permit we would take up next the cattle of the field, the domestic animals, the beasts of the forest. The great animal world below man is almost as unknown as the great world above man. The world of quadrupeds, the cattle of the bovine family, the sheep, the horse and other domesticated animals, for the service and enjoyment of man, reveal the same great wisdom in design and adaptation as

the rest of God's Creation on our earth. And what marvels are seen in the mightiest beast on earth, the elephant! The proboscis is a part of his body of great ingenuity. The beast uses it for feeding, he can twist it in every direction. This trunk ends in a flexible point like a finger, and is endowed with such a delicate sense of touch that with it he can readily hold any small object, or pick up a piece of money or even a small pin, from the ground at his feet. Did the elephant gradually develop and acquire this trunk? Did it shape itself guided by the super-intelligence and will of the beast? Or is this contrivance the work of God who called the elephant into existence to make known His manifold works? A fool may claim the former, but an intelligent human being will gladly acknowledge the workmanship of God.

Then there are other beasts, notably the so-called Quadrumana, the four-handed beasts, the chimpanzee, the orang-outang, the baboon and the many species of the ape and monkey. Many of them can easily be tamed, and possessing the gift of imitation, they imitate certain actions of man, like eating with knives and forks, even smoking a cigarette, etc. Some scientists, who reject the divine revelation that man is the direct creation of God, created in His image and likeness, have labored in vain to discover a missing link, a thing which never existed and can therefore not be discovered. They know there is a gap between the lowest cannibal and the highest developed chimpanzee. They try to bridge the gap and fail miserably. That gulf is unbridgeable because a beast is a beast, and a man is a man. "Any anatomist who will make a comparison between the skeleton of a negro with that of an orang-outang cannot fail to be struck at sight with the wide gap which separates them." So says a leading authority. The volume of the brain in man compared with that in the highest primates is as five to one; and the human brain contains certain parts which are entirely lacking in the brains of these highly developed beasts. The mental powers of these Quadrumana are stationary, there is no possibility to improve them. They have no such thing as a conscience.

Moral sensibilities as possessed by man, the offspring of God, are wholly absent, and though a chimpanzee were to live a thousand years he would remain what he has always been, and always will be—a beast. As the author has shown in his “Christianity or Religion?” the religious instinct, so universal in the entire human race is totally absent in these beasts, and no system of training could ever produce it.

“O Lord, how manifold are Thy works!” We have to acknowledge this again were we to describe in detail the other species of the animal world, the lion, the different species of bears, tigers, panthers, hyenas, wolves, foxes, gazelles, antilopes, deer, the chamois, the giraffe and scores of others. We also mention the strange creatures such as the rhinoceros and the behemoth of Scripture, the hippopotamus. All bear witness to the indescribable and unfathomable ingenuity of the great Being, who called them into existence, and who provides for them. “These wait all upon Thee; that Thou mayest give them their meat in due season” (Psa. 104:27). The kangaroo and the opossum, the camel and the many species of rodents, including the beaver, all reveal special designs and adaptations according to their various existences. The beaver is perhaps the most remarkable for its instinctive workings. This animal is a great builder, carrying stones and mixing mortar to build its structures. They live in communities, sometimes two hundred and more, and build their dwellings near to each other, each being occupied by a family. They are said to be creatures of tender affections, peace-loving and peace-making. Their houses are laid out in rooms which are neatly plastered. They cut down big trees with their teeth, and, as an experienced woodman does, when felling a monarch of the forest, they gnaw the tree so sagaciously that it falls just in the direction the little creatures want it to fall. Where does this marvelous intelligence come from? Has the beaver family gradually developed it? Is it all the product of beastly instinct from nowhere? To believe this would be unreasonable credulity. The beaver’s intelligence is the Creator’s gift.

And what more could we say about the world of insects! In numbers and in species they are almost beyond our comprehension. A naturalist claims that there are more than five hundred thousand species, and nowhere do we find contrivances, designs, adaptations more diversified and conspicuously displayed, than in this insect world.

“A distinguished entomologist spent several years in examining the structure of a single insect, and then left the work unfinished. In the body of an insect an inch long, another naturalist enumerated three hundred and six tiny plates, four hundred and ninety-five muscles, twenty-four pairs of nerves and forty-eight pairs of breathing organs. The finest thread in a spider’s web, which can scarcely be seen, is said to be composed of no less than four thousand strands. On a single wing of a butterfly have been found one hundred thousand scales; and on that of the silkworm moth four hundred thousand; and each of these minute scales being a marvel of beauty and completeness. So thin are the wings of many insects that fifty thousand placed over each other would only be a quarter of an inch thick.”\*

All insects down to the minutest are endowed with the sense of touch, taste, smell, hearing and sight. It is said that the insect eyes are among the most curious and wonderful works of the great, almighty and glorious Creator. The description of these marvelously designed eyes would fill many of our pages. The beetle has on each side over three thousand eyes; the house fly four thousand; the drone fly seven thousand, and the dragon fly has over thirteen thousand eyes, each of which, in all these insects, is capable of receiving and forming a distinct image of any object within their range of sight. Marvelous! The spider world, as discovered by Fabre and others, shows, what might be termed, super-intelligence. The webs they construct are marvels of engineering. The water-spider fabricates a diving apparatus by which it can remain at the bottom of a pool or a stream, building there a comfortable nest. Daily it comes up from its aquatic abode to hunt for flies and insects, and

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\*God’s Work Days.

by means of its diving bell carries it back to its submarine habitation to feed on it. Another specie is a great architect building underground passageways, galleries, rooms, vaults all nicely covered with silky, white tapestry. The door to these spider mansions is another marvel of ingenuity. It can hardly be detected for it is of the same material as the ground surrounding it. It has hinges and when the spider goes in or out it shuts itself.

Who taught and instructed the spider? Is it all the invention of the insect, or are all these designs, contrivances and adaptations instituted by the same skillful hands which are at work in the great Universe? True reason gives the answer.

"The ants are a people not strong, yet they prepare their meat in the summer" (Prov. 30:25). "Go to the ant thou sluggard, consider her ways and be wise" (Prov. 6:6). Here the Creator calls the attention of man, His highest creatures on earth, to go to that little insect, the ant, to consider her ways and be wise. The wonders of nature increase when we turn to the ant-hill and ant life. The ants are most busy and most orderly in their operations. They are divided in troops. They are all at work when building their habitations. The first troop excavates, followed by a second group which collects suitable materials constructing thereby a roof. They have their galleries and different chambers, a large chamber in the center is for them a kind of a club-house, where they gather in large numbers. They have numerous entrances which lead to their subterreanean habitations. When night comes all gates are carefully closed by small pieces of wood. Then, while the hundreds of ants have retired for the night a few sentinels keep watch. On the morning they open the gates, and, when a rainy day comes, they remain closed. The Legionary Ants, who are great warriors, often enslave ants of another species, especially the negro ants, which they capture for service, reveal additional marvelous instincts.

The bee and the habitation of the bee, the beehive, presents still greater wonders. The cells of wax they build are geometrically and mathematically perfect. "In the form,

material, arrangement and connection of the cells in the honeycomb, we see what is unquestionably the result of intelligence, and of no ordinary intelligence, as they embrace profound mathematical principles, which man has only attained by difficult and protracted study and research." And this great cell building is done at once by a young swarm of bees, without instruction and without experience. All is another great exhibition of the supreme mind.

We have to pass by the creeping things, the reptile world, the lizards, the serpents, the worms, bugs and others. Nor can we show the wonders of the atmosphere, the clouds, which, according to Scripture are "the dust of His feet" (Nah. 1:3). We must pass also by the wonders of the mountains and hills of the earth. Deposits so necessary for man's existence are found there. Gold, silver, tin, copper, nickel, zinc, plumbago, platinum, cobalt, lead and iron, besides mercury, antimony, arsenic, potassium, phosphorus, sulphur, sodium, magnesium and others. What shall we say of the immense deposits of oil and gas! Where does it all come from Did our globe think it out and plan it? Or is it all, besides the great coal fields, the work of a loving Creator who anticipated the needs of His creature, till some day "time is no more?" And while He provided in the mountains and from the depths of the earth what is needful for man's existence and comfort, His skillful hands have produced what is charmingly beautiful. We mean the gems of the rock, the diamond, the emerald, the sapphire, the amethyst and all the other precious and semi precious gems.

"I will praise Thee, for I am fearfully and wonderfully made; marvelous are Thy works; and that my soul knoweth right well" (Psa. 139:14). Thus spake the Spirit enlightened king. He spoke of the human body. It is only fitting that the human frame, formed out of mother earth by the Creator—God, for the habitation of the breath of the Eternal, the immortal soul, should be the greatest witness to God, His creative power and creative wisdom. The mechanical arrangement of the human body, the bones, the spinal cord, the chest, the ribs, the thorax, the delicate kneecap, the

shoulder blade, the joints, the ball-and-socket joints, the hinge joints—all reveal contrivances which only a supreme mind could construct. Greater still are the fabulous designs of the eye and the ear, and every other organ of the human body. We cannot follow nor describe these masterpieces of omnipotent wisdom. Dr. William Paley in his masterly “Natural Theology” gives the most conclusive evidences of the divine workmanship displayed in the human body.

At the conclusion of some of his excellent arguments, Dr. Paley makes the following statement:

“Were there no example in the world of contrivance except that of the *eye*, it would be alone sufficient to support the conclusion which we draw from it, as to the necessity of an intelligent Creator. It could never be got rid of, because it could not be accounted for by any other supposition which did not contradict all the principles we possess of knowledge—the principles according to which things do, as often as they can be brought to the test of experience, turn out to be true or false. Its coats and humors, constructed as the lenses of a telescope are constructed, for the refraction of rays of light to a point, which forms the proper action of the organ; the provisions of its muscular tendons for turning its pupil to the object, similar to that which is given to the telescope by screws, and upon which power of the direction in the eye the exercise of its office as an optical instrument depends; the further provision for its defence, for its constant lubricity and moisture, which we see in its sockets and lids, in its glands for the secretion of the matter of tears, its outlet or communication with the nose for carrying off the liquid after the eye is washed with it; these provisions compose altogether an apparatus, a system of parts, a preparation of means, so manifest in their design, so exquisite in their contrivance, so successful in their issue, so precious, and so infinitely beneficial in their use, as, in my opinion, to bear down all doubt that can be raised upon the subject.”\*

Our brief survey of a fraction of the wonders of the heavens

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\*The copy from which we quote has in it the signature of a very prominent Unitarian clergyman of a past generation. It belonged to him. At the close of this quoted paragraph he wrote “keen, close and conclusive.” Throughout the volume he wrote his marks of approval.

and the earth has shown us that all Creation is an inexhaustible self-revelation of God, that everywhere we behold His own majesty and glory, His mighty attributes, Omnipotence, Omniscience, infinite Wisdom, infinite Goodness and His Omni-presence. And He is over all His works and governs and upholds all with His own mighty power. "The earth is full of the goodness of the Lord. By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Yet God's call to the creature of the dust to fear Him, to worship Him, to love Him remains unheeded. "Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him. For He spake and it was done, He commanded and it stood fast" (Psa. 33:8-9). In spite of all the modern knowledge of the marvels of the heavens and the earth, in spite of all the evidences that the Bible is true in its revelation of the Creator and Governor of all things, the fools continue to say "There is no God"; and they increase everywhere.

Then science advances new theories. A renowned Nobel Prize winner, Dr. Arthur H. Compton, spoke recently at a religious service in Chicago University. He made the astonishing statement that "God was shifting responsibility for evolution of life from His shoulders to the shoulders of man." According to press reports he said—"Up to the dawn of social conscience God held in His own hands the whole responsibility for evolution of life upon this planet. Gradually this responsibility is being shifted to our shoulders. As science advances, it seems inevitable that this transfer of authority will approach completeness. Considering the many errors we are making, we may be thankful that we do not yet have complete control. With regard to our distinctively human characteristics life is in the early stages of evolution. In such attributes as clarity of reason, appreciation of beauty, or consideration of our fellows, our remote descendants may be expected to excell us as greatly as we are in advance of the Java apeman." What fools these mortals be! How utterly ludicrous! It shows what man's reasoning, rejecting God's



revelation knowledge given in His Word, is capable of and what it can invent.

*But we also face a problem.* What about the evil which abounds in God's creation, the creation pronounced as good in the Biblical record? What about the earthquakes which have destroyed great cities, devastated large territories, and claimed the lives of millions? What about the disastrous storms, cyclones and tornadoes and their terrible work of destruction? And what about floods and tidal waves, frightful epidemics of diseases, some of them baffling medical science; and the droughts, dust storms and other calamities?

But this is not all. What about the rattlesnake with the contrivance of injecting its deadly poison, and all the other venomous serpents, the deadly spiders the disease carrying mosquitoes, and the germs of terrible maladies such as the bubonic plague, carried by the rodent family? Add to all this the ever increasing blights in the vegetable kingdom, the beetles, caterpillars and a multitude of other pests. How can it all be explained? Some scientists claim that there is a mysterious scheme in the insect world battling the human race, aiming at its destruction, and that the battle for supremacy is directed by some unknown power, which possesses intelligence. How can it all be explained? Did God create these things of evil? Is He responsible for evil? The fool answers in the affirmative, as done by the Atheistic Society, which a few years ago suggested that our country instead of celebrating Thanksgiving should have a "Blame-giving Day" and sing the "doxology" of the fool—

"Blame God from whom all cyclones blow,  
Blame him when rivers overflow,  
Blame him who whirls down house and steeple,  
Who sinks the ships and drowns the people."

The evolutionist also says the responsibility is God's, that He is the Creator of evil, that He put it into protoplasm to gradually work itself out. Nothing but a theory without any scientific evidence whatever! It would be sheer blas-

phemy to charge a beneficent Creator with having deliberately planted evil in His Creation.

The great philosopher Schopenhauer once made a strange admission. He said, "*The world's great guilt is the cause of its great sorrow.*" Yes, something happened to the Creation of God, to man and the earth given to him by the Creator. While Creation still sings the praises of Him "Who laid the foundations of the earth" and song birds add their little tribute to the more majestic voices, all Creation is filled with moans and groans. The great inspired Apostle tells us that Creation was subjected to vanity, and that not of its own will; that all creation now groaneth on account of it, and like a race-horse with outstretched neck, looks forward to a promised goal, when all groans shall be changed through the power of the Creator-Redeemer (Rom. 8:20-23). The great guilt is sin, and sin is responsible for the evil the abnormal conditions prevailing in Creation. It was through the disobedient act of the first man that sin came into the world. Behind sin stands a person, the person who is the author of sin; Scripture speaks of him as Satan or the Devil, a being long ago consigned by atheism and rationalism, as expressed in modernism, to the realm of legends.

This being, as we have shown in our *Conflict of the Ages*, is a being of great intelligence and power. His aim is to oppose God and frustrate His purposes. Not alone is that sinister being the cause of man's ruin, he has also produced the discordant notes, the moans and groans of Creation. All has been defiled by sin. There is a conflict, an age-long conflict, going on in the realm of the spiritual; there is also such a conflict in nature. If those scientists who see battling forces in nature, backed up on the side of evil by a super-intelligence, are right, then that power which leads on the side of evil is that fallen angel-prince, the prince of this world and of the power of the air. Yet the problem is not fully solved in this answer. Were the venomous serpents created with the poisonous fangs, or is the rattlesnake and all other species the product of him, whom our Lord calls the murderer from the beginning? Question upon question of

the same nature could be asked and we should have to acknowledge our inability to answer them. God has permitted evil for His own glory, and ultimately all evil defeated will redound to His honor and glory. Joyfully the true believer in the Father-God, trusts Him and His ways, for all are governed by infinite wisdom and infinite goodness.

Dr. Paley has given in his *Goodness of the Deity* a deep and philosophical explanation which we do not fully accept or follow.

Yes, God has spoken in all Creation. Creation reveals Him, His glory and His glorious attributes. And we might add that He speaks today in Creation, especially in our United States, so often called the richest country of the world. An unbalanced government through the ill, if not vicious, advice of men, some of strong atheistic convictions, destroyed the kind gifts of the Creator, and all for purely selfish and political reasons. A million little pigs were destroyed, farmers were forced to destroy their crops or let them rot in the fields. Thus crimes against nature were committed. All were acts of defiance of God and an outrageous abuse of His great goodness in His kind provisions for the needs of His creatures. What has happened since these criminal acts against nature were committed?

Droughts covering vast stretches of once fertile lands, with dust storms, have created desert upon desert. The end is not yet. These devastations continue and even while we write these pages information reaches us that the areas of disaster widen and threaten this country with a great, unprecedented disaster.\* God has spoken and speaks in droughts, dust storms and floods. It will not be His final word. God will speak again and assert His divine authority in His own time and own way.

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\*Summer of 1936. For many days heat waves up to 120 degrees have burned up crops. Nearly five thousand people died from heat. The loss to date is eight hundred million dollars. Thousands of families are homeless, facing starvation. Earthquakes in diverse places may follow. God *speaks* and God is not *mocked*.

## CHAPTER II

### God Has Spoken and Still Speaks in His Word

“God, Who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets” (Heb. 1:1). “Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit” (2 Peter 1:20, 21). “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). “Heaven and earth shall pass away, but My Words shall not pass away” (Matt. 24:35). “Thy Word is Truth” (John 17:17). “For ever, O Lord, Thy Word is settled in Heaven” (Psalm 119:89). “The entrance of Thy Words giveth Light” (Psa. 119:130). “Thy Word is true from the Beginning” (Psa. 119:160). “The grass withereth, the flower fadeth, but the Word of our God shall stand for ever” (Isa. 40:8). “O earth, earth, earth hear the Word of the Lord” (Jer. 22:29). “Is not my Word like a fire? saith the Lord; and like a hammer that breaketh the rocks into pieces?” (Jer. 23:29). “Hear the Word of the Lord O ye nations” (Jer. 31:10). “For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of Him with whom we have to do” (Heb. 4:12, 13).

God has spoken, and God still speaks in His marvellous creation, making known His eternal power and Godhead. His highest work in Creation is man.

“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” (Gen. 1:26, 27). He created man for His own pleasure and fellowship, that man might enjoy with His Creator His own works; He gave to man the earth as his habitation in the Universe. Man created in the image and likeness of God is God’s great Masterpiece, yet not the

greatest, for there is a greater work of God, the most supreme, the most glorious—the redemption of man.

For a time there existed intimate fellowship between God and man in beautiful Eden. Adam, the direct creature of God, called in the New Testament “the son of God” (Luke 3:38) possessed knowledge; he understood God’s Creation, and needed to do no searching. He possessed superior intelligence. What a satisfaction it must have been to the Creator-God, when He brought the different animals before Adam, standing by to see and hear the names he gave to them! But man as a creature with a free will and as a free agent transgressed by disobedience. He became a sinner and as God is Light, with no darkness at all, and man through sin had plunged into darkness, and sided with the first rebel and sinner in a pre-historic earth, Satan, the erstwhile Lucifer, the son of the morning, the blessed fellowship was broken. If Adam had not transgressed there would not have been sin and death. He and his offspring would have lived for ever, in an immortal body. But by sin death is in the world. And furthermore if Adam had not sinned there would not have been *the need of an additional revelation from God, God’s speaking in Creation and man walking with Him in fellowship would have sufficed there would not have been the need of the progressive revelation of God in the history of mankind. Redemption in revelation and its execution would be unknown, and if sin had not come, the race would have known nothing of prophecy and its goal of glory.*

Sin, and man’s alienation from God through sin, man’s deplorable condition under the curse, a wanderer in darkness and misery, necessitated from God’s side a higher, a greater revelation. If such were not in existence, if it were true what destructive Bible criticism labors to prove, that we have no infallible written revelation of God, we might just as well doubt the existence of an intelligent higher being and join the society of “fools” droning out their silly invention. A direct revelation after man’s sin, therefore, became a necessity *for God*. He could not leave man in the

state of sin and misery, and as man possesses endless being, God had to act, to save His lost creature and bring him back to Himself. A direct, written revelation became a necessity *for man*, for inasmuch as man cannot find out God by the searching of his darkened mind, and is unable through sin to find his way back to God, God had to step in and reveal Himself and His eternal purposes to the human race.

But where do we find such a revelation in which God speaks, making Himself known, a revelation which is worthy of the invisible One, which is trustworthy, which does not violate man's reason, and does not demand of faith what is unbelievable; a revelation which satisfies the thirsting human soul, meets man's need and bestows, when accepted, life, power, happiness, peace, joy and an everlasting hope—where is such a revelation? Without a moment's hesitation we answer with millions of our fellow creatures—that written revelation is *the Bible, the Word of God*.

As soon as we say this we hear the sneers of the fool, who at once expresses a bitter hatred, while millions of echoes repeat our assertion—*the Bible*.

This majestic Book, well-named, "the Book of books", is not an ordinary book. It is the one, outstanding, unique Book in possession of the entire human race, read by increasing millions in hundreds of languages. It is the Book of glory; for it has a glory which no other book in the wide world has, nor ever can have. It is the Book of eternity for it reveals, what man by searching could never know, the degrees of a Sovereign God made before the foundation of the world. It lifts the veil of eternity to come and reveals the destiny of mankind, and the future manifestation of God as Creator in producing a new heaven and a new earth. It is the Book in which God comes down to man, even down into the deepest misery, sin and human helplessness, to meet his need, and to bring him back, not into an earthly Eden, but as a member of the family of God, into the Father's House above with its many mansions. It is the Book of power. If what Jeremiah said is done, "Thy words were

found and I did eat them", if that blessed bread come down from heaven is taken and absorbed, it will give strength and power to live, to serve, to suffer, and to die. It will guide and direct; it will wipe our tears away.

How that Book is hated! Who has ever heard anybody hating the Quran, or the Rig-Veda, or the scores of other religious writings of non-Christian nations? Have there ever been attempts made to destroy the sacred writings of ancient peoples? How is it then that the Bible has been hated by a host of enemies under the instigation of an unseen power, aiming at its destruction? It would take a volume to record all the attempts which have been made from the very beginning to get rid of this remarkable, supernatural book. It has outlived all attacks, and has risen triumphantly victorious over all its enemies. It has been the despised book, but many more honor, love and cherish it. One of the popular phrases used by the enemies of the Bible is, "the Bible is out of date"; it is the very opposite. Because it is God's Word and God's revelation, it is always up to date and has a fresh, vivifying message for every generation.

Again and again the enemies of the Bible have charged the glorious book with errors, claiming that its historical records are untrustworthy, unconfirmed by ancient historians. Archeology is continuously answering these puerile inventions, confirming more and more the accuracy of the events of sacred history, and sounding a veritable death-knell to all schools of infidelity. The great institutions of learning, universities like the Chicago University, who deny the belief of Christians in an inerrant Bible, send forth their expeditions into Bible lands to excavate, to uncover the records of the past, written in clay tablets and cones. They are literally "digging their own grave", the grave where ere long rationalistic modernism will be hopelessly buried, for their own archeological discoveries and decipherments prove the Bible true and prove its enemies nothing but brazen liars.

But we write in a general way. It is necessary to come

closer to this mighty Book and its mighty message in which God speaks and reveals Himself.

It is a common question asked by all classes of people—*“How do we know that the Bible is really the Word and Revelation of God?”* The author remembers how in his early youth he had to battle with such thoughts, till finally, through the reading and study of the Bible, these questionings, undoubtedly originating from the dark being, who on the threshold of human history injected the seeds of doubt and unbelief into the heart of man, *“Yea hath God said?”*, were dispelled, and for ever banished from mind and heart. And ever since we have recommended to those who are assailed by doubt, first the prayer, *“Lord I believe, help Thou mine unbelief”* and next the daily meditative reading of the Scriptures.

The Bible itself claims what no other book can claim, that it is from beginning to end God-breathed. This is the meaning of 2 Timothy 3:16—*“All Scripture is God-breathed.”* The author is one and only one. Different instruments were used as channels to pour forth the divine knowledge, to make God known and His attributes, to reveal His will, and uncover the future, with much else. Some of these writers lived centuries apart, and wrote independently from each other. Among these instruments we find one who had been brought up in the palace of Egypt, learned in all the wisdom of that ancient land of culture; David and Solomon were mighty kings; others were priests; one was a herdsman and gatherer of figs; others are known only by their names without any other data; then there are the fishermen in the New Testament; a tax gatherer; a physician; one a great scholar endowed with great natural gifts. They all spoke and wrote, some in prose, others in poetry. But all is harmonious; there are no clashes of opinions, no contradictions, nothing which has to be corrected as an error. All is woven into a great majestic whole in perfect order. Each portion is found in its right place. The Bible is like a great symmetric arch of sixty-six massive stones. Take one out



and the entire arch collapses. Reject even so small a portion as the "Book of Jonah" and refuse its authenticity and historicity, and the entire Bible breaks down. Some liberals have no use for the Old Testament, but claim to believe that parts of the New Testament are true. But the New Testament cannot be true, it must be a huge forgery, if the Old Testament is not the true, inerrant Word of God. "For had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John 5:46-47). Reject the New Testament and its message and the Old Testament must be branded as an unreliable invention.

All these facts we have stated demand one unseen author, who guided every pen and gave through these chosen instruments a consecutive and progressive revelation, which did not originate in the minds of the human writers, but all must have a supernatural source. That one author is God, the Holy Spirit.

The Bible itself in several thousand passages makes this claim. As we are told in the beginning of the Epistle addressed originally to Hebrews, "God has spoken at sundry times and in divers manners unto the fathers by the prophets."

There was no need for the writer of the Hebrew Epistle to construe an argument that God speaks in, what is termed by us, the Old Testament. The Hebrews knew this right well. Peter informs us that these holy men, the Prophets, spake as they were moved by the Holy Spirit.

This is not all. One of the great outstanding features of the Bible, is not found in any other book, certainly not in the sacred writings of the East, so often misnamed the "Bibles" of other nations. Hundreds, yea, thousands of times, by actual count nearly three thousand times, certain phrases occur which state in simple words that what is recorded and written is the Word of the Lord. All readers of the Bible are familiar with phrases like the following, "Thus saith the Lord; The Word of the Lord came unto me; The Lord spake unto me; The Spirit of the Lord spoke;

Hear the Word of the Lord; The Word of the Lord which came; The Word that the Lord spake" and similar expressions. Homer, the Greek poet, called "the father of poetry", lived some six hundred years after the earliest writer of the Bible. Then there is "the father of history". Herodotus who lived a thousand years after parts of the Old Testament had been written. Did Homer or Herodotus claim that poetry and prose, produced by their pens, flowed from a supernatural source? Did Homer hint anywhere in the "Iliad" or "Odyssey" that what he wrote was communicated to him, in a direct way by the Holy Spirit of God? And did Herodotus record under divine inspiration human history, reliable and trustworthy? It is a favored expression with rationalists to mention great literary productions of the past as inspired writings. Let us see. The author has read parts of Spenser's "Fairy Queen" and dipped in here and there into Chaucer's "Canterbury Tales." But he failed to find a single statement that would indicate that Spenser and Chaucer claimed to have received their writings from a supernatural power. The same is true of Dante, Shakespeare, Milton, Goethe, Browning, Ruskin and other masters of literature. Not one of these writers, nor many others we have not named, used the phrases "The Word of the Lord came unto me", or, "The Lord spake". Why not? Because they were honest men. They knew if they claimed that an unseen Being dictated what they wrote they would not be truthful. Yes, it is true certain modern religious, but fraudulent writings, as the ramblings of Joanna Southcote, and the still greater fraud, "The Book of Mormon" have imitated the phraseology of the Bible; frauds can do this, but not honest men.

But were the writers of the Bible frauds? Or were they self-deceived religious and patriotic fanatics, who, carried away by enthusiasm, invented these different phrases to enhance their writings with the mysterious? Such a thought must be at once dismissed when we consider the character and nature of their messages. All of them are sane and logical. They were honest, righteous men. They called

to repentance. They exhorted to righteousness, reproving sin and all unrighteousness. They wrote of judgment to come. It is inconceivable that such men could have ever written anything which was fundamentally untrue and an invention. So here is the alternative—if they claimed to have received these messages and all communications from God, that He spoke to them by His Spirit, that their pens were guided supernaturally, yet all is a concoction of falsehood, then they were deceivers, or, at least, self-deceived. The Bible would then be a Book which cannot be trusted. Generations upon generations would have been misled by its contents, and cruelly deceived by its hopes and promises. But, as stated before, this conception is not only untenable, it is impossible. What did these men gain by their deceptions? Did they bring them earthly glories and advantages? Think of faithful Jeremiah! Over a hundred times he wrote “The Word of the Lord came unto me.” What did it bring him? A dungeon, suffering upon suffering! He was despised and rejected! Yet his contemporaries found out that Jeremiah was God’s mouthpiece, for his God-given predictions came true, while the modernistic false prophets of his day, with their own dreams and false message, were proved the lying prophets, whom the Lord had not sent.

Then the other alternative. The claim that the Lord spoke to them, gave them His communication, used them in communicating to man the knowledge man can not obtain by searching, the mysteries of the past, the greater mysteries of the future, made known through them, His eternal will and His eternal purposes, that all is the truth. Therefore the Bible is the Word and revelation of God, in which He speaks and reveals Himself. Such being the case the great guilt of the world, which, according to Schopenhauer, has led to the great sorrow of the world, is the rejection of the Word of God, the refusal to listen to God as He speaks to man, offering what only He can offer and perform.

Rationalists have pushed the Bible aside and branded it a Jewish book, as if it concerned only the Jewish nation. This insane thing is being done in Germany today from the

side of the un-German, vicious clique which tries to produce a new paganism. But the Bible is not the book of Jewish history, legends and myths, nor for that people alone. It is a universal book; it addresses itself to the entire human race. The boasted sacred writings of the East and other ancient writings are not universal nor do they reach down to the poor, the neglected, the suffering.

“Thus slaves and serfs, soldiers, public officials, such as tax-gatherers, criminals, children under twelve years of age—just those who are weak and in need of comfort—are excluded from the Sangha, or holy communion of Buddha. . . . The Bhagavat Gita and the Rig-Veda, the teachings of Confucius, the Greek philosophers, preach eloquently the culture of virtue, a contemplative life, contempt of earthly possessions and suffering. But the millions find no virtue in themselves, have no time for a contemplative life; bowed to the earth they must earn their bread in the sweat of their brow, must groan and die. And as to contempt of suffering, it has properly been said that this philosophy is quite good in view of past suffering, fairly good in view of future suffering, but utterly worthless in view of present suffering. The human race is not in need of more philosophy, but of help against its distress, its sin and death. This the Bible alone gives. “Come unto Me all ye that labor and are heavy laden, and I will give you rest.” And He has kept His promise. His Gospel has comforted the poor sick widow, as well as a Newton, the clearest mind among scientists; the blind beggar to whom it was read, as well as King Charles I, before execution; the Negro in Africa, the cannibal in the South seas, as well as the cultured European.”\* The Bible does not know anything about a mystic priestly class and caste, of adepts and esoteric mysteries. It is like the sun, shining for rich and poor, worthy and unworthy, learned and unlearned. It knows no secret brotherhoods, or adeptism, no truth hidden by mysterious symbols or hieroglyphics.

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\*Prof. Bettex.

Truth never hides in this way, nor is God ashamed of His Word.

And all we write has been endorsed by millions upon millions of human beings of past and the present generations, among them some of the greatest minds. The seventy-two year old Kant, one of the greatest philosophers, wrote in 1796, "The Bible is the Book, the contents of which itself testify to its divine origin. In the greatness of the plan of salvation and its execution, it discloses unto us the greatness of our guilt, and the depth of our fall. *The Bible is my greatest treasure: without it I should be miserable.*" To another great man of his times, to Stilling, this great thinker wrote, "You do well in seeking your only comfort in the Gospel, for it is an inexhaustible fountain of all truths which, when reason has surveyed its entire domain, can be found nowhere else." Goethe, a great poet and scientist, was also an ardent reader of the Bible. Here are his words, "I am convinced that the Bible grows more beautiful, the more one understands it."

What about the men, ordained "clergymen" of different denominations, who made the vow to preach the Bible, uphold the Bible, and, who for earthly gains, utterly selfish reasons, attack the Bible, brand it unreliable? In the presence of such testimonies, to which we could add the tributes of Newton, Gladstone, Wilberforce, Alexander Von Humboldt, Franklin and hundreds of others, these modernistic misleaders are nothing but *pigmies*.

But we are still occupied with generalities. A closer examination of the contents of the wonder-book reveals the depths of divine revelation and wisdom, which bring to our hearts and lips, the outburst of him, who delighted to call himself the chief of sinners, yet through grace was the greatest of the Lord's servants, the Apostle Paul. "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! For who 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; to Whom be glory forever. Amen" (Rom. 11:33-36). . . .

If the heavens are, as the marvellous work of God unsearchable and inexhaustible, and if the manifold works of the Lord on our earth are still more inexhaustible, *how much more* His written revelation, the Bible, the Word of God!

Here, first of all, we find the great *revelation of God and His Glory*. In the pages of the Bible, beginning with the cradle history of the race, till it will be gloriously and eternally true—"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:3), we have a majestic, a satisfying self-revelation of God. In the beginning *God*—and that first word "God" is in the plural—*Elohim*. If we turn to the second chapter of the Bible we find another word added—*Jehovah*, translated, Lord. Upon the use of these two words the immoral French physician, Astruc built his theory that at least two persons, one using the name *Elohim*, the other *Jehovah*, had written this early account of the beginning of history. His suggestion became the sand-foundation of what used to be called the "Higher Criticism", but which has become a system of destruction, with an endless negation of divine truth. We cannot afford to waste our time and space with answering a school which is upon its death-bed. We leave it to its ignominious end.

The very argument that infidel Frenchman used against the Bible is an argument for the Bible, proving its delicate workmanship. *Elohim* is God's name as Creator; *Jehovah* is His name when He comes in touch with man and establishes relationship with the race. As stated, *Elohim* is in the plural; for the first time the hint is given that God is triune. He spoke, His Word came forth from Him, and "the Spirit of the Lord moved upon the waters". Here is God—His Word and His Spirit. "Let us make man" is another hint of the different persons in the Godhead.

But as it is in Creation so it is in Revelation. There is a gradual unfolding and development. All the great Bible

revelations are found in a germ condition in the opening chapters of the Book of Genesis. The germ seed in nature develops, unfolds, increases and out of it springs the beautiful flower, or the majestic oak with its sturdy trunk and expanding branches. So it is in the Bible. The God who speaks, who commands, creates by His Word, who is seen walking with man, who seeks what is lost, utters the first promise and the first curse, gradually reveals Himself in His Being and Glory. He has done so in history, as we shall show later; and He has done so with the individual. We cite for an example Abraham the friend of God. Jehovah, the Lord, appeared unto him. We do not know in what manner He appeared. But gradually the man of faith received new revelations. Melchisedek, a survivor of the ancient, original monotheism, the king of righteousness and king of peace, priest of God, an early type of another, our true Melchisedek, brought to Abraham, under divine guidance, the knowledge that the Lord who had called him out of the seat of idolatrous corruption, is "the most high God, the possessor of heaven and earth." Faith laid hold on that revealed knowledge and ere long we see the friend of God in close communion and fellowship with the possessor of heaven and earth. He comes and visits him. Abraham knows Him as shield and reward; God tells his friend that He is "*El Shaddai*".

Still higher is the God-revelation in the life of Abraham on the Mount of Moriah, when the glittering knife was about to be plunged into the breast of the only Son, the beloved one. Let them deny it and call it "Jewish tradition", we believe it, for the man of faith today as friend of God has the same experiences, knows God and walks in His fellowship.

But as we follow the inspired records of sacred history we discover this progressive self-revelation of God rising higher and higher.

For the fullest revelation we have to turn to that portion of the Bible, which has been called, the New Testament. Here the triune God is manifested. We go to the banks of

Jordan, the scene described in the third chapter of the first Gospel record. Here we find a revelation of God which surpasses any revelation in the Law and the Prophets. We behold One in beautiful humility. The great Prophet John called to repentance. That beautiful One is known to John. Does He need to go into Jordan, to have the waters of Jordan close over His head? Has He deserved death? Does He need to repent? No! for He is the sinless One. Coming out of the water, a divine person, God the Holy Spirit, came upon Him in the form of a dove, to endue Him for the great work He came to do. Then all at once a voice is heard coming from above, "This is My Beloved Son, in Whom I am well pleased." Here are the three persons of the opening verses of the Bible. God, who speaks as Father; the Son, the eternal Word, who had left His eternal bosom of love, and God the Holy Spirit. Once more the voice of God the Father was heard on the Mount of transfiguration, where again the Sonship of that One is declared with the admonition "Hear Him!" How God gave the highest revelation in and through Him, who said "Whosoever seeth Me seeth the Father," we shall follow in our next chapter.

But let us consider how God revealed Himself in the history, as recorded by the Spirit of God from Genesis to Malachi. *God in History!* What a thought this is! He is the governor of nations. "Who hath measured the waters in the hollow of His hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. . . . Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance, behold He taketh up the isles as a small thing" (Isa. 40:12, 15) As we see His footprints in all Creation, so we may behold them in all history. We do not affirm that it is the full truth "the history of the world is the judgment of the world," yet the judgments, as well as the providences of God may be followed in all history. What mind can comprehend His unseen governing hand in the affairs of the nations interfering, restraining, and guiding all for the accomplishment



of His own eternal purposes! We are not concerned with the display of His power in the history of the world but wish to follow briefly the manifestation of Himself, and His attributes as recorded in the most reliable form of history, in sacred history.

His *Omnipotence* we see in His Creation, as we have shown in the previous chapter. But it is not confined to the act of Creation in the beginning. His Omnipotence is marvelously seen in the history of Israel, down to the smallest things. Whenever God acts in His Omnipotence it means a miracle. Our definition of a miracle is—an act of God which cannot be explained by the known laws of nature. The modernist does not believe in a miracle, he denies it. Let us state it right here, that the denial of miracles and the denial of an Almighty God, go hand in hand. The modernist denies the recorded miracles of the New Testament because he does not believe that Christ is God. But the religious rationalist should listen to one of his *confrères*, a member of his brotherhood. J. J. Rosseau said, "Whoever says that God can not perform miracles, ought to be in an insane asylum." Those who say they believe in a God, and strip that God of omnipotent power, making of Him a helpless being, denying the fact of the miracle, are just uttering another "Fool's saying." That God is almighty, that "there is nothing too hard for the Lord" and "that He can do whatever pleases Him" is revealed and written large in the Bible. If only God's people, who believe the Bible, would mediate more on what is written, their faith would increase so that they would cry out in worship and praise, "What a wonderful God we have and serve!"

To mention all the evidences of His Omnipotence as made known in the Bible is a task which we cannot undertake. And even if someone would tabulate them it would be an imperfect work for there are many more miracles not yet discovered even by the most dilligent searchers of the Bible.

The entire recorded history of Israel is a history of miracles. The chosen people themselves are a miracle; their origin is a miracle through the birth of Isaac and also their pre-

servation. What wonders we read in this Book, all making known to us that God is Almighty! It was a miracle when the angel of death, in Egypt's night of woe, passed the blood sprinkled doors of Israel, and God made good His promise, "When I shall see the blood I will pass over you." And after that follows miracle upon miracle. He made a way through the Red Sea, by arresting the flow of waters. For forty years He showed His almighty power, gave water out of the rock, turned bitter waters into sweetness, gave them bread from heaven, flesh to eat and supplied all their need. His power even made it possible that their clothes and shoes lasted throughout the weary wilderness journey. He guided them through a miracle; when they were obedient He fought their battles, and overthrew their enemies.

In almost every period of Israel's history the miraculous is in evidence. The Book of Judges is filled with the supernatural deeds of the God of Israel, in the deliverances of His people, when they cried unto Him. To manifest His power He used those who were weak, as He still does. And what other miracles we find recorded in the blessed pages of the great Book! Three loyal young men, Daniel's companions, were cast into a fiery furnace. The fire did not hurt them; only their bands and cords were consumed, but their persons did not suffer, nor was a single hair singed; not even the smell of fire could be detected in their clothing. The fool laughs and calls it a fable. But the God who uses fire, and has made the fire, and the laws governing it, can also arrest those laws and command its destructive power to cease. Daniel the great man of God, in his old age, was cast into the lions' den, but God sent His angel to shut the lion's mouth. He also showed His omnipotent power, when in Joshua's day, in the conquest of the land, Jericho's walls crumbled into dust, and later He showed His sovereign power by doing a miracle in our solar system (Josh. 10:12-14). The same happened during godly Hezekiah's illness (Isa. 38:7-8). We do not mention the miracles of His power in the days of Elijah and Elisha, including the miracle of the borrowed axe-head, which through the operation of the

law of gravitation, had sunk in Jordan's waters, but through the power of God the iron swam. There were miracles of healing, the dead were raised, the oil and meal of the widow was for many months replenished, even the shy ravens had to show the power of the Creator, when, at His command, they brought to the faithful prophet bread and meat. There were also miracles of judgments such as the sudden and complete destruction of the Assyrian army, which had gathered threateningly before Jerusalem, and many others.

Attempts have been made by some to give a natural explanation of some of these miracles, such as the miracle of the pause in the solar system in Joshua's day. But as soon as a miracle is explained, it ceases to be a miracle. God still does miracles. Every answered prayer is a miracle. He still displays His omnipotent power in behalf of His people. He supplies their need; He answers prayer in sickness and heals and restores, if it is according to His will, and according to His design. For, as we have seen, all Creation is filled with thousands of all-wise designs, then there is a design for every life of His people. He is the God who changeth not. The great mystery of suffering throughout our age, its meaning and partial solution we shall unfold in the third part of this volume.

His *Omniscience*, another great attribute of God, is even more wonderfully revealed in the Bible. The atheist, with his foolish babblings, denies God's Omniscience. Godly Asaph stated three thousand years ago what is still true today. "And they say, How doth God know? and is there knowledge in the Most High?" (Psa. 73:2). There is an answer in the Word of God to the saying of the fool. "They say, The Lord shall not see, neither shall the God of Jacob regard it, Understand ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall He not hear? He that formed the eye, shall He not see? . . . The Lord knoweth the thoughts of man" (Psa. 94:7-11). Nowhere in the spurious "sacred writing of the East," the ancient books of India and China, is found anything so sublime as the following words: "Lord Thou hast

searched me, and known me. Thou knowest my down-sitting and mine uprising, Thou understandest my thoughts afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. . . . Such knowledge is too wonderful for me; it is high, I cannot attain to it" (Psa. 139:1-6).

Hundreds of times this wonderful Omniscience of God is exhibited in big and little things for there is nothing too small for God, not alone in sacred history but in the lives of all His people. He who upholds and knows all solar systems and keeps the fixed stars in their places, who knows and upholds the manifold life in a drop of water, also knows each human life and is interested in the minutest details of our earthly existence. Put the two together. He is omnipotent and He is omniscient, and, as you trust in that God, you will find in Him your greatest comfort.

The greatest exhibition of His Omniscience is found in the fact of *prophecy*. Here indeed we find new wonders. What a challenge He gave through His servant Isaiah! "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them, or declare us things to come, Show the things that are to come hereafter, that we may know, that ye are gods" (Isa. 41:21-23). Then still more positive we read, "I declare the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). He challenged the supposed idol gods of Babylonia to predict the future. He alone is the God who knows the end from the beginning, nor is there another book like the Bible which proves its supernatural character by the unfailing predictions of future events.\* The author, in his studies of

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\*There are certain Jewish apocalyptic books, some, at least in part, written before Christ and others after Christ, which contain sayings

Oriental sacred literature, misnamed, for often it contains nonsense and filth, has gone over the following productions—the Vedic Hymns; Vedanta Sutras; Zend-Avesta; Pahlavi Texts; Vinaya Text; the Laws of Manu; Apastamba Gautama; the Upanishads; the Buddhistic Sutras; the Shu-Shih Hsiao king, and others. He discovered that the predictive element, so outstandingly prominent in the Bible, is entirely absent in these sacred writings.

In Bible predictions, given to God's prophets by the operation of the Holy Spirit, God shows that He is God. In His solitary eternity, before He ever created by His Word, He knew what would happen in human history. There never was such a thing as a future with God; all was with Him an eternal present. This fact that God knows the future is demonstrated in His written Word from Genesis to the great capstone of the Bible, the Revelation, transmitted through the Apostle John. But where shall we begin and where shall we end with the evidences that God has spoken in prophecy, giving the predictions of all future history till the earth, as it is now, passes away, and in its place a new earth appears! It is inexhaustible! And these evidences of His Omniscience, all predictions, are unfailing. Fulfilled prophecy, in its literalness down to the minutest details, vouches for the literal fulfillment of all unfulfilled prophecy.

It is written "*the testimony of Jesus is the spirit of prophecy*" (Rev. 19:10). It means that when God's omniscient Spirit speaks in prediction, His foremost testimony concerns Him, in whom God spoke in the fulness of time, the Son of His Love, the Lord Jesus Christ. As all true believers know, Christ is the key to the Scriptures. Hundreds of Messianic prophecies are recorded throughout the Old Testament, in the Pentateuch, the historical books, even more prominently

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about the future. One of the 'most' prominent is the *Book of Enoch*, also the *Apocalypse of Baruch* and several others. But a careful examination shows that they are not original forecasts, but entirely based upon Bible Prophecy. And the portions which are not are incoherent ramblings.

in the Psalms, and in the writings of the prophets. A minute picture is given in all these prophecies as to His person, Immanuel, God manifested in the flesh, the Son of Man; His coming into the world, in a supernatural way, by the Virgin-birth; His holy character; the words He would speak and the power He would manifest. But the predictions cluster around the great work He came to accomplish, the work of the Cross, His sacrificial death, by which God can bring His lost creature back to Himself and welcome man to His Father-heart for an eternal and glorious fellowship. And all these predictions of suffering were literally fulfilled in His passion and death, in which He gave His life as a ransom for many. Over a hundred prophecies were fulfilled in His life on earth. Infidels have ignored all this and clever liberalists have failed utterly in giving any kind of explanation of these Messianic prophecies.

His physical resurrection was also foretold and found its literal fulfillment on the third day. Furthermore there are large numbers of Messianic prophecies unfulfilled. These relate to His visible, personal and glorious return, when all things will be put under His feet and God the Father will grant unto Him the request of lips, "Ask of Me, and I shall give thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possessions" (Psa. 2:8). To deny the literalness of these unfulfilled Messianic prophecies, to say that they do not mean what they say, or that they have a spiritual meaning and are spiritually fulfilled, is illogical and un-Biblical.

God has not only spoken by direct prophecies of the Son of His love, His humiliation and His exaltation, His suffering, His atoning death, the gracious results of His sin-bearing work, His resurrection, His priesthood, His return, His judgment work and victory over His enemies, and His worldwide kingdom, but God has revealed these predicted events of the Redeemer in certain persons, whose lives as followers of God foreshadowed parts of His life, in historical events and in Israel's ceremonial laws of sacrifices, offerings and the entire levitical worship.

The first man, Adam, is the figure of Him who was to come, the second man; the woman formed out of the side of man in the light of the New Testament is a type of the Church; Abel dying for his brother's sin; Noah, and his house, saved by grace; the birth of Isaac and Abraham his father ready to sacrifice him; the story of Joseph; Moses' rejection by his people, and his second coming to them, when he became their deliverer; the Passover lamb; the passage through the red sea; the water out of the rock; the manna from heaven, the brazen serpent and scores of other incidents are all prophetic. All the offerings and sacrifices, the tabernacle and its worship, the construction of the tabernacle down to the smaller details, speak of Christ and His redemption work. And what more could we say of Jonah's experience, of David, the crownless, persecuted king, finally crowned as king over Israel, Solomon and his glorious kingdom, his riches and his reign of peace!

Equally remarkable is the display of God's Omniscience in giving the inerrant forecasts of *Israel's history*, past, present and future. All the different epochs of their history (we mean the literal descendants of the twelve sons of Jacob and not that unscriptural invention of Anglo-Israel) were minutely foretold before they happened. Their sojourn in Egypt and servitude, as well as the duration of that period was announced to Abraham (Gen. 15:13-17) in a vision. The Babylonian captivity of seventy years and their partial return was predicted by the pre-exile prophets, who also foresaw a greater exile, when they would be scattered among the Gentile nations, and as the Babylonian captivity ended, so the greater dispersion would end. One of the most striking evidences of God's omniscience is found in Isaiah 44:28; 45:1. The Persian king, through whom the rebuilding of the city of Jerusalem and of the temple was to be made possible, was named; his name would be Cyrus. Yet Cyrus appeared on earth two hundred years after this prediction had been made. The Jewish historian Josephus informs us that when Cyrus found his name recorded in the book of Isaiah, an earnest desire laid hold upon him to fulfill

what was written. The beginning of the Book of Ezra gives the proclamation of Cyrus. Only an Omniscient Being has the power to name an unborn king and appoint his commission before he ever came into existence. The rationalistic critics, the entire modernistic school, tries to discredit this exhibition of God's omniscience by impeaching its genuineness. With an assumed, superior scholarship they claim that Isaiah did not write these words at all. One who used the name of Isaiah, they say, wrote these words concerning Cyrus, after this Persian king had issued his proclamation. So they invented a Deutero and even a Trito Isaiah, i. e., a second and a third Isaiah. In the Polychrome Bible, they use all the colors of the rainbow to show what was written, probably, by Isaiah, what the second and third Isaiahs wrote, and what other hands added later. But the remarkable thing is that the learned men of the ancient synagogue with a superior knowledge of Hebrew, never breathed a word that Isaiah is not the author of chapters 40-66. Nor did the great intellectual and spiritual giants of the Church of Jesus Christ, the great men of the past, ever entertain such a theory. The whole claim is born from a desire to discredit prophecy, to remove this potent argument for the supernaturalism of the Bible from its pages. The quotations from Isaiah in the New Testament, by our Lord and by His Spirit-filled Apostles (which the destructive critics are not) disprove the whole invention.

One of the most remarkable prophetic chapters in the Bible is the twenty-eighth of the book of Deuteronomy. The details of the remarkable forecasts of Jewish History are given in the author's "World Prospects". Apart from the general predictions in verses 64-66 and fulfilled in the dispersion of Israel, there are others, more minute, which all have seen their striking fulfillment in the past, and some are being fulfilled in our days. The Roman power, which was used in judgment upon Jerusalem, is clearly predicted in this chapter; and that power was unknown in the days



of Moses (verses 49-50). Here we find the future siege of Jerusalem and its horrors predicted (52-57).

Balaam, the heathen prophet, had announced, "Lo, the people shall dwell alone and shall not be reckoned among the nations" (Num. 23:9). The sovereign God constituted them a separated nation. And this separated nation, their home-land, a small strip of territory, has been scattered all over the world. Like Cain, they wander from nation to nation. Other and far stronger nations have passed away and are historically no more. Not so the people Israel. They are the separated people among all the Gentile nations. We could fill pages with the utterances of our omniscient God.

"And you will I scatter among the nations, and I will draw out the sword after you; and your land shall be a desolation and your cities shall be a waste" (Lev. 26:33). "And Jehovah shall scatter you among the people, and ye shall be left few in number among the nations (as it was in the middle ages), whither Jehovah shall lead you away" (Deut. 4:27). "And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am Jehovah their God" (Lev. 26:44).

All what is going on in the world today, the reign and terrors of Antisemitism, their partial return in unbelief to the land of their fathers, a scheme to be their own saviour, is also prewritten by the omniscient Spirit of God. Their darkest experience is just ahead—the day of their calamity, Jacob's trouble, the great tribulation (Deut. 32:35; Jer. 30:7; Dan. 12:1; Matt. 24:21). But that will be followed immediately by their restoration and their spiritual salvation. Scores of unfulfilled promises belong to God's earthly people Israel; they have never been fulfilled in the past; they are not being fulfilled today. Their literal fulfillment will come and must come "for the mouth of the Lord hath spoken it." A wrong Bible exegesis denies any future to Israel and does not accept the literal fulfillment of what

God has revealed. Such interpretations lead to confusion.

We quote a German Christian scholar, though not a Theologian, or Bible expositor. "The confounding of Israel with the Church, and the spiritualizing of promises applying them to the glorious conditions of present day Christendom, has, like all error, had a soporific and spiritually paralyzing effect. Israel is not the Church and will not be the Church in heaven. . . . To Israel, and not to the Church, are given the promises of the Old Testament. The mystery of the Church, the calling of the nations, was not revealed to the prophets (Ephes. 3:3-6) and this in itself is a reason why their words cannot be applied to the Church. With such confounding we have lulled ourselves into unreal dreams, and close our eyes against real facts.

Whoever reads with unbiased mind Jeremiah 32 and 33 and the following passages with many, many others—Isaiah 60-66; Ezekiel 36 to 48; Hosea 14; Joel 2 and 3; Amos 9:11-15; Micah 7:11-20; Obadiah 17-21; Zechariah 14, etc., cannot evade the overpowering impression that more than mere spiritual images are given here. . . . Some day, after Israel, having been called back out of all nations, recognizes Christ as the promised Messiah and King, and laments its rejection (Zech. 12:1-10), there will come up to Zion in Christ's Millennium, not resurrected Christians, but nations to worship and send ambassadors to the feast of tabernacles in the temple as seen by Ezekiel."\*

We have with all this but touched the fringe of the hem of that glorious garment of prophecy. God speaks as the omniscient One in His Word about other nations; He gives a forecast of world history, the rise and fall of mighty empires; the history of His Church too is predicted, with a complete forecast of the political, religious and moral conditions with which this age ends, and what will follow the bankruptcy of all nations. In this wonder-book, we find prophecies concerning Babylonia, Assyria, Egypt, Ammon, Moab, Tyre, Sidon, Idumea. These prophecies spoken by Ezekiel,

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\*Prof. Bettex.

Isaiah, Jeremiah, Amos, Obadiah, and others, have been fulfilled, some only in part, others fully, among these nations of the past. The eleventh chapter in the Book of Daniel contains predictions given in 534 B. C. which found most all their fulfillment two hundred, two hundred and fifty years later. How Daniel saw the four great world-monarchies, which world history has recorded, from Babylonia to the Roman monarchy, is well known to all Christians who study their Bibles. In this great book of Daniel we find the coming of Alexander the Great, and later, the coming and vicious work of Antiochus Epiphanes, predicted. Still more fascinating is the fact that in this book, written over five centuries before Christ, the political conditions of our present age, the revival of the extinct Roman power, and the coming of a great world dictator, and his fate, are wonderfully prewritten. World conditions today, approaching the imminent startling fulfillment of these predictions, are about to silence some of the enemies of the Bible.

We have seen then that while God's Omnipotence and Omniscience, that God has unlimited power and unlimited knowledge, are revealed in Creation, that they are also revealed in His written Revelation, the Bible.

In the New Testament are recorded two definitions of God. Both are given by the Apostle John. "*God is Light*, and in Him is no darkness at all" (1 John 1:5). This means God is perfect purity, perfect holiness, perfect righteousness; there is no evil in Him. As a holy God, a righteous God He reveals Himself in every portion of the Bible. Man sinned and as a result he was driven from the presence of Jehovah and deprived of fellowship with Him. When in sovereign grace He called a sinful man to be His friend, to become the head of a nation, which should become the channel of His communications and revelations, in whom all the nations of the earth should be blessed, He called first to separation from evil, that which His holy character demands. "Get thee out of thy country (where idolatry flourished) and from thy kindred, and from thy Father's house" (Gen. 12:1). Thousands of years later when God calls a still greater

family out of all nations, cultured and uncultured, barbarians and idolators, to be brought into fellowship with Himself, He starts with the same principle of His holiness. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18). True Repentance and true Faith mean turning away from that which is unholy, from sin. In all His dealings with His people God manifests His own holy character as well as His righteousness. If He is holy, they also must be holy. "Be ye holy for I am holy" is written in both Testaments. Why does God reach down to man to redeem and bring him back to Himself? Israel's Passover gives the answer. The blood sheltered from judgment. But the memorial feast of that great salvation was closely linked to the feast of "unleavened bread". Leaven is evil, the type of sin; that is its meaning everywhere, including Matthew 13:33. An unleavened condition is the type of holiness. How could God ever say, what really some religious perverts have imagined—"I have redeemed thee; and now go on in your sinful life; I have taken you out of the world and now go back into it and enjoy it, love it and take in its pleasures." If He said that He would belie His own character. When He redeems He makes the objects of His redemption the sharers of His own holiness. "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1-2). When God gave a law at Sinai to Israel, He gave it not that by keeping it, man might be saved and become holy. He gave the law to show that His people must be a separated people, there must be a distinction between them and the children of the world, even in the smallest things. He also gave the law to show that man is sinful and helpless, and if man is to be saved and become holy, God must do it for him. In our New Testament the same demand is made of His other family, His heavenly people. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in

him.” But does this mean that we should not admire and love the beautiful flowers, the meadows, the majestic forests and all the works of our heavenly Father? Some unbalanced fanatics seem to think so. But the next verse in the chapter from which we quote gives us the correct definition of the world. “For all that is in the world, the lust of the flesh, the lust of eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:15, 16).

Yet Israel called to holiness has never yet attained it on account of unbelief. But the day is coming when the remnant of Israel, forgiven and restored, will be a holy people, as it is written, “They shall call them, The holy people, The redeemed of the Lord” (Isa. 62:12).

Each member of that unseen body, the church, possesses a new nature, the divine nature, the holy nature of God. They are constituted, as in Him who is our righteousness and our Holiness, holy and blameless before God, yet on account of sin still in us, we know nothing of that perfect holiness into which His grace has called us and will bring us. When His day comes and He calls His own to meet Him, it will become true “That He might present it (the Church) to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish” (Ephes. 5:27).

And here is John’s second definition of God—*God is love*. “In this was manifested the love of God toward us, because that He sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins” (1 John 4:8-10).

And all this was planned by God before the foundation of the world. More than that, all what the Son of God would do, in His great work of putting away sin by the sacrifice of Himself, was with God, before His Son ever bowed His head on the cross, an eternal reality. Therefore in anticipation of it He could from the very beginning of history show His mercy and His grace, save those of the race, who believed. It is a blessed fact that the God of

holiness, before He drove man from His presence, came to seek man and the woman. They had hidden from His presence. They did not seek Him. What is true of the whole race was then in evidence—"There is none that seeketh after God" (Rom. 3:11). And so Jehovah came to seek and to save what was lost. "Adam, where art thou?" was the searching question, spoken in tones of love. This seeking Jehovah of love and mercy, the eternal "I Am" was none other than He, who appeared at the appointed time, clothed with a human, yet sinless body, to accomplish the redemption purpose of God.

How rich and full are God's manifestations in sacred history as a God of love and a God of mercy! How blessedly true is that great outburst at the close of the prophecies of Micah—"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His inheritance? He retaineth not His anger forever, because He delighteth in mercy" (Micah 7:18). It is an echo of what Moses heard on the mountain. Jehovah descended in the cloud, His glorious garment, and proclaimed the name of Jehovah. That is the Jehovah, who came down to Moses and passed before Him, proclaimed the Name of Jehovah. A Jehovah on earth makes known the Jehovah in heaven. Compare this remarkable fact with Genesis 19:24. The One who came down was, and is, the Son of God. Here is His proclamation. "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth" (Exod. 34:5-7). Israel's history is filled with the wonders of His Love and mercy. They were a stiff-necked people with an uncircumcised heart and therefore disobedient. With what patience He carried them! How He pitied them! "But He being full of compassion, forgave their iniquity, and destroyed them not; yea many a time turned He His anger away, and did not stir up all His wrath. For He remembered that they were but flesh; a wind that passeth away, and cometh not again" (Psa. 78:38-39). They provoked Him many times. "Many times did He deliver them (during the times of the

Judges) but they provoked Him with their counsel, and were brought low for their iniquity. Nevertheless He regarded their affliction, when He heard their cry; and He remembered for them His covenant, and repented according to the multitude of His mercies" (Psa. 106:43-45). What a moment it was when God's mercy seemed almost exhausted, when He was ready to make an end of them, and begin through Moses a mightier nation. Then Moses reminded Him of His own words that He is "long-suffering and of great mercy, forgiving iniquity and transgression," and claimed pardon for the sins of Israel; and He answered "I have pardoned according to Thy Word" (Num. 14:11-20). Almost a hundred times the Psalms exalt and praise His mercy and loving kindness. That mercy was the hope of all believing Israel. "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption" (Psa. 130:7). Twenty-six times in the one hundred and thirty-sixth Psalm the blessed assurance is repeated "for His mercy endureth forever." Prayers for mercy abound in the Psalms and the multitudes of His mercies are often mentioned. "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies" (Psa. 25:10). Thus marvelously God speaks in His Word of His mercy and revealed Himself to His people as the God of Mercy.

There is a day coming in which the God of Israel, our God, will gloriously show His mercy in the salvation of the remnant of Israel. It will be in that day when they turn to the Lord, and look upon Him whom they have pierced. Not to His Church but to Israel are addressed the words communicated through the Prophet. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee saith the Lord Thy Redeemer" (Isa. 54:7, 8)

The fullness of God's grace and mercy is made known by His Spirit after the great redemption price was paid by the Son of God. The Holy Spirit, come down in person from

heaven, has made known the things which God hath prepared for them that love Him, what "eye hath not seen, nor ear heard, neither has entered into the heart of man" (I Cor. 2:9-10). This does not mean the heaven of the redeemed in eternity, but the unsearchable riches of Christ through the sovereign grace of God. As we shall see later God now speaks to all the world in His mighty love, through His Son.

We mention briefly the *Providence* of God, which He also makes known in His Word. His governing, directing and all-wise hand is seen in every portion of the recorded history. The sacred biographies of Abraham, Isaac, Jacob, Joseph, Moses and others are filled with the evidences of His designing and governing wisdom. Good men, including Dr. Martin Luther, made objections to the Book of Esther, because the Name of God is not mentioned in this interesting story. Yet there is no other Book in the Bible which reveals so wonderfully the beneficent care of God over His people as this book does. The smallest things are used for His purpose and He directs it all. Two officials of the Persian Court plotting against the King's life; Mordecai is providentially in the position to hear it and thus save the life of the monarch; the record is made of all, but the usual reward is not given. When the plot of Haman thickens and it almost seems as if God's people are doomed to extinction, Queen Esther obtains favor with the King. Then comes a sleepless night which is a prominent link in the chain of providences; the servant who is commanded to bring the chronicles is directed to the right place and the King hears of the faithfulness of Mordecai, and so God revealed His care over His people through the miracles of His Providence. But this is only one of the hundreds of other incidents revealing God's Providences through which He carries out His eternal purposes, guiding all towards the appointed goal for His own glory, when He will be "all in all" (I Cor. 15:28). But we must remember that His Providences, like all His attributes, and all His works, transcend our finite mind. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.



For as the heavens are higher than the earth, also are my ways higher than your ways, and My thoughts than your thoughts" (Isa. 55:8, 9).

The same providence and kindly care, especially over those who acknowledge Him as their God and Father in the Lord Jesus Christ, is still at work, though often mysterious and unexplainable. Faith trusts, knowing "that all things must work together for good to them that love God." When all is dark, trouble upon trouble comes, when despair stares the trusting believer in the face, he can say with one of the greatest sufferers in sacred history, "Though He slay me yet will I trust" (Job 13:15). Trust in that God of power and glory gives confidence and assurance at all times. The Shunnamite's son was dead at home. Yet trusting in God, who raiseth the dead, as Abraham believed (Heb. II:19) she answered the servant's question—"Is it well with thy son?—It is well" (II Kings 4:26).

Besides the God-revelation given to us in the Bible we find other great revelations which prove this great Book to be the Word of God, for no such revelations are found anywhere else. To mention them all, though we were writing a dozen volumes, would be an impossibility. God not only makes Himself known, but He makes known to man the origin of evil, the sinfulness of sin, its slavery; He shows how deep it can drag man; paints it in the blackest colors and shows the hopelessness for all eternity that a sinful being could ever be in the presence of Himself, who dwells in an unapproachable light. The trail of sin leads into an eternal outer darkness. What a solemn statement it was that came from the lips of our Lord! "I said therefore unto you, that ye shall die in your sins, for if ye believe not that I am He (Jehovah—the I Am—come into the flesh) ye shall die in your sins." And previously He declared "I go My way, and ye shall seek Me, and shall die in your sins; *whither I go, ye cannot come*" (John 8:21-24). Turn again to the philosophical ramblings of Asiatic religious writings, followed today even in Christendom by deluded men and women, and man, his nature, his constitution is flattered. The possibility

of self culture, of attaining a higher plane in various ways, underlies all their teachings. Works, self-sacrifice, self-abnegation is necessary to climb higher towards the light and a deeper knowledge. In truth it means to sink lower into God-separation and sin-misery. How different from the message in this Book. It tells man of his lost condition, that the whole world is guilty before Him, that all have sinned, that there is none that doeth good, no not one; that none is righteous, no not one and the whole world is under condemnation. Man's heart and fallen nature is so corrupt, that man himself cannot fully know it. "The heart is deceitful above all things and desperately wicked. Who can know it? I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings" (Jer. 17:9, 10).

Greater still God speaks most gloriously in His Word of redemption. Beginning at the cradle of man's history, till thousands of years later He appeared on earth, the Lamb of God to take away the sin of the world, we can trace the most wonderful theme of God's infinite love. Of this we shall say more in our next chapter. Salvation, without money and without price, is the unique message of God. It is founded on God's Redemption price, the blood of His Son, who made through infinite sacrifice such a message possible.

We could also show how God in His Word speaks through His promises, invites man to draw nigh unto Him, to trust Him, to open his mouth and He will fill it. Then there are the many evidences of His faithfulness, that He is a covenant keeping God, that he never leaves nor forsakes, and in spite of man's failure accomplishes His eternal purposes. We have mentioned the fact that He speaks in His Word of the future of the earth. It will pass away some day. Some scientists think that the earth will be consumed by fire. This the Bible taught almost two thousand years ago. These scientists came to their conclusions after the most painstaking searchings and observations. But Peter was not a scientist. He knew nothing of a telescope. Who instructed him to

write: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto the fire against the day of judgment and perdition of ungodly men," and "the earth also and the works which are therein shall be burned up." (2 Peter 3:7, 10). God revealed it to Him; God spoke as to the future of our planet. The same revelation was given through John in the Isle of Patmos. He speaks as to the destiny of human existence.

The fool denies immortality. If a man die shall he live again? is the question of all ages. The fool's saying "there is no God," is linked to the denial "no existence after death." But even the fool has a conscience and it gives him the lie, for no reasoning can reason away the eternity consciousness, nor erase it from the mind of man. Heathen tribes in deepest moral degradation maintain nevertheless a belief in a world above and in endless existence. But where do we find the light, the hope and the assurance of it? Nowhere but in the Book of books. Here God speaks as to the issues of human existence, not in words of mystery and uncertainty or double meaning, as the supposed delphian oracle used to speak, but in such clear and decisive terms that even a child can understand. The fool may say-where is your heaven, where is your hell? Nothing but superstition! Survivals of the imagined hopes and fears of the caveman! And so he sweeps it aside, keeps on in his vain imaginations, keeps on planning and sinning, building his aircastles, till some day death comes along. The voice speaks from above—"Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" (Luke 12:20). Then in a moment, in the twinkling of an eye, in the hour of death the fool finds out that naked and destitute of all, he must stand as a guilty and lost sinner in the presence of the holy and righteous God. God's Word tells us that a part of humanity, having accepted His Truth, and listened in faith to His message of love and salvation will enter some day into that third heaven, beyond the most distant nebulae, that great "Father's House" which the blood of Christ, the Son of God has prepared and opened. There will be a resur-

rection of the dead. Even so ancient a book as Job declares it, for Job in all his misery possessed that hope. The beautiful words have been paraphrased as follows:

“I know that my Redeemer liveth,  
And in the latter day on earth shall stand;  
And after worms this body have consumed,  
Yet in my flesh I shall Eloah (God) see,  
Whom I, e’en I, shall see upon my side,  
Mine eyes shall see Him—stranger no more;  
For this my inmost soul with longing waits.”

(Job 19:25-27).

Dim is that hope of eternal life and glory in the Old Testament; but in the New Testament it shines forth in its glorious brightness. Life and immortality have been brought to light by the Gospel. One was here on earth, holy, sinless and undefiled, the Lord from heaven, the last Adam. He died for our sins, was buried and rose again on the third day according to the Scriptures. In anticipation of His victory over sin, death and the grave He announced: “I am the resurrection and the life, he that believeth on Me though He were dead, yet shall he live again; and he that liveth and believeth on Me shall never die” (John 2:25). The glorious destiny of the redeemed is indicated in this blessed and comforting saying of our Jehovah-Saviour, the Lord Jesus Christ. To be with Him, to be like Him and to share with Him, His glorious inheritance as the head of the new creation, such is the glorious goal of which the Holy Spirit speaks in the New Testament.

There is another destiny. If man rejects what God offers, what cost God so much, if man refuses to believe and continues in the folly of his darkened mind, never turning to God to receive and to share—what else can God do in spite of His infinite love and infinite mercy, but to let the curse of sin rest upon such, which means the eternal exclusion from His presence and fellowship. Even Christian believers attempt by twisting the Words of God to deny the eternal destiny of the unbelieving, forgetting that by doing this they but perpetuate the lie of the father of lies “Ye shall not

surely die.” So God speaks in solemn words warning and entreating. No reasonings, nor systems of theology, nor creeds, can ever change the solemn statement with which the third chapter of the Gospel of John closes, “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God *abideth* on him.”

“Justice and Judgment are the habitation of Thy Throne” (Psa. 89:14). God in His righteousness must judge and does judge. And the judge of all the earth does what is right (Genesis 18:25); injustice is impossible with Him. Some of the fool atheists, like the late Robert Ingersoll, with many others, held up to scorn the commands of God to destroy certain nations and end their national existence for ever. We would not repeat the blasphemies which some of these “fools” uttered as they condemned God for ordering the slaughter of thousands of men, women and children. Ingersoll was a famous lawyer. Let us suppose he held the position of a judge in some court. Criminal after criminal, thieves, robbers, murderers, ravishers and others are brought before him. There is no question of their guilt. He, as judge, occupies the bench to see that the criminal is dealt with according to the demands of the law. What would it mean if he as judge would dismiss each case without punishment? What would it mean if he had said to each—“you are guilty, you are a murderer, you have committed rape, you are a robber, but I am not punishing you, go on in your nefarious career?” It would have been more than the vilest injustice. That judge by letting criminals go unpunished, and thus permitting them to continue their evil deeds, would be responsible for all future crimes they commit.

The nations which God demanded to be exterminated were criminal nations. They were God defying. They outraged all His laws. They practised the vilest, unspeakable immoralities. More than that they had given themselves over to the devil; they were under the control of the “wicked spirits” and were as corrupt as the people before the deluge. If God had not acted and asserted Himself

He would not be the God of righteousness and justice. In what the fool ridicules, God speaks as the God of justice. God's character of righteousness and justice, His law, demanded the execution of those hopelessly corrupt nations.

God also reveals Himself in His Word and speaks to man in His *visible glory*. This is seen in every portion of the Old Testament. The first man saw that glory and as he, driven out of Eden, looked back he saw the Cherubim, beings of the world above. Moses saw Him descending in a cloud, in His glorious garment. He dwelt in the cloud by day and the pillar of fire by night. His glory cloud filled the tabernacle and hovered over the Holiest. He visited the earth many times in the form of the Angel of the Lord, appearing to Hagar, Abraham, Jacob, to Moses in the burning bush, to Joshua, Gideon and Manoah and his wife. He was seen in the fire walking with Daniel's companions. Daniel beheld Him at the river banks of Hiddekel. Isaiah saw Him sitting upon the throne of glory and great was the vision of Ezekiel when he saw the throne car and the mysterious One like unto a Son of Man. So the unseen was seen many times.

In conclusion we must mention again that the Bible the Word of God, in which God speaks and reveals, is a Book of Life and Power. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). A most remarkable statement! It shows what God is, His Word is also. It is an additional proof of the supernaturalness of the Bible. God is Life, so is His Word, for it quickens into life by bestowing life and sustaining spiritual, eternal life. God is power, and so His Word is dynamic. He is omniscient and His Word has the same attribute. As God is eternal, so is His Word. God never changes and His Word is unchangeable. These are striking facts. But how can we begin to describe the life and power of the Word of God!

Who can tell forth its great power! By believing its

message, the message of the Gospel, we are saved. Faith cometh by hearing, hearing cometh by the Word of God. Then as we believe, it becomes true—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter 1:23). In it we find the food to nourish and develop that new nature and life from above—milk, meat and strong meat. It has power to uphold, to sustain, to give victory. It speaks peace to the troubled heart and wipes tears away. It gives power to suffer. It tells the believer—"Fear none of these things which thou shalt suffer. Be thou faithful unto death, and I will give thee the crown of life." It empowered uncountable thousands to stand the cruel tortures and the flame for the Word of God gave supernatural strength. A Roman proconsul saw a young Christian suffer untold tortures without a groan, and the Roman pagan cried out "*Victi sumus!*" We are conquered! Thousands upon thousands were cruelly tortured. Add to them hundreds of thousands of martyrs during the Reformation. In those horrible pages of human history, when the devil arose in mighty power to destroy the Church of Jesus Christ, we see on the one hand a fulfilment of the Word of God, for our Lord predicted such persecutions and sufferings; on the other hand we see the power of the Word of God and of the Christ of God. Thousands of martyrs used the Scriptures and quoted the Scriptures when the torture was applied or the flames fed slowly upon their bodies, to consume them, to set free what can never die. They prayed as He prayed "Father forgive them!" and many times the last word was His word, before He bowed His thorn crowned head on the Cross "Father into Thy hands I commit My Spirit." They practised His Word "Love your enemies." And many times the martyrs were burned with Bibles tied around their necks.

O glorious Book of blessing and of Power! Why should we not adore thee! Let the fools call us "Bible-idolators," we love thy pages and press thee to our hearts as our most precious possession, better than gold or fine gold.

And what more can we say of its life and power, its wisdom and its guidance? Let the Bible speak for itself—"Bind them (His words) continually upon thy heart, and tie them about thy neck. When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee. For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life" (Prov. 6:21-23).

We endorse the eloquent tribute of the late Professor F. B. Bettex, of Germany.

"The Bible is a tree of life. Through the immense evergreen tops of which heavenly spirit-winds now rustle softly, now roar mightily; bearing fruit that brings healing and strength, health and eternal life to those poisoned by sin. It is a dreadful and a delightful book; full of heavenly peace that transcends all thought; full of the lightnings and thunders of the mighty God Who smashes nations like potters vessels, and before Whom nations are as a drop in a bucket; full of the most tender and loving comforts and promises of a God, Who feeds the birds, numbers the hair upon our head, and in answer to the supplication of a poor mother heals her sick child; a book which in simple words answers the deepest questions that have ever troubled the thoughts of mankind; that answers a child and toys with the wisdom of the wise; a poem and an epos so powerful, so all-embracing, so deep, so high, that no man can ever write its equal; its theme *the incarnation of the Creator for the purpose of redeeming His creation.*"

In the fool's camp the suggestion has frequently been made that a new Bible should be written, suitable for our times. Go ahead all ye scholars and critics! Bring together all the scientists in the world. Will you ever produce such a book of God revelation and glory, such a book of life and power? It will be but another confirmation of what is written in the Word of God, which some day will be your judge—"Professing themselves to be wise, they became fools."



## CHAPTER III

### God Has Spoken and Still Speaks by His Son

“God, who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by whom He also made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had made by Himself purification of sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He had by inheritance obtained a more excellent name than they” (Heb. 1:1-4).

“Who is the image of the invisible God, the firstborn of all creation; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the church; who is the beginning, the firstborn from among the dead; that in all things He might have the pre-eminence” (Col. 1:15-18).

“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 anything made . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the Glory as of the only begotten of the Father) full of grace and truth” (John 1:1-3, 14).

Human pens have never written before such marvelous, deep and unfathomable words than these. Nor will, nor can, the hand of man write anything which surpasses these passages of Holy Scripture. Here we are face to face with the most glorious inspired revelation. Inasmuch as these revelations transcend the human mind they cannot be the product of man's mind. God the Holy Spirit gives in them the revelation of all revelations, the supremest and as such inexhaustible. The quoted passages lay bare the secrets of creation and redemption. They contain the mystery “which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph. 3:9).

The person prominent in these statements of Scripture was known to His contemporaries by the name of “Jesus

of Nazareth." Certain infidels of the past claimed that such a person never lived, they denied the historicity of His person, and taught that all about Him is fictitious, the product of some imaginative minds. This generation of fools seems to have died and left no offspring.

Rationalism, the chief representative of which today is the modern Sadduceeism, the religious liberalism, while not denying that such a person as Jesus lived, attacks the records, the four Gospels, and makes the futile attempt to disprove their authenticity and reliability. The documentary evidences of the genuineness of the four Gospels is so overwhelming, that all they record is absolutely trustworthy, that one is forced to question the sincerity of the modernistic opponents, but not their motives of antagonism to everything which supports the supernaturalism of Jesus Christ and Christianity. It is true we possess no original manuscripts of these records. That does not mean that they *may* not exist somewhere and *may* yet be brought to light, as an evidence against the school of baptized infidels, so that "they are without excuse." But can these critics produce original manuscripts of Cicero, Caesar, Tacitus and other Roman and Greek classics? Yet they believe them and no attempt has ever been made to disprove their authenticity. But while there are no original manuscripts there is an indisputable, trustworthy, unimpeachable testimony of the early writers of the Church reaching into the second century, who speak of our four Gospels, mention them by the same names as we do and never question their inspiration. But recently a discovery was made in a famous English library. They found in some forgotten corner fragments of an ancient manuscript. They proved to be portions of the Gospel of John and experts stated that they were written about 120 A. D., perhaps earlier, furnishing an additional evidence, to the already existing overwhelming facts, that the fourth Gospel was written by the Apostle John, the beloved disciple.

As many of our readers do not know the earliest testimonies as to our Gospels, we mention briefly some of them.

*Irenaeus* was born in Asia Minor about the year 135. As stated in the Ante-Nicene Christian library, he was brought up under Polycarp, the Bishop of Smyrna, whose disciple he became. He tells us how Polycarp, who knew in his youth the Apostle John, spoke to him of his familiar intercourse and fellowship with John and others who had seen the Lord; and how he called their words into remembrance. He wrote all this in a letter to one of his friends, Florinus, who was older than Irenaeus. His testimony establishes the Johanne authorship beyond the shadow of a doubt. Irenaeus taught that the fourth Gospel was written by the beloved disciple which is also proved by the internal evidences. It is inconceivable that Irenaeus would have ascribed the Gospel to John, if his teacher Polycarp, his friend, did not do the same. Irenaeus quoted from the Gospels some five hundred times.

*Tatian* is the author of the *Diatessaron* being a disciple of Justin. He wrote earlier than Irenaeus, about 170 A. D. The *Diatessaron* is an attempt to harmonize the four Gospels. It was based on Matthew's Gospel and included nearly the whole of the Gospel of John. Here then is the conclusive evidence that the four Gospels were well known in the middle of the second century after Christ.

*Justin* was no common person. As an outstanding philosopher, a heathen, he had studied various philosophical systems. Unsatisfied he turned to Christianity and found peace there. He wrote two apologies and a dialogue, in which he quotes about sixty times from the "*Memoirs of the Apostles*," which are "the Gospels." They were read and expounded in the churches with the Old Testament Prophets. This was written about the year 145 A. D. And *Marcion* wrote at least five if not ten years earlier. Tertullian (about 200 A. D.) quotes from his work and shows that the Gospels were in circulation before the middle of the second century. To all this much more can be added. The modernistic objections are inventions and the whole system rests not upon sand, but upon quicksand, for he

who stands upon it is drawn deeper and deeper into the hopeless mire of denial.

We do not say as we continue, as some have said "*assuming* that the Gospels are true," but we say *knowing* that they are true, the inspired and infallible records penned by God-chosen and God-inspired men, to bear witness of the incarnate Son of God, to record some of His words of eternal life, His miracles, His character, His sufferings, His death and His resurrection from among the dead, we pass by any further objections from the side of rationalism, though here and there we must quote from the writings of certain leaders of modernism.

Very significantly in the Gospel of John, in which are found the great words our Lord Jesus spoke in self-witness, three passages occur in which a division among the people on account of Him, is recorded. "So there was a division among the people because of Him" (John 7:43). The context states that some who had listened to Him at that feast of tabernacles acclaimed Him as the Prophet. Others said: "This is the Christ." Then followed the objection from the side of others. They knew Him as coming from Galilee, and inasmuch as Christ must come from the city of David, Bethlehem, how could He be the Messiah? The division because of Him was on account of ignorance. "And there was a division among them" (John 9:16). He had done the great miracle in opening the eyes of one born blind, giving to him perfect eyesight. Some of the Pharisees objected because He had done this miracle of mercy on the Sabbath. Others said "How can a man that is a sinner do such miracles?" So on account of this the people were divided. In the other passage Jesus bore a straight and authoritative testimony as to His person and work. "There was a division therefore again among the Jews for these sayings. And many said He has a demon and is mad; why hear ye Him? Others said, These are not the words of a demon. Can a demon open the eyes of the blind?" (John 10:19-21). As then so now. There are still the divisions on account of Him.

But let us go to the coasts of Caesarea Philippi. His rejection by the Jews had begun, the rejection which ended with His deliverance into the hands of the Gentiles to suffer and to be crucified. He asked His disciples: "Whom do men say That I the Son of Man am?" He then heard from their lips, what He knew so well, that some saw in Him a re-incarnation of John the Baptist, Elias, Jeremias or one of the prophets. This is sufficient evidence that they surmised in Him something which was mysterious, if not supernatural. Then He asked the men who had followed Him, had heard His words and saw His miracles for many months. Peter answered "Thou art the Christ, the Son of the living God." The same testimony was given once more by the fisherman of Galilee. When they emptied the synagogue at Capernaum on account of His sublime spiritual teachings, and He asked His disciples "Will ye also go away?" Peter said: "Lord to Whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68 and 69). Once He asked the question in the presence of His enemies: "What think ye of Christ? Whose Son is He?" Readily they answered, "David's son." He silenced them with the one hundred and tenth Psalm, that Christ is more than David's son; He is David's Lord, thus affirming His Deity (Matt. 22:41-46).

The Man Christ Jesus is *the Son of God*; this is the only explanation possible. Deny it and His Person must remain a strange enigma which can never be solved. In order to show that no other explanation is possible, that the Lord Jesus is God the Son, that God spoke and speaks through Him, we present briefly some of the outstanding proofs.

I. *The Old Testament announces that the Redeemer to come is a Divine Person.* We have mentioned before that the name of God, *Elohim*, is in the plural, an indication that there are different Ones in the God-head, yet one in themselves. The ancient synagogical writings, the different paraphrases on the Pentateuch, show that the rabbinical school believed this. The great verse with orthodox Jews

is the "*Shema Isroel*"—"Hear Israel the Lord your God is One." Yet these paraphrases speak of God, of the Shekinah and of the Spirit of God, and these three are one. Another notable fact is, that these paraphrases, the so-called *Targumim*, substitute frequently for the name Jehovah another term. It is "*Memra*," which means "the Word." Thus when Jehovah-Elohim walked in the garden, they say in their comment it was "the Word" which came to Adam and spoke. The "Word" also talked with Abraham, visited Abraham and it was the "Word" coming to Jacob, and so in many other places they paraphrase the name Jehovah by "*Memra*"—the Word.\* Jehovah, the Word, then is God as He comes in relationship with man, His creature. A most enlightening passage is found in the third chapter of Exodus. Moses beheld in the burning bush the Angel-Jehovah, the Angel of the Lord. He revealed Himself as "*I Am that I Am*," the self-existing One. "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. 3:14). And let us remember that He announced that He would come *down* to deliver, to bring His suffering people out and to bring them in, a prophetic hint that He who came down to deliver them out of Egypt is the same who came down from the Heaven of heavens as Saviour of the world. All the manifestations of "*The Angel-Jehovah*" were pre-incarnation manifestations of Him whom the ancient Rabbis called, "*The Word*," and who bears the same name in the New Testament, the Son of God. These pre-incarnation manifestations also foretold His work. He showed forth His Omniscience when He appeared to Hagar by a fountain of water (Gen. 16:7), as He found thousands of years later another woman at Jacob's well. He came to have fellowship with His friend Abraham and revealed Himself as the Judge. Jacob called Him "*the Angel, the Redeemer*"; Joshua saw Him as "*the captain over the Lord's hosts*"; the same as we know Him "*the captain of our salvation*"; Gideon met and knew Him as "*the Lord of peace*," and heard

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\**Memra* corresponds to *Logos* of John's Gospel—Chapter I.

from His lips the blessed words with which, as the God-Man, He greeted His own on the day of resurrection "Peace be unto thee." Still more significant was His appearing to Manoah and his wife. He gave His name as "Wonderful" (marginal reading); when they brought a sacrifice He identified Himself with it and "ascended in the flame of the sacrifice," indicating that He would be the burnt-offering and ascend into heaven.

Of the many Old Testament proofs which might be cited we select a very few. Rabbinical interpretations apply the second Psalm to the promised Messiah. Messiah is to be King. The nations are to be given to Him for an inheritance, and the uttermost parts of the earth for His possessions. He is to reign over them in the kingdom prophetically shown to David in the seventy second Psalm. But Who is He? The Psalm declares it "Thou are *My Son*," God thus speaking of Him. The New Testament confirms this. See Acts 4:23-30; 13:33 and Hebrews 1:5. Proverbs mentions Him as the "Wisdom." A sublime revelation declares His eternal existence and Creatorship (Prov. 8:22-30). Here also do we find these interesting words: "Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the end of the earth? What is His name, and what is *His Son's Name*, if thou canst tell?" (Prov. 30:4). The Book of Isaiah gives the most conclusive evidences who the promised Redeemer would be, telling us prophetically of His Deity and Humanity; the details of His coming down to man, of His life, suffering and coming glory. When Isaiah gazed into the opened heaven He saw Him and His glory (Isa. 6; John 12:41). He was to be the "Branch Jehovah" (Isa. 4:2). He is to be born of *the* Virgin and His Name would be Immanuel-God with us. Projected by the Spirit of God into the future Isaiah wrote: "For unto us a child is born, unto us a Son is given." Note well, not a son is born and a child given. The child is born and in that child the Son is given, the Only Begotten of the Father. And that is

made clear for we read—"His Name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, the Prince of Peace" (Isa. 9:6). We cannot waste our space in mentioning the different inventions of destructive criticism, denying the Messianic meaning of this great prophecy.

In the second part of Isaiah, written by the same Isaiah who wrote the first part, we find a wonderful blending together of Jehovah as Creator and Redeemer. He is the "Holy One of Israel," seen in His humiliation as the "Servant of Jehovah," whom the nation rejects and who becomes the light for the Gentiles, after He fulfilled the greatest prophecy contained in the fifty third chapter. We pass by many other Scriptures which reveal the same truth, that the promised Redeemer is a divine person to appear on earth as the Son of Man, made a little lower than the angels.

II. *His Great Self-witness.* "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). The Lord Jesus said frequently during his public ministry that God, His Father had sent Him into the world, that He was with God, came from above to earth to dwell among men and to carry out the great work the Father gave Him to do. Before we quote His own words we must briefly explain the meaning "made of a woman." The first promise and prophecy, spoken by the Lord Himself, after the first man had transgressed, announced Him as "the seed of the woman." The woman is more definitely mentioned in Isaiah's great prophecy—"Behold the virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14). Whatever the exegetical difficulties might be in connection with this startling announcement by Isaiah, the first page of the New Testament makes it clear that the birth of the One whom the Father sent, is meant (Matt. 1:21-23). In this chapter we also read that the Virgin Mary conceived by the Holy Spirit. "Made of a woman" is more fully explained in the first chapter of Luke. When the Virgin of Nazareth had heard



from the lips of Gabriel the great message that she was to be the channel through which the Son of God enters human existence, she asked a question, "How shall this be, seeing I know no man?" Then we find the instructive answer, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). So deep and yet so simple! The Holy Spirit, the Spirit of life and power came upon her, who answered with the blessed words of yielding submission—"Behold the handmaid of the Lord; be it unto me according to thy word." The Holy Spirit called then in her by a creative act the human body into existence, in which the Son of God would live and which He would give as the sacrifice on the cross. When we read "the power of the Highest shall overshadow thee" it means that He Himself who ever was, in the bosom of the Father identified Himself with that Spirit produced body. How this was effected is not revealed. And when He was born, that holy thing, a unique Being dwelt on earth, God and Man, very God and very Man, the God-Man. Years ago an old Latin inscription was found in Asia Minor, said to date back to the first Century. It puts the following words into the lips of Christ: "I am what I was—God; I was not what I am—*Man*; I am now called both, *God and Man*." We do not enter into the different conceptions of the mystery of the Virgin birth, nor into the almost endless theological explanations and perversions. It is the foundation rock of the Gospel and of our Christian faith. The denial of the Virgin birth makes the Lord a mere human being, just as we all are, conceived and born in sin. Its denial is followed by the denial of His atoning, sacrificial death, His physical resurrection and ascension up on high, as well as His presence at the right hand of God and His personal return. The atheistic fool and his kin the modernist denies it all.

. *Thomas Paine* in his "Age of Reason" makes the following statement:

"It is not difficult to account for the credit that was given to the story of Jesus Christ being the Son of God. He was born when the heathen mythology had prepared people for the belief of such a story. Almost all extraordinary men that lived under the heathen mythology were reputed to be the sons of some of their gods."

Let us listen now to *Dr. Harry E. Fosdick* of the Riverside 'Church,' New York, in his brochure, "Shall the Fundamentalists win?"

"The Virgin birth is not to be accepted as an historical fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true of the founders of great religions."

Will any thinking man or woman tell us what is the difference between the fool's saying of the avowed infidel Thomas Paine, and the much lauded Dr. Fosdick? Does he not belong into the same class with Paine, Voltaire and others? No wonder that in a later utterance he can speak of "the danger of worshipping Jesus." Yet, let us say it again, apart from the Virgin birth, the Person of Jesus Christ cannot be explained. But all the smart sayings against the Virgin birth—"a biological impossibility"—that it is "against the ordinary laws of nature" and other objections are all answered by the last sentence spoken by Gabriel to the Virgin mother of our Lord—"For with God nothing shall be impossible."

But let us now listen to Himself, what He said of His pre-existence, His coming into the world. His relationship to God His Father, and much else. Again we say that His great self-witness is unimpeachable. Every word is trustworthy. All the vicious and wicked attacks of the different schools of infidelity and rationalism have only proved the truth of His own statement—"Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24.35). All the fingers of the Tuebingen School which scribbled away, questioning these sayings, are mouldering in the graves. His words remain unaffected and abide.

In quoting Scripture we shall refrain from making comment, except in a few passages. May they be brought vividly to our hearts, that while these words came from His lips nineteen hundred years ago, He still speaks through them to every heart. Dreadful, most solemn responsibility to refuse to listen and to reject them! These words of self-witness were spoken in the presence of His enemies; others in the presence of His disciples and others in the presence of God, His Father, addressed to Him.

When His rejection and the offer of the Kingdom, made to Israel, had become evident, He broke out in thanksgiving speaking to His Father. "All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. 2:27). What deep and intimate relationship! Asked by His accusers "Art Thou then the Son of God?" He affirmed it and added "Afterward shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). As the twelve-year old boy He said "Wist ye not that I must be about My Father's business" (Luke 2:49). But while there are evidences everywhere in the synoptic Gospels of His Deity we must turn to the Gospel of John to find His greatest witness as to Himself. Why in this Gospel? Because the divine purpose of that Gospel is to marshal together all the evidences "that Jesus is the Christ, the Son of God" (Jno. 20:31). We begin with the fifth chapter. After healing the impotent man He said to the Jews: "My Father worketh hitherto, and I work" (Jno. 5:17). The Jews were ready to stone Him for that saying. Would they have picked up a single stone, if He had said "Our Father worketh?" They knew by their keen intellect what the cultured Unitarian and modernist refuses to acknowledge that He claimed equality with God. And because Christ is God, He has the power of God to raise the dead; has authority to judge and must be worshipped. "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth

no man, but hath committed all judgment to the Son; that all should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which has sent Him" (21-23). "For I came down from heaven, not to do mine own will, but the will of Him that sent Me" (6:38). "No Man can come to Me, except the Father who hath sent Me draw him and I will raise him up at the last day" (6:44). "I am the living bread which came down from heaven."—"As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me" (Verse 57). "My doctrine is not Mine, but His that sent Me" (7:16). "Then cried Jesus in the temple as He taught saying, Ye both know Me, and ye know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him; for I am from Him, and He hath sent Me" (7:28-29). "Yet a little while am I with you, and then I go unto Him that sent Me" (7:33). "Though I bear record of Myself, yet My record is true; for I know whence I came, and whither I go; but ye cannot tell whence I came, and whither I go" (8:14). "I am not alone, but I and the Father that sent Me" (8:16). "And He said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world" (8:23). "But He that sent Me is true; and I speak to the world those things which I have heard of Him" (8:26). "And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him" (8:29). "I proceeded forth and came from God; neither came I of Myself, but He sent Me" (8:42). "Before Abraham was, I AM" (8:58.) "As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep" (10:15). "I and My Father are one" (10:30). "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not" (10:36, 37). "The Father is in Me and I in Him" (10:38). "And He that seeth Me seeth Him that sent Me" (12:45). "For I have not spoken of Myself, but the Father which sent Me, He gave Me com-

mandment, what I should say, and what I should speak” (12:49).

These and similar words of self witness as the One who came from above, is from above, was sent by the Father, His oneness and equality with Him, were spoken in the presence of the unbelieving Jews. We quote John 7:12. “And there was much murmuring among the people concerning Him; for some said He is a good man; others said, No, but He deceiveth the people.” If these words we have quoted, such marvelous claims, were not true, as the rationalist in religious garb says, how could He be called a good man? It was a dreadful act when Judas betrayed Him with a kiss. Worse than the Judas kiss is the act of the religious apostate, who flatters Jesus, calls Him, Master, sees in Him a great religious leader, praises His teaching and denies the truth of the words we have quoted.

We must also listen to what He said in self-witness in the inner circle of His own. “I am the way, the truth and the life; no man cometh unto the Father, but by Me” (14:6). “If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him” (14:7). When Philip asked that He show to them the Father, He answered: “He that hath seen Me hath seen the Father; and how sayest Thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself but the Father that dwelleth in Me, He doeth the works, Believe Me that I am in the Father, and the Father in Me, or else believe Me for the very works sake” (14:9-11). “He that hateth Me hateth My Father also” (15:23). “I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father” (16:28). All His words in that upper room reveal Him as the One from above, as the true God and the eternal life. It is an utter impossibility that these wonderful words of self-witness, of charming simplicity, of unfathomable depths, could be inventions of deceivers, fraudulent interpolations, and not written by the

great eyewitness, who was present and heard these blessed statements, the Apostle John.

The seventeenth chapter in John is the "*Sanctum Sanctorum*" of the entire Gospel, the Holiest of all. Here the Son speaks to the Father. Take off thy shoes from off thy feet for the ground upon which thou standest is holy ground! He lifted up His eyes to heaven and said "Father." He declares that He had power to give eternal life. And what a statement, what a petition which came from His lips, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was!" It is the greatest self-witness which came from His gracious lips. We do not need to quote the rest of His blessed utterances, the evidences of His Deity, His oneness with the Father, His power and His glory. Only a fool can maintain that this great chapter contains the imaginations of some clever men, who concocted these petitions, and that they came not from the lips of the God-Man as He faced the Cross.

III. Let us glance next at another evidence of His Deity, of His eternal Sonship. *He displayed in His Life on earth, the attributes of Godhead.* The previous chapters showed that both in Creation and in Revelation, God makes known His divine attributes. The same attributes are made known in the life of Him, who walked on earth in humiliation, the man of sorrows, acquainted with griefs. He revealed *Omnipotence*. He had power over every disease; He cleansed the leper, opened the eyes of the blind, rebuked fever, healed the impotent, the paralyzed and more than that, the maimed and the cripples were restored by Him. He spoke the Word and it was done. Some He healed by touch being present, others were healed without His bodily presence. He proved the omnipotent power of God by raising the dead. So He had power over disease and power over death. He revealed Himself as the *Lord of Creation* by changing water into the best wine; the waves and the winds had to obey His voice. He commanded a fish to take Peter's hook; He multiplied the loaves and the fishes. He had power and authority

over the *unseen world of spirits*. The demon world, knew and obeyed Him; they confessed Him as Son of God; they trembled in His presence; He could command legions upon legions of angels to do His will. He also revealed Divine *Omniscience*. He knew the secret plottings of His enemies; He foretold His own sufferings, the cross, the burial and His resurrection. He predicted the coming doom of Jerusalem, the dispersion of the Jews among all nations, the characteristics of the present age, the coming wars and how the age would end. He also knew the thoughts of His disciples so that Peter said "Lord, Thou knowest all things." His Omniscience included the knowledge of what was going on in the invisible world of evil spirits. He spoke of beholding Satan as lightning falling from heaven (Luke 10:18). He knew that Judas was under the influence of demon power and that Satan was soon to sift Peter as wheat. "Simon, Simon, Satan has desired to have you that he might sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32). His omniscient eye saw all that was going on in the unseen world above. Though He was on earth in the form of Man yet He claimed *Omnipresence*. It is a deep saying we find in the third chapter of John's Gospel—"And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who *is* in Heaven. So while He was as the God-man on earth He also was in heaven. He made known the *Holiness*, the *Righteousness*, the *Love* and *Mercy* of God. We find these attributes revealed in His Words, of which even His enemies testified, "Never man spake like this man" (John 7:46).

IV. The evidences of the Virgin birth, the truth of His claim "I am not of this world, I am from above" are sustained by *His sinless*, *His holy life*, *He lived*. Apart from the Virgin birth that spotless, that flawless, that perfect life cannot be explained. He did not bring the sin-nature into the world. Some teachers of shallow thinking teach that He might have sinned, inasmuch as His human body, though conceived by the Holy Spirit, came from Mary, who had a fallen nature. Rome tried to overcome this

apparent difficulty by the invention of the immaculate conception of the Virgin of Nazareth. True it is Mary had that sin-nature, the flesh, but as He, the Holy One, who shares the perfect Holiness of God for He is God, identified Himself with that body, rejected every speck of that fallen nature. If it were true, as certain men teach, that He also had a carnal nature, then He could not have been our Saviour, He needed a Saviour Himself. He was holy, harmless, undefiled and separate from sinners (Heb. 7:26). He "did no sin, neither was guile found in His mouth" (1 Peter 2:22). He "knew no sin" (2 Cor. 5:21). He knew no sin means more than living a sinless life; it means there was no sin-nature, the flesh in Him. Because He had no sin, He could not commit sins. He uttered the challenge to His enemies to convince Him of sin; they could not meet the challenge. He taught His disciples to pray for forgiveness, but He never confessed sin, nor asked pardon, nor is there the slightest hint anywhere in the Gospel that He erred or made a mistake. He never excused Himself or recalled a single word that had passed His gracious lips. Nor did He ask at any time His disciples, as Paul so frequently did, that they should pray for Him. When entering Gethsemane did He say—"O pray for Me the hour of agony is at hand"? He asked His disciples to watch with Him; He needed no prayer. Nor did He ever use, when He prayed, the plural personal pronouns; He always said "I" and "Me," and "these" and "them," but never "We" or "us."

How lovely was His character! He spoke of Himself as meek and lowly of heart! How altogether lovely in His meekness and humility! How great was His compassion He revealed in dealing with the Samaritan woman at Jacob's well, and with the woman the scribes and Pharisees dragged into His presence! How gentle His rebukes! The ship once filled with water while He continued asleep, the sleep He needed for He had a real human body. They awoke Him, doubting His care. "Master, carest Thou not that we perish?" And after He had rebuked the wind and the



sea, He said to them "Why are ye so fearful? How is it that ye have no faith?" (Mark 4:40). Martha accused Him that He did not care that her sister, who sat at His feet, had left her to serve alone. How gracious was His answer. "Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42). And how many more incidents we might quote. "When He was reviled, He reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously" (1 Peter 2:23).

V. *The highest revelation as to His Person, His Glory and His great work* are found in the three passages of Scripture, quoted in the beginning of this chapter (Heb. i:1-4; Col. 1:15-18; John 1:1-3, 14).

First of all these sublime revelations make known His essential Deity. He shares the eternity of the Godhead, for in the beginning, was the Word. He was with God, which means eternal fellowship; He was God. He is the image of the invisible God; He is the brightness of His glory and the express image of His person. In the second place these Scriptures reveal that by Him and for Him all things were created, He therefore is Creator. All things were made by Him, and without Him was not anything made. In His marvelous Creation He takes the first place, "by whom the worlds were made." Evidently the Holy Spirit anticipated the future blasphemy of Christendom, that He would be classed with a creature, that He had a beginning, that He possessed some kind of a divinity, but was not God. In anticipation of it the Spirit of God revealed through Paul's inspired pen that He could not be a creature—"for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers; all things were created by Him and for Him."

These passages declare the truth of His incarnation and the great work He came to do. They reveal His death, His

resurrection, His ascension and His glorification at the right hand of the Majesty on high.

To believe that these great revelations in John's Gospel, in the Epistles to the Colossians and the Hebrews are human inventions, that they are fanciful explanations of the Person of Jesus, would mean that those who wrote these words were nothing less than deceivers. How could John and Paul pen such statements unless God revealed the facts they mention? There is no middle ground possible. The passages are either the revelations of God, communicated by the Spirit of God, or they are human inventions, and as such deceptions.

The remarkable thing is that these three Scriptures answer all the heresies taught by false teachers as to the Person of our Lord. Arianism, the modern Unitarianism, the backbone of all modernists in Methodism, the Baptist, Presbyterian, Episcopal, Congregational and other denominations, is completely disproved. Unitarianism is an insignificant sect, but the Unitarian leaven is doing its damnable and destructive work in all other Protestant sects.

There is another system which sneaks from door to door which receives an annihilating blow through these passages. It is the religious chameleon, a heretical movement with many aliases. Once known as "Millennial Dawnism" also, "Watchtower," the, "People's Pulpit," "Tract Society," "International Bible Student Association" and now they claim to be, "Jehovah's Witnesses" led by one Rutherford. It is a combination of different heresies of the past, which are taught in "Millennial Dawnism" by the late Pastor Russell.

With Arius of old, this book asserts that in His pre-existent state Jesus was a pure spirit, higher than the angels, but a creature. When born of the Virgin Mary He was a man, and only a man, having dropped His spirit nature. The book expressly denies that our Lord possessed a two-fold nature during His earthly sojourn. Accordingly, the atonement offered by Jesus was only human, having nothing divine

about it. It expressly repudiates the belief of Christians that our Lord now in glory possesses a two-fold nature, for we are assured that His human body was never raised from the dead. According to this most erroneous book, Jesus was first a creature in the spirit state; next He became a man, having given up His spirit nature; then, after His death, He was exalted to be divine, to become a partaker of the essence of God. "Millennial Dawn" is Unitarian; it denies the Deity of Christ. It is pure rationalism, for with Strauss and Renan, it repudiates His resurrection. It is Ebionite; it teaches that after His resurrection Jesus received an apotheosis, a deification. It is essentially infidel, for it denies or ignores the fundamental truths of Christianity.

Besides these deadly errors the system teaches the heresy of another chance for the unsaved.

We have seen how God hath spoken by His Son, who came to make God visible, who brought in His person God down to man, who declared Him, who manifested the attributes of God, who made known the unseen, revealed the Father and the Father's love and confirmed every portion of the Old Testament Scriptures, their divine revelation and absolute trustworthiness.

But the great purpose of His Incarnation is far higher than all this. God spoke in His person, in His teachings, the words of eternal life, in His miracles of power and mercy. To know how blessedly God spoke and speaks through His Son, our Lord Jesus Christ we must go to the Cross on which He suffered and gave His life. In His Cross we have the highest, the most wonderful revelation of God. God is Light and God is Love—that is the revelation of God, the speech of God in the Cross and death of His Only Begotten Son.

The rationalist, the modern sadducee, the modernist cannot deny that Christ died in the manner as recorded in the Scriptures. The death of Christ is a historical fact mentioned by the Roman historian Tacitus in his "Annals" and even the *Talmud* speaks of it. "On the eve of the Passover they hung Jeshu (the Nazarene)' (Talmudical Tract Sanhe-

drin 43(a)). Josephus also refers to Him in a passage which used to be believed an interpolation, but of late has been proved genuine.

What then has the modernist to say about the cruel death He died, what does the religious leader in apostate Christendom believe as to Christ's sufferings? How does he answer the question "why did Christ die?" The one answer we hear from the side of the liberalist, who has disposed of the supernaturalism of Christ, or rather thinks he has, is "Christ died as a martyr." Let us briefly examine this assertion and see how the martyrs died and how Christ died.

The martyrs, the overwhelming majority of them, as recorded in the monumental work of Fox, and in other historical sources, died with songs of praise and with rejoicings. They looked forward to the cruelties which awaited them as a great privilege, and a great honor. When the flames began to lick their mortal frames they uttered words of joy and their enemies even testified that a heavenly light illuminated their faces. Many of them as they suffered and died for Christ's sake, did as He did, prayed for the forgiveness of their torturers, and used His own words in commending their spirits into His hands. When the legs of Lambert, an English martyr had been consumed, burned to a crisp he raised his hands to bless the people and exclaimed, "Jesus only! Jesus only!" The same rejoicing took place during the terrible persecutions under pagan Rome. Even children, young believers, entered the arena to face the hungry lions, with songs of joy and songs of praise. But how did Christ die?

Let us go to the episode of the greatest triumph in His life on earth. He entered Jerusalem, a few days before His crucifixion, preceded by the sufferings He had predicted. Many thousands greeted Him with the shouts of joy, acclaimed Him as the King of Israel. His enemies were perplexed and acknowledged "the world is gone after Him." Even Greeks, Gentiles, came inquiring after Him. A mere man would have been swept off his feet by such demonstrations. But He, instead of making the best of it, began to

speak of Himself as the corn of wheat, that He must die. And a little while later, after giving gracious comfort and assurance to those who serve Him, that they should be with Him and that they would be honored by the Father, there came suddenly a change over Him. "Now is My soul troubled; and what shall I say? Father save Me from this hour; but for this cause came I unto this hour" (John 12:1-27) Why this terrible soul-trouble? Why this prayer to Him who had sent Him that He might be saved from this hour? Why?

Let us go deeper. The hour had come, the hour fixed before the foundation of the world, the hour He so often called "Mine hour." They had arisen from the Passover meal and had sung the customary Psalms. He and His disciples then left the chamber and passing across the brook Kidron entered into the garden Gethsemane. There we behold Him on His knees addressing His Father in a solemn prayer. "Father, if Thou be willing, remove this cup from Me, nevertheless not my will, but Thine be done." Then we read, "And being in agony He prayed more earnestly, and His sweat became as it were great drops of blood falling down to the ground" (Luke 22:42-44). What produced this deep soul exercise? What was it that troubled His holy soul? What was the agony which brought forth the sweat of blood? What was the cup which He asked, if it were possible, to be removed from Him? He was sinless and therefore deathless, as to His physical body. Could He have trembled because the hour of physical death was nearing? Was He a coward and did He tremble on account of the approaching torture? He knew what would happen to Him; He knew that the Roman scourge would fall upon His back; he knew that they would mar His face with cruel blows till it no longer resembled the face of man (Isa. 52:14); He knew they would spit into His face and press the crown of thorns upon His brow. Was He a coward and feared these things? Was the cup, He shrank from drinking, the suffering and the shame which awaited Him? The martyrs were no cowards, they faced courageously all sufferings and re-

joiced in them. Was He less courageous than the sinful martyrs? If He did not fear the physical agony and physical death what then was the cup, which He asked that it might be removed? Will some modernist scholar give an answer?

He, nor anyone else can answer it or solve the mystery of His agony. But the Scriptures give the answer. One sentence is sufficient to tell us why He died and why as that death approached for Him, who did not deserve death, He was troubled and in deepest agony. "But now in the end of the age *hath He appeared to put away sin by the sacrifice of Himself*" (Heb. 9:26). That great man of God, that mighty prophet and herald of the King, John the Baptist, knew the great purpose of His coming into the world, for He said, pointing to Him "*Behold, the Lamb of God that taketh away the sin of the world.*"

Sin and the curse of sin rest upon man, all creation shares also in the defilement of sin and its curse. Man could not remove it. God had to do it and Creation's Lord, the Son of God, had to come down to be the second Man, to accomplish this task. But His incarnation could not remove sin and its curse; His holy life could not do it; His miracles had no power to bring a lost humanity back to God. It was by the death of the Cross; there the Lamb of God had to suffer and to die and through His sacrificial death God reveals Himself as *Light* and *Love*. Through the death of His Son redemption from sin and the curse has been made possible. The soul agony of our Lord was not, as already stated, on account of His physical sufferings. These He willingly endured and the shame connected with it He despised. As the God-man, the sinless One, He hated sin as God hates sin. He knew that His sacrificial death meant that *He must be made sin*. Sin, that horrible thing and all the curse and wrath connected with it, had to be put upon Him. But his enemies, men energized by Satan, could not do this at all. They could torture Him and nail Him to the cross, but not what man did could accomplish our redemption and bring exemption from the curse. God, the Holy God, the God who dwells in an unapproachable light, the God whose eternity and glory

the Son shares, *God* had to make *Him* sin for us. It is written "*He hath made Him sin for us, Who knew no sin, that we might become the righteousness of God in Him*" (2 Cor. 5:21). From this our holy Lord shrank; it was this which brought on the deep agony, the great drops of blood. He knew that, as Isaiah had predicted "the iniquity of us all" was to be laid on Him, that He was to be the substitute of sinners, He knew that all which the righteousness and holiness of God demands must be met by Him. This is the cup filled with the wrath of God, which He was to drink.

The finite mind of man cannot penetrate the great mystery of the transaction which took place when He hung on that cross. That agonizing utterance, spoken with a loud voice, "*My God, My God why hast Thou forsaken Me?*", no saint has ever fathomed. There is no record that any martyr ever was forsaken of God on the martyr's pyre; none ever spoke such a word. When that cry came from the lips of the Son of God, it was when He was made sin for us, when all the waves and billows of divine wrath passed over His holy head. Reason retreats and faith worships!

In the Psalm which begins with the cry which came out of the darkness of the three hours, the "Why" is answered. "*But Thou art holy*" (Psa. 22:3). That God is *light*, that God is holy, and the sinfulness of sin, is nowhere seen as in the Cross of Christ. And in that Cross God speaks as the God of *love*. "For God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to judge the world; but that the world through Him might be Saved" (John 3:16, 17).

"*God hath spoken by His Son.*" He brought God down to man and brings man back to God. He has spoken in and by Him of His holiness and righteousness, and speaks as the God of infinite love. And inasmuch as His sin-bearing work satisfied His righteousness and vindicated His holy character, man, God's lost creature can be saved through Him, brought back to God as it is written, "the just died for the unjust

that He might bring us back to God," become a child, a son of God and heir of never ending glory.

After the resurrection of the Lord Jesus Christ from among the dead and His return to the Father, God speaks now to the whole world in His great message of love, the Gospel of God, that is the good news, which God has for all mankind, the Gospel of Jesus Christ. The Son of God also speaks for He said "Verily, verily I say unto you, the hour is coming, and now is when the dead (the spiritually dead) shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). The Holy Spirit speaks, for He is here in our age to take of the things of Christ and to reveal them unto us. Through Him the message of God's good news is brought to the sinner's heart, then faith cometh by hearing and the gift of eternal life through Jesus Christ our Lord follows.

As God's speech in Creation is heard by every nation, in every continent, so now God speaks to all the nations of the world through the Gospel, which is preached to every creature under heaven (Col 1:23). It is God speaking in love and grace, offering all man needs, justification, life, peace, the Holy Spirit, strength and power, eternal life and eternal glory, without money, without price, all the gifts of His grace.

And here is the greatest fact of all. This good news of God, the Gospel of Jesus Christ *is the power of God unto salvation*, to everyone that believeth, that accepts in faith (Rom. 1:16). But more than that, it is the *only power* God has to save man, to bring man back into eternal fellowship with Himself. Apart from the Gospel of Christ, that Christ died for our sins, God is powerless to do anything for man.

These are not idle sayings without meaning. That the Gospel of Christ is the power of God has been proved in a glorious way throughout this age. Millions of human beings have experienced that power, saved from their sins, gathered home to be forever with the Lord, awaiting a still greater



glory in that coming day. Many pages might be filled with the triumphs of the Gospel of Jesus Christ, beginning with the early days of our age, when idolatry crumbled into dust. Still greater victories followed in the history of modern missions in every continent; darkest Africa received its glorious light and it manifested its power, as it also does in the missions of darkest New York, Chicago, London, Paris and other great cities. What victories in the cannibal islands of the South Sea! What victories in India, in China, in Japan! That Gospel, sounded forth from the finished work of Christ does not leave ashamed. It did not leave Paul ashamed. He preached it in the synagogues and its blessed power to save followed. He went to licentious, yet famous, Corinth, determined to know nothing but Jesus crucified, and the preaching of the Christ of the Cross did not leave him ashamed. He preached that Gospel among the Barbarians and they turned by the thousands to God from idols. It has the same power today. Like God, the power of the Gospel of Christ, is undiminished, it can never be exhausted. It is still God's *only* power, ordained by Him for man's salvation. What an audacious presumption when a certain Japanese religious leader, who claims to believe the Gospel, said that the Gospel he used to preach is not sufficient for the needs of the world today! So he and others must invent some new economic-socialistic system to lead the world out of the bog of depression and despondency!

Let us look at the other side. If man turns away from it, from God's good news—what then? Our age is turning away and gives the answer. It abandons that Gospel, with the exception of those who are true Christians, who constitute the body of Christ. The frightful results are seen in the moral slump, the ever increasing crimes, and the most vicious immoralities which would make ancient Rome and Corinth blush.

The fool saith, There is no God. But God is, and God hath spoken and God speaks. He speaks through His Creation. He speaks in Revelation, His Word, the Bible.

He hath spoken by His Son, the Lord Jesus Christ. He speaks through Him to all the world. In Him and in the Gospel of His grace He offers the best He can offer. He welcomes man back.

And now "The silent Heaven and the Silence of God"! Why this long age of wars, famines, pestilences, earthquakes, suffering upon suffering, and no interposition from above? Why this silence in an age in which the creature defies the Creator? It is the great mystery. Has God no power to interfere? Why does He not act and assert Himself? Will God speak again? Will He end it all by a new and glorious manifestation? The next two chapters will answer these important questions.

## **PART III**

**“THE SILENCE OF GOD”  
WHY THE HEAVENS ARE SILENT**

## CHAPTER I

### The Silence of God

“Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? And all the workers of iniquity boast themselves?” (Psa. 94:3-4). “Oh let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the hearts and the reins (Psa. 7:9). “Lord, how long wilt Thou look on?” (Psa. 35:17). “My tears have been my meat day and night, while they continually say to me, Where is thy God?” (Psa. 42:3). “Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust, our belly cleaveth unto the earth. Arise for our help, and redeem us for Thy mercy’s sake” (Psa. 44:24-26). “And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth”? (Rev. 6:10). “The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to-usward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

Malachi had finished his brief prophecy. Once more Messiah’s coming was announced by his Spirit guided pen. No other prophet followed. Centuries come and go and the God of Israel is silent. These centuries, in all four hundred years, have been called “the silent years.” Not alone did prophecy cease, but there were no manifestations of God’s visible glory, nor did angels appear to execute their heavenly commissions. Four hundred years of strange silence! Israel from the beginning of their national history had the communications of the supernatural; God spoke to the nation through the prophets. They saw the glory of the Lord in many ways. How strange that it was suddenly all withdrawn! So strange was this silence that the Jews attempted to substitute something to fill the gap. Men began to write and to produce a religious literature, more or less patterned after the messages of the true prophets of Jehovah. During this period of silence the books called “the Apocrypha” came into existence. Besides these, with which many Christians are familiar a number of apocalyptic writings were produced. But if we compare both the Apocrypha and the Apocalyptic

volumes with the true Old Testament writings, such a marked difference is seen that the learned and godly Jews who fixed the canon of the Old Testament unhesitatingly rejected them, as did the true Church. Only in the corrupt part of Christendom, in Romanism, are they acknowledged. Destructive criticism, in order to weaken the remarkable testimony of the book of Daniel, has had the audacity to place that book into the same period of God's silence, claiming that it originated in the second century before Christ. They claim that scholarship demands this, but it is the very opposite. The internal evidences of Daniel are so conclusive that the highest orthodox scholarship confirms the Danielian authorship. The Apocrypha also record spurious manifestations of angels, but there is such a vast difference between the genuine manifestations and those recorded in the Apocrypha which proves them superstitious inventions.

But *why* did God decree these four hundred silent years? Why no longer prophets, angelic manifestations and miracles? The answer is not hard to find. God had made all the revelations to Israel, He had purposed to make. He expected that His people would believe these records, believe the great promises, trust Him with their literal fulfillment, and wait for the time when He would act and reveal Himself once more.

Generation after generation passed and while the great mass of Israelites were indifferent, took no interest in the covenant promises of Jehovah, perhaps mocked and sneered at them and at their brethren who believed, there always was a trusting remnant. Though the heavens had become silent, they continued to trust and wait. Our New Testament tells us of such a feeble, yet believing remnant. Aged Simeon "waited for the consolation (the Redeemer) of Israel" and so was the aged Anna, with many others, for we read "the people were in expectation" (Luke 2:25; 36; 3:15).

Whenever God's time comes He speaks again. It is not man's time, nor can man hasten God to act, nor can man dwarf His purposes. God's time came and the four hundred silent years ended, God spoke again.

We see an aged priest, righteous before God, walking in all the commandments and ordinances of the Lord blameless (Luke 1:6), standing before the altar burning incense while the people were waiting outside. Suddenly at the right side of the altar a figure appeared. Zacharias saw him and feared, for he knew it was an angel. He said to the priest "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings." The aged couple is to have a son, to be called John; his mission to be the herald of the coming Son of David, the King of Israel—"He shall go before Him in the spirit and power of Elias." A greater message was brought by Gabriel, perhaps the greatest which ever came from above, to the Virgin of Nazareth. The silence had ended! Then followed an opened heaven. The heavens were opened to the prophet Ezekiel and he saw the visions of God (Ezek. 1:1). But here is a greater opening of the heavens. One descended, Jehovah, to be manifested in the flesh. He had overshadowed the Virgin to take on the prepared body (Heb. 10:5). He is born, cradled in the manger of Bethlehem. The heavens are opened and all is astir. Suddenly the glory of the Lord bursts forth. The night is illuminated by the flashes of glory, perhaps, as it was later on the road to Damascus, brighter than the noon-day sun. The mighty angel of the Lord announced the good tidings of great joy. The Saviour, Christ the Lord is born! More glory followed. A multitude of the heavenly host appeared praising God as only angels can praise. "Glory to God in the highest, and on earth peace, good will toward men." What must have taken place in that world of unseen spirits? Who can even imagine it! They saw Him, their Creator Lord, leaving the Heaven of heavens; saw Him coming down. Perhaps the mighty multitude followed Him. The great mystery, the theme of angelic contemplation (1 Peter 1:12), "God manifested in the flesh" has begun. Their holy voices of praise must have been heard in all the heavens, vibrating from heaven to heaven. The Lord of glory is on earth, the footstool of His feet, to do the mighty work, He alone could do. These

holy angels saw Him, gazed on Him, followed Him, ministered to Him. They were the witnesses of His acts, the witnesses of His sufferings, the witnesses of His victory over death and grave as they were also present at His ascension. They must have followed Him with new shouts of praise and adoration as He passed through the heavens to return home.

The dayspring from on high visited the earth (Luke 1:78). He was here and heaven was on earth. What glorious days they were when He walked amongst men! It was for a brief time in a small strip of land. Heaven was open; heaven had come down to man; He was here "Glory dwelt in Immanuel's land." Alas! there is an other side. "The light shineth in darkness; and the darkness comprehended it not" (John 1:5), "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own (things), and His own received Him not" (John 1:10-11). The world knew Him not! His own to whom He came as the minister of the circumcision knew Him not. They hated Him. What Isaiah had predicted over seven hundred years before came to pass. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not" (Isaiah 53:3). The throne of David remained unoccupied, as it is still today. It was a Cross which the world gave Him and, as we have seen, there, crowned with thorns He did His mighty work.

After He had left the world to go back to the Father, whom He had so gloriously revealed, God continued to speak in signs, miracles and other supernatural manifestations. For a number of years the silence of God was unknown; there was no silent heaven. The record of all this we find in the opening chapters of the Book of Acts. Startling things happened on the day of Pentecost when the Holy Spirit came down from heaven. There was a mighty rushing wind and cloven tongues of fire, which hovered over, and descended upon the assembled disciples. They also spoke in other tongues. A great miracle took place, a cripple from birth, was fully healed, arose and walked, when Peter used

the name of Jesus Christ of Nazareth. God manifested His holiness in the sudden judgment of Ananias and Sapphira, who had lied to the Holy Spirit. When the Apostles were in prison an angel appeared and opened the prison doors. Miracles continued for "by the hands of the apostles were many signs and wonders wrought among the people" (Acts 5:12). They brought their sick on beds and couches and those who were vexed with unclean spirits (Acts 5:15-16). Stephen saw heaven open and beheld Christ, the Son of Man standing on the right hand of God. Saul of Tarsus, the great persecutor of the Church, received on the road to Damascus the supernatural evidence that the Crucified One is the Son of God, for he saw Him in the glory light. Miracles of healing continued, even in Samaria. Dorcas, also called Tabitha, a believing woman of Joppa had died. Peter after praying, restored her to life. After King Herod had killed James with the sword, imprisoned Peter, well chained to soldiers, ready to end his life also. An angel appeared that night, and the chains fell off from Peter and the angel led him forth. The great iron gate opened by itself and when Peter had gained his freedom, the angel left him (Acts 12). An angel of judgment smote the wicked Herod on account of his blasphemy, and he died of a horrible disease. For a short time a few miracles continued in different localities. But after the truth of Christianity was fully revealed in the great New Testament epistles, signs and miracles gradually lessened. Angels were no longer seen; the remarkable ministries of these heavenly servants, which took place in the beginning of the Book of Acts, ceased. The greatest of the apostles, the apostle Paul, at the close of Acts is seen a prisoner in Rome. No angel came to open his prison; no angel arrested the executioner's ax. No miracles happened in Rome. And when Peter's time came "to put off his tabernacle" (2 Peter 1:14), when he extended his hands to be crucified, no intervention from above came to save him from the martyr's death.

It is an interesting question "why are there in the first part of the Book of Acts so many evidences of the super-



natural, miracles, divine interpositions through angels, and why are they absent at the close of this first Church history?" Some have imagined that these miraculous occurrences should continue throughout this age, and that the reason why they disappeared is the departure from the truth and lack of faith. Romanism claims a continuation of apostolic powers, miracles performed through relics, most of them, if not all, spurious. A few years ago in a cemetery of Malden, Massachussetts, thousands tried to reach the grave of a priest who had died sixty years before, as some Romish fanatics claimed that they were healed by coming in touch with the grave. Romanism also claims that angels are seen at certain times, and visions of the Virgin Mary and other so-called saints. All has been proved more than once fraudulent or superstitious at best. Outside of Romanism we find sects of different names who claim a restoration of apostolical gifts and supernatural manifestations, such as supernatural healings, the restoration of the gift of tongues and others, except the sudden judgment which overtook Ananias and Sapphira. They also claim visions of angels and visions of the Lord. These movements, including Spiritism, led mostly by deluded women, religious mountebanks, have been exposed many times as pure deceptions. Nor are these modern-day cults anything new in the history of Christendom, for almost every century produced similar fanaticism.

But we must return to our question as to the prominence of the supernatural in the first part of Acts. When our Lord hung on the cross He prayed for His enemies, the Jews, the Pharisees and Sadducees, the elders, scribes and priests—"Father forgive them for they know not what they do." This blessed prayer was answered so that the very murderers of the Lord Jesus were given the first opportunity to hear once more the message after Christ had died and had been glorified, the message of the kingdom they had rejected before His death. This second offer, the Lord Himself had revealed in one of His kingdom parables (Matt. 22:1-10). And so it was "to the Jew first," or as Paul said in the syna-

gogue of Pisidian Antioch "it was *necessary* that the Word of God should first be spoken to you" (Acts 13:46 R. V.). Therefore the opening chapters of Acts are staged in Jerusalem, on Jewish ground. It is written "the Jews require a sign" (1 Cor. 1:22). Our Lord said the same—"Except ye see signs and wonders, ye will not believe" (John 4:48). They came to Him with the request "that He would show them a sign from heaven" (Matt. 16:1). After the cleansing of the temple we read, "the Jews said unto Him, What sign showest Thou unto us, seeing that Thou doest these things?" (John 2:18). Thomas, the disciple, exhibited this Jewish characteristic when he said, "unless I see. . . . I will not believe" (John 20:25). Moses knew this well for he said, "But, behold, they will not believe me, nor hearken unto my voice" (Exod. 4:1). Then the Lord gave Moses certain signs to perform.

The generation of Jews, when our Lord was on earth, required signs of a supernatural character before His sacrificial death, and they required signs after His death and resurrection. They had a right to expect the manifestation of the supernatural in signs and wonders. Their national history began with such manifestations when they were miraculously delivered from Egypt, the house of bondage. At Sinai, ushering in the law dispensation, supernatural phenomena were present. Their whole history was a chain of God-manifestations in visible glory, the ministry of angels and divine providences. For this reason, during the time when the message was given exclusively to the Jew first, miracles and signs took place. That is why there was the rushing, mighty wind, the cloven tongues of fire, the speaking in tongues on the day of Pentecost, and the signs which followed; and that is why Pentecost, with its initial supernatural display, can never be repeated and the apostolical miracles are no longer needed. True Christianity after its full revelation does not need miracles and signs as an evidence that it is of God. It was a different thing in the beginning of our age in Jerusalem. The Epistle to the Hebrews confirms all we have written, "How shall we escape, if we

neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard Him; *God also bearing witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit, according to His own will?* (Heb. 2:3-4).

As it was in the Old Testament, when Malachi had written the last message, the four centuries of silence began; so when the last book of the New Testament had been written by the beloved disciple, when Revelation, the capstone of the Bible, had been put in its place at the near close of the first century, the silence of God followed. For almost nineteen hundred years God has kept silent; the heavens have not opened again; no visible glory has been seen; angels appear no longer; there have been no supernatural interventions, and no judgments of a miraculous nature. It is a strange silence. It has greatly perplexed true believers while the fools sneer and tauntingly say, "Where is thy God?" Infidels of every description, as well as the religious modernists, reason that inasmuch as there are no more miracles, no more visions of glory, and no more visitors from the unseen world appearing on earth, the records of the Bible of such manifestations must be rejected as unbelievable, and be lowered to the level of the mythological. The unbroken silence of God, the cessation of the miraculous and display of visible glory, has encouraged and emboldened atheism with the fool's saying "there is no God," to ridicule the Bible and the Christ of the Bible. If there is a God, *why* does He not speak out? If there is a God *why* does He not interfere and stop the awful things going on in the world? If there is a God *why* all the suffering, all the vicious things going on everywhere? If there is a God of love who has power *why* does He not show His love and His Power? Such are a few of the many "whys" which thousands ask without receiving a satisfactory and satisfying answer. It reminds us of the demented woman and her questions.

Thoughtful Christians are likewise troubled with the mystery of the silent heavens. Is it not written "For this purpose the Son of God was manifested, that He might

destroy the works of the devil?" (1 John 3:8). Yet the works of the devil, instead of being destroyed, increase and the twentieth century records crimes and viciousness among the nations which have had the light of the Gospel, the prevalence of all kinds of evils.

Christ is announced in prophecy as the "Prince of Peace," and the angelic celebration heralded "Peace on earth;" yet unrest increases; wars, not of mere bloodshed, but sheer annihilation of nations and civilizations loom up on the horizon of our century, not as a probability but as a certainty. Where is the fulfilment of the promises of God, that every knee should bow at the name of Jesus and every tongue confess Him as Lord? We see nothing whatever of all this. That worthy Name, the Name above all other names, is blasphemed and dishonored in the world and more so in Christendom. And God is silent! He spoke once above Him, "This is My Beloved Son in Whom I am well pleased." Yet He sees Him rejected and maligned and He does not interfere and strike down in holy wrath the enemies of His Son.

Here we must remember that the Lord Jesus Christ when on earth spoke as the Prophet. How is it that He, in speaking of the future, did not promise a reign of Himself as the Prince of Peace, as the prophets announced and the angels confirmed? Instead of predicting peace He said, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword" (Matt. 10:34). Greater still are the remarkable predictions He made in the presence of His disciples, and in the shadow of the cross, predictions which have found their age-long fulfillment. What is this age going to be, the age in which we live, how is it to end? Such were the questions of His disciples. What was His answer? Will it be an age of peace, an age of righteousness, an age of moral progress, an age of blessing with the curse of sin all gone? The very opposite came from His lips. Wars, rumors of wars! Nation rising against nation, kingdom against kingdom! Famines, and pestilences, and earthquakes, in divers places! And all the beginning of sorrows;

these calamities would become intensified with the progressing age. There would be the sufferings of His people, who believe on Him, "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for My Name's sake." He predicted false prophets, great deceivers and an abounding iniquity (Matt. 24:1-12). This program of evil would not be changed before the age closes, for He predicted the great tribulation unprecedented in all history.

No need for us to say that these predictions came true and are true today. The age has been an age of war. Every century records these tragedies of human history with its unspeakable sufferings with its indescribable horrors. The political history of our age is the history of blood and tears, of moans and groans, of revolutions and counter-revolutions. No human pen can picture the armies of crippled, blinded, plighted, ruined wrecks, nor can any human brain imagine the heart-rending sufferings of women and children. And God is silent!

Years ago the author looked upon a great canvas by the Russian painter Verestachin who lost his life in the Russo-Japanese war. His gifted brush showed an immense battlefield with the dead and the dying. Above were the heavens, the stars shining serenely. But heaven did not open to reach down and bring relief and answer the groans of the wounded and the dying. A silent heaven! The most horrible war was fought by civilized, so-called "Christian nations" supported by heathen tribes. Millions dead and millions wounded and crippled! Never was such a war fought before; the world still suffers from this terrible tragedy.

The optimistic imaginations, that there will be no other war, have been hopelessly shattered two decades later when millions of men are ready once more to rush into a greater world-war, and thousands of planes are ready to do their destructive work with poison gasses and new explosives to wipe out millions in a few hours. Peace on earth? War on earth as never before! And God is silent! No inter-

vention from above! Even as we write Spain is engaged in a terrific civil war which costs thousands and tens of thousands of lives. What shall be the end of all these things? Will the heavens always remain silent? Can God, will God, let it go on forever?

Let us also think of the horrors of famines. Every century has seen millions dying of starvation. The human mind cannot fully grasp the sufferings connected with slow starvation, men, women and children wasting away, till they are veritable skeletons; death comes at last after weeks and months of agony and pain. If a statistician were to tabulate the deaths by starvation he would have to count them by the hundreds of millions. In our own life time we remember the periodical famines of China, each claiming millions of victims; similar famines in India and other lands; nor do we forget the famines in Russia with millions dead. Some of these starving multitudes were the victims of the satanic plots of the red tyrannical despots. Oh, the millions of cries which have come out of every famine, imploring God to save, to come and send deliverance, but God remained silent. Pestilences—cholera, the bubonic plague, called during the middle ages the black death, and mysterious diseases which swept other millions into eternity through an untimely death. Thus after the world-war, it is said, the great and still mysterious influenza scourge, left many more dead than the world-war. And God is silent!

But we have not reached in our description the troublesome, the most perplexing of all mysteries—the suffering of the righteous. Great, as we have shown, have been the sufferings of all humanity during this age from wars, revolutions, famines, and pestilences. Most baffling is the mystery of the suffering of the Saints of God, those who believe in God, who trust in His promises, whose knees bow before the Christ of God, who worship Him, walk in the ways of righteousness and are the very salt of the earth. Theirs has been and is the greater suffering. No century passed without the flames of persecution burning fiercely in the Church of Jesus Christ. No century passed without new

evidences that the Church cannot be destroyed by the fires of hate. Like the burning bush, the Church has not been consumed.

The Lord Himself had announced the sufferings and bitter persecutions of His followers (Matt. 10:34; John 16:33; 17:14). In His throne messages sent to the churches through John, the prisoner of Patmos, He announced such a period of hatred and persecution for the early church. It was addressed to Smyrna, which means "bitterness". "These things saith the first and the last, who was dead and is alive . . . fear none of those things thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:8-10). Note well, it is the *devil* who casts into the prison, who persecutes, tortures and burns the righteous, the godly. Whether the tormentors are the leaders of pagan Rome, or papal Rome, or the Turks, or the devil-inspired Reds, behind the sufferings of the Saints of God stands the murderer from the beginning, the devil.

Most of the apostles, if not all, died as martyrs. As Christianity made itself felt throughout the Roman Empire, and as idol temples began to crumble, the forces of evil arose to check its progress. Nero and other emperors, listening to false accusations, instituted the terrible persecutions which early church history records. But no church historian has been able to give us the number of those who were tortured and cruelly put to death. Christians, men, women and children were thrown to the lions and tigers to be torn to pieces. Nero used them as living torches in his gardens; all kinds of tortures were invented and countless thousands suffered for well nigh three centuries.

The wrathful Dragon plied his prisons, chains,  
 Terrific scourgings, savage beasts, the pains,  
 Of martyrdom, the rack, the sword, the fire;  
 But faith could not be conquered, nor expire;  
 Amid the seven-fold wrath of heathen Rome  
 God was her hiding place, her help, her home." (\*)

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(\*) H. Grattan Guinness.

These noble martyrs had strong faith. Perhaps some of them, when sentence was pronounced to face the lions, remembered how God centuries before had honored the faith of one of His servants, who was cast into the lion's den. God sent an angel to save aged Daniel and he, "shut the lions' mouths." The prophet was unhurt. Perhaps they prayed earnestly and believingly for deliverance, expecting another miracle, an angel of might, to make the fierce lions as harmless as kittens. With songs of praise and shouts of victory they entered the arena. The lions rushed upon the little group; their songs gave way to dying groans and in a few seconds their lacerated bodies, with broken bones, had fallen prey to the wild and hungry beasts. God did not answer by another miracle. There was a silent heaven. Perhaps others of these martyrs remembered how three faithful ones had been cast by a heathen monarch into a fiery furnace. They remembered the bold language of faith,—"Our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." Their faith was rewarded; the fire could not hurt them. So martyrs prayed when death, a slow death by burning, was pronounced, that God would save them from the flames, for He is still able to deliver. Even, when bound to the stake, they may have sung their songs of faith, till the smoke of the flames choked their voices, and gradually their bodies were consumed. There was no interposition from above. God did not answer by another miracle. God and the heavens were silent.

Worse than the persecutions of the godly by pagan Rome were the persecutions instigated by papal Rome. They continued for several centuries. The satanically conceived and inspired inquisition outdid a thousand times the sufferings of Christians under Nero and other heathen emperors. Reading an authentic work on the "History of the Inquisition by Limborch" one is forced to put down the book again and again, for all is so unspeakably horrible, the sufferings of men and women and even children, so devilishly cruel, that the memory of it haunts and robs one of sleep. Hun-



dreds of thousands suffered thus, through the cruel tortures of the inquisition in Spain, Italy, Germany, France, Bohemia and other countries. It was the Devil's work done in the name of "the church," the devil's work to oppose God, His Truth and the accomplishment of His purpose. And many times the victims of the torture, with broken limbs, with mangled bodies were cast into dungeons, to die slowly of starvation and to be eaten by rats. It has been brought to light by the destruction of certain buildings, centuries old, how some were immured alive; their skeletons were found: they had been starved to death. And how they must have prayed! It was for Christ's sake they suffered. They looked to Him, they cried to Him, they hoped for deliverance, for intervention from above. It did not come! While the Lord in His mercy gave them power to endure, power to glorify Him through these terrible agonies, He did not come to their help in visible action. There was a silent heaven.

Our dying age witnesses, what is termed a "united religious front." Romanists, the so-called "Protestants" and Jews uniting in what is claimed to be religious endeavor. Lest we forget we must remind ourselves of what is engraven on the pages of history, and which can *never* be erased. To record even a small portion of what "the great Babylon, the Harlot woman and mother of harlots" (Rev. 17:5), the most corrupt system on earth, is guilty of, would require several volumes.

We remind ourselves of the Waldenses. They were a pious, a peace loving people, dwelling in their quiet valleys, worshipping the Lord, refusing Rome's idolatries when the cold-blooded papal butcheries began. An eye-witness, Jean Leger, a godly Waldensian pastor wrote his "History of the Waldensians" fourteen years after the attempted extermination of his people. We quote from "The Israel of the Alps" (pages 138-9):

"Young children, writes Leger, were torn from their mothers' arms, dashed against the rocks, and their mangled bodies cast on the roads. Sick persons and old people, men and women, were burned alive in their homes, or hacked in pieces, or mutilated in horrible ways, flayed alive, or exposed bound and dying to the sun's noonday heat or cast to

ferocious animals; some were stripped naked, bound up in the form of a ball, the head forced down between the legs, and then rolled over precipices; some of these poor creatures, torn and mangled by the rocks, but stayed in their downward plunge by the branch of a tree, were seen, forty-eight hours after, lingering in all the torments of pain and starvation. Women and girls, after being fearfully outraged, were impaled and so left to die, planted at angles of the road; or they were buried alive; or roasted before a slow fire, and their burning bodies cut in slices by the soldiers of the "Romish faith" as by cannibals . . . . Next, after massacre and abduction of children came incendiarism; monks and priests went about with lighted torches and projectiles, burning down the houses."

"The terrible narrative given by Leger of these atrocities was prepared by him from the testimonies of eye-witnesses, who gave their depositions before two notaries, who accompanied him from place to place for that purpose. The pen he says, well-nigh fell from his hand as he described the horrible details. Here a father had seen his seven children cut to pieces by the sword, or torn limb from limb by four soldiers; there a mother had seen her daughter cruelly massacred, before her face, after being as cruelly outraged; there a sister had seen her brother's mouth filled with gunpowder, and the head blown into atoms; there the husband had seen his wife, about to become a mother, treated in a manner which would outrage humanity to describe. Of some the eyes were torn from the heads; of others the nails from the fingers."

What agonizing prayers must have arisen from the hearts and lips of many thousands, living in the fair valley of Luzerna! Prayers were answered to endure and to continue faithful unto the end, but there came no intervention from above; the heavens remained silent. Close to a million of Albigenes and Waldenses perished according to Mede.

We also mention the infamous St. Bartholomew's night on the 24th of August, 1572. The Huguenots were to be completely exterminated. The massacre in Paris lasted seven days. Corpses blocked the doorways and the streets; mutilated bodies of men, women and children were cast by the thousands into the River Seine. In all over ninety thousand were slain. And vicious Rome commemorated one of the greatest crimes by a special medal. On the one side is the portrait of the reigning pope Gregory XIII. On the other side an angel (should have been the devil) with a *cross* in his left hand, a sword in his right hand, slaughtering

the Huguenots. Such is Rome's representation of the deed. She can *never* deny it. She owns it; defends it and glories in it. And what more could we write about what happened in the Netherlands, under that monster, the Duke of Alva. The reader will find the sickening details in Motley's excellent history, "The Rise of the Dutch Republic." Then in 1685 came the revocation of the Edict of Nantes with its bitter persecutions. How much more we could write of the devil's persecutions and murders of many more thousands, through Rome, in England, Ireland, Scotland, Germany, Bohemia and elsewhere! And heaven was silent! No interposition from above, no angels came to stop these horrible deeds done in the name of Christ. How true is God's Word in the description of the harlot-woman: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 18:6). And when the great day of uncovering comes, when God judges through His Son, it will be true—"and in her was found the blood of prophets, and of saints, and of all that were slain on the earth" (Rev. 18:24).

Let us also think of Jewish suffering. What horrible things were done to them! The devil invented all kinds of lies to stir up the ignorant masses, who were encouraged by the priests to fall upon the Jews. They were accused of poisoning the wells, producing the black death, using the blood of Christian children in their Passover ceremonies. They were driven about from country to country, burned and tortured by the thousands; herded together in ghettos and harrassed in every possible way. How orthodox Jews, tenaciously holding on to the covenant promises of the God of Abraham, must have cried to Him to send deliverance! But the heavens did not open as of old in their history.

But we do not write a book on history. We could follow century after century each recording the sufferings of the Saints of God, their vile persecution. Soon historical facts are forgotten! Who still thinks of the sufferings of the Armenians in the closing years of the nineteenth century, under the Sultan, known in history as "the damned". Tens

of thousands were cruelly massacred and the great "Christian nations" stood by without ending the awful deeds of that monster. Thousands of the slain Armenians were true believers. They too cried to heaven, but heaven remained silent. Thousands of their names were added to the roll of martyrs recorded above, awaiting there the promised martyr's crown.

A final word as to the suffering of the Saints of recent years, suffering which is not yet ended. History records many revolutions, the greatest, the most atrocious is the Russian revolution which dethroned all law and order and enthroned the most vicious government known in the history of man. Millions of Christians were cruelly massacred. We have described some of its horrors in our *Conflict of the Ages*. Scores of books are in print which are written by men and women who were eye-witnesses of it, who suffered in that orgy of lust, crimes and all forms of viciousness. Even today while we write these lines in a peaceful mountain valley, many thousands of Christians, whole families, are living in Siberia, in prison camps, in abject poverty, robbed of all their belongings, in semi-starvation, hundreds dying slowly of disease without any medical help. Sorrow upon sorrow, misery upon misery! The Red Republic has adopted the program of the godless which aims at the destruction of all churches of all religions; a program which consists of such blasphemies which outdo all the blasphemies of the French revolution. And these persecutions of God's true children continue in that land of misery. There is no end in sight. It is almost unbelievable that one of the modern blind leaders of the blind could write in a recently published book, "When the Western World was floundering in an unjust and competitive order God reached out and put His hand on the Russian Communists to produce a juster order and to show a recumbent church what it has missed in its own Gospel."\* What a fine compliment and tribute to the devil!

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\*Missionary Stanley Jones in his book "Christ's Alternative to Communism."

The great nations, mis-named "Christian nations", stood by again without an effort to arrest these atrocities; some, including the United States, have joined hands with the government of murderers.

And oh! how they cry and how they weep! Oh! how they moan and how they groan! Thousands of Christians in other lands, who know of these banished ones, pray their prayers for these suffering members of the body of Christ. The call to heaven for deliverance is carried upward by the Holy Spirit. But the suffering continues. There is a silent heaven and no judgment stroke falls from above to end the domination of the wicked.

We must not forget the martyrs on the mission-fields. Hundreds left their homes and loved ones, to go as strangers to strange lands, constrained by the love of Christ, not to civilize the heathen, but to preach to them the glad tidings, and to lead them to the knowledge of Him who is the true God and the eternal life.

They were deeply convinced that the call to this noble service came from God, and that His Spirit led them to the fields white for the harvest. Then how often the murderer from the beginning, the great enemy of God, stirred up the heathen they had come to save, and horrible persecutions issued. Some were cruelly tortured, as in the Boxer revolution in China; women ravished, children massacred in the presence of their parents. Oh! that great band of heaven's aristocracy who suffered tortures and shame untold! They trusted God! They went forth to serve Him! When the mad, demon possessed throng rushed upon them, they were often on their knees with hands uplifted to Him whom they served so faithfully, pleading in deepest agony. But no miracle happened. Their blood was spilled while demons mocked and angels wept. What an inscrutable mystery!

What a world of misery this is! Who can imagine the sorrow, the suffering, the pain, the affliction, the agony of millions upon millions, day after day, month after month, year in and year out, every century alike? And no intervention from above. Heaven keeps silent!

We go a step further. God is silent and must suffer Himself. His name is denied; His name is blasphemed. He hears all, sees all, knows all what is going on upon our planet, where His Only Begotten had been to save man. He knows the increasing viciousness of atheism; He sees how the wicked prosper and triumph, while the righteous suffer. More than that! In the religious sphere His Son is scoffed at and derided; under religious profession His Deity is rejected; His atoning death branded a myth; His resurrection declared an impossibility. Yet God in infinite patience is silent to it all. He is silent even when, as we behold it in our times, "the nations rage, and the peoples imagine a vain thing," when, "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2).

But there is *another side* also. True it is the heavens are silent and God is silent. We have seen that our age has no record of a public, visible display of the power of God, no interpositions, no visible judgments, no miracles as in the Old Testament and in the beginning of our age, no manifestations of angels, nor any outward evidences that there is a God in heaven. For nearly two thousand years there has been an unbroken silence, trying the faith of the godly to the utmost, and strengthening the claims of the fool that "there is no God," hardening the hosts of infidels in God-opposition and God-defiance.

But *what* is the other side? While it is true, the silence of God and a silent heaven reigns during our age, it is equally true today as it was when Israel suffered in Egypt, without any *visible display* of His power and glory, "I have seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." We could write hundreds of pages filling them with the experiences of thousands, who cried to the Lord and were delivered. The God who has withdrawn the manifestations of the supernatural, who no longer sends angels from

above to open prison doors, or performs great miracles, is a *prayer hearing and prayer answering God*. He has power to protect His own, when they cry unto Him; He is able to deliver, if it is according to His will; He comes to take out and to bring in. Miracles of this kind are found everywhere in the history of the Church. God protected some of His chosen instruments and the enemy could not touch His prophets and do them any harm. We think of Martin Luther. They had set a price upon His head; the Romish wolves were thirsting for his blood. None could touch him, though bitterly persecuted. The same is true of hundreds of others, including Farrel, Calvin and Knox. And so the true members of the Church of Jesus Christ know the *miraculous* in their lives and experiences. Each time a sinner is saved by grace, translated from the kingdom of darkness into the kingdom of the Son of His love, when darkness ends and light begins, when death is no more and eternal life comes in its place, is a miracle.

Every generation of true believers, the children of God by faith in Jesus Christ, experienced personally the truth believed by them, that "God is our refuge and strength, a very present help in trouble." They cried to Him in distress and He graciously answered. They called out of the depths and he responded to their cry. All the promises of God have been tested and found to be never-failing. "I will not leave nor forsake thee."—"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."—"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Such promises and many others were graciously fulfilled in thousands of lives. Every generation of true believers, trusting in Him, who is ever living, the great high priest, found out that He is able to save to the uttermost, that He who was tempted in all things, is touched with the feeling of our infirmities, that His heavenly intercession sustains, and gives strength and victory in every conflict.

*Miracles?* Who can deny it! Not miracles of supernatural demonstrations, but the miracles with which a loving

Father answers the prayer cry of His people, proving thereby, "as a Father pitieth His children, so the Lord pitieth them that fear Him." How many times the writer in his long ministry has knelt at the bedside of some who were desperately ill, sick unto death, and prayer was answered; a sudden change came and soon restoration to health followed. Many more times our prayers were united with those whose loved ones were in dire need of help from above. All claimed the promise our Lord gave to His people "whatsoever ye shall ask in My name that will I do," and soon His gracious power brought physical restoration.

But in the inner circle of the family of God we find likewise great mysteries, the mysteries of unanswered prayer. How many times we also knelt at bedsides of suffering ones, afflicted, in great distress and pain. Faith laid hold; prayer in His Name was made; no answer came. The suffering continued; it increased in severity. Dreadful diseases, like cancer, ran their courses and finally death came as the great relief. The late Sir Robert Anderson described this problem in the following words:

"Some private grief at times looms greater than all the sum of the world's miseries and the Church's sufferings. If ever there was a saint on earth, it is the mother to whose deathbed sons and daughters have been summoned from various pursuits. In all their wanderings that mother's piety and faith have been a guiding and restraining influence. And now, thus gathered once more in the old home, they are keen to watch how, in the solemn crisis of her last days on earth, God will deal with one of the loveliest and truest of His children. And what do they behold? The poor body racked with pain that never ceases till all capacity for suffering is quenched by the hand of death! If human skill could give relief the attending physician would be dismissed as heartless or incompetent. Is *God*, then, incompetent or heartless? To Him they looked to relieve the death agonies of the dying saint, but they looked to Him in vain!"

How true it is, as another has stated, "there are times when the heaven that is over our heads seems to be brass, and the earth that is under us to be iron, and we feel our hearts sink



within us under the calm pressure of unyielding and unsympathising law."

Mysterious providences in the lives of God's people abound. Why must some pass from deep unto deep, from sorrow unto sorrow, from loss unto loss? Why are others, so promisingly endowed with gifts for great service to God and humanity, suddenly cut off? Why do tragedies of a shocking character overtake the most saintly of the household of faith? And so we could continue. There is no answer. True faith bows in trusting submission; faith looks up and knows "He does all things well," and hope awaits that day, when the mists have rolled away, when our all-wise Lord will answer every "why" and unravel to our eternal joy and glory His ways with His own, which down here are past finding out.

There is another miracle in this age of "the Silence of God and the silent heaven." That miracle is the Church of Jesus Christ. Of Him it is said in Scripture "He loved the Church and gave Himself for it" (Ephes. 5:25). She is His elect body and His bride. He Himself, the stone, which the builders rejected, is the chief cornerstone. The beginning of the Church on earth was miraculous. The descending Holy Spirit on the day of Pentecost brought the true Church into existence. Inasmuch as that body, into which all true believers are brought in every generation, is the temple of God, the dark forces in their God opposition, have always aimed at the destruction of the Church. Our Lord announced this also and gave the assurance of victory—"The gates of hades shall not prevail against it." As God's earthly Israel, the seed of Abraham, has outlived every persecution and every attempt of extermination and Israel's preservation is miraculous; so it is also with the Church. The preservation of the Church is God's standing miracle during the age of silence. He, with His almighty power has brought His body through all the fires of persecution. The Church arose out of the persecutions of pagan Rome in marvelous triumph. All the vicious corruptions which followed ended in ultimate defeat. Papal Rome with all the

tortures and fires could not arrest God's purpose in the calling and sustaining of the elect body. All the mad ravings of atheistic communism will not succeed, but will end in their own defeat and eternal damnation.

Julian, the apostate, according to historical tradition, in the hour of death, shook his clenched fist towards heaven with the bitter outburst, "Thou hast conquered O Nazarene!" Such will be the final confession of atheism, all forms of infidelity and the enemies of Christ. Before we see what will happen when God speaks again we must attempt a partial solution of the mystery of the age—the silent God and the silent heaven.

## CHAPTER II

### Why God is Silent

What a day it was when the Jewish religious leaders “bound Jesus, and carried Him away, and delivered Him to Pilate”! (Mark 15:1). He who had shown in His miracles the credentials of His Deity and Messiahship, whom the Father had sent, bound by His own and delivered into the hands of the Gentiles! Then they accused Him of many things, but He answered nothing. “And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee. But Jesus yet answered nothing, so that Pilate marvelled” (Mark 15:3-4). The Son of God was silent. “As a sheep before her shearers is dumb, so He openeth not His mouth” (Isa. 53:7). But let us listen to other words He spoke which explain His silence more fully. They had come to lay hands on Him in the garden. Peter had drawn the sword in defense of His Master and struck the servant of the high priest. “Then said Jesus unto him, Put up again thy sword in its place . . . Thinkest thou that I cannot pray to My Father, and He shall presently give Me more than twelve legions of angels? *But how then shall the scriptures be fulfilled, that thus it must be?*” (Matt. 26:51-54).

The Lord Jesus was not powerless when they had bound Him. But one word, one sigh from His heart to the Father, would have brought more than twelve legions of angels on the scene. If He had done this, what would have happened? There would have been an unimaginable crash which would have shaken the universe. Our earth and all life upon it would have been plunged into an indescribable chaos. Far more than that! God would have been dishonored, His character impeached, and the eternal purposes of God would have been hopelessly defeated. Angels would have bowed their heads in shame and satan and the demon world would have bellowed their delight. But our Lord kept silent that the scripture might be fulfilled; He kept silence that the purpose of God in redemption might be accomplished.

The silence of God during this age is for the same reason, that the Scripture be fulfilled and God's purpose be accomplished. His silence during this age is a vital part of His redemption program, fixed before the foundation of the world.

I. Let us remember again that after Malachi's last message had been written, four centuries of silence followed. God had communicated all He had purposed. No additional prophecies or messianic promises were to be given. Israel was to wait and to expect in faith while God was silent. The great promises were fulfilled; Christ came and finished the work the Father had given Him to do. A far greater revelation followed, and after its completion God withdrew. He gave the highest and the best He could give. He has nothing more to say. He exhausted Himself, a bold statement to make in view of God's infinite resources. He becomes silent expecting man to listen to His great, we repeat, the greatest revelation He could give. Therefore He commanded the heavens to be silent; the angels not to appear in visible form and He withholds the visible display of His glory. He tests man. What is man going to do with this revelation? Is man going to believe it and through its acceptance receive the unspeakable blessings God offers? Or is man turning his back to a seeking, loving God and thus persists in his state of alienation?

We make this a little clearer. After every revelation God gives to man, He tests man as to the reception of that revelation. We may illustrate this from the life of Abraham, the friend of God. Every fresh revelation of God brought for him also a test; it had to be so. So we read that God revealed Himself to His friend as "the Almighty" (El Shaddai—Gen. 17:1). The word "El Shaddai" is rather insufficiently translated. One has paraphrased it by saying it means "the God who is enough." Then came the test. Does Abraham grasp it in faith that God is enough, that He has all power? The test came when he responded to God's demand to offer up Isaac, his only son. He stood the test; He pleased God

because he trusted Him and as a result God manifested Himself afresh to His friend.

II. What is God's highest revelation in which He offers to all men the best He can offer, in which He exhausts Himself? What is the greatest exhibition of His infinite love for the creature He created in His own image, for His own pleasure, the creature, in spite of sin, He loves? Alas! how little man understands His great love. When something occurs in our earthly existence, something contrary to our wishes and expectations, when a great sorrow overtakes us, or a great loss, or some startling thing happens, how often we begin to doubt His love and mercy. Then come the questions, "Where is the mercy and compassion of God? Where is His love of which the Bible speaks?" Where is His love? Go to the Cross of His Son and find the answer there. There you find it written as only God, the God of infinite love, can write. There He tells the whole world of sinners how He has loved and how He loves. What is the love-message of God? How has He shown that He is for us? "*He spared not His own Son, but delivered Him up for us all.*" This is the answer. This is how God has loved. Here again we must halt. Our pen has written with a few strokes the sentence "He spared not His own Son," but can the mind ever fathom its meaning? Has a saint of God ever fully understood what it meant for our great God not to spare His own Son? And that great love which sent Him into the world, which was consummated on the cross, is now proclaimed to the whole world. It is the highest proclamation which God has sent forth; it is the highest revelation, far greater than when He spoke to Abraham "I am El Shaddai." Through the sacrificial death of His own Son, God has made a way back to Himself. His loving arms are outstretched to welcome man, every man, every human being, back to Himself. Some sing in a hymn "My God is reconciled," expressing thereby a religious experience of the assurance of the forgiveness of sin. We should sing "My God *was* reconciled," not by our tears of repentance, but

reconciliation took place in the death of Christ. "When we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10). Peace with God does not need to be made by us individually, for "Peace *was* made through the blood of His cross" (Col. 1:20). And who can comprehend with all saints, what is the breadth, and length, and depth, and height of that love which passeth knowledge? (Eph. 3:18). It was for the world, and God's definition of world, is not, as religious leaders have taught, a part of the world, or the world which includes only the elect, the predestinated ones, and excludes millions of others. Such a thought cannot be tolerated. Inasmuch as God wants all men to be saved (1 Tim. 2:4), and is not willing that any should perish (2 Peter 3:9), He has not predestinated any one to be lost. "For God so loved the world" means the whole world, all mankind.

The great love-message of God sounds forth from the finished work of His Son and that message is God's highest and God's best. God offers justification, that is acquittal from all guilt of sins, for His Son "paid it all." But if this were all it would not exhaust the possibility of eternal, infinite love. The message assures of life, the eternal life, as God's free gift. But this does not exhaust His infinite love. The great message offers a family relation with God, born again we become the children of God and the family of God has a home above. But even this is not the fullness of God's message, the highest and the best.

*What is it then?* Up yonder at the right hand of God is He, whom God did not spare. God raised Him from the dead and gave Him glory (1 Peter 1:21). We see Him, who was made a little lower than the angels for the suffering of death, crowned with glory and honor (Psa. 8; Heb. 2). We behold Him in His risen, glorified humanity. God made Him the heir of all things (Heb. 1:3). All, and what mind can understand it—*all things* are His; all God can give, He has given to His Son, our Lord Jesus Christ. Here then is what even God cannot surpass. He has spared not His own Son, that sinners through Him might become like His

Son, all holy as He is, with bodies like His own glorious body, transformed into the same image, to share with Him, as His fellow-heirs, the great inheritance He received from His Father. Nothing higher and better than this is possible.

Such is the highest revelation of God, and the greatest message. And because it is so marvellously great, man, all mankind, during this present age, which began with the declaration of this message, must be *tested* as to the reception of God's offer.

III. What does God demand as a condition to receive and to possess all He offers? He asks but one thing and that is "*faith*," to believe Him, believe Him who sent His own Son, and in believing receive what He offers. He does not demand the works of the law—only faith. But the faith which God demands, which God expects, faith in His Son and in His sacrificial death, and the walk in faith, excludes sight. And here we mention once more the significant words which our Lord addressed to His disciple Thomas, in His second Lord's day appearing among His own. "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed" (John 20:29). As stated before the Jew demands signs and then believes. Signs have ceased; miracles, as those in the beginning of Acts, have disappeared. If signs and wonders continued, if heaven were continually opened during this age, how could that faith be exercised which God demands, which honors and pleases God? If God had continued the wonders of Pentecostal days, the apostolic times, faith would soon have sunk to a lower level, and would have ultimately ceased entirely. But the blessedness of those who believe *without seeing* puts before us the characteristic of our age with its great God revelation in His Son and its great message, *it is the age of faith and not of sight*. That is one of *the strong reasons for the silence of God*.

And so God tests man. Those who believe, who answer God by definite faith in Jesus Christ, become a part of, "the great mystery not made known in former ages" (Eph. 3). God's great purpose during this age is the formation of the

Church, the body of Christ. For this purpose the Holy Spirit has come and is present throughout our age. And while this great work continues God is silent, till the *mystery is finished*, when He will speak again.

Believers during this age, walking by faith and not by sight, suffer and the sufferings of the righteous are tests. In all their tests of suffering, faith is always based on that greatest revelation and manifestation of the love of God in the Cross of Christ.

It was this great truth and the knowledge of God and His love, in the faith and power of which the martyrs lived and died. Many of them shouted in faith from the stake—"If God be for us who can be against us!" Their dying eyes were fastened on Christ and through Him they were more than conquerors.

"Heaven was silent then as it is now. No sights were seen, no voice was heard, to make their tormentors pause. No signs were witnessed to give proof that God was with them as they lay upon the rack or gave up their life-breath at the stake. But with their spiritual vision focussed upon Christ, the unseen realities of heaven filled their hearts, as they passed from a world that was not worthy of them to the home that God has prepared for them that love Him. But with us, the degenerate sons of a degenerate age, faith falters beneath the strain of the petty trials of our life. And while He is saying, "I will never leave thee nor forsake thee", our murmurs drown His voice; and though professing to be "followers of them who through faith and patience inherit the promises", our petulance and unbelief put from us the infinite compassion of God. "*They* endured seeing Him who is invisible", *we* can see nothing but our troubles and our sorrows, which loom the greater because viewed through tears of selfish grief, that blind our eyes to the glories of eternity."\* We are defeated because we lose sight of that "great love wherewith He has loved us" and do not live in the reality of that hope of glory. Instead of

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\*Sir Robert Anderson in "The Silence of God" (P. 152).



looking to the things which are not seen, many Christians look to seen things and do not exercise that faith "which overcometh the world". How it is forgotten that He, the author and finisher of the faith, said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world" (John 16:33). The silence of God throughout this age, as far as visible manifestations are concerned, is that we might experience and possess the "*blessedness*" of believing without seeing. And who can measure the possibilities and glories of this beatitude of our Lord!

IV. God is silent because through His silence He wants to manifest His patience and long-suffering. Some have almost demanded that God break His silence, and assert Himself. How little they know what it will mean for this world when He ends His silence. The concluding chapter will unfold this from the Word of God. Peter tells us why He prolongs His silence. In the third chapter of his second epistle he writes of the last days of the present age. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Peter 3:3, 4). Such is the spirit of our age as predicted by Peter. They do not believe in the ending of our age; they think it will never terminate—"all things continue as they were from the beginning of creation." Then they scoff at the belief of Christians, that Christ will re-appear. Christians also ask—why this long delay? He answers this question. "The Lord is not slack concerning His promise, as some men count slackness; but is *long-suffering to us-ward*, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Therefore in His prolonged silence, extending the offers of His love and grace, delaying what must ultimately come, He makes known His merciful long-suffering towards the world He loves.

V. Another explanation of God's silence is that sinister being, revealed in scripture as the devil, satan, the prince of the power of the air. The highest name given him in

the Bible is "the god of this age" (2 Cor. 4:4). This mighty angel-prince Lucifer, the son of the morning, rebelled against God when he said, "I will ascend into heaven. . . . I will be like the most High" (Isa. 14:13, 14). He wanted to be God. Through man's sin he controls the world, but his greatest work is opposition to God, and to His redemption purposes. When the Son of God appeared on earth this dark being used man, Jews and Gentiles, to reject Him whom the Father had sent, who is entitled to be Lord over all, and because man sided with satan in the rejection of Christ, this enemy of God has become "the god of this age", the great usurper.

This explains the words of our Lord when He predicted the sword for this age, instead of peace, when He revealed the coming wars, famines, pestilences, earthquakes, moral corruption, increase of unrighteousness and injustice and a final great tribulation. He knew the coming manifestations of the powers of darkness through the being whom He branded as the liar and murderer from the beginning. He stands behind all the horrible things which take place during this age, the terrible wars, the revolutions, as well as the atheism, the denials and corruption of what God has revealed. When finally our age ends in the predicted great tribulation it will be produced by that being, an exhibition of the wrath, not of God, but of the great dragon, that old serpent, called the devil and satan (Rev. 12:9-12). Equally so is he responsible for the suffering and persecution of the righteous.

The ancient book of Job, which deals with this great question, "Why do the righteous suffer?" confirms and illustrates what we have written. Job was a righteous man. Satan challenged God to test him; he offers to do it. God permits him to fall upon Job, with the restriction that Job's life must be spared. In a short time all Job's possessions are gone; he is bereft of his family, except his wife. Great bodily afflictions follow, he is covered with a loathsome disease. The erstwhile rich patriarch sits like a miserable, afflicted beggar upon an ash-heap. He had no revelation

as to the source of his great afflictions and sorrow. He did not know what was going on in that unseen world. Above him was a silent heaven. In all the sufferings he passed through, God kept silence, though His eye rested upon Job. What happened when Job had lost his possessions and his family? What happened in the midst of total ruin with no sign from above, no visible demonstration of the God whom he served so well? Did he despair and question God's care and God's love? He fell to the ground and worshipped. He acknowledged "naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He sinned not. He made no foolish charge against God or against His government. Nor did He complain of God's silence. When covered with boils and his wife suggested suicide, after cursing God, the suggestion satan had breathed into her, Job rejected it and sinned not. The faith of Job triumphed.

Though God was silent yet He sustained the afflicted one. Satan's scheme was defeated through the power of God, and the grace of God, which enabled Job to glorify God, to worship and bless Him, without sinning. So out of all the sufferings of Job, God received glory; he permitted it all, and was silent, for His own glory. The accusing enemy was defeated. Without following the story of Job in its details, we know that the sufferings he passed through, by satanic instigation, were for his own good.

The great drama is still enacted. Satan continues in his work. God permits! God is silent! The heavens are silent! Faith triumphs; God sustains and is glorified. Job's sufferings did not continue; there came an end. The silence of God was broken, God spoke and after His purpose had been accomplished great blessing followed for the one who had been so severely tested.

As to the persecution and the sufferings of the saints, the members of the body of Christ, it is all the work of the same being. It is the devil who casts into prison, tortures, exiles, starves and burns. His chosen instruments were,

and are, political powers, religious authorities, priests, monks, the radicals, the reds, who hate the Christ and the church. It still goes on. He challenges God to let Him do it for his aim is to defeat God, to hinder and abolish "the mystery of the body of Christ", that is the church. God is silent outwardly. He does not intervene; there is no startling interposition from the heavens above. Yet He keeps and answers faith, carries His own by His all-sufficient grace through the fires and deep waters, and through it all He is glorified and the enemy is defeated. How long this mysterious battle will continue, how long He will keep silence and tolerate the enemy to do his work, remains with Him and His profound purposes. He will permit the powers of darkness to do all in their power and then, in His own time, "He will keep silence no longer."

We have not fully solved the great problem of the silence of God, the silent heavens and the suffering of the saints of God. We have given a partial solution. Nor is there a human being on earth which can penetrate this great mystery at this time. We must wait till He will explain all and that will surely come when His great purpose in our age is finished, and He speaks again.

# PART IV

WHEN GOD SPEAKS AGAIN

## When God Speaks Again

"Keep not silence, O God, hold not Thy peace, and be not still, O God. For, lo, thine enemies make a tumult; and they that hate Thee have lifted up the head" (Psa. 83:1, 2). "O Lord keep not silence" (Psa. 85:22). "Behold it is written before Me, I will not keep silence" (Isa. 65:6). "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call from the heavens from above, and to the earth that He may judge His people. Gather My Saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness, for God is judge Himself" (Psa. 50:1-6).

During the age of God's silence, the age of a silent heaven countless thousands of those who believe in God and in His Word, have prayed in every generation that God speak again. They cried to heaven in the language of the Psalms, "Keep not silence, O God!"—"Lord, keep not silence"! They reminded Him of His power, of His promises and also of the blasphemies and viciousness of His enemies—"Thine enemies make a tumult, and they that hate Thee have lifted up their heads." As the age of God's silence draws to its close no improvement comes, as optimistic religious leaders dream. The forces of evil rise up on all sides. The mystery of lawlessness is fast heading for its final demonstration. In the religious sphere the rejection of God's great message of salvation, through His Son and His sacrificial death, becomes more outspoken. The Gospel is set aside and only a small part of Christendom, those who are the true members of the body of Christ, "hold fast what they have," and continue to the end in, "keeping His Word and not denying His Name." The shadow of that great predicted apostasy looms up. Thousands of professing Christians no longer endure sound doctrine; they depart from the faith and deny the Master who bought them, while atheism, the end of the road of modernism, increases. As a result moral conditions slump, for religious apostasy keeps step with moral turpitude. All this is so evident in our times that

there is no need of stressing it. And nowhere is it so prominent as among our misguided youth.

In political life all is rapidly approaching the long predicted collapse and the reign of the beast (Dan. 7:7; Rev. 13:1-10).<sup>\*</sup> How true it is "Thine enemies make a tumult, and they that hate Thee have lifted up their heads". Finally the tumultuous gathering will take place as revealed in the second psalm, the nations raging, kings and rulers coming together to counsel, to express their opposition against the Lord and His anointed (Christ), attempting to break their bands asunder and to cast away their cords.

Then comes the time when all will be changed. God breaks His silence; He speaks again. What will that mean? What will it mean when God is silent no longer, when the unseen is revealed, when angels reappear, and His glory covers the heavens?

The poor, blinded world speaks of a new deal. They demand a change in the order of things, the old is to disappear and a new order of things in politics, economics, commercial and social life is to be introduced. God also has a *new deal* in store for this world, but it is not the new deal of socialism, communism or fascism. His new deal will bring the world face to face with the most startling facts in human history.

Since He expressed His love towards a lost world by not sparing His own Son, He has dealt with the world in love. His message has been the message of welcome, the good news, which enables Him to take His lost creature, forgiven and cleansed, to His great Father-heart. Therefore He is not imputing their sins to men. No judgment thunders roll, nor are the many prophecies of divine wrath fulfilled during this age of grace and of waiting in long-suffering. He is waiting to be merciful; He is waiting to be gracious. This is how He deals in grace with the world in the age of silence. But when His deal of love and grace ends, a *new deal* comes for the world and humanity.

We remind ourselves once more of Schopenhauer's state-

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<sup>\*</sup>See the author's *World Prospects*.

ment, "the world's great guilt is the cause of its great sorrow." What is the world's great guilt during our age? Is it immorality in its body and soul destroying results? No! Is it the practise of the various crimes by which the creature breaks God's law and the laws of man, such as robbery, burglary, rape, kidnapping and others?" No! Perhaps someone answers and says, it is war, war that wholesale, legalized murder. But it is not! The great guilt of the world is *the rejection of Him, His own Son. The great guilt of the world is the refusal to accept from God what He offers through Him.* This is the great guilt which is the cause of the sorrow of our age.

Since God has nothing higher to offer than what He has offered in His Son, when He speaks again, and breaks His silence, it cannot mean another manifestation of His love. He will "*speak unto them in His wrath*" (Psa. 2:5). God's new deal, after His grace deal is ended, will be a judgment deal. There is no other alternative for God. When He speaks again He will speak as the God of light, the holy, the righteous God. He must and He will reckon with the great guilt of the world, and pour out His judgment-wrath. O that the religious world might understand this! God in this age is preaching peace to all, to those who are near, and those who are far, to Jew and Gentile. He offers His free gift, "eternal life in Christ Jesus our Lord". He does not ask how many sins we have committed, how deep we have gone into sin, He does not impute trespasses. He points to His Son—"believe on Him, accept Him and I give you all things in and with Him". But this will end. It must end. Then the reign of grace through righteousness unto eternal life is over, and He who is the sinner's friend will be revealed as the sinner's judge.

The Bible makes this very plain. It was a significant incident when our Lord, on a peaceful Sabbath-day entered the synagogue of Nazareth, where He was brought up. It was the synagogue of His childhood days where He had listened Sabbath after Sabbath to the reading of His own Word. He was called upon, according to an ancient Jewish



custom, to read part of the appointed portion from the prophets (the *Haftorah*). He found the place in Isaiah, and was probably expected to read the entire chapter, and part of another. We hear Him read, "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . . ". He stopped abruptly, probably much to the astonishment of the congregation. All eyes were fastened on Him. Still greater must have been their astonishment when He said, "This day is this Scripture fulfilled in your ears" (Isa. 61:1-3; Luke 4:16-22). He did not stop at the close of a paragraph, but in the middle of a sentence. He did not read what follows, "*and the day of vengeance of our God*". He had come to bring the glad tidings, the good news, the Gospel of a free and full salvation. He proclaimed the "acceptable year of the Lord". That year, according to God's reckoning, is our age in which God speaks by His Son in love. It is still "the acceptable year of the Lord," the day of salvation, the day of grace. But it will end and according to all indications, it will end *soon*. Then begins what our Lord refused to read "the day of vengeance of our God". When the acceptable year of the Lord ends, the day of vengeance follows. When God ends His offer of grace judgment comes. The reign of grace then is ended, and the day of wrath is at hand. How solemn this is! Infidels have challenged God, like the mentally unbalanced woman, to show His power, to speak again, to do something, that the world may know He is God. How little they know what they are asking, nothing less than their eternal doom.

The Son of God through whom God speaks in infinite love and grace will also be the executor of the wrath of God. He bears a double character. He is the Lamb of God, holy, undefiled and harmless, who died as the sacrificial Lamb; but He is likewise the Lion of the tribe of Judah, and as such He will roar ready for the prey (Rev. 5:5, 6). He speaks now

in sweetest tones the words of gracious welcome, "Come unto Me," and assures a world of sinners, "whosoever cometh unto Me I will in no wise cast out;" but when His day comes the world which rejected Him will have to face "the wrath of the Lamb" (Rev. 6:16).

True it is "God sent not His Son into the world to condemn (judge) the world; but that the world through Him might be saved" (John 3:17). The time is coming when the Father will send the first begotten back into the world, so that He might judge the world and deal with His enemies. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). And Paul declared on the Areopagus of Athens that God "hath appointed a day, in the which He will judge the world in righteousness by that man whom He has ordained; whereof He hath given assurance unto all, in that He hath raised Him from the dead" (Acts 17:31). The Athenian philosophers, the Epicureans and the Stoics, mocked. The modern deniers of the Godhood of our Christ, mock and scoff at the truth of His resurrection, His presence in glory and His return to judge. They reject the grace of God, the good news, and they do not believe in "the judgment to come." They are beneath Felix, who came with the vicious Jewess, his wife, Drusilla, to hear Paul, and when he spoke of "judgment to come"—Felix trembled.

But let us hear what Paul, the chosen instrument of God's highest revelation to man has to say about this judgment to come. "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, *and that obey not the Gospel of our Lord Jesus Christ*, who shall punish with everlasting destruction (*not annihilation*) from the presence of the Lord, and from the glory of His power" (2 Thess. 1:7-9). Man, under the guise of scholarship, meddles with these solemn words. They tell us that Paul was a copyist, an echo of pre-Christian, Jewish apocalyptic views. Others harp on the sentence "God is love" and talk themselves into the belief that God is too good to manifest wrath. Still others invent such unscrip-

tural theories as "universalism," that even God's worst enemies will ultimately be saved; another brand of universalism goes by the name of "reconciliationism." Others have concocted from misapplied texts the "conditional immortality" theory, the theory of "annihilationism" and kindred schemes, all aimed at the teachings of the Bible, that there is wrath, and the everlasting punishment of the wicked. Let them try to disprove, or impeach the inspired testimony of the Apostle Paul, or invent their own theories. Let them scoff, and mock and sneer, that wrath is in store for a world which lieth in the wicked one. The solemn fact remains that God speaks in His Word as much about wrath and judgment to come, as He does about His love and mercy.

God has been pleased to give us in His Word the order of events which will lead up to the great day, so prominent in both testaments, the day of the Lord, the day which will bring wrath and judgment, the day of God's new deal, the day which will be followed by an age of righteousness and peace, of visible glory and supernatural manifestations. We can follow it only in a brief way.

*I. A great supernatural event will be the startling signal that God has broken His silence, and will keep silence no longer.* In the fiftieth psalm, quoted in the beginning of this chapter, we read, "Gather My Saints together unto Me." It has a primary meaning in connection with the godly remnant of Israel, awaiting the coming of the King. But it also can be applied to the great supernatural event which is revealed in the New Testament, and for which all is waiting.

In writing his second letter to the church in Thessalonica, Paul speaks of, "Our gathering together unto Him" (2 Thess. 2:1). He addressed not the world, but the believers in the city, where he had labored so strenuously. These believers were gathered together by the grace of God, in accepting God's offer in Christ Jesus. As a local assembly they were gathered together in His Name, and gathered unto Him. The gathering together unto Him, as used by Paul, has another meaning. It is the gathering unto Him of which he wrote in his first epistle to the same church. It brings

before us one of the most unique revelations given in the Bible, so unique and glorious, that it could never have been invented by the human mind. Yet the liberalists in Christendom claim that it is Paul's eschatological conception, or, Paul's expression of the apocalyptic views of learned Jews, to whom he had belonged. All these attempted explanations as to the origin of his words are answered by the context. He wrote, introducing his great message, "For this we say unto you *by the Word of the Lord*" (1 Thess. 4:15). It is therefore the direct communication of the Lord to Paul. We quote the words he received from Him. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16, 17). The literal fulfillment of this great promise, which has well been called "the hope of the church" will be God's first supernatural act, when He breaks His silence. The last time the voice of our absent and glorified Lord was heard in the divine record, is in the last chapter of the Revelation. John, the beloved disciple heard that voice, "Surely I come quickly" (suddenly). Since then His voice has not been heard again. The individual believer hears His voice spiritually; some visionaries may imagine that they saw Him in dreams, and heard His voice. But what assurance can they give us that it was not imaginary?

He will speak again, and then not a few, but all His own will hear that voice. While on earth He said to two seeking ones, who inquired for His dwelling place "Come and see." And so He will speak again as He descends from the third heaven into the air, "Come and see!" The millions of disembodied spirits gathered in His presence, their bodies sown in corruption in mother earth, will receive their promised bodies of redemption, for which they had been waiting (Rom. 8:23). All true believers on earth, the members of His body, indwelt by His Spirit, will hear the great assembling shout. What a change will then take place! Some are

on beds of sickness, hopelessly ill with incurable diseases; some are in desperate earthly circumstances, with no relief in sight; others still weep over the loss of loved ones, and some are suffering for Christ's sake in prisons. They prayed and hoped for relief. Then suddenly comes the long expected answer. The great mystery is realized. "Behold, I show you a mystery; we shall not all sleep (in death), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;\* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). What a change it will be! Wholly unimaginable! Sickness and pain are gone; destitution and hunger are no more; the chains fall from the hands of the prisoners of the Lord. What a change! "Together with them caught up in clouds to meet the Lord in the air."

"Come and see!" What welcome to all who accepted Christ as their Saviour and followed Him, who believed without seeing! What visions of never ending glory! The greatest vision will be He Himself. For the great hope of our salvation is "we shall be like Him for we shall see Him as He is" (1 John 3:1-3). In this manner God breaks His silence, calling through His Son, our Lord, His family to meet in the Father's house above.

Perhaps an unbeliever, a modernist, or an out and out atheist, reads what we have written. He laughingly may point to the impossibility of all this; it appears to him foolishness; he brings his questions and finally shakes his head, and with a sneer on his lips, walks away. Like thousands of so-called church members, the infidel has no faith in the supernatural. The true believer exercises faith in all God has spoken, and God has promised. "Now faith is the assurance (or substantiation) of things hoped for, the conviction of things not seen" (Heb. 2:1 R. V.). And the things hoped for, promised by our God, will not leave us ashamed.

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\*The last trumpet is not here the last trumpet mentioned in Revelation.

And what will happen when at last "that blessed hope" has been realized? What saint can even imagine all the glories of the unseen things above, which now are fully uncovered and seen for the eternal enjoyment of the family of God! What a day it will be when God's children possess their grace-bestowed possessions, the unsearchable riches of Christ!

We briefly mention the crowning of the saints of God, before the award seat of Christ. Paul looked forward to it. A crown was laid up for Him, a crown he not yet wears; the crowning of all His own, who love His appearing and served, comes "in that day" (2 Tim. 4:7-8). What a sight the army of martyrs will present! The oil of gladness, according to the forty-fifth psalm, rests upon Him, our Lord, above His fellows, for He suffered, as our sin-bearer, as no other could suffer. The martyrs are the nearest to Him, for they suffered for Christ sake. The crowns of life sparkle gloriously! All are the blessed results of "the travail of His soul." As He suffered on the cross He saw them, as they were to suffer for Him; they were a part of "the joy set before Him" for which He endured the cross and despised the shame (Heb. 12:1-3).

The mystery of God is finished; the elect body is complete and "He presents it (the church) to Himself a glorious church, with exceeding joy.

*II. What follows, according to Scripture, this great and startling event, when His own hear His voice, and heaven's silence is broken?* No pen can describe the conditions on earth which will follow the removal of all true Christians. They are as the salt, preserving from corruption. The presence on earth of the temple of God, in which the Holy Spirit has His abode, hindered the full manifestation of the mystery of lawlessness (2 Thess. 2:1-10). The hindering One is removed and the world will face, for a short time, the powers of darkness to the full. The clouds of judgment begin to gather; for God does not speak in judgment-wrath, till His own are gathered in His presence. It was so with Lot

in Sodom. "Haste thee, escape thither; for I cannot do anything till thou be come thither" (Gen. 19:22).

What a shock will come to the world, after they thought they were rid of the supernatural, after all foundations of the faith had been undermined by infidels and their invented theories, and now they will see and experience the manifestations of what they cannot explain in a natural way! God asserts Himself and reaches with His almighty arm into human affairs. "Our God shall come, and shall not keep silence." He begins then to speak, louder and louder, till the great climax comes when the world will behold the friend of sinners, whom they denied and rejected, to meet Him now as judge.

We read in connection with the statement, "He shall not keep silence," that something precedes His visible coming. "A fire devours before Him, and it shall be very tempestuous round about Him" (Psa. 50:3). The same is mentioned in the magnificent prophetic ode of Habakkuk. "Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth; He beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting" (Hab. 3:5-6).

The New Testament enlarges upon these Old Testament prophecies. As mentioned before, our Lord, in His prophetic Olivet discourse, predicted the calamitous ending of our age. In the final Bible-book, the events which precede the opening heavens and His visible manifestation are graphically revealed in symbolical terms. The seven-sealed book, written within and without, is received by our Lord from the Father's hand (Rev. 5:1-7). Surrounded by the redeemed in glory, He opens the seals and as a result something happens on the earth. The four riders appear and do their disastrous work; they introduce the permitted judgments by which God speaks to the world. The first rider upon the white horse represents a great conquering deceiver, who evidently takes charge of world-affairs, to

calm the well-founded fears of humanity. His conquest is bloodless, nor is any judgment mentioned, an evidence that the rider is *not* to be confounded with Him who, "treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15). This first rider produces, what the world is clamoring for in our day, peace on earth. Him, who is the Prince of peace, who alone can give peace, they have rejected. Another one comes and makes a false peace; they listen to him eagerly. It is a judgment upon them. Soon their delusion ends, for the rider upon the red horse, "takes peace from the earth," and a world-wide carnage issues. The riders which follow upon the black and pale horses, bring world-wide famines and pestilences. Power is given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth (Rev. 6:1-8).\*

Other judgments follow, during the appointed seven years, with which the present age closes. Seven angels sound their trumpets; they are followed by other seven angels, which pour out their vials into the earth. Each trumpet-sound and each out-poured vial from above brings judgment upon the whole world. They talk today of the great depression and of a returning prosperity. The great depression which is in store for the world, which refused to listen to God's love-message, will be the most awful of all history. Prosperity will be taken away; commerce on land and sea will be so seriously affected, that it will almost cease.

All nature will be strangely affected; the dust storms, the droughts, the floods, the tornadoes, the intense heat of our own days, will be next to nothing in comparison with the days "when God speaks again". The earth will be shaken by mighty quakes, "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it" (Isa. 24:20). In addition mysterious evil powers begin their work of

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\*The author's *Exposition of Revelation* should be read by all who wish to know the full meaning of these coming days.



tormenting. The demons our age ridicules, the devil it brands as a myth, will now be permitted to do their work. Satan cast out from heaven comes down to man with his great wrath (Rev. 12). The critics who ridiculed Daniel's prophecy will see its awful fulfillment in the rise and domination of the fourth beast, with its dreadful little horn, and its satanic power. The modern scoffers, who branded the revelation John received in Patmos "nonsensical ramblings", will behold the rise of the two beasts, out of the sea and land, the great head of the satanically restored Roman empire, and the personal antichrist, the man of sin. They will taste too of the wine of the fornication of "Babylon the great, the mother of harlots." Woe upon woe, judgment upon judgment, such will be God's speech in His new deal with mankind which refused His Son and His love.

What a climax of all these preceding events of the greatest, the most startling day of all human history, is given in the sixth chapter of Revelation! We quote it without any comment, so as not to detract from its solemnity.

". . . There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and to the rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand" (Rev. 6:12-17).

III. *In wrath He remembers mercy.* "O Lord, I have heard Thy speech, and was afraid . . . in wrath remember mercy" (Hab. 3:2). Such was Habakkuk's prayer when he received a great vision from the Lord as to that coming day. "He delighteth in mercy," is a most precious fact. And so

even in the great and staggering preliminary events, preceding "the day of vengeance of our God," God's mercy is not exhausted. God's greatest message, the message of grace, inviting sinners to participate in the glory and inheritance of His Son, ends when the body of Christ, the church, is completed and when it has been ushered into His presence. Hundreds of millions are on the earth to face after that, the coming judgments. Among those are the millions who heard the Gospel message and rejected it, but many more millions never heard that message, and are therefore not guilty of having refused to accept it. They were *not* disobedient to the Gospel of our Lord Jesus Christ. On these God looks still in mercy and before the day itself breaks with the outpouring of wrath, in His infinite mercy, He extends mercy to these millions by giving them a chance to believe and to escape the impending judgment-wrath. The message of the kingdom, that the King of glory is about to appear, the message to repent and to turn to Him, is sent to all the nations. Of this message we read in Revelation 14:6, 7. "And I saw another angel (messenger) fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, Fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of water."

But who are the messengers? Who is going to preach and offer God's mercy if the entire company of true believers is no longer here? The messengers will be believing Jews, whose eyes and hearts have been opened. The veil is taken away from their hearts; they know that the One whom their fathers rejected is the Christ, the Lamb of God, and the coming King. They are sent forth as Jehovah's witnesses to all nations, as predicted by our Lord (Matt. 24:14). Nor is their final testimony barren of results. The reader can find the evidence of it in the seventh chapter of Revelation. In this chapter we find first mentioned the sealed company of Israelites, the remnant to be used in the proclamation; the

second half of that chapter (verses 9-17) brings into view the great multitude of all nations, and kindreds and people, and tongues, standing round about the throne,\* worshipping God. They come out of the great tribulation, they are the great harvest reaped through this final offer of the mercy of God. We do not believe that those who heard the Gospel of grace, who refused to believe, who continued in their sin of rejection, will accept this final offer of mercy. They are enemies of the cross of Christ, and harden their hearts as Pharaoh did, and in spite of the judgments in the earth, they do not turn to the Lord, nor repent. This information is given in Revelation. "And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues, and they repented not to give Him glory . . . And blasphemed the God of heaven because of their pains and sores, and repented not of their deeds" (Rev. 16:9, 11; see also 9:20, 21).

*IV. The appearing of our great God and Saviour Jesus Christ.* After the ingathering of nations, the great day dawns, in which God speaks, the silence of God and the silent heavens end, and the world will see the greatest spectacle human eyes have ever seen. It is so great and glorious that it mocks all description, nor can the most imaginative mind realize what it will be. He, who is God's own Son, He whom the Father sent into the world, He who willingly went to the cross, He whom the Father did not spare, but delivered up for us all, and He who conquered death and the grave, arose from the dead, and filled the throne in heaven, appears again in person and with great power and glory. How can any Bible-believing and Christ-loving person doubt His personal, and visible return! He announced such a return on earth; He assured His disciples that they would see Him again; He declared it in the presence of His enemies. The heavenly visitors at His ascension said that He would return, "in like manner," and the Holy Spirit has written large in

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\*This is not the throne in Heaven, but the throne on earth set up when Christ returns.

the New Testament Epistles the fact and the glory of His return. Furthermore, that day of glory and God-manifestation is one of the outstanding messages of the prophets. Why then not believe it? We let Scripture speak:

“And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap, for the time is come for Thee to reap; for the harvest of the earth is ripe” (Rev. 14:14-15).

“And I saw heaven opened, and behold a white horse, and He that sat upon the horse was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns (diadems); and He had a name written, that no man knew, but He himself. And He was clothed with a vesture dipped in blood, and His name is called, the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness of the wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords” (Rev. 19:11-16).

The silence of heaven is forever ended! Out of the opened heavens He appears in great power and glory! The great day of the Lord has come! What a glorious sight this day will bring! In the midst of a glory flashing cloud, His glorious garment, the Son of Man will be seen. No longer does the crown of thorns encircle His blessed brow; He wears a golden crown, the emblem of His royal victory. The sharp sickle in His hand is symbolical of the harvest which He comes to reap. “The harvest is the end of the age.” Angels also come with Him to act as reapers (Matt. 13:39). When Joel beheld the judgment of nations in the valley of Jehoshaphat, the Spirit of God announced through him this harvest. ‘Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wicked-

ness is great" (Joel 3:13). Nearly seventy-five times the psalms refer to the wicked, their work and their destiny. The Lord told His suffering people that the time will come when the transgressors shall be destroyed together and the wicked shall be cut off. "Thou puttest away all the wicked of the earth like dross" (Psa. 119:119). "All the wicked will He destroy" (Psa. 145:20).

The wicked include more than the iniquitous, the grossly immoral, the intemperate; Luther translated the original word for "wicked" by "*Gottlos*,"—loosed from God, alienated from Him. It includes "the enemies of the cross of Christ" (Phil. 3:18), whose end is destruction. The great harvester appears to burn the bundled tares with fire. "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. 13:41, 42).

But who can describe the great scene, when He appears on the white horse! It is the greatest symbolical description of our Lord's second coming in the entire Word of God. It is the climax of all prophecy. "I saw heaven opened." Scientists have ridiculed this statement; the Christian believer knows that He, who created the heavens can also open them to fulfill His own word. Out of the opened heavens He appears as the rider upon the white horse. The symbolical meaning is that of victorious conquest. The Roman emperors and generals, when, in ancient times, they returned to Rome in triumph, rode white chargers at the head of their victorious columns, displaying their trophies. He appears as the all-conquering One. For what does He appear? He is called Faithful and True, "*and in righteousness He doth judge and make war.*" He comes to judge in righteousness and to overthrow His enemies. He manifests God's righteousness in the justification of those who believe, but now, God's righteousness is to be displayed by Him in the judgment of those who believed not. His eyes as a flame of fire denote His piercing omniscience. He wears many crowns. The Greek word is "*diadema*", diadems.

This word, besides indicating victory, means also His kingly crown rights over the earth. Significantly this word "diadema" is found only once more in the Greek New Testament, in connection with the ten-horned beast (Rev. 12 and 13). The dragon, the great usurper, crowned the ten horns of the restored empire, in opposition to Him, who alone is worthy to wear the *diadema*. What are His garments? "He was clothed with a vesture dipped in blood." This is not His sacrificial blood, as some have imagined.

It points back to that impressive scene, so vividly described in the sixty-third chapter of Isaiah. He is seen coming from Bozrah and from Edom, with dyed garments. The onlookers (Israel's faithful remnant) ask Him "wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?" How solemn is His answer! "I have trodden the winepress alone; and of the people there was none with Me; for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come." Such were the judgments He executed prior to His visible manifestation, and the judgments He brings with His personal appearing. His name is the Word of God. He is surrounded by the armies of heaven; they follow Him upon white horses, clothed in fine, white, clean linen. While the hosts of angels accompany Him, the armies from heaven are not angels, but they represent the redeemed, for He brings His saints with Him. What a sight of wonder and of glory that will be! He is the glorious leader, the great and mighty conqueror. He leads in triumph! The throngs of His redeemed of all ages, many wearing crowns, the gift of His grace, are seen in their shining apparel as they pass with Him downward through the heavens. Not they, but He is the executor of judgment, though they will also share in the judgment of fallen angels and the world (1 Cor. 6:2, 3). "And out of His mouth goeth a sharp sword, that with it *He* should smite the nations; and *He* shall rule them with a rod of iron; and *He* treadeth

the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords."

He comes to judge, to make war, to execute the fierceness and wrath of Almighty God! The context shows in a symbolical way the great judgment supper of God, through Him, whom the world rejected and despised (Rev. 19:17, 18).

What does He find on earth, when finally "His feet shall stand in that day upon the mount of Olives?" (Zech. 14:4). Is it a converted world, a warless world, a peaceful world, a rejoicing world, a world welcoming Him to occupy the throne of all the earth? Far from that! What will He and the armies of heaven behold, as they sweep downward? The holy seer in Patmos answers our question. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army" (Rev. 19:19). A great world revolution is on. Nations and kings, and rulers, presidents of republics, demagogues and dictators, all banded together against God and against His Christ. It has come to pass what Zechariah, the great post-exilic prophet, beheld. All nations are gathered against Jerusalem to battle. "Then shall the Lord go forth, and fight against those nations" (Zech. 14:2, 3). The battle of Armageddon, so often misunderstood, takes place. It is called in Revelation (Chapter 16), "the battle of the great day of God Almighty." The gathering of nations for this battle takes place through the dragon and his two representatives, the beast out of the sea, and the beast out of the land. "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:13-16). Armageddon is the hill or city of Meggiddo, the most prominent battleground in the Old Testament. In this famous valley the great armies will ultimately gather, to make under satanic delusion, their last and desperate opposition to Him, who is about to return. The battle will not last long. In its duration and destructiveness it is symbolized by the stone which Daniel saw, smitting the great man-image at its feet. It was not a

gradual smiting, but one powerful blow, by which the image, representing the political powers in force during the times of the Gentiles, are hopelessly pulverized (Dan. 2). So sudden will be the end of our military civilization. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped the image. These both were cast alive to a lake of fire burning with brimstone" (Rev. 19:20).

Then follows a judgment of nations, described by our Lord in the third part of His Olivet discourse. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32). This great judgment scene, which takes place immediately after our Lord's return, has often been called, the universal judgment at the end of the world. There is nowhere revealed in Scripture a universal judgment. The judgment He executes after His glorious appearing is a judgment of nations. No resurrection is mentioned in connection with it, which is the sure evidence that it is a judgment of living nations, the nations He finds on earth when He comes. They are judged according to the final testimony given during the end of the age by the godly remnant of Israel. Nations who accepted their testimony and turned to the Lord, treated the messengers in kindness; other nations who refused to believe the offer of mercy, treated these brethren, whom the Lord calls "my brethren" (according to the flesh), in a different way. Of those who accepted the last message of mercy, and were saved by it, it is written "Come, ye blessed of My Father, inherit the kingdom (the earthly kingdom) prepared for you from the foundation of the world." They will remain on earth to enter into the kingdom, which is His kingdom, to enjoy the glories of that kingdom, and to live under the most wonderful conditions this earth has ever seen. Of the other nations, <sup>¶</sup>who rejected God's final mercy, we read,



“Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Such will be God’s deal in judgment, when He keeps silence no longer, when the heavens are opened and Christ appears as the King-Judge. Millions will be swept away during the seal, trumpet and vial judgments, and millions more when He judges the nations. The great judgment by water, the deluge, swept away all humanity, with the exception of eight souls. “But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came and took them all away; so also shall the coming of the Son of Man be” (Matt. 24:37–39).

When God speaks again and speaks by His Son in visible glory, Israel, His earthly people will receive their promised salvation and restoration. With the day of vengeance is linked “the year of My redeemed” and that means Israel’s redemption.

But it would be a serious mistake to say that it applies to all the Jews, all the descendants of Abraham, that all will be saved in that day, when God’s silence ends and the supernatural reappears. Certain teachers of error have gone so far as to claim a physical resurrection for all the Jews who lived and died during this age, to have another chance. Some even include the Pharisees, Sadducees, scribes and priests, who moved the mob to cry before Pilate “Barabbas!—Crucify Him.” They base their invention on Ezekiel’s vision of the dry bones. Others think that even the atheistic, communistic and ungodly Jews will enter into the covenant blessings. God is not a respecter of persons; the atheistic Jews will be swept away in judgment just as Gentiles are. The Israel which will be saved, besides the remnant called by the grace of God, for the great witness among all nations, is the Israel which, though judicially blinded, has never relinquished the hope of a coming Messiah, the hope of a national restoration. During the end of the age they will experience their greatest tribulation, announced by our

Lord, as well as by Moses, Daniel, Jeremiah and other prophets. They suffer now through antisemitism; far greater will be their sufferings before the King returns, when they shall look upon Him whom they have pierced (Zech. 12:10). The dragon and his two monster leaders, the great political dictator, the little horn (Dan. 7:8) and the religious leader, the antichrist, the man of sin, will persecute all Jews who continue in their hopeful expectations, and especially the remnant on account of their testimony to Christ, the coming King. Their sufferings and persecutions are prophetically prewritten in the psalms; there also we find their prayers. We give but one illustration of the scores which might be cited.

“They (Israel’s enemies) said in their hearts, Let us destroy them together; they have burned up all the synagogues of God in the land. We see not *our signs*; there is no more any prophet; neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? Shall the enemy blaspheme Thy name forever? Why withdrawest Thou Thy hand, even Thy right hand? Pluck it out of Thy bosom. . . . Remember this, that the enemy has reproached, O Lord, and that the foolish people have blasphemed Thy name. . . . Arise, O God, plead Thine own cause, remember how the foolish man reproacheth Thee daily. Forget not the voice of Thine enemies; the tumult of those that rise up against Thee increaseth continually” (Psa. 74).

God kept silent when Christians cried to Him out of the torture chambers; He kept silent and did not answer the countless prayers of the martyrs by intervention of a miraculous nature because the mystery of God, the church, had to be finished. But the prayers of His suffering Israel, ascending out of the darkness of the great tribulation, the many imprecatory prayers calling for the execution of His judgment upon His and His people’s enemies, will be heard and He will answer them from above. He comes for their deliverance and they will welcome Him as their Saviour-King. “And it shall be said in that day, Lo, this is our

God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9). They see and believe; they see and worship.

We refrain from enlarging on what will follow for Israel. Not a single promise of blessing will be left unfulfilled. Glory will dwell in their midst as they are now the converted, Spirit-filled, the holy nation. Jerusalem becomes the glory spot of their land, and the great capital of the kingdom; angels ascend and descend upon the Son of Man (John 1:51). No longer is the glorious above hidden from the dwellers on earth.

The Kingdom of Christ in its earthly, millennial aspect, is foreshadowed by the kingly rule of David and the kingly rule of his son Solomon. David was the warrior-king; nations had to be subdued under his feet; Solomon was the king of peace and ruled over a kingdom in which poverty, want, famine or strife were unknown. So when heaven is silent no longer, when the cloud brings back the King of glory His first work will be the overthrow of His enemies who will "lick the dust"; He will begin His rule "in the midst of His enemies" (Psa. 72:9; 110:2). It will be followed by His reign as the prince of peace, "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:7). "Yea all kings shall fall down before Him; all nations shall serve Him"; "In His days shall the righteous flourish, and abundance of peace as long as the moon endureth" (Psa. 72:7, 11). What glories and blessings will be on earth when God speaks again, when His Son is enthroned! At last it will be "Glory to God in the Highest and peace on earth." Nations living in a heaven directed brotherhood learn war no more. Because He judges among nations, swords will become plowshares, and spears pruninghooks. Creation is delivered also. Its groans have ceased; songs of joy are heard throughout all the earth. And while earth has her great jubilee, and everything that has breath praises

the Lord, with inanimate creation joining in, the atmosphere above will be filled with the Hallelujah's of the heavenly Jerusalem, the glorious abode of the saints of God. His reign is everywhere, as all things are put under His feet. Of other millennial conditions in the earth, the end of earth's jubilee, the passing away of the earth that now is, the glorious creation of a new earth surrounded by a new heaven, into which God transfers His tabernacle to dwell with His redeemed and glorified people (Rev. 21:1-5), we must leave with the reader to find in His Word, to believe it, look forward to in faith and to enjoy it in hope.

We ask the question once more—What will it mean when God speaks again and is no longer silent? We give still another answer to this question. When He speaks again it will bring the end of all forms of infidelity. *Atheism*, with its unnatural denial of the existence of God is forever silenced. The fools, whether they called themselves scientific or unscientific, will be no more. Not a single one is left. The more subtle forms of infidelity, masquerading under a religious profession, known as *modernism*, has received its annihilating answer, when God speaks again. Let us look at it. These false prophets of modern times, found in all the larger denominations, deny the Virgin birth of Christ. This blasphemy, for such it is, will be demolished by His visible return. They spoke of Him, whom the Father sent, as a religious leader, a great man, but denied His Deity. When God speaks again He will declare the decree "Thou art My Son" (Psa. 2:7). His return will answer all the inventions of Arianism, Socinianism and Russellism. Modernists deny the sacrificial work of Christ, the efficacy of His precious blood; the enemies of the cross of Christ will receive, when God speaks again, an answer to their denials followed by their well deserved doom. Modernism declared through one of its leaders "His body rests in a Syrian grave, but His soul is marching on." The denial of His physical resurrection, the truth which the devil hates, which he has perpetuated through his chosen modernistic instruments, is for ever silenced, in that day, for He is seen

in His body of glory, proving thereby His physical resurrection. Modernists mocked and scoffed at His return from the third heaven; their scoffing "where is the promise of His coming"? is for ever ended, for He has come back. All other denials of His Word and His revelation collapse, when God speaks again. God kept silence for almost two thousand years, while man mocked and sneered, but when He speaks again all the sneers and denials of men are silenced. The leaven of the Sadducees will be arrested with its intolerable stench, for fire arrests the working of the leaven of corruption. All error systems as "Christian Science," the "Unity cult," Theosophy, Spiritism, and other delusions, will be no more. Not a single unitarian, modernist or christian scientist will be found in the age of God's new deal. Nor will there be faith destroying, and youth corrupting institutions any longer, when God has spoken in great power and glory. The denial of the supernatural is no longer possible, for the unseen is seen. *Romanism*, with its idolatries will find its ignominious end in judgment, when God speaks again. "Alas, alas that great city Babylon (Rome), that mighty city! for in one hour is thy judgment come" (Rev. 18:10; also 21). Where is the adored and worshipped Virgin Mary in that day? She is not the leader of the ransomed hosts, but her place will be, as on the day of Pentecost, among the redeemed. All *false religions* will be abandoned, because, "the Lord shall be King over all the earth; in that day shall there be one Lord, and His name shall be one" (Zech. 14:9). *Philosophical speculations and systems* have all disappeared. *Postmillennialism*, and the newly invented theory of our times *amillennialism* (the disbelief in any coming age of glory) have found their defeat as well as the many theories concerning the destiny of the wicked. Much else could we add to all this, to show what will happen when God keeps no longer silence, when heaven speaks again.

*Reader! are you a true Christian?* One who has believed on the Lord Jesus Christ, accepted Him, who is the gift of God, and as a result, has received eternal life. Have you

believed with your whole heart, and confessed it with your mouth that "God spared not His own Son but delivered Him for us all," that "Christ died for our sins, according to the Scriptures, that He was buried and rose again on the third day, according to the Scriptures?" If so, you are a child of God. Your sins are put away, the Holy Spirit has joined you as a member to the body of Christ, the church. You are a son of God, an heir of God, fellow-heir with Him who has the pre-eminence in all things. You are a true believer. You believe God has revealed Himself in Creation; you read His Word and believe it, knowing that God hath spoken, and speaks to you; the Christ of God is your Lord and your friend, you follow His blessed footsteps. You also believe that God will speak again, through His Son, that He will come again. If so, then rejoice. You are on God's side and your destiny of eternal glory and fellowship with God is unchangeably fixed.

*Reader! Are you but a professing Christian, a member, not of Christ's body, but of a religious organization? You have never come to Christ to accept Him as your personal Saviour. You have ignored God's great love-gift. You love darkness more than light. Of you it is true as it was of the Jews, "and ye will not come to Me, that ye might have life" (John 5:40). Perhaps you follow the swamp lights of a counterfeit Gospel, believing that your character will save you. Perhaps you sit under the preaching of one of the enemies of the cross of Christ and reject as he rejects the Truth of God, revealed in His Word and in His Son; you endorse all the modern denials. You know nothing of "peace with God"; you have no assurance you are not satisfied. Friend! the Word of God tells you to flee from the wrath to come. Fleeing from God's judgment-wrath, which even now hovers over you, means to turn to Christ. It is still true, "I am the door by Me if any man enter in he shall be saved." Do not doubt His word for another moment, "He that cometh unto Me I will in no wise cast out." Believe Him, who cannot lie, "He that heareth My words and believeth Him that sent Me, hath everlasting*

life, and shall not come into judgment, but is passed from death unto life" (John 5:24). Delay no longer! For soon God will speak again and your eternal fate, without Christ will be unalterably fixed.

Almighty God, the God and Father of our Lord Jesus Christ! Thy servant, in feeble words has written the message. It has been written with much prayer, with conscious dependence on Thee and the guidance of Thy Spirit. Thou hast spoken in Creation. Thou has spoken in Thy holy Word; Thou hast spoken by Thy Son, Thy greatest gift; Thou wilt soon speak again, and reckon with the world's greatest guilt, the rejection of Thy Son. Merciful God! gracious Lord, speak through these pages to the hearts of Thy people, that they may live in harmony with Thy will, Thine eternal purpose, in separation unto the glory of Him, who alone is worthy. O Christ, Thou friend of sinners, speak to some wandering soul and draw that one to Thyself, to find shelter beneath Thy cross and escape from the impending wrath, in gracious deliverance from the wrath to come, and to find in Christ glory everlasting. Amen.