



**THE DOCTRINE
OF
ORIGINS**

by **W. G. Broadbent**

THE DOCTRINE OF ORIGINS INSPIRATION AND CREATION

BY
W. G. BROADBENT

“If the foundations be destroyed, what can the righteous do?”
(Ps. 11:3).

“Nevertheless the foundation of God standeth sure.”
(2 Tim. 2:19).

	Page
Part 1 — THE TEXT OF SCRIPTURE	4
Some Proofs of Divine Authenticity	20
Science and the Word of God	25
Part 2 — CREATION	28
1. The Day of Creation	28
2. The Age of Man	33
3. The Order of Creation	36
4. The First Woman	45
5. The Fall	47
6. The Flood	53
7. Misconceptions	56
(a) The Monkey Men	56
(b) Theistic Evolution	60
(c) A Prior Creation	63
(d) Evil before the Fall	64
(e) Did God make Evil?	64
(f) Universal Reconciliation	64
(g) Misplacing the Millennium	65
(h) The Restitution of All Things	66
(i) The “Creatures” of Romans 8:19-25	67
(j) Animal Life at Creation	68
(k) Soul and Spirit	70
(l) Parallel Principles in Creation	71
(m) The Tree of Knowledge of Good and Evil	73
8. The New Heaven and the New Earth	74

INTRODUCTION

Creation was first and the Scriptures came later. But we could not have known the truth about creation without revelation, and accordingly it is logical to deal first with the origin of Scripture and so to verify our proofs of the origin of all else. God gave the revelation which we call the Scriptures and God created the heavens and the earth.

Today we have a multiplicity of texts of Scripture and many “versions” of Scripture. What is going on in the world of texts and words and letters? Has God allowed man to lose the purity of the inspired text?

Today we have knowledge increased as Scripture foretold (Dan. 12:4), and we also have the “oppositions of science falsely so called” (1 Tim. 6:20). Man knows a lot about the observable phenomena of the universe and the sum of this knowledge and the tabulating and right evaluating of it we call science. But when man with his increased knowledge uses his little lot of knowledge and relates it to philosophical and metaphysical questions his little knowledge can become very dangerous indeed, and he produces his theories which God laughs at, and which Scripture calls “the opposition of science *falsely so called*”.

Ever since Adam fell there has been a bias in his descendants to listen to the tempter who says today as he did some thousands of years ago to Eve — “Has God said?”

The textual critics — very special critics — highly trained, called “higher” critics*, say “Has God said?” And the higher, lofty, remote, textual scholars have so falsely collated the knowledge they have gained that mankind now doubts there is a Bible it can trust for the critics’ oppositions have denied that “God has said,” and that He has revealed, and maintained for man a perfect and a complete revelation.

The evolutionists with their tongues in their cheeky cheeks say “Has God said?” and the lesser rank of the schoolteaching profession, “professing themselves to be wise” say to each new generation of scholars “Has God said?”. “Professing themselves to be wise they became fools and changed the glory of the uncorruptible God into an image made like to . . . birds, and four-footed beasts and creeping things” (Rom. 1:22-23).

Now in evangelical circles various “Christian” University Professors talk with the Evangelical Union members and with the various “Christian Research Fellowships” and they all say profoundly to one another “Has God said?”. So it comes back to the Church and they have all said for so long and so often “Has God said”, that now we have large sections of the Church of God absorbing “theistic evolution”.

The Devil taught Hitler that if a lie is bold enough and persisted in long enough, it will be believed, and Hitler is not the only one that the Old Serpent has told.

May truth be known in a world of lies?

Let us consider the truth about the text of Scripture and the origin of man and matter.

* The textual critics themselves use the term “higher criticism” to refer to their criticism relative to Scripture in its time and setting as first written, and “lower criticism” to their criticism relative to the handing down and translations of Scripture.

PART I

THE TEXT OF SCRIPTURE

Scripture commences “In the beginning God,” and this is true of Scripture itself. “All Scripture is given by inspiration of God” (2 Tim. 3:16).

As the Spirit of God “moved upon the face of the waters” in the day of creation (Gen. 1:2), so “holy men of God spake as they were moved by the Holy Spirit” (2 Pet. 1:21). Creation and revelation relate in that they are both from God. God is the Creator of the universe and the Author of Scripture.

Even apart from Scripture we may know that God is the Creator of all things (Rom. 1:20 and Ps. 19), but here let it be understood that the God of creation is also the God of revelation. God has given us the means to prove that what Scripture says is indeed what God says and we shall later review some of these proofs. But now let us close our ears to the sibilant suggestions of Satan’s “Hath God said”, and let us simply accept what Scripture says of itself that “all Scripture is given by inspiration of God and is profitable for doctrine (or for teaching), for reproof, for correction, for instruction (or for discipline) in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17).

It is with this purpose in view that the Bible tells us many things that we could not know if God did not reveal them to us. Probably the very first part of the Bible written was the Book of Job and in the first two chapters of Job we are told:

- (a) That God had a hedge around Job to protect him.
- (b) That God talked to Satan about Job.
- (c) That Satan obtained permission to enter through the hedge to touch Job in certain expressly limited ways.
- (d) That certain happenings befell Job as a result.

How is it that we know all this? Only because God has chosen to reveal it in the revelation He has given to us which we call the Scriptures of truth, the Holy Bible. Paul explains the certainty we have thus of unseen things otherwise beyond human experiences in the words “As it is written eye hath not heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit” (1 Cor. 2:9-10).

God “authored” Scripture for a set purpose, as quoted from the Epistle to Timothy — so that man could have a sure authority and standard for his reproof and correction and for “furnishing” him for right and good living by a perfect rule. Accordingly the Psalmist says of the Scriptures then in his hands “the law of the Lord is perfect, converting the soul” (Ps. 19:7), and Paul speaking of the whole unity of the Scripture then shortly to be completed said “when that which

is perfect is come" (1 Cor. 13:10). Other aids temporarily allowed to the early Church of the Apostles' day would "be done away", "when that which is perfect" was come — that is, the full and completed New Testament.* If the Bible is not perfect, then it is not from God; but if it is indeed from God, then it is indeed "that which is perfect".

Now the words written were God's, but He employed holy men to write those words while the Holy Spirit so moved or led them that they were "inspired" to write the words. When "in the Spirit" as John described his condition at Patmos when called upon to write the last book of the Bible, holy men wrote as the Spirit of God illumined their whole personalities, and though they may not have realised it themselves they were writing letters and words which God intended for mankind. And thus through the intelligent spirituality of many different holy men, first the Old Testament was completed by God and set together by Him and then later, similarly, the New Testament.

Again Paul explains, in 1 Cor. 2:12-13 how this was accomplished for he tells us "Which things (the things that are freely given to us of God) also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual". Note that the words themselves are Spirit taught. The full implication of the wider passage in which these verses are set, makes it clear that the inspired words are from the Spirit of God and are intended to be received by spiritual people — that is by people who are tuned spiritually to God to hear and recognise and understand His words.

One small part of the Old Testament was not only ordained by God but it was spoken by His own voice to men from Mount Sinai and He wrote it in tablets of stone with His own finger. This is the ten commandments which in turn was recorded by Moses in some of the books of Scripture. Similarly other passages of Scripture came to the writers thereof as they heard or realised "the word of the Lord" and in writing these words they were simply amanuenses, writing out what they were told to write. In the New Testament many of Christ's words are recorded and of course He is the second person of the Triune Godhead, God incarnate, Himself the Word of God.

The scrolls or parchments on which the holy men first wrote when God breathed the words, and indeed the tablets of stone on which the Lord inscribed His basic moral code have all been lost and not a trace of any of them is known today. This is no real loss to mankind or God would have preserved them. There is no virtue or magic in the paper or the ink. The life is in the words themselves and this seed-life is built into the words in each very letter thereof and in every jot and tittle thereof.

* For a more detailed exposition of "that which is perfect" see the Author's booklet "The Doctrine of Tongues".

THE PERMANENCE OF SCRIPTURE

Scripture as we have seen was given to be a perfect and complete guide for man. Therefore the God who gave the guide would not allow it to be lost to man.

What would be the use of a lost guide book? Surely the God who took the care to give to His people "That which is perfect" would not leave the later generations of the Church with an imperfect guide, when the claim of the Book is that it is perfect! Surely the God who gives *is able* to maintain perfection. It is inconceivable that it should be otherwise, for then God Himself would have failed and He Himself would not be perfect. It may seem impossible, humanly speaking, that the original words should have been preserved, but with God nothing is impossible, and the hallmark of the divine is the perfection unattainable by man, and the maintenance of it.

If the original words have not been retained then Christ has defrauded us — He said "Heaven and earth shall pass away but my words shall not pass away" (Matt. 24:35), and regarding the Old Testament Christ said "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled (or until all be accomplished for which it was given)" (Matt. 5:18). He also said "The Scripture cannot be broken" (John 10:35). As the Psalmist has it, "Forever, O Lord, thy word is settled in Heaven" (Ps. 119:89).

God would not be God if He did not preserve His Word in its perfection. His character requires it, and His veracity and honour demand it. It has been well said "If the book is incomplete, it cannot be from God; if it be of God it must be perfect".*

How has He done it?

The original texts of course relate to the original languages in which they were written, and it is the jots and tittles of the Hebrew of the Old Testament and the Greek characters of the New Testament words that God is beholden to maintain while heaven and earth shall remain.

THE OLD TESTAMENT TEXT

God made His ancient people, the children of Israel, responsible for the preservation of the Old Testament Scriptures. Paul tells us plainly that "unto them (the Jews) were committed the oracles of God" (Rom. 3:2).

The Jews accordingly early learned to recognise which of the ancient writings were of God and which were not. Some centuries before Christ the Old Testament books were completed and in their three categories of the law, the psalms and the prophets were honoured and treasured by the Jews as we have them today.

Despite their many failings the Jews as the people of God were given a spiritual sense and aptitude to recognise and cling to the

* "The Bible its Sufficiency and Supremacy" in "Gleanings from the Bookshelf" Vol 67 No 2 (The Berean Bookshelf, Los Angeles).

divine Scriptures of the Old Testament. God chose them for purposes of His own, as His special and peculiar people and in particular God saw to it that they treasured and preserved His Holy Word.

The priesthood and the Levites and later the Scribes of the Jews were people especially trained and equipped for the work of preserving the text of Scripture. The work involved constant copying and checking and rechecking and many incidents have been recorded to show how thoroughly and responsibly this work was done.

But to err is human and occasionally in one copy or another a small error of copying may have occurred. These however would later become obvious by comparison with other copies and thus the true text was always preserved.

The Jews not only copied and re-copied and compared and checked the oracles of their particular care, but generation after generation of them committed them to memory. The written Word was a lively Word in the lives and mouths of the people, and with so many people always familiar with the Word as it was studied and preached and sung and referred to, there was always the double check of the written with the spoken and heart-held Word, and so God preserved and honoured it.

In the days of His earthly ministry Christ fully accepted the then current text of the Old Testament as the true text. He quoted from it, spoke about it, and it is of this that He said "No jot or tittle shall fail".

Some two centuries before Christ, a group of some seventy Jews then living in Alexandria in Egypt made a translation of the Old Testament from the Hebrew into the Greek language.

Other languages cannot always fully hold all that an original language means or implies and it is not possible for any translation to exactly portray the original in every smallest particular, in exactly equivalent words.

The Alexandrian translation is known as the Septuagint version and it became widely used as a translation among Jews in the Greek-speaking trading centres of the Mediterranean and it was used to a degree by the writers of the Greek New Testament when referring to Old Testament passages.

The Septuagint is just a translation and accordingly is not authentic in itself, but it gives a useful check on the way in which translations generally should be regarded. Also the manner of its use in quotations in the Greek New Testament reveals further the method of our God in the preservation of the inerrancy of His Word.

As the Holy Spirit "breathed" the words of the New Testament through holy men who were writing now in Greek and quoting in Greek from the Old Testament, sometimes the Septuagint translation was used, sometimes it was used but altered in some degree, and sometimes it was discarded and a new translation was given direct from the Hebrew. That is, the Septuagint could not be followed where it did not correctly

interpret the divine intention and purpose of the original Hebrew words, but in other cases it was adopted where it did rightly convey the true meaning.

THE DEAD SEA SCROLLS

In recent years very ancient scrolls have been found in caves near the Dead Sea which apparently originally belonged to a Jewish sect called "the Essenes" which broke away from the regime of Simon Maccabaeus and settled in this area in the era 150-120 B.C. The scrolls contain parts of all the Old Testament books except Esther and include almost the whole of Isaiah.

These copies are the oldest known and are interesting to scholars for this reason. They confirm the accepted Jewish text in all but minor details.

It is to be remembered that these are ancient copies only, made by members of an independent Jewish group. God did not commit the care of His oracles to the Essenes as such, but to the Jews as a whole. The true text is that currently used by the Jews of Christ's day, which He Himself used and approved.

The Old Testament text was copied and guarded by the Jews from the Apostles' day until the advent of printing by Jewish copyists called Masorettes, and the stream of copies which represents the Jewish text is called the Masoretic or Traditional Hebrew text.

This text is the basis for the English Authorised Version and it contains only very minor variations from the true text. But since the advent of the Church, the Church has had an overall responsibility for the maintenance of the purity of the Word of God as a whole, and God has seen to it that His Church has always been able to distinguish and to recognise the true.

For instance, one minor error of copying by the Masorettes has come through in the Authorised Version in 2 Sam. 24:13 where it is stated that God gave David first the choice of "seven" years of famine. This should be "three" years, as is stated in the other account of the same thing in 1 Chron. 21:12. That this is so is verified from the fact that the Septuagint Version made from much earlier copies, gives the figure as "three".

The very few minor such matters only verify how wonderfully accurate the Jewish Traditional text is. No matter of truth or doctrine or faith or morality has ever been in question and the few matters of technical imperfection in the copies are always distinguishable from the perfection the true text which is always discernable and available to Spirit-taught men of God. The point here however is that our English Authorised Version is based on the true text and agrees with it in all but very few and minor details.

The source of recent other English versions and the implication of following such other versions will be considered later after the Text of the Greek New Testament has been considered.

THE NEW TESTAMENT TEXT

The Holy Spirit committed the oracles of the New Testament Scriptures to mankind in exactly the same way as the Scriptures of the Old Testament had been committed. The manner of commitment was the same but it was not committed to the Jews.

The Jews with their ordained priesthood were perfectly equipped to receive and preserve the Old Testament text. But another people of God and a different priesthood were prepared for the reception and preservation of the New Testament. Jude calls the faith we are to contend for "the common salvation" and declares that this "was once delivered unto the saints" (Jude 3).

The mystery of the Church had been kept as a secret and was never unfolded in the Old Economy. But Christ died not for the Jew only, and when He ascended on high and was glorified, the Holy Spirit was sent to indwell believers in the Risen Christ and to unite them in a new order of priesthood. Whether from Jew or Gentile a new order was found to the praise of Him, wherein all are priests, indwelt by the Holy Spirit. It was to the priests of this new order — to the Church of God — that the oracles of the New Testament were committed.

This royal priesthood was especially equipped, and moved by the Holy Spirit to recognise and hold and set in order the books of the New Testament. The Holy Spirit moving in many hearts caused spiritual men to unite after a period of spiritual exercise in the recognition and cherishing of the divine text and similarly by the providence of God and by wide spiritual exercise among the universal priesthood of the Church over the centuries, it has been miraculously preserved in its entirety and perfection.

The language of commitment was the Greek language, and accordingly the Greek-speaking member-priests of the Church have had a particular responsibility for the preservation of the original text in the Greek language.

The early Church rose and flourished in a wide Greek-speaking community spread over many lands. Later, translations were made to other languages — particularly Latin — bringing in new problems of interpretation and understanding and in the same period great controversies wracked the early Church in the course of which large sections of the nominal Church fell to doctrinal error, to worldliness and to that spiritual ineptitude which produced the Papacy.

In this period of the emergence of the superiority of the Bishops of Rome and of the Latin influences in the western sector of the Church, the keeping of the true original Greek text remained mainly in the hands of truly spiritual member-priests of the Church in Greek-speaking areas. The Greek Church finally separated from the Roman Church and throughout the middle ages the Greek text was with scrupulous care copied and re-copied by those the Lord prepared and equipped.

The Greek-speaking people used their Greek texts more than other Greek texts were used in Latin-speaking countries where they were referred to only by language scholars. Accordingly the Greek texts of the Greeks were continually being worn out, and were copied and re-copied as the book was in general and constant use.

It is for this reason that the only copies of the text preserved by the Greek Church are later copies than some found in Italy and Africa. But the Greeks always had many copies to compare one with the other and the whole Word of God was preserved again in the lives and hearts of generation after generation of Christians. The spiritual sense of Spirit-filled men always familiar with the language, and with the text, has been used of God to preserve for posterity a wealth of copies, generally referred to collectively as the Byzantine or Traditional Greek text.

Over this period of copying, no official Church council ever ruled on the actual or official text of Scripture but rather individuals in many places in each generation of the Church compared and spiritually discerned what was of God.

It is remarkable that the first printed text of the Greek Scriptures appeared in the area to be influenced by the great Reformation Movement which commenced at Wittenburg, just one year later.

The advent of a printed Greek text at this time was beyond doubt of the providence of God. Despite technical flaws in the first printing which were corrected in later editions, Erasmus and the highly qualified and spiritual men who built on his work, were led to set forth the Greek text in a way which has been of the utmost value. This process continued from the first edition by Erasmus in 1516 until just after the English Authorised Version was printed about one hundred years later. The term "Received Text" was first used in reference to Elzevir's edition of 1624. The edition which most English students now call "The Textus Receptus" is Stephen's 1550 edition.

There are thus various editions of the so called Textus Receptus and they are not identical on all points, but they are all based on the same groups of texts and the differences between them are minor and technical. The English King James "Authorised" Version was made not from any of the printed editions of the Textus Receptus but from the same sources as those from which the printed Greek texts were derived. But the spiritual discernment of the translators was such that the English Authorised Version more correctly represents the true text than does the printed Greek edition called "Textus Receptus".

The spiritual and responsible exercise which involved the exclusion or inclusion of the few passages, verses and words concerning which there was a degree of variance in the then existent copies, has been used in the providence of God to provide a marvellously accurate English translation for the great age of the world expansion of the English-speaking post-Reformation Church. Until recently each generation of these four hundred years of enormous Church endeavour and

faith has accepted and approved and appreciated this version of Scripture, for what it is indeed, a most accurate rendering of the Truth of God. There are small variations from the exact and true original Greek texts, but the matters of text-variations or mistranslation are so few and minor that our Authorised Version has been and is rightly held as "The Holy Bible" in the English language.

Behold the Church of God, its living faith, its powerful gospel, and the Scriptures of God which are its Word and Authority! Note also, that apostasy and decline in the Church has occurred with the occultation of the light of *these* Scriptures.

Man has done and is doing his worst to obliterate or adulterate and render ineffective "that which is perfect". But God has seen to it, in His own way, and not in any way that man would have done, that 'that which is perfect' is powerful and active today, as ever, wherever it is discerned and received.

The story is told of a simple brother who had been listening to a discussion between learned brethren on fine points about the various Greek texts. At last he said "Ah well, now let's get back to the original English that Paul used". God has seen to it, that the "original" English so wonderfully sets out His Truth, that simple souls everywhere may trust it wholly and act on it without doubt or fear.

Our King James version is in all important matters a good English language equivalent of the true text of the New Testament.

The invention of printing brought the Church to a point in history where Scripture became committed to posterity in a widespread way, and mechanical reproduction relieved the Church of the necessity for laborious copying and it is remarkable that the first book to come in any great number from the printing press was God's Holy Word and that there have been multi-millions more copies of the Bible printed than of any other book.

THE MODERN TRANSLATIONS

The printing press has relieved the Church of the laborious copying of the Scriptures, but the Church's responsibility to preserve its purity in permanence, remains.

For eighty years or more now, there has been a movement to adulterate the text and to disseminate spurious English Versions. The men responsible are all scholars who seek to handle the texts as they would any other piece of literature. Many of them deny that Christ is God, and Satan has subtly used them to introduce error and distrust in the Church and to insert his "Has God said?" in relation to the text of Scripture.

The technique is to assemble all the early copies of Scripture that

are available and evaluate them only according to date or in relation to technical agreements or disagreements. The earliest in date is given special credence. All spiritual considerations are disregarded.

That is, theirs is a humanistic evaluation of the text based on what is found in the world of early copies. If a rank heretic had made a copy with unsound words inserted and others the Spirit of God intended, omitted, it matters not to the textual critics. They computerise, as it were, the technical detail they assemble and produce something quite different from what God gave. This is the story of many of the modern English versions of Scripture.

God set His born-again Spirit-filled royal priests of the true Church to guard and protect His Word using their God-given spiritual powers to recognise and esteem and preserve its purity.

But the textual critics are wreckers. They are not led of the Holy Spirit and their purpose is anti Christ.

THE POISON OF MODERNISTIC VERSIONS

For some twenty years before the "Revised Version" of 1881 appeared two Greek textual scholars, Professors Westcott and Hort, worked on the preparation of a new Greek text. These men, trained in the groove of liberal textual literary criticism, set the pattern for their work in that they stipulated that the texts of Scripture must be examined only on the basis "that we dare not introduce considerations which could not reasonably be applied to other ancient texts, supposing them to have documentary attestation of equal amount, variety and antiquity" (The New Testament in the Original Greek, Volume 2, Introduction and Appendix, London: 1881 at page 277).

That is, they required the text to be settled afresh by human and technical standards only, and these techniques were to be of their own selecting. Two early texts, one found in the Vatican Library called "the Codex Vaticanus" and one from a monastery at Sinai called "the Codex Sinaiticus" were selected as the most reliable as they were the most ancient. The actual spiritual history of these texts or of the people who had nurtured them was disregarded, and they were elevated above the 2000 and more texts then available which supported and then represented the Greek Traditional text. The Vatican text, found in the home of that wicked religion was preferred above all others. If the Vatican and the Alexandrian text agreed, that settled the matter for Westcott and Hort. The result was that Westcott and Hort produced a new Greek text of their own which contained 5337 changes from the Textus Receptus.

The lack of true spiritual appreciation of the copyists of the Codex Sinaiticus and the Codex Vaticanus and of those who preserved them (and also altered them in many places) is clearly revealed in that they both contain most of the books of the Apocrypha. These texts are the texts of the Roman Catholic Bible which contains books that did not come from God. These texts are the source of error, from the home of

error, and it is surely obvious error to suggest that God's Holy Word is in any way dependent on Rome, the "Mystery" Mother of Harlots for the preservation of its text.

The manuscripts found at Sinai and in the Vatican represent a group of texts which the Church as a whole had rejected completely before 500 A.D. God saw to it, on the other hand, that the true text was copied and re-copied, and held and regarded by the Church in every age. What an absurd position it is, that texts which have been discarded and had become lost because they had been found faulty and unreliable, should now be produced and venerated above the divinely preserved, and hallowed texts which have served the deepest needs of the Church in every age!

The English Revised Version of 1881 was intended to have been a general revision on other principles but Professor Westcott and Hort had access to the Revisers throughout the period of the revision and their influence was so strong that in most instances the Revisers used the new Greek text of Westcott and Hort rather than the Traditional Greek Text.

The first major revision as it is called is not a revision of the King James Version based on the true Greek text, but it is a new version altogether based on the new Greek text of Westcott and Hort.

The influences which produced the Papal texts of which the Codex Vaticanus is one, included the drift to Arianism which denied the eternal deity of Christ. Accordingly the Papal texts show doctrinal bias apparently introduced to the texts during the period of this controversy and during the period leading to the rise of the Papacy. Spiritual people know that texts which throw doubt on the deity of Christ must be spurious. But the modernist clerics prefer them.

Here a little and there a little, the Revisers brought Arianism into the English and American Revised Versions of 1881-85. This was done intentionally, and Westcott stated "The value of the revisions is most clearly seen when the student considers together a considerable group of passages, *which bear upon some article of faith*. The accumulation of small details then produces its full effect".

The purpose is to inject doubt about the inspiration of the Scriptures, about the deity of Christ and about other vital matters the Modernist critics reject, and this is accomplished by a constant change of detail.

Even when there is no change in the Greek text, the modern apostate translations often reveal the heresies of the translators. Just one example of this will be found clearly in the footnote to John 9:38 in the American Standard Version. The blind man in this verse replies to the Lord and says "Lord, I believe,". Then it is stated "and he worshipped Him". In the footnote referring to the word "worshipped" the translators say "The Greek word denotes an act of reverence whether paid to a creature (*as here*) or to the Creator". That is, Christ is regarded by the Revisers to be a creature — a man only,

and not God. The words in brackets “(as here)” makes this clear.

Should we trust the Versions of men who believe thus?

Should we trust Versions made from the spurious Papal texts?

Should we depart from the true Greek Text preserved for us so wonderfully by believing Christians who were Greeks and who read and copied in their own language and who appreciated the truths of inspiration and of the faith of the risen and glorified Christ as we do today? Or should we change to translations prepared by unbelieving men, who consider Christ to be a mere man and not the Creator?

THE THIN EDGE OF THE WEDGE

If the Bible text is treated in this way, as though it had not been preserved by God, then

1. There is no sure basis of faith — no Word that may really be relied upon — for if some verses are in doubt who shall say what verses may not be in doubt?
2. And if God has failed to preserve for His people the true Word, then did He really inspire what He did not maintain?
3. If inspiration is questionable then is not the implication of the revised versions that Christ was man only?
4. This leads to the general humanistic view of the Christian Religion today found in Protestant Churches everywhere.
5. Accordingly a fatalistic attitude is adopted by the Church that no one should have decided doctrinal views, for we just cannot really be sure of anything.
6. This leads to the elevation of ideals of love above truth. It leads to the ecumenical movement, to World Councils and the Apostate Church of the End Age in union again with Rome. The apostates of our age rejoice in this position and they know that their victory stems from the rejection of the true Greek text. The modernist Professors call it “the overthrow of the textus receptus” (see for instance Metzger’s “The Text of the New Testament” at page 124 et seq.). Satan rejoices to have Church leaders reading from the pulpits from translations based on erroneous texts.

THE MORE MODERN VERSIONS

The true Bible was uplifted by the leaders of the Reformation and of the Lutheran and Protestant Churches. It has until recently maintained its authority among the people of God who for centuries have been guided by it without fear or doubt.

Now the assault against it commenced in the 1881 Versions has romped away with new, popular and more extreme modernistic Versions of the same Westcott and Hort Greek text built on the spurious Papal copies.

Let those who believe God return to the true Bible which teaches that Christ is God, and that He was indeed born of a virgin: that God inspired and preserves the Holy Scriptures which do include for instance the following verses omitted from the Revised Version and from the modern Versions:—

“For there are three that bear record in heaven, the Father the Word and the Holy Spirit: and these three are one” (1 John 5:7).

and, “And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God” (Acts 8:37).

RECOMMENDATIONS FOR BIBLE STUDY

English speaking people should use the approved, and proved authorised or King James Version for general reading and study.

The scholastic helps of spiritual men who understand and approve and work only from the traditional Greek texts should be consulted and compared.

The modern versions based on the mal-appreciations of ungodly men who deny the faith and who rely on spurious texts — should be avoided altogether.

In the same way that God’s holy people in earlier centuries were charged and directed by the Holy Spirit to recognise, value, hold and preserve the God-breathed writings and separate and hold them apart as the Word of God, so, today, the Church is still charged to preserve it, cherish it and act on it, discarding all substitutes and spurning the spurious doctrines the erroneous versions teach.

THE DEVIL’S ASTOUNDING CONFIDENCE TRICK

Today the great majority of professing Christians and most Protestant Churches are replacing the Authorised King James version of Scripture with one or more of the modern versions. The “New English Bible” is very popular, but some are fadists for a paraphrase of the Epistles called “Living Letters” or for Moffatt’s or Weymouth’s or Williams’ or Phillips’ or some such of a host of different versions.

Now if this great array of English translations were all translations from the true text of the Greek Scriptures, then of course they could have been very helpful indeed in leading the Church to a better understanding of the truth of God.

But the Devil’s trick is that he has managed to make the Church *think* it is receiving and reading modern English translations of the true text when in fact it is reading translations from spurious and erroneous texts. Most of the modern translations involve textual perversions and in varying degrees the modern translations *all* contain error, additions or omissions when compared with the long accepted texts.

Some very good men have unwittingly become involved in translations from wrong texts and this includes J. N. Darby and W. Kelly who both made translations from such texts. These men were of such a spiritual calibre that no significant doctrinal error was permitted in their translations, but the serious thing is that they have helped to open the way for those who will do this.

On the other hand the modernist scholars now rush in where Darby and Kelly would not tread. Most of the modern translations are charged with Arianism which teaches that Christ is a created being, and with other forms of error and of Satanic deception.

The false versions such as R.S.V., New English, Amplified etc, present contradictory and grossly misleading interpretations which "corrupt the Word of God" (2 Cor. 2:17) and "pervert the gospel of Christ" (Gal. 1:7) by denying His virgin birth, blood atonement, resurrection, and eternal punishment. These versions are an essential integral part of the "falling away" from "the truth" which Satan has engineered for the myriads in Christendom today who "will not endure sound doctrine" (2 Tim. 4:3).

The writer does not know of *any* modern translation based only on the old accepted Greek texts of Scripture, and for this reason he pleads with all the loved of the Lord everywhere in English speaking lands to rely only on the King James Version and to read it alone. Scholarly help based solely on the best Greek texts, is of course desirable and necessary for the deeper study of the Word.

Let those who fear God refuse to have anything to do with the false translations and paraphrases. Bible Houses which sell such things should be treated with a grave reserve and Bible Societies which print and distribute the erroneous versions should not be supported with moneys which belong to the Lord who is the Word of God and who is jealous of His Name and Word.

Part of the Devil's lie today is that the King James Version is now outmoded. It is not so. It is the truth of God set in excellent English, and in a form dignified and restrained and chaste, suitable in every way for the use for which it is required. The translators themselves in the introduction say this:—

"Finally, a fountain of most pure water springing up unto everlasting life. And what marvel? the original thereof being from heaven, not from earth: the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a spiritual portion of God's Spirit; the matter verity, piety, purity, unrightness; the form, God's Word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an

inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night”.

Some illustrations of the enormities of the modern translations or paraphrases are given below:—

A. THE NEW ENGLISH BIBLE

For 2 Tim. 3:16 “All Scripture is given by inspiration of God”, becomes “Every inspired scripture has its use”. It is consistent with such handling of the Holy Word of God, that it is found to impugn the Virgin birth and deity of Christ in many instances, that reference to the Three Persons of the Deity is omitted in 1 John 5:7 and that “For thine is the kingdom, and the power and the glory for ever” is also omitted from Matthew 6:13.

B. “LIVING LETTERS” (the Tyndale House Paraphrase)

Here the true dignity of the Bible writings are at times reduced to ribaldry. For instance “Gaius saluteth you” (Rom. 16:23) becomes “Gaius says to say “hello” to you for him” and “One vessel unto honour and another unto dishonour” (Rom. 9:21) becomes “one jar beautiful, to be used for holding flowers, and another to throw garbage into”.

There is twist in the text in instances like Romans 1:16 where “the power of God unto salvation” becomes “God’s powerful method of bringing all who believe it to heaven.” The interposition of the word “method” as the subject of the clause changes the meaning completely from what Paul intended and from what God intended.

This process is extended to effect doctrinal changes of the utmost importance. For instance the words “whom God hath set forth to be a propitiation through faith in His blood” (Rom. 3:25) becomes “He used Christ’s blood and our faith to satisfy God’s wrath”. The truth of Scripture does not elevate faith in this way and it does not diminish the power of the blood in this way. The word “propitiate” with its “mercy seat” implication should be used for it conveys the teaching of the necessity for mercy and forgiveness which the paraphrase obscures and defeats.

Dozens of similar instances abound but these will suffice as examples.

C. MOFFATT’S TRANSLATION

D. WEYMOUTH’S “THE NEW TESTAMENT IN MODERN SPEECH”

These each show over 130 significant omissions or alterations affecting doctrinal matters.

Both, for instance, omit “through His blood” in Col. 1:14 which should read “we have redemption *through His blood*”.

E. "THE AMPLIFIED NEW TESTAMENT"

This version unashamedly owns to following the Westcott and Hort Greek text throughout.

In this version Luke 1:34 gives Mary's words as "I have no husband". She said no such thing. She said "How can this be, since I know not a man". The amplified refers to Joseph and Mary as the Lord's "parents" in Luke 2:43, where the text should read "Joseph and His mother".

The amplified omits Mark 9:44 and 46 both of which verses say "Where their worm dieth not, and the fire is not quenched".

F. J. B. PHILLIPS "The New Testament in Modern English" and "Letters to Young Churches."

In his "Translator's Preface" to "Letters to Young Churches" Phillips openly acknowledges that his translation is made from the Greek text of Westcott and Hort. In the further preface to the twelfth edition he goes further and openly states that he considers Paul may have been wrong in a certain matter so he corrected him. He says referring to his translation of 1 Cor. 14:22 "I feel bound to conclude that we have here either a slip of the pen on Paul's part or a textual corruption and *I have therefore been bold enough* to alter the verse in order to make good sense" (1953).

Then in his 1958 "Translator's foreword" to "The New Testament in Modern English" he alleges "Paul was not tremendously concerned about dotting the "i's" and crossing the "t's" of his message. I doubt very much whether he was even concerned about being completely consistent with what he had already written. Consequently it seems to be quite beside the point to study his writings microscopically as it were, and deduce hidden meanings of which almost certainly he was unaware".

That is, Phillips does not believe in Verbal Inspiration, he thinks Paul could have written error in the first instance, and he considers himself competent to correct Paul as well as to select a text which suits his purposes.

He avoids "the Cross" in Phil. 2:8 and says "and the death He died was the death of a common criminal" — whereas He did not die as a criminal, and He did die "even the death of the cross". The modernists do not like the full implication of the word "cross" when used as here, and they seek to avoid what God requires and what Paul gloried in. Any translation of this passage which does not give "the death of the cross" is misleading and seriously erroneous.

1 John 3:2 is rightly rendered in the A.V. "We know that when He shall appear we shall be like Him, for we shall see Him as He is". But Phillips produces this — "We only know that if reality were to break through we should reflect His likeness, for we should see Him

as He really is . . . ”. This is text-twisting at its worst.

He seeks to do away with hell in many places as in Mathew 5:29 where the text says “be cast into hell”. Without one morsel of authority for it, Phillips changes the word and the sense of these passages and gives it “be thrown on to the rubbish heap”.

The things that should be thrown on the rubbish heap are the perverted versions of the Modernists.

It must be emphasised that the above are illustrations only of the errors permeating the versions referred to and that dozens of other errors persist in each of these and similarly in the other translations which are not referred to above as space will not permit it.

People who ought to know better persist in saying that “young people are not at home in the English of the A.V.” and “It is like a foreign language to them”.

What nonsense this is! The Bible is in the same language as Shakespeare and Shakespeare is read and studied by every generation of children in all our schools. And the modern kid “digs it” pretty well.

When reading Shakespeare or Milton or other writers of the period there are words and expressions that need to be explained to juniors. But in the A.V. of the Bible the language is beautifully simple and there is very little that has to be explained. The word “prevent” is sometimes used to mean “go before” but such archaisms are rare and boys and girls of nine and ten can read the A.V. and understand most of it very clearly without any help.

To make a bogey or a bugbear out of the A.V. and to tell young people that it is too difficult for them to understand is to lie to them. To put in their hands the modern translations instead of the A.V. is a monstrous wickedness.

A SECULAR VIEW

The popular English Journalist Douglas Fairey under the heading “Bible Thrashing” and after referring to the old-style “Bible-bashers” as he calls the erstwhile street evangelists, distinguishes tersely thus:—

“Now an entirely new breed has emerged and Heaven (I hope) knows what they are up to. They don’t merely bash the Bible, they thrash it, mash it, dilute it to the consistency of sugared water and then re-present it as the one-and-only version of the Writ.

May God forgive them. I can’t.

The New English edition was bad enough. The Scouse translation was worse. Now comes Good News for Modern Man: The New Testament. Today’s English Version. All the authors have succeeded in doing is replacing passages of pellucid poetry with Civil Service prose. And this, so help us all, in the name of “Simplification.”

Someone ought to tell these “inthink” ecclesiastical whiz-kids that clarity begins at home. And home for most of us, is where —

whether we use it or not — the Authorised Version has had a place for 350 years”.

Does not the Scripture say “Out of the mouth of babes and sucklings thou hast perfected praise” (Matt. 21:16)? Christ said this to the religious leaders who were offended at the commoners of His day who spoke rightly of Him.

SOME PROOFS OF DIVINE AUTHENTICITY

- 1. The Christ of the Text.**
- 2. The Accomplishment of the Purpose of the Text.**
- 3. The Unity of the Text.**
- 4. The Quality of the Content of the Text.**
- 5. The Fulfilment of the Words of the Text.**
- 6. The Universal and Age-long Recognition of the Text.**
- 7. The Plenitude of Proof.**

1. THE CHRIST OF THE TEXT

The Lord Jesus Christ is the Word of God. This is clear from passages such as these:—

- (a) “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” (John 1:1-2).
- (b) “And the Word became 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” (v. 14).
- (c) “There are three that bear witness in Heaven, the Father, the Word, and the Holy Spirit: and these three are one” (1 John 5:7).
- (d) His name is called “The Word of God” (Rev. 19:13).

Now the Bible is the “Word” to the person who is called “the Word of God”.

The verses quoted make it plain without any elaboration that this Person is God, that He is the Son of the Father, and that He is the Second Person of the Trinity, who “became man”. This Person is Jesus Christ, virgin-born, the God-Man, who lived and died an atoning death, who rose triumphant and is coming again to reward His own and to judge the world.

His deity proves the Scriptures to be inerrant and perfect and permanent, for the following reasons:—

1. He personally certified the Scripture of the Old Testament to be the Word of God on many occasions, as for instance in Luke 16:17 — “It is easier for heaven and earth to pass than one tittle of the law to fail”, or in John 10:35 “The Scripture cannot be broken”.

2. The first four books of the New Testament present the “good news” about Him, His mission to earth and its accomplishment.
3. The last book of the New Testament is the revealing of Him, Jesus, the Sent One of God, as the Master of Eternity, the reigning Lord of all, truly the Word of God.
4. The other books of the New Testament reveal *His Church* in fellowship with Himself, cherished and cared for and protected by Him, and this in a manner that always reveals and demonstrates that He is the Christ of God the divine Lord of life and glory.

Our Lord, known to us who are His, personally, has identified Himself fully with the written Word of God, and accordingly we may trust it, as we trust Him.

He Himself has certified the Scriptures that were in existence when He came, and His Spirit in His own has ever since certified the later Scriptures for they are occupied fully with the truth about Him.

“The law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). The New Testament is the record of this truth as may be known by those who know the grace of the Lord Jesus Christ.

This is of course a matter for the experience of faith by people who are themselves new creatures in Christ. This is proof Number One, and as we consider the further proofs the effect is cumulative and fully satisfying.

Christ said “search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39).

Christ says here that they which testify of Him are the Scriptures, and it *is* by the agency of the Scriptures that eternal life comes to us.

“The righteousness which is of faith” (Rom. 10:6) says “The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (v.v. 8, 9).

The order of spiritual realisation is:—

1. The Word of faith produces belief in the Lord Jesus Christ.
2. The saved one knows accordingly that the Word which so testified of Him to produce belief, is indeed the lively Word of God, the Scriptures of Truth.

2. THE ACCOMPLISHMENT OF THE PURPOSE OF THE TEXT

The initial purpose of the text of Scripture is to produce that faith which brings eternal life, as has been set out above.

But to fully accomplish this purpose all of Scripture is purposeful in two regards:—

- (a) To give the divine view of man and matter.
- (b) To reveal Christ.

or say it this way:—

God's purpose is to give man to understand all that God wants him to know that he could not know without such a revelation.

- (a) The Bible accounts for Creation and Man's origin and Man's place on the earth and in time between an eternity past wherein there was no man to an eternity future where there is *The Man*, Christ Jesus and others with Him.
- (b) It reveals the Central Person of the Triune Godhead to be the Central Person of all eternity past and future and central also in time on earth, and central in particular on a middle cross between two of His creatures, both sinners. Central in sin-bearing, in death, in resurrection, in ascension. Central in the gospel of the grace of God. Central in each believer's heart and life.

The Bible is God's Book because it accomplishes fully these purposes, "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17).

3. THE UNITY OF THE TEXT

The study of the Bible soon produces a profound admiration as its unity of subject matter comes to view. The casual observer might miss it, but those who read with the understanding cannot avoid it. Not only is there a unity of accomplishment of purposes, but there is a general unity of content involving a delicate balance and of aesthetic and numerical or orderly counterpoise. The first book, Genesis, introduces the major topics and the last book, the Revelation, concludes and finalises all that Scripture has to reveal on the major topics.

There is plan obvious in the ordering of the grouping of the books of the Old Testament which grouping agrees with the grouping of the books of the New Testament and these groupings are complementary to one another. Each part requires the remainder of Scripture to complete the whole, but how thorough and satisfyingly full is "that which is perfect"!

The sixty six divisions of Isaiah give a cross section view of all the sixty six books of the Bible.

The whole is united in speaking to man as from the rostrum of Heaven, with the earth as God's footstool, and God's loved Son as central to eternity, to God and to man.

It is united in showing man to be a sinner and sin to be grievously evil and the blood of Christ to be the only remedy.

It is united in testifying its inspiration and glories and its unity of witness to the truth bespeaks its integrity and authenticity. "Thy Word is true from the beginning" (Ps. 119:160). It is "from the beginning", and it is "settled in heaven", "forever" (Ps. 119:89).

4. THE QUALITY OF THE CONTENT OF THE TEXT

The content is worthy of the true Author, and as the content is read and studied, He Himself shines forth from His Word.

“The commandment of the Lord is pure, enlightening the eyes” (Ps. 19:8).

This pureness is seen in God the Father, in God the Son and in God the Holy Spirit and they are each revealed in their perfection of holiness, in complete righteousness. Further they blend perfect graciousness, and divine mercy and love with holy pure righteousness without losing perfection or freshness.

All human history and every moral question are together related to Heaven’s scrutiny and Scripture reviews all these things with perfect and ultimate faithfulness and clarity.

It is not only that God alone could give and maintain the unity and sublimity of the text, but also that God could give and maintain such perfection of Content.

5. THE FULFILMENT OF THE WORDS OF THE TEXT

God offers a test of what is of Himself. He says “I am God, and there is none like me, declaring 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).

About one half of the Bible is occupied with prophecies concerning the future as at the time of writing and a large portion of the remainder of Scripture is occupied with recording the fulfilment of these prophecies.

How careful the New Testament is to record the exact fulfilment of prophecy after prophecy during the life and death and rising again of our Lord and Saviour!

In Jeremiah the period of seventy years is determined for the lying waste of Jerusalem, and Daniel looks for the fulfilment of this while Ezra and Nehemiah record it.

In Daniel it is revealed in prophetic language that there would be a period of 483 years between “the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince” (Dan. 9:25). It was accordingly on the very day that Christ entered into Jerusalem on an ass and colt, that this period concluded. Christ said that if His friends had not acclaimed Him as Messiah on that great day, that the very stones would have done so.

The Bible is full of prophecy and fulfilment and of prophecies yet to be fulfilled.

Look at the Jew!

Look at Palestine!

Look at our modern world and the general conditions of our age, and know that the Book that prophesied these things 1900 years ago, is God’s Book.

6. THE UNIVERSAL AND AGE-LONG RECOGNITION OF THE TEXT

Each generation of the Jews has known and verified for itself that the Old Testament is God’s book, and each generation of the

Church of God has known and verified the whole Bible as God's complete revelation. Satisfy yourself, brother, that it is God's Holy Word that you hold and treasure, as countless millions have done before you. Your answer of the Spirit within you will agree with theirs and you will share the heritage of the faith of the common gospel "once delivered unto the saints".

7. THE PLENITUDE OF PROOF

The proof of God is always limitless, like God Himself. Nature abounds with proof of a Creator in such profusion that it would be impossible ever to list or tabulate all the proof. The telescope and the microscope proclaim the impossibility of knowing all the proof of God. Every discovery of science is proof of design and order in the Universe of the Designer and Orderer. And each discovery is evidence that there is always much more to be discovered.

Over the portals of the natural history museum in Christchurch, New Zealand are the words "Lo, these are parts of His ways but how little a portion is heard of Him". A most right reference from Job 26:14.

This applies to Scripture also, and the proof of God in Scripture is beyond the ability of any man to marshal and array.

Look briefly at the fantastic marvels of the textual numerology of Scripture.

Both Hebrew and Greek have a numerical significance for each letter of their alphabets. English has no such significance, but the original Scriptures were given in languages which had this significance.

The Greek used in the text for "That which is perfect" meaning the completed Scriptures in 1 Cor. 13:10 has a numerical significance of 840 which is $7 \times 12 \times 10$.

Now apart from textual numerology, all numbers have meaning in Scripture as do all letters and all words and sentences and paragraphs.

Each number has a divine significance of its own as F. W. Grant has shown so ably in his "Numerical Bible". The numbers in this significance which have reference to perfection are 7, 10 and 12. Seven is the number of simple divine perfection. Ten is the number of ordinal perfection. Twelve is the number of governmental perfection. The Bible, "that which is perfect" is divine perfection multiplied by divine ordinal perfection multiplied by divine governmental perfection, and no more and no less. 840 is the right number.

Scripture does not claim for itself that there is any textual numerical order and it is not intended to prove that the Scriptures are of God by such means. The proof of the Scripture rests on the spiritual discernment of God's people. But it is *confirmatory* to find that the finger of God is discernible in the Text as well as in Creation.

Some people have done harm to the cause of truth by alleging that a certain exact numerical pattern pervades the whole of the original

text. The present writer's investigations confirm that there is the evidence of God within the numerology of the text and in the meaning of the different numbers which is overwhelming, but that God has not worked to any simple pattern. The vast kaleidoscope of truth is set in a textual coat of many colours and hues all revealing the glory of God, on a majestic scale. Or shall we say the text will reveal God by use of this microscope, as creation reveals God by use of that telescope.

The history set out in the words of the text is exact, true history. All geographical references, of which there are thousands, are exact and true references. The time stated in the text of Scripture is always right. The myriad details of genealogies, measures, weights, dimensions and technical information are without variation, reliable and exact.

SCIENCE AND THE WORD OF GOD

1. THE LANGUAGE OF CHANGING SCIENTIFIC CONCEPT

Insofar as Scripture refers to scientific principles or facts, Scripture is always right. Modern science and the teaching of science (so called) goes through phases, in which the whole "scientific" world "believes" a certain "theory" or operates on an "assumption". Then later this may be discarded and replaced by quite a contradictory assumption or theory. Thinking non-scientists laugh at this today, and scientists themselves acknowledge they are groping and that fundamental "scientific" concepts are always changing.

We live in an age which has made a God of science. Radar was invented back about World War II. About 15 years ago micro-wave speed detectors were introduced for detection of speeding car drivers. For years scientists said that their little boxes were infallibly accurate. Government Authorities and local bodies adopted them, almost without exception. Magistrates and judges accepted them as infallible for the measuring of actual speed and the great bulk of motorists, following the pronouncements of the scientists like sheep, considered it useless to argue with a scientific machine. Now new tests are conducted by a new generation of scientists and it is found that the formerly infallible machine is reasonably accurate only when operated under ideal conditions and that it is perfectly possible for the machine when used without appreciation of its limitations, to convict an innocent motorist.

Science is simply knowledge — the knowledge of principles. Most scientists would like to have a wider definition, but the only science of which the world should take serious note is that which relates to that which is actually known. The honest man of science, or knowledge, will admit to knowing only a little and to grasping for knowledge in infinitely more spheres than those in which knowledge is sure. *Where there is sure knowledge there has never been conflict with any biblical statement.*

Where modern science has erred is in passing off a science, i.e. knowledge, much that is merely assumption and theory i.e. not know-

ledge but guess work. And mankind of our age has erred in accepting statements of scientists as infallible whether or not the statements are based on mere assumption or on actual knowledge.

In all fields of science which deal with original states actual knowledge is limited and theories are all the scientist can give the layman. Geology when it deals with antedeluvian and original conditions is more precise and knowledgeable than botany or zoology — and it is significant that current geological theory is closer to Bible teaching than are the less precise ‘sciences’ related to origins in botany and zoology.

Various devices have been used to measure distances, ages and such like. ‘Scientists’ having found one system to give a correct answer on one occasion adopt the device in other instances and for years base their *theories* on the results so obtained. Only after leading countless scholars down a fruitless by-way is it discovered that the device has only a limited range of circumstances in which it operates correctly and a new system must be devised and new theories ‘evolved’ to ‘explain’ or ‘rationalise’ an area of knowledge which remains shrouded from man’s perception.

The Bible prophesies that in the last days knowledge shall be increased (Daniel 12:4), and in our time knowledge has increased so fast that theories formerly unimpeachable (in scientific circles) have had to be set aside and reviewed so regularly that scientists themselves are becoming increasingly sceptical and in the realms in which we are dealing in this book they are now using much less dogmatic language than did their more ignorant predecessors.

Thus evolutionary ‘scientists’ today will say things such as “the assumption of modern science . . .”. What a contradiction of terms! This is not science. It is vain philosophy. It is said for instance, that the fact of ice ages (plural) is *proved* but that it remained for oceanographers Maurice Ewing and William L. Donn to produce the *latest theory* as to what caused them. Yet the Ewing-Donn *hypothesis* is not accepted by all geologists. The plain fact is that vain man knows very little about the formative period undergone by this good earth, but in his vanity and in the name of science falsely so called he has produced many conflicting theories which have been outmoded and replaced with a quite bewildering regularity and rapidity, each subsequent theory having a lesser duration of credibility than that which it superseded.

But “The Word of the Lord endureth for ever” (1 Pet. 1:25). He never changes and His Word does not change.

2. THE LANGUAGE OF THE CHANGELESS SCRIPTURES OF TRUTH

One of the earliest books of the Bible to be written and committed to man was the book of Job. It is most remarkable that that book, over 3500 years old, consistently speaks with scientific accuracy on matters that man has learned to understand only of comparatively recent times.

Job is written upon the basis that the earth is a sphere, that it rotates on its axis and that annually it revolves around the sun. "He hangeth the earth upon nothing" (Job 26:7). "Hast thou commanded the morning since thy days; and caused the dayspring (sun) to know his place; that it might take hold of the ends of the earth that the wicked may be shaken out of it? It is turned as clay to the seal" (Job 38:12-14).

SINGING STARS

Only in very recent times did scientists discover that light travelling at tremendous speed makes oscillations which fill the Universe with a language of its own, each star singing in its own note and tone. But over 3000 years ago Job has it recorded "When the morning stars sang together" (Job 38:7).

SWEET INFLUENCES

Astronomers now are vague about limits and a centre for the universe but they used to say with characteristic reserve "that it appears probable" that the centre of the Universe "may be" in the Pleiades (the beautiful glisteners called "the seven sisters"). In this connection there is an interesting statement in the Old Book's oldest book, Job, where God challenges Job "Canst thou bind the sweet influences of Pleiades?" (Job 38:31).

The word "sweet" here is used in its old English sense of "working beautifully or harmoniously" as a ship's engineer may refer to the turbines running "sweetly". The Hebrew word for Pleiades means a pivot, and accordingly God was referring to His vast Universe, pivoting sweetly, with all the stars singing in perfect unison, all to the Creator's praise, as they swung in space balanced one with the other all in perfection of order, though the wheels and the pulleys and the lines and the dynamos of God's Turbine of Time are complex beyond the grasp of any scientist.

David was given to understand something of this also, and he said, "The heavens declare the glory of God . . . Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard" (Ps. 19:1-3).

Part II of this treatise will show in greater detail how accurate and consistent the Bible is in relation to the scientific matters it touches upon.

PART I'

CREATION

1. THE DAY OF CREATION

“In the beginning God created the heaven and the earth” (Genesis 1:1). Thus *time, space and matter* came into existence, produced by an *energy or force* that had always existed. “Through faith we understand that the worlds were framed (or the ages have been formed) by the Word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3).

THE EARTH

The first “matter” created as a recognisable heavenly body in space was the earth. The sun, moon and stars were not brought into being until the fourth day of creation as is stated in Genesis 1:14-19. Accordingly the earth is central to all creation as we know it, and all God’s plans for time and space commenced with the creation of the earth in space.

Right thinking about creation centres on the earth and progresses therefrom, for this was the Creator’s course. And the earth is still central to God’s material universe. Does not recent space exploration verify the wonder of God’s earth, made as a habitation for man? How wonderful the combination of conditions for man on the earth! How different anywhere else in space!

Man now knows a great deal about the earth and the matter that it comprises — its weight, density, composition and physical properties.

HEAVEN

The heaven of Verse 1 is the vast space in which the earth was placed. “Space” was created for the purpose of holding the earth. It gives values of height, length and width to measure and position the earth, but its own dimensions are immense and man does not know so much about space as he does about earth or matter. And he does not know what is beyond space or what existed before space was created, except one thing. That is, man knows that God who created space and matter, existed prior to creation, with full omnipotence, omniscience and omnipresence.

Another “heaven” comprising the immediate or visible environs of the earth was created on the second day of creation (v. 8). There is also a third heaven (2 Cor. 12:2) which is God’s own dwelling place. His throne is there. (See Rev. 4 and Heb. 1). Whether the third heaven of God’s home and throne is within the confines of space or beyond we do not know. As the first two heavens are created heavens, the third heaven to which Paul was “caught up” is high and “over all”, though God Himself fills all space by His omnipresent

powers and the seven Spirits of God are "sent forth into all the earth" (Rev. 5:6).

The creation of space is described by the Psalmist in the words "Who stretchest out the heavens like a curtain" (Ps. 104:2). The prophet Isaiah goes further and states "That *stretchest out the heavens as a curtain and spreadeth them out as a tent to dwell in*" (Isa. 40:22). God says "I am the Lord that maketh all things; *that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself*" (Isa. 44:24). And "The Lord thy maker, *that hath stretched forth the heavens, and laid the foundations of the earth*" (Isa. 51:13).

The creation of "the heaven" of verse 1 does not include the creation of the stars and the heavenly bodies as these were not created until the fourth day. "The heaven" is the domain in which the earth was placed immediately, and in which the sun and stars were formed later. Much "scientific" thinking is wrong because it is based on the false premise that the reverse is the case.

Some Bible exegesis is also astray for the same reason, as will be shown later.

TIME

When God created space and matter, He also commenced to operate time. The earth was created not only in a sea of space, but also in another form of orientation we call time. This is the significance of the words "in the beginning", for here at the creation of the heaven and the earth was a starting point for measuring occurrences and sequences of events which relate to space and matter. Time has run from creation, but here, again, man does not fully understand time any more than he understands space, though a Mr. Einstein thinks they are related!

Man finds particular difficulty in understanding how God *introduced* time and what existed prior thereto. But man knows that his God knows, and Christians know that they were each individually chosen in Christ "before the foundation of the world" (Eph. 1:4, 1 Pet. 1:20).

That God intended the expression "in the beginning" to refer to the commencement of time appears from many Scriptural references, such as Christ's words in Mark 13:19 "From the beginning of the creation which God created unto this time".

NO LIGHT

When God first made the earth there was no light there, but the Spirit of God moved upon the face of the waters, while the earth was without form and void; and darkness was upon the face of the deep (v. 2).

Now how is time measured when there is no sun, moon or stars, when there is no night and day, no evening and morning, and not even any light?

How long was it that the earth continued like this? There was definitely such a period, and while time may be measured by light as it is the fastest commodity known, how fast did events occur *before* there was light?

LIGHT

But then at a point in time after creation, God said "Let there be light: and there was light" (v. 3). Light was not created for God Himself is light, and light has always existed with God. That day He ordered light for the earth.

Now remember that this light was of God's providing, for there was no sun, moon or stars. This condition will exist again in a coming day in the City Abraham looked for, whose builder and maker is God, for "the city had no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

Remember also that after light was given for the earth, there was still no day or night, evening or morning, until a further point in time when God, having seen that the light was good (v. 4), then divided the light from the darkness. In other words, He span the earth on an axis to turn it alternately to light and darkness. "And God called the light Day, and the darkness He called Night." Then it is stated, and only then "and the evening and the morning were the first day" (v. 5).

DATING THE FIRST DAY

What a day, that first day was! It lasted from "in the beginning", through a period of time for which we have no time values until light was ordained for the earth, and then through a period in which we have light values but no way of fixing them, and finally when the earth began to turn physically to and from the light, we have the first evening and the first morning. From this point we do understand our time values. Before the end of that first day God started a clock which has been going steadily for us ever since, except for a stoppage in Joshua's day and a movement backward for a short period in Hezekiah's day. We men of the earth understand this system of time, fine. (Joshua 10:12-14 and 2 Kings 20:11).

THE DAYS OF CREATION

The whole nomenclature of Scripture as to six successive days, each with an evening and morning, concluding with a seventh of rest which is to set the pattern for human life in cycles of seven such

days, must be read to mean that the days of Creation were days of 24 hours each, excepting only the first day which culminates with an evening and a morning. Adam and all creation lived through the day of God's rest, the seventh day, confirming that the earlier days of the same week were not long periods of time.

The point is that from the moment evening and morning are referred to, the days were of 24 hours only. Scripture allows six days for Creation and does not define those days except as given above. It is stated in Exodus 20:11 "In six days the Lord made heaven and earth, the sea and all that in them is", and this is confirmed in Exodus 31:17 and elsewhere in Scripture.

That the days of Genesis 1 were days of 24 hours is confirmed by the following considerations:—

- (a) When God called the light "day" and the darkness "night" (v. 5) we have the first reference to days of ordinary time values and the passage then immediately states "and the evening and the morning were the first *day*". Then when the sun was created on the 4th day it is stated that it is to rule the "day", and that it is for "days" and "years". This would be unintelligible if the word "day" had different meanings throughout the passage.
- (b) Where more than one day is referred to elsewhere in Scripture by numerals, it always means days of 24 hours each.

Accordingly, days numbers 2, 3, 4, 5, and 6 were all days of 24 hours, but the first day may have been longer. It may have been just 24 hours, and faith accepts that if the sun, moon and stars were made in 24 hours on the 4th day, then the earth could just as easily have been made in 24 hours also, in the form in which we have it now. The One who turned water into wine in an instant, could certainly create instantly, anything at all, in any form at all. An act of creation is stupendous, and it is just as great whether it is the creating of something big but far away that only the telescopes reveal to the ken of man, or something small that can only be observed by man with the help of a microscope.

While God *could* easily have done all He did in the first day in a day of 24 hours, the implication of the precise wording of Scripture is that the first day was not of 24 hours, but was a long period in terms of our present measurement of time, over which the Almighty has chosen to draw a veil. We have the following information about this period, however:

- (1) At an indefinite point in time after creation, the earth which was originally without form, void and dark was:
 - (a) covered with water
 - (b) covered with darkness (still).God could have created the earth in a form ready for man from the outset, but He chose not to do this. There was a period in which it was not fit for man.

(2) While the earth was still in this condition “the Spirit of God moved upon the face of the waters.”

What wonders did the Spirit of God then perform? We do not know, but the words surely imply that God was effecting purposes and achieving objectives other than by the process of instant creation. No doubt this is “when He set a compass upon the face of the depth . . . when He strengthened the fountains of the deep . . . when He appointed the foundations of the earth” (Prov. 8:27-29).

Why did God lay “the beams of His chambers in the waters” (Ps. 104:3)? Was it not then that He “laid the foundations of the earth that it should not be moved for ever”? (v. 5).

A process is indicated by this language, as also when God said to Job “I laid the foundations of the earth” (Job 38:4), and God referred to having “laid the measures” of the earth, and having “stretched the line upon it”. Other references with similar implications are those in which God refers to the earth’s “foundations” being “fastened” upon something He does not describe and to the earth’s “corner stone” having been “laid” (Job 38:4-5).

The fact that God “in the beginning hast laid the *foundation* of the earth” (Heb. 1:11) indicates again that a process followed the initial creation, in which the earth was prepared for God’s further purposes.

Scripture consistently speaks of the mountains and hills as though they were of much greater antiquity than man. Thus it is stated “Before the mountains were settled, before the hills was I brought forth” (Prov. 8:25).

Again in Ps. 90:2 it is “before the mountains were brought forth”. Not “before Adam”, but to establish antiquity the wording of Scripture is “before the mountains”, and the implication is that the mountains are of much greater antiquity than man. The same Psalm 90 contrasts the quick passing of men to be “like grass” whereas in the remoter sphere of God’s labours, “a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (v. 4).

The order of antiquity of Psalm 90:2 is this:—

- | | |
|-------------|------------------------------------------------------|
| very old | (a) “Before the mountains were brought forth |
| more remote | (b) Or ever thou hadst formed the earth or the world |
| before that | (c) even from everlasting to everlasting”. |

Thus after creation the Spirit of God “moved” upon the face of the waters.

(3) Light came at a later stage.

(4) The division of day and night came later still.

THE AGE OF THE SUN MOON AND STARS

It is, accordingly, consistent with the exact and precise language of Scripture that this earth may be of great antiquity, but that the

sun, moon and stars are only a very little older than man, though it may be that they were formed from matter brought into being on the first day of creation.

From the evening of the first day we have days of 24 hours each, and it was on the fourth day that these heavenly bodies were formed and set in order. Man was created on the sixth day so the sun is two days older. If we could ascertain the date of the creation of man we would also know the age of the sun and stars, and how long they have been set on their present courses.

2. THE AGE OF MAN

Dates given at the head of the pages in many Bibles are based on tables prepared by Dr. Ussher according to his understanding of genealogies given in Scripture. Under these calculations Adam was created in B.C. 4004.

There is good reason for accepting these tables as being substantially correct for the periods from Adam to the Flood and from Abraham on. But there is also good reason for not accepting these tables for the period from the Flood to Abraham. There was in fact a longer period between the Flood and Abraham than Ussher allowed and for the reasons given below it seems that the date of the creation of Man was about 7000 B.C., but the exact date cannot be ascertained.

For the period in question we have two genealogical statements in Scripture, in Genesis 11 and in Luke 3.

That these tables are incomplete is apparent in that there is a discrepancy between the two, for Luke inserts an additional name — that of Cainan — as Shem's grandson. According to Luke, the Genesis record is incomplete and the intention is surely to warn the student that while both lists are true and accurate, both are also incomplete.

Cainan is the Scriptural key to the understanding of these genealogies. It is clear that in these lists "begat" means that the man referred to begat issue who later produced the person next referred to.

The fact that Cainan is referred to in Luke as coming between Arphaxad, the first born after the Flood, and the next referred to in the Genesis account, is surely intended to warn the student that there were probably many others.

To substantiate a period of up to 3000 years between the Flood and Abraham the following considerations are submitted:—

(1) Archaeology indicates that life was continuous in some areas in the middle east for such a period as to place the Flood up to 5500 B.C.

(2) Nothing in Scripture would indicate that in this archaeology is returning a false picture.

(3) Scripture seems to confirm it by the reference to Cainan in Luke 3:36.

(4) Those born before the flood lived for an average of over

900 years. Those next referred to are in three groups of three each. The first three, Arphaxad, Salah and Eber lived about 430 years each. The next group, Pelez, Reu and Serug lived about 230 years each and the last three, Nahor, Terah and Abraham lived an average of about 170 years.

This is indicative of a change in longevity after the cataclysm of the flood wherein life expectancy was reduced from 900 and over to 175. The process continued after Abraham for another 500 years from Abraham's day to Moses' day when it reached the present level of 70-80 years, as stated by Moses in Psalm 90:10.

The whole implication of this gradual reduction in longevity is that it took time to effect and a period of 2000 or more years between Noah and Abraham seems to be consistent with the data available.

(5) If the Ussher tables were correct, then Noah would have not died until Abraham was 58 years old and Shem would have survived after Abraham's death by 34 years.

This would mean that when Jacob fled from Esau and visited Laban he should have found Shem and Eber still alive.

(6) If Shem was still alive in Abraham's day, a survivor of the great flood and a man of faith he would have been famed and venerated throughout the world for his antiquity and his acquaintance with the pre-flood world and the judgments of God. But this is not the case. He had gone long before Abraham.

(7) On the contrary, instead of being held and guided by elderly men of faith like Shem and Noah, Abraham's immediate forefathers, Terah and Nahor with all their kindred "beyond the flood" (Euphrates) were idolaters and were devoid of faith. The implication of Scripture such as Joshua 24:2 must be that Noah and Shem had passed from this scene a long time before Abraham was born. The verse in Joshua reads "And Joshua said unto all the people, thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods." And again in verse 14 Joshua says "put away the gods which your fathers served on the other side of the flood" and in verse 15 "choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: But as for me and my house, we will serve the Lord".

(8) The words "in old time" in Joshua 24:2 quoted above, emphasises further the antiquity of Abraham's idolatrous progenitors on the other side of the Euphrates. This remote period of human civilisation before Abraham was called out of Ur of the Chaldees, is no doubt the region and the period of the setting of The Book of Job.

This book lets in much light as to general conditions of this period, but it is true to the character God has assigned to this period

that it is undated, and that it is indefinite as to details of time and place.

(9) By contrast other periods are exactly chronicled and verified by over all statements of time or statements that enable the total time of the period to be verified. The time from the creation of Adam to the Flood is an exact period of 1656 years. The time of the captivity in Egypt is an exact period of 430 years, and Scripture says "at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Ex. 12:41).

Many other such examples may be given, but here the inscrutable purpose of God is to leave the time unstated.

(10) While the period from the Flood to Abraham is indefinite and likely to have extended for 2000 to 3000 years, it cannot have been greatly in excess of that. This for the following reasons:—

- (a) The genealogies of Genesis and Luke and the general Scriptural references to the Flood and the earlier period indicate a continuous human handing down of information which would not be consistent with enormous periods of time. The genealogies and the Scriptural references indicate that the period is within the range of a generally known and understood period represented by the names given which included details of the ages of each at the time sons were begotten and the age they lived thereafter.
- (b) The building of the tower of Babel was in the early part of this period and that building is so related in the Biblical record and in secular history that the period we are concerned with cannot have exceeded about 3000 years. The dispersions of peoples and the spread of the idolatrous worship of Baal, the God of Babel, give many cross checks to verify that the period was not longer than stated.
- (c) All primitive civilisations appear to hold strong traditions of the Flood. From Australia to Alaska, and from Sudan to Mexico details of the same story of the Flood have been handed down from generation to generation by primitive people. These agree together sufficiently to show that they are all references to an event which must indeed be within the limits of human history. The famous Gilgamesh Epic is alleged by sceptics to be the source from which Moses obtained his information about the Flood. This is of course not so, but the Gilgamesh Epic is a recorded historical fact which records another historical fact, before Moses wrote the Pentateuch. Accordingly the indication is that the Flood occurred in a period within which such records could feasibly have been maintained in recognizable forms.

It is submitted therefore that the creation of man occurred about 7000 B.C.

This date is not an exact fixation but a round figure approximation as has been shown but it is contended that the actual date cannot have been very much earlier or very much later.

This would indicate that as the day of grace will close shortly as prophetic indications show today, and allowing for the thousand years of Christ's reign on earth which is to follow, then God's total plan for His dealings with man on the earth may be ten millennia which is the number for trial or testing. This is purely speculative, but offers an alternative thought to those who following Ussher's calculations wondered if the plan was seven millennia.

The actual day of Christ's return is hidden from man, and it may be that God has hidden the exact length of that period from the Flood to Abraham so that the date of Christ's return cannot be calculated.

BIBLE CHRONOLOGY

Sir Robert Anderson's work "The Bible and Modern Criticism" contains a section on Bible chronology which in a general way will help towards an understanding of this subject which is important to a discussion on origins. This section gives further confirmation that the actual date of Adam's creation was earlier than many have thought and it also helpfully expounds the principles of Biblical chronology. Anderson's section on Bible chronology is set out in full in the appendix hereto.

3. THE ORDER OF CREATION

THE FIRST DAY

1. God with His energy or power to create IS. In finite time He remains the ever existent "I AM".
2. God ordained time and created space and the earth. The heaven and the earth were both created at the same time — "in the beginning".

WAS SPACE EMPTY?

Creation is the forming of "something" out of "nothing". The result of the creation of "the heaven" was space as we have it today. But if space originally contained nothing at all, then we are faced with the proposition that God made nothing out of nothing which is an absurdity. The factors of time and matter are the qualities, and quantities of space, giving it finiteness in length, height and width.

In what initial form it was created we do not know, but without the presence of matter and time it is impossible to understand how the heaven of space could exist.

Scripture does make it clear however that the earth was the first heavenly body as such, named and placed and recorded as such on the first day. The sun, moon and stars had no place and were not made until the fourth day. The use of the words "created" and "made" is considered under the heading "The Fourth Day".

WHAT WAS THE CONDITION OF THE EARTH WHEN CREATED?

Verse 2 commences with the word "And", but it would be better rendered "Now", in the sense of continuing the thought or substance of what has preceded. The same grammatical construction is found in Jonah 3:3 "*Now* Nineveh was an exceeding great city".

Accordingly verse 2 describes the condition of the earth at Creation and it was "without form" and "void".

Scripture does not describe the nature of the voidness and formlessness of our water planet which is still very hot below the surface of its crust, except to say that at creation this void formless water planet was swathed in darkness. The earth was not a luminous star, but on the contrary it was not lit of itself or of any other heavenly body. It was created in perfect darkness. The first state of the earth was that it had no form, and was void and dark.

3. At a time after creation, we do not know how far removed, God's Spirit moved mysteriously upon the face of the waters "brooding" and "shaping" and "forming" the physical earth into the form in which we have it now. The same word is used in Deut. 32:11 of the eagle who "stirreth up her nest". So the Spirit of God moved or worked upon the face of the waters preparing a nest for the creatures and peoples of God's planning and purposes.
4. Light was introduced and found to be good for the earth.
5. The earth was caused to revolve and set upon its present course of space.
6. God "called" Day and Night and they have been ordered thus ever since for God has fixed it thus.
7. This produced the first evening which was followed by the first morning. This sequence of evening and morning has continued for about 9000 years to our times in the late 20th century A.D.

THE SECOND DAY

8. At this stage the earth was still covered with water and water was also suspended in a watery envelope above or around the earth.

These waters were now separated, and the envelope of atmosphere was made, protected above in the region of inner and outer belts of radiation by the earth's magnetic field.

Protected thus from hurtful radiation from other bodies yet to be formed in space, and balanced by gravitational pull, the atmosphere contains the elements necessary for sustaining life and its constituent parts are in exactly the right proportions and densities and kinds for this purpose. The Earth's atmosphere was made for life to be created upon the earth by a Creator who understood exactly the kind of life He was about to create. This atmosphere lifted the waters above the earth, separating them

from the waters on the earth and at first provided a green-house effect which embraced the whole earth, and set the stage for vigorous life with extraordinary longevity. But there was no life yet.

9. God called the fruitful envelope around the earth, and the visible firmament beyond it Heaven. This is the first Heaven as viewed from Earth. It has the appearance of blue (God's colour) over it, and beyond it is the Second Heaven of space created on the first day. God's Third Heaven of His own Home and Throne is over and above all. "He established the clouds above . . . He strengthened the fountains of the deep" (Prov. 8:28).

Strictly the "Heaven" of verse 8 is the atmosphere or "firmament" then made around the earth. The waters "above" were separated from the waters "below" — that is, the seas and surface waters. And the area between the "waters above" and the "waters below" is the firmament God called "Heaven".

Now consider the "waters above". The watery envelope which previously enveloped the earth was lifted to ride high above the atmosphere and it stayed there for the first 1656 years of man's existence on earth. During this period there was no rain, and the waters above performed a function which is not operating today. First it achieved a green-house effect, allowing the warm rays of the sun through to the earth, but tending to spread that warmth over wider portions of the globe than is now the case. It also gave an additional protection from radiation from without and may have helped to provide the conditions which produced the greater longevity of life of that era.

The waters above were transparent so that the sun, moon and stars could be seen. "For the Lord God had not caused it to rain upon the earth", "but there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:5-6).

We cannot quite visualise what it was like in the early days of civilisation in such climatic conditions. The change of course came at the Flood, when for the first time "the windows of heaven were opened" (Gen. 7:11). Secular science is ignorant of such matters, as yet.

THE THIRD DAY

10. At the commencement of the third day the whole surface of the earth was still covered with water but on this day God caused the dry land to appear, and the habitable land was set aside and divided from the greater part of the world which remained under water.

It is interesting to note that Science has only recently discovered that the small portion of the earth which is dry land has a basic rock formation completely different from that of the rest of the world that is covered with seas. This confirms the Scriptural

references to God making the foundations and preparing for man the habitable earth and fixing the bounds of the seas.

11. God "called" and ordered the dry land to be "Earth" and the remainder to be "Seas".

God has ordered and called to this point:—

Day
Night
Heaven
Earth
Seas

"And God saw that it was good", as He had seen that light was good.

"He gave to the sea His decree, that the waters should not pass His commandment" (Prov. 8:29).

12. On the same day that the earth of the dry land was established, God ordained that the earth should bring forth:—

- (a) grass
- (b) herb yielding seed
- (c) fruit tree yielding fruit

In each case the law established was and is:—

- (a) "after its kind"
- (b) "whose seed was in itself".

"That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed His own body" (1 Cor. 15:37-38). "And God saw it was good", and it stands accordingly.

God ordered each "kind" to exist of "itself".

Man's theories are only safe if they will operate within the orbit of the settled natural law of God. There may be variations within species but there could be no mutations of "kinds", in the theories of men who know that what the Book says is true.

In one day God ordered and created the whole range of all the kinds of vegetable life and fixed forever the genus of the kinds and settled the process of reproduction of each, giving a plant identity or selfness by which reproduction of kind was limited within each kind by the self characteristics of the genus.

On this the third day God created all the myriad forms of vegetable life. The next day He created all the stars. How many stars are there? They were part of one day's work for the Creator, and so was the ordering and establishing of all forms of vegetable life. Adam was created as a mature man and similarly God made the grass, herbs and trees immediately, as completed plants and trees with the principle or germ of life for ever settled in the seeds of the plants producing them.

"The Lord God made . . . every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen.

2:4-5). Trees were first created and made on the 3rd day and by the 6th day the Garden of Eden was complete to receive Adam and Eve as is described in the latter part of Chapter 2. And remember that "male and female created He them" on the sixth day as is stated in Ch. 1:27. All was done by mighty creative acts of the Creator, and great and holy is His Name.

The people of Christ's day said "*He hath done all things well: He maketh both the deaf to hear and the dumb to speak*" (Mark 9:37).

It is realised, of course, that it was by Him, Christ Jesus, God's Son, that He, God, "made the worlds" (Heb. 1:2). And in the doing of it, "He hath done all things well". "God saw that it was good".

THE FOURTH DAY

13. Lights were ordained in the visible Heaven:—
- (a) to divide day and night
 - (b) for signs
 - (c) for seasons
 - (d) for days
 - (e) for years
 - (f) to give light upon the earth.

The lights ordained for these purposes were:—

- (a) The sun (to rule the day)
- (b) The moon (to rule the night)
- (c) The stars also.

God "*set them*" in the firmament of the heaven "*to give light upon the earth*".

The Sun and Moon are specifically ordained to give light on earth and to rule the Day and Night, and to divide them, and they are for seasons, days and years. Scripture also confirms that they are to be for signs still future (See Matt. 24:29).

What of the stars?

They also are "for the earth" but when they were created "all the morning stars sang together, and all the sons of God (The angelic beings) shouted for joy" (Job 38:7).

Remember that distance is nothing to an infinite God and it is ordered by Him, and that time also is ordered by the timeless God. Distance, time, matter, energy, light, and signs are the commodities of the stars and of our God who has ordered them to His own glory in relation to His purposes in which the earth is central upon which His own beloved Son was slain and raised again in majestic power to be elevated above all principalities and powers and every name that is named "that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:10-11).

God "ordained" the stars and they are "the work of His finger" (Ps. 8:3). Thus He created and made the heavenly bodies of the sun,

moon and stars on the 4th day. That day He did two things, in that (a) He created them and (b) He ordered their courses.

It is an interesting question as to whether God created the actual matter with which the sun, moon and stars are constructed on the fourth day, or whether He formed and made these bodies from matter already created on the first day, as for instance, He later formed the body of Adam on the sixth day from matter created on the first day. The words "made" and "create" are both used, and a careful study of the use of these words shows that Scripture uses the two Hebrew words interchangeably. It is clear that both of these words are used to mean "created" and "formed" or "made", in Scripture.

Thus the word is *bara* in Gen. 1:1 but *asah* in Gen. 2:4 referring to the creation of the heaven and the earth. The word *yatzar* is also used, and in Isa. 45:18 both *asah* and *yatzar* are used in reference to the earth. In Isa. 43:7 man is spoken of in all three words "For I have created (*bara*) him for my glory, I have formed (*yatzar*) him; yea I have made (*asah*) him". In Gen. 1:26 it is stated that God would *make* man in His image (*asah*), but the next verse says "So God created (*bara*) man in His own image". In Gen. 9:6 it is *asah* again. In Gen. 1:1 it is *bara* the earth and in Gen. 9:6 it is *asah* man thereon. But in Isa. 45:12 it is *bara* man thereon and *asah* the earth.

Accordingly, where it is found that words in the original text are used interchangeably it is dangerous to build any doctrine on the meaning of the words alone where there is no other ground to support the teaching.

The whole implication of Chapter 1 of Genesis is that grass and herbs and trees were growing on this earth before the sun, moon and stars were called into being. Quite independently of the creation of the matter that has existed everywhere in the heavens since the first day of creation, the sun, moon and stars took their form and shape and course only as from the fourth day. We may say that if the matter that fills the universe is as old as the matter that comprises the earth, nevertheless the earth as a functioning vehicle in space is prior to, and is older than all the other Biblically-named occupants of space.

Adam named the animals, but God named *all* the stars. He knows the exact number of all the stars, and He calls them all by their names (Ps. 147:4). And this though they are like the sand of the seashore for multitude.

There is a glory of the stars, and this glory sings to the Creator. And "one star differeth from another star in glory" (1 Cor. 15:40). Singing this glory, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard" (Ps. 19:1-3).

In the same way in a coming day "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

The animals are under man's authority, but the stars are under God's.

Again, God saw that for the earth, the provision of sun, moon and stars "was good".

THE FIFTH DAY

14. Animal life was created first on the fifth day and was then limited to life in the elements of water and air. Fish and birds.

The same day God created great whales and minute creatures of the air and waters.

Again, the record insists:—

- (a) "After their kind" (twice stated).
- (b) "God saw it was good" and it is ordained permanently so.

15. But a new development occurs in the creation. The blessing of God is given to the first living creatures, and "God blessed them, saying, be fruitful, and multiply and fill the waters in the seas, and let fowl multiply in the earth" (v. 22).

THE SIXTH DAY

16. The living creatures of the earth were together created first on this day, all of them male and female in creation.

The wide classes referred to are:—

- (a) The beast of the earth "after his kind".
- (b) Cattle "after their kind".
- (c) Everything that creepeth upon the earth "after his kind".

As Adam's body was formed out of the dust of the ground, so were formed by the Lord God out of the ground, the beasts and fowl (Gen. 2:19).

17. Later on the same day, God created Adam the first Man. For an account of the difference between Man and the animals see the companion booklet "The Doctrine of Immortality".
18. The same day, God placed Adam in the Garden of Eden and gave him certain directions including the first "Thou shalt not". People sneer at what they call "negative" teaching today, but God introduced negative teaching on the sixth day in Eden while Innocency reigned. He has greatly expanded negative teaching since the Fall. Man needs it. The Bible is full of it. But of course poor fallen sinful man always resents it.
19. The same day God conferred with Adam about names for the animals. They were all male and female, but at this stage there was no companion for Adam.
20. Later the same day, God caused Adam to sleep and from his side took tissue with which He made the first woman, and God brought her to Adam. Eve was formed thus out of Adam whose body was formed out of the dust of the earth. But as spiritual

beings inhabiting these bodies so prepared for them, both were separately created of God. First Adam, then Eve. "Male and female created He them" (Gen. 1:27).

21. Still on the same day, God blessed the Man and the Woman and ordained them fertility and the ability to fill the earth and to subdue it. He gave them dominion over all other forms of life. The direction "to subdue" the earth indicates that God intended man to be engaged and to have work to do, as God Himself "worketh". The sorrow and slavery which the fall of man precipitated must not be confused with the honour and dignity with which work is invested by the Almighty.
22. Lastly on the sixth day God "gave" the vegetable life creation of the third day to be food for the creatures of the creations of the fifth and sixth days. This is a wide generalisation. It does not mean that poisonous plants could be eaten and it does not mean that herbs only should be eaten.
23. God reviewed the whole creation of the whole six days "and behold it was very good".

THE SEVENTH DAY

24. God rested or ceased from His labours, for they were completed, and He blessed the seventh day and sanctified it.

Notice the wording of Genesis 2:1 "Thus the heavens and the earth were finished and all the host of them".

In six days the earth was finished, and within the six days all space was furnished with *the host* of heavenly bodies it now contains.

THE DOCTRINE OF CREATION

The Word of God emphasises the importance of *this earth* and of the creature *Man* in the overall realms of God and of Eternity. Accordingly in a study of Origins this should be emphasised, and this emphasis should help to align our understanding to the divine and true view of Creation as a whole.

In the first verses of Hebrews Chapter 1 and Colossians Chapter 1 we are told clearly:—

- (1) That God "made the worlds" *by* or through the executorial work of His Son.
- (2) That God's Son was the very brightness or effulgence of God's own glory. There is accordingly no doubt that the Executive Head of the work of Creation was the Second Person of the Triune Godhead, the Eternal Son, Christ Jesus our Lord.
- (3) Christ is the "heir" or the future inheritor of "all things". His is the right or title to all that the deity commands. He created "all things" and they were created "by Him" and "for Him" (Col. 1:16).
- (4) Christ "upholds" all things by the word of His power. "By

Him" all things "consist" or "hold together" (Col. 1:17).

- (5) He "by Himself", purged our sins.
- (6) Having done all this He "sat down on the right hand of the Majesty on high".
- (7) Men purged of their sins by Himself are His fellows (Heb. 1:9) and "He is not ashamed to call them brethren" (Heb. 2:11).

Think of it! God so loved this world of men that He gave His only begotten Son. The Creator has such a regard for the men of His creation on this earth, that He became a babe of humanity Himself and lived on this earth Himself!

But more wonderful, and think reverently upon it! He died on this earth and shed His blood in a sacrificial death, bearing the sins of the men and women of this earth. It was only when He had purged our sins that He sat down on the right hand of the Majesty on High.

Further, His purged, redeemed, saved and sanctified loved ones who are also created anew in Christ Jesus are to be part of Himself as His bride to share all things with Him in the eternal realms beyond.

The celestial bodies of the stars may seem much greater than the earth, and in physical measurement this is so. But in divine estimation this earth and the people on it are of greater value and importance than all the stars and all the universe.

The earth is central to God in all creation. It was so "in the beginning", and it has only become more so, as God's Son has identified Himself with man. The Creator's Executor is now Himself Man, The Man Christ Jesus. He is in Heaven but His blood was shed for the purging of our sins, here on this earth.

He died for mankind.

He died for the Men of the Earth.

We assert therefore that Man is central to God's purposes in the realm of created "beings", and understand that even the created angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

The Angels are distinguished on the one side, and all other "living creatures" are distinguished on the other side. He created beasts and cattle and creeping things and fish and birds and a myriad form of living creatures. But Man stands alone and central to all God's purposes. Christ said clearly "*Ye are of more value than many sparrows*" (Matt. 10:31).

And if the earth is small, it is nevertheless the object and the centre of all God's planning and purposes in creation. What majesty was in those purposes, that He set the earth with the sun and its planets in the great galaxy of the Milky Way with its myriad stars; and these further with the other revolving galaxies, which with still other

superclusters themselves revolve and move as part of the "all things" which our beloved Redeemer "holds together" by Himself. For those who have the eyes to see it, this fantastic unending glory and majesty of the Heavens is simply the estimate of the value of earth and man in the Creator's view and thoughts. The ever expanding universe tells the infinite wonder of His love for Man and of His love for you, Reader.

"O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand" (Ps. 95:6-7).

4. THE FIRST WOMAN

The First Surgical Operation

The medical phases have been set out by Dr. R. G. Sobey* thus:—

1. The induction stage of anaesthesia — "The Lord God caused a deep sleep to fall upon Adam."
2. Confirmation of the requisite depth of anaesthesia — "and he slept".
3. The operation performed, "and He took one of his ribs". "Tsela".
4. The closure of the wound — "and He closed up the flesh instead thereof".

When God made Adam, the animals male and female had already been created, but He did not make Eve when He made Adam. He made Adam, alone, first, and then taking a different course from that followed with the animals, He took tissue from the side of Adam and with it He made the first woman.

What marvels of genetics did the Lord God then perform? He took from the man tissue with which He made an exact replica of Adam, so that she was bone of his bones and flesh of his flesh, but different in that she was the perfect mate for the man, counterpoising all the female characteristics for those of the male.

Thus woman was taken out of man out of his side. She was bone of his bones, and flesh of his flesh.

It should be emphasised that the primary purpose of the provision of the woman for the man was not to provide for reproduction or for sex equation but because God saw that man needed helpful companionship. It was immediately clear that while the animals had a society of their own, man had none and needed it more than any creature for he was a spirit personality made as such for eternal abodes and fellowships but presently limited to finiteness, time, the earth and by the principle of mortality.

Man could not be complete as Lord of the animals. He needed love and fellowship and to be able to give and receive in association with his own — his own in kind, in spirit, and like him in limitations

* "Tsela" and the First Recorded Surgical Operation', by Dr. R. G. Sobey.

of time, location and mortality.

This is the wonder of the helpmeet of God's provision. God's provision richly provided the great essential of a helpmeet but the provision not only provided the necessary "sameness" but God also provided with the help-companionship the polarity of sex opposites in all the range of different personalities, providing for marriage as a permanent institution and for the process of reproduction and for posterity.

BIBLE PRINCIPLES "Adam was first formed, then Eve" (1 Tim. 2-13)

- (1) The woman is of the man, not the man of the woman — 1 Cor. 11:8
- (2) The woman was created for the man, not the man for the woman — 1 Cor. 11:9
- (3) The woman is the glory of the man, as man is the image and glory of God — 1 Cor. 11:7
- (4) The head of the woman is the man, as the head of every man is Christ — 1 Cor. 11:3
- (5) The headship teaching of Scripture is established by the covering of a woman's head and her long hair is her glory bespeaking the image and glory of the man who is the glory and image of God. — (1 Cor. 11:5-7).

THE HEADSHIP OF CHRIST

This is one of the rich truths of creation and of the Church. Christ is the head of the Church, and He is the head of Creation and of all things.

This vital truth has its origin as a teaching in the forming of the woman and in the nature of her person and place and in particular in her hair and the seemliness and necessity for a covering for her head when in company with men in the presence of the Lord.

Modern women and many modern men set this order and seemliness aside, but God's order remains and if the Headship of Christ is not acknowledged by His people His glory is tarnished among His people, and a diminishing of their honour in His sight is inevitable. Today in many places the glory has departed from companies of God's people, and it is always because *His* glory has not been properly regarded and reflected.

This is the image process.

God — Man — Woman.

Christ is the glorious Head.

Man reflects His image, and is not covered in His presence.

The woman however is covered in His presence acknowledging that she does not directly image this glory, as she is the image of the man, and her very hair is the token, that this glory of hers, proclaims her to be the glory of the man as the man is intended to be the image and glory of God.

Our God is exceedingly jealous of the right appreciation and apprehension of the Glory assigned to Christ the Head.. The doctrine of origins must insist that God has settled it thus as from the creation, and that in the spiritually elite society of members of the glorious Church of the First-born, this divine order must be maintained if there is to be divine approval and that it cannot be discarded without loss and shame.

5. THE FALL

SATAN

The serpent who came and talked to Eve “was more subtil than any beast of the field which the Lord God had made.”

Ordinary animals, and *ordinary* serpents do not talk in human language and they do not question the veracity of the Creator. They do not reason and occupy themselves with logical or illogical arguments or metaphysical musings at all!

This serpent was more subtil than “any beast of the field which the Lord God had made”. That is, he was not of any part of the Creation of the first six days of Genesis, but he was of another order of creation altogether.

We are not told *when* he was created. We know that there are multitudes of creatures who are spirit beings who are not of our creation at all. There are mighty hosts of angels who are holy and do God’s will and obey His every direction, and also there are demons who are evil and are under judgment.

Christ could have called twelve legions of angels, He tells us, but He did not call them because He was giving Himself as a sacrifice for His creature’s sin. But in a coming day He “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” (2 Thess. 1:7-8).

God’s angels have access to this earth to do His bidding and the Bible records many instances of this, and the names of some of the angels of God are given. In Hebrews we are told that the angels are “ministering spirits sent forth to minister for them who shall be heirs of salvation” (Heb. 1:14).

The angels are created beings but we have no record or information as to *when* they were created.

The evil spirits also are created beings but we have no record or information as to *when* they were created.

The chief of the evil spirits is the one who is first referred to in Genesis 3 as “The Serpent”. That this is so is verified by the fact that he is still found as *the* Serpent at the end of the age. Just prior to the thousand years of Christ’s reign on earth, prophecy tells us that “the dragon, *that old serpent* which is the devil and Satan” will be bound with a great chain (Rev. 20:2). After the thousand

years he deceives the nations again and then he will be cast into the Lake of Fire to suffer torments for ever and ever (Rev. 20:10).

Alfred Mace in his tract "What is Man? Has he an Immortal Soul?" says this of the angels and of Satan:—

"Now I want to turn to a verse in the thirty-eighth chapter of Job: 'Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?' (v.v. 6 and 7). When God laid the foundations of the earth man did not exist. And yet it says, 'All the sons of God shouted for joy.' Those sons of God are angels. 'Who maketh His angels spirits; His ministers a flaming fire' (Ps. civ. 4). It is a very simple matter to see that if God is the Father of Spirits, and angels are of that order of beings, they are by that very fact constituted 'sons of God,' all of whom shouted for gladness when the earth's foundations were laid; Satan, *as yet unfallen*, was among those sons of God. 'Oh,' says the sceptic, 'why did God let him fall?' If there is anything that excites one's indignation, it is small minded sceptics interfering with God's arrangements and asking, Why did God do this and that? Read the first chapter of Job, verse 6: 'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.' You know what happened when the sons of God were thus assembled. Satan, *a fallen angel now*, is there with them. And God says to him, 'Hast thou considered My servant Job?' He replies in substance: 'Oh, yes, I have watched him for many a day, and should like to bring him down. But you hedge him in so perfectly I cannot get at him.' Here we are let into the secret of a privilege not accorded to us in our present corporeal condition, as the Lord for a moment lifts the curtain and shows us what took place there; and what a revelation it is of the blessed God. 'Let me take him in hand, and he will curse Thee to Thy face,' says Satan. 'Very well,' says God; 'do so, but do not touch his life.'

"What I ask you to pay attention to is this, that God, behind the scenes, is for Job, whilst Satan is his unrelenting foe. What a foul and false slander it is to make out that God is against man. Listen to this: 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John iii, 16).

There is no doubt from Scripture that the person who approached Eve was Satan, the Devil, a fallen being of the creation of spirits, who we are told "is a liar, and the father of it" (John 8:44).

Satan was created in perfection and he had originally a high office in the economy of the Heaven of Heavens. He was "the anointed cherub that covereth" (Ezek 28:14) and God's Word said of him

“Thou sealest up the sum, full of wisdom, and perfect in beauty” (v. 12).

Ezekiel’s prophecy further reveals “Thou was perfect in thy ways from the day that thou wast created, *till iniquity was found in thee*” (v. 15).

He was made “perfect in beauty” and his “ways” were perfect until iniquity was found in him. The form of this iniquity was that his heart was lifted up because of his beauty, and he corrupted his wisdom by reason of his brightness (v. 17).

Now it is noted of Satan in this passage in Ezekiel that he had “been in Eden the garden of God”. In his unfallen state he had attended to the service of God in Eden. The reference to him in Eden is on the basis that he had been there in honour (v. 13).

THE FIRST SIN

Satan fell after he had been in Eden in honour, and after the creation of the stars, for in Isaiah his fall is described as Lucifer, *son of the morning* which is an expression relating to our creation, and we are told that in his sin in his heart he had said “I will exalt my throne above the stars of God” (Isa. 14:13). Accordingly at the time of his sin and fall the stars of God were then in their places.

But when he came to Eve he was a sinful being, very subtil and of great persuasiveness.

The first sin we know of to have been actually committed on this earth was not Eve’s sin, but Satan’s.

The first sin in Eden was Satan’s wickedness is sowing doubt about what God had said. He said to Eve “Hath God said?”. That question was the first sin recorded and the Devil keeps on repeating the same sin to every generation of men and women. The Devil is lying and sinning up and down the earth today, more than ever he did.

The second sin was also Satan’s in that he lied and said “thou shalt not surely die . . . and ye shall be as gods . . .”.

The third sin was Eve’s

The fourth sin was Adam’s.

And Satan had not only sinned himself but he had brought about the fall of Adam and Eve and all Adam’s race have suffered accordingly.

The Lord God recognised this in proclaiming the respective judgments on the three participants in the evil of the Fall, the Serpent, Eve and Adam, in that order.

It is clear that the Devil was created with the ability of free will as was Adam and that he abused it.

God is never the author of sin though He is the author of the evil that must be meted out by a Holy God who hates sin and must always judge it.

Amos says “shall there be evil in a city, and the Lord hath not done it?” (Amos 3:6). In this sense the Lord creates evil. God says “I make peace, and create evil” (Isa. 45:7). That is, we may have

from God either peace or evil. And it is sin that requires the evil and righteousness that brings the peace. Christ is our only righteousness and peace because He also has taken our evil on the cruel tree, and so we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "He is our peace" (Eph. 2:14).

God "forms the light and creates darkness" (Isa. 45:7), but "*in Him* (God) is no darkness at all" (1 John 1:5).

God is the maker of Hell and of the Lake of Fire and of the evil of its torments, and of the darkness in which the unregenerate and sinners find themselves.

But God has never been the author of sin, and the suggestion that He is the author of sin, is one of the subtle lies of Satan that plagues the last days of this age.

The thought that our Holy God could purposely create Satan *intending* him to sin and *intending* him to make Man sin, is a travesty of all the teaching of the Word of God and is the reverse of all the truth of God.

The Devil and only the Devil is responsible for his sin.

And the Devil and Eve and Adam, are together responsible for all the sin of the fall of Man .

And all Adam's descendants are responsible for their each and several sins with a proportion of the blame resting on the Devil and Eve and Adam, for Scripture teaches both the individual responsibility of sinners for their own sin and the responsibility of those who introduced sin to the human race thereby establishing an "abounding" of sin (Rom. 5:20) in human beings ever afterwards.

God did not make Adam a sinner, but Adam has a responsibility for making many sinners "For by one man's disobedience many were made sinners" (Rom. 5:19). We sinned because we are born sinners, into the domain of spiritual death. We were born in sin and shapen in iniquity. We were dead spiritually because of Adam's offence (Rom. 5:15). The death that we were born into was that of trespasses and sins (Eph. 2:1).

But God has quickened us together "with Christ", by grace (Eph. 2:5).

There is no mystery of evil.

There is the death that is the fruit of sin, and that is part of the evil with which God has confronted sin and sinners.

DEATH

When God created man there was always the possibility of sin, for man was made to fellowship with God of his freedom and not of compulsion.

There was always the possibility of death, for man was made as a mortal, that is capable of death. The first human death did not occur through disease or sickness but because another mortal slew

that mortal. He died because he was a mortal, and God did not prevent that death.

The whole teaching of 1st Corinthians 15:45 and the verses that follow is that Adam was made a mortal, but that the second Adam, Christ Jesus our Lord, was made a quickening spirit. He "*only* hath immortality" (1 Tim. 6:16), and the statement that if our first parents ate of the tree of the knowledge of good and evil that they would die, does not necessarily carry the meaning that they would never die otherwise. Similarly, today, Christ saves us from spiritual death and gives us life, but this does not mean that all such saved persons will escape physical death.

THE TREE OF LIFE

In innocency in the Garden of Eden Man had access to the tree of life, and it was not forbidden to him as was the tree of the knowledge of good and evil. It was in the centre of the garden and contained that elixir of life which would have delayed the ordinary processes of decay, indefinitely.

SIN AND DEATH

But consequent on the Fall man was barred from the Tree of Life, and the process of decay commenced, leading eventually to physical death, although the setting was still for extraordinary longevity.

Animals, also formed "out of the ground", were subject to death, and from their creation followed set life cycles. The Lord said "be fruitful and multiply" (Gen. 1:22) and of course this process involved death or the earth would not have held them all. Some insects have very short life periods of a few hours only. These ephemeral living things died in the age of human innocency, just as they do now.

There was no provision for the shedding of blood of animals in the period of man's innocency but there is every reason to understand that there was the fact of death present in a creature creation made of varying life cycles, some very short. Fish ate fish, and praying mantis ate flies as they do now.

THE CHANGE AT THE FALL

God said before the fall, "in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

But Adam and Eve did not die physically, that day, proving that the death there referred to was spiritual death, not physical. All the teachings of Romans 5 and Ephesians 2 relates to spiritual death which passed upon Man because of Adam's sin. These passages relate with the penalty proclaimed in advance in Genesis 2:17.

However, after the Fall, God promulgated further judgments on Satan, Eve, Adam and the ground, which were in addition to the spiritual death that had already taken effect.

The immediate thing that God did was to prevent access to the tree of life, and physical death accordingly became inevitable as mortality worked its set course, wherein the dust returns to the earth as it was, and the Spirit of God who gave it (Eccl. 12).

Other consequences were:

1. The ground was cursed with an over supply of noxious weeds and accordingly a change was made in the balance of the economy of vegetation.
2. Blood was shed, to provide a covering for Man and in the process a change was made in the ecology of the animal creation. It became permissible for man to kill animals for sacrifice, for clothing and for food.
3. Man had to work by the sweat of his brow.
4. Woman in future was to desire and be ruled by her husband and sorrow and conception were to be greatly multiplied.
5. Enmity was established between Satan and the woman and the seed of the woman.

THE FIRST UNCONDITIONAL PROPHECY

“It (the seed of the woman, Jesus the Saviour) shall bruise thy (Satan’s) head, and thou (Satan) shalt bruise His heel” Gen. 3:15).

Satan had achieved the downfall of man, and accordingly it was due to Satan’s scheming that Man passed under spiritual death, and the judgment of that awful death called “the second death”. Also physical death followed in the chains of sin that Satan had forged.

It was accordingly on this issue that the Lord Jesus, the Christ of God, entered into physical death Himself, and fulfilled the prophecy of bruising Satan’s head at the cost of the bruising of His heel, “that through death He might destroy him that had the power of death, that is, the devil” (Heb. 2:14).

Satan has led mankind captive, and for this reason in Isaiah 53:12 he is called “the Strong”. But now a large part of the prey has been taken from him, and God the Father has divided to His Son a portion of the spoil which is no longer under Satan.

Are you, Reader, in the portion of Mankind under Satan still, or in the portion that is Christ’s?

ENOCH

But despite the fall, and despite the curse and the judgment of God, one of the immediate descendants of Adam was released from the claims of spiritual death, for he “walked with God”, and he was not subjected to physical death “for God took him”. This reveals what God had planned as the ultimate for Adam, and it prefigures a coming day when “the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:16-17).

6. THE FLOOD

Civilisation on the earth had a second beginning. The first commencement of human life was with two people. The second was with a "few, that is, eight" (1 Pet. 3:20). Four couples made a new start together, some 1500 years after the creation of Adam, and no account of origins should be given without reference to the cataclysm of the Flood.

Our God, who created the heavens and the earth and all things, and did so with the negative teaching of "thou shalt not" on the day of Man's creation, fifteen hundred years later did two tremendous things:—

(1) Our God wiped out almost all of mankind in a single signal judgment destroying millions of men, women and children and most of the animals.

He did not do it by accident, but He, our God, did it purposefully, knowingly, and determinately. Indeed, God emphasised, that *He* did it, and He wants everybody to know that He did it, for His word through Noah was "Behold, I, *even I* do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under Heaven; and every thing that is in the earth shall die" (Gen. 6:17).

(2) He saved eight people alive, and family groups of the animals also.

The main moral of the Flood is to reveal the true character of God.

(1) THE SEVERITY OF GOD

Reader, what is your idea of the kind of God we have? Do you think He is too kind to send people to Hell? Would He really order an immoral young couple outside the fellowship of a Church?

Look at the Flood and you may know.

People everywhere today dream up their own ideas of what they think God might be like and God finishes up in the sentimentality of the modern mind of modern Man as a God in a wheel chair with a sickly benign grin always winking and nodding at the beck and call of all the mods. They have an image of what they want to do and be, and they think God must be like them!

This is exactly what the people of Noah's day thought of God, so they ate and drank and married and danced and romped and played "until the flood came and took them all away" (Matt. 24:39). They *thought* they had God the way they wanted Him, "and *knew not* until the flood came and took them all away."

It was Christ Himself who used these words, and in doing so He was saying something else also. He was saying this "But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking . . . (etc) . . . until the flood came and took them

all away: *so shall also* the coming of the Son of man be”.

The mods are just the same as the antedeluvians, and they will be suddenly overtaken with an awful judgment, as their prototypes were.

(2) THE GOODNESS OF GOD

But Noah “found grace in the eyes of the Lord” (Gen. 6:8).

God told him to build an ark for “the saving of his house” (Heb. 11:7).

Not only this, but God used Noah to warn all the people of his generation and He did not bring in the flood “upon the world of the ungodly” (2 Pet. 2:5), until He had first constituted Noah “a preacher of righteousness”.

To this end, “the longsuffering of God waited in the days of Noah, while the ark was a preparing” (1 Pet. 3:20), and during this time of pleading, not only did Noah preach, but Christ Himself “went and preached” to these people who alas are now “spirits in prison” (v. 19), for God has “spared not the old world . . . bringing in the flood upon the world of the ungodly”, as He “spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2 Pet. 2:4-5).

Christ, through the Spirit, through Noah, preached to that generation, and while their spirits are now in prison in chains and darkness reserved unto judgment, they were in the times of their disobedience and testing, the objects of the pleading and longsuffering of God.

So, today, God in longsuffering and grace is pleading not with the “sometime disobedient” but with the “currently disobedient” of this age and He is wooing them through *many* preachers of righteousness, by His Son, Christ Jesus, through the Spirit, through the Preachers — through the reading of the Scriptures in this book. He says that Christ is our ark of safety. Christ has died and dealt with sin on a cross and the believing penitents may know that “whosoever believeth in Him shall not perish but have everlasting life” (John 3:16).

“Behold therefore the goodness and severity of God” (Rom. 11:22), and this is a right and profitable exercise for all the sons and daughters of creation.

WHAT HAPPENED TO MAKE THE FLOOD?

“The same day (the seventeenth day of the second month of the six hundredth year of Noah’s lifetime) were all the fountains of the great deep broken up, and the windows of heaven were opened” (Gen. 7:11).

There had been a day when God had “strengthened the fountains of the deep” (Prov. 8:28); that is, He anchored the seas, and settled the area of their dominion. Later He resettled them again, for “the

fountains of the deep . . . were stopped” (Gen. 8:2). But *that day* He broke them up, and the mighty waters of the great deep invaded the earth.

Also, while previously a mist had watered the earth and storm and rain were unknown in physical conditions in which there had never been a rainbow, *that day* the “windows of heaven were opened” and it deluged down and continued for a further forty days and forty nights.

That day, God wrought a great and catastrophic change in the ordering of the physical courses or laws affecting our earth. Let us list some of the things that happened in nature:—

1. The seas invaded the land.
2. Rain deluged down for the first time, and rain has continued as an accepted phenomenon for this earth ever since.
3. From this time rainbows have been common.
4. There was a world wide flood lasting a long time, but which gradually subsided as the seas returned to stability and the first great rain ceased.
5. Places like England which had enjoyed a “Mediterranean” climate became much colder.
6. Great mammals in Siberia were suddenly frozen stiff for many have been found with the grass they were eating still observable in their frozen bodies.
7. Great areas that had previously been temperate, froze suddenly, ushering in a terrible period of ice-action in some parts of the earth.
8. From this time on there were settled seasons, with summers and winters and autumns and springs, providing settled periods for sowing and harvesing which had not been the case previously.

God could have accomplished all this by just nudging the earth on to a different slant on its plane as it moved in space in its orbit around the sun. A change of 23 degrees or so, made suddenly, would have produced such results.

The sudden onslaught of deep ice in certain wide though restricted zones indicates that the Lord used some other force to so move the earth that its axis changed and that all these results followed. The Lord Himself asks of Job “Out of whose womb came the ice?” (Job 38:29).

The Lord did it, but we do not know how. A large ice planet passing close by to the earth, could have been drawn in to orbit around the earth, and then as suddenly precipitated to the earth in the area of the magnetic pole which appears to be central to the great ice mass that came so suddenly. Or did such an ice object strike the earth directly from space?

May be, or may be not that this was what happened. But *something happened* to produce these results.

The whole basis of evolutionary theory is astray at this point,

for the basis of that theory is that for millions of years conditions for the earth have not changed very much. Evolutionary theory is dependent on acceptance of the ideas and teachings known as uniformitarianism.

But a stupendous event and a devastating ice-chapter intervened in the history of the earth. This occurred at the Flood, only 7000 to 8000 years ago.

The Flood changed the world then and it upsets the evolutionary theories now.

Ice and water ravaged the earth about 7500 years ago and scientists will be on firm premises if they read their observable phenomena in the light of the revealed and sure knowledge the Lord has given us concerning Noah's flood. "Speak to the earth and it shall teach thee . . . who knoweth not . . . that the hand of the Lord hath wrought this?" (Job 12:8-9).

ICE-AGE CONDITIONS

Note: there was no ice-age extending back millions of years. In that first long day of creation, before there was light, there was water suspended around the earth and consequently no ice. The Spirit of God did not brood over "the ice" but He "moved upon the face of the water". Remember that *all* the earth was covered with water until the third day, and that the watery envelope remained until the second day.

Ice conditions may have existed since the second or third day of creation, but the age of the frightful and devastating work of ice forcing its way or of ice suddenly removing, was the short age of the "breaking up" of the laws that had held the sea and the mist, until these elements were again "stopped" and physical laws became "re-established" but which were different from those previously obtaining. Geologists now acknowledge that the North American ice sheet vanished only a few thousand years ago.

7. MISCONCEPTIONS

(a) OF THE MONKEY MEN

God laughs at these funny fellows, and so should we.

Think of it! God creates Adam and Eve and sets the course for human life on the earth and creates each new spirit of each mortal that swells the race, and then some of these created beings "wonderfully and fearfully made", stutter and strut around saying they "believe" they are actually improved monkeys!

The writer of this book laughs heartily at evolution for God says

He created man and tells how He did it. There should be no need to enquire further.

Does the Almighty laugh? Of those that "belch out with their mouth" at Him, the Psalmist says "Thou O Lord shalt laugh at them; thou shalt have all the heathen in derision" (Ps. 59:8-9). Also in Psalm 2, of the people who *imagine a vain thing*, it is said "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (v. 4).

A straight question for the student. You want the truth? You want to test and check and verify the manner of the origin of our species? Then don't balk at the simplicity of believing the Creator when His Word states clearly what you want to know. What God says is true in every word and should never be questioned.

THE HYPOTHESIS OF THE EVOLUTION THEORY

This form of philosophical thinking involves:

- (1) Acceptance that the process has taken millions of years and that throughout all this vast period of time conditions have remained sufficiently constant for the process to operate. Evolutionists have to be uniformitarians.
- (2) That by chance mutations primeval chaos has come to the present degree of order — or that by chance the order of Nature has been upwards and onwards, improving rather than degenerating.

Pursuant to this philosophy it should be observed:—

- (3) That this hypothesis makes no pretence to account for the coming into being of matter at the first, or of the origin of the first form of life from which all evolutionary process made its commencement.
- (4) The evolutionist accepts that God has not "ordered" the various "kinds" of living creatures but that they all "happened" or "chanced" by extraordinary flukes and freaks of nature. The essence of the thought is that the resultant "kinds" were not imposed from without but that they "came" of themselves.
- (5) The evolutionist does not allow a "directing" God, and accordingly his theory really means he assumes there is no God and that what God did not preserve or direct He did not create.

He is agnostic as to creation, but denies the existence of a God who plans, sustains and cares for His creation.

"The New Zealand Herald" of Saturday 19th July 1969 carried an article attributed to Tom Wicker of the New York Times headed "A Step Forward to Man's Future". This article written concerning the then current Apollo 11 journey to the Moon to land two men there, illustrates how far evolutionary thought will follow the course of infidelity and utter

absurdity. The writer said, *inter alia*,

“As when the organism that became man first emerged from the ooze, perhaps now the organism that is man steps from its narrow old environment into different surroundings and conditions, unimaginable because they have yet to be shaped *in the eternal evolution of life*. And that in its turn would mean that this day the first move has been made towards new forms for that life”.

(6) He admits in his thinking (if he is honest):—

- (a) That he does not believe the Bible account of the origin of all things.
- (b) That he cannot account for it himself (except within the limits of natural selection once life first began).
- (c) That his theory is incapable of proof or demonstration and that it is a philosophical hypothesis and not a scientific proposition.

SCIENTIFIC AND FACTUAL TESTS FOR EVOLUTIONARY PHILOSOPHY

(1) THE FIRST LAW OF THERMODYNAMICS

This law is constant throughout the fields of all the sciences . . . astronomy . . . chemistry . . . physics . . . biology . . . and all others.

This law is that energy (which includes all matter) cannot lose its quantity though it is subject to change in physical form.

This is the fundamental law of the sciences: that which exists, always exists in some form and creation and de-creation are impossible within the present laws of the universe.

Accordingly evolutionary theory is bankrupt to account for the matter or energy that remains thus constant, and also for the power or law that operates and maintains the first law of thermodynamics.

(2) THE SECOND LAW OF THERMODYNAMICS

This is the process of entropy . . . which again all the Sciences acknowledge . . . by which all order in Nature continually reverts by change to decay, decomposition, or to a reversal of order. Nature ever retrogresses, if left to herself and each form of energy becomes less efficient by effluxion of time.

Evolutionary theory flies in the face of this law. It claims that nature left to herself advances and progresses when the Scientific proved law of nature is that it does the opposite.

(3) UNIFORMITARIANISM

This necessary tenet of evolutionary belief, that conditions on the earth have been substantially the same for many millions of years,

exhibits a preposterous credulity in people who claim to be too sophisticated to believe in God or the Bible.

The Flood, the Ice, the Frozen Mammals of Siberia, the stratas of geology, known changes in world climates, and the many scars on the moon all denounce uniformitarianism as untenable.

(4) GENETICS

Geneticists generally agree that random mutations in this field are generally detrimental to progress.

But the evolutionary hypothesis is that there have been millions of advantageous genetic mutations in the genetic field. Not one such change of "kind" has been proved, and the law of nature operates in a decidedly different direction.

A COUNTER THEORY

It is submitted that if it is considered that there are some common characteristics observable between the Man species and the Monkey species, that these would be better accounted for by degeneration than by evolution. That is, that it is more probable that the Monkey species came from the Man species than vice versa. This would be in accordance with the second law of thermodynamics and the laws of genetics would account for chance mutations operating detrimentally that in the course of millions of years may have produced such a result.

This writer of course is sure that no such thing happened under the order established by the Lord. But it is confidently asserted that this hypothesis is more tenable as a hypothesis than is the evolutionary one which is a hippopotamus of a hypothesis.

WHEREAS BIBLE TEACHING

- (1) The Bible account of Creation accounts for energy or matter on such a basis that since creation the First Law of Thermodynamics has always operated as at present.
- (2) The Bible accounts for the Fall of Man, and for change and decay in agreement with the Second Law of Thermodynamics.
- (3) The Bible accounts for the cataclysmic events which disprove the uniformitarian ideas.
- (4) The Bible account of the institution of the genes and "kinds" of living creatures agrees fully with all the laws of genetics.

DESIGN AND MAINTENANCE OF UNIVERSE

Evolution denies a Creator, or if it allows the possibility of a Creator it denies that the Creator is the Programmer, Sustainer and present Director of all things in His Creation. It says that *if* there was a Creator, that having created, He left the Universe and the earth and all things to run themselves, and let them take their chances

for hundreds and millions of years and that what we have today is the "Topsy", "that just grewd".

But order and system in the stars, galaxies and super systems of the far-flung heavens bespeak not only a Creator, but a Programmer.

Purpose is too apparent in all we see around us to allow anyone who will honestly weigh the evidence of it to deny it.

Not only is design evident, but God cares. Christ insisted that even the fall of a sparrow is always within the controlled or permitted authority of God, and that the very hairs of our heads are within the compass of His interest and care. The whole Bible is the story of God's interest and direction and care for this world and for mankind.

Evolution is an impossible thought for anyone who knows his God, knows his God's hand in human affairs, and above all, who knows that the Bible is God's Word and that God does not lie whether He tells the story of a Saviour's love, or the story of Creation and of the origin of the species and of Man.

How many millions of Christians have there been who have in their day and generation testified that God cares?

Yes He cares, He answers prayer, He performs wonders, and the whole earth is full of the glory of the Lord for those who have the eyes to see it.

(b) THEISTIC EVOLUTION

This is not a laughing matter at all, for here we have an effort to twist what God has said and to make it appear that God did not say clearly what He said and to make people believe something quite different from what God said, as though this different thing was what He said.

This is the hiss of the serpent saying "Hath God said?"

The Word says "and *God said* 'Let us make man in our image, after our likeness' . . . 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). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; *and man became a living soul*" (Gen. 2:7). Finally, "and the side chamber, which the Lord God had taken from man, made He a woman, and brought her to the man" (Gen. 2:22).

Plain and clear enough, isn't it? But the unscrupulous apostates of our age are whispering something like this . . . "No, but you know, God did not really intend you to take Him to mean just plainly like that, and what He was really wrapping up for you is that He allowed man to select himself over millions of years as per Darwin's hypothesis perhaps, and that when he looked pretty much like a man but was still an animal, then God took one of these animals from the bunch that were getting to be man-like, and actually made this one into a man and called him Adam. Adam and his sons then got mixed up with

some of the other man-like animals that were not men, and that's how Cain got his wife and built a city, and so on."

This is not really a misconception, but a lie from the serpent.

Verse 7 of Genesis 2 labels this lie for what it is. Animals have souls. They are living souls. Accordingly if theistic evolution had any basis to its grotesque ideas, then at least the man-like animals had a soul-life before God made an Adam-man from among them. But this verse is clear that there was no soul-life until the body was formed of the dust and the spirit given.

Then, and only then, did man become a living soul.

Of course there was actually only 24 hours between the creation of the birds and fishes and the creation of man. And the animals and man were created together on the same day.

Also the man was not of the woman, nor of any animal-woman. Man was "made a little lower than the angels" (Ps. 8:4). God has been the dwelling place of man "in *all* generations" (Ps. 90:1). There were no generations of animal life before man had his abode in God. God made and created *as man* and through all his generations he has looked to the everlasting from whence cometh his help.

The Bible reveals man to be the direct and chief object of creation.

The earth is for man. God "created it (the earth) not in vain; He formed it to be inhabited" (Isa. 45:18). "The earth hath He given to the children of men" (Ps. 115:16). It is unthinkable that God created the earth to be inhabited by amoeba for a few million years, then to be inhabited by one thing after another for millions of years each, and only after more millions of years by horses and cats and then by monkeys and monkey-men and finally by men. Our God is not so incompetent. When He created the earth "to be inhabited" and to be "given to the children of men", He did so by one act of creation on the sixth day. Paul knew this when he said that God "made of one blood all nations" (Acts 17:26) and He then continued "and hath determined the times before appointed, and the bounds of their habitation".

But not only is the earth for Man; it is also for the Man from Heaven. It is for Adam's race and also for the Last Adam, who is the Lord from glory.

And God's Son came to this earth, became man and died on this earth, as a man for men. He came to His own. Now God's Son took a human body, for He was born of a woman, who was a virgin. It is as unthinkable that Christ should be born of a race of improved animals as it is that He should be born of a human father. The lie that broaches theistic evolution is the same lie that says Christ was the illegitimate child of a Roman Soldier.

This filthy talk has to be answered, because Churches are absorbing it, wicked intellectuals connected with Christian student groups are teaching it, and the sick, apostate, television-fed opinion-samplers of the Christendom of today are gullible enough to absorb anything at

all from the worship of a popular figure as their Tin God to this, the idea of changing “the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things” (Rom. 1:23). These people are not worshipping an image of stone or wood, but an image of God in creation relative to man and birds and beasts which is a travesty of all that God has revealed of Himself and of His creation.

Not only is this brash idea contrary to what God said, and contrary to what the whole tenor of Bible doctrine depicts, but also it could only be imagination in any case. It is the sort of thing that might have come out of a nightmare and relates only to the realm of ideas and musings and surmisings and waffling wobbly hypothesis. All they can do is to throw a doubt. They put up a suggestion which if it were a fact would mean that the Bible has been deluding people for centuries. But they cannot make facts of their suggestions. They can prove nothing. They merely speculate.

The alternatives are:

- (1) Believe God’s Word that God did what it says, and formed the body of man out of the dust of the ground on the sixth day of creation, breathed into him the breath of life, and that only then, and only so, did man become a living soul.
- or (2) Believe that God *might* have really worked up a man by evolutionary processes over millions of years and that the reference to dust is double-talk and that the order is wrong in that man was already a living soul and God made the living soul that he was, something different, but he and his animal sisters and cousins and aunts had all been living souls for countless generations!

Questions

- (1) Which is preferable? To believe what the Book and God say *did* happen, or to believe a suggestion that something else *might* have happened which is at variance with what the Book and God say?
- (2) Supposing there was no Book, and God had not said what He did, and two *suggestions* were made as to what He did:—
 - (a) That He created man as per theistic evolutionary theory.
 - (b) That He created man in one day from dust, just as He did one day create the very first living thing.Which of these two is the more likely?
- (3) God’s Son became a Man partaking of our humanity, and it was by Him that all things were created (Heb. 1:2).

Now Christ Jesus, God’s Son, who created the worlds said this: “Have ye not read that He which made them *at the beginning made them male and female*” (Matt. 19:4). He is speaking about husbands and wives and says they became “one flesh”.

The Creator here is referring to what may be read in

Chapters 1 and 2 of Genesis.

Does He encourage doubt as to the meaning of the simple statements of Genesis 1 and 2 and leave the impression of double talk in relation to them or does He support and encourage simple belief in the statements of Genesis 1 and 2? *Think it out, student.*

- (4) If man progressed up from amoeba, to fish that walked up the beach, through the stage of sundry furry and fruity friskies to monkeys, and so on to Adam, then pray what of death and the fall of Adam? And what of the sinlessness of Adam and Eve?

Did Adam fall up and then fall down? If death had been operating in his animal forebears (or foremonkeys) for millions of years, why does God now say "Unto dust shalt thou return"?

- (5) That Adam was a "representative" man of a period of evolution is squarely contradicted by New Testament teaching that as Christ was the *One* who brought life, Adam was the lone "*one man*" (Rom. 5:12) by whom sin and death entered the world. True or false?

The Darwinist evolutionary philosophy is anti-God and does not admit belief in God. The Christian believes God, and acclaims Him as the Creator. But the apostates who claim *theistic* evolution are outside both the evolutionary philosophy and the Christian truth. They are neither one nor the other and are repudiated by both.

(c) A PRIOR CREATION

It is postulated by some that there was a long period of time between the first two verses of the Bible, that God created some other form of life first on the earth and that in this period He judged it, and that this is why the earth was next found without form and void and that God then brought in our present life and civilisation out of the ruins of the old.

The answer to this is that there is just nothing in Scripture to support such an idea and that the exact statements of Scripture are all in opposition to such a view as has been shown in the earlier Chapter dealing with the order of creation.

When God first created the earth He created it perfectly but without form and void and in perfect darkness.

When He created the moon He created it as it is now — unfit for human habitation and a waste void place in itself, but perfectly formed and placed to perform the function of His perfect ordering.

Why question the Almighty as to His choices, and why seek to build a thought pattern of imaginings on matters concerning which the Almighty is silent?

Because the moon is desert and waste does not mean it is under

judgment, does it? Next, someone will be building a programme about the last judgment on the Moon!

What about Venus, Mars and Jupiter? Have they had creations and judgments also? And the Sun? What a hot place the sun is! What went wrong there?

There was no prior creation, and the fossils and geological data all relate to the creation as recorded in the Word of God. The secrets of the fossils and the facts of the flood have not yet been rightly sorted and scientifically tabulated.

(d) EVIL BEFORE THE FALL

There is no evidence of evil or judgment or of sin in the whole universe or wider domain of God until after the creation of Adam and Eve when Satan fell as has been described in an earlier chapter.

But Satan did fall before Man's fall and sin was in Eden and in the earth, in Satan, before sin entered into the world of men.

(e) DID GOD MAKE EVIL?

God made all the Angels and Satan, in perfection of beauty and holiness, and perfection of free will.

Satan and some of the angels sinned, and this was contrary to God's will for them as all sin is always contrary to His purposes but it is within the permitted options of the exercise of free will with which such spiritual beings are endowed.

Satan sinned and God judged him, and God is the author of the evil that the sin required. It was Satan's sin, and the evil he has suffered and will receive is from God. Satan brought his own evil by his sin.

Similarly men sin at their peril. Free-will Mankind is the author of its own sin and God is the author of the evil that must follow it. But for those who will receive Him, Christ has borne their evil and mortals have the option, also as of free will to take refuge in Him.

(f) UNIVERSAL RECONCILIATION

All sinners saved by the blood of the Lamb are reconciled to God and given a new power to live without sin eternally.

But sinners who in the days of their mortality fail to take up this option have the judgment of God upon them and there can be no reconciliation ever for those who refuse the sinless Son of God.

The Scriptural basis of these statements has been carefully set out in the companion booklets "The Doctrine of the Gospel" and "The Doctrine of the Trinity". The misconception that some have, that all will eventually be saved and reconciled is based on a wrong understanding of the origin of sin and evil.

(g) MISPLACING THE MILLENNIUM

There is a notion around nowadays that the millennium (the future reign of Christ on earth for a thousand years) will be the exact replica or replacement or restitution of all things as they were in the Garden of Eden in the days of Innocency. This is manifestly absurd for wide differences between the two eras are certified in Scripture.

These people argue two ways and both arguments are on wrong premises and the conclusions are consequently wrong. They argue that what is known to be the position in the Millennium must therefore have been the position in the period of man's innocency, and conversely that what is known to have been the position in Innocency must therefore also be true of the Millennium.

Cardinal difference between the two periods which shatter these ideas to nonsense include the following:—

1. Satan was not chained in Innocency Period. Satan will be chained in Millennium.
2. No sin in first period. Sin present in second period.
3. Man had a non-fallen nature in first period. He has a fallen nature in the Millennium.
4. The Tree of Life was in the first. No Tree of Life in the second.
5. No spiritual death in Innocency period. In the Millennium all mortals are born subject to spiritual death, and death of the body will overtake some, for "He shall slay the wicked" (Isa. 11:4).
6. In Innocency man is free and in control within the limits of the earthly creation. In the Millennium man is not free and Christ then rules mankind "with a rod of iron".
7. No rainbow in the first period. There is a rainbow in the Millennium for the promise of the rainbow is "while the earth remaineth" which must include the Millennium.
8. Accordingly the other changes brought about in nature at the time of the Flood distinguish conditions between the Innocency Period and the Millennium.
9. In the first period God provided everything and communed with man. In the later period Christ orders rather than provides, and He rules and demands rather than communes. But generally man's heart will be then inclined towards obedience of the Lord's positive and negative commands, and the knowledge of the Lord and the realisation of the fulness of the Spirit will be characteristic of the Millennium.
10. There is a Temple in Millennium but none in the Garden of Eden.
11. Serpents did not eat dust in the first days of the Garden. In the Millennium they are restrained from hurting anyone, but they eat dust nevertheless (Isa. 65:25).
12. The Millennium involves an earth full of people in various

states of society with authorities under other authorities and all under a Great King. These things did not exist in the Garden originally.

13. Those placed in Innocency did not need salvation. All born in the Millennium do need salvation.
14. The state of innocence was a first test of Man. The Millenium is the last test, and all the conditions of the two tests are different.

The Millenium will have a character and purpose quite different from that of the era of Innocenc. There may be some points of near similarity but there are more of disparity.

It is dangerous to build doctrines on inferences. For instance in the Millennium the lion and the lamb will be friendly. How did they get along in the period before the fall? We just do not know.

Some say that because they will be friendly in the Millennium they were so before the Fall. But this does not follow at all.

They say that because God said in Genesis 1 that He had given all the fruits and vegetation of the earth to men and to the beasts for food, that it was not intended that animals should prey on other animals; but this does not follow at all.

A similar false argument is exposed about Peter and John. Because the Lord said that Peter would die a certain death, and refused to say what would happen to John, people began to infer that John would not die at all. But John knew that this was a wrong inference, and he insisted that all Jesus said was "If I will that he tarry till I come, what is that to thee?" (John 21:23).

Now here, the Lord said the animals could all have all the herbs to eat but here He did not say anything at all about the question whether or not fish should eat fish, and lions should devour lambs.

Some people are bothered about a God of love making animals so that they are sometimes unkind to one another, and their explanation is that God must have made them all differently at first but that at the fall He punished them and made them venemous because of man's sin. Well, is God any more a God of love to them to make them vicious because of man's sin, than to have made them that way from the beginning?

Your inference is not proved, brother, and is an unlikely one, and the balance of revealed related truth is such that there is no reason to consider the possibility of such a thing.

(h) RESTITUTION OF ALL THINGS

To read some books you would be led to think that "restitution" is one of the major topics of Scripture and a key to the unravelling of all mysteries.

But the truth is that the Greek word "apokatastasis" is used once only in Scripture, and then in the course of a Gospel sermon by the Apostle Peter as recorded in Acts 3:21. Peter refers to "*the times*

of restitution of all things” and this is immediately limited to the restitution of all things, “*which God hath spoken by the mouth of all His holy prophets since the world began*”. That is, whatever Peter meant by “the restitution of all things”, it was not some new thought or doctrine he was proclaiming, but simply his expression to compass all that the Old Testament contained about the promises of God. Peter then goes on and elaborates on the passages he is thinking about particularly, and sums it up in verse 25 with reference to “the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all the *kindreds of the earth* be blessed”.

Clearly the “restitution of all things”, is the summation of blessing which the blessed from among all the kindreds of the earth will enjoy at the first resurrection. This event occurs at the time Peter indicates, for “Heaven must receive (Him) *until* the times of restitution of all things”. Accordingly, when He leaves the heavens, the blessed dead in Christ will be raised and the other blessed among the kindred of the earth will be “caught up” and then, there, at “these times”, the blessed of men and men only, will enjoy the restitution of all things in Christ.

The restitution does not relate to the unsaved.

Peter was not speaking about the Millennium and conditions in that era. On the contrary he was urging the people he was addressing to be converted so that they would have part in the first resurrection and in his final words he states “unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities” (v. 26).

(i) THE CREATURES OF ROMANS 8:19-25

The word used here is “*ktisis*”. In its widest sense it would include all created beings including angels, as in Colossians 1:15-16 where “every creature” is designated as “all things created, that are in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers”: all things “were created by Him and for Him”.

When we are converted we become “new creatures” in Christ (2 Cor. 5:17).

The particular meaning to be attributed to the word, must be looked for from the passage in which it is found.

There is no place in the New Testament where this word has a particular reference to animals. It is only used some 19 times and in most instances it is clearly limited to mankind. For instance when the Lord directed in Mark 16:15 that the gospel should be preached to every “creature”, obviously He did not include the fish of the sea, despite what Francis of Assisi did. The “every” creature, means every human being. This is seen again when Paul says that the gospel was preached “to every creature which is under heaven; whereof I Paul am made a minister” (Col. 1:23). Paul was not a minister to cats

and dogs, but to men and women.

When Paul says in Romans 8:39 "Nor height, nor depth, nor *any other creature* shall be able to separate us from the love of God, which is in Christ Jesus our Lord", he is referring to the creation of fallen angels, and not to lions and tigers, for in the previous verse he had been occupied with thoughts of angels, and principalities and powers.

In the earlier verses in Romans 8 the subject is "the manifestation of the sons of God" (v. 19). So "the earnest expectation of the creature" means the created men and women who "waiteth for the manifestation of the sons of God".

The next verse comments on creature man being made subject to vanity "because the creature was made subject to vanity not willingly, but by reason of Him who hath subjected the same in hope".

What creature has this hope? Man or porpoises and platypuses? Why, it is those who have expectation of being manifested as the sons of God, who have hope.

That this is the creature referred to is guaranteed by the next verse (21) for this says "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God". The creatures are the children of God.

Next we have the statement "the whole creation groaneth and travaileth in pain until now". In this context, it means all men, saved and unsaved are in the toils of sin (and the unsaved are in darkness and Satan's chains) "and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body".

The unsaved groan "until now" and have no hope for the future, but those who enjoy the glorious liberty of the sons of God, look for the resurrection which relates again to Peter's restitution of all things for the blessed, in the heavenlies with Christ. Neither of these passages has anything at all to do with the Millennial earth.

(j) ANIMAL LIFE AT CREATION

There is abroad today the suggestion that there was an enormous change in the animal kingdom at the fall of Man.

The proposition is that at creation all animals had kind dispositions, but that after the Fall, God brought in a new order wherein some had meek characteristics like sheep who never kill any other animals, and others had ferocious characteristics like lions who kill without beg pardons.

On the contrary it must be insisted that there is not one morsel of evidence from Scripture or from nature that there was ever such a change.

The whole idea springs from the recoil that the modern man has, untaught in Scriptural and spiritual truth that God is anything but a God of love, whose kind of love is what they imagine and not what God holds as love.

It is repulsive to some men to consider the idea of a God who made a fish to be food for other fish. Well, the next generation of men may well get the view that God should not make grass to grow and thrive and flourish, just to be eaten by Daisy the Cow!

But it is not a question of what we think God should have done. The question is what did He do?

Our God is majestic and unchallengeable in nature and creation. He did what pleased Him, of His own choosing, just as today some men are "chosen in Christ from the foundation of the world", and some remain reprobate. And all that God chose to do is to His glory, and all creation is to His praise. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil" (Prov. 16:4). "Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" (Rom. 9:21).

Who shall say why God created a mouse? It pleased God to do so. I do not pretend to understand why He made a rat but it does not bother me that I do not know. Why should I know what God has chosen not to reveal?

But Scripture shows that the animal creation besides showing God's creatorial skill and the profusion of His multifarious purposes in creation, and besides always pointing to Him as Creator, also reveals much of the Creator Himself, while at the same time it contains object lessons for man clearly revealed on the broad blackboard of nature.

Solomon understood God's hand in creation better than the modern sentimentalists do. See what the Proverbs say of ants, the conies, the locusts and the spider.

Solomon understood a God who made a lion "which is strongest among beasts, and turneth not away for any". The lion ranks in God's creatorial orders with a greyhound, an he-goat and "a king against whom there is no rising up" (Prov. 30:31).

What a wealth of animal lore there is in Scripture, which both reveals God, and instructs man.

The point here is that our God has a heart and personality which rejoices in the power and terror of a lion, because He made it so, reflecting a facet of His purposes; and which rejoices also in the timidity of a mouse scuttling off to its hole, because He made it so, reflecting a facet of His purposes in creation.

BALANCE IN NATURE

When God created the first living creatures He said "Be fruitful and multiply, and fill the waters of the sea, and let fowl multiply in the earth" (Gen. 1:22).

Of course if every fish and bird had lived for ever, and kept on multiplying with the multitudes multiplying and none of them dying, then Adam would have soon been faced with a problem greater than the present scare about the present alleged "population explosion".

But God then, as now, overruled in creation, and creation is subject

to vanity. All "under the sun", whether before the Fall or after, is like the grass, which as now, also then, "in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth" (Ps. 90:6).

"Under the heaven" there is a time for everything. We live in the world of time and mortality. Our creation both of animals and men relates to creatures "in which is the breath of life". For all such there is "a time to be born and a time to die" (Eccl. 3:1). This has always been the case and always will be the case, while earth lasts, "under the heaven".

God balances life with death in creation, and the very fertility for further life is mysteriously maintained through death. Even in reproduction the male and female spores both die to produce the new life. This is God's order for all the creatures wherein the breath of life, that have a body-soul alliance; that is, where mortality is part of life. Even in the vegetable world the seed dies to produce life. It is the fixed principle of God in this earth's life processes, that death and life in nature, and in the physical sense, should always obtain while the creation continues.

(k) SOUL AND SPIRIT

All living creatures wherein is the breath of life have souls, for the soul is the breath and life which gives the body its vigour and expression, its will and its feelings. All animals have souls, and when they die the bodies fall to decay for the life has gone out of them and they have a soul no more.

Matter is indestructable except by an act of de-creation of God Himself and the elements that were part of an animal body will ever continue in some form, but the soul is simply the life which is not matter. The energy the life commanded was of the body and the life has no substances of itself as matter or energy to continue. When the body dies the soul is extinct for ever, where there has been only the body-soul relationship that the animals have.

The third dimension in personality is spirit which God Himself has, which the Angels have and which Man has. Spirit beings have spirit-souls.

Man is the most complex of all created spirit beings for he has a body as well as a spirit

Man is body soul and spirit. His body was formed of the dust as the animal bodies were formed and he has a living soul as all mortal creatures do, but in addition he is a created spirit being, created thus in the very image of God and with a God consciousness and the ability to commune with God as the angels do, but this he has within a body which is alive and activated and inhabited not only by a soul but by a spirit-soul. That is, Man is a being whose soul lives and expresses itself within the body in mortal life, and yet also in a soul-spirit relationship with God from within the body during mortal life and apart from the body after the death of the body.

(I) PARALLEL PRINCIPLES IN CREATION

(a) Free will.

(b) Limitation of free will by the overall ordering of God.

It is easy to ask difficult questions. What would have happened if Cain and Abel had been born before the fall, so that Adam and Eve and all their subsequent descendants had become a fallen race, while Cain and Abel were not part of this fallen race?

The answer is that God allows a free will, but that His overall purposes are nevertheless inflexibly followed.

For instance God set the course for the nations and for world history and revealed it back in Daniel's day. He announced that certain forms of world empire and of government would follow one another from that day down to the time when Christ would set up His Kingdom which would fill the world — the Millennial Kingdom which is close approaching now.

Two things have happened in the intervening period of about 2500 years. First, men everywhere, big men and little men, have all exercised their free will and many have thought they were masters of their fate and destiny, they have so freely exercised their powers of determination for good and evil. But secondly, what God said would happen, has happened. With all the free-will of all the men, none of them could change what God had fixed. His purposes are always fully fulfilled.

God made this earth for man to live in, but He made the earth *and* man for His own glory and for the most particularly special purpose of fellowshiping with man. This favoured Spirit-Soul-Body mortal and earth-orientated being, was made a creature creation in God's own image and set in time in a material universe, but equipped for eternity when the material universe has been folded up (Heb. 1:12).

At creation God not only knew by virtue of His divine attribute of fore-knowledge all that would happen, and all that would develop as a result of the exercise of man's free will, but more than this, He determined what limits He would fix to man's exercise of free will, and the course for the whole universe for the whole of time, and for the great eternity beyond. He determined that His loved Son would be central to everything for time and eternity, in the universe and in the heaven of His throne and home. He determined the whole course of human history. He fixed the course of the stars and the course of the nations. He elected in advance, before creation, who should be Christ's.

We must not attempt to rationalise these truths. The whole voice of the Bible declares it to be so, and it contains the explanation of the riddle of human life under God.

God allowed man a free will and set him to live before Him responsibly and answerable to Him. God did not interfere to prevent him doing a multitude of things, but He did set limits and determined wide and yet exact policies and purposes which man has fulfilled to God's glory, whether man realises it or not.

Man's free will is and always has been exercised only within the limits of the permissive will of God, and even then God's express and active will is always performed through the maze or labyrinth of man's wilfulness. God says "Thus far and no further", to the sea, and to man. He makes each new baby "fearfully and wonderfully" and He curiously orders the personality of each, settles the bounds of their habitations and "fashions their hearts" in many respects while each man runs the course of his responsibility before the eyes of his Maker.

The right course for mortal man is accordingly to submit his will completely to God's, to obey His every word, and to rest in faith in Him, that He will guide and control and direct aright. And He will. "He knoweth our frame. He remembereth that we are dust" (Ps. 103:14). "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (v. 13).

In its issue of 25th July 1969 "Time", the Weekly News Magazine under the heading "The Moon — Voyage into History" makes this statement:

"Although the Apollo 11 astronauts were to plant an American flag on the moon, their feat would be far more than a national triumph. It would be a stunning scientific and intellectual accomplishment for a creature who, in the space of a few million years — the bat of an eyelash in evolutionary accounting — *emerged from the forests to hurl himself at the stars*. Its effects on human civilization would be a matter of conjecture. *But it would in any event be a shining reaffirmation of the optimistic premise that whatever man imagines he can bring to pass*".

Are there any limits to what man can do? Is it true that whatever man imagines he can bring to pass?

THE FINGER OF GOD

Man has the ability to do many wonderful things, and now he has reached the moon.

In the days of the plagues in Egypt before the Exodus, the magicians were able to do many marvellous things including turning water into blood.

But they were not able to bring forth lice from the dust, when God did so. "Then the magicians said unto Pharoah 'This is the finger of God' ".

There is a point where man, wonderful though he is in his ability stands before the unattainable. Just where this point is in any scientific sphere we do not fully know. But biologically it can be confidently asserted that though man may some day be able to produce blood, he will never be able to make lice. The 'kinds' have not evolved and they are not attainable by man. "This" is the finger of God.

God has made men so that they have enormous power and abilities. But God has set the limits and has reserved for Himself the

ability:—

- (1) To say “thus far and no further” even though the matter may be otherwise within Man’s ability.
- (2) To do all other things that men have not the ability to do. He is the Creator and they are of the ‘kinds’ within His creation.

(m) THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

There is another factor that relates to an understanding of questions easy to ask and hard to answer.

The tree that God placed in the midst of the garden, with the tree of life, was a special tree. God had a reason for directing that the fruit of this tree should not be taken. This negative teaching of the Lord’s was important in its effect and far-reaching consequences were involved in disobedience to it. So is all of God’s negative teaching of the utmost importance. Man needs to heed the strict negative if he is going to live affirmatively for God.

By eating that fruit “the eyes of both of them were opened” (Gen. 3:7). Disobedience opened up a new world, the world of sin and of death spiritually, and the realization of it all. The moment they disobeyed, a new dimension entered human understanding and they feared God for they knew He was holy and that they had sinned. “The commandment which was ordained to life” they “found to be unto death” to them. “For sin taking occasion by the commandment, deceived” them, ‘and by it slew” them (see Rom. 7:10-11).

“Was then that which is good made death unto” them? “God forbid. But sin, that it might appear sin, working death” in them, “by that which is good; that sin by the commandment might become exceeding sinful” (v. 13).

God’s mysterious majestic purpose was perfection for Adam and Eve in Paradise in Eden. But on breaking this perfection God stepped in with a new order in the spiritual world whereby through sorrow and judgment, He wrought a greater good, but at an awful cost.

The cost to man was sin, knowledge of guilt, knowledge of the evil of his judgment and of the good in God now unattainable by man of himself. It involved bondage to Satan, and the loss of a large portion of Adam’s race to Satan for eternity.

The cost to God was His loved Son. The cost to the Son was humility, suffering and death and judgment.

But the gain in Christ for the blessed? Who can know it?

“From the dark depth of woes
Thy love for us has trod.
We soar to heights of blest repose
Thy love prepares with God.”

It was decreed for man that he should “not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live” (Deut. 8:4). When man did otherwise he died.

But Christ Jesus our Lord, born as a man at Bethlehem, never ate of the fruit of disobedience. As a man He always lived by every word that proceedeth out of the mouth of the Lord. He never experienced the knowledge of good and evil affecting Himself personally, but He did vicariously and voluntarily take our evil and He redeemed us back from death to life again. We remain mortals, but our spiritual death has been disbanded and it no longer enthralls us.

THE TWO TREES

Which was the most important for Adam? To eat the tree of life or not to eat the other tree? To eat life was positive living, to not eat the other was negative to death.

All God's dealings with man then and now run strongly and continuously both in the positive and negative. All true truth is both, and the positive is unattainable if the negative is not heeded.

8. THE NEW HEAVENS AND THE NEW EARTH

God's loved Son, holy and eternal, was the creator of the present heaven and earth and of the Adamic race of men living on the earth today.

He created man mortal and with a free, independent will capable of obeying God or of disobeying God.

After so creating man — some seven thousand years later — the Creator came and tabernacled in a human body that had been prepared for Him by the process of the Virgin birth and conception of the Holy Spirit. At that holy birth of "that holy thing" (Luke 1:35), the eternal Son took up residence in a baby human body. At all other births, there is the creation of a new spirit personality, but at Christ's birth there was no creation but a mutation of an ever existing Spirit Person from Heaven, to be clothed with humanity. The Lord of Glory became Man, truly human, but of a completely different order of humanity.

Christ the Creator brought to that baby body a personality and an order of life which was incapable of sinning. Just as He never could have sinned in the holy society of Heaven with God the Father and God the Holy Spirit, so, in this regard, there was no difference now. He was the Lord from Heaven, and even though found with flesh and blood, He could not sin.

The first Adam had a capacity to sin and He did sin. The last Adam, Christ Jesus was the first of a new order whose members cannot and do not sin. Thus it is that "if any man be in Christ he is a new creature" (2 Cor. 5:17). This happens at the new birth, and thus "whosoever is born of God doth not commit sin" (1 John 3:9).

The first Adam led the human race into sin and spiritual death and into the whole involvement of the Fall, leaving all that partook

of that creation “without hope and without God in the world”.

The Last Adam entered His own creation without losing any of His holiness or intrinsic and divine qualities and by His sacrifice of Himself, His life, death and resurrection, lifted His own to a part and place in another Creation altogether.

But this earth is still the scene of sin and spiritual death for it is the land of the Broad Road with the multitudes choosing death rather than life, and while the majority refuse Christ, or even if only some refused Him or died in their sins then must this earth and all it contains be held for destruction.

The new Creatures in Christ are to be taken “out of” this world. The Millennium Kingdom on earth is not the goal of their eternal sojourn.

After the Millennium this earth “with fervent heat” will be burnt up. The present heavens and earth will “pass away” and all sinners will have their place with Satan in the Lake of Fire for ever and ever.

What is there then for the New Creatures in Christ? John the beloved was given the vision to tell it to all the beloved of the Lord. He said “I saw a new heaven and a new earth” (Rev. 21:1). Peter knew about it also, and declared “we according to His promise, look for new heavens and a new earth *wherein dwelleth righteousness*” (2 Pet. 3:13).

Here is the overriding characteristic of the new earth. It is a place “*wherein dwelleth righteousness*”. There will be no sinning by any of us there, as there was no sin in Christ ever.

Here in this earth now, we mortals who are also new creatures in Christ, do never sin as such new creatures for the Christ power within us keeps our newly created Christ-life inviolate, but alas we are dual nature mortals and we carry the old Adam life in our mortal bodies also. A spiritual process then engages the new creature mortals, involving “putting off” the old man and of “winning Christ” and of pressing toward the “high calling of God in Christ Jesus”. This is so now, but when the Master calls, the old Adam-life with its very mortality as well as its sin will cease for ever, and the final stage of our spiritual metamorphosis will happen instantly and mortality shall put on immortality and we shall be “like Him”, and we shall have glorified powerful bodies — the old bodies changed.

But at this point we shall no longer belong to the earth — not this earth. Other mortals will continue to live here for a period, but not us. Our location will be in Heaven, while God finalises His purposes of trial and final judgment upon the old creation.

Then, the ultimate for those of the New Creation, is the New Heavens and New Earth.

Can you take some negative teaching about the New Earth?

It is negative as to Sea. No sea.

It is negative as to sorrow. No sorrow.

It is negative as to tears. No tears.
 It is negative as to crying. No crying.
 It is negative as to pain. No pain.
 It is negative as to temple. No temple.
 It is negative as to sin. No sin.
 It is negative as to moon. No moon.
 It is negative as to night. No night.
 It is negative in that nothing that defileth enters it.
 It is negative in that nothing that worketh abomination is there.
 It is negative in that nothing that maketh a lie could ever exist there.
 It is negative in that no one not named in the Lamb's book of Life could ever enter there.

THE OLD AND THE NEW CREATIONS

The essential difference between the Old and the New is that sin was always a possibility in the Old but is an impossibility in the New. The first Adam had a capacity to sin if he chose to do so. The last Adam was God and God *is* holy.

Well then, why did God make the first Adam thus? God's purpose was to bring in sons under Him whom He could lavish His love upon, and among whom he could exalt His beloved only Son, the eternal Son. Love is the key to understand the mystery of God, of the creation and of Man.

God created Man for fellowship with Himself, to love Him and to be loved of Him. And He planned from before the creation, to have him in association with His own Son and to make him for the eternal realms of light to share the vast economy of Christ's inheritance with Him, "that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus" (Eph. 2:7).

Man was made in the image of God in that he was a spirit being like God capable of fellowship with Him and with attributes of self-determination so that there would be love or not love of volition, for how could there be love if the alleged love had no other possibility?

The whole experience of Man's probation in mortal life is to equip for eternity a people who shall have learned to love. How this would have operated if man had not sinned we do not fully know, but we do know that because of the Fall God's grace has overflowed in love and the final estate of the redeemed is now better far than Adam ever could have attained to in Innocence.

The reason for this is that God has given His only begotten Son for Man, and that the Son, the Creator, has given Himself — in love. And now the Redeemed love Him because He first loved them, and God's love is shed abroad in their hearts by the Holy Spirit who is given to them for this very purpose.

Reader, don't stay part of the Old Creation which is held for judgment. The Creator, Christ Jesus our Lord, has died on a cross, because of your sins. Turn to the One who died and look to Him there on Calvary as your substitute, dying for you in your place and for your sins. If you look thus to Him, your sins will be remembered no more by the Holy One and the Creator will create in you a new life which shall never sin and which will make you a part of Himself. As He took our humanity by volition, by deliberate choice, so we must choose Him if we are to be born again and become new Creatures in Him, sharing His divine life with Him. We are free-will agents to choose Christ or not, to accept of His love or reject it, but when we do so accept Christ and choose Him and His salvation from sin, He accepts us and we find that God has already chosen us, and that this exchange is for eternity for Christ's life of resurrection power and of eternal holiness is ours from that instant. And from then we are registered in Heaven in the Lamb's Book of Life with our title clear to denizenship in the eternal fields of the new heaven and earth wherein dwelleth righteousness.

APPENDIX TO PART II BIBLE CHRONOLOGY

Sir Robert Anderson in his work "The Bible and Modern Criticism" fourth edition published 1903 by Hodder and Stoughton at pages 162-168 has this to say on the subject of Biblical Chronology:—

"Upon this subject the intelligent Bible student will not fail to arrive at three conclusions. The first is that there is a definite system in Biblical chronology; and the second is that the writers had no thought of any system whatever. And, thirdly, finding that there is a system, and that it is not the outcome of human thought or plan, he will accept the obvious conclusion that it is Divine.

"Some of our chronologists have vaguely noticed such a system, but all of them have been misled by the universally prevailing error of regarding the birth of Christ, and not the Crucifixion, as the crisis and close of the Jewish dispensation. As to His birth date Scripture is silent; but His death date is fixed with definiteness. For no date in history is indicated more precisely than the epoch of the Ministry, namely, the 15th year of Tiberius Caesar; and as the Crucifixion occurred at the fourth Passover of the Ministry, its date is definitely fixed by Scripture itself as in A.D. 32.

On a subject of this kind all heresies and fads are to be deprecated. Let us accept the dates as given by our greatest chronologist, Fynes Clinton. But with one slight correction, his "Adam" date is B.C. 4138, and his "Deluge" date 2482; but for cogent reasons given by the learned author of the *Ordo saeculorum*, I would add three years to the Gen. xii.-xiv. period, and fix the creation at B.C. 4141, and the Deluge at B.C. 2485. Clinton assigns the Call of Abraham to B.C. 2055, and the Exodus to B.C. 1625.

"Clinton fixed these several dates without reference to any system; but their striking significance will be made clear by the following table:—

4141 Adam — The Creation.		
2485 Noah — The Flood.	1656 years.	
	430 years.	2086 years.
2055 Abraham — The Covenant.	430 years.	
1625 Moses — The Law.	1656 years.	2086 years.
A.D. 32 Christ — The Crucifixion.		

"Now to dismiss these results as accidental is simply absurd. Certain it is that they are absolutely accidental in the sense that they were not designed either by the chronologist or by the 'Biblical writers.' But the proof these figures afford of a Divine plan of 'time and season'

is overwhelming. And if anyone should still insist that the results are a mere coincidence, the mathematician will tell him that the probabilities against such a coincidence are altogether incalculable. In a word, such a conclusion is a misbelief which revolts our intelligence.

“Are we then, to conclude that the period from this ‘Coronation year’, 1902, to the first appearance of the Adam race on earth was exactly 6,042 years? By no means. Scripture itself will furnish us with a clew to the system on which the Divine chronology is framed.

“According to 1 Kings vi. 1, Solomon’s temple was begun in the 480th year from the Exodus. If a little of the time and energy which the critics have expended in denouncing that passage as a forgery or a blunder had been devoted to searching for its hidden meaning, their labours might perchance have been rewarded. That the chronology of the period was known is plain from Acts xiii., which enables us to reckon the very same era as 573 years. How then can this seeming error of 93 years be accounted for? It is precisely the sum of the several eras of the Servitudes. The inference, therefore, is clear that ‘the 480th year means the 480th year of national life and national responsibilities.’* ”

“Call this a coincidence, and the mathematician will tell you again that the probabilities against such a coincidence are simply incalculable. When the rejection of one hypothesis involves the acceptance of another, mere unbelief degenerates into misbelief.

“A life without God is death. Righteousness must keep a strict account, or Grace may pardon. And when God forgives sin, He ‘remembers it no more.’ The record is wiped out, and the time it covers is treated as a blank. The days of our servitude to sin are

*Acts xiii. 18-21 gives 40 years in the wilderness, 450 years under the Judges, and 40 years for the reign of Saul. To which must be added the 40 years of David’s reign, and the first three years of Solomon, for it was in his fourth year that he began to build the Temple. The servitudes were to Mesopotamia for 8 years, to Moab for 18 years, to Canaan for 20 years, to Midian for 7 years, and to the Philistine for 40 years. See Judges iii. 8, 14; iv. 2, 3; vi. i.; xiii. i. But 8 plus 18 plus 20 plus 7 plus 40 years are precisely equal to 93 years. To believe that this is a mere coincidence would involve an undue strain upon our faith.

Acts xiii. 20 is one of the very many passages where the New Testament Revisers have corrupted the text through neglect of the well-known principles by which experts are guided in dealing with conflicting evidence. It is certain that neither the apostle said, nor the evangelist wrote, that Israel’s enjoyment of the land was limited to 450 years, or that 450 years elapsed before the era of the Judges. The text adopted by R.V. is therefore clearly wrong. Dean Alford regards it “as an attempt at correcting the difficult chronology of the verse;” and he adds, “taking the words as they stand, no other sense can be given to them than that the time of the Judges lasted 450 years.” That is, as he explains, not that the Judges ruled for 450 years — in which cases the accusative would be used, as in Verse 18 — but, as the use of the dative implies, that the period until Saul, characterised by the rule of the Judges, lasted 450 years.

The objection that I omit the servitude of Judges x. 7, 8 is met by a reference to the R.V. The punctuation of the passage in Bagster’s Bible perverts the sense. That servitude affected only the tribes beyond Jordan.

ignored in the Divine chronology. May not this be the explanation of the enigma? And if it be, we shall be prepared to find that possibly the Divine chronology of the race omits as many periods of various lengths as does the 480 years era of 1 Kings vi.

“But this is mere conjecture. What concerns us is the fact, first, that the chronology of the Old Testament is framed upon a system, and a system, moreover, which is not of human design; and secondly, that there is a mystic element in it. And if when the Egyptologists have been brought to reason by some process akin to ‘cross-examination,’ it should become clear that the history of our race extends back far beyond the time of which Scripture appears to take cognisance, the discrepancy may be thus accounted for.

“The element of design is beyond question, and the clew to it is to be found in the history of the favoured people. As we have seen, the covenant with Abraham is made the central date between the Creation and the Cross, and the ages measured back and forward from that epoch are each divided into two periods of equal length, but in inverse order. And the history of that people is marked throughout by cycles of “seventy weeks” of years.

“From the entrance into Canaan (B.C. 1586-5) to the establishment of the monarchy (B.C. 1096) was 490 years.

“From the kingdom (B.C. 1096) to the Servitude to Babylon (B.C. 606) was 490 years.

“From the conquest by Babylon the national history of Judah was suspended until the royal edict of Artaxerxes Longimanus of Persia ordered the rebuilding of the walls of Jerusalem, and restored the old polity of the Judges; and then began the mystic era of 490 years which constitute the ‘seventy weeks’ of Daniel’s prophecy.

“And from the dedication of Solomon’s temple (B.C. 1005) to the dedication of the second temple in the sixth year of Darius Hystaspis (B.C. 515) was also a period of 490 years.

“Now all this is deduced from works written in different ages by men who had no plan or purpose of the kind in view. To attribute the results to chance is too silly for discussion, and no intelligent person will hesitate to conclude that the chronology of the Old Testament is part of a Divine plan, or ‘economy of times and seasons.’ I deprecate the suggestion that the Christian’s faith in the Bible depends on such incidental proofs of its ‘hidden harmony’. But they are not altogether without value as an antidote to the scepticism of the critics.”

The Author's Booklets are available from the printers:—

**ELDON PRESS
P.O. BOX 145
PAEROA, NEW ZEALAND**

THE DOCTRINE OF GOLD

SCRIPTURE NOTE SERIES:

MATTHEW

MARK

LUKE

JOHN

ACTS

ROMANS TO 2nd CORINTHIANS

GALATIANS TO PHILEMON

HEBREWS TO JUDE

THE REVELATION

THE HOUSE OF GOD

THE DOCTRINE OF TONGUES

THE DOCTRINE OF BROTHERLY LOVE

THE DOCTRINE OF IMMORTALITY

THE DOCTRINE OF THE CROSS

THE DOCTRINE OF THE GOSPEL

THE DOCTRINE OF THE TRINITY

THE DOCTRINE OF FELLOWSHIP

THE DOCTRINE OF ORIGINS

THE DOCTRINE OF PROPHECY