

CHRISTIAN APOLOGETICS

THE EXISTENCE OF GOD

THE INSPIRATION OF THE SCRIPTURES

THE DEITY OF JESUS CHRIST

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CRISTIAN APOLOGETICS

THE EXISTENCE OF GOD

I. Introduction

Text: "Be not afraid of their terror, neither be troubled (alarmed), but sanctify the Lord God in your hearts, and (moreover) be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear" (I Peter 3:15).

This text is a natural starting point for our course, since it contains the very word from which our course derives its name. It is the word "answer back"- apologetics, translated into the English "Apologetics" -- to "answer back" -- so a defense, not an excuse: Here a verbal defense in logical account of your inward hope, but in the spirit of godly reverence and human meekness. It is the mark of any false system of science or religion that it cannot bear the light of research or investigation. It can only survive in the congenial atmosphere of superstition and credulity. It abhors honest criticism and reasonable investigation. The God of the Bible, however, hasn't asked us for blind faith and superstitious acceptance of His Word. It is true that in the realm of answered prayer, we must, "believe to see the goodness of the Lord" not "seeing is believing," but when the word "faith" is used of the sum total of "what is most assuredly believed among us," as in Jude, "Earnestly contend for the faith which was once and for all delivered unto the Saints," then it refers to our doctrinal tenets.

Here God gives us "the many infallible proofs," solid evidences upon which reason may reflect and accept - not blind faith. Here we have "an apology for the reason of the hope that is within us." The Bible is not afraid of honest, friendly, logical investigation; but contrariwise it invites it. God has based His whole system of religion and divine revelation upon the firmest of foundations that will stand the test of honest criticism under the rules of evidences.

This is what our entire course shall endeavor to prove. The God who made the human reason, appeals to it, "Come let us reason together, saith the Lord." He doesn't outrage it. He wants our faith to rest upon the dictates of intelligence as well as submission of faith. Christian apologetics, then, approaches the subjects of God, the Bible, the person of Jesus Christ and His work, from the standpoint of philosophy, appealing to reason. It answers primarily the "why" of what we believe. God has placed within the soul of every man an inquiring mind that won't be satisfied with half-answers, camouflage, or blind credulity. This innate, God-given attribute of our intellect is seen in the child's irritating oft repeated, "Why?" to every answer you give them. It is also seen in the scientists' research into all natural phenomena. We want to know the reason for things. As a child, it made me tear down the family clock to see what made it tick. This demand is no less seen in the realism of the spiritual, so, as our text that says, "To give a reason for the hope that is within you," not only to believe, but to know why you believe.

This course is designed to remove all honest doubt. Note, we say "honest doubt." There is a dishonest doubt, which refuses all light because it wants to. White well says, "The mind of the bigot is like the pupil of the eye; the more light thrown upon it, the smaller it gets." Most dishonest doubt arises from a perversion of the will. The Bible variously describes it. Love

darkness rather than light because their deeds are evil," and "they will not come to the light lest their deeds be reprov'd." Paul calls it, "An evil heart of unbelief." Peter calls it, "This they are willingly ignorant of." It arises from a heart opposed to God. Jesus said of them and evidences, "they would not believe though one arose from the dead." There is no proof, no demonstration, and no evidence, to convince such dishonest doubt. The will can so set itself against the light that it hoodwinks the mind into believing a lie, at the expense of reason itself. Jesus said, "If any man will do His will, He shall know of the doctrine whether it be of God, or whether I speak of myself" (John 7:17). There is such a thing, however, as an honest doubt, maybe implanted at school or by other means, honest inquiry, and the evidences will dispel such, or remove the cloak of sinful ignorance.

Intelligent faith makes for steadfast believers, with a robust, solid foundation both upon which to build their own experiences and trust, and to win others. God's order is, "facts, faith, then feelings;" "faith cometh by hearing and hearing by the Word of God."

II. The Being of God

The Christian's viewpoint, from the Bible, is commonly called Theism. The denial of the existence of a personal God is called anti-theism, infidelity, and some which, in fact, mean as much, such as agnosticism. Atheists, because they cannot isolate a small particle of God's essence in a test tube to analyze and synthesize, cannot bring themselves to believe in His existence. They bring the wrong faculties to the test of finding God. There are many realities, which cannot be so found. You cannot analyze love, friendship, kindness, hatred, beauty, harmony, truth, and justice in a test tube. Psychology has had the same hard time defining all these abstract facts or realities by materialistic concepts and origins such as glandular secretions or nervousness. A God, who could be analyzed or synthesized, would be no God at all; a God who could even be defined would be no God at all. A definition is to give the dimensions, outlines, borders, and limitations. How can you define the infinite God? In this division we shall array the evidences for the existence or character of the personal God, who is presented in the Bible.

The Bible says of Him, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead," (Romans 1:20), "so that they are without excuse." And "the heavens declare the glory of God; and the firmament showeth His handy work" (Psalm 19:1). His handy work marks the footprints of the great Creator throughout all His great works. It is from these we are logically to deduce His eternal power and Godhead, Christian Apologetics would argue the invisible things of God from the things seen, yea, "clearly seen." Our faith in the existence and personality of God does not rest upon arguments, but is only confirmed and strengthened by them. We do not have to apply the syllogistic method of Aristotle to climb the ladder of logic to find out God. Neither is faith in God's existence a result of a long, complicated chain of inference. It starts as an intuition of the soul, but philosophical reflection may clarify the picture, verifying the truth by two witnesses. The Bible nowhere argues the existence of God but simply states and assumes the universal belief in God's reality. See Genesis 1:1, "In the beginning God; Hebrews 1:1; John 1:1. (We develop this into the Ontological argument later.)

We shall develop five principle arguments:

- The Cosmological argument
- The Ontological argument
- The Teleological argument
- The Moral argument
- The Argument from Congruity

A. The Cosmological Argument

The word Cosmological comes from the Greek, equaling world of orderly arrangement, and "Logos," word, study, science, or discourse. It has been called also Causal Argument. Simply stated, the Cosmological argument rests upon the universal law of causation. Every event, every effect must have a cause. It is the arguing from effects to causes, until the first cause is reached. Every event must have a cause. That is the ultimate, simple, intuitive, universal, inexorable fact. It exhausts every phenomena we know. Naught can be excluded in our thinking of all observable phenomena, from the atom to the stellar universe. Each must have a definite, adequate cause. To remove the cause one time or a quintillion times backwards will not take it to causeless existence, except it be the adequate, powerful, first cause. If He had a cause, what a stupendous cause must it be, itself God.

The believer has but one mystery, one unexplained cause, the First Cause, one incomprehensible - God. All else is explained. The atheist has everything incomprehensible, everything mysteriously run by some God called science, Mother Nature, or natural law, inherent forces, etc. The believer has one uncaused cause; the atheist has every effect without a cause. The intuitional reasoning, then, demands that every effect must have a cause. By illustration, in the early morning an Arab sees the footprint of a camel at his tent door. It makes but passing impression upon him. He knows the cause; he is familiar with the animal that made it. The stranger sleeping there that night, however, is all excitement and anxious to see the animal that made it. The atheistic scientist, naturalist, philosopher seeing the footprint of the Creator denies any casualty, and if driven to admit one, denies its know-ability. The evolutionists, the empirical psychologist, and many philosophers affirm, "The foot print made itself." It evolved from prior conditions of soil and wind by resident forces, but common sense says something made it, and by pattern, uniformity, etc. it must be an animal and not some magmata force. The law of causation stated. There are two methods of reasoning in a chain:

The "a priori" method, which is the reasoning from cause to effect, from generalizations to particulars, deductive reasoning. In our apologetics this is impossible since the cause is what we seek to determine and therefore must be assumed in a priori reasoning.

The second method is a posteriori - which is reasoning from effect to cause, from particular instances to generalization, or inductive reasoning. This is the method we use in the cosmological and succeeding arguments. Here we start with no assumptions. The effects are facts needing no proof. They are not in dispute. It is the cause that is denied. Here we are reasoning from the particulars to the

generalization, all the manifold effects point backward to one first adequate Cause. Webster defines effect - "That which is produced by a cause." Here is the basic truth, "every effect must have a cause." Given any effect and the mind automatically asks for the cause. There is no such thing as an uncaused effect. This basic intuitive principle is grounded in all rational thinking. Leibnitz considered the causal principle the most important primary law of logical thought. Given any effect and the mind unerringly asks for the cause. You see it in the persistent "why" of the child. You see it in the deepest of scientific exploration into nature's mysteries. Without it, there would be no science or discovery, no advancement. Furthermore, the law of cause and effect is universal. If you stay in Tampa some night, and awaken in the morning to the blast of an explosion, you absolutely must ask, "Why?" What caused it?" A Chinese, an Indian, an Egyptian must just as naturally ask "why" or "what caused that?" Will any be satisfied with the answer the atheist must give, "Nothing caused it." "It caused itself." "Inherent forces within itself caused it." "It is a causeless effect." I see an automobile, shining new, symmetrical, intricate parts, runs, etc., I say, who made that? The evolutionist says, "It had no maker, or some vague thing called natural law made it, or Mother Nature made it." To deny any cause of its existence is certainly to outrage all logical processes of my mind. Why then should I be satisfied with their answer to all the wonders of the human body, the stars, nature, etc.?

Did you know that it takes as long to make a cow as it does to make a battleship? Man can make a battleship, but only God can make a cow. Yet, man will allow that the battleship, as an effect, has a cause in man's intelligence and personality, but allow the same of a cow. A cow is a lot more intricately made than a battleship, more plumbing, fueling, locomotion, communication, distribution, reproduction, and useful than a battleship.

1. The Uniformity of the Law of Causation (A proof of its necessity)

Mills, Comte, and Hume saw the force of the argument of Cosmology but tried to "explain" it, as an argument against it, by substituting the so-called law of succession without relation, (Bob Ingersoll with lesser ability tried to use it also.) In other words, any seeming relation between antecedent and sequence is only a coincidence. It is only a coincidence after all between cause and effect, and not a fixed law of relation. Here again it is only a philosopher ("foolosopher") who could have ever thought up that one. It is but a coincidence that H₂O always makes water, only chance. Then why is it invariable?

These philosophers give this illustration to try to prove their point. The ancients in Egypt noted that the Dog Star, Sirius, always appeared when the Nile began to rise, and therefore surmised that the star caused the Nile to rise. Here it was but coincidence. See, they say, that is all the so-called cause and effect. Coincidence is but a sham in accident, merely appearance not relation.

All true cause and effect, however, has true relation; cause causes the effect, and does so uniformly. Given the same cause and always there is the same effect. What is that but real relation? If all causation were but coincidence, there would not be uniformity. Why is there never a break in true causation? Why is all farming based

on the fixation of nature, all business, all science and research, all travel? We expect no change in natural law of cause and effect, no sudden repeal. We are not afraid to mix H₂O for fear of getting an explosion instead of water. The chemist knows the same cause that affected water last year will do so this year and as often as he wishes to use it. The stability of the universe depends on the law of cause and effect. This uniformity points to the necessity of believing in the law of cause and effect, and points to it as an intuition of the mind. This leads us to the ultimate conclusion of cause and effect going backward.

2. The Efficient or First Cause

Without going into the deeper, logical, philosophical chain of inference leading backward from every cause to a First Cause, we wish to state the simpler form of argument here. There are two axiomatic laws of nature set forth by physicists and natural philosophy, which have a bearing on our argument:

- a. The law of the status quo in nature, "in all the physical change in nature the quantity of matter remains the same," so creation could not be the result of any infinite chain of cause and effect. The amount would never have increased. For change effects no change of substance into a greater amount. Change creates not one iota of matter. Hence all atheists are led into the absurdity of "the eternality of matter" ascribing infinitude to the finite. The sum total remains fixed from some "beginning" neither increased nor decreased (Later, in teleology we shall see it is winding down in tension, however, and must have been wound up at once,) in the law of Entropy. Nature knows naught of creation or annihilation. The sum total of energy and matter remains fixed. Spencer, the evolutionist, said, "The genesis of an atom is no easier to conceive than the genesis of a planet."
- b. The law of inertia, "a body standing still will stand still forever unless a force outside itself starts it in motion. A body moving will move on forever unless a force outside itself stops it. Even Plato recognized the need of a mover." A motion requires a mover.

With these two laws in mind, let us state our ultimate conclusion of God as the First and Adequate Cause of all phenomena. As we trace every effect to its cause, we are led backwards to an ultimate cause, and that an efficient cause, adequate to every effect. If there is no First Cause, then we must believe in an infinite chain of finite causes - a palpable absurdity; you cannot have an infinite chain made up of finite links. The ultimate, or First Cause, must be greater than all the effects germinating from it. It is axiomatic in Geometry, "The whole is greater than any of its parts." Also, the eternality of God is here postulated, since He must antedate every effect to affect it. He is more powerful than all the phenomena of nature from the tiniest atom, to the largest universe, all of it together. He is more eternal since He started it. Here the atheistic evolutionists show their illogical thinking. Their "explanations of origins" read like a fairy tale.

For illustration: The atomic dust theory. Life came to this planet riding atomic dust, (Flaming meteor white-hot), but where did the dust come from, and where did the life come from? To push it to another planet, or universe doesn't "explain" its origin, I must press for First Cause.

There is the atom theory of Democritus, an atheist, who wrote before Christ came to earth. He makes all chance, but fails to explain origins again. "In the ages past only original atoms, which by their own affinities were drawn together by combinations, various and singular, complex and simple, the earth and everything appeared," but, hold it a minute, "Where did the atoms come from (be just as many as now); Where did the motion, energy to draw, come from?" Berkley, from whom Mary Baker Eddy borrowed heavily, wound up in a fogbank - "No real universe at all, no real matter, just appearance, illusion, all in the mind." Where did the mind come from, to realize the mere appearance?

Professor Edwin Conklin, one of America's greatest biologists, of Princeton University said, "The probability of life originating from accident is comparable to the probabilities of the unabridged dictionary resulting from an explosion in a printing factory. Even Cicero wrote - "It is as sensible to suppose the Iliad was written by shaking the letters in a bag as to suppose the universe made itself."

3. Summation of the Cosmological Argument

- a. An infinite succession of finite changeable objects is a palpable contradiction incapable of logical belief that is an infinite chain of finite links hanging on nothing.
- b. If the effects we see are real, and not Berkley's illusion, then they must have had a Maker.
- c. All existence, as a result of causation, must have an exterior self-existence as a starter, superior to, and ulterior to, all existence.
- d. Either all the effects we see are self-existing (contrary to all observation) or they were made.
- e. If all effects were made, they must have had a Maker,
- f. As there cannot be an infinite progression of cause and effect, there must be an all-powerful, self-existing, sufficient, under rived, First Cause, who started it all.

The argument is simple, conclusive and unanswerable. The greatest of philosophers have stumbled over it, denied it, but admitted it was a logical necessity to believe. Kant called it, "Spacious Sophism", but admitted its logical necessity. Would it be false then? One must choose Genesis 1:1, "In the beginning God" or chance, nothing; either God or nothing is the First Cause.

B. The Ontological Argument (Greek - on or being)

Strictly speaking, the ontological argument belongs to the realm of metaphysical speculation as in a priori argument. It is to be found first in germ form in the writings of Plato, Anselm, the schoolmen, Des Cartes, then Leibnitz. It is in their form open to serious

criticism as any a prior argument. It is a profound argument, apprehended by but a few keen minds. We will give but a few forms of it here for your consideration, without using it ourselves. Kant outlines it thus, "Perfect being contains all reality, and it is admitted that such a being is possible; that is to say, that its existence implies no contradiction. Now, all reality supposes existence. There is, therefore, a thing possible in the concept of which is comprised existence. If this thing be denied, the possibility of its existence is also denied, which is contradictory to the proceeding," (Kant's *Criticism of Cousin's Philosophy*, p. 120).

Anselm's, in brief, stated, "This God, Who is the Greatest, for that is our concept of God, this Greatest couldn't live in the intellect alone, for then it would be possible to conceive of a greater, which wouldn't live in the intellect alone but in external reality. Hence the greatest must exist at the same time, in our thoughts as the Greatest, and also in reality. God, therefore, is not simply conceived by man, but really exists," (In his *Proslogion*).

Leibnitz stated in essence - God is, if He is possible, because His possibility, that is to say, His essence itself, carries with it His existence and because it would be contradiction to recognize this essence and refuse it existence. (p. 123)

Kant has raised some insuperable arguments against these forms of the ontological argument. We shall follow a simpler form using the universal intuition within man usually reserved for the Anthropological argument. Stated simply, our argument is - "The very idea of God is a proof that there must be a God. If not, where did the idea of God originate?" Here again the casual argument holds good. It is not enough to say blithely, "It came from tradition." That only explains transmission not origin. Neither will it suffice to say, "The idea of God is a product of universal reason." That doesn't take us to the answer, that is the very question we raise, "How came universal reason to get the idea first?" "If there wasn't a God out there upon whom to think, how came man to think about Him in the first place?" If there is no God upon which to think, how could man have ever conceived the idea of God? Man has the idea of God. Every man has it. Why? The idea of God is as universal as the human race. Even the atheist arguing, "there is no God" is proving the ontological argument for God's existence. The atheist who swears using God's name in blasphemy is proving the ontological argument.

1. The belief in God is intuitional, and proves there is a God. The intuition is that portion of our natures especially of reason, which contains elementary knowledge, which we do not have to learn, but is only recognized, classified, and expounded by learning. The truths, which are self-evident and innate to us, we do not come to their reality by learning and study, but we are born with them as logical original equipment. Therefore, when we say the belief in the existence of God is intuitional, it is written originally upon our very natures at birth. It doesn't mean that the child knows all about God and recognized God at birth or even in childhood, nor does it mean that the knowledge cannot be prostituted into wrong conceptions, but that it is a necessary belief. There are three unfailing marks of an Intuitional truth.

- a. Universality. There are no men anywhere without the Idea of God. Darwin mistakenly thought he had found some among the Patagonians, but it was his ignorance of their language and customs, not their lack of a god (And a lot of his own wishes). Religion is prior to civilization. The Bible brings no new faith in a

Supreme Being to the aborigine, but a revelation of the true God and His love, like Paul at Mars Hill.

b. Necessity. By this we do not mean it cannot be denied, but the mind is compelled to accept it. Kant defines it, "Necessity is that of which negation is impossible." The mind must accept it, is compelled to. To deny it is to lead into absurdity and contradiction, as we shall see of the soul and self-existence.

c. Logical independence or priority; by this we mean irreducible minimum. The mind cannot go any further back, so a self-evident truth - self-authenticating truth, like the intuition of my self-consciousness. I do not need to prove to myself that I am, that I live, in fact, how can I? To me it is self-evident, so with my personal identity. I know I remember what happened to me ten years ago, that it was I, not someone else.

All intuitions fall into these three markings, such as my own self-consciousness, to the fact of real matter, space, time, cause and effect, and God. Yet all have been denied by philosophers such as Berkley, the empirical philosophers as the sensationalists. You can only believe what your sensations tell you and they may be in error, and, of all the materialistic philosophers, who make man but the product of insensible nature, none explains the origin of intuition, especially of God in the soul of all men. Certainly, if there is no God, the biggest farce in the universe is man's belief in one, and the biggest lie in the universe is his intuition, without a reality. The very universal intuitive idea of God proves there is a God.

There are two basic arguments we can use here to bolster our proofs:

a. It is impossible for man to conceive absolutely new truth, or ideas. All our knowledge is relative. Men may distort, twist, and combine old truth into new grotesque forms, but it is still old, known facts. This is a well-known law of psychology and philosophy. In Locke's words, "The mind can frame unto itself no new simple ideas." William James, *Principles of Psychology*, p. 302 – "The blind may dream of sights, the deaf of sounds for years after they have lost their sight or hearing; but the man born deaf can never be made to imagine what sound is like, nor the man born blind ever have a mental vision." A man may reassemble into all kinds of fantastic shapes known objects but not new simple ideas, outside his experience. Hence man could never have conceived the idea of God if there weren't a God who wrote on man's nature His reality. Here is the idea of God, universal, all compelling, and indelible. How can men say, "There is no God"?

b. The law of correlation in nature. All naturalists recognize it. Every demand in nature demands also a supply. Every hunger demands some answering supply, every instinct a fulfillment. Appetite implies food; love of truth, the reality of truth; lungs implies oxygen; wings on birds imply air in which to fly; fins on a fish, water in which to swim; but, greatest of all, the idea of God, the hunger for God, the desire to worship Him implies a God in reality. Man's feeling of obligations, we shall see in the moral argument, implies a Supreme Judge to whom he is responsible. The only correlation to the universal intuition of God is a real, living, personal, supreme God, or every intuition is a lie.

This, then, is the Ontological argument. The ideal of God in the mind of man demands there must be a reality externally in correspondence. God is!

C. The Teleological Argument

The teleological argument is closely linked with the cosmological argument and, in fact, issues from it. In the latter we inquire into the cause of things we experience, but in the former we look behind the cause to design, or the reason behind the cause. Not only do we come to the conclusion that everything had an adequate cause, but in searching for that cause, we see design, and where there is design there must be a Designer. The law of causation proves that there is an all-powerful force which is adequate to bring about every effect we see in nature, but teleology, finding design and purpose in nature, shows that this adequate cause must be an intelligent supervision.

This argument leads us further into the nature of the First Cause. It opens a whole new line of conception concerning God. Causation just shows the presence of force, infinite force, adequate force, capable of producing the well nigh infinite variety of effects in nature, but, from it alone, the personality of that force is undetermined. However, in pursuing the Teleological argument, a broader field of inquiry is opened to us, to perceive the presence of intellect in the First Cause, and intellect as only the product of personality cannot conceive of intellect apart from personality, a personality analogous to our own. There, therefore, must be present in the almighty First Cause all the attributes of personality in infinite degree, which are found in our personality in finite degree.

Here our understanding of the First Cause is increased to include the fact that He is personal, living, possessing memory, conscience, judgment, volition, perception, cognition, emotion, and with all the power of reasoning and thought. Here is the road of Teleology. We can state it syllogistically: Order, harmony, design are only the products of intelligence. There is order, harmony, and design in nature. Conclusion - Nature is a product of intelligence.

We wish to separate the Teleological argument into two of its primary divisions. The first is the Eutaxeological Argument: the presence of plan, design, geometrical proportions, and beauty in nature. The second is the Final Cause or the presence of purpose, adaptation, or intention in nature, utility.

1. There is Design in Nature, using the alter-meaning of design, pattern, order of structure, intricate design traceable everywhere.

Let us consider the substitute "creator" of the atheistic evolutionists, Law working only by blind chance as an introduction to both of those divisions of pattern and purpose. We won't take the time to quote from them here, but only to give their conclusions. They all maintain no need of a personal Creator, or intelligent supervision in creation. Blind force, "unconscious intelligence" (whatever that is), "natural law" is the God of creation to these atheistic evolutionists. Can law create anything? What are the laws of nature? They are merely the uniformity of action in the natural world. To speak of them as using

intelligent forethought and supervision without an intelligent Lawgiver is as nonsensical as to speak of the laws of the commonwealth of Florida without a cop or judge or legislator. Man has found out that certain forces always work among a given line of action in nature, and he has called them "laws." This he does because they always work along a given line of action. Then he endows with infinite intelligence and power. Let us name the three laws of motion by Kepler in his Principia.

a. Law of inertia - "A body once set in motion, will move forever in a straight line with uniform velocity; provided no force acts upon it. Science knows no energy but from without." Plato, before Christ, said, "No motion without a mover." Heraclitus, B.C., stated, "All nature is in flux, perpetual change is the order of all nature."

b. Any force acting upon a moving body, its deviation from a straight line will be in the direction of the force applied and proportionate to that force. Action and reaction are equal upon every particle of matter in the universe and every particle of matter in the universe attracts all others with a force proportionate to the mass and inversely as the square of the distance between centers (Law of Gravity) (The Bible, "God weighed the mountains in a scale"). According to this there is not a "self-acting" particle of matter in the universe. A material substance existing alone in the universe would produce no change of effect, but given one other substance and you can have reaction. It is from without that change takes place and affects are caused. Law, then, is not the producer of the change but the method by which the change is affected, and this change given the same cause is always uniform. What is uniformity in nature but method? And method is certainly the result of pattern or design, and the last link in the chain of inference is, design must postulate a designer.

Let us illustrate. Wherever on earth I see the particular designs which only human intelligence can produce, even though it be a ruins thousands of years old, I know man made it, not chance, not natural law, not unconscious intelligence. It bears certain indelible marks of human intelligence. The archeologists, the antiquarian, and the geologists proceed on the same supposition, an axe handle, a stone axe head, a hieroglyphic, a piece of pottery, not once do they say natural law, unconscious intelligence, but man made it. Would that they could use the same common sense in the marks of intelligence to be found in every work in nature!

Approaching our first line of argument from the Eutaxeological argument, the presence of method design, pattern, order, harmony, and beauty in nature, I reason these can only be the product of intelligence; therefore, they must have had an Architect, a Designer. Am I to forsake all the logic and common sense I would use in the explorations of the ruins of a lost civilization, where I postulate a design shows a Designer, a pattern, a planner, an order, and an organizer? Does the presence of order and design in nature need any proof? The very fact that we can have science is a proof, "classified knowledge." Nature is not a hodge-podge,

disorder, disarrangement, but everything from the minute to the telescopic is intricate design. Let us see some proofs of design or pattern:

a. The Presence of Geometric Proportions in Nature

When God made man, He put within him the same sense of proportion that exists in perfection within Himself. It is engrained in man to abhor an unbalanced dwelling, painting, or statue. The universe is the very embodiment of mathematics. Pythagoras projected his philosophy of numbers as the secret of the universe, claiming that the divine Architect used mathematical proportions and figures as the very basis for the astronomical universe. From the atom, the building blocks of the whole universe with its fixed solar systems, of just so many electrons, revolving around a neutron to the orbits of the stars, all is geometry crystallized. Whether God makes a germ or an elephant, a molecule, or a planet, a virus or a sequoia tree, intricate pattern, and orderly formations are strictly adhered to.

1.) In the vegetable world. Every eye can see it, form, pattern, design is apparent, in the geometric proportions in figures. Look at the leaf of any plant or tree, with the unaided eye, or with a microscope. There are the beautiful angles and figures, and exact duplication in balancing the other side. The law of number is inflexible, in the flower, in the loaf, in the number of leaves to the branch. The whole science of Botany is a proof of order and pattern and is only possible because of it. There is a law here called phyllotaxy, which did not only show that all trees have some inherent abhorrence of misbalance so that they grow symmetrically and seek to correct any lopsidedness which may occur, but causes symmetry in the very composition of numerical combinations. The leaves on a stem, the flowers about a disc, are usually in the form of a spiral. These spirals vary in the different order of plants, and are classified by the botanist, according to the relative movements of genatrix and pole. There is a definite ratio of the number of leaves to the circuit, and the number of circuits around the stems, this is: one half representing one circuit and two leaves, one third: one circuit and three leaves, two fifths: two circuits and five leaves, etc., and science has found a relationship here in geometry and astronomy.

2.) Look at man himself - geometrically proportioned so that his body is balanced, could chance produce this? See it in all man makes - his cars, his house, and his paintings, even in his doodling.

3.) In crystallography and the inorganic world, the multitudinous snowflakes that fall in one snowstorm. Snowflakes all follow the law of the octave; perfect eight sided figures of exquisite beauty and geometrical perfection. In every science of which man is

familiar, there is the stamp of proportion, design, and pattern to the nth degree. This proportion and symmetry can only be by plan, design, and must of force postulate a Designer.

2. There is Beauty in Nature

Does this have to be proven? The very arrangement of the verdure of the earth, the landscape, the waterfall, the sunset, the sweep of the ocean, and the beauty of the flower: Beauty is everywhere. We ask, "What is beauty?" Since each person has a little different idea of beauty, I believe that beauty is twofold, one a sense of pleasure in color harmony, and second, to conformity of an object to an inner ideal each of us has unconsciously of proportion, usually, a blending of both. This could be only the result of design. The great Northern lights, the painted rainbow, the glorious sunset, the grand mountains, and the blending landscape, are all illustrations of color harmony and balanced proportions giving ideas of beauty and pattern.

Nor is this beauty confined to masses in nature, but in the minute detail of all God's works these lines can be traced. The beautifully tinted and proportioned flower is just as perfect and beautiful under a microscope as in the field. Multiply your eyesight a thousand fold and the dust on the wing of a butterfly is as carefully constructed and beautiful as the seen parts. Each of the 4,000 lenses in the eye of a fly is as perfectly constructed as the human lens. You see beauty is something close to the ideal we have in our imagination, some esthetic taste an animal doesn't have. It would seem to be only a product of personality in the realm of taste. Most beauty is not utilitarian, but exists for beauty's sake alone in the mind of its Creator, such as the adornment of our houses and persons. Most of the exquisite adornment of the male birds and animals serves no useful purpose of adaptation but is injurious as it makes him conspicuous. Evolutionists would make it serve a natural selection purpose but has no proof of it, and, if he did, he would be giving Final Cause proof. Beauty and proportion are handmaidens and show design as a result of intelligent forethought and of a Designer.

3. There is Harmony in Nature

There is a delicate balance of poising and counter-poising in nature of all properties. All bodies from the atom to the planet have the power of uniting in chemical and mechanical combinations, but also of separation. They have their mechanical combinations, but also of separation. They have their magnetic and diamagnetic powers, electric attractions, and repulsions, and all of nature is sustained by the harmonious adaptations of these properties of matter. Faraday states in *Lectures on Non-Metallic Elements*, p. 290-291 - "The world with its ponderable constituents, dead and living, is made up of natural elements endowed with nicely balanced affections, attractions and forces. Elements the most diverse, of tendencies the most opposed, of powers the most varied; some so inert, that to a casual observer they would almost seem to count for nothing in the grand resultant of forces; some on the other hand, endowed with qualities so violent, that they would seem to threaten the stability

of creation; yet, when scrutinized more narrowly, and examined with relation to the parts they are destined to fulfill are found to be accordant with one great scheme of harmonious adaptation. The powers of not one element could be modified without destroying at once the balance of harmonies, and involving in ruin the economy of the world." This is not a teacher of Christian evidences writing, but one of the greatest of scientists.

It is impossible to imagine the almost infinite balance and counter balance in nature, making one harmonious whole instead of chaos. If left to chance how much harmony would there be in anything? You may try any experiment with chance and see the resultant chaos, but nature is not a chaos. There might be some storms, tornadoes, etc., but we call them "natural." Who knows, maybe these also are a part of the harmonious whole (They do clear the atmosphere and prune the forest trees of dead wood).

Let us glean but a few of the multitude of illustrations nature affords. The greatest balance of nature is in the force called gravity, that mysterious, inexplicable cosmic glue which holds all nature together. From the atom to the stellar universes, all is held inexorably by exact mathematic force. According to the law of Kepler, every particle of matter in the universe pulls equally upon every other atom in the universe with a definite proportion balancing the wholes inversely as the square of the distance from the center of the mass. This attraction holds the atom together, the solar system, and the whole universe and system of universe, and all creation from rim to rim. Balanced with the speed of the bodies we have centrifugal force of gravity balancing centrifugal force of speed. What if some morning all this failed? The sun, instead of attracting the earth, changed the law of gravity and let go. Or the earth ceased to be attracted to the sun and sped out into space. In short order, of but a few hours further distance, all life would congeal into frozen space temperature; or, if the gravity were greater, it would be pulled into the sun and burned up, like kindling in a furnace. Engineers figure the sun's gravity pull on the earth as five quintillion tons all the time.

How few stop to realize what a tenuous hold man has on life here on earth, or, to put it better, how wonderfully God provided just the exact environment needful to sustain human life here on earth! It takes but a very small change in the balance of environment to make life untenable. Even a very small change makes it difficult and arduous. We won't go into the full discovery of man's environment - such as that of the earth, and wise provisions made millions of years ago for man now to enjoy, nor the astronomical niceties of the right distance of the earth from the sun to make the temperature just right, not the tipping on its axis to give the temperate zone supporting life, etc. Let us just consider one - the atmosphere. The moisture in the air necessary to sustain human life is a point to consider. Without the 71% of earth's surface being water, so as to make the right temperature adjustment, the atmosphere wouldn't be of the right density. Earth's surface would be like the moon's, over 200 degrees in the daytime and 240 degrees below zero at night. God weighed out the waters of the earth just right. The atmosphere of the earth girdling it like a blanket, making it a thin sheathe for man, consists of in tons:

Nitrogen - 3,994,592,925,000,000

Oxygen - 1,233,010,020,000,000

Carbonic Acid - 5,287,305,000,000

Water - 54,459,750,000,000

5,287,350,000,000,000

The total equals five quadrillion, two-hundred and eighty-seven trillion, three hundred and fifty billion tons, stretching out some 500 miles into space. Man uses about one thousand million pounds of oxygen per day, and animals decay combustion, and fermentation takes about five thousand million more. What is to keep this supply steady, to return to the air usable oxygen? Every schoolboy knows - God has balanced this with the green living organisms, which use for their energy not oxygen but carbon dioxide. Just what all oxygen users discard as waste material, plants use for their energy; and just what plants throw off as waste, we use for our energy. Is this chance or harmony of design? The balance must be just right of oxygen with nitrogen in the air. Nitrogen is the inert diluter of air. Given more oxygen and we would literally burn ourselves out. Given less and increase nitrogen and we would smother, and require lungs so big as to fill all the space in our bodies.

Let me give one illustration to show this balance in the atmosphere to show balance and harmony. It is comparable to the ionosphere that bounces the radio waves off. It filters out the harmful cosmic rays. Within it is an hitherto unsuspected layer of oxygen. Let me quote from a report of the Smithsonian Institute, Washington, D.C., as read by its secretary, Dr. C. G. Abbot on Solar Radiation: "High up at an altitude of nearly 40 miles, there exists a small quantity of ozone, which is a form of oxygen whose molecules contain three atoms instead of the usual two. Ozone is a complete absorber of all the rays in the extreme ultra-violet from wavelength 2,900 - onward for a considerable range. This is very fortunate, otherwise our skin would be blistered and our eyes blinded, for these short-wave rays, which are totally absorbed by the ozone, are highly destructive to animal tissue. On the other hand, it is not less fortunate (sic) that ozone allows some rays on the border of absorption bend to pass, for these rays between wave lengths, 2,900 and 3,900, are indispensable to prevent rickets. The total thickness of gas for this ozone layer, if brought down to sea level, would be less than one-eighth of an inch (Though in that rare atmosphere it is several miles). It is astonishing and even terrifying (this doctor goes on to say) to contemplate the narrow margin of safety on which life depends." Were this trifling quantity of atmospheric ozone removed, we would all perish. If it were ten times greater, we could not live. Rickets would prevail universally. Is this an accident, a happenstance, one of those once in-a-lifetime or universe time, chance occurrences? Here is harmony; balance in nature pointing to a Balancer. Who planned it so? There are too many to be coincidence.

4. There is Uniformity in Nature

We have already considered this uniformity in nature throughout our treatment of law, order, plan, and design, but we put it here also to complete our fourfold argument. Stated briefly, it may thus be put. Given a certain effect, if it isn't too wonderful, too complicated, though I know it was caused by something or someone, I still might

concede coincidence, or chance in the arrangement, without a definite plan, or any necessary design, but if it happens again, I should as a logical thinking person begin to suspect some controlling intelligent designer, and if it happens again, and again, and as often as the same cause produces the same effect, I know there is a definite law at work, and not chance, but intelligent supervision.

5. There is Purpose in Nature

This is true teleology (Gr. teleos - "end"; so directed toward definite end or purpose). Here also is the other meaning of the word design, which not only means pattern or blueprint, but intention; hence there is intelligent supervision in nature toward a desired intended end. Things in nature are not haphazard, but for a definite purpose, serving a desired end, and doing it to an amazing degree. This is called in teleology, "Final Cause. Cosmology is a First Cause, Teleology is of Final Cause." Stated briefly, the principle of final cause is that nature exhibits everywhere, to the finest degree, the evidences of purpose or end in all its forms, functions, and adaptations; and, these evidences form an infallible proof of intelligent origin and supervision by intelligence over nature toward a desired end. There is intentionality in nature from the largest to the smallest details, The Final Cause of any object is the Purpose for which it was made. A watch is made to tell time. Its intricate mechanism of wheels meshing, and symmetrical design, its dial, and hands and beautiful case are products of design and pattern, but the Final Cause is for time telling. The beautiful house, for all its decorations, is for habitation. The automobile, for all its chrome, is for locomotion, even for its shining decorations and patterns. The eye is for seeing, the ear for hearing, the legs for locomotion, vocal cords for speaking, what else?

Here we are further removed from chance, than in the idea of pattern. We can conceive of the wind, by caprice, swirling particles of sand into an intricate pattern. (Yet here definite laws prevail) but without an intention or purpose toward a desired end (Though it would never do it the second time exactly as the first in a million years and a billion times.) The idea that chance could serve Final Cause, and actually combine the many parts as of the eye, to serve the complicated purpose of sight is to believe a manifest absurdity. Logic has to dismiss such an idea, so the evolutionist brings in his "Mother Nature" and endows her with intelligence and infinite ability, but chance is excluded her; so they bring in "unconscious." This is, however, no better as an explanation of the well-nigh infinite adaptations in nature. Chance can never foresee or plan an end in view, nor continue to apply the same to all succeeding generations.

Illustration: Mathematicians have figured out a law of permutations on chance. In seven figures –The possible permutations equal 5,000, (Though, of course, the chance that the seven would come out exactly in a row can be infinite.) The possible arrangement of the seven into different combinations is 5,000, but in its figures the possible permutations would approximate the incomprehensible figure of one trillion, 307 billion, 674 million, and 368 thousand (1,307,674,368,000). The chance of the 26 letters of the alphabet falling into their respective places by chance would be five hundred million, million, million times, an astrological figure. Yet the parts and functions of the eye alone constitute a figure a thousand times more complicated than

the alphabet. There are ten million rods and cones in the retina, and about 137 million separate seeing elements.

Illustration: Darwin, the evolutionist, warned against "the danger of ascribing intentions in nature," but he himself had to constantly affirm that there were intentions in nature. Like all the evolutionists and atheists, he despised the very thought of supernatural intelligent forethought and supervision in nature. In his various treatises on evolution, such as *Origin of the Species*, he found himself compelled to use over and over again hundreds of times such expressions of teleology as, "The adaptations of this organ or that organ," "wise provisions of nature," and "the purpose of this or that." What is that but intelligent supervision? How can nature, inanimate objects have "wise forethought" or make intelligent provision, or adapt something for a purpose? Adaptation and wise provision shows intention and intention is only a product of intelligence and intelligence in nature shows a final cause or God.

If an organ shows utility or wonderful adaptation or some usage, then it was so intended. "Utility is the yardstick of intention." Illustration: Can the very fact that respiration is carried out in such a varied way, by such diverse organs, be only an accident in nature? In one thing it is carried out by a lump, in another by gills, in another by the skin, in another by lungs, and in yet another by the leaves. Here is a great variety to get a common function, each suited to perfection for its own environment and function.

Here, then, is our final argument in Teleology, which we shall bolster with evidences drawn from several of the sciences. Here we do not have to do like the evolutionist, search with a microscope and archeological spade for a missing link, and hail each newfound bone as a valuable find. Every science witnesses to intelligent purpose in nature. It taxes one's mental faculties to understand the blindness and willful perversion of truth of those who pass over all the abundant facts of teleology in nature to blithely say, "There is no God." No wonder the Psalmist says, "He is a fool." We hardly know how to confine ourselves, or what material to use of the impossibly large field of evidences before us. Men have spent a lifetime exploring one organ of the human body alone and failed to exhaust the field. We shall only take a broad sweep across many fields.

6. Evidences of Teleology in Particular:

a. Botany

Here we call our first witness to the stand to testify to intention in nature, the science of Botany. Here, as in every other science, in the vegetable world there is not chaos, but order and arrangement pointing to purpose. First, is the mystery of Fructification, in which is wrapped the whole purpose of the continuation of living things.. Since the life span for every living thing is fixed, some provision must be made for reproduction, or the species will die out. Here, as in the animal world, lies the mystery of the whole life span tied up in the seed, carrying all the inherited characteristics of the parent stock and prophecy of all its future life, as in the watermelon seed, to germinate, sprout, grow into a vine, flower and in a few short

months to lift from the soil through its roots, and vine the material to build one or more 40 to 75 lb. watermelons; to paint it with the beautiful colors gathered from the same black dirt, black seeds, sunset red meat, white and green rind, and from the same black dirt to gather the flavoring and sugar to make it edible, so that its seeds will be carried elsewhere. Yet, the whole force resides in the seed. Here again see the wonderful diversity of purpose in nature to see the propagation of itself by getting its seed spread abroad.

The fruit bearing trees with its desirable tasting fruits are eaten by animals and humans and the seed scattered. There is no other reason for the sweetness around the seeds. Did the plant plan it that way? What about arid shrubs? There are the burs, as on the famous Florida sand sour, and the cocklebur, etc., sticking to the fur of animals and carried with them to other places. There is the wind driven seed, such as the conifer trees, with the winged seed, the thistledown, and the tumbleweed seed. Is all this accidental? Is it a self-acting principle of foresight and sagacity in the plant? To ask it is to get the negative answer. It must be some wise, intelligent outside Cause, a Creator Supervisor.

Then there is the law, like produces only like which, through the millenniums, keeps alive any particular plant form, as also animal. Genesis puts it, several times, "After his kind." The greatest of the zoologists, and botanists, after the lifetime effort, have not been able to break down the barrier placed by God at creation. They may cultivate and develop a plant and animal within any given species and even cross some within a species, but have yet to cross a species line. So fixed is the law of "after his kind" that any development is lost in one generation if left to itself. It reverts to the original parent stock. Here I wish we had time to take up the whole field of pollenization and the manifold methods used in nature to bring the whole fertilization of life. Pollen is the male coils in plant life. Without pollen there would be no fructification, no vegetable life.

Some are windblown for inches or hundreds of miles to find the like female flower. A lot is insect carried. Illustration: The Yucca plant can only be pollinated by a certain kind of moth. This moth can only lay its larvae in the Yucca plant. Without the moth, the Yucca would perish; without the Yucca, the moth would perish. This moth lays its eggs only in the ovary of the Yucca plant. The larvae eat some of the seed and escape, but no seeds; they ripen without the pollen from the male flower. The moth does this job deliberately, rolling the pollen into balls, collecting it from the anthers, cramming it into the stigma. She does this as though she had studied under Luther Burbank himself in cross-pollenization at college. Since the beginning of time this particular moth has only and can only live by the Yucca plant, and the Yucca plant can only live by this particular moth. Who told them this? Where is the guiding intelligence in nature for this? Leave God out, and you have to give a college degree to this moth. Why is it that the flowers which must be pollinated by insects are beautiful in hue and fragrance, while those pollinated by wind (like the obnoxious rag-weed) either have no fragrance at all or just plain stink? Is it a freak of nature, an accident, that the flower depending upon the insect to carry its pollen, is fragrant and, as a by-product, puts out nectar and attracts the insect, and the one who doesn't need the insect at all, stinks? What other principle but intelligent forethought and purpose could make such an arrangement?

There is the very color of green, painted everywhere in nature with only the glorious hues of flowers, autumn-tinted loaves, etc., for variety. That certainly speaks for intention. Psychologists tell us it is the most restful color, while yellow is the most arresting. They say, for a normal sane person to stay in the room painted a brilliant red for any length of time would drive him insane. The Air Force, using this, has used a soft green for the colored glasses. Let a rent occur in nature and it soon festoons it with green.

We shall use one more out of the many, which could be used. Under the microscope the very composition of the leaves shows intentionality and utility, that is the process of photosynthesis going on in all green matter in nature from the algae to the giant ferns. It is well known to scientists that the animal body can assimilate no inorganic matter except for a microscopic amount of trace minerals. All inorganic matter must go through a process of transformation into usable food, there is but one place this process is carried out - In the green leaf. By photosynthesis, using the energy of light, the leaf converts inorganic to organic matter, and nowhere else except in the chlorophyll is this done, supporting all of life upon our planet.

b. Zoology.

The Duke of Argyll in *The Reign of Law*, p. 76 - "Nothing is more certain than that the whole order of nature is one vast system of contrivance." And he supported his whole argument from the provision of the animal kingdom by which flight is secured. The machinery by which the navigation of the air is accomplished is certainly a striking evidence of purpose in nature. The bird uses three adverse laws of nature to enable it to fly. One, the law of gravity; two, the resistance of air to a body passing through it; and three, the elasticity of air, as it reacts to compression, and rebounds. All of those would seem to counteract the flight of a bird, but, in fact, are utilized by it. Most of the birds stroke between 125 to 200 times a minute. The downward stroke of the wing, compressing air, making it react, offsets gravity while the set of the feathers pushed forward. The feathers are the strongest and lightest of animal tools. If the upward stroke does not to exactly counteract the downward stroke and nullify it, there must be some provision made. The upper part of the wing is convex and the feathers under lap each other, the downward stroke compresses them, while air can pass through on the upward stroke, and being stretched backwards from the wings, makes the air to escape backwards. No bird can fly backwards. The humming bird and swift seem to, but in reality are falling backwards by gravity pull, not flying. Much more could be said. The hollowness of the bones of a bird, unlike that of any other animal, the smallness of head, yet largeness of eyes, the multifarious kinds of feathers, according to the kind of flight, from the soaring of the small swift and swallow, to the mighty flight of the albatross and condor, and the flight of insects. One aerodynamic school, after all kinds of tests and mathematical calculations said, "By all the laws of aerodynamics the bumble bee cannot fly."

There is much more we could use here. Let me name a few, just before we take our own prime example, that of instincts and habits. There are all kinds of eyes in

nature - the stalk-mounted eye of the land crab, the multi-lens eye of the house fly, with 4,000 different individual lenses in each eye, making 8,000 eyes in each fly. There is the bulging curved eye of the rabbit, so he can see behind his back; that large light-gathering eye of the night flyers such as the owl, the telescopic eye of the bird. One of the rarest is the tropical fish called the anableps. As it swims along, half the eye is above water and half underneath, with two distinct pupils, with different refractive powers, one to see in the air, and another below the water.

Look at the variety of tongues all serving best their individual purposes. There is the frog's tongue, rooted at the front of the mouth to give it length for grabbing insects. There is the gecko lizard's tongue, so long and agile, it uses it to wash out its eyes. The biggest is the anteater's lingual appendage. The anteater's head, as long as it is, is not long enough, so his tongue goes all the way down and is fastened to its breastbone. This enables it to lick out the ants from the largest anthill. In many creatures, nature has combined teeth and tongue. A penguin's whole tongue is spiny, lest its slippery fish and shrimp diet escape it. A flamingo's tongue is spine-fringed to act as strainer. It grabs a beak full of mud and strains it out to leave the seafood. The ultimate in toothed-tongue combination is the common garden snail. Its tongue bears 135 rows of teeth, with 105 teeth in each row, so as it chomps its way through your flower bed, it is using 14,175 teeth.

In the realm of the senses, man is a dullard. A honey bee can tell time accurately. If sweetened water is set out for it at a certain time daily, it will start to arrive on the dot each day. If I told you to tell me when five minutes have elapsed, you couldn't do it within a minute or two. Even more wonderful keeping time is the grunion fish, which only visits and lays eggs in California beaches and nowhere else on earth. Only seven inches long, it spawns but once a year. Somewhere out at sea, the millions of grunion fish fool the striking of an eternal clock, they head for the clean sand beaches all at once. It is the first spring high tides, to the exact minute, continues four nights an hour later each night. There is just one wave higher than the rest. Mrs. Grunion must make that wave, not another. Fishermen know which one it is, and do not need to waste hours fishing. They can find out from the tide bureau exactly the minute. In they come; Mrs. Grunion takes that high wave, washes ashore high and dry; she digs into the sand, deposits her eggs, and must be ready by the next and last wave to go back out or she will perish there high and dry. If the wave is not high enough, next ones will wash away her eggs. Not for two weeks will a wave be that high again, then it washes back into the sea the little hatched grunion. Total time of the little drama of mating, egg laying them, and washing them take thirty seconds out of the whole year. How does the grunion know the exact tide, which is but a few seconds in a year? Is there no controlling intelligence?

We could speak of hundreds of other super senses, but have you ever watched a robin dash across the lawn, then suddenly stop and listen? It can hear a worm under the ground disturb the earth as it moves. A mole can hear an insect walk in its labyrinth anywhere under the ground.

Let us consider our final evidence from Zoology - that of instincts and habits in nature. They could not be the product of the intelligence of the animal or instinct, but something with which they are born. Every insect and animal comes into this

life with a complete system of instincts built in, ready to fulfill its life's work without learning. The human infant must go through a complete learning cycle or perish. Here again our field is too broad; we must confine ourselves to but a very few illustrations. Among the insects there is the mud dauber. I have watched her sting a large spider in just the right place to paralyze it, and cram it into her mud tube, and lay the egg there. The baby couldn't live on a dead spider; it must have a live one, yet harmless one; dead meat would be fatal for it. She then dies, having never seen her offspring. Surely she must do this right the first time, and all for something she had no way of knowing. The first mud dauber must have done it rightly and every other one since then, or there would be no mud daubers; no evolutionary adaptation, nor acquired characteristics can explain that one. Look up the instincts of the honey bee, and the ant.

Let us consider one more set in conclusion - The migratory instincts, and direction finders, of animals and birds and even insects. One of the most baffling mysteries of migration instinct is that of the eels from Europe and North America. At maturity the eels start from the rivers and ponds and lakes of Europe and North America and head for the open Atlantic, thousands of miles unerringly to the abysmal deep off Bermuda. There they sink to the depths and breed and die. Later there is an eruption of transparent threadlike creatures with bulging black eyes that come swelling to the surface in ever larger mushrooming streams; they break off into two separate streams, one heading east toward Europe, the other to North America. Both shoals arrive as full-grown eels to live out their adult life in the place from which their parents came some three years before, and then, to complete the cycle, head for the Bermuda depths. How could these unborn little eels know from whence came their parents over thousands of miles of ocean, to the very same point or stream? No American eel is ever caught in Europe, or vice versa. Furthermore, the maturity of the European eel is one year later than the American to make up for the greater distance they must travel. This is a great mystery, like the path finding of salmon through the trackless ocean. The salmon lays its eggs far inland up a river in freshwater. During the second year, the young salmon move downstream to the sea, ranging far for two years or more. Then they reach sexual maturity; in their fifth year, they head back for their birthplace to spawn, and will do it no other place. Hence the ladders around the great dams on the various western rivers like the Columbia. The salmon will bypass wrong forks, until they get back to the very place where they themselves were spawned. How? Some naturalists believe they are sensitive to a microscopic amount of the water from "their" river even far at sea, who knows? Eggs can be taken to another river, and that becomes their future spawning home.

Birds are the most remarkable of the migrating species. Some winter in the Antarctic and summer in the Arctic. Why? Many fly four to seven thousand miles in migrations. Why does the whole species suddenly know it is fall; those born in a place, never been away from there, yet they get some weather report, or have a built in almanac, head north or south? It is estimated in North America alone ten million birds are on the wing each spring and fall in migrations. Some naturalists say, "Birds are sensitive to the changing amount of light end length of days in the fall and spring." Who knows, but how and where did they get the instincts? Could they

develop them themselves, and how can a newborn bird "learn" where to go? The tern, which winters on Bird Key in the Tortuga Islands of Florida, is an example. Twelve were taken to Galveston, Texas and banded and released. Five of them returned to Bird-Key - 800 miles away in a different direction from their unusual migration (maybe AAA mapped their course). Five were taken to Cape Hatteras, 1,000 miles away. Two were back on Bird Key in five days. Does the earth's magnetic field play a part, earth's rotation, all fail in tests? Revolve a bird on a turn table until its inner ear is hopelessly mixed up, and it still knows directions. Homing pigeons with magnets on each wing to confuse their magnetic fields have homed in perfectly. Night, day, directions, any confusing thing scorns to have no effect. They seem to have a built-in almanac, road map, auto gyro, rangefinder, weather map, compass, and, in some, radar (like the bat). Certainly this is enough to perplex the atheist, who denies any intelligent purpose in this. No other explanation will suffice. When these insects and animals were made, with all their mating habits, nesting habits, feeding and migratory habits, the Creator must have outfitted them to perfection, with all the instincts needed for their life-time and reproduction.

c. Physiology (or Anatomy)

George Gallup of the famous Gallup Poll, said, "I could prove God statistically. Take the human body alone - the chance that all the functions of the individual would just happen is a statistical monstrosity." He meant the vast number of evidences, the complex inter-dependableness of all the organs and nicely balanced functioning of all the parts, with their perfect adaptability to all their various duties is an over-whelming proof of the existence of God. It amazes the physiologist, when he sees that every bone, every muscle, every nerve, and their interplay, serves perfectly their intended purpose, so that the slightest disease or malfunction of one, throws the whole organism out of health and tune. A cut of the finger and lockjaw results from the tetanus germ; a small blood clot in a heart artery, and heart failure results; a small clot on the brain and a stroke occurs; a small derangement of a nerve in the brain and insanity results; the whole man is dependent upon every part as each serves its intended end. To consider only a small part of these wonderful parts of the body would occupy us for the whole year and not exhaust them. The Bible declares, "I am fearfully and wonderfully made" (Psalm 139:14).

1.) Skeleton. The human skeleton, both in its construction and use, speaks volumes for design and purpose. It forms a steel-like framework to give within the required radius, perfect mobility. Upon its framework is built the shape and pattern of the body, instead of being a mass of flesh, a blob of ever-changing protoplasm, there is a fixedness of form and identity. Bones serve a lot more purpose than a hidden framework, or reinforcement. They give mobility to the body. With their marvelous system of joints and hinges of the right kind in the right places for the best motion, they give the ability to move. Where a hinge is needed, as in the elbow and knee, where a ball joint is needed as in the hip and shoulder, where complete flexibility is needed, we have the universal joint of the wrists; each serves best its own particular

motion. Is this an accident, or is this the highest kind of purpose? How wonderfully a built-in cushioning and greasing system is provided! The ends of the bones are smooth for loss of friction, the cartilage between the bones resists wear, and glands lubricate with mucilaginous oil from nearby glands (See the marvelous provision when something goes wrong with this lubricating system, as in arthritis).

This is not all of the wonderful provisions supplied by the bones of the body. They are all thriving manufacturing plants in their marrow. Every minute 150 million red blood cells or corpuscles die, and must be replaced throughout life, or anemic death results. It takes six to eight weeks for the bones to replace one pint of blood removed. They also produce the white warrior coils of the blood stream, and, wonder of wonders, they are self-repairing, reaching out by some mysterious force unknown to science across the gap of a break to build up a bridge across, until a stronger bond is made than the original. Is it purely accidental that the three most sensitive and precious of organs are the best protected by bone cavities: the brain by the skull, the heart by the ribs and other bones of the thorax, and the spinal cord lays which within the long backbone? All kinds of shapes, lengths, and kinds of bones are utilized in the more than 200 bones of the body, varying as the need or purpose varies; one but needs to watch a skillful surgeon, or piano virtuoso, to understand the wonderful flexibility afforded by the whole arm, hand and finger design.

2.) The Muscles. More than half the human body is muscle, called by one eminent scientist "the most remarkable stuff in nature's curiosity shop" (quoted from "Today's Health," January, 1956). They provide nearly all of our internal heat; they propel us into the world; they provide all for digestion in the energy needed; they suck air into the lungs; and even squeeze the tears from our eyes; the method by which this jelly-like substance contracts baffles the scientists. Every step requires 300 muscles, to balance the head, 20, and to balance the spine erect, 144. The body has over 600 finely balanced, with 300 on each side of the body. More than 100 million tiny thread-like muscle coils go into action when we take one step.

There are three kinds of muscle cells: the striated muscles, sheaf like, for motion; the smooth muscle cells for involuntary actions of the internal organs, or motions like the dilation of the pupils; and third, the muscles found in the heart, a cross between the two others. All not only give motion and activity, but also are the most efficient machines in all nature for turning chemical energy (food) into mechanical energy (work - potential to kinetic energy).

One of the nicest arrangements in the workings of the muscles is seen in the fact that the voluntary muscles control locomotion, etc., while the smooth involuntary muscles control all of the internal affairs, such as respiration, digestion, circulation. What a terror our lives would be to us if we had to consciously breathe, digest, etc., but they are maintained while we sleep, etc. The relation of tendon to muscle, the acting and reacting sets of muscles balancing each other to give, action, and reaction, the overlapping even piercing muscles, sliding through other muscles, all show an intricate plan, all

adopted for the utmost action within any given sphere, all show the wonderful presence of purpose, evidencing an all-wise superintending hand of God.

3.) The Nervous System. There is located in your skull a central switchboard and control tower which receives all incoming messages, evaluates them, decides upon their importance, what action is needed because of them, and sends forth appropriate impulses. Every function of the body, voluntary and involuntary, receives instructions from the brain, and is connected with this central station by an intricate network of living telephone wires. Sensation or "feeling" is the message carried down the sensory nerves to headquarters in the brain from every particle of the body, through the various "trunk" lines, the main one being the spinal cord. Man has never built a comparable telephone line, yet, when he talks over the telephone, he "ah"s his admiration for the ingenuity, skill, planning, and forethought of the skilled artisans who contrived and built it, yet looks at the greater nervous system in man, and blindly says, "Chance built it, since there is no God."

The brain itself comprises the most mysterious and marvelous machine in the entire world. The scientists and psychologists have never been able to fathom the workings of the human mind. They cannot tell how the white and gray matter combines in the brain to manufacture thought. Is the action chemical or electrical? (It has been lately proven that it is probably electrical.) How does reasoning work, what stores memory, imagination, etc? Can you study the human brain and not see design and purpose? Was it made for thinking or did it take it up as an afterthought? Did the whole nervous system evolve from something else, if so, what? Can there be no forethought or plan and purpose in it?

There are two nerve sets in every nerve system, one centripetal or sensory, only carrying messages to the brain, the other centrifugal, or motor only carrying messages from the brain. Can this system be improved upon? Does it perfectly fulfill its mission? Then it must have been made for that alone and is a product of forethought.

4.) Digestion and Assimilation. Christopher Morley called man, "A human being is an ingenious assembly of portable plumbing." Since the body is made up of living matter, every one of the 26,000 billion cells must carry on its own complete life function of feeding or assimilation, secretion, reproduction, and death, therefore, it must be supplied with the two essentials of life, food and energy, and must be relieved of the waste matter produced by its life functions. Here enters the most remarkable interworking complex process of digestion, assimilation, respiration, and distribution, and elimination. From two centers of production, from the lungs, the energy or oxygen must be supplied, and from the digestive system the food must be prepared, both in acceptable forms, then the distributive system must take over and carry it to every cell of the body. That all these functions could happen only by some blind force or chance is a manifest absurdity. The work of digestion starts in the mouth where mastication by the teeth and mixture with certain alkali juices starts the conversion of food into fuel for the body machine. The food is voluntarily swallowed, and involuntarily propelled rapidly into the stomach. It

takes but a few seconds here since there is no digestion in the esophagus, it is but a shuttle chute. It enters the stomach, which holds about five pints, and it is suspended vertically to allow the churning action' here for a few hours, the food is violently jerked from side to side by involuntary muscular contractions. Four gastric juices are mixed with the food, hydrochloric acid, pepsin, rennin, and lipase, each tearing down and converting different kinds of foods. Here some of the most powerful acids known to man are at work. When finished, a message is sent to the involuntary center of the brain that the work is finished and ready for sending further; back comes the message and the pyloric valve is opened, sending the food into the duodenum, about twelve inches long and the first part of the small intestine. Here a message flashed to the pancreas for a hurry supply of pancreatic juices, and 1½ pints flow in with bile from the liver and intestinal juices. Daily 4½ quarts of digestive juices flow into the food and most is recovered and used over again. Now the process of digestion is completed. The food is transformed into usable fuel for the body cells.

How to get them to each cell? Fuel in the storage tank won't heat or produce. It must be transported to the furnace. In this case, the 26,000 billion customers called "cells." Here enters the liquid conveyor system called the blood and its central pumping station, the heart, and 60,000 miles of the living pipes. After 6,000 years of human history, man finally came to the knowledge that the pipe or tube is the most economical method of distribution. The small intestines have about million small villi its 25 ft. length and a spread out surface of 106 sq. ft. The food takes another three to four hours here, going slowly so the villi can take out of the mass of digested foods with all the nutriments needed to the blood can transport it where needed. Glycerin and the fatty acids pass directly into the lymphatic system and are distributed over the body. Glucose and amino acids are carried by the blood.

Without unduly enlarging the notes, let us say something briefly about this conveyor system (the world's most wonderful transportation system). Something like five to six quarts of blood (pint to every 20 lbs.) courses through the miles of arteries, capillaries and veins to flick up the food from the intestines. Oxygen from the lungs is pumped through the heart. It completes the circle every 23 seconds, bringing back from the cells, wastes and ashes, to be purified. The center of this vast system is the heart, the world's most delicate, and yet the world's strongest and most perfect pump. But the size of the fist, yet in 24 hours, it expends enough energy to lift you higher than the Empire State Building, pumping 10,000 quarts of blood a day. It beats 40 million times a year, seeming tirelessly for the whole lifetime. If stilled but a few minutes, death results. Yet like all muscles, it must rest, so it rests between beats, and unwearied carries out its life function. Dr. Henry Morton Robinson, writing for "Hygeia," dares to say, after writing of "The Heart, Wondrous and Courageous Organ": "The heart, then, is a kind of electro muscular pump, contrived by millions of years of evolution." How; and on what did the animals or humans live before the heart was "contrived by evolution after millions of years?" Why aren't there some vessels being

developed now like it? Put God in there as the Contriver and lop off the millions of years and I will say "Amen."

5. The Senses (Especially of hearing, smelling, and seeing).

a.) Smelling. We speak of something as "tasting good," when really we should say, "It smells good," since the real distinctive "tasting" is in reality "smelling." You can only taste four tastes with their variations of degree, namely - sweet, sour, salty, and bitter. You are in reality smelling the other tastes. Pinch shut the nose and the highly flavored dish is only salty, also, as in you might have a bad cold. We used to take bad tasting medicine by holding our nose, but usually let go too soon and got the bad taste anyhow. All flavors reach the nose through the back door. They first travel down the throat, then up again by the air passage into the nasal cavities. You smell when you inhale, taste as you exhale. Here is why those high-up olfactory patches miss much of moderate smells, unless you catch a whiff, and want to sample it closer, you "sniff" the air and this carries the odor-laden air upward to the olfactory areas. Sniffing, however, won't help to taste, since it is the exhaling of air which carries the so-called "taste." Warm foods, therefore, taste better. Here is the advantage of "piping hot" dishes. The odorous mercaptan of the skunk is detectable, though diluted, to one molecule to billions of molecules of air. In "Science News Letter," May 2, 1953, R. H. Hainer of the Arthur D. Little Company, reveals this flows of the nose: "In each nostril, there is a lobe made up of some 1,900 'telephone exchanges' called glomecruli. These lobes are about the size of the end of the thumb. Each glomecruli sends 24 neurons to the brain. Those neuron bundles can be compared to a board with 24 lights. When an odor is detected, certain ones of these 24 neurons (light up) to form a code for that particular odor and no other. With only 24 neurons, it is possible to get 16 million patterns, corresponding to as many odors." How intricate and diversified!

The same God, who made this olfactory area, provided the many odors of different hues in nature for enjoyment. How it enriches life. Coupled with the memory tract, each odor brings identity, and favorable or unfavorable memories. It warns, as the smell of smoke, or things cooking that are burning. It enriches with fragrance, it makes eating doubly enjoyable. It makes life just that much more pleasant. Can it be an accident, the external odor and the olfactory glands attune to it?

b). Hearing. Until one has lost the ability to hear, there is but a small appreciation of the world of sound we take for granted. We carry within our heads two of the most remarkable musical instruments ever used. It is far more intricate and responsive than any musical instrument. The Grand Piano has but 220 wires, and a compass of but $7\frac{1}{2}$ octaves, and requires several men to carry it, it is so large. The ear is less than one cubic inch across, yet has 24,000 cords of varying length, and responds to 12 octaves of sound, responding 12 to 60,000 vibrations per second.

c.) Seeing. Modern evolutionary science has been quick to call anything made by God as crude. They should take a lesson from the past. Helmholtz was very sarcastic about it, maligning it as a "crude instrument," but science has not been able to make anything to compare to millionth degree with it. Here is an intricate camera, combining a photometer, colorimeter, kaleidoscope, stereoscope, and rangefinder, self-cleaning, self-protecting, and self-repairing, with automatic shutter, with an adjustment from a few inches to as far as light will travel to it. Sir Charles Scott Sherrington, who was President of the Royal Society and British Association for the Advancement of Science, Nobel Prize winner, says of the eye, "To picture the complexity and the precision of this performance beggars any imagery I have. It suggests purposive behavior, not only by individual cells but by colonies of cells, and the impression of this concerted endeavor; it is no exaggeration to say, with the force of self-evident truth." Then he goes on to show the various cells working with mathematical and seeming prescience make all the various parts of the eye, with about 137 million separate parts. How do you explain the building and shaping of the eyeball, and the establishment of its nerve connections with the right point of the brain, and how to explain, not the eye, but the "seeing" by the brain behind the eye? This is the wonder of wonders in his book, *Man and His Nature*. Yes, how do you explain? How is one to explain the waves of energy falling upon the retina, transformed in energy to chemical electrical currents, in turn transformed into a mental image in the brain? Evolution says, "It developed over millions of years from a glazed-over freckle." If you can believe that, you may be dismissed from my classes, as I fear I can't be of help to you anymore. Here is an instrument good for not another thing on earth except that for which it was made, for seeing. Here is teleology.

d. Astronomy

Laplace remarked that he had searched the heavens with his telescope but had not found God. The farmer remarked, 'I have searched the sack of flour, but have not found the miller.' You cannot confuse God with His works, nor find Him confined within His works, but you may see His footprints and handiwork everywhere. I can search the watch without finding the watchmaker, but I know from it, that there must have been one, and get some idea of his skill and personality from his works. The Bible declares, "The heavens declare the glory of God and the firmament showeth His handiwork" (Psalm 19:1), so we shall consider them for teleological evidences. For thousands of years, man wondered about the stars and had many explanations of them. The most common and "scientific" was the heavens were a glass dome, and the stars, holes in it letting the light through. Some of the best astronomy was only astrology, still a growing concern in this so-called enlightened day. In 134 B.C. Hipparchus numbered but 1,080 stars. In the second century A.D., Ptolemy could count but 1,028 with the naked eye. Astronomers say

with perfect vision you could count but 2,500 at any one time. With a seven-power set of binoculars you could count 120,000 (This is two times the crude telescope of Galileo, 1609 A.D.). The 100-inch Mt. Wilson telescope has taken pictures of 1,800 million. Our own Milky Way is said to have 100 billion or more, and there are 100 million to a billion universes like our own Milky Way. Each star in it is probably a separate solar system like our own around our sun.

Men used to think that the sun got its energy by being stoked like a furnace with planets and asteroids, but that would supply not nearly enough. More than 1,300,000 of our earths could be poured into the sun. If the sun were a shell and the earth in the center, the moon could revolve around in it without touching the shell. The discovery of the secrets of nuclear fission and hydrogen fission, the secret of the sun's energy is seen to be the breaking down of the composition of its atoms into more solid form and more inert. With a surface heat of 10,000 to 12,000 degrees and internal heat of 40 to 70 million degrees, all metals would vaporize as in the atom blast, four to five million degrees. Dr. Tyndal said, "If I could heat a piece of iron the size of a 25 cent piece in New York to the same degree of heat as the center of sun, it would blast off all life as far away as Chicago."

With the hundreds of millions of stars in our own family of stars, the Milky Way, and hundreds of millions of universes with their hundreds of millions of stars, you would think the space would be crowded with stars, but we have no idea of abysmal space. One astronomer put it this way, three wasps flying over Europe all by themselves and the skies of Europe would be more crowded with wasps, than space with stars." Let us carry our idea a little further. The sun is our nearest star, 93 million miles away. Light travels 8 minutes and 20 seconds from the sun to us. The very nearest star to us is Alpha Centauri in the constellation of Proxima Centauri, in the third magnitude. Light takes 4.3 light years to get here from there, or 25 trillion miles. Sirius is twice as far away or 53 trillion miles, 9.1 light years, six times brighter than our own sun. Our Milky Way is 125,000 to 200,000 light years across. Arcturus, 40 light years away, is 38 times bigger than our sun, 33 million miles in diameter, first star out from the Big Dipper. Rigel in the constellation of Orion is 460 light years away. Light left there when Columbus was sailing for America, just getting here tonight. It is 17,000 times brighter than our sun. After you leave our Milky Way, there is abysmal space; then universes out there bigger than our own, like Andromeda, "the chained maiden," faintly visible on a dark clear night as spiral of gas. It has over a billion stars in it. Our sun would have to be a billion times brighter than it is to be seen at all in it. The light I saw coming from Andromeda left there over one million years ago; light from Nebula 87, left there 8 million years ago.

Here is another impenetrable mystery. Light, that frail thin thread of oscillation no man has yet been able to define, traverses the trackless course of all space at the incredible speed of 186,282 miles per second (over 7½ times per second around the earth) for over a million years from Andromeda, and finally tonight the very same light gets here and falls upon my eyesight. Stop over an inch or a foot or a mile, etc., and it gets there, too, to all points of space in all directions. Only 1.2 billionth parts of the sun's heat and light reach the earth. The rest radiates into all space, I guess to the rim of space itself. The thread of light left the incandescent heart of that

blazing star in Andromeda, millions of degrees hot, it traveled through absolute zero in space, 461 degrees below zero, for one million years, and arrives here with some heat in it, if it could be measured, as the sun's heat for 93 million miles through the same absolute zero. Science calls this starlight, "Fossil Light" for such it is. We do not see the universe as to what it is, but what it was. The sun eight minutes ago, Sirius eight years ago, the Pleades, Job wrote about as it was 500 years ago, Andromeda, if it ceased to exist, would take us a million years to find it out. See why it is called "Fossil Light," it antedates the fossils by millenniums.

Here is unimaginable space. Someone asked Dr. Hubble what he expected to see with the 200-Inch, the "big eye" on Palomar. He said, "I don't know what we will see, but I know what we won't see, over the edge." Consider the speed of the heavenly bodies. Here the mind soon stumbles and gropes for the hand of the constraining omnipotence. The earth spins like a top from East to West at 1,000 miles per hour. It rotates around the sun in its 180 million miles orbit at 65,000 miles per hour. Our whole solar system is traveling toward the star Vega, in a great rotation of the whole system around the center of the universe at a speed of 45,000 miles per hour. If our universe looks to other universes like theirs does to ours, then our whole universe, the Milky Way, is speeding at some fantastic speed in a spiral around some super center of universes, and who knows but God, maybe, the whole system of universes around some other system of universes, etc. Our sun dragging its great load of planets and asteroids and other lesser bodies, like a trailer four billion miles long with a speed 18 times faster than a rifle shot, yet it would take three to four billion years for our solar system to complete one orbit. Where is the controlling, guiding hand, if there be no God, for the swirling, twisting, speeding, and gyrating mass of bodies? How come the accident, then for their exact timetables? As the astrophysicists, note the mathematical niceties needed to fix a Sputnik into orbit for a few years, and think of the awful complexities needed for a moon, an earth, a sun, etc. to stay in orbit for millions of years.

Let us close this section with the words of Sir James Jeans, one of the greats of Astronomy. "What, it will be asked, is the ultimate significance of the vast processes being worked out by the stars? Is there an Intelligence operating behind the colossal panorama of which we can see only an infinitesimal part? The universe is a magnificent and orderly system. The heat of the stars is being 'stepped down' by radiation, from the higher to lower levels of energy, and that process must eventually end when all energy is reduced to its final low-tensioned forms. The stars came into existence only to burn themselves out. The laws of thermodynamics bear this out." ("Reader's Digest," January, 1948.)

The Bible is correct, "Thou Lord, in the beginning hath laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they shall wax old like a garment." All science knows the universe is running down. We must ask, "What or who wound it up?" Is there no purpose or pattern in this?"

e. The World below Us (The Revelations of the Microscope)

As far as man can determine, there is as much down below us as there is above us. There are abysmal depths in the microscopic as there are in the telescopic, which man cannot fathom, but can only see the effects. Dr. Selman A. Waksman of Rutgers University said, "The living organisms in a thimbleful of average soil outnumber the human population of the United States." Dr. Waksman is the leading authority on microbiology of the soil, the discoverer of streptomycin, and coiner of the word "antibiotics." He says "Through the aperture of the microscope we peek into a universe as wide or wider than the one we see through a telescope" ("Reader's Digest," June, 1950). Anton Von Leeuwenhock, the Delft lens-maker, was the first to discover the principle of making a microscope. He was the first to see germs. Fashioning a hand lens, he looked into the depths of a drop of water and exclaimed, in horror, "I see wretched little beasties." From this start the visual microscope has developed until it magnifies 2,500 times.

This was the limit of "seeing small" until a new principle of capturing ultra short-wave lengths by microphotography was developed. Using ultra-violet light waves on sensitive paper, a new world of microscopic proportions was opened up. New worlds of life in the viruses and organisms were opened. Man knew below that there was fantastically smaller life organisms, where effects came trouping out, such as the virus of polio. From all his experiments, he knew it was caused by an infinitesimal life organism which could be filtered out by a porcelain filter. Yet shorter wavelengths were needed. During the last great world war, the Germans experimented with a super-microscope, but it wouldn't stay focused long enough to capture the picture. In 1937 Jim Hiller and Professor Eli Franklin and Al Probus completed the first electronic microscope made on this side of the ocean in McLennon Laboratory at the University of Toronto, using electronic waves and 30,000 volts of electricity. Hiller was the guiding genius to build the super microscope, which magnifies 100,000 times. They saw the flu virus for the first time. Imagine, if you please, they confirmed the scientific hypothesis, "Germs have germs which destroy them, called bacteriophages." They could actually see these super infinitesimal germs enter and destroy other bacteria. With all this magnification, however, man sees a molecule. We look through the telescope and marvel and are impressed with the greatness of space. Yet the best of nuclear physicists tell us that the proportion of space, vast empty space, to the particles of matter in an atom, is far greater than the proportion of empty space to the planets in our solar system.

Let me quote some fantastic figures from the book written by Dr. O'Brien, *Truths Men Live By*, confirmed by Dr. Robert A. Millikan, of the California Institute of Technology, "If you saw a traveler with a package the size of a cigarette pack, and five redcaps trying to move it and couldn't, you would think they were only fooling until you looked inside and saw only a speck of dust; putting the speck of dust on the scales and finding it weighed several tons, you would be dumbfounded. Science affirms that a speck of dust would weigh several tons if a large body of that weight had all the weightless space removed and only the solid matter left."

We now know that what constitutes all matter is empty space, relatively speaking; relatively enormous voids in which revolve with lightening velocity small infinitesimal particles so utterly fantastically small no microscope can see them. Their presence,

though, has been scientifically demonstrated. The old world of our fathers consisted of solid matter, hard, inert. Now we know all matter consists of mostly vacant space, through which moves, at enormous speeds, tiny particles of electrically charged matter. Each atom is a miniature solar system. In fact they tell us there are more particles of matter in a grain of sand than stars in the heavens (with the old telescopes). In one drop of water, there is said to be more atoms than there are tons in the weight of the earth (six sextillion six quintillion tons). Dr. Tyndall told us, "There are more atoms in one centimeter of steel than all the grains of sand on all the sea shores of the earth (30L sextillion, 127 quintillion grains; He counted them, (by estimation).

It was not until 1911 that Sir Ernest Rutherford, following Einstein's first theory of the atom in 1908, was bombarding the atoms with particles from a radio-active substance. He was surprised to observe the bullets go through as if the atom didn't exist. "It was like shooting at a ghost," he said but finally some bullets hit something solid, maybe one out of 10,000. He knew not the entire atom was ghost. In that vast void there were infinitesimal specks of matter or solids. He was followed in his discovery by Mosely, Fermi, Millikan, Compton, etc., and the science of Nuclear Physics was developed something like this: Matter is composed of molecules about 1/125 millionth of an inch across. And these are composed of atoms (at first thought to be the smallest speck of matter). And these atoms are composed of a proton, the positively charged part of the atom, the central nucleus; and revolving around this proton are electrons, with a negative of electricity, and those vary in number according to the element. These particles of the atom are but a hundredth of a millionth of the size of the molecule. They estimate the proton to be 1,840 times heavier than the neutrons, but only 1/1000 the diameter of the neutron. This small solar system of rotating electrons around the proton, in the oxygen atom, at a distance of 1/12 quadrillionth of an inch, is the world of the infinitesimal.

Here the most startling aspect of all is the abysmal empty space is the atom. Dr. Arthur S. Eddington of the University of Cambridge, in *The Nature of the Physical World*, states: "The revelation by modern physics of the void within the atom is more disturbing than the revelation by astronomy of the immense void of interstellar space. The atom is as porous as the solar system. If we eliminate all the unfilled space in a man's body and collect all the protons and electrons in one man, he would be a speck just visible to the magnifying glass." Dr. O'Brien asked a football player, "How much do you weigh?" He answered, "220 lbs." "How much if all the space eliminated?" "Same, since space is weightless, but how big?" Here's the answer, "the same" is wrong. The right answer is "about the size of an invisible speck of dust." If all the empty space in the atoms of our earth could be eliminated, the weight would be the same, the size but one mile through. Borthoud said, "If we could fill a thimble with the nucleic (protons) only, it would weight three million tons (of gold atoms, next to platinum in specific gravity).

The speed also in this tiny world of the atom is also astounding. As the electrons move around the proton in their infinitesimal orbits, so small the 100,000-power microscope still but sees a solid, the speed is about one thousand million, million times per second (one quadrillion), far faster than any planetary body, close to the speed of light, yet held so securely in their tiny orbits, it takes upward of five million volts of electricity in the cyclotrons to blast them apart (split the atom). Dr. Lee Chestnut of G. E., a Bible believing physicist, in talking on "nuclear glue" (as the scientist calls this adhesive attraction which keeps these small planets in orbit contrary to all laws of electricity which

make positive and negative electricity repel instead of adhering), says, "The binding force is about 10 to 50 pounds tremendous adhesion in such infinitesimal parts about 12 quadrillionth of an inch apart. All matter is held together with a tremendous internal adhesive cohering force." Science, for a lack of knowledge of what to call it, calls it "nuclear glue." What is it? It works in the infinitesimal as gravity in the universe, only stronger. Colossians 1:16-17 tells us what it is, "By Him all things consist" (hold together is the Greek). Even Dr. Millikan said, "Everyone who reflects at all believes, in one way or another, in God." How else can all these things be explained, as with the telescope so now we see with the microscope and below?

In days gone by, the telescope was the primary Christian evidence of the Christian Scientist; the star-studded skies were the supreme cosmological and teleological evidence of the creating hand of God, but greater than the galaxies of the heavens is the microscopic. There are more galaxies, solar systems, island universes in the whirling depths of a grain of sand than in the heavens. What kind of intelligence built the universe out of 105 elementary building blocks from hydrogen to uranium, to build an almost infinitely complex variety of substance out of 105 simple elements, from helium to lead, as well as the complex life on our planet?

D. The Moral Argument

From the proceeding arguments, the rational mind is forced along to concede the existence of an all-powerful God, a majestic Force, ever present, accounting for every effect. From the presence of design, pattern, intention, and purpose in nature everywhere, we learn that this Almighty Force is an intelligent Cause; and, since He has intelligence, He must possess personality. Our thinking has been led down a pathway in ever clearer revelations of the character of God. From our arguments so far, we have deduced that God is Almighty, All wise, Eternal, Infinite, Personal, with intelligence, revealing that He thinks, remembers, reflects, wills, and carries all the other attributes of personality, but this Being is not revealed so far, in His moral attributes. Is He good, Holy, Benevolent, and Just? The moral argument we shall consider is a part of the Anthropological Argument, the moral nature of man, the law of right and wrong written broad across his very nature, the moral arbitrator, called conscience, the innate respect, for truthfulness, the sense of moral indignation over injustice and the fear of punishment over wrongdoing, all evidence a moral nature in man and postulate the holiness and justice of God. From the light of nature we can see the footprints of God, evidencing God's omnipotence and omniscience; but by introspection, turning the focus of his attention inward into his bosom, he may see the evidence of the greatest attribute of God, His holiness and moral character.

Satan's promise to the pair in the Garden of Eden, "Ye shall be as gods knowing good and evil," is true in one respect only: it is one in its vestiges of the image of God, man carries around in his own soul, the God-like power of free will, or self-determination, and his knowledge of good and evil, point to the moral nature in the Creator. Man is a moral being, with a conscience distinguishing between good and evil, with a moral law written upon his nature giving him an innate concept of right and wrong. He has a strong compulsion in his soul to do the right and shun the wrong under a sense of demerit for the wrong. The God who put this in man must Himself be righteous.

Now the question must arise, "Where did these ideals of moral rectitude and obligation come from in man?" The law of cause and effect holds good here. They must be explained. Man has a judge upon the bench of his soul, which approves the right and condemns the wrong. "Where did they come from?" The evolutionists say, "From nature, from his animal ancestry." How can nature give that which she doesn't herself possess? Nature nowhere displays righteousness. Nature displays law, order, purpose, but not righteousness. The law of gravity is not righteous or unrighteous. You might just as appropriately speak of the morality of a mowing machine, or the ethics of a blizzard, as to speak of nature bestowing man with the moral law. Animals have no ethics, no conscience, and no moral law. It is never wrong, intrinsically, for an animal to steal, to lie, or to steal another's mate. There are those who mistakenly say, "Nature will catch up with and punish immorality." That just isn't so. Nature will punish only the violation of her own laws. If a person seems to be punished by natural law for some riotous living, remember it isn't punishment for the immorality but for the incautious way in which it was committed. There are many who live lives of sin, which break every moral principle of their own souls, but they do it so discretely as to not break nature's law, and nature meets out no retribution. They remain healthy. I'm not questioning their inward conflict, unhappiness, etc. which is spiritual, that is not nature but the law of God, the very thing we are trying to explain. No, any retribution must await a final reckoning at a higher court than nature possesses, with nature's God. Nature never says, "Thou shalt do no wrong," but rather "Thou shalt not break my laws; if you do, you shall have to pay for it," and, so, these principles within all men, of right and wrong, the sense of moral obligations to do the right and shun the wrong, the voice of conscience thundering out its anathemas of condemnation for every sin, and the sense of demerit warning the soul of coming judgment, couldn't come of natural mechanical forces, (A thunderstorm or whirlwind is not ethical, and it rains on the unjust as well as the just.) nor could it come from animal ancestry. They must be the stamp of their Creator. They must be a part of the image of God in man. They point to a God who is the fit object of man's moral worship, and a Holy Judge to whom man must give an account.

1. The Moral Law Compared to the Conscience

We must be careful not to confuse the moral law of God written indelibly across our moral natures with the conscience He has set as Judge to administer it. The moral law is an intuition of moral rectitude, an obligation written throughout God's spiritual kingdom, in the Word, in angels, in man, and owes its authority to no other standard than God's own holiness of nature. It is cognition of the soul of the right. It is an infallible standard of righteousness existing in every spiritual creature, and must be sinned against in everyone when wrong is done. Conscience is a judge sitting on the bench of the soul to administer this moral law. Conscience has been called, "the voice of God in the soul." Conscience can be perverted; the moral law of God never. Conscience can be seared, hushed, but the moral law of God within cannot be altered, cajoled, blinded, bridled, or bullied into giving a false voice. The conscience, according to the New Testament, can, under the Holy Spirit be improved to give a better voice, but not the moral law. It is indelible, infallible, unchanging, and as constant as the law of gravity. You ask, "What of the heathen?" Paul says they are inexcusable, and distinguishes, as we do here, the difference in the two, conscience

and law. "For when the Gentiles, which have not the law (that is, of Moses) do by nature (truly, certainly) the things contained in the law, these having not the law, are a law unto themselves which show the work of the law written in their hearts, their conscience bearing witness" (Romans 2:14-15).

Does the Hindu woman, doing what conscience says she must (since it is her religious training) when she casts her baby to the crocodiles, not feel in her heart the wrongness of it, by the moral law of God? Of course she does! A man cannot sink so low in degradation, even though conscience is seared to give no contrary voice, but that the moral law of God tells him he is doing wrong. It is only this, which makes him redeemable. Otherwise, there would be nothing in him to which we might appeal. A man may try to stifle this inner voice of God, eradicate the inner record God has written of His own nature, but must cry out at last, "I am undone." Erskine wrote well - "When I attentively consider what is going on in my own conscience, the chief thing forced upon my notice is that I find myself face to face with a purpose not my own, for I am often conscious of resisting it, but which dominates me and strives to make me a good man."

No matter the set course of life against every moral principle of right, there still clamors in the soul a solitary voice of disapproval, a judge condemning, administering the moral law of God, and bringing fear of punishment, though no human law demands it. Here is why murder will come out. How often is it that this is the only court of accounting some lawbreakers ever meet here on earth?

2. The Way in Which the Moral Law and Conscience Evidences a Righteous God

Our moral cognitions are without any meaning or intelligence whatsoever upon any other explanation than that of a personal righteous God to whom I am accountable. The right comes to us neither as suggestion nor expedience but as commands and solemn duty and obligation. It is always felt in the form of merits and demerits, deserts and ill-deserts, rewards and punishment, commendation, and condemnation. It comes not as a pleasure or displeasure within, nor only of a sense of looking out for others' welfare, neither as inconsequential action, but obligation. There is an inexorable "ought to," and "ought not to." The question must inevitably arise, "From whence do these arise, if there is no standard of conduct exterior to, and superior to my own desires and pleasures?"

There are three ways in which these moral principles of the soul evidence, and point to, a personal God who is perfect in holiness and righteousness.

a.) Coming to us, as they do, in the form of commands, they imply an author from whom they came, and who has the right to prescribe laws, and demand obedience. A law of any kind without a lawgiver is both impossible and nonsensical. The voice of conscience in the soul always comes to us with the force of outside authority, not our own, and superior to our own. This is clearly seen from the fact that it is altogether too independent, and, most of the time, too contrary to our own wills, to originate with us.

b.) Considering that these commands come in the form of duty, solemn obligation, then they indelibly point to a Judge to whom we are responsible and

to whom we must give an accounting. There can never be a sense of duty where there is no superior authority. Moral duty points to a superior will to whom I am accountable, so this eradicable moral obligation written upon my soul implies a Judge, who Himself must be morally righteous and holy, or all sense of duty and moral obligation is a lie.

c.) Since the operation of conscience gives rise always to the conviction and good and ill desert, rewards and punishment, in direct relation to the acts approved or condemned by conscience, then you have a proof positive of moral government, which must have a holy Ruler. There must be Someone responsible for administering that moral government, as well as instituting it; Someone to mete out the rewards or sanctions. This settling of accounts someday, which conscience so firmly affirms, when it approves the right and condemns the wrong, with its holding out of promise of rewards and punishment, demands that there be One who can fulfill them.

Here, then, is the argument for the existence of a personal, holy God which we carry around in our bosoms. We need not to ascend up into heaven, nor descend into the deep to find God, but He is nigh us, even in the witnessing to us from our very own nature. Yes, every man still in his fallen state still bears the stamp of the image of God.

Even further, without the belief in a righteous God and Judge to whom man is responsible, all distinctions of moral good and evil are a riddle, a mystery. Our whole system of government with its moral distinctions for various acts, our whole criminal jurisprudence is meaningless, except as it keeps us from physically hurting ourselves. Take away God, and man's moral nature is a lie, an arch-deceiver taunting us with ghosts. Remove man's responsibility to a higher court of moral justice, then men of like passions as himself, and you have removed the highest motive for doing the right and shunning the wrong, you degrade him even below the brute, for the brute without a conscience at least enjoys himself while following all his brutish passions without torturing himself with either regret for the past or fear of punishment for the future. Without God, man with his moral law, and conscience, is the laughing stock of the universe, a bundle of contradictions. He cannot explain himself without admitting that there is a personal God with a moral nature corresponding to his own, only supreme and perfect, to whom his action must conform or suffer dire consequences.

The moral argument is unanswerable, as it presents the proof of God's existence as personal, holy, righteous God, with a moral nature of infinite rectitude, which made man after His own image, and stamped upon his nature His own holy moral law, and set conscience over it as judge. If this isn't so, then let someone explain man's moral nature, Even the atheistic evolutionist has to define man as a "religious or worshipping animal."

E. The Argument from Congruity

This is sometimes called, "the argument from harmony." Congruity means harmony, or harmonious relationship, hence, logical agreement. The most common illustration used is: If I have a key, which fits the lock's grooves, and all the wards, or tumblers, are so adjusted

by the key as to open the lock with ease, it is a pretty good indication that I have the right key. This is the scientific mode of procedure. They start with a thesis or hypothesis of some mechanical or chemical or physical combination, as a formula of procedure. If, in their experiments they find their thesis fits every part, gives harmonious results, they know that it is more than a hypothesis, but they have the right key or solution now, so, then, we have a theory which fits every fact in the case, answers every question, supplies all the missing links in the chain of reasoning, and we can know we have the correct formula.

Here, in the postulate of a personal, all-powerful, holy God, we have the answer to all the perplexing questions of the origin of all effects, the presence of well-nigh infinite orders harmony, design, intention in nature, and the presence of both personality and moral rectitude in man. Without this key, the riddle of the existence of all things, and man included, is a closed, sealed lock. If there is no God, my own nature, with its moral law and conscience is not only a mystery, but a lie. Every instinct to worship is a hunger without a food. I cannot worship the law of gravity, nor bow to a hurricane, nor sacrifice to a lightning bolt.

Every human law and government finds a divine vindication only in the belief in a personal moral God. Every penalty against a wrong done a fellow human and society is only if man is in some way in the image of his Creator. This alone elevates man above the animal world, which he kills every day for food. An evolutionist is a cannibal, eating his forefathers. No crime would be intrinsically wrong, only inexpediently wrong, as a harm to society (as the sociologists teach), but given a majority of criminals and murderers and thugs, that right would be wrong and wrong right. Somehow, however, all men know that right is right if the entire world is wrong and he alone stands for the right. Evolution and atheism tends to the removal of all moral distinctions and opens the floodgates to all moral debauchery.

The belief in a personal, self-existent, almighty, all-wise, righteous God is the key which fits every ward of the lock, answering every puzzling question (except the all-comprehensive mystery of God's own existence) and gives the satisfactory answer to the mysteries of creation and destiny. Atheism, on the other hand, leaves everything unexplained, and gives the lie to all of history and man's moral nature and destiny. Man, then, came from nowhere, amounts to nothing in the grand scheme of evolution (an infinitesimal speck of protoplasm in the ocean of animal progress), and is headed for nowhere except extinction. It gives the puerile answer to the riddle of human existence, in its lame answer, 'All things are because they are, we do not know why or where.' Place God in the human belief and the riddle is answered, "All things were made by Him and for Him."

Each argument taken singularly may not constitute an infallible demonstration for God's existence, but taken together they are both cumulative and conclusive.

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CHRISTIAN APOLOGETICS

THE INSPIRATION OF THE BIBLE

I. Introduction:

In studying evidences of the Divine Inspiration of the Holy Scriptures, we are not merely arraying facts to prove inspiration. We may be strengthening our faith in their Divine authority to speak to us in matters spiritual and moral, but we are not trying to establish the Scriptures. They are established. The Bible has already proven its Divine origin. The very fact that the Bible is still here, exerting worldwide influence and conviction of hearts is a proof of its source. Someone has said, "You don't have to defend a lion, just turn it out of its cage and it will defend itself," so the Scriptures - give them freedom of circulation, preach them, and they will defend themselves.

This study is for the purpose of collecting evidences of the Divine Inspiration of the Scriptures that we might see what a "sure foundation is laid for our faith in His most excellent Word." It is very much like the surveyor taking the dimensions of the solid rock upon which he is to build his house. In this study we are but sounding the foundation and measuring the rock. The Bible, being established in History and Literature, remains for the scoffer and denier to prove that the Bible is uninspired, rather than for us to prove that it is inspired. To do this, he must prove that inspiration is absurd, impossible, and that the Bible's claims to inspiration are false; He must show that there never has been any such Divine revelation given, nor is it possible; that is a job no man is capable of performing. I have noted in every argument I have ever read against the Inspiration of the Holy Scriptures, that the argument revolves around man's inability to grasp higher things than himself, to reach above his own level; and I readily grant that; but they never concede the possibility of God revealing Himself. The measuring rod they use is human, and they try to measure God by human standards. It isn't a question of how high man can reach, but is God able to make Himself known. The question is, "How great is your God?"

Granted an intelligent moral loving God Who is interested in all that He has made, and you must believe in a revelation. It is inconceivable that an intelligent God, who is ruler over this entire, vast universe, would not make known His laws and will to the moral intelligent creatures fashioned by Himself. Outside of the plain weapons of ridicule, and denial, coming from profane, blasphemous hearts, molded from pure hatred of the holy and sacred, there are three stock arguments used by skeptics and infidels through the years. They have been exploded and shot so full of holes until a very little consideration of them would show them to be untenable; yet, if you speak to an infidel or skeptic, he trots out the same old arguments like a parrot and rolls his eyes wisely, and, like a rote, gives the same "wise answer" of a few hundred years ago and calls it "modern thought," which makes the belief in the inspiration of the Bible impossible. He will say, "Scholarly research has shown the Bible as false;" or, "Modern Science is against the Bible," but tell him to name them and he gets vague and, finally, lamely gives the same dog-eared, dusty, age-old arguments.

The Three Moth-Eaten Arguments:

1. Defective morality of the Old Testament
2. Inconsistency and discrepancies of the Sacred Writers, Alleged Contradictions
3. Scientific and historical inaccuracies of the Bible

The first and the last of these we shall consider in detail as we progress with our course of studies, only to say here concerning the morality of the Old Testament - The New Testament professes to make no new standards of morality. There never has been, nor ever will be a higher code of ethics, and higher moral standard than laid down in the Ten Commandments. After 3,500 years, they are still in vogue wherever men value their lives, their property or wish to live above brutality. Every moral code fit to be observed by man is patterned after that Decalogue written by the finger of Almighty God. Ten Canadian lawyers in a meeting agreed that they could write a better code. They set about the task, but each as he named a rule of conduct was answered, "But that is in the Ten in concise clear cut, machine gun staccato," the ten commandments run the gamut of man's moral obligations to his God and his fellowmen. One man's caviling against the Bible was "The Ten Commandments carry no law against lying." He evidently hadn't read the ninth commandment, "Thou shalt not bear false witness." The great principle of the Bible - love toward God as the Supreme passion of our life and love for neighbor comparable to love for ourselves is not a New Testament revelation, but was first given by Moses, also, patience under injury, remembrances of the poor, and parental respect are all under the Old Testament law; likewise, property rights, and sanctity of home.

The common ground of complaint against the inspiration of the Old Testament (though I find that without this complaint they have no greater love for the New Testament) is that the God of the Old Testament is a vindictive, tribal, cruel God of lusts, hatred, and bloodshed; showing as they allege that The Old Testament was written by man in a savage state having not evolved perfectly his idea of God. They forget that the same God of the Old Testament, which brought the flood, brings and controls great earthquakes, floods, and physical catastrophes of today. Those are just the ones that are recorded in Sacred Writ for Spiritual reasons. As for the complaint of the wars sanctioned by God, as the driving out and killing off of the Canaanites, the purpose rather than being immoral was a moral cause. It was for their extreme wickedness. God used Israel as a scourge. Any criticism of God shows here only a low moral conception of the holiness of God and the sinfulness of man, a low estimate of the cost of sin. As for the drunkenness of Noah, the cruelty of Sarah, the incest of Lot, the frauds of Jacob and the adultery of David, they were not commanded of God, neither are those things written for our example but for warnings. It would be strange indeed if the Bible didn't speak plainly about morals. The plainness of the Bible in its language is criticized, while the doctors' magazines and the Shakespearean frankness are accepted as necessary.

There remains for consideration the second objection to the inspiration of the Bible, which we shall not have occasion to deal with in full until later in the discussion. We shall, therefore, only briefly consider it here. This is that there are inconsistencies and contradictions in the Bible, which prove that it isn't infallible, in spite of the fact that every possible alleged contradiction has been answered fully and proven nonexistent, still antagonistic infidelity has them combat again and again though they be vanquished every so often.

1. The so-called inaccurate inscription over the cross of Christ was better called Inscriptions rather than singular, for it was written in Latin, Greek, and Hebrew.

Matthew - "This is Jesus - King of the Jews."

Mark - "The King of the Jews"

Luke - "This is... the King of the Jews."

John - "This Is Jesus of Nazareth, the King of the Jews."

It is evident that one is quoted from the Latin, another from the Greek, and another from the Hebrew, while John gave the whole inscription. When considering them all they do not contradict each other, but rather agree. Instead of the proof against inspiration, they prove the contrary. It shows there was no collusion, but independent witnesses. Whoever reads two independent histories, which used the same words or even the same set of facts in describing a battle or event, would know they copied; the very divergency many times proves against any plagiarism, but both can be accurate histories.

2. The age-old contest over a whale swallowing a man, for a long time a stock case, but the smartest of the scoffers keep still now about that. First, It doesn't say it was a whale, but a fish, and it says "God prepared it" for that occasion; so that, if there never had been a fish able to swallow a man nor ever has been one since, still I could believe Jonah for I know my God well enough to know if He could make all the first fish of the sea, He hasn't lost any of His power since then and could do it again. I personally saw a fish that was caught off the coast of Miami, Florida, after a long battle. It was about 70 feet long, not a whale, and definitely a deep-sea fish, because of its very thick skin and small eyes. I saw it on a barge in the harbor with its mouth propped open. It could swallow a horse; a man could stand in its throat, much less, go down into it.

3. The grasshoppers of Leviticus 11:21 - They say the Bible teaches that grasshoppers have but four legs. They don't read closely enough, "Every flying, creeping thing that goeth upon its fours, which has legs above its feet, (or fours) to leap withal upon the face of the ground." They just do as they usually do, leave off reading too soon. It does not say they have only four. Think of missing the grandeur of the Book and setting the mighty influence of the Bible over against a couple of grasshopper legs.

There are many more such objections, but they follow the same pattern as those given for illustration. There is another class, which makes much of the difference in the various versions, the errors of copies, etc. Some years ago they made bold to claim to have found 30,000 various readings. Yet Cardinal Wiseman says, "In all this mass although every attainable source has been exhausted; although the fathers of every age have been gleaned for their readings; although the versions of every nation, Arabic, Syriac, Coptic, Armenian, and Ethiopian, have been again and again visited by industrious swarms to rifle them of their treasures; although having exhausted the stores of the West, critics have traveled like Scholz or Sebastian the recesses or Mount Enos, or the unexplored libraries of Egyptian and Syrian deserts, yet has nothing been considered certain or decisive in favor of any important doctrine. These various readings, almost without exception leave untouched the essential parts of any sentence and mostly are only concerned with the insertion or omission of an

article or conjunction, the more accurate grammatical construction, or the forms rather than the substance of the words."

Last of all, there are the doctrinal, alleged contradictions. These arise without exception from pure ignorance of spiritual things, as when they accused Paul of fighting with James when James says, "Faith without works is dead," and when Paul says, "Works without faith is dead," it never dawned upon them that both were right. Again they argue that Romans 2:11, "For there is no respect of persons with God." contradicts Romans 9:13, "As it is written, Jacob have I loved, but Esau have I hated." Ignorance of the spiritual meanings and the literal meanings of the words causes this so-called contradiction; God isn't a respecter of persons in that He doesn't kowtow to any man because of wealth or position, but treats all men with equal justice. To read the account of Jacob and Esau is to find why Jacob, in spite of his cunning and craftiness, is loved; and Esau, the one who held no value to his birthright as High Priest of the home, cared nothing for the things of God.

There is no use in multiplying these alleged contradictions as they all bear the same stamp, and some savor more of plain blasphemy than of honest doubt, for they go so far as to demand a clear explanation of every inscrutable mystery of the Word, and trot out the most sacred mysteries of the Godhead and laughingly find contradictions in things far too wonderful for them to ever grasp the smallest part. To them all may be ascribed the accusation of ignorance. In Boise, Idaho, on February 7, 1934, the students were asked to repeat the Lord's Prayer and many led off with, "Now I lay me down to sleep." Whereupon a questionnaire was issued and showed that only 15% of the students in their high school knew the prayer. Like the lawyer who bet the other one that he didn't know the Lord's Prayer. He bet \$5.00 that he did. He started, "Now I lay me down to sleep." The other quickly said, "Here's your file; I didn't know you knew it."

In one high school they were answering a questionnaire, and one girl came to the one, "Write what you know about Elijah." Her answer was, "Not much is known of this holy man. He once went on a cruise with a widow." Likewise the man relating the story of the famine from Dan to Beersheba told of the terrible straits of the cities. One man said, "Cities? I thought Dan and Beersheba were man and wife like Sodom and Gomorrah." I personally have never met a skeptic or infidel who doubted the Bible, but that was ignorant of the Bible, and of the evidence on the opposite side. In conversation with one who began to trot out the so-called contradiction, I asked him sudden like, "Have you read much in the Bible?" He stuttered some then said, "Why surely." To this I replied, "Yes, and I can tell you how you have read it, you skipped here and there just reading a verse here or there." He admitted that was the course of Bible reading in which he indulged. I told him then that he knew nothing of the evidence on the opposite side of the question and tried to bargain with him. I said, "If you will go home and honestly read the Gospel of John clear through word for word, then I promise you that I shall argue with you; for then we shall have something common union with which to argue, and, if you read it honestly, there won't be an argument, but you will be converted," He wouldn't make any promise, and I told him he was scared to.

Mr. Hume called himself the prince of skeptics. He said of his speculations, "They have so wrought upon and heated my brain that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable than another." Yet, while pretending to give a diligent study and search after truth and using his every fine talent to destroy the Gospel, he confessed, according to Dr. Johnson, that he had never read the New Testament with attention. The truth is these doubters in their ignorance read into the Bible contradictions and

immorality, which isn't there. A. T. Pierson in his book, *Many Infallible Proofs*, quotes a prominent evangelist's statements about Bob Ingersoll: "The trouble with Ingersoll is this - he has selected the excrescences of human life, as it has grown in the churches, and has represented the excrescences as the essence of religion."

Suppose a physician, wishing to set up a museum representing the human body in all ages and conditions, should collect idiots and lunatics with wens and warts all over them. Suppose the physician should gather them into a museum and say, "There is humanity for you; what do you think of it?" That is what Bob Ingersoll is doing in the religious world. He says scores of true things that have been said before, but he doesn't know it. He is not widely read in Theology. I'm afraid that he doesn't read his Bible very much. What does he read it for? I'll tell you. The doves flying over the landscape see all that is sweet and peaceful; but when the buzzard and the vulture fly abroad, the first thing they see is a loathsome carcass - and, if it is anywhere in sight, they don't fail to see it. Ingersoll sees what he is looking for. He is a turkey buzzard. When I see a man with delight and a smile upon his face, light upon some argument, which he can use to tear down as he pleases, I know there is more than academic reasoning behind his efforts. He is like the African native chief whose defiance of the British Government and foul deeds reached the ears of the governor of his territory. He sent a messenger to deal with the chief. The chief killed the messenger and thought that ended the matter. He hated the message and thought to destroy the message by killing the messenger; so has man dealt with God's message condemning man. He has killed His messengers and His Son, thus hoping to kill the message. But, the British Government sent a torpedo boat up the river, within sight of the chief's village, and began cannonading the village; this time the chief meekly accepted the message.

The truth of the matter is that man's trouble over the question of the Bible's inspiration and infallibility as God's message to man, isn't in his head but in his heart. No other Book in the entire world, whether true or false, has raised more opposition or hatred. No other book calls forth such effort to destroy it. The reason the Scriptures assign to this is "Men love darkness rather than light because their deeds are evil." If you have ever turned over a board, you have noticed the many little bugs and worms scurry for more shelter to get away from the light. Run them from one cover and they seek another. Confine a vine to the darkness, and it will send out feelers seeking the light. Uncover an atheist or skeptic in one argument and watch him flee to another. He will refuse every appeal to his reason based upon evidences which he cannot refute nor answer; yet, let a two-by-four lecturer or barroom orator give some alleged contradiction or alleged scientific proof of error in the Scriptures, and he will carry it around on his lips, airing it as positive proof against the Bible.

Last of all, II Peter 3:3-5 tells us the sum of these scoffers' objections to the Bible: "Knowing this, that there shall come in the last days scoffers saying, 'Where is the promise of His coming?' Of this they are willingly ignorant." Christ said, "If any man willeth to know, he shall know (of Christ)." No honest man could examine the evidence for the Bible's inspiration and remain a doubter. If he is dishonest, no argument will avail; he heads for another board under which to crawl.

II. The Bible: God's Divine Revelation of Himself and His Will

A. External Evidences

1. Fulfilled Prophecy

There are two modes of approaching the subject of evidences for the inspiration of the Bible; namely, the external and the internal. It is natural to start with the external. There are certain questions which must be accounted for if the Bible isn't God's revelation. If it were merely a human production, then the first great perplexing question we should demand the skeptic to answer is, "How do you explain fulfilled prophecy," Not the vague, general, all-inclusive prophecies of the fortune teller, speaking of a trip someday, or a tall dark man coming into your life; but the accurate minute prophecies of the Bible spoken centuries and sometimes millenniums ahead of their fulfillment? If it can be established that the Bible prophesied events ahead of time, which literally minutely occurred to the letter, then man must confess the supernatural origin of the Bible. It is conclusive evidence that the Bible is God's revelation. Man recognizes that it is beyond the power of man to foretell the future with any degree of accuracy. I believe this to be one of the primary reasons why God has set prophecy as one of the Divine seals of His revelation. (Jeremiah 28:9). Prophecy shows the controlling hand of God in the affairs of man. It lays down the blueprint for the ages, showing God ruling and overruling toward a desired end. This should then be the logical starting point for considering Christian Evidences. There is no need of any special religious experience or enlightenment to understand. Only the logical processes of the human mind are needed. When the proof is uncovered and accumulates in detail, the unbeliever must confess, "This is the finger of God." How clear a seal this is that God has spoken. See Deuteronomy 18:21-22; God says, you ask about a messenger, then see if his prophecy is fulfilled," Even Christ rested His proof to His deity upon this seal, John 14:29 "And now I have told you before it come to pass that when it is come to pass ye might believe."

Just one clear prophecy so presented and established so that it would not have been possible to guess, forever proves the Bible as God's Word and takes it out of any possible human realm. You may well see the force of this evidence by the efforts of the critics, infidels, to disprove that such prophecies were ever made beforehand. It is one of the favorite tricks of the higher critics (self-styled) to try to dislodge the overwhelming evidence of Daniel's Gentile prophecies, by simply stating that he must have written after they happened to have written so minutely and name the very characters yet to come. They forget one little detail: "Some of Daniel isn't fulfilled yet and some of it is being fulfilled today."

There are certain rules or laws of prophecy, which would prove that they are not mere coincidences or guesses. This would constitute a canon for testing its fulfillment. A. T. Pierson numerated some:

- a. There must be an element of obscurity in it. Much that is hidden can only be understood fully when the prophecy takes place. Some have criticized the Bible prophecies as being obscure; Prophecy isn't merely to reveal to curiosity what is going to happen, but it is to reveal to faith after it has happened that God was in it and had a purpose in either causing it or allowing it to happen. It is a lock, which only the fulfillment can clearly unlock. We see that in the divergency of opinion concerning future prophecy, the obscurity is necessary. If every detail were clearly announced, then wicked men would conspire to defeat it, or even friends of it might so bend circumstances to make a seeming fulfillment. When a true prophecy is fulfilled, there must be no doubt that it is wholly God, and not man designing it. If this were not so, think of the frauds which false religious systems would have (and have) pawned off on the public.
- b. It must be such an unveiling of the future that no mere human foresight or wisdom or sagacity could have guessed it. Some folks have a keen foresight. Then again, there are students of government who can see the signs of the times, trends, of the day and forecast events. Weather prophets see tomorrow's weather by pressure areas and past experience.
- c. The prediction must deal in details sufficiently to exclude shrewd guesswork. Many guesses may be made with a fair probability of some of them happening, but every detail added lessens the chance of its being fulfilled. I can say that so-and-so is going to die; all I need is time for that to happen, but naming the date lessens the chance, as does also with place, cause, and circumstances.
- d. There must be such a lapse of time between prophecy and fulfillment as to preclude the agency of the prophet himself in effecting or affecting the result, otherwise the author might, by secret or subtle means, bring about an apparent accomplishment. You can see then how the stream of fulfilled prophecy has swollen with each successive fulfillment, and still the last, freshest, hasn't occurred. The Christian religion and the Bible are the only systems of religions or revelation which have rested their claim of Divine origin upon miracles and fulfilled prophecy. The very boldness and audacity of using such evidence is a proof of its genuineness. All criticism recognizes that our Old Testament was as we have it in the hands of the Jews 200 years before Christ. Yet, it rests its claim to Divine origin calmly upon the fulfillment of its prophecies, despite all the devil can do to keep them from being fulfilled and all the changing fortunes of man can do to thwart their accomplishment. It defies every science to prove that even one prophecy is untrue.

Note these illustrations of fulfilled prophecy:

- 1.) The Prophecy of the Destruction of Tyre (Ezekiel 26:3-5, 12-14). This was prophesied just before the Babylonian captivity almost six hundred years before Christ, as can be seen from the various prophecies of the Book. Yet the things he prophesied were not fulfilled for three hundred years. He spoke during the heyday of Tyre's glory - a rich, prosperous, mercantile, sea-faring nation, whose ships visited every port and brought their riches into Tyre at the time this prophecy was made. It was an old city; it was there when Joshua conquered the land. It was a most unusual prophecy, minute

and humanly - the most unlikely of being fulfilled, just a short time after the prophecy, Nebuchadnezzar laid siege to the city, held it for 13 years, and finally captured it. He laid it in ruins, but the prophecy wasn't fulfilled. The maritime city removed to an island a half-mile off the shore from the ruined city and flourished again. Two hundred forty years later Alexander the Great in his worldwide conquest drew up his armies on the bank of the Mediterranean overlooking the island city and demanded it to surrender. Feeling secure, they refused. Alexander the Great began building a causeway over the one-half mile stretch of water. He used everything he could; and finally, in order to finish it, he had to use all of the ruins of the ancient city to finish it. He even scraped the rocks bare to lay it in the water and conquered the city of Tyre. I personally saw a picture of fishermen spreading their nets over the bald rocks marking the sight of ancient Tyre.

2.) The Prophecy of Babylon (Isaiah 13:19-22). Much of this is fulfilled in ancient Babylon, but a greater fulfillment waits in the Babylon of the Anti-Christ. The site of the ancient city of Babylon belonging to Nebuchadnezzar is in ruins today and the haunt of bats and wild beasts. Professor Ralson in his book *Egypt and Babylon* (p. 206) says, "On the actual site of Babylon the Arabian will neither pitch his tent nor pasture his flock. They have a superstition attached to the place; they think it to be the haunt of evil spirits."

3.) The Prophecies Concerning Israel. There are too many to record but a few are, Deuteronomy 28:25, 37, 64-68 - does anyone need proof of the fulfillment of this prophecy? Numbers 23:9 - "This people shall dwell alone and shall not be reckoned with the nations." America has been called the smelting pot where all nationalities were recast and came out Americans. Yes, all nations but Israel. They never lose their national identity. Why? God said they wouldn't. A Swede comes to America, is naturalized, and is an American, but a Jew, though an American citizen and usually a good one, is an American Jew. In Germany he is a German Jew, etc.

a.) They would have no sacrifices, Hosea 3:4 yet keep their religion, Ezekiel 6:9.

b.) They would have no king, Hosea 3:4, or the long night of the Gentiles.

c.) They would be a reproach, Ezekiel 5:14-15.

4.) The Prophecy Concerning Egypt (Ezekiel 29: 15). When this was written they had the strong monarchy under one dynasty of Pharaohs one of the oldest, or the oldest, empires of antiquity. Successive foreign lordship; Nebuchadnezzar, Cambysis- Persia; Alexander - Greece; Octavia - Rome; Amroo - Arabia; Saladin - Saracon; Ibeg - Mameluke; Selim - Ottoman; Bonaparte - Corsican; Mohamet - Turk, and now British Mandate.

5.) The Prophecies Concerning the Land of Idumea. This was the land of the descendants of Esau. His name was changed to Edom because of his hairy redness, so his country was called Idumea, and his descendants Edomites.

This land extended southward and eastward from the land of Palestine into the rocky mountainous country stretching away from the Dead Sea southward. The mountain range is called Seir. The reason for God's pronounced judgment is in Ezekiel 35:3-7 and the entire little book of Obadiah. When the prophecies were uttered against Seir, they were unlikely of fulfillment from the natural standpoint. The number of ruins shows the land to have many populous cities. Petra, the capital - meaning 'rock' - was a place of immense strength and one of the wonders of the world. In studying pictures of the ruins of Petra, you may see it was carved out of the solid rock canyon. It was one of the crossroads of the ancient caravans, made rich by trade. In the time of Christ, Idumea was still rich and prosperous, the prophecy unfulfilled. Herod the Great, who ruled over Palestine in the time of Christ's birth, was an Idumean. In the fourth and to the sixth centuries A.D. it was still a prosperous land, and Mohammed marched against it in 630 A.D. Then the curtain fell on Idumea until modern times when it is only the curiosity of archaeologists.

Now note the prophecies: Obadiah; Ezekiel 35:3-7; Jeremiah 49:16-17.

- a.) Its commerce was to cease, Ezekiel 35:7.
- b.) The race of Edomites should become extinct, Obadiah 18. The very name has become extinct.
- c.) The land is desolation, Ezekiel 35:3-4, 15. Volney was the first to call attention to the utter ruins and desolations of ancient Edom. In three days' journey thirty ruined towns are met. Petra-the rock-hewn city, fit even today to house a multitude, is only the habitations of bats and owls. Only a Bedouin is found wandering among the ruins. The only town still standing is the modern town of Maan, which is the Teman of the Bible. It is populated for the springs within it, creating an oasis. That in itself is prophecy, Ezekiel 35:13, "I will make it desolate from Teman." Still there remains some to be fulfilled, Isaiah 34:5-10. There are still a few wandering Arabs passing through, but that also shall come to pass. Would like to see this country, stand on the great funeral train of crumbling pillars, by the monuments of the long-dead nation that forgot God, and declare that the Bible is God's Book. There are some prophecies of the cities of the Philistines, which could be considered - Ascalon, Gaza, Ekron, etc. but we shall leave them.

6.) The Prophecies of Jerusalem.

- a.) This speaks of the temple of Christ's day, Matthew 24:2 "not one stone upon another;" what an interesting prophecy. When Titus destroyed the city of Jerusalem, 70 A.D., they fired the temple, and the gold melted down into the crevices between the rocks; In order to recover it, they had to remove each rock so that 'not one stone was left upon another.'

b.) Of the city of Jerusalem, Luke 21:24 states, 'Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles is fulfilled.' To the Jew this is exemplified most clearly by the hateful despicable presence of the Mosque of the Mohammedans, the Mosque of Omar. The latest uprisings of the Arabs against the Jew are further examples of the trodding upon Jerusalem. The city of Jerusalem has been taken and sacked some twenty-six times in its bloody history, and is still set for one more as recorded in Zechariah 14. The prophecy of the destruction of Jerusalem by Christ, Matthew 24, and that of Zechariah 14, have only a partial fulfillment in 70 AD, when it was sacked and destroyed by Titus. It still awaits the greatest under the Anti-Christ.

In passing, it is interesting to note the prophecies of Christ against three other cities of Palestine, Matthew 11:20-23: Capernaum, Chorazin, and Bethsaida. Today only ruins mark the site of Capernaum and Chorazin, while Bethsaida has never been actually found. This is to say nothing of the prophecies of the Church, which the believer alone recognizes.

7.) The Prophecy of Gentile World Dominion, of the Entire World's History. We won't include the marvelous book of Revelation, with its history of the Church for two thousand years, but we shall consider Daniel. The prophecies of Daniel have been fulfilled so minutely that it is no wonder that it is the first battlefield of the so-called higher critics. To concede to Daniel that the book was written when it said it would have to admit the truth of prophecy and the Divine Inspiration of the Bible. This their foolish darkened hearts were not willing to do; so they invented their "wonderful" system of criticism to prove that Daniel is not prophecy, but history, written not before, but after, it happened. Bunsen said, "A pious man resolved to avail himself of the traditions regarding Daniel and apply them to the circumstances of his own time, and in the name of that prophet, proclaim words of admonition to encourage the faithful." He is a little contradictory. The position is clear: either Daniel was written when it says it was, by the prophet Daniel, or someone was a mighty big liar. I think it was the critics. Their position has been abundantly overthrown by Dr. Anderson in his wonderful little book, *Daniel in the Critic's Den*.

There are so many proofs of the dishonesty, not of Daniel, but the critics in handling Daniel, that we cannot give them here. Archaeology has come to the rescue of Daniel in the critic's den, by showing that the writer of Daniel must have been on the scene during Babylon's heyday. Even the three divisions of magic unearthed by the spade correspond to the three enumerated in Daniel.

The world empires are given in a dream (Chapter 2) and a vision (Chapter 7), and there is no guesswork as to the meaning; the interpretation is likewise given. In the added detailed vision of Chapter 8 the names and character of the last four beasts or kingdoms are given. Four great worldwide empires are given - no more, never to be another until Christ sets

up His own. The fourth empire is to endure in some of its forms until the stone fills the earth. If left to human reasoning and foresight, especially knowing the ambitions of human potentates, man would have forecasted innumerable empires, but for 2,700 years of the times of the Gentiles already past, still there are no more world empires. The prophecy of Daniel is good right down until today, is up-to-date right to this moment, and stretches out into the future

8.) The Prophecies Fulfilled in Christ. Those prophecies of Christ in the Old Testament, it must be remembered, were complete and settled firmly in the Jewish Bible of the Septuagint version - the Greek translation of the Hebrew Old Testament was a hundred years before the birth of Christ. Ptolemy Philadelphia, king of Egypt, commanded seventy learned Jews to make the translation. When one then collects and tabulates the multitude of prophecies concerning Christ from the Old Testament and reads the four Gospels and sees the exact minute fulfillment in Him, there is a thrill of faith in the soul that this is indeed the very Word of God. Only God could paint the portrait of a coming person upon the earth over a period of 1,500 years by many painters, and yet have every added dab of paint fit into the portrait without so much as a smear or blotch. The picture adds up to a clear, beautiful complete picture. It is the portrait of one single individual person. The singular masculine pronouns are continuously used of Him. For illustration, Isaiah 53: "He is despised and rejected of men, a man of sorrows, etc., and so it is all through. All of the hopes of deliverance for Israel and salvation for men revolve themselves into one Man, the Messiah of the Old Testament revelation. We cannot hope in this course to give all of the many prophecies fulfilled in Christ, but shall give enough to show their force. I personally have tabulated 166 distinct prophecies of Christ in the book of Isaiah alone:

- a.) Born of a virgin, Genesis 3:15, Isaiah 7:14;
- b.) Born of the Lineage of David, I Samuel 7:12, Isaiah 11:1-10;
- c.) Born in Bethlehem, Micah 5:2;
- d.) Goes to Egypt, Hosea 11:1;
- e.) Be a miracle-worker, Isaiah 35:5-6; 42:1-7;
- f.) Would triumphantly enter Jerusalem, Zechariah 9:9;
- g.) Would be rejected of Israel, Isaiah 53:1-3, Psalm 118:22;
- h.) And then for how long, Isaiah 6:1-12; Romans 11:25;
- i.) Be betrayed by one of His own, and for how much, Zechariah 11:12-13; Psalm 41:9.
- j.) Mode of His death, crucifixion, Psalm 22:16;
- k.) Be given gall and vinegar to drink, Psalm 59:21;
- l.) Enemies would part His garments, Psalm 22:18;
- m.) The multitude of thoughts concerning His death, Isaiah. 58;
- n.) His resurrection, Psalm 16:10.
- o.) Many more could be given - His poverty was spoken of, His work, as in Isaiah 61:1, 2; the violence of His death, "cut off," in Daniel 9;

and the very year of His death also in Daniel 9. The burning light of 4,000 years of faith and divine revelation focused down into the person of Christ, with a burning, flaming pinpoint. These prophecies not only prove that Jesus is the Christ, the Son of the living God, but that the Bible is the Word of the Living God.

2. The Indestructibility of the Bible

The Bible is a present fact in the world. Here it is! It has been in existence for two millenniums in its present form and parts of it for 3,500 years. In spite of the efforts of those to destroy it, it is a greater force in the world today than ever. It has survived the vicissitudes of chance and all the catastrophes of history which have destroyed many other books and whole libraries. It has also borne the brunt of deliberate, calculated plans for its annihilation by powerful forces. There have been despotic emperors with absolute power who have decreed its eradication. Satanic hatred has inspired men to try every device conceivable to discredit and destroy the Scriptures. Every method that learning could imagine, and hatred suggest, has been tried. Yet, here is this dear old Book unscathed, the most precious Book in the world to millions and millions - more precious than any of the millions of books. There are libraries with five millions of books. There are probably fifteen or twenty million books in the world, but which of them all will anyone be willing to die for, rather than to desecrate or give up? In spite of the campaign of three thousand years to destroy the Bible, it still stands today, the world's best seller, the only Book in the world a soldier or sailor wants in a life-boat with him or in a fox-hole, the only Book he wants to have with him when he dies. From Diocletian, the Roman emperor, until the higher critics of today men have sought to upset the Bible, only to find it like a cube, you upset it, and it is just as broad as it is high; it sets just as large one way as another.

It has been likened to the old smithy's anvil; when one asked him how many anvils he has had through the years, his answer was "Just one;" but when asked how many hammers, he said, "Many, for the anvil wears out the hammer." How many puny hammers of men have burst upon the anvil of the Word, and it still stands.

Is there any other book in the entire world which has called forth such attacks as this Bible? Why the hatred? How does it come about that every attack has failed? In 303 A.D., Diocletian started an attack upon the Bible to annihilate it. By relentless effort and empirical decree he hounded every copy. At last he took the one he thought was the last, and burnt it in a public place, and raised a tombstone on the bier, writing upon it, "The name of Christian is extinguished." Tom Payne, the infidel said. "Fifty years from now the Bible will be obsolete and forgotten." You can answer that statement yourself; and, it is interesting to note that the very printing press upon which was printed Tom Payne's "Age of Reason" was later used to turn out thousands of Bibles. Voltaire, the silly French infidel, remarked, "It took twelve men to start Christianity, but one will destroy it" meaning himself. He also said, "In one hundred years there will not be a copy of the Bible on the earth, except as a curio in a museum. He just missed the guess by half a billion, and missed the guess of location of the Bible by almost every civilized home in the world. The very room in which Voltaire wrote his articles against the Bible and the very shelves, which looked down on his sneering

face, became a storage room for the Bibles of the Foreign Bible Society. There is a Bible or a Testament or a portion of the Bible for every man, woman, and child in the world. The printing press used by Voltaire is used now by the Geneva Bible Society for printing Bibles. Billy Bray, the Cornish miner, visiting the museum in London, came across the roped-off space where the chair of Voltaire stood, in which Voltaire wrote his satires against the Bible. Billy jumped the rope before anyone could prevent him and, sitting in the infidel's chair, in round Cornish brogue sang lustily, "Jesus shall reign where're the sun doth his successive journeys run; His kingdom spread from shore to shore, till moons shall wax and wain no more." How true his response to the caviling of Voltaire!

Bob Ingersoll, the blasphemous infidel, ran up and down the country saying, "I'm going to put the Bible out of business." God raised another Bob, however, Robert Garry, who was Bob Ingersoll's secretary, student, and admirer. He was to carry on Bob's work. Shortly after the death of Bob Ingersoll, Garry was converted, and wrote scores of Bible lessons and refuted much of Ingersoll's work, using the very desk of Ingersoll to write his defense of the Bible.

Can this book be merely a human book, and why haven't other human books likewise stood the same tests which has seem the bitter hatred of its foes and the false dealings of its proposed friends? The indestructibility of the Bible is one of the grand proofs of its supernatural origin and supernatural preservation. I say that its preservation is just as miraculous as its origin. There are over 500,000,000 Bibles in the world today. The British and the American Bible Societies before the war printed Bibles at the rate of one every five seconds, twelve per minute, 720 an hour, 17,280 every day. These two societies alone in one hundred years have printed 250,000,000 Bibles up to Theodore Roosevelt's administration. If you could have the 500,000,000 Bibles together and put them end-to-end, they would go around the earth almost three times. The Bible is translated into over one thousand languages and dialects in every part of the globe. Why is the Bible such a universal Book that seven-tenths of the children of man can read it in their mother tongue? Why is it impossible to destroy the Bible? Here certainly is proof of the inspiration of the Bible.

Illustration: We read during the second world war of the saving of thousands of lives of birds in the harbor of New York City, by the blackout regulations. These regulations required the Statue of Liberty to be blacked out. The statue stands 325 feet high. Twelve men can stand in the hand where the light burns continually. Hundreds of birds, attracted by the light, beat out their lives upon the great light, but the light shines on and guides the weary traveler home to the harbor. Voltaire, Hume, Huxley, and Ingersoll have beat out their lives against the eternal Word of God. The friction of opposition only polishes the dear old Book so that it shines the brighter and makes more folks stop and read it.

How mad must man be to try to destroy the Word of God? Can the Bible be destroyed? Let us see for a moment. God has been careful to weave the Bible into the very fiber and fabric of human literature, history, and society. Have you ever thought of what a task it would be to erase the Bible from the earth? First of all, he would have to buy up the 500,000,000 copies at an average of one dollar apiece. He would have to hunt them in every island, every continent, every language, every village and hamlet, in every land and climate. He would then build a huge bonfire. In the first place, we have

no infidel or society of infidels who have that much money; second place, he couldn't find them all; and, in the third place, he couldn't buy them all, for some dear old Dutch saint wouldn't sell her Bible for the whole U.S.A.

He would have to rifle every library, public and private, in the whole world for the multitude of quotations from the Bible in the millions of books of the earth. For two thousand years men have written about the Bible and quoted it. Every verse is quoted again and again. He would have to buy the libraries of the world. He would then have to destroy the art galleries of the world and smear the masterpieces of all ages, which picture Bible characters and Bible scenes. Has he finally succeeded then? No, he would have to go to the musicians of the world, destroy the hymnals, the Messiah with its Hallelujah Chorus, and destroy the grand symphonies of the Church. All religious music must perish, for the Bible is woven into the fabric of music as well as literature and art.

Has he destroyed the Bible yet? No, for he must visit the cities of the dead. The ancient tombs with their engravings and inscriptions from the Bible must be erased; pull down the modern tombstones with their Bible quotations. Then he must destroy the Bible from the hearts of the millions of saints which love it and pillow their souls upon its evergreen bosom. Would that even destroy the Bible? No, finally he must fly through space, past creation's rim, past flaming cherubim which keep the throne of God, into the rainbow-crowned throne of Almighty God, and overthrow Him and wreck His throne, for we read in the Bible, "Thy Word, O God, is forever settled in Heaven." Stand some blustery, stormy day on a rockbound coast and watch the mighty waves come dashing in high and mightily, like powerful juggernauts, seeming bent on destroying all before them, only to break futilely and fall back foaming into their dark depths; so has the rock of the Word broken every attack, standing solidly through the ages, giving its impartial testimony.

3. The Influence of the Bible

Here we consider another proof of the inspiration of the Sacred Scriptures, namely, the wonderful influence of the Scriptures. Man writes a book, and, if he has given any depth of thought and wisely chosen a topic of both interest and moment, if he writes for and to his generation, then he is read after by the intelligentsia, and he exerts some influence to the moldings of the thought of his time. The influence is confined, however, both to his own strata of society and learning, and only to his own day and race. Very few men ever write with such clarity and import as to reach over racial barriers and reach other nations than his own; and only a few have exerted such influences as to change the course of history by their writings, of generations to come. In the Bible we have a book which speaks with authority and transforms society and individuals of every nation into which it is translated. Its influence is not limited to any nationality. It is a universal book. Its influence is not confined to any age, but each succeeding age feels the weight of its undying influence. It is a timeless book, as much up to date as ever. It speaks to men of today as graphically as when uttered by the mouths of prophet or apostle. Its ethics and morals are more up to date than today's newspaper, though written over 2,000 years ago.

How is such marvelous influence to mould men's lives through the millenniums to be accounted for? Has any other book ever wielded such influence? What book in the entire world is like unto this Book? What other book can you carry into the heart of an uncivilized cannibalistic people who are bloodthirsty, head-hunters, dirty, immoral, degraded, and preach it and see it transform those same people into moral, peace-loving, singing people? What book but the Bible will make a head-hunting Dyack, the famed wild man from Borneo, burn up his sacred dried human heads, and carry a psalm and a prayer and a sermon to his enemy instead of seeking his head to hang on his tent? You can't carry another book in the entire world to a savage and see it make any difference in his life; what constitutes the wonderful influence of this particular Book? You try to explain that on any other grounds than the fact that this Book was given by the "inspiration of God, and is profitable," and that "Holy men of God as they were moved of the Holy Spirit." Because this Book is the Word of God, His message of His will to man, therefore it carries with it its high moral tone, its elevating influence to lift men from sin and heathenism, into the holiness of communion and fellowship with God. As the Scriptures testify of themselves, "the Word is quick (living) and powerful and sharper than any two-edged sword." What all the Dutch Government couldn't do to tame the wild Dyack of Borneo and the Dutch East Indies by the sword and the gun and the jail, the Gospel of Jesus Christ through the Word of God has accomplished.

How are men to account for the influence of this book? This book which changed the course of history, changed governments, and brought enlightenment to untold millions is the greatest factor for righteousness, in the entire world, yet was written in the most part by ignorant men, as far as earthly wisdom is concerned. Wherever it has gone, with it has gone light, life, morality, and love, and the elevation of womanhood. If anyone ought to appreciate the Bible, it is womanhood. When a woman criticizes and ridicules the Bible, she is trying to push herself back into slavery and degradation far worse than she can conceive. Let her look to the lands where the Bible hasn't had free sway. Let her put herself under the Koran, which denies to a woman a soul or any religious experience. She is but a slave to her husband, to be worked, beaten, brutalized, and cast off for another; as Mohammed said when introducing his wife, "A little lower than my horse and little better than my dog, my wife." That is what the founder of Mohammedanism thought of womanhood. Or, let her put herself under the religious system of India, where she is also denied a soul; there she was made to walk alive onto the funeral pier of a dead husband to be burned alive in the horrible Suttee, so that she could continue to slave for her lord and master, her husband, in his heaven. Only the British strict law enforcement put a stop to that practice. In England there were some just as bad until the Bible carried the Gospel to her and taught her the worth of womanhood.

You can't get away from the influence of the Bible. Wherever it has been deprived, there you will find misery, ignorance, superstition, darkness, fear, cruelty, hatred, and death; but wherever it is taught and read and revered, it brings light, learning, liberty, love, and high morality. When Columbus stood on the shores of South America and sighted the mighty Orinoco River, there was quite a dispute as to what kind of land upon which they had landed. The sailors kept asserting that it was an island, but with wonderful wisdom Columbus pointed to the mighty Orinoco River and said, "No, it can't be an island; for you, mighty stream, drains the heart of a continent." When I see

the mighty stream of influence running down through the ages from the Bible, I can't believe that it came from the island of the heart of man. The stream is too large; no, it drains the heart of a continent; it came from the heart of God. That is the only possible explanation for the influence of the Bible.

Note the influence of the Bible upon nations. There is the mighty British Empire. Someone asked Queen Victoria the secret for the greatness of the British Empire. She lifted the Bible from her table, opened it on her out-stretched hand, and said, "Here it is." One of the most practical minds of our day and one of the greatest statesmen of the world is the late Premier Winston Churchill of England. When he was selected in the last war to serve as First Lord of the Admiralty, he related in his book, "*The world Crisis of 1914-1918*," that the awful sense of responsibility almost weighted him down. He felt the uncertainty, the apprehension, about assuming such a colossal task in the face of the known strength of Germany, and her great preparations for World War I. He says, "That night when I went to bed, I saw a large Bible lying on the table in my bedrooms. My mind was dominated by the news I had received of the complete change in my station, and of the task entrusted to me. I thought of the peril of Britain. I thought of the mighty Germany" (and he here tells of what he himself had seen of the might of Germany, in preparation for wane conquest). With these thoughts running through his mind he took up the Bible, and, without plan, he opened it to a passage which gave him courage and strengthened him for his new duties; Deuteronomy 9:1-5, where God speaks of being with Israel and going before them to drive out the ruthless, godless nations. How God's Word guided Churchill, whether he was saved or not, is well recorded in his biography! He saved the British from catastrophe in the last war, and I believe has saved her in this war. (World War II)

As for America, it is hardly necessary to illustrate the influence of the Bible upon the course of our nation. The foundations of America were laid upon the open leaves of the Bible. The Plymouth Fathers, before they landed on Plymouth Rock from the Mayflower, knelt and prayed and opened the Bible and drew the first charter for the colony. The foundations stones of America were not laid by infidels or those who doubted the Bible. Turn in the biographies of each of the signers of the Declaration of Independence and the framers of the Constitution, and you will see respect for the Word of God. Each avowed their debt to the Bible. Our first president prayed at Valley Forge. When Roger Babson, the Statistician, asked the president of Argentina, "What is the difference between South American and North America; why the difference?" With rare judgment he answered, "When the explorers came to South America, they came searching for gold; but when they came to North America, they came seeking God." Wendell Phillips said, "The answer to the Shasta is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is Christian America." Note the influence of the Bible upon the individual. Once Daniel Webster, the great American statesman, was asked which he preferred if he had only the one choice: whether a four-year college education, or a thorough education in the Bible. His answer was, "I would rather have a thorough education in the Bible, for I would be better educated." His personal testimony to the influence of the Bible would help if read in the halls of Congress and in the White House today. "I believe the Bible is to be understood and received in the plain and obvious meaning of its passages, for I cannot persuade myself that a book intended for the instruction and conversion of the whole

world should cover its true meaning in such mystery and doubt that none but critics and philosophers could discover. If we abide by the principles as taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury our glory in profound obscurity.” Good advice for the day in which we live and our increasing problems in government.

There are millions of men and women around the world today who can testify to the Divine influence of the Bible in transforming their lives. No one can read the Bible and obey its commandments and imbibe its moral influence, without being changed. I have seen drunken bums, illiterate, and degenerate, give their hearts to Christ and start reading the Bible as God’s will for their lives, and have seen the transformation that took place. Their outward appearance changed, and life took on new hope and meaning. Their clothes became clean as well as their bodies; their language changed - instead of cursing, they sang and praised God. Their minds cleared up both from liquor and vileness. Is there another book in the entire world with that influence? Mark the fruits of the Bible. Does it bear evil fruit? Does it merely bear human fruit? The only form of human government, which makes the individual something instead of a slave and gives him liberty, is founded upon the Bible. Every moral government on earth, which is worth living under and dying for, is built on the Bible. The Bible has elevated humanity from heathenism, brought to man the realization of the sacredness of human life and the sanctity of the home. It has freed womanhood and placed her on equality with man as possessing equal opportunity in the Gospel and equal responsibility before God for her actions.

The Bible is the fountainhead of all purity, righteousness, and freedom in the world. Its influence declares its source. Remove the Bible from its place of authority, and what is left, enslaved heathenism, and lawless juvenile delinquency? Our problem in America as to how to deal with the child-crime situation is caused by the breakdown of belief in the inspiration and authority of the Bible. Here is a remarkable illustration of the influence of the Bible. Many who do not respect the Book itself nor believe in its Divine origin, still respect those who respect the Book. Two men were traveling through a little populated district with quite a large sum of money on their persons. They became lost in a blizzard, and while blindly stumbling along, they saw the light of a fire coming through a lonely cabin window. They made for it as a last hope. When they knocked, a boarded giant of a fellow came to the door. It was too late to withdraw even had they wished. They might perish in the storm if they withdrew, but they were afraid of the man of the house. He invited them in and gave them food at their request and also allowed them to spend the night. When time for retiring came, the host led them to a lean-to at the back of the shack and left them. They sought for a means to bar the door, but to their chagrin, found none. They whispered back and forth between themselves as to what they ought to do. They thought of trying to sneak out through the back and leave before they were robbed or harm came to their persons, but there was no window or door out of the lean-to to the outside. There was no place to hide the money. They kept their clothes on, and one kept a big piece of stove wood near at hand to defend himself. In fear of their money and their lives, they laid down to spend an uneasy night. They made it up for one to stay awake and guard for a few hours; then the other would do likewise. After awhile, the one on guard awakened the other and said,

"We are fools; there isn't a thing to be afraid of; I want you to see something." He took him over to a knothole in the wall looking into the main room where the light still shone from the fire. When the other man looked through, he saw the old hermit, sitting humped over an old leather-bound Bible he had on his knees. He was tracing the words out one by one with his finger and then reading them out loud to himself. The one who was awakened from sleep sighed and said, "Well, we can go to sleep and feel no need of keeping guard now; we know he won't hurt us." What if they saw him reading Torn Payne's *Age of Reason* or *Gone with the Wind* or any other book in the whole world? Would it have set their minds at ease? What made the difference? They realized the influence this dear old Book exerts upon those who read it. The influence of the Bible is no small proof of its Divine origin.

Certainly such a mighty river must drain the heart of a continent. It must come from the heart of God.

B. Internal Evidences

1. The Moral Sublimity of the Bible

Everything that man has ever made or can make is imperfect. If examined closely enough, you will find imperfection and deformities. Every watch must be corrected by the chronometer, and the chronometer must be regulated by the stars. Anything made by man is capable of improvement. God's Law reveals no defects. The morals of the Scriptures cannot be improved. Men boast of their learning. They say, "This is a progressive age." Men are not content to leave any former work as it is, but seek a better way of doing it, a better motor, a better system. Human learning has advanced remarkably. Why, then, haven't men written a better Bible than this one? What literary fame would come to the one who could do it! Surely they could write a better book than those nomadic men, who, without libraries or universities, wrote in the very dawn of history, or those untutored fishermen who followed Christ.

Man has never been able to conceive such moral beauty as resides in the Bible, and I present that fact as a proof of the inspiration of the Bible. Every human production is capable of improvement. Is there much comparison between the fast lightning fighters of today and the first flying machine of Wright? Place a modern fast streamlined diesel alongside of the old wood-burning locomotive; or place the modern mogul engine alongside the old rocket engine, and see the comparison. I well remember the first radios, the crude crystal sets, and tinkering with a wire over a piece of quartz, picking up stations as far away as 25 miles. Now they have two-way telephone-radio connections around the world and with the moon and satellite to the plants 100's of millions of miles away.

Everything man-made is capable of improvement, but the first Book still stands at the head, unimproved upon. For man to tamper with and try to improve it would only destroy its beauty, symmetry, and perfection. Wherever man has tried to write a code of ethics apart from the Scriptures, he has always run counter the moral law of his soul; and wherever man has written a book on ethics in any civilized country, he has consciously or unconsciously borrowed the only thoughts worth living by from the Bible.

Should the Bible contain the greatest of scientific truth, the greatest of mysteries, and the greatest of revelations, but one vital error in morals, it could not be the guide for our souls. In a revelation claiming to be from God, I would expect perfection of morals, a moral sublimity transcending any human production and all human productions. If a man were ignorant that any revelation was ever given, knew nothing about the Bible, and were to seek to find out if God had ever communicated in writing unto man, what would he look for in the Book from God?

- a. It would be intelligible, a clear revelation, capable of being understood by the average man.
- b. It would be consistent, that is, its testimony would be essentially one united, harmonious witness, not reversing itself every chapter, or so, contradicting, and changing completely every so often.
- c. It would be transcendent, far surpassing all human teachings in the tone of its precepts, and bearing the impress of the Divine mind and heart in its whole structure.
- d. It would be practical, touching the actual needs of men.

We shall consider each of these propositions in the study of Christian Apologetics, but this immediate study is concerned with the thought of the surpassing moral sublimity of the Scriptures over every human literary production. Like the Christ Who stands upon a high and lofty pedestal, removed by infinite distance from the world of other men, not like other men, but other than other men, in His teachings, life, and origin, so the Bible is other than other books, removed by impassable distance from human literary works. Whatever of good you may find in man's works, you will find in the Bible, and here freed from all human defects, contaminations, and biases. Man still bears marks of his exalted origin as made in the image of God, and from the moral law written in his heart he can lay clown some code of ethics; but always without exception he is either lax or extreme and fails in some points. There is the need of an impartial external standard of morals, which will correct all wrong, thinking and standards. It is this that the Bible claims to be.

In the law of correlation, which we have already considered in a former treatise, for every instinct there is an answering reality; and for every specially adapted organ there is a corresponding element for which it is adapted. For illustration, the fin demands water; the wing of a bird demands air in which to fly, the eye demands light waves; the ear, sound waves, etc. From this argument, we infer that the Bible was meant as a light to the moral nature within the soul of man. The scientist boldly infers that light was meant for the eye, and eye for the light, because a light is pleasant to the healthy eye and painful only to the diseased eye. Reasoning inductively, the Bible was meant for the moral soul of men; for the pure in mind, the most moral of men, the Bible is a delight.

There is an answering response of the soul to the stimulus of the Bible. When the soul becomes diseased by sin and vice, however, there is an antagonism to the Scriptures. To the man who would live up to the highest degree of ethics, that would live a pure life, there is a natural turning to the Bible precepts for a standard of excellency. Some say that the truth is to be received simply because it is commanded,

whether it coincides with the dictates of our moral natures as to what is right and wrong, because there is right and wrong. As a child recognizes its father by certain likenesses, expressions, attitudes, gait, voice, so we recognize God because He corresponds to our inner sense of what God must be, the description of Himself He has written upon our souls. He fits into the void of our spiritual natures as nothing else can.

I can think of no miracle, which would force man to believe contrary to conscience - to believe of God that He is cruel, unjust, weak, and capricious. If the Bible is the Word of God, it contains nothing, which would essentially oppose my moral sense. I should expect to find no outraging of the corresponding inner revelation of God in my soul, no positive teaching that is contrary to my sense of right and wrong. While I confess that the revelation in man is somewhat obscured by sin and the fall, still there are traces there of a past glory which corresponds to the Scriptural picture of what man ought to be. In the ruins of a city, you see but a small picture of its past glory; yet there is little difficulty of recognizing what city it was; and there are evidences everywhere of the past glory. God made man in His own Image. It is plain that the image is shattered and man is in ruin. Yet when we compare the Scriptural picture of what man ought to be with the ruins, we see correspondence. You can collect all that is right and true and moral among the utterances of human souls in heathenism or civilization, and there is a similitude with the revelations of the Word.

When the mind receives the truth of the Bible without antagonism, he must admit the truth of its utterances about himself. It draws the picture of man's true state as he is, and then draws such a beautiful picture of what God meant him to be, until the soul of man is required to say, "Amen." There is not another book in the entire world, either claiming to be a revelation or work of man, which sets the standard of personal purity so high or demands uprightness of life. There are a number of elements which cause us to comment upon the moral sublimity of the Sacred Scriptures.

a. One element of the ethical perfection of the Bible is its impartiality. Can man ever write a biography which is unbiased? They partake of hero worship, and most of the time it is inspired by such admiration which sees no flaw, but only perfection. Only the good points are stressed, only the great things, the victories. How would relatives like the biography - or folks buy it - if it told all the petty details, the pockmarks, which mar every great man? How untrue to life are biographies. As Cromwell said to Lela, who asked him how he wanted his portrait painted, "Paint me - warts and all; paint me as I am. If you leave out a scar, a wrinkle, a freckle, or a pimple, I'll not pay you one shilling." How many great men want that kind of portrait whether in paint or ink? What about the Bible portraits? What if man were writing the biographies of those mighty men of the Bible? Would they have been as honest? What of the writing of men like Noah, David, and Moses? There is no effort to cloak them with perfection; the truth is told without detracting from their greatness, but always glorifies God. How the Gospel writers frankly told their own sins and faults! Peter's failures and denial is not hidden, but honestly told. The gallery of Battles of Versailles tells in glowing pictures the victories of France from the crusade down. If

stretched out, it would cover seven miles. While it enumerates the victories, it never gives any of its defeats.

If the disciples of Christ were merely trying to foster off upon the world a system of religion of their own devising, would they, when writing their biographies in the Gospels, have put themselves in such a bad light as they did? Is it customary to belittle yourself, to tell of your faults, especially in writing? Sometimes in the heat of confession there is the revealing of some things derogatory to ourselves, but in cold writing and proof-reading they don't look so good. If, like the disciples, we were trying to found a system, to be too frank about frailty and failures would sound the death-knell to our system. Yet, in the Gospels, the disciples tell the truth, no matter what light in which it throws them. Peter's denial is not covered up; the forsaking of the disciples is clearly told; the selfishness and sinful ambitions for chief room is not minimized; yet there is no false attempt to use these failures to further any schemes, but only the forthright telling of facts. The Bible paints the biographies of its heroes with honest clarity, "Warts and all."

b.) Another element in the moral sublimity of the Bible is its lack of any teaching of immorality. Every man-made, so-called sacred book in some places goes counter to man's innermost convictions of ethical goodness. When man writes a 'Bible,' he always allows in some places for his own desires for the unlawful, as in Mohammed's Koran. He makes all kinds of allowances for his own thievish and licentious desires. There is no flaw in the Bible's code of ethics. It is complete; nothing could be added to complete it. Likewise, in no instance, can it be proven to admonish men to commit an immoral act.

c.) Another element in the moral sublimity of the Bible is its exalted conceptions of God. Just review the teachings of the Bible about God and then the contemporary conceptions of God in all pagan mythology. There is no comparison. Their gods were gods of lusts and hate, and in bowing and worshipping them, they became like the gods they worshipped. The Bible alone among all the books of earth gives the picture of a God worth worshipping and following.

d.) The Bible alone exalts man, giving him an origin befitting his position, and elevating him above the brute. It alone gives him as coming from God, responsible to God, and his end the glory of God.

e.) The Bible, by some power all its own, works moral revolutions in the characters of men. Men have studied books on every subject imaginable and been none the whit better morally for all their efforts. No one can read this Book consistently, constantly, and honestly without finding an imperceptible change at first taking place, then more marked; there is even in the unconverted mind a sense of duty to do right, a standard to be attained. When there is conversion, God's Word is very quick in its influence toward godliness.

From whatever field of evidence the moral sublimity of the Scriptures is studied, we find an impassable gulf between this book and all others. I say that it is one link in a long chain of evidence of the Divine inspiration of the Bible; it is the only book in the entire world which teaches the way of man's recovery from sin as a moral

revolution by means of an internal transformation by regeneration. The list would be enlarged, but this marked moral tone must be accounted for. Could it come out of the heart of a fallen man? Could the water rise above its own level? Could man out of the filth of his own nature conceive such moral beauty and holiness as this? The truth is, it is not the discovery of man, but the revelation of God of Himself, and His will to man.

2. The Historical Accuracy of the Bible

While the Bible was not written as a treatise on history, yet it contains more real history than any other book in the entire world, past, present or future, and more and more of it is being authenticated by the archaeologists. Because the Bible was not written for history, therefore, many say it doesn't make any difference whether it is historically accurate or not, "Only so long as we can derive the spiritual lessons;" but you must be careful for, "If you leave a hole large enough to let the cat in, all the little kittens can come in too." If you cannot rely upon the historical accounts of the Bible, how can you be sure you can rely upon the spiritual lessons? God couldn't build a spiritual truth upon a historical lie. If it could be positively proven that no such man as Moses ever led the children of Israel out of Egypt, how could I accept the moral teachings of the law as binding upon my soul? This is exactly the attack of modernism and higher critics of the Bible. They have tried every conceivable means to prove the Bible as lying on the subject of science, history, and other incidentals; for by so doing they prove the Bible as nothing but human, and without authority then in matters spiritual. There is the battleground. A message from God, given by Divine inspiration, would certainly be accurate historically as well as spiritually. Let us see how the critics treat this phase. What is their case against the Bible?

In Bruce Barton's book *The Book Nobody Knows* (especially himself) he tries to destroy the real inspiration of the Bible. Particularly does he try to place Daniel and Esther in trouble. He says, "They are splendid pieces of propaganda," written to lift the spirits of the Jews in captivity. He further says, "If this be true, it doesn't detract from our pleasure in reading the two books or from the value of the purpose for which they were written" (p. 245). I'll say it does detract, for if they are not historically accurate, then they are clever forgeries and a parcel of lies and have no right in the Sacred Canon; and God had nothing to do with them, and anything they say is not for me to follow. The purpose of their writings is understood to be different from Barton's view. Well, let us see how Barton reached this monstrous important conclusion. Certainly he must have infallible evidence to so speak. Surely he must have weighty evidence and adequate proof. Here is their proof, (p. 86) - "These two are heroic figures, Daniel and Esther, and it is sad indeed to be told that science in digging around among the ruins of these far-away times have been unable to find a trace of a prime minister named or a Queen called Esther." He concludes from his weighty evidence that we are forced reluctantly to conclude that these two books are then splendid pieces of Jewish propaganda. Now, isn't that splendid reasoning? By that line of reasoning I can prove that there was never such a thing as a Declaration of Independence or emancipation for the slaves. How? Well, in the great Chicago fire the original was destroyed - nothing but men's memory in the now existing one is evidence; so I am reluctantly led to

conclude that it is but a splendid piece of political propaganda. That is just as reasonable. Absence of evidence is no evidence against any piece of positive evidence. Because I cannot produce a lock of hair from Alexander the Great's head is no indication that he never lived. What if our courts operated upon such a conception of evidence? It proceeds on just the opposite. We could give many more instances of the downright dishonesty of the critics of the Bible on this matter--such as the case of Washington Gladden. He admits that the inscriptions found on the stones around ancient Nineveh prove many points in the Biblical account but finds, he says, "a few against the Bible." (He didn't name even the few.) Where is his preference? And not one, by the way, is contending for the infallibility of the Nineveh in the writings on the stones. They could have been wrong, but Gladden will accept them and reject the Bible just because out of maybe a hundred inscriptions for the Bible three seem to go against it. I want him to name even these three, though, first. Professor Ira M. Price, of The University of Chicago, and Rawlison and many more of the archaeologists do not agree with Gladden.

To my mind it is a marvelous thing that God has kept the secret of archaeology for so many centuries and millenniums to have it brought forth in this skeptical age as a voice from the grave to confirm the Bible. The very books most attacked and ridiculed as erroneous have been the very ones most confirmed by archaeology. Is the Bible historically inaccurate? Let us see. The spade of archaeology more and more confirms the Bible, or more accurately, the Bible more and more confirms archaeology. Higher criticism for a long time said, "The Hittites of the Old Testament were fictitious." They based this on the same evidence that Bruce Barton used on Daniel and Esther. They said, "There is no evidence in secular history that the Hittites ever existed." For a long time this was a sore spot; and, because of the lack of secular evidence, the argument couldn't be answered positively, only negatively. Now this is important, as the Hittites according to the Biblical account, were a powerful people and mentioned in seven different books of the Bible and in 33 different references. For some time, there was in the British Museum a "Hall of Stones." Most of those stones were of one type and evidently of one people. No one could decipher them as they contained a strange language unknown to the translator or decipherer. A few years ago some eminent scholars started to work on deciphering those stones. They accomplished the difficult task and found it to be a detailed account of the Hittites, so modern criticism must eat humble pie, and secular history change to coincide with the Bible.

One after another the critics have turned out the history of the Old Testament as invalid, only to have to confusedly change their attack as archaeology confirmed the Bible record. Just when they say, "Such and such a character never lived," out comes a stone and inscription with that individual's name and address (and if they had had it, their telephone number.) They would say, "Such and such a city, like Ur of the Chaldees, never existed." But in would to a spade of archaeology and out would come the evidence of the city's existence, as the Bible says. We could not begin to give all the wonderful results of archaeology; they would fill volumes, and do fill them. It is worthwhile to buy some of them, and find out the authenticity of the Bible accounts on the point of history.

Many were the jokes about the table of nations in Genesis 10. The evolutionists claim there couldn't have been such well-developed nations that far back. Professor Ira

M. Price of the University of Chicago says, "Inscriptions on the monuments recently discovered verify the accuracy of more than 30 of the names in the table of Genesis 10, indicating both places and peoples." In the explorations of the ruins of ancient Nineveh, Sir A. R. Layard found the ruined library buried under the ruins of Konyunjik. This library contained verifications of all of the first 14 chapters of Genesis. The Egyptologists have verified the disputed stories of Joseph, the kings of Egypt mentioned in the Bible, and the date of Exodus. In the treasure chambers of the king reigning in the time of the Exodus, the walls of brick construction, 8 to 10 feet thick, were made some of bricks with straw and some without. That sounds like the account in Exodus 1. Nearly 300 historical statements of the Old Testament have been confirmed by Egyptologists. In digging around the ruins of ancient Jericho, they found evidence of the consternation of the inhabitants when attacked; and the walls were found to have fallen outward, not inward as when beaten down by attackers. The story of the flood, long ridiculed and thrown out, is now proven by geology, which gives abundance of evidence that all the earth was once immersed in water, by sea shells on the highest mountains and layers of sea sediment high in earth strata. Likewise, by eight separate accounts, the flood is found in various countries, among even the Chinese, even the King of Mesopotamia, in recent inscriptions found, dated himself so many years after the flood.

Secular history has always had its glaring gaps when dealing with dates B.C. It is during these gaps that critics have sought to find charges of historical inaccuracy against the Bible. The spade of archaeology, however, is closing those gaps in secular history, and confirming the Biblical account. Soon they will have no ground in this argument and have to just show themselves for what they are -- pure unbelievers, and Bible haters.

Textbooks on history need constant revising in the light of archaeology; but, if they had filled in the gaps from the Biblical history, they would have had a true record and saved paper and ink. Someone said, "Already over 2,000 mistakes have been found in the best ancient histories known to man." How different the Bible is to every history ever written by man, which needs revising, footnotes of correction, and sometimes whole new chapters of correction. No history ever written by man outside of the history in the Bible, ancient or modern, but what shows the tendency of the human historians to error, if not to a willful falsification. Most historians twist history to fit their own theories of history. There never has been published a history of England, the United States, or France, of our Civil War, any period, or any historical event, but that there were misrepresentations and mistakes. Herodotus with great labor prepared a history of ancient Egypt. Modern exploration, bringing to light the buried art and inscriptions of ancient Egypt, has shown that Herodotus was misinformed. It became necessary to have "an annotated Herodotus" in which his errors are corrected by the indisputable evidence from the monuments. Now the work of Moses as a historian deals extensively with ancient Egyptian history of 35 to 40 centuries ago. It has not become necessary in a single solitary case to add a footnote correcting Moses. We need no annotated Moses, no marginal note correcting the historical accuracy of Moses. That is nothing less than miraculous, proving the inspiration of the Moses accounts. No matter what ruins of Egypt are explored, which says anything about the time about which Moses wrote and about the subjects with which he dealt, there is, without a single exception, the

confirmation that they vary in the smallest detail. If any human being had ever written a history without a single error in any detail in any line, in any account of his work, the literary world would acclaim it as nothing short of miraculous; and from every manmade history it can be seen that it would be miraculous. It proves the Divine inspiration of the Moses accounts. There is plenty of room or field for investigation. Moses wrote freely of the times, the events, the kings, the customs, the high state of civilization and culture, the wanderings of Israel, and nations they met in Palestine. This then is the line of reasoning which gives strong evidence that this Book in its historical writings and Word of God is divinely inspired.

3. The Scientific Accuracy of the Bible

It is true that the Bible wasn't written as a textbook on science. If it were, I would find there the most wonderful science in the entire world. God knows all the hidden mysteries of this world that man by searching has never been able to find out. Even if the Bible were not written as a discourse on science, I expect it to contain true science wherever it touches on the subject of science. I wouldn't expect it to contain the foolishness pawned off as science in the day in which the Bible was written. The same argument holds here that held in the historical accuracy of the Bible. The God of the Bible is the God over all nature. He, who inspired men to write, built the universe. I would not expect the Bible to be couched in scientific language, which would be intelligible only to the scientific mind, for the Bible was written for all classes of people. I expect it to use the common idioms of speech, such as the phrases as "the sun setting" etc. Wherever the Bible deals with science I expect it to be true science, not a fable. I even expect to find in it some scientific truth above, not only the times in which it is written, but transcendent to all times.

As a good illustration of that, the scientific treatise on the origin of man in Genesis 1-2 by Washington Gladden says, "The Bible is not scientifically infallible." For he says, "The narrative of creation in the first chapter of Genesis, while it presents a most remarkable counterpart to the discoveries of science" (He didn't tell us how Moses wrote such scientific counterparts so long before science knew anything about such things, if he didn't write by inspiration), "cannot be said to be totally precisely with the records written on the rocks, so far at any rate as they have been read at present." He cannot admit that science's reading of the rocks could be and is wrong. The science of geology has had to be completely revised. The same God, Who wrote ages on the rocks, inspired the Book. He further admits that the first chapters of Genesis give us the foundation of all scientific knowledge today. Here is the question, "How," this wonderful scientific knowledge written by a man who lived in a time of great falsehoods on cosmogony? This is the very proof of the inspiration of the Bible. He wrote of things about which he couldn't possibly have known.

Whenever you speak of testing the Bible on scientific grounds, even some of its friends are afraid of the test. In this testing we need not expect the Bible to use scientific phraseology, but it uses the languages of appearances, as even all nations do today. When it speaks of the dew falling from heavens, there is not the teaching of an unscientific thing, but the language of appearance. Of how much use would the Bible be to all men in all times if it had been written in scientific jargon? Do not expect the

Bible to agree with each new reading of the rocks, each new so-called scientific discovery. It has never agreed with evolution, even as evolution has never agreed with the facts. There is a vast amount of laws in nature about which man knows nothing; as a few years ago radio would have been a miracle, but the understanding of more laws made it possible. Science is and must be an incomplete knowledge. It should be meek and not too dogmatic. Professor Dana said, "The grand old Book of God still stands; and this old earth - the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word." Do not get afraid every time some two-by-four thinker tries to refute the Bible by science. A skeptical young man once flippantly inquired of a devout farmer, "Don't you know that science has disproved the Bible?" He replied, "What science? I haven't read the morning papers today."

a. Creation. Let us consider first the creation in the opening chapters of the Bible. What if the Bible contained the stories of creation that mythology contains, the very writings of today in which the Bible was written; that had the same errors that contemporary writings both philosophical and sacred have? Where is creation's star; from Hinduism "Millions upon millions of cycles are this world came to be (here science as from where and by whom). It was made a flat triangular plain with high hills and mountains and great waters. It exists in several stories, and the whole mass is held up on the heads of elephants with their tails turned out and their feet rest on the shell of an immense tortoise, and tortoise on the coil of a great snake, and, when the elephants shake themselves, that causes earthquakes." So it is with all the other so-called sacred books, What if the Bible contained such nonsense? What if the Bible contained the evolutionary theory of creation? All science would have thrown it out long ago.

Herbert Spencer said he could never be a Christian according to the Bible until the Christian world could find an explanation in the Bible of the five creative periods that science demands there must be: namely, creation of time, creation of space, creation of matter, creation of force, creation of motion. Science never has told us how they came, but the Bible does, 40 centuries ago. Moses in the first verse of the Bible tells all five: "In the beginning (that is time) God created the heaven (that is the space) and the earth (that is the matter); and the Spirit of God (that is force) moved on the face of the deep." (That is motion). There is more science in the first verse of the Bible than in all scientific works combined; for not a one has been able to discover that much. We could say more of the order of creation in Genesis to creative periods, the crowning of man as the highest order, etc., but it would fill a book.

b. Astronomy. The stars have always been a mystery to the ancients. They tried to explain them on all kinds of grounds, from hanging lights lighted by the gods and suspended from the roof. One very scientific explanation was that the earth was built like a cone with the horizon curving upward in a dome over our heads; this dome was a glaze, and through little holes in it the light shone through, thus the stars. Others conceived the heavens as solid crystal layers, one on top of another like the layers of an onion, each layer containing stars. The stars could not support themselves, hence the crystal dome holding them up. This was the thought of the greatest philosophers. Aristotle added the thought that the various

layers of crystals in the movements rubbed each other, giving us heat and light. What if those things were in the Bible, and they would be if it had been written by men, for they dealt with wonderful things and stirred up imagination, and if left to themselves, they would have speculated freely? Let us turn now to some few statements made in the astronomical things, and see how they compare to the best-known scientific truths.

Let us see, for instance, the number of the stars. Hipparchus, who wrote at the same time as Jeremiah, charted the heavens and numbered 1,022 stars. Ptolemy, a later scientist, could only add four more. On a clear night with the naked eye we can see but 1,160, or if we could see the whole heavens, only 3,000. And yet Jeremiah 33:22 says, "The host of the heavens cannot be numbered." How unscientific in his day to make such a statement; or "as the sands of the seashore." How unscientific in the light of the facts then known (Genesis 15:5). No scientist of Abraham's day would dare to compare the stars with the sands or dust of the earth for multitude. When the telescope was invented, man's visions extended; the best telescope now counts 1½ billion in our Milky Way. Our universe, this Milky Way, according to the estimate of Professor Eddington, has nearly 30 billion stars; and one late scholar estimates 170 billion stars. The island universe of Andromeda, a separate universe like our Milky Way, contains at least a billion stars; and there are 30 to 70 million of those island universes like Andromeda, each with a billion or maybe 200 billion stars like our universe. See how the accuracy of Jeremiah 600 years before Christ or Moses 4000 years ago, was, "The numberlessness of the host of heaven, like the dust of the ground for multitude." Where did Moses and Jeremiah learn astronomy like that? Not in the courts of Egypt or from scientists (?) of the day in which they lived. We only learned the truth 300 years ago. Who told Jeremiah and Moses? Here is proof of the Divine inspiration of the Bible, as men wrote outside of their times. It is no wonder that the Scriptures, in seeking an unlimited difference between our wisdom and God's, gives the largest thing possible: "As high as the heavens are above the earth... so are God's thoughts above our thoughts." How did he know that was the greatest measure? Who told Job of a hole in the north? Job 26:7, "He stretched out the North over the empty space." The earthly telescopes could detect no empty space in the north; so Job was called unscientific. Some theologians meekly confessed, "Job knew nothing about the geography of the heavens." But recently Professor Loomis of Yale University said, "Recently, by use of the largest telescope in the northern hemisphere, in the Naval Observatory in Washington, a great vacuum corresponding to the 'empty space' of which Job wrote has been discovered in the depths of the northern heavens." How did Job know when even the first large telescopes couldn't find it? It is known as the center of our Milky Way; no light comes through it. We don't know what lies beyond it, but in it is the force to hold our universe together.

There is the statement of the apostle Paul written a couple of millenniums ago: "One star different from another star," I Corinthians 15:41. How did he know so many centuries before; only the most advanced science knew, that the stars are not all alike? Even the invention of the telescope, which enlarged man's knowledge about the moon and planets, our near neighbors, didn't tell us that one

star differed from another star. The largest telescope ever invented still leaves the star as only a pinpoint of light in a vast expanse of heaven. It is only the latest invention of the spectroscope, which has revealed that Paul knew what he was talking about. With this instrument analyzing the light from these far-off bodies, man can observe the differences in size, which way, and comparatively how fast they are traveling. The spectroscope reveals that some stars, by the analysis of their light, are vastly larger and different in composition from others. The spectrum reveals how much energy each square inch of its surface emits. The largest stars are red in color, and are cooling off. They are much cooler than some others. These large cool stars give off only about a ¼ horsepower per square inch of surface. Antares is an incandescent mass of inconceivable proportions, It is 400 million miles in diameter, and could hold 60 millions of our suns in its bulk. But on the other hand, there are stars not much bigger than the earth, which are white in color; they radiate thousands of times more energy per square inch than the larger red stars. The amount of such a star, as would cover an envelope, gives off enough energy to run all the steamers of the ocean.

Sirius B, which revolves around Sirius the Dog Star, is blue in color; it is only one thirty-seventh as large as our sun, but gives off almost four times as much energy. It is only twenty-seven times as large as the earth, yet contains 316,000 times as much material; each cubic inch of it on the earth's surface would weigh 2,300 pounds. Platinum, the heaviest metal on earth, or thing, has specific gravity of 21.5, but it is discovered that Sirius B has density of 53,000. It is about four times as hot as the sun, causing the denser matter; the intense heat forces the electron into closer formation. Some of the cooler stars are so light and loose that they are little more than a gaseous mass. Where did Paul find out "one star is different from another star"?

Then there is the subject of the refraction of light. The ancients all believed, and had as an absolute tenet of science, that a sunbeam or ray of light always traveled in a straight line. Job 38:12-13, however, taught over 40 centuries ago that light curved. "Hast thou commanded the morning since thy days, and caused the day spring to know his place; that it might take hold of the ends of the earth," literally, it reads, "bend around like the fingers and so lay hold." It is poetical language, but it teaches, nevertheless, the law of the refraction of light. When the rays of the sun encounter the earth's atmosphere at an angle, the indirect part of the ray is caught by the atmosphere and bent around the earth like the fingers of the hand. Dr. Albert Einstein demonstrated that light is bent not only by this refraction, but by gravitation also. Parts of the earth would be untenable were it not for the refraction of light.

There is the fact of the earth being hung from space by invisible bonds, Job 26:7, "God stretcheth out the north over the empty place, and hangeth the earth upon nothing." Where could Job find that out in his day? Here is true cosmogony forty centuries sooner than man found it out. Even Sir Isaac Newton could only imagine his law of gravitation reaching out far enough to somehow hold the moon; but he couldn't conceive of its reaching all the way from the sun to the earth and holding it. The earth is hung from the sun by this invisible cord of gravitation.

There is the teaching of the roundness of the earth when all science believed it to be flat, square, and solid through, all the way down, to the core. Smart men like Plato and Aristotle believed it to be square. Long before Columbus sailed or Plato philosophized, God told Isaiah that He was the One "That sitteth upon the circle of the earth." Isaiah 40:22. There is the word firmament of Genesis. Modern astronomy has taken exception to this word in the Bible. They say it teaches that there is a crystal dome over the earth from which is suspended the stars. We see how the Bible has taught true astronomy there. From this word firmament, Mr. Goodwin said, "It is irreconcilable to modern astronomy." I say that Moses was not using the word 'firmament' in any such meaning as a crystal dome. Note the language of the Scriptures, and the clear scientific teaching which was 40 centuries ahead of Mr. Goodwin's. First note this: Job 37:6, "Dost thou know the balancing of the clouds?" We take the passing clouds for granted, yet the most profound physical laws of nature and physics knew the need of an expanse of clear air between the clouds and earth in order for it to be the best place for man to live, or live at all, for if there were not this clear air between the earth and the clouds, it would always be damp, misty, foggy, upon the earth; and it would be unwholesome. So, God prepared for it in creation. See Genesis 1:6-8, "Let there be firmament in the midst of the waters, and God thus divided the waters which were under the firmament from the waters which were above the firmament." Clouds are gaseous water, above the firmament, while the earth had not been made yet to stand out of the sea of water, which was under the firmament. This firmament here could not be solid, but should be understood as "expanse." It couldn't be solid, as the clouds are above it, "balancing upon it," and the water comes through it; and birds are said to fly through the firmament of the heavens. Only the most wonderful combination of pairs of atoms having affinity for each other makes this "balancing of the clouds" possible, showing foresight and purpose.

There is much more in astronomy we could give, such as the "calling of light good" in Genesis; and the expression of Christ borrowed from the truth of nature, "the light of life." Light is found by recent science to be the life of all things. There is the rotation of the earth spoken of in Job. 38:14, "It is turned as clay to the seal." In the British Museum they have a cylindrical rotary press, teaching both the rotation of the earth and its roundness. We could speak of the Scriptural statement, just found out by science, that the earth and universe, instead of climbing the ladder, are descending it. It is wearing out; it started all wound up and is winding down, rather than starting wound down and winding up. Every particle of the universe is breaking down from the complex to the singular, expending itself. Psalm 102:25-27, "Of old hast Thou laid the foundations of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shall Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end." Isaiah 51:6 gives the same, "The heavens shall vanish away like smoke, and the earth wax old like a garment."

We could mention, too, the science of isostasy, or the principle of the proportion of mountain masses to their foundations, and quote Job, "He has

weighed the mountains in scales, and the hills in a balance," Job 38:3-6, of laying the foundations of the earth by measure, and drawing a line (equator).

c. Physiology. Who told Moses that the life of the flesh is in the blood? Leviticus 17:11; and yet all physicians, even up to Washington's time, held a light view of the blood and thought "bleeding" was the cure all. Washington's death was probably hastened by the bleeding his physician gave him. Who told Paul that the blood of all men was the same basic type, interchangeable one with another? There are but a few broad types of blood for transfusion purposes, and it is profitable to only give the one type of the same type; but English blood will work in a ethnicity, etc. "He hath made of one blood all nations that dwell upon the earth," Acts 17:26. Who told Solomon that the blood circulates through the body? Harvey only found it out 2,600 years later; yet in the poetic language of the 12 chapters of Ecclesiastes verse six, Solomon intimates the pitcher broken at the fountain, or the wheel broken at the cistern, shows the heart as a pump. How did Job find out the fact of dentistry which has been used as a proverb for 40 centuries, "skin of my teeth" for the narrowness of escape, Job 19:20? The dentist has just recently found out the truth of that proverb; the teeth really have a skin.

d. Natural Philosophy. The Bible teaches the atmosphere has weight. Science knew nothing of this until a matter of a couple hundred years ago. Yet it is taught along with a kindred truth in Job 28:25 (the greatest treatise on true science in the world outside of Genesis 1-2), "To assign to the wind (atmosphere or breath) its weight and to waters their just measures." To man air seems without weight and was so thought for millenniums. It wasn't known until Galileo, who discovered the gravity of the air, yet God revealed it to Job at least 30 centuries before Galileo. The weight of air is approximately 15 pounds to the square inch. It is proven that it exerts a pressure downward at all points of 15 pounds.

Here is another truth revealed in the Bible, the proportioned waters of earth, about three-fourths of the earth's surface is water. Science of meteorology has found out this is the needed proportion for the best atmospheric conditions on earth. Solomon in Ecclesiastes 1:6-7 found out long before Redfield the truth of evaporation of water into the clouds and descending in rain, and back again.

We could here name many more scientific accuracies of the Word, but must confine ourselves to one more. It is true throughout that there are no false scientific statements in the Bible; where it has seen fit to state a scientific truth, it is true science.

This last thought is the music of the spheres. Here is a most wonderful thought. The entire universe is singing, if we had but the ears to hear its music. Science is very far behind the Bible in discovering this. How late it is that the discovery of the vibration of all things is a reality. All things are in motion; everything in nature is vibrating; and vibration is sound and light, Jeremiah 38:7, "When the morning stars sang together." This was thought to be fancy poetry and can refer to heavenly spiritual beings, but it is literally true also. See also Psalm 65:8--"Thou makest the outgoings of the morning and evening to rejoice." The word 'rejoice' means to give off a tremulous sound, as in song - vibration. Science now knows that statement to be accurate. The light of the morning and evening sings in vibrations. Light comes to the eye in vibrations and is the same as the

sound waves or vibrations which come to the ear, only vastly faster per second; if there were cords in the ears which could be vibrated as fast as the light waves come, we could hear light. They are making music, but we can't hear it. The ear catches sound at 12 octaves per second and ends at 60,000; but the waves of silence which we cannot perceive between 60,000 vibrations per second and the first light that sight can catch of 400 quadrillion vibrations per second must not be silent; there must be music all in between. What a wonder if we could hear it - God must hear all the vibrations of nature in one grand orchestration of music - the music of the spheres, as the hymn goes:

In reason's ear they all rejoice
And utter forth a glorious voice;
Forever singing, as they shine,
"The hand that made us is Divine."

Since science has found that every object, every atom of matter, is vibrating and therefore must give off sound, we see how light and stars must sing. How did Job know it? There is no answer possible to all the questions we have asked of how the Bible contains so accurately a scientific knowledge so long before man discovered the same truths, except God, the author of nature, which is the textbook of science, is also the author of the Bible. The scientific accuracy of the Bible is a concrete illustration and evidence of its Infallibility and Divine Authorship. It would seem that someone would take a lesson from the past and learn to start from the Bible in the search of science instead of ending with it as they have been doing. It would not wander in the bog and zoological gardens of monkeyism and evolution, but would start with the clear Genesis account and find some startling answers to some things it doesn't know how nor can ever know, as long as it is ignorant of Genesis.

4. The Marvelous Unity of the Bible

We enter into another theme which marks the Bible as being the Inspired Word of God. It is something which cannot be accounted for on any basis other than that God was the author behind the penmen, inspiring them in what they were to write. Here is a Book which is really a library in one binding 66 books in all with at least 38, and maybe 40, writers, written in four different languages, over a period of 1,500 years, over considerable space. Its authors were of the greatest diversity in occupation. Amos was a vinedresser, David a shepherd, Moses a statesman, Peter a fisherman, Solomon a king, Paul a tentmaker and a scholar, Luke a doctor, Matthew a tax collector, men who were from every walk of life, scattered from over the kingdom, and some from exile and traveling, with no possible chance of collusion or comparison of notes. No book could possibly have been conceived to have been of human origin having so many writers, yet with no contradictions. It would be an impossibility to compile such a book without a single contradiction in a single doctrinal or ethical instance. There is a positive oneness, which has defied all the assaults of criticism of all the ages to find one real contradiction. There is no collusion and yet there is no collision. There can be no

explanation of this marvelous unity of the Bible apart from the Bible's own explanation: it came by inspiration of God. God was the invisible author behind the entire Bible, controlling and planning the whole. His was the superintending mind behind every Book, giving each its place, so that the finished book became a structural whole, like a magnificent cathedral.

How unlikely for books which vary so much in their subject matter to teach the same truth, to contribute another perfectly chiseled stone to fit into the edifice so perfectly! Some of the books are historical, some poetical, some contain laws, others lyrics; there are books of pure prophecy; some deal with the realm of symbolism; yet each fits into its place without any artificiality of arrangement. It is meant to fit. It is necessary to complete the picture. Sometimes there seems to be a divergency, but closer focusing brings the subject out more boldly, and the very divergency is seen to be a fuller revelation, like the pictures in the old stereoscope. Sometimes it was hard to get the two pictures together, but closer focusing brought out the three-dimension, quality and harmony. Many times the very thing which seemed out of place was seen to be the necessary key to unlocking the picture. Let us by illustration see how forceful this argument is:

Suppose Herodotus in the fifth century before Christ contributed five historical books upon the origin of all things; a century later Aristotle added a book on moral philosophy; two centuries more pass and Cicero added a work on law and government; still another hundred years and Virgil furnished a good poem on ethics; in the next century Plutarch supplied some books on biography; two hundred more years and Origen added essays on religions, creeds, and conduct; a century later Augustine wrote a treatise on theology, and Chrysostom a book of sermons; then seven more centuries and Abelard completed the compilation by a magnificent series of essays on rhetoric and scholastic philosophy. Let us further imagine over these forty centuries, some thirty or more contributors added their writings without consulting the others at all. How much unity would there be?

Let us imagine 40 doctors all living now and having studied at the same schools, all contributing to a book on anatomy, some on homeopathy, electropathy, osteopathy, hydropathy. What would be the chance of their writings having real unity, without contradictions? A class in school, about forty of us, couldn't agree on women preachers.

Again suppose that fifteen hundred years ago a man went to a marble quarry and took five blocks of marble cut to suit himself and placed them in an open field. Many years after the death of the first man, another man came along and fixed up three more stones cut to suit himself, and put them on the first five. Then two hundred years later, another put seven more on the pile, and so on for a long time, not seeing the former men who put the former blocks on the pile, until 38 of them put 66 blocks on the pile. What would you have, just a pile of stones? Instead, what if you saw a marvelous statue of perfect symmetry? How would you account for it? In one way only: there was a plan, a blueprint, and everyone worked according to a well-laid plan. Some master artist planned the whole. This is the only conclusion we can possibly reach in accounting for the Bible. God had a master plan, and men wrote as God supervised and inspired them, even though some, no doubt, knew not the plan. I have seen workmen so working with a blueprint before them, working upon some small portion of the whole, knowing

nothing of what the whole thing will look like, but some man had the vision of the whole and laid out the specifications. Dryden, the poet, puts it this way:

"Whence but from heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths--or how, or why
Should all conspire to cheat us with a lie?
Unmasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price."

Some time ago, a convention of tile-setters was held in St. Petersburg. Each group, from different cities all over America, was asked to bring a piece of tile. The directions were sent on just how big, the shape, and all. When they assembled, one of the diversions of the convention was putting together all of these tiles. How was it accomplished? Let each group design their own tile? No, there was one designing mind behind the building; thus there was unity. In a great symphony orchestra there is a single director, and one score: there is usually a mellow introduction and the weaving throughout of a theme, which gradually works up to a climax or conclusion. What if every man said, "I'll play my own little piece;" one plays "Rock of Ages," another "My Old Kentucky Home," and another Handel's "Messiah," another "Ragtime Girl," and still another, the "Star Spangled Banner." It would have the harmony of a barnyard. No, there is a sheet before him. He plays the notes with the time and quality prescribed on his score. He plays when it says for him to play, and is silent when it says for him to be silent. His playing by himself might even be utterly meaningless; but listening to the grand march of the theme, we see and feel the harmony of results as a unity, and we know one man composed and arranged it all; the players but render it.

What then about this grand Book, which has but one theme, though forty men wrote it? A. T. Pierson says it this way: "God makes His oratorio to play for more than a thousand years, and, where one musician becomes silent, another takes up the strain; and yet it is one grand strain and all one grand symphony. The key is never lost and never changes except by those exquisite modulations that show the composer; and when the last strain dies away, you see that all these glorious movements and melodies have been variations of one grand theme." Did each musician compose as he played, or was there one composer back of many players, 'one supreme and regulating mind,' in this oratorio of the ages? If God were the master musician planning the whole and arranging the parts and appointing player to succeed player, and one strain to modulate or melt into another, then we can understand how Moses' grand anthem of creation glides into Isaiah's oratorio of the Messiah, by and by sinks into Jeremiah's plaintive wail, swells into Ezekiel's awful chorus, changes into Daniel's rapturous lyric, and, after the quartet of the evangelists, closes with John's full cheer of saints and angels singing the 'Hallelujah Chorus' of Moses and the Lamb." There is no other accounting for the marvelous harmony of the Bible and the unity throughout, without admitting a Divine superintending intelligence planning and executing the whole.

When we say that there is unity in the Bible, we have a number of things in mind. There are a number of ways in which the Bible has unity. The unity is structural, historical, progressive, organic, and prophetic.

a. Structural Unity. This is the thought we have been considering in the illustrations we have sighted. Without the writers' knowing anything about it or in any way designing it, there is a structural unity throughout the Bible. Each book furnishes a stone for the structure, which would leave a void if it were missing. One cannot read the Scriptures very thoroughly without receiving the growing conviction that the Bible is one Book, presents one God, one message, and one theme. Scofield gives it thus:

- 1.) The Old Testament is the Preparation for the Gospel.
- 2.) The Gospels are the Manifestation of the Gospel.
- 3.) The Acts are the Proclamation of the Gospel.
- 4.) The Epistles are the Interpretation of the Gospel.
- 5.) The Revelation is the Consummation of the Gospel.

Thus may be seen the divine plan running throughout, each adding its voice until the chorus is complete; each adding a color until the picture is finished. This can be seen in the growing prophetic picture of Christ in the Old Testament. Illustration: Like the jigsaw puzzle I saw once. One side of the puzzle had a landscape; but when it was completed and turned over, there was a picture of an American statesman.

b. Historical Unity. We see the historical unity of the Bible. There is in the grand sweep of Old Testament history something more than isolated events and disjointed national occurrences. The Bible is not merely the account of what one nation, or any number of nations, has done. It is not the mere accumulation of historical data arbitrarily arranged by some scribe or scribes.

There is a realization, which grows upon the reader, that the history of the Bible is to reveal God. When one has read the Bible through again and again, he comes to have a revealed picture of God in his consciousness which he never had before. To illustrate: A child comes to know the character of his father, not so much by any effort of his father to tell his child about himself. He doesn't take the child upon his lap and try to define his own character, nor analyze for him his moral makeup. The child reads in the actions of his father, in his workings every day, his prohibitions, his warnings, his promptings, his chastisements, and his gifts, what kind of father he has. By the smile of approval he learns what he likes, and by his frown and chastisement, he learns what he dislikes. I learned that my mother didn't like little liars, on the thinner end of a guava limb. This is the kind of unity of the Bible. It nowhere attempts to analyze God. It just tells us of His nature. Because He punishes sin, we know He hates sin; because of the redemption He wrought out in Christ, we learn the extent of His love.

In all of the seemingly disjointed patches of history and the various dealings of God with His chosen people Israel, there is a unity of purpose. The procession of characters and events, though without scoring arrangements, adds up to a full revelation of the face and character of God. When we read the Bible through and the last character has been made to march past and the parade of history is through, we feel 'God has made Himself known to me in it all; He has spoken to

me of His character, His will, His love, His attitude toward me, His thought about me, and what He plans to do with me.' Looking again at the illustration from the jigsaw puzzle, we think the pieces, as they lie scattered before us, can't possibly fit together and make sense. There seems to be too much arbitrary cutting of pieces. We look at one piece with all kinds of corners and hooks and we say, "We can throw that away." But wait; it will fit into the picture. So some would throw out some of the books of the Bible just because they haven't assembled the picture, and don't see where each piece goes. How much of other history could have been included, and some of this excluded, but the Holy Spirit knew the unity needed to give the right revelation of God, and He divinely inspired men to write just what they wrote.

c. Progressive Unity. The unity of the Bible is progressive, i.e., There is no inconsistency in its morals or ethics neither is there any break in its great doctrines. There are elaborations, but never any abrogation, changing of its basic teachings so as to contradict the earlier teachings. There is a growing enlargement of each doctrine throughout the Bible, until the whole truth is taught. The Bible nowhere, in any one place, gives a complete doctrinal treatment on any one subject, but it progressively unfolds each truth, hence the Progressive Unity.

This is the basic definition we gave of Christian Doctrine in the introduction to Christian Doctrine, i.e. "A Christian Doctrine is all that the Bible has to say on any one subject." It is built upon the Scriptural truth which Jesus gave, the principle in relation to kingdom fruit. "As if a man should cast seed into the ground and should sleep, and rise day and night, and the seed should spring and grow -- for the earth bring forth fruit -- first the blade, then the ear, after that the full corn in the ear" (Mark 4:27-28); in the Old Testament, Isaiah 28:9-10 Isaiah, speaking of knowledge being taught and the understanding of Doctrine, it has to be, "precept upon precept, precept upon precept, line upon line, line upon line; here a little and there a little" Here also is the need of following God's admonition, "Study to show yourselves approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of God."

Every subject in the Word of God follows this concept. This is why Peter said, "No scripture is self-solving" in II Peter 1:20-21, "Knowing this first that no scripture prophecy of the scripture is of any private interpretation." The Greek word, here translated in the A.V. "Private" is better translated as Rotherham does, "No prophecy of Scripture becomes self-solving." It occurs 173 times in the New Testament, and only here is it translated, "Private;" 77 times it is translated "his own"; the primary idea is "origination," "To bring into existence." John Nelson Darbey's excellent translation says it this way, "the scope" of no prophecy of Scripture is had from its own particular interpretation."

The Bible follows this law of progression in every subject. By way of illustration, the word Genesis means "Beginnings" and is recognized by all Bible scholars as the seed plot of the whole Bible; omit it and you have the beginning of nothing. Here you find the beginning of Creation, man, sin, sacrifice, redemption, death, Israel, and the kingdom of God. The whole rest of the Bible is the development of all these themes. This principle of progression is the basic of all learning the very law of the acquisition of all knowledge. You never start at the

end and work back to the beginning of knowledge, but at elementary foundation truths and then build the superstructure to the temple of learning.

Everything is built upon first knowledge. Our whole school system is built upon this principle. You do not learn calculus in kindergarten, but the simplest addition and from there the multiplication table, division, etc., but the fundamental fact is this, amplification never means abrogation. The theory of Pythagoras, "The square of the hypotenuse equals the square of the other two sides" never negates $2 + 2 = 4$. Any new light or additional light the Holy Spirit gives in the Word of God will never negate or contradict the earlier light. The Holy Spirit is not forked tongued. All truth in the Word of God will agree with all other truth in the Word of God. The Decalogue needs the Sermon on the Mount; Isaiah needs the Gospels; Daniels needs Revelation; Leviticus needs Hebrews; The Gospels and Acts needs Paul Epistles, but they never contradict each other.

d. Organic Unity. There is a lot of difference in Structural Unity and Organic Unity. The Bible is not only structurally One Book, but it is Organically One Book; it is one Living Book, One Living Body of Truth. Paul said, Hebrews 4: 12, "The Word of God is Living" and energetic (Actively at work); The Bible looks like any other book; the same type of printing, same paper and ink, same vocabulary, clauses, phrases, grammar, but there is a universe of difference in this book and all other books. This is a living and life-giving Book. Jesus said, "The Words I speak unto you are Spirit and they are Life," (John 6: 63) There is a principle of life in the Bible, as Paul declares, "All Scripture is given by inspiration of God," Lit. "God inbreathed", the very same idea of man's creation, "God breathed into his nostrils the breath of life." Then, "And man became a living soul." So, "God inbreathed His life into the Scriptures, and they became a living Book." Peter said, "Born not of corruptible seed, but of incorruptible seed, by the Word of God." The Bible, by some divinely inbreathed life, has reproduced life in the believing sinner for 2,000 years, within millions and millions. That is the very principle of life, to reproduce itself, "The Word of God grew and multiplied"(Acts 12:24). That is a life principle. Jesus said, "The seed is the Word of God." The unity of a building is structural; the unity of a body is organic (Living). To change the structural design of a building, by taking off or adding a room, doesn't mar, or mutilate the building. It doesn't change its unity. Not so a living body; there is no replacement, its ceases to be a whole body. This is why God forbids, in Deuteronomy and in Revelation, either the adding or the subtracting from His word. To do so would mutilate its unity. The Bible is one living whole.

e. Prophetic Unity. There are thousands of prophecies in the Word of God, but only one message: Jesus Christ, Revelation 19:10, "The testimony of Jesus is the spirit of prophecy," its very life. The Word of God from Genesis to Revelation breathes: the testimony of Jesus. The very first prophecy in the Bible, in Genesis 3:15, foretells the coming of a "seed of the woman" who would gain the ultimate victory over the tempting serpent. The spring here, develops into a river flowing throughout the whole Bible into the River of life, in the Revelation; flowing from the temple in the City of God, and the Lamb. Every entrant into that eternal city

must have their robes "washed white in the blood of the Lamb." As Jesus, to the two on the Emmaus road, "Beginning with Moses and the prophets He expounded unto them in all the Scriptures the things concerning Himself". He took every type, every prophecy, every symbol, and applied them all to Himself; there is but one theme in the entire Bible; it is Jesus Christ.

How then are we to account for such a Book, the most unique Book in the entire world? Man has never produced any book that approaches within any distance of it at all. Surely in this day of boasted learning, man should be able to supersede these writers, if the Bible is but a human production. The only answer is, this is a supernatural book! Peter must be right, II Peter 1:21, "For the prophecy came not in old time by the will of man but Holy men of God spoke as they were moved by the Holy Spirit."

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CHRISTIAN APOLOGETICS

THE DEITY OF JESUS CHRIST

I. Introduction

The great battles of all the ages between belief and unbelief, between the true followers of Jesus and the skeptics and mere religionists, have been round the person of Christ. The question Jesus asked the religious leaders of His day and one they couldn't answer, without accepting Him, still is the center of controversy: "What think ye of Christ? Whose Son is He?" Their answer was, "David's Son," just a natural man, just an ordinary man. Christ then confounded them with the proposition, which forms our first consideration in this topic of evidence. "If He is David's Son, how then did David in spirit call Him Lord?" (Quoting from Psalm 110:1) and we read, "And no man was able to answer Him a word." Matthew 22:42-46.

The battle, then, revolves around the question, "What think ye of Christ? Whose Son is He;" this man who walked the byways of Palestine almost 2,000 years ago who changed the course of history; Who hanged the calendars of the world and made man to record the ages before His birth to creation, and from His birth to the present day, by His birthdays; this man has stirred the religious thinkers of 2,000 years and billions of people. Was He just another religious thinker and founder of a new religion, like the many who preceded Him, or was He different from other religious founders? Was He God manifested in human form?

We have considered in Christian Evidences the proposition that every effect must have an adequate cause. Our whole consideration of this phase of Christian Evidence shall be to ascertain the adequate cause for the Christ, to see that He cannot be explained upon any natural basis. To ascribe unto Him mere human parentage will not answer the question. The effect would rise so high above the cause as to be absurd.

It is utterly impossible to account for the Christ in any ordinary, naturalistic way. We shall see that He is not as other men, but other than man. He stands alone in the midst of all men without a peer; not just head and shoulders above other men as do the great men of the times, but upon a pedestal, the exalted historical figure out of all proportions to the natural causes which could possibly contribute to His being. We reach again the question, "Whose Son is He?" "Is He just a man or is He God?" In this Law of Cause and Effect, let us briefly consider the utter paradox of Christ, and He does present the greatest paradox in the entire world, for He always ran counter to so much that is human in us.

Though Christ is admitted, even by His enemies, as the Greatest Character of all time, yet strangely enough, He was not born of the great. He was born of a hated, despised, down-trodden people, meanly born in a stable, humbly bred, without letters, or educational advantages, a carpenter by profession. The greater portion of His life was spent in the obscure despised village of Nazareth, calling forth the proverb, "Can any good thing come out of Nazareth?" He made no scientific discovery; He wrote no book; He had no military campaign; He called no great men to follow Him, but gathered a mere handful of obscure ignorant fishermen to carry on His work, who at the hour of His greatest need, forsook Him and hid in utter rout and confusion; He had only one fatal moment of triumph, which quickly turned into contempt and defeat; He was resisted by the rich, and openly opposed by the religious leaders; He was persecuted unto death by the priests, living a life as obscure as it was short, terminated by a death of unpitied infamy, with His enemies

in complete triumph over Him, dying the contemptible death in association with two murderers and thieves; He was sealed away in a tomb under guard, by the priest with the assurance that His short usurpation was at an end, and no more trouble would come from His to their system. By every human standard, what was to become of Him, of His name, of His influence? He should have been speedily forgotten as the thousands before Him, but that is not the case with this Man.

"By the very means of the ignoble death upon the cross, Jesus ascended the throne high above any monarch, with a dominion any Caesar could envy, with millions of all ages serving, loving and obeying Him, until the Name of that humble Nazarene shines brilliantly like the noonday sun as the center of history. Without military might, He has conquered nations. Without having built any church, the greatest religious temples in the earth have been reared in His Name, circling the millions of cities on earth. Having never written a book, more books have been written about Him than all the books of earth combined. Having never written a song, more songs have been written about Him than any other theme in the world. He has been the center of discussion for 2,000 years, and literally changed the tides of nations and the whole course of history and religion."

While obscure in nationality, birth, life, and death on one of the smallest, most despised nations, yet He has had to be recognized by the great in the entire world. Three-quarters of the population of the earth recognize His birth every day. When the lawyer, the letter writer, the military expert or any man signs the date to any document he recognizes the birthday of the Christ, A. D. Anno Domini - "The Year of our Lord."

In the face of all these paradoxes, the question continues to come: "What think ye of Christ?" "Whose Son is He?" Will a mere human parentage, a natural origin suffice? Will it explain these things? Is the cause sufficient to explain the effect? There is only one answer that at which we can arrive in this discussion, it is the biblical answer; that this Man was not only the Son of Man but, in a unique sense, was the Son of God, He was God manifest in the flesh, God incarnated in the virgin-born man, Jesus. It is the only explanation which will fit all the facts in the case. The answer of the modernist and the infidel will not do. They are compelled to compliment Him. They have to admit that He was the greatest, but how be it, just a man. The infidels such as Rousseau, Renan, Voltaire, Ingersoll, and Bolingbroke have thrown their flowers at His feet. The modernist adds his flowers by stating "Jesus was the very flower of evolution," trying to saddle a monkey ancestry even upon the Son of God. They admit that He was great, yes, even probably the greatest that ever lived, though they insinuate that He could have been greater had He had the advantages of modern colleges. They say He would not have made some statements if He had lived today and had our enlightenment. Nevertheless, they say, He was the greatest of all men, and by this line of reasoning they perform the miracle of making the river run uphill; lo, the river rises higher than its source, the cause is far greater than the effect.

Not only does modernism and infidelity attack the deity of Christ, but every false religion and satanic device seeks the same denunciation. The grounds of the priestly crucifixion of Christ was "He being a man maketh Himself to be God," a rejection of His deity. It is the same line of attack pursued ever since. You may trace the cults of the present day and come to an accurate estimate of their origin by ascertaining their belief in the person of Christ.

This, then, is the Gibraltar Rock of Christian Evidences. If a person is wrong here, it makes but little difference if they are right anywhere else. A faulty faith here makes for error all along the line. Contrary to this, a firm foundation here makes for firm faith on all other Scriptural truth. Our entire subject in this section of Christian Evidence is to be occupied with this consideration of the effect of the Christ signifying a Divine cause. In considering the life, the works, and the teachings

of Christ, the conviction is too strong to dismiss that such a supernatural life demands a supernatural origin.

II. A Defense of the Essential God-Hood of the Lord Jesus Christ

A. Scriptural Evidences

We must examine the evidences to determine just what is claimed for Christ by the Scriptures and what He claimed for Himself. Then we can reason from those evidences to find out their probability and reasonableness. The Scriptures furnish us with the only evidence.

1. The Prophetic Portrait of Jesus Christ

As God has set prophecy up as the proof of His revelation, of the truthfulness of a prophet, so may we study this argument for the Deity of Jesus Christ on the basis of prophetic proof. Many of the arguments for the Deity of Christ can only be appreciated and studied by the learned mind. Only by diligence in study and a philosophical mind, can one see the full weight of some arguments, but the prophetic seal lies upon the very surface. Any ordinary reader can see it and appreciate it. As one reads the Old Testament, there is gradually unfolded unto him the picture of a coming Messiah. As more and more minute do the prophecies of the coming One become, He can trace the whole history of the Coming One, from His birth, its manner, place, time, and circumstance, through the place of His early life, His baptism, ministry and every small detail of His death and resurrection. Then, when we turn over to the Gospel narratives and read the history of Christ, we find it fitting perfectly into the prophetic Christ. Thus, without leaving the Bible, we compare two portraits and the mind leaps to the divinely intended conclusion: the prophetic utterances must have been Divine and the person Who fulfills the prophecies must have been Divine. This is the argument that Christ used also the Apostles. For illustration: Christ to the two on the Emmaus Road, "Beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself." Peter on the day of Pentecost used the prophecies, especially David, to prove the Messiah-ship of Christ, as did all the great sermons of Peter and Paul. Apollo, the wonderful preacher, "Mightily convinced the Jews, publicly showing by the Scriptures that Jesus is the Christ," the Messiah promised in The Old Testament. No wonder Jesus said, "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of Me." and "In the volume of the book it is written of me," and the testimony of Revelation, "The testimony of Jesus is the spirit of Prophecy."

Christ Himself divided all the prophecies of Himself into two divisions - those concerning His suffering and those concerning His glory, "Ought not Christ to have suffered that He might enter into His Glory?" We might subdivide those two into two more each. All the prophecies of Christ might be divided into four

- a. Those dealing with His suffering or humiliation
 - 1.) His humanity, human lineage, and birth
 - 2.) His sufferings, death, resurrection, and atonement
- b. Those dealing with His Glory, or exaltation.
 - 1.) His Deity, divine lineage, and His Godhead
 - 2.) His exhalation, His reign, and Coming Glory.

Just to quote a few of the many which show this coming One to be supernatural, Isaiah is the Prophet who distinctly gives both the suffering and glory that should follow. The first part of Isaiah is concerned mostly with the Glory, The Deity of Christ, as in Isaiah 7:14, "Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call His Name Immanuel," that is, "God with us;" Isaiah 9:6; "For unto us a child is born (but) unto us a Son is given, (here is the natural birth but supernatural incarnation) and the government shall be on His shoulders and His Name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father (Ancient of Days), the Prince of Peace." Here is all the glory of birth, of exaltation and reigning.

The last part of Isaiah is concerned with the suffering of Christ. You might wonder why Isaiah is reversed from Christ's order. Christ allowed suffering to enter into His glory, while Isaiah gives the glory then the suffering, but he wrote before Calvary. The first 39 chapters of Isaiah correspond to the 39 books of the Old Testament and they were more of His Glory. Notice, however, the 53rd chapter of Isaiah: full of suffering, the substitution, and the agony of Christ. The last 27 Chapters of Isaiah correspond to the 27 books of the New Testament - when we see more of Christ glory, as when Christ said, "The Father Himself which hath sent me hath borne witness of me," John 5:37. The same Father Who confessed Christ as His Son at the Baptism also bore witness by His prophets' throughout the Old Testament.

2. Jesus Christ's Own Claims to Deity

There are many who say that Christ never claimed to be Divine, but that the disciples threw a halo about His memory and finally ascribed Deity to Him. The utter folly of this argument could be seen from the impossibility of the discouraged disciples ever doing that; the two on the Emmaus road is enough to see that. Christ, however, did claim Deity, and in such a way as to be unmistakable. In fact, so clearly did He claim to be God, that it was the only cause for the Jews to put Him to death. Jesus in John 10 asked the Jews, "For which of my good works do you stone me," They replied, "For a good work we stone thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God," The modernist of today might twist the meaning of every statement of Christ as to His claims, but those who heard Him then had no doubt as to His meaning. He could have saved His life by refuting His own claims, for opportunity was afforded Him, but He could not disclaim what He knew was the truth. Let us examine some of the claims.

The modernist and the infidel alike admit that Jesus was a good man and a wise man. How could He be a wise man and still be so foolish as to make the absurd ridiculous, egotistical claims of Godhead if it were not so? How could He be a true man if He lied? How could He be a good man if He deliberately started and perpetuated a monstrous lie and blasphemy? You see, as in every other case, to deny the truth is more than a matter of belief, but throws a reproach over upon the character of Christ.

Here are some of the claims; notice some in general, first. "I am the Way, I am the Light of the world, I am the Truth, I am the Life." What if I said that, not, I know the truth, but "I am the Truth?" Everyone would brand me for a bigoted egotist. Other general statements, "I am the Resurrection and the life;" "Eat my body and drink my blood," What would have been bigotry or egotism in even the most exalted of men, was spoken with such assurance, and majestic calm from the Son of God, that men worshipped Him for it.

He claimed the power to forgive sins, Mark 2. He claimed He was greater than the variable institutions of the Jews, the Sabbath; "The Son of Man is Lord also of the Sabbath;" He claimed the future judgeship of all men (John 5:22-23), and with it claimed to have equal honor with the Father, "For neither doth the Father judge any man, but He that giveth all judgment unto the Son, that all men may honor the Son, even as they honor the Father." Could any man make the statement without blasphemy unless He were God?

He accepted the worship of men, which even angels refused to accept. John 20:28. Thomas called Him, "My Lord and My God." See John 9:35-38. There are some more specific claims: He placed Himself on equal footing with the Father and the Holy Ghost in the great commission to "go and baptize all nations in the name of the Father, Son, and Holy Ghost; the greatest claim of all is found in John 8:48-59. He claimed to be the "Great" "I AM," of the Old Testament; the Jehovah God. For this they attempted to stone Him for they understood the import of His claim,

There are but two alternatives: Either Jesus was the biggest humbug the world has ever seen, a deluded man, a liar, crazy and corrupt, or He was what He claimed to be, "The Son of God;" God manifested in human flesh.

3. The Testimony of the Apostles of Christ as to His Deity

That the followers of the Lord Jesus Christ were firmly convinced of His Deity is shown in all their utterances about Him and in all their writings, as when Jesus asked them, "Whom do men say that I the Son of Man am," the answers were various, but when He asked them, "But whom say ye that I am," Peter answered for the whole crowd without any hesitation, "Thou art the Christ, the Son of the Living God,"

When He showed unto Thomas the fact of His resurrection, Thomas fell down and worshipped Him crying, "My Lord and My God." Thomas believed in the Deity of Jesus Christ. John believed in the Deity of Jesus Christ, "All things were made by Him and without Him was not anything made that was made." There is no doubt as to Who the Word is, for we read further down, "And the Word became flesh and dwelt among us, and we beheld His Glory as the only begotten of the Father, full of Grace and Truth."

John the Baptist believed in the Deity of Christ, "He is preferred before me for He was before me" and I am not worthy to unloose the latchet of His shoes." Paul recognized the Deity of Christ and His creatorship in all of His writings such as Colossians 1:16, "For by Him were all things created that are in Heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were made by Him and for Him and He is before all things," and further he declares that He upholds all things. "By Him all things consist" (Means hold together). He also stated, "In Him dwelleth the fullness of the Godhead bodily," Colossians 2:8. The Book of Hebrews states, "But unto the Son He saith, thy Throne, O God, is forever and ever, a scepter of righteousness, is the scepter of Thy kingdom." Words could not be plainer. Titus 2:13 is clear, "The glorious appearing of the great God and Saviour Jesus Christ," (Correct translation).

When one goes to the Bible with an honest mind, and does not try to read into it something that is not in it, or something He wants to find in it, there is no doubt that it teaches in the clearest manner possible the Deity of Christ. The question then is not one of doubt as to the claims both of Scripture and Christ as to His Deity, but a question of accepting the Word of God and believing the Word of Christ. The trouble is not a lack of dependable evidence, but the same trouble that troubled the Pharisees, when Jesus said unto them, "He that willeth to know shall know of the Doctrine whether it be of God, or whether I speak of Myself."

B. The Reasonable Grounds for Believing the Scriptural Claims of the Deity of CHRIST

1. The Unique Character of Jesus Christ

Our first consideration upon the reasonableness of the claims for the Deity of Jesus Christ revolves around the Uniqueness of His character; He stands alone without a parallel in all history. There never was another like Him. The closest approach to a character like His that history has revealed has been only of those who accept this Christ for their Saviour and their Lord, and then seek to emulate Him.

a. His Absolute Sinlessness

The moral perfection of His Character - we are so used to the failures of men, the flaws in the best of lives, the defects or maybe only defeat, which somehow spoils the most perfect of human characters; until the spotless life of the Son of God strikes us with a great force. "Surely this was the Son of God." With what disappointment we study the lives of all the great men of the ages. The picture is always spoiled by some spot on an otherwise pretty picture. There is always the marring. Even the great men of the Bible are not without spot. A Samson goes wild over a silly girl and plays the fool. A Solomon lets strange women deflect his otherwise true heart from wholly following the Lord, and rear Idol temples to his own shame. A Moses lets a little wrath rob him of the greatest dream of his life, and hinders him from finally leading the Israelites into Canaan. A David, "after God's own heart" has the perfect picture of his life ruined by the terrible blot of

adultery and murder. So you may study the great man of history, he might shine as a military genius as did Alexander the Great, but he was a drunken sot, he might rank as a literary giant, but die in debauchery and want as Lord Byron and Poe; some of the greatest composers of all time lived but short lives because of their shameful living. It seems that greatness according to man's standards goes with recklessness and abandonment of living, a certain careless burning of the candle at both ends.

No matter where you study the great of the earth, there is the spot, a defect of character; we do not expect to see perfection. One side of greatness is always at the expense of the other side of character, but how different the Christ of Galilee. No matter in what circumstance or surrounding, we never find a strain. There is never a hasty word ill-chosen to mar; there is never a defect of character to spoil the picture. Here is Perfection, and the mind cannot help but say, "He just isn't human," There is something supernatural about Him. For 2,000 years men of all walks of life have looked with scrutiny into that life of Christ, and have yet to find a single flaw or disfigurement. The historical account in the Four Gospels reveals no flaw in Him. We receive an estimate of the character of Christ by the many incidents and talks of Christ in the Gospels: The story of His journeys, the works that He did, the many sermons He preached, and the everyday incidents of life, such as His treatment of His mother, and the naturalness of His life. Had there been anything amiss to reveal some hidden defect, it would have somewhere arisen to the surface; such is all human experience. A blemish of character may be hidden for a long time under a polish of culture and refinement, only to erupt under the right provocation. You may say of every friend and enemy you have, "He is a honest man, but he drinks;" "Is a fine husband, but he gets mad." You don't have to put a postscript after any definition of the Christ. The human biographers of the life of Christ, no matter how biased they may have been, could not have helped but to have recorded in their honesty and zeal some defect of character. They might have considered it to have been an asset, but difference in race and circumstance over the 2,000 years would have shown it to have been a defect. They just aren't there in the Four Gospels. Never, by so much as a wrong word or by some omission, is there a single spot upon the portrait.

Never in His own prayers, teachings, or conversations is there any revelation of fault or confession of so much as a single error. A confession we need to make continually, both in our actions and arguments, is, "I was wrong." Jesus never once confessed Himself wrong. Out of the very best of intentions, we so often get the very worst of results, and have to tell someone, "I'm sorry; I beg-your-pardon, I was wrong, the fault is all mine, etc." Christ never had to apologize for a wrong act or a mistake in teaching.

There is a striking illustration of this in two incidents In the New Testament, one where Paul was defending himself before the High Priest and religious leaders at Jerusalem, and was smitten on the face for his pains. He rebuked them, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law." They immediately answered him, "Revilest thou God's High Priest." He apologized, "I wist not brethren that he was the High Priest, for it is written thou shalt not revile the ruler

of thy people." I'm sorry; I did wrong; I'm at fault. Here Paul admits to two faults, one of ignorance and one of disobeying the Scriptures, but notice the other incident in John 18:18-23. Here was Jesus in argument with the High Priest. He told him to ask the crowds, which heard Him if He were guilty of wrong. Then one of the servants of the High Priest smote Him saying, "Answerest thou the High Priest so?" There was no admittance of ignorance nor wrong from the lips of Jesus, but "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" He knew both the identity of the High Priest and his hidden character as a convincing rascal, and it was the Lord who had instituted the High Priestly office in the Old Testament. Never once does Jesus admit to a wrong, a fault, or error.

Neither is there ever the confession of sin. He taught others to pray, "Forgive us our trespasses" but He never prayed that prayer for Himself. Never in any prayer on record that Jesus prayed does He ever make a single confession of sin or ask forgiveness; now, the very first impulse of the human heart in the act of prayer is confession. As soon as we bow in the presence of the Holy God, we are smitten, as at no other time with the sense of our own sinfulness and unholiness, our own unworthiness, yet there is one who prayed constantly and fervently, yet the confession of sin or unworthiness was never once upon His lips. He always addressed God with complete assurance of sinlessness and perfect holiness. To His most bitter enemies He could serenely say, "Which of you convinceth me of sin;" John 8:46 and none could. The friends of Jesus could find no fault in Him. There are, of course, many who would discredit the testimony of the disciples as too biased to be of any worth, but there is at least one good proof that their testimony can be relied upon. They always present Him as the faultless One, even when they themselves are exhibited in a very unfavorable light by the contrast. They make no attempt to conceal:

- 1.) Their own ignorance, Matthew 15:16, Mark 7:18.
- 2.) Their own lack of faith, Matthew 16:8, Mark 8:7-21, Luke 17:5,
- 3.) Their own littleness, Mark 10:13-14; Matthew 19:14, Luke 18:16.
- 4.) Their own unworthy ambitions, Mark 10:37, "Who would be greatest."
- 5.) Their own unworthy conduct, Matthew 26:48, Denial of Peter, Mark 14:50, Desertion at the Cross.

The credibility of the Gospel narrators is assured by their extreme honesty in portraying their own failures, Men are not likely to invent anecdotes which discredit themselves, so when we find an author who is honest to the extreme, where he will picture himself in a wrong light for the sake of truth, we may rest assured he is truthful in other matters concerning another. They had nothing to gain and everything to lose by trying to invent a fictitious character for Jesus. They stood to lose houses, lands, friends, and even their very lives. No, they presented Him as they saw Him. To them He was the Immaculate One, Their later testimony about Him, when they had occasion to refer to it, was of the perfect stainlessness of His moral character,

The enemies of Christ could find no fault in Him. There were those who hated Christ intensely. They sent out spies to try to catch the slightest slip of the lip or the smallest wrong action that they might have somewhat with which to accuse Him. They pressed Him to say many things, asking Him all kinds of catchy questions and brought persons caught in sin, like the adulterous women, to see if He wouldn't somehow slip up on His interpretation of the Law because of His love for sinners. Here, He first got rid of them by say, "Let him that is without sin cast the first stone;" they melted away until Christ was alone with the woman, then He could, out of His great love for sinners, forgive her, and send her away. In their great hatred, the three great religious organizations of the Jews' religion, which were at each other's throats ordinarily, could team up and become buddies in their antagonism toward Christ. What no other thing could do to bring them together, hatred accomplished; the Pharisees, the Sadducees and the Herodians, each bringing their own particular talents to the task, tried for three and one-half years to find some fault in the Christ. It needed not to be a large one; just some slip, some trivial thing, and don't think that hatred will overlook anything amiss. Hatred has the keen nostrils of the buzzard to detect the least rottenness. But utterly frustrated after the greatest of efforts, and three and one-half years of the keenest scrutiny, the only thing they could find to say against Him were only questions of traditionalism about washing the hands, the Sabbath day, and His own claims to Deity. They tried to catch Him on the divorce question, then on the Sabbath question with the man and the withered hand, they tried the law, with the question as to the greatest commandment; they tried to get Him for treason with the penny and tribute to Caesar; they tried Him with the question on the resurrection. They sent out some officers to take Him, and when they returned empty handed, they answered the Priests, "Never a man spoke like this man." They had to perjure witnesses at the trial of Jesus and the best they could do was to make up some misinterpretation of the statement by Jesus, "Destroy this temple and I'll rebuild it in three days," Matthew 26:59-61. After three and one-half years of effort, spurred on by hatred, the only thing they could find fault with in Christ were the very things for which we love Him. The things they criticized in Him, we know to be virtues.

- 1.) "He receiveth sinners and eateth with them, like Simon the Pharisee," "If this man were a prophet he would have known what kind of a woman it was who was washing His feet with the tears and drying them with her hair." "He associates with publicans and sinners."
- 2.) He broke the traditions of the fathers about the Sabbath day, and dug it out of the rubbish heap the Jews had buried it under and showed it to be a day made for man. He was willing to do good on the Sabbath days.
- 3.) They condemned Him for His condemnation of the hypocritical religious leaders because He would not come under the yoke of the religious rulers and carry on their little pretenses. The very things for which they blamed Him, however, we praise Him. Don't think for one moment that had there been anything at all at fault in the Christ that the Pharisees would not have found it and aired it to the skies, but the fact that they could find none is

very apparent and worthy of note in considering the sinlessness of Christ. They found no mud to sling at Him. Pilate had to admit after hearing all the so-called evidence they brought against Him, "I find no fault in this man," and again after delivering Him to the will of the people, "I am innocent of the blood of this just person." Pilate's wife knew, and called Him a 'just man.'"

Then there was a spy in the camp of the disciples. No doubt Judas Iscariot was vexed often by the guilelessness and sinlessness of the Christ; Whose own, pure life condemned his own greedy, crafty nature. He looked again and again for some flaw, and if, they couldn't find one, they manufactured one. Judas was a spy in the camp, and it would have comforted his tormented conscience to have found at least, just one sin, or flaw, or defect, yet in the hour of his bitterness he confessed, "I have betrayed innocent blood." This is the testimony of those who gladly would have given the other kind if it were possible, but Pilate's confession is universal, "I find no fault in this man."

b. The Perfect Poise of His Character

Jesus stands alone among men in the perfect balance or symmetry of His personality. There is no glaring protruding virtue pushed out of proportion obscuring all the rest of His virtues; He is not lopsided though He lived in a day, among a race, surrounded by the very circumstances which should presumably contribute toward such abnormal swelling of some sides to His nature at the expense of others. The truth is that every virtue met in Him and found a perfect balance. Even the opposite virtues, so incompatible, blended in Him. Few people ever combine in their natures the sterner virtues with the softer graces. If the sterner virtues are present, they crush out the softer graces, and the person is unsympathetic, without any understanding of the weakness of others where they fail to measure up to His standards. If the tenderer graces reside within a man or woman, they all too often let their hearts run away with their heads, and excuse where they ought to condemn, and sometimes allow others to run over them. You will find that gentleness is not there when courage and strength is present. How often do they both meet and perfectly blend in the same character?

Added to this is the fact that there is always the human tendency to carry their virtues to the extreme and they become vices and cease to be virtues, as, for instance, generosity is a virtue but, when carried to extremes, it becomes extravagance and prodigality. Enthusiasm is a virtue but when carried to extremes it becomes fanaticism. Frugality is a virtue but when carried to extremes it becomes stinginess and miserliness. Self-confidence is a virtue but when carried to extremes it becomes conceit. Humility is a virtue but when carried to extremes it becomes subservience and an extreme inferiority complex. Every virtue, when pushed out of proportion, becomes a vice and ceases to be a virtue. Here is the perfection of the Christ and proof of His deity, all virtues known to man meet in Him in perfect proportion and blend. Never does any one virtue extend to the expense of another, nor overshadow another. In every

circumstance the right virtue is exercised by Him. If there is the need of firmness, then He is firm, never giving place to hypocrisy or sham. Where gentleness is needed, His is the sympathy and understanding needed for the occasion.

The Roman Catholics believed in the Deity of Christ, but at the expense of His humanity. They believe in His majesty, power, and infinite Holiness, but became afraid to intercede directly to Him. They thought they needed an intermediate personage and alighted upon Mary. They crowned her "Queen of Heaven," in order to get the womanly qualities of sympathy, compassion, and tenderness, but they need not have looked for those qualities in another than Christ. Every womanly grace was in Him. Never was there one more sympathetic, more tender or gentle. Yet He was not effeminate. Rugged John the Baptist would never have been awed by a weak, effeminate man. The crowd never would have wanted to make a weak, womanly man as a King over them. See Him as with fire filled eyes He drove the moneychangers from His Father's houses. You see the perfect manly courage and firmness. See His tenderness, however, in dealing with the adulterous woman or Mary Magdalene and you see His infinite compassion and tenderness. He combined in Himself the tenderne4ss and gentleness which make womanhood beautiful along with the courage, heroism, and masterful leadership, which is manhood's glory, never out of proportion, but in harmony, in perfect poise.

There was no narrowness in Christ. He arose clear out of His generation and nation. He had a breadth of sympathy and tolerance, yet a resolute narrowness of conviction for truth. He could abrogate every human law concerning the Sabbath in order to relieve some sufferer, yet contradict and oppose the whole nation upon some section of truth in order to vindicate the Word of God. He lived in the midst of the narrowest minded people on the face of the earth, with social boundary lines, ostracizing publican and sinners. With racial boundary lines excluding all other people from themselves even the mixed Samaritans, with religious boundary lines in which some favored few self-termed rulers of the Jews were fenced off for special benefits. Jesus overturned every boundary line He encountered. He carried the world in His heart, and loved the greatest and the least, He could love a rich young ruler yet be a friend to publicans and sinners, saying, "Those which are whole need not a physician, but those which are sick," and "The Son of Man is come to seek and to save that which is lost." Of the great men of all nations, each suggest to the mind some limited nationality, in science, Watts and Edison suggests the inventor, Napoleon, etc., the warrior, Columbus the discoverer and as to nationality Demosthenes suggests the Greek, Lafayette the Frenchman, Washington as the American Type. The Jew is always a Jew. He never is lost in the melting pot of nations to lose his identity. He cannot be woven into the fabric of the nations where he lives. Yet while Jesus was a Jew by birth, He was not a Jew in this sense, but the "Son of Man." That is why every race that ever comes in contact with the Gospel story somehow or other claims Christ as its own. Instead of being a Jew who lived 2,000 years ago, He is a present personality closely identified with their present habits and nationality. Racial bounds are obliterated. To me He is

not a Jew with different racial characteristics, which separate Him from me with only weak indifferent ties, but I feel that He somehow represented me not only in substitutionary atonement, but also as a Man. Any man, no matter what his temperament, trade, occupation, race, language, or habits, finds in Christ something that answers his own peculiar personality, a sympathizing brother. Something more should be said about the unique character of the Man Christ Jesus. There was in His humanity not only the best of humanity, but, to a perfect degree, which cries out the truth of His Deity. There is the magnanimity of His character. There is no meanness or prejudice. It is true, that in His mission as the Messiah to the Jews, He was restricted to go "Only to the lost sheep of the House of Israel" until they should have officially rejected Him, then it was, He could bring salvation to the lost of the world. Satan knew the secret self-love, and law of the self-preservation deeply rooted in the human heart when he accused Job before God with, "All that a man hath will he give for his life." He intimated that even a good man will make every sacrifice to save his own skin, but how cheerfully did Jesus accept the way of even the cruel shameful death of crucifixion for the sake of those who were his enemies. The strangest words the world has ever heard probably were those which came from the victim of a blood-thirsty mob, hanging on a cross of crucifixion, "Father, forgive them for they know not what they do."

Lastly, there is the drawing power of His love. There was day when the great teacher was weary with the long day's work, and still the folks came; they brought the little children to Him, that He might bless them. How different this Great Prophet to all that preceded Him. How often does the great man take time with the children? How hard it is for a busy man to stoop to bless children? It is hard for a great teacher to couch his utterances so that children can understand. Even Elisha got so vexed with the taunting street urchins calling him an old baldhead that he called forth she-bears from the woods to eat them. Human compassion can never make one insensible to the contagious nature of disease, and even the physician uses rubber gloves when dealing with contagious cases. But, Jesus touched the leper in healing him, why? Could He not heal him otherwise? Surely, but the leper needed more. How long since a human hand had touched his in love and sympathy? He wept at the tomb of Lazarus. See His last thoughts upon the cross as He thinks of others, and commits His mother to the care of John. See the Love of God at its highest level, as it was in Christ offering Himself for the whole sinning world. How often human purity and righteousness is repelling, like the lofty pure snowcapped mountain, cold and chilling, but repelling and distant! There is never any power in a pure unfallen woman, who has never herself felt the sting of public scorn to draw the fallen woman to her. What magnetic power there must have been about Jesus! Sinners were drawn to Him irresistibly, and yet He was the purest man to walk the earth, God incarnate. He moved among sinful men freely, ate with the sinners, and publicans, yet His garments took no more stain than the light as it shines upon the filth. The very outcasts of society kissed His feet and sought His warm forgiveness. His was a purity, which made the snow to be dirty, a spotlessness, and yet the vilest came to Him. How are all these mysteries of the Man Christ

Jesus explicable except upon the very testimony of the Word of God, "The Logos became flesh and dwelt among us," "Truly this is the Son of God: He is the Emmanuel, God with us,"

2. The Miraculous Works of Jesus Christ

This is a consideration of the reasonableness of the claims of Christ substantiated by the miraculous works which He did. We have already considered the testimony of prophecy to the Christ; but God has set up one more proof to be given that a message or a man is from Him. It is the testimony of a miraculous power over and above that possessed by man. It would be unnatural not to find this second testimony to Christ in the biblical account. In John 5:36 we read, "But I have a greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Again, when John the Baptist was in doubt as to whether Jesus was the Messiah or not, and sent some of his disciples to inquire, "Art thou He that should come or do we look for another." Christ did not give them some discourse or reason for believing that He was, in truth, the Emmanuel for which Israel looked, but simply pointed to the miraculous works He was doing that very day, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the Gospel preached to them, blessed is he whosoever shall not be offended in Me."

If a man accepts the witness of the Disciples of Christ as they wrote of the life of Christ, then we must admit that Christ exercised omnipotent power. If their testimony is not accepted, then the Bible must be discarded as a tissue of lies and a colossal fraud. For those who take the position of Hume, that "a miracle is incredible," or unbelievable no matter how much testimony there is, it is to throw out the whole Bible, for its entire witness depends upon the attested miracle. To shut the eyes blindly and deny a miracle no matter the witness is absurd. To say that a miracle is impossible is to dogmatically assert that one knows every law of nature past, present and future, not only in the realm of human experience but to profess to know every law of nature in heaven, earth and hell. Because the Bible teaches me that this universe is more than a mechanical contrivance but is under a moral law and primarily a spiritual order controlled by an omnipotent God, I expect miracles.

Take the miraculous element out of the Bible and Christianity and the empty shell that remains is like the husk of the wheat after the kernel is removed. Wherever God touches the realm of the human there are miracles and wonders, in the graduation of intelligence in the world there is a rising of the power to bend natural laws to subservience, and, to the lower understanding, it seems miraculous. As a father, I do things every day, which, to my son seems miraculous. God, who made all the laws of nature, can exercise many of them about which we know nothing to accomplish His ends or make new ones. It isn't in the credibility of miracles but credibility of the witnesses; it is absurd to deny the possibility of miracles.

What of the credibility of the Gospel witnesses? Did they fabricate their story? Listen to one of the greatest authorities on testimony the world has ever had. Simon Greenleaf, author of *The Law of Evidence*, a standard authority in every court of Law in the English-speaking world, in his book *The Testimony of the Evangelist Examined by the Rules of Evidence Demonstrated in Courts of Justice*, with his trained legal mind after purely judicial procedure, Greenleaf weighs the evidences for the trustworthiness of the four evangelists (P. 30-31), "There writings show them to have been men of vigorous understanding. If their testimony was not true, then there was no possible motive for this fabrication. It would also have been irreconcilable with the fact they were good men. But it is impossible to read their writings and not feel that we are conversing with men eminently holy, and of tender conscience, with men acting under an abiding sense of the presence and omniscience of God, and of their accountability to Him, living in His fear and walking in His ways."

"Now though in a single instance a good man may fall when under strong temptations, yet he is not found persisting for years in deliberate falsehood, asserting with the most solemn appeals to God, without the slightest temptation or motive, and against all opposing interests which reign in the human breast, If, on the contrary, they are supposed to have been bad men, it is incredible that such men should have chosen this form of imposture enjoining as it does unfeigned repentance, the utter forsaking and abhorrence of all falsehood and of every other sin, the practice of self-denial, self-abasement and self-sacrifice, the crucifixion of the flesh, with all its earthly appetites and desires, indifference to honors, and hearty contempt of the vanities of the world; and inculcating perfect purity of heart and life and intercourse of the soul with heaven."

"It is incredible that bad men should invent falsehoods to promote the religion of the God of Truth. The supposition is suicidal, if they did believe in a future state of retribution, and heaven and hell hereafter, they took the most certain course of false witnesses to secure the latter for their portion. And if, still being bad men, they did not believe in future punishment, how came they to invent falsehoods, the direct and certain tendency of which was to destroy all their prospects of worldly honor and happiness, and to insure their misery in this life. From these absurdities there is no escape, but in the perfect conviction observed and considered and well knew to be true."

Now, can anyone escape from such logic as that without just being purely stubborn in their doubt and antagonistic in their heart? The writers of the Four Gospels wrote what they saw, being fully convinced of the truth of what they wrote. They walked with Jesus for three and one-half years and witnessed His mighty works and were convinced of His Godhood. One of the purposes of Christian Evidences, by the way, is to tear off the artificial sheep skin of modernism and show the wolf nature within, sired of Satan and born in hell, a God hating, Christ denying infidelity of the worst kind. Christian Evidences sweeps away the false props and leaves no middle ground on which to limp; it boils the issue down to two propositions and leaves no third; either the record is true or false; either the witnesses were true holy men of God writing what they saw and believed to be true, or they lied; either Christianity is a supernatural

religion, born in Heaven with a supernatural Saviour Who is the Only Begotten Son of God, God in Truth, with a supernatural work of regeneration, or else the whole thing is a sham and pretense, concocted in a lie, and only a human fabrication with sinners still hell bound, without a Savior or salvation.

Strauss and Renan both presented what they thought was an argument against the supernaturalness of Christ which is rather an argument for it. They said in substance, "that if Christ were indeed the Son of God, there would be about His whole character and life, as well as His words and works, a plain supernatural aspect; that the very naturalness of the whole story shows it to be only the work of a man's hand. It is only what a good and great man would do. If God really came down among men, the very light of His eyes, His form and feature, His tread, would all proclaim the Creator and Lord." They argued that all of the life of Christ is too natural and intensely human. This very fact, however, argues for the truthfulness of the record and the trustworthiness of the very witnesses that Strauss and Renan both accuse of lying, elsewhere in their works. Had imposters been at work, fabricating a story of God coming to earth and dwelling in flesh, they would have imposed on human credulity and not had such a simple portrait; they would have clothed Him in the most fantastic of halos. Look at the spurious "Gospels of the Infancy" for illustration. They have the oxen bowing and worshipping the infant Jesus. The dumb idols of Egypt bowed and worshipped. Trees bowed and worshipped. The boy Jesus making mud pies into living birds and killing his companions for stepping on his mud pies, changing his companions into goats. Note also all the myths of the Greeks and Romans half animal and half human when they bring deity to earth, it is always a strained unnatural thing.

What an argument, that the Disciples do not concoct the Christ, but only wrote what they saw; for, if left to themselves, they would certainly not have been so natural and unaffected, Here is your case of the children piping in the market place. The mythologies are full of fanciful stories of human deities doing crazy things and the wiseacres say, "They are too unnatural, inconsistent, and contradictory." At least God gives a true incarnation, natural unaffectatious, and the wise owls squint at it and say, "All this is too simple and natural, it must be a myth." Pipe for them a joyful tune and they won't dance; play a mournful tune and they won't lament. If an incarnation is unnatural, it is mythical; if it is natural, it is mythical. How the miracles of the Christ always suit His Deity! He never calls forth His power to please the multitude of skeptics who are just idly curious. When the Pharisees desired a sign, He said, "No sign shall be given but the prophetic sign." How a fake would have trotted out his jugglery then to amaze and impress them! Before Herod, who had long time desired to see Jesus and see some sign or miracle, Jesus would not do a single one, but all day long His love worked miracles of healing upon a multitude who were as sheep without a shepherd.

3. The Marvelous Teachings of Jesus Christ

Christ is the expression of God, God manifested to man as never before or since. This may be seen in the term Logos of John 1. Here the Logos, or Word, is the expression of God. Christ as the Living Word of God must then in His teachings give the impression of His Deity. I expect grandeur, sublimity, originality, and an authority as befitting His Deity. "God Who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by (or in the original "in") His Son," Hebrews 1:1-2. Expect a divine wisdom and positiveness of utterance that will evidence His Godhood and give the truth to the words of the apostles, "In Him are all the treasures of wisdom and knowledge." There are a number of sermons that Jesus preached, a number of private discourses from which to select, and conversations with individuals, in all those there is ample ground for estimating the worth of His teachings. We may study the effect of His teachings upon those who heard Him, and the effects of His teachings still upon those who imbibe them today.

There are certain things to note about His teachings, which prove His Deity; that mark His teachings as bearing the stamp of Divine utterances and above human wisdom.

a. Authority of His Teachings. The first thing that strikes the reader and that struck those who heard Him for the first time as He taught from a mountain pulpit or from a fisherman's boat, was His authority, as in Mark 1:27 "And they were all amazed insomuch that they questioned among themselves, saying, what thing is this? What new doctrine is this? For with authority commandeth He even the unclean spirits and they obey Him." And verse 22: "And they were astonished at His doctrine; for He taught them as one having authority and not as the Scribes." How different this teacher than any that had ever come among them. The Scribes, as the transcribers of the Law of God, were familiar with the Scriptures and the authority of matters of interpretations of the Law of God, but they were merely commentators; speaking with a "It hath been said to you of old times" or "It is written in the Book of Isaiah the Prophet." Even the Prophets of old could not speak but with a "Thus saith the Lord," Jesus spoke with an "I say unto you" needing to quote no authority for His proof. He spoke neither as an interpreter, nor commentator but as the author, with original authority. His is the words, "I am the Truth" not just know the truth, but truth personified.

The greatest of human teachers have always had to have a great deal of humility in their teachings shown by their dealing in probabilities, and admittance of the possibility of error. They deal much in "if" and "perhaps" and "it is likely" all showing that they are conscious of the fact that they could have been wrong. The wiser the man, the more likely he is to assume the correct attitude that "it might be so, and it might be wrong." He usually hunts for his authority from the findings of other great men, never liking to stand alone on his own authority; he seeks to be corroborated by others. Such are not the teachings of Christ. He never once hesitated in unfolding the deepest

and greatest of truths, such as the spirituality of God, state of angels, life after death, and the full duties of man. To Nicodemus, He calmly answered the question of the need of the new birth. To the woman at the well, He declared the forgotten truth that God is Spirit and cannot be worshipped with man-made ceremonial worship of outward rites and will-worship, with a "bodily exercise which profiteth little."

See Him most majestically as He preaches from the mount, the incomparable "Sermon on the Mount." There He uncovered from the Law of God accumulated rubbish of the centuries of interpretation and traditionalism, and gave again the spiritual meaning and power of the Law of God. The scribes and religious leaders had so buried the Law of God in their interpretations and traditionalism until it had ceased to shine as holy and vital. Christ condemned them, "Ye make the Law void through your traditions;" like the picture, which Lord Northwick brought from Italy, of St. Gregory, by Annibale Carracci, in order to safely deliver it he had it daubed over with a cheap painting. On the exposing of the picture to his critical friends, they scoffed at it being a treasure, but quickly taking a sponge and washing the new color off, the masterpiece was gradually unveiled before their admiring eyes. In like manner, the interpreters of the law had smeared over the Law with the teachings and commandments of men. With Divine authority, Jesus boldly wipes away the glosses of false comment and perversion and makes the Law to be seen once more in its true intent and spirit. "Ye have heard that it hath been told you of old time": that is the gloss, the false covering of manmade paint; "but I say unto you", that is the divine original. This authority of utterance without having to say, "Thus saith the Lord" speaks of the Deity of Christ. Even in His dying hour, hanging upon a cross without even a garment of His own to cover His body, yet, with unfaltering tongue and conscious power and authority, promises the thief the inheritance of eternal bliss, "Today shalt thou be with me in Paradise."

You cannot read the teachings of Christ without somehow being conscious that you are reading truth from an original fountain head. Here is ultimate authority. Here is the power of the teachings of Christ, which has made them, endure the ravages of time, to live and breathe today with the same power, and life, and influence as when He spoke them, "Never man spake like this man, for His doctrine is not like the scribes and Pharisees, but with authority;" not the authority of a prophet or messenger endowed with supernatural power and inspiration, but the author. Here you reach the origination of all truth. Here is God speaking with the positiveness of Deity. "Verily, verily, I say unto you."

b. The Transcendancy of the Teachings of Christ. When comparing the teachings of Christ with those of His day, or with the centuries, there is noted transcendancy and sublimity which marks Christ as different from other teachers, The Jewish nation had many great teachers and leaders. There were the Scribes, lawyers, rabbis, doctors of the law, the Pharisees, learned members of the Sanhedrin like Saul of Tarsus, but none of them taught like Christ. To prevent errors in transcribing the Mascriotes counted the words and letters and recorded them, more than that, they counted and recorded the

points and account marks "every jot and tittles," minute accuracy. They had gotten so engrossed with the letter of the law they forgot the spirit of it. Their worship had become cold and heartless, lifeless, and a mass of empty, puerile form. Cumbered with a load of trifles, as Christ said, "Ye load burdens grievous to be born upon men and lift not one finger to help carry the load," technical trifles which matter not one whit. They had tithing down to the finest of points, until it was grievous, "Ye tithe mint and anise and cummin and have omitted the weightier matter of the law, judgment, mercy and faith."

For illustration, the two schools of Hillel, which had Gamaliel for its head teacher in Christ and Paul's day, and the school of Shammai were always at odds and arguing weightily over such questions as, "If a man was born with two heads, on which should he required to wear the phylactery." The school of Shammai taught that an egg laid on a festive day could be eaten, but the school of Hillel argued which way the water had run down the elbow from the hand in order to ceremonially clean. The whole system of religion was the question of washings and abstinence and trifling regulations which rival the Koran of the Mohammedans. They loaded men's memories and consciences with countless rules until the weightier matters of the law were forgotten. You see that in their constant bickering against Christ or the disciples not washing before eating, not to get clean, but be clean ceremonially, on their breaking of the Sabbath. They made the outside of the platter clean, while inwardly they were full of corruption. They whited the Sepulchers of the fathers to keep from touching them end being unclean, while their own hearts were full of dead man's bones.

Of which school was Christ? Where did He learn to teach on a scale of such grandeur, majesty, dignity, authority, and sublimity? He could not have gotten it from the prevailing thought of His day. Born in an obscure despised village of Galilee, where the Jews expected no good thing to emanate, dying at the young age of 33, with no scholastic training, calling forth the contemptuous laugh of His enemies, "Whence knoweth this man letters, having never learned?" Who then taught Him those lofty spiritual principles which are as timeless as God Himself, and fit all men, of all ages, in all parts of the earth in every circumstance of his life? You can't answer that question without admitting the Deity of Christ. The whole of the Hebrew religion was corrupted by the Pharisaic ritualism and Sadducean rationalism until the blind were leading the blind and both falling in the ditch together. Until, out of an obscure mean city, comes this young Man, untrained in the colleges of the Gentiles or the schools of Hillel or Shammai, but out of a carpenter shop, and yet, from His first utterances, He overturned both the existing systems of the Jews and Paganism. There is no natural explanation for the transcendence of Christ's teachings. He rises too high above His age and circumstances. He was not product of His race or age but "God manifest in the flesh."

c. The Wisdom of Jesus Christ's Teachings. The teachings of Christ in their wisdom inspire us with awe like the huge snowcapped mountain, standing out so clearly yet so majestically. The world waited for four thousand years for such wisdom as that of Christ, and yet it is wisdom without using the language

of the philosopher or schoolman. It required no trained mind to follow His teachings. One did not need to be a college graduate to grasp His meaning. There is no tediousness or wearisome analysis, with a firstly, and secondly, and thirdly. There is no studied rhetoric, no piling up of words for effect; Christ is after the thought and uses words which would have doomed a mere man's teachings to extinction as being childish, but in the mouth of the Master teacher they make His message to live and breathe with the warmth and love of God. His illustrations are not elaborate but simple and powerful. They are windows for His thoughts and He scorns to use elaborate frames for them. It is no wonder the "common people heard Him gladly." Here, for the first time in their experience, eternal truths come clothed in words they could understand without losing any power or meaning. Some folks think wisdom is the ability to use big words whether anyone knows their meaning or not, but Jesus spoke the profoundest truths to ever fall on the ears of men with words of monosyllables, everyday words of common people, words you can't help but know the meaning. The greatest literary genius the world had ever seen cannot improve nor give another to compare with the parables of Jesus.

In His verbal battle with His enemies He always bested them and silenced them, or literally "gagged them." He left them without any retort, as in the question of the greatest commandment. The principles He declared are self-evident and forceful. They carry the same logical force as mathematics, such as, "A good tree cannot bring forth evil fruit, and neither can an evil tree bring forth good fruit, wherefore by their fruits ye shall know them." Ever since then, men have quoted that truth without knowing its author, for it lives. In the model prayer He gave to His disciples there is embodied all the elements of prayer. You cannot add to it. In only 65 words there is all a real prayer should have.

- 1.) The Fatherhood of God over His children, "Our Father;"
- 2.) Living transcendency of God, "Which art in Heaven;"
- 3.) His unapproachable Holiness, "Hallowed by Thy Name;"
- 4.) His Sovereign Rulership, "Thy Kingdom come;"
- 5.) Acquiescence to His will, "Thy will be done on Earth as it is in Heaven;"
- 6.) Dependence upon Him for sustenance, "Give us this day our daily bread;"
- 7.) The need for sins forgiveness, "Forgive us our debts (against thee);"
- 8.) Love and right relation with man, "As we forgive those who trespass against us;"
- 9.) Succor in the hour of Temptation, "Abandon us not unto temptation (original);"
- 10.) Protection from the Devil, "Deliver us from evil" (From the evil one);
- 11.) Anthem of Praise, "For Thine is the Kingdom, and the power and the glory forever."

We can enlarge upon one or another of the parts but, at the last, they are all here. As we contemplate the wisdom of Christ, we see wisdom above that of man. We see the truth of Paul, "In Him are hid all the treasures of wisdom and knowledge."

d. The Flexibility of the Teachings of Jesus Christ. Has it not seemed remarkable to you that Jesus never sought to set right the fearful social ills and crimes of His day? He lived in a day when every kind of governmental and social ill was rampant, such as polygamy, infanticide, legalized prostitution, bloody and brutal games, the most horrible deaths by torture, cruel, bloody wars of aggression, caste systems, and slavery. If any of our modern church leaders had lived then, he would have dabbled in them and tried then as now to clean up society and outlaw wars. Yet, Jesus names and rebukes only one, that of divorce. It wasn't because Christ sanctioned any of these evils. The noble lofty principles He taught has meant the death of these ills wherever His truths are accepted.

Here is the true flexibility and wisdom of the teachings of Christ. He never dealt in rules or local restrictions which would have passed away with the local conditions. The rules and laws governing any people pass away with the passing away of the people. The laws governing ancient Rome would not be applicable to America. That is why the Law of Moses as a set of rules and restrictions and regulations was given only locally to Israel, and could not apply to people the world around, such as the need of only offering in one city, what a hardship that would be to the poor of other lands, or the not kindling a fire on the Sabbath day, how would that work in a cold climate.

If Christ had dealt in rules of religion and regulations, He would have been only human for that is the best the human can devise, but He dealt in principles, which are universal and eternal. A principle is a Divine conception of right; a rule is a current application of that principle. A principle is eternal and universal; a rule is local and restricted. Rules change with the times and peoples, while principles remain the same. The Ten Commandments, dealing with morals, are the same for they are principles, while the ceremonial law is a set of rules local to Israel. Rules of religion soon become outgrown. Any religion based upon rules has two evil alternatives, either the people in growing break the rules, or the rules are so strong they break the people. See then that Christ planted the germ of holy principles in His teaching, which carry just as much weight and are just as binding throughout the ever-changing human relations and environments. His divine principles of right and wrong are just as up to date and binding upon men in this vaunted 21st century as it was when they fell upon the ears of the slow moving pastoral peoples of Palestine. A. T. Pierson gives this illustration: "God uses a strange substance to confine and restrain the ocean's flood. It is sand, yet sand is peculiarly characterized by movability; the mighty wave dashes against and pulverizes the rocky cliff but only moves the sand before it, and, as it recedes it, washing it back into place, and so the sea-beach ever changes and yet never changes, that self-mobile sand which yields to our footsteps, banks in and holds the mighty sea." The holy principles with which Jesus surrounds and restrains the individual and society, accommodates

themselves to all of the fluctuating tides of human life, yet they abide eternally and imperatively the bounds to human passion and greed.

e. The Originality of the Teachings of Jesus Christ. How easy it is to follow the blazed trail, and how difficult to be a trail blazer; to launch out into the uncharted wilderness of any human endeavor and make new trails for later minds to follow. In all of the teachings of Christ there is an element of newness about the oldest of truths. Like the diamond, it can be held to light in one angle and one facet catches the light and reflects one beautiful color, held another way it reflects another. The diamond of truth in the Old Testament had been allowed to be covered with dirt and neglect and rubbish, but Christ brushed it off and turned new light upon the old truths until they shone with new luster. Many of the principles Christ taught were to be found buried in the Old Testament, but were misunderstood or not understood at all.

Note the newness of His teachings on retaliation and treatment of an enemy. This world has had a wonderful time laughing at the teaching, "Turn the other cheek," but isn't that the best way after all to stop a quarrel before it costs you sorrow, suffering, financial loss, and friends? There are only three things you can do when a wrong is done you.

- a.) Revenge. You hit me and I'll hit you. This is the world's answer to a wrong. It will give you a certain bestial relief and gratification, but it won't settle any quarrel. If he operates under the same rule, he has more to even up, so you have feuds and now world wars; it starts a vicious circle.
- b.) Flight. Run away, but that won't satisfy the hatred in the other man's heart, only adding contempt to his hatred.
- c.) Return good for evil. "If he smites you on one cheek turn the other also; if he makes you go one mile, go two with him." That is the best way to throw cold water on hatred and ruin a feud.

There is the originality of Christ's teachings on doing good to your neighbors. The question which always bothered men and led them wrong was, "Who is my neighbor?" as the Jews ask Christ. The Jew couldn't believe that a Samaritan was a neighbor. The Jew felt like the only neighbor to him was a Jew, the Greek that only a Greek was his brother and so on in all national life. Christ, in the parable of the Good Samaritan, struck a strong blow at the nationalistic policy of the Jew. Three classes, a priest, but he passed by on the other side, a Levite, but he passed by on the other side; and finally a Samaritan. who "came where he was" and bound up his wounds, took him to an inn, and paid all bills and promised future security. Christ asked the pertinent question, "Which one was the neighbor?" Even the Jews had to admit the Samaritan. Like the man who wouldn't give to missions, they asked him, "Why?" He said he thought his own neighbors needed help first. They asked him, "Who is your neighbors?" "Why, I guess it is the man whose property joins mine." "Well," they told him, "We want this money for the man whose property joins yours in the middle of the earth."

Christ was the first to teach that all men were brothers, neighbors, and gave the impulse to the feeling of missionary work, that I'm responsible for all men. Then, there is the originality of Christ's teachings on Hell. He first gave the window on life after death in the story of Lazarus and the rich man, to show the condition of each immediately after death, one in bliss and the other in torment.

f. The Vitality of the Teachings of Christ. There is a life and power about the teachings of Christ which mark them as coming from the source of all life. Christ said concerning His own words, John 6:6, "The words which I speak unto you, they are spirit and they are life." There is no mustiness about His teachings. How dry in contrast are all the ritualism of religion both Jewish and churchy, dead forms, "Having a name that then live, but are dead," and "having a form of godliness but the power is denied!" Its signs of life are but activity not life, like the experiment of putting electricity to a dead frog and seeing it stiffly hop around; all kindly activity but dead; there is a movement but no life. How the utterances of Jesus live and breathe especially to those who observe them!

When you read the works of men long since dead they have the smell of the tomb about them. So much about which they wrote is no longer in discussion, some things about which they were concerned have ceased to be of concern, and even that which is still applicable to the times is dealt with in such a strange manner as to cease to breathe when the author ceased to breathe. The teachings of Christ, however, play as vital a role in today's life as of old. When you read them they speak to you as from the author Himself.

1.) Penetration, expressed in the words of Paul, "The Word of God is sharper than any two edged sword" The words of Jesus penetrate to the inner conscience and reveals the thoughts of the heart. "He needed not that any man should testify what was in man, for He knew what was in man." How the Sermon on the Mount dissects the very soul of man, it goes to the well springs of the soul to reveal the hidden corruption! He reveals the secret of why some give alms to be seen of men and to be applauded. The Pharisees prayed aloud in public for notoriety; the fault finder finds faults in you because there is a beam in his own eyes. Who is better able to detect a crook but a crook? Hence, the Pharisee condemns ostentation, the bigot denounces intolerance, and the hypocrite rebukes insincerity, and backsliders, inconsistency. Christ answered the perplexing question of why one man is so severe in some things while lax in another; it is to make up for his own laxity. He will feast six days and fast the seventh. Cheat his neighbor all week, but wouldn't think of blacking his boots on Sunday, try to make up for getting his money through cheating by giving to some "worthy cause."

In his penetration He always knew just what is wrong with men -- as the rich young ruler, "go sell all you have and give to the poor." He knew the sensitive spot, the greed for gain and its corruption. To the woman at the well He delicately probed her heart, "Go call your husband," and her testimony was "Come and see a man who told me all things which ever I did." There was no resentment there as others would have provoked by

their inquisitiveness. I do not believe that any man can honestly read the teachings of Christ without getting a self-portrait by so doing. His teachings cover the whole gamut. No wonder men hate them. No natural man likes a portrait, which doesn't flatter, but tells the truth.

2.) The power of His teachings shows their vitality and spirituality. He solved some of the most perplexing questions of humanity, questions humanity has been perplexed over like the child over a mathematical problem. Philosophers have played with the most vital things of earth: what is man? Where did he come from? To whom does he feel this obligation to obey and whither does he tend? What is after death? He once and for all resolved man's supreme obligation as his whole love to God and man, and gave the fullest example of it on Calvary, and thereby showed the character of God as holy, hating sin; yet loving sinners, and the character of men is sinful, erring and needing an access back to God.

There are a multitude of proofs we have not considered which bear a weight of evidences for the Deity of Christ. The honest opponent must give some attempt to answer the reason for the Christian Church upon the earth if Christ were not divine. How could a dead malefactor so influence the course of history and religion as to found the Church? How could He influence such nations as England which, when found by the Romans, was a blood-thirsty savage land 50 years before Christ. Some 500 or 600 years later Christianity touched England and has led it on to its glory today. Only five centuries ago America was a savage wilderness but now boasts the greatest civilization. Why? Why is it bestial games are prohibited by the law, no cock fighting, no bull fighting, no deadly combats and dueling? Why has it not legalized prostitution as in many nations? And, there are so many other things which are either sanctioned or smiled upon by law in many places but are outlawed in this country.

It is the influence of one Man and His Gospel, Jesus Christ. Disraeli, the Jew, said of Him, The pupil of Moses may ask himself whether all the princes of the house of David have done as much for the Jews as that prince Who was crucified. Had it not been for Him the Jews would have been comparatively unknown or known as only an oriental caste which had lost its country. Has He not made their history the most famous history in the world? The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wilt, and the time will come when the countless myriads of America and Australia will find music in the song of Zion, and solace in the parables of Galilee. What a tribute for a Jew to make.

In closing the course in Christian Evidences let us reconsider the proposition that there must be a candid study of the Evidence without letting prejudice and bias sway the reason. All the Christian asked is honesty in dealing with the evidence. No amount of light can sway the willfully ignorant or hatefully antagonistic, but there is the case of two men who, after studying the evidences, renounced their infidelity because of the overwhelming array of evidence. There

were two infidels in England, who like most infidels, were ignorant of the very thing they were fighting. Not one infidel in a million knows anything about the opposite side of the question. In their common antagonism toward Christianity they decided to write two books, which were to sound the death-knell to all faith in God, or the Bible, or Christ. Gilbert West said he would write a book against the resurrection of Jesus Christ. West was a poet and historian (1703-1756) who knew a lot of history, but, of the one most important One, Christ, he knew nothing. Lord Littleton said he would write a book showing that Paul was never converted on the road to Damascus. They considered these two foundations to Christianity, the resurrection of Christ and conversion.

Months went by and they met again. One said to the other, "How are you getting on with your book?" Not so good, I'm afraid; I don't know enough about it to write. "I think," West said to Littleton, "You'll have to tell me some of the data," only to receive the answer, "I afraid I don't know it. We'll have to study the evidence from the Bible." Months later they met again. Littleton asked West, "How are you coming with your book against the resurrection of Christ?" Gilbert West said, "After my studying the evidence I have come to the conclusion that Jesus did arise from the dead and I have accepted Him as my Saviour and written my book to prove that He did arise from the dead." Littleton then acknowledged that, after studying the evidence, he was persuaded that Paul was really converted, and he accepted the Gospel and wrote for the affirmative. While in Washington, D. C., May 25, 1937, I looked up in the Library of Congress Gilbert West's book in one of the first editions of 1767, titled, "Observations on the History and Evidences of the Resurrection of Jesus Christ." In the introduction he tells this story I have related of his change of heart and mind after studying the evidence.