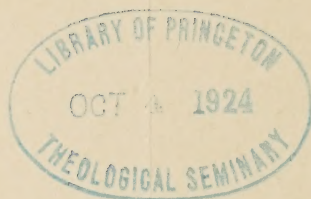

**GOD'S ANSWER
TO EVOLUTION**

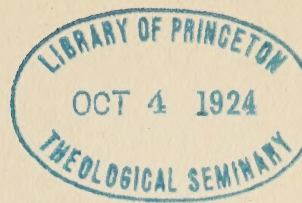
BY

THOS. GARY JOHNSON



Dickinson
BL 263 .J75 1924
Johnson, Thomas Cary, 1859-
1936.
God's answer to evolution

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GOD'S ANSWER
to
EVOLUTION

By
THOMAS CARY JOHNSON

*Being Some Account of
the Origin, Nature, and
Relationships of Man,
According to the Bible.*

Published by
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VIRGINIA

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RICHMOND, VIRGINIA

PRINTED IN U. S. A. BY
WHITTET & SHEPPERSON
RICHMOND, VIRGINIA
591—(1)—63181

Most respectfully dedicated
to the Rev. J. B. Hutton, D.
D., and his coadjutors in the
maintenance of the Chris-
tian Workers' Conference of
the Synod of Mississippi.

PREFACE

THE CHRISTIAN has nothing to fear from physical science, nothing to fear from a true psychology, nothing to fear from a true philosophy, nothing to fear from a searching but sane higher criticism of the Christian Scriptures. Every truth is consistent with every other truth.

The God of revelation is the God of nature, of creation, and providence, and he cannot contradict himself. The truth of things in any one sphere of God's universe must be consistent with the truth in any other sphere of this universe. If the physicist, the chemist, the astronomer, the geologist, the philosopher have discovered a truth in his realm let it be set forth. It will be found to be consistent with the truth of supernatural revelation.

When the teacher of pure physical science, however, turns himself into a science-theologian when, for example, he treats evolution not as a working hypothesis in the realm of the physical, and not as a mere theory but as a fact, and an all-inclusive, all-explaining fact, when he turns this hypothesis into a metaphysical dogma, in his thought, and begins to develop a philosophy and a theology on this and related dogmas, no one of which has been either solidly proved, or apprehended by the faculty of rational intuition—he heads into a false “theology” and a false “philosophy”; and in proportion to his influence as a student and teacher of pure physical science he tends to become with all those under his sway a blind guide of the blind. In the ditch himself, he leads the superficial and the unwary into the ditch.

When the teacher of philosophy sets out with false assumptions, for example, when he sets out as did Spinoza, with the assumption that all substance must be self-existent, eternal, one, uncreatable, unannihilable, possessed of an infinite number of infinite attributes, two only of which—extension and thought—man can cognize, however logical the development of the superstructure, he teaches measureless error, and leads all his blind followers into error about God, the universe, man, sin, redemption. Such false philosophy renders impossible a true exposition of the Christian religion.

When a teacher of psychology, with one or more postulates radically false, as for example that the psychical functions of a man are the functions merely of highly organized matter, develops a plausible system, he works a terrible wrong not only to his own views of a true psychology but to his views of a true religion, and a terrible wrong to the psychological views and religious views of all who are led by him.

The science-theologian, we have seen, is no pure scientist. No more is the philosopher of the type described, a true philosopher, nor the psychologist of the type described, a true psychologist. They parade under false names. They teach a philosophy which is false, a "psychology" which is no psychology. Their teaching consists not with truth of their own subjects; and if they, like the science-theologian, endeavor to teach a theology and a religion that will harmonize with their beggar's basket of philosophy or psychology, the result will be at best a rubbish heap.

Not a few men of the special sciences have ventured beyond due bounds, carrying with them a conceit of ability to teach on all subjects because they have made large achievements in

some one field of science. They attempt to teach of the uncreatableness of matter, of the origin of the world, of the origin of the species, of the origin of man. They would impose their speculations as dogmas. They do not understand matter, nor force, nor the relation of the two. They can not prove that matter can not be created by Almighty God. They do not apprehend by rational intuition that matter can be neither called into existence by God, nor by him reduced to nothingness. They have not proved that one species has been derived from another.

They really know nothing, from the study of their subjects, about the absolute genesis of the world or man. They were not present at the time of these origins. They have no witnesses as to these origins and no evidences as to them save in God's own Word. About these origins, therefore, the plain Christian man may be just as well informed as the scientist or the philosopher.

This being so, it astonishes one to hear, sometimes, in a single sermon, a mixture of the assumptions of the science-theologian, of the teachings of the psychic-phenomenologist, of odds and ends of heterogeneous philosophies, and of contradictory theologies. One is astonished at the credulity of the preacher. One hears such medleys of inconsistencies on the topics dealt with in this book. The author has attempted to deal with the topics consistently from the point of view of the philosophy which underlies the Holy Scriptures, and in view of the manifest current of Scripture teachings.

While the author of these talks is a believer in the *ex nihilo* creation of the world, and in the creation of species, he would not be understood as opposing every form of what has been called theistic evolution. Some thoughtful men style

themselves theistic evolutionists. The author regrets the terminology. He feels that these men speak "half in the language of Ashdod," and that they should reform; but he recognizes the fact of development in the history of the world.

The chapters which make up this booklet were prepared as talks to the congregation of the Ginter Park Presbyterian Church, and for the Conference of Christian Workers of the Synod of Mississippi, of July, 1923. They are published at the request of the Committee of Arrangements for that Conference.

The author confesses his large indebtedness, particularly for matter in Chapter IV and VI, to Drs. John Owen, Wm. G. T. Shedd, and Robt. L. Dabney.

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I.

THE ORIGIN OF THE UNIVERSE

(Gen. 1:1-31)

The Origin of the Universe

(Gen. 1:1-31)

WE propose to study this passage for the light it throws: (1) on the origin of the world; (2) on the behavior proper to the rational and responsible creatures of the world; and (3) on the peculiar obligation to this behavior resting on those to whom the Scriptures have been brought.

- I. *Three great classes of views have been given by uninspired philosophers to account for the existence of the world.*

First.—One class is that of the pantheists. The pantheists hold that there is just one substance and that that one substance may be called indifferently God, or the Universe; that the things that we commonly regard as distinct things are really modes in which the one substance, God, eternally exists; that the one substance exists forever, and goes through changes from the necessity of its nature. But this is an objectionable view: (1) it belies the truth that this world has had a beginning not only as a cosmos but as to the very matter of it; (2) it belies our sense of individual existence; (3) it belies our intuitive conviction of freedom and responsibility; (4) it might be called pandiabolism as well as pantheism. It makes all sin to be God's sin and all suffering to be God's suffering.

Second.—Another class of these philosophers teach that there are two eternal substances, the spiritual God and matter; that the matter is poor stuff out of which to make a universe; and that

God has formed this indifferent stuff into the best world he could.

This theory is unsatisfactory: (1) it represents God as finite; (2) it does not account for the fitness of matter to be built up into the universe that does in fact exist: (3) it is unscriptural.

Third.—A third class of philosophers have held what has been called the atomic theory. They say that the universe may be accounted for, by assuming the eternal existence of matter in the state of ultimate atoms endued by necessity of nature with the eternal qualities of motion, tendency to aggregation, and diversity of ultimate form. They say that in the course of time these atoms shook themselves into this universe. Democritus and Leucippus held this view. They are joined in it by some modern evolutionists, as for example by H. F. Osborn in his "The Origin and Evolution of Life Upon the Earth" (Scientific Monthly, 1915). He holds a five-fold supposition in regard to the origin of life on the earth: (1) that an early step in the organization of living matter was the assemblage of several of the chemical elements essential to life—of nitrogen, carbon, oxygen, hydrogen, etc.; (2) "that these elements were gradually bound by a new form of attraction, whereby the actions and reactions of a group of life elements established a new form of unity in the cosmos, an organic unity, or *organism*, quite distinct from the larger and smaller aggregations of inorganic matter previously held or brought together by the forces of gravity;" (3) that since all living cells are colloidal, the grouping of the elements of which the living thing is built took place in a state of colloidal suspension; (4) that with this assemblage, mutual attraction, and colloidal condition, there arose the rudiments of compe-

tition and selection; (5) that along with the evolution of plant and animal functions, goes the evolution and specialization of various ferments supposed to be needed in order to the development of the more complex organisms.

He supposes also that life came into being when the earth's surface was in favoring conditions of heat and before the atmospheric vapors admitted a regular supply of sunlight.¹ Here we have the atomic theory revamped. Let the atoms get into the right position, under the right conditions, life comes.

Says L. L. Woodruff, Professor of Protozoology in Yale University: "Life phenomena are an expression of a complex interaction of physico-chemical laws which do not differ fundamentally from the so-called laws operating in the inorganic world." He also says: "'We may assume, as a working hypothesis, that the properties of protoplasm' (the primal form of living matter) 'are a resultant of the properties of its constituent elements'."²

He would account for life without God's Agency. He says:

"Either life was transported to this planet from some other part of the universe; or life arose spontaneously from non-living matter at one period in the past as a natural result of the evolution of the earth and its elements."³ But this view is childish. These atoms, in these conditions: (1) Cannot explain the rise of life nor that adaptation and order in which the universe abounds; (2) they can never produce the human spirit. Gases of given kinds heated to a nicety, under cover from sunlight brought life into existence and built this universe of order! Gases

¹ "The Evolution of the Earth and Its Inhabitants," p. 105.

² *Ibid.* p. 83.

³ The Evolution of the Earth and its Inhabitants." pp. 93-94.

of given kinds heated to a nicety produce the human spirit! Believe it who can. Well has E. B. Wilson, Dean of American Biologists, said: "The study of the cell has, on the whole, seemed to widen rather than to narrow the enormous gap that separates the lowest forms of life from the inorganic world."¹ (3) These scientists have no explanation of how these elements came into being, fitted for the building of a universe.

II. *The explanations which these scientists can not give, the Bible story of creation gives. Our text teaches: (1) how the elements of material things were brought into existence; (2) how life, vegetable and animal was brought into existence; and (3) how the human spirit was brought into existence.*

First.—The text teaches the fact of the creation *ex nihilo*, by a supreme intelligence, of the stuff of the world.

(1) It says: In the beginning—at the commencement of time—*God*—the strong and mighty One—the One full of power—*created the heavens and the earth*—the totality of the stuff of the heavens and the material stuff of the earth.

(2) The word *created* is used, here and in the Scriptures generally, of God alone, and in contrast to two other words, one of them translated *formed* and the other translated *made*, which are used also of man, and signify to construct out of pre-existing material.

(3) The best commentators generally say that the word *create* here carries with it the idea of

¹ "The Evolution of the Earth and Its Inhabitants," p. 94.

ex nihilo creation. Even radical critics take this view, e. g. Wellhausen.

(4) Thus, according to this teaching, the stuff of the heavens and the earth did not exist from eternity, nor was fashioned out of pre-existent materials, nor proceeded as an emanation from the absolute, but was called into being where there was nothing before.

(5) This original stuff, of the earth, is said to have been formed in successive stages into a place suitable for vegetable, animal and human life. The text does not tell us how God went about the forming process; but that God did go about it.

Second.—The text teaches that by new *creative* acts, God brought into being vegetable life (v. 11), marine animals (vv. 20 and 21), winged animals that fly in the air (v. 20-b), and land animals of every species (v. 24), and last of all, man—made in the image of God—a being of such a character that God could commune with him.

Third.—That God talked with man. (Gen. 1: 26-29): “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold, I have

given you every herb yielding seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."

III. *This teaching of our passage is supported by the following considerations:*

First.—By the fact that the universe is a begun existence—an effect.

1. Even the Platonists and the atomists and evolutionists grant that the ordered world is a begun existence.

2. Any plausible conceptions that we can form of the ultimate nature of matter lead to the belief that even that has been made, that it is something caused. James Clerk Maxwell in 1870, in his address before the British Association for the Advancement of Science, declared that the atoms of matter seem to bear the marks of manufactured articles and to preclude the idea of their being eternal and self-existent. The fitness of these atoms to be built up into the structure of the universe is a proof of their having been made fit; and as natural forces could not have made them so, they must have been made so by the Creator. Every atom indeed seems to be full from center to circumference of the power and wisdom of God.

Second.—By the fact that the universe is an extensive system pervaded by adaptation and order. Order meets one everywhere, is seen in the architecture of the heavens, and in the structure of a feather, or a leaf. It goes back through all past epochs of time. It is the business of every science to discover and explain the order of nature. The astronomer discovers it in the heavens. The biologist discovers it in every liv-

ing thing. The laws of nature always admit of numerical expression. The law of gravitation which rules all masses of matter is a definite numerical law. Every chemical element has a numerical property by which it is governed when entering into combinations—the law of *definite proportions*. Again, two chemical elements may combine so as to produce several different substances, the proportions of one or both elements varying in the two compounds, these proportions varying numerically, each part being exactly doubled or trebled in its quantity—the law of *multiple proportions*.

This law is illustrated by the following example of ratios, in which carbon and oxygen unite:

Carbon-monoxide, carbon 12: oxygen 16.

Carbon-dioxide, carbon 12: oxygen 32.

Again, the proportions, or multiples of them, in which two bodies combine with a third, are those in which they combine with each other—the law of *equivalent proportions*.

Color production is by law. Physicists tell us that in order to vision there must be 399 trillions of ethereal vibrations per second, when we see red, and not more than 831 trillions of these vibrations per second, when we see extreme lavender.

Sound production is by law, also, according to physicists. They tell us that in order to hearing there must be at least 8 aerial vibrations per second; that in order to hearing a musical tone there must be at least 16 vibrations per second; and that when the aerial vibrations number more than 38,000 per second we may suffer in our ears, but can hear no sound. The pistils in flowers, the feathers in the wings and tails of birds are

all numbered. Yes; the heavens have been meted out with a span, and dust of the earth comprehended in a measure, the mountains weighed in scales and the hills in a balance. It is not possible to doubt that things have been thus weighed and measured and numbered. So says science. We ask: Who did the weighing and measuring and numbering? Did the impersonal universe of the pantheist do it? Did the fire mist of the Laplacean planetesimal evolutionist do it? Did not a personal spirit—a being of intelligence and choice—make this vast and ordered universe?

Third.—By the fact that it accounts satisfactorily for the phenomenon—man:

1. Man has an intellectual and moral nature, and must have had for his author an intellectual and moral being. For (1) it is incontestable that man had a beginning. Even geology shows that man has not always existed. (2) Material and unconscious forces do not afford a sufficient cause for man's reason, conscience and free will. (3) Man as an effect can be referred only to a cause possessing personality—self-consciousness, self-determination and moral nature.

2. Man has a conscience which proves the existence of a Holy Law-Giver and Judge. Is this not true? Conscience recognizes the existence of a moral law which has supreme authority. Many authors have been willing to stake the existence of God on this argument alone, e. g., Kant and Sir William Hamilton. With better balance, Robert Flint says: "God can be recognized as a proper object of worship through the glass of conscience."

"Conscience recognizes the existence of a law which is of supreme authority—a law which can not be the expression of my will, and which can

not be anything else than the expression of another will, one often in antagonism to mine. Whose will is this which we feel to be obligatory? Whose, if not God's? Sure it is: There must be a law-giver and a holy law-giver who imposes the law."

3. Man's constitution moves him to be restless and dissatisfied until he finds rest in belief in a being of power, wisdom and holiness, practically infinite. Does this constitution move him to believe in a lie, in a being who is not?

Fourth.—By the fact that the teaching of our text is the teaching which obtains throughout the Word of God.

1. Listen to Isaiah (45:7): "I form the light, and create darkness: I make peace and create evil."

2. Listen to John (1:1-4): "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men."

3. Listen to Paul, (Col. 1:16-17): "For by him were all things created, that are in heaven and that are in earth." "And he is before all things and by him all things consist."

4. Listen to the writer of Hebrews (11:3): "Through faith we understand the worlds were formed by the Word of God." The most satisfactory explanation of the origin of the universe is that found in the Bible.

IV. *Now, since we are the creatures absolutely of the one God glorious in holiness, what sort of behavior toward Him do we owe?*

There can be but one answer: We ought to behave as His; love, honor and serve Him; do His will.

But he is ever saying do the right. He says it through the conscience.

V. *There is a special obligation to this sort of obedience resting on all those who have his supernaturally revealed will.*

First.—That will discloses His providence in our behalf, which should move us to obedience to Him.

Second.—That will discloses His redemptive love, which should move us to entire devotion to Him.

Will you render this service? God help you to betake yourself to Christ and through Him to approximate this obedience with every passing day.

II.

**WHAT SORT OF A BEING MAN WAS WHEN HE
FIRST APPEARED ON THE EARTH**

(Gen. 1:26-27 and 2:7)

What Sort of a Being Was Man When He First Appeared on the Earth?

(Gen. 1:26-27 and 2:7)

What sort of a being was man when he first appeared on the earth? In answer to this question:

I. *The Godless evolutionist has said:*

Man, when he appeared on the earth was a highly organized animal—the finest product of the chemico-physical forces which had been working through millions and millions of years—of forces which, in an age too remote to be reckoned, had brought into being the lowest form of living matter, and which throughout all subsequent time had been lifting some of this living stuff into higher and higher forms of life. They tell us that man is the product of those very forces which have brought, they say, all life—vegetable and animal—into existence.

They tell us that millions of years after these forces succeeded in bringing into existence the first slimy life, they brought some of it into the lowest form of *animal* life; that in the course of other millions of years they wrought stage after stage of advancement till they finally produced a vertebrated fish; that, working through other millions of years, they brought *amphibious* creatures into existence, and later animals that could travel on land by wriggling along like reptiles; that through other millions of years they so wrought as to bring *quadrupeds* into existence, that after working through other millions of years, they wrought *monkeys*, and later *walking apes and gorillas*; and then through still other

indefinite stretches of time they so labored as to bring into existence *sub-men*; and that working through still later stretches of time they brought *man, homo sapiens*, into existence.

Haeckel, the most logical of the Darwinian Evolutionists, has attempted to portray more than twenty stages through which these chemico-physical forces lifted organized matter—i. e., has attempted to set forth man's ancestry from the first protoplasm to man.

Later evolutionists are not so daring. They do not attempt to present pictures of man's ancestors in this line of descent or ascent.

Professor Richard Swan Lull, of Yale, teaches tentatively today that if we go back 20,000 or 30,000 years, we find the *homo sapiens*; that if we will go back twice as far or still farther, we ought to find an ancestor which must have been common to man and the Dawn (eocene) man who has become extinct with remains insufficient for a reconstruction of a picture of him in which we can trust; that if we should go back still further we ought to find an ancestor common to us and the *Neanderthal* man (whose race is also extinct); that if we go back another indefinitely long period we ought to find an ancestor common to us and the *walking ape*—*pithecanthropus*; that if we go back still further we ought to find a semi-simian ancestor; and that if we go back still further we ought to find an ancestor, *half monkey, half reptile* perhaps—who is the *great-great-great-great*, etc., grandfather of men and monkeys, apes, babboons and gorillas and such like.

But, in furnishing specimens of these ancestors, he and his colleagues in Yale, Harvard and Princeton Scientific Schools stop with men and women of the Cro-Magnon type.

What sort of a type was the Cro-Magnon type? A splendid type of sure-enough man. In 1856 there were discovered at Cro-Magnon, France, five skeletons, which are now on exhibition in the Museum Jardin des Plantes, in Paris, one skeleton of an old man, two skeletons of young men, one skeleton of a woman, and one of a child. The old man was six feet and four and a half inches in height. The young men averaged six feet and one and a half inches in height and the woman was about five feet and five inches. The skulls are large and finely shaped, even the female brain exceeding in size that of the average male of the present day. The skulls are described as entirely modern in appearance, the facial angles being equal to that of the highest modern men. Judged from the drawings on the walls, or roof of the cave, the Cro-Magnon people had amongst them persons of high artistic talent—sculptors, painters and engravers.

These Yale, Harvard and Princeton professors affirm that no organic evolution for the better has taken place in man's history since the days of the Cro-Magnon man—a sad confession for evolutionists, who claim that men of this type lived as far back as 20,000 or 30,000 years ago! If through this long period the chemico-physical forces have given to man no development of power, did they do it through preceding millenniums? There is no proof.

Back of the Cro-Magnon men the scientists are able to put their hands on no skeletons, and say: "These are the remains of the ancestors of Cro-Magnon men." They have found no specimen of a sub-man, father or grandfather of the splendid old man of Cro-Magnon. They have found no walking ape back of him related to him as ancestor, no monkey, no fish. The men of the

period when these skeletons were clothed with flesh, and when their possessors hunted over the hills of Europe, seem to have been further removed in appearance from apes than some of their degenerate offspring living today.

These evolutionists, for the most part however, hold as fatuously as ever that man is purely material. They teach us how the nervous system of man was evolved. They say that the 9,200,000,000 cells in the cerebral cortex, constituting rather less than a cubic inch of protoplasm, do our thinking, feeling, our approving and disapproving of actions as right or wrong, for us. They say: "They are the materials whose activities represent all human mental states, sensations, memories, volitions, emotions, affections, the highest flights of poetry, the most profound thoughts of philosophy, the most far-reaching theories of science, and, when their action goes astray, the ravings of insanity.' "

It seems never to occur to them that the nervous system may be an organ which the spirit of man uses, as a man uses all sorts of extra-organic instruments—seems never to have occurred to them that man may have a spiritual substance in him as well as a material substance.

They are men of the microscope and the telescope. Spirit is not detected by such material instruments, and these scientists ought to consult consciousness, which tells us that the thing that thinks, that judges some actions good, and others bad, is a simple thing, unextended as may be inferred from all its products. It thinks. Its thoughts are simple, unextended. It compares and judges and must be unitary in order to compare. We have within us a non-material substance which does these things. It cannot be accounted for by chemico-physical causes. Those

causes cannot account for your eyes, your ears, your apparatus of speech. Much less can they account for the thing which reasons about what your eyes see, your hands feel; nor for your judgments of conduct.

II. *The spiritualist says that man was only and wholly spiritual when he first appeared on this earth; and that he is so yet.*

But no one of them practically believes this. Tramp his toes! Do you say: "Bishop Berkeley would say: God creates in his mind the belief that his toes have been tramped." Does God cause him to live in delusion? When you tramp his toes, he throws out an arm and gives you a shove? Do you say: No. According to Berkeley, God created the impression that he slaps or shoves you. I say again: Does God cause you to suffer a delusion?

The spiritualism of the Christian Scientist is still more silly. Error of man's thought creates seeming material bodies? The Christian Scientist does not practically believe her own theory. She has a child. It dies. She carries its non-existent body to a non-existent material cemetery, and covers it with non-existent earth? She does not believe her "creed."

III. *Our texts teach that man when he appeared on this earth, was a being with a material body and a rational spirit.*

First.—They teach that man was the creature of Almighty God, not of blind physico-chemical forces. Observe the emphasis laid upon the agency of *God* in the matter: "So God created man in his own image, in the image of God cre-

ated he him, male and female created he them.' They name a cause adequate to the effect, as over against the wholly inadequate cause named by the Godless evolutionist.

Second.—They teach that God by an act of creative efficiency vivified dust of the ground and so made a body for Adam; and that at the same time God by his own creative act breathed into this body the breath of life and so made him a living soul; that is, that God created man, male and female, with material bodies and reasonable and immortal souls. According to this account man had from the start at the basis of his personality two substances—matter and spirit.

The Scriptures in all their parts regard man as consisting thus of two natures. (In Eccles. 12:7 we read): "Then," at death, "shall the dust return to the earth as it was; and the spirit shall return unto God who gave it;" (in Matt. 10:28): "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell;" (in Luke 23:46): "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commit my spirit, and having thus said, he gave up the ghost;" and (in Acts 7:59) Stephen is reported to have said: "Lord Jesus, receive my spirit."

Third.—Our texts teach that the act of creating man was regarded by God as one of great solemnity. "Let us make man in our image." The other steps were taken without any recorded indication of such solemnity. God had created the heavens and the earth, vegetable life, marine life, the fowl that flieth in the air, the beasts of the field. Something greater was now to be created—the very crown and glory of creation—

something to endure forever, for weal or woe—something in God's image. The High and Holy One seemed to feel the responsibility of the step. He said: "Let us make man in our image, and after our likeness. . . . So God created man in his image, in the image of God created he him."

According to this account man stands in the scale of being somewhere between mere animals and God. He was created in the same period with the higher animals and has an animal body. But he was so created as to have a likeness to God, to be an image of God. It is important for us to grasp this truth in this time when materialistic views as to man's origin and nature are sweeping like devastating floods over the face of the earth. Scientists of certain schools hold that man is mere body, a mere organization of matter. They may not be quite ready to say with Haeckel "Man is best studied packed into a large vessel filled with spirits of wine," but they betray large sympathy with such views. They treat man as though he consisted of body only, as though he were made in the likeness or image of beasts merely.

It seems to be clear that the image of God, in which man was created, consisted in part in something that man has never lost, and can never lose, viz., in a spiritual and immortal substance, in part in something that has been lost and may be regained, if God will it, i. e., holiness of nature; and, in part, in something which has been lost partially and partially retained, i. e., dominion over the lower creatures.

Man could not lose his spiritual and immortal nature—his spiritual substance and remain man. Take away the potential basis of rationality and intelligent self-activity, the thing left behind would not be man. He has not lost this element

of his constitution. Therefore he still bears an element of that image of God in which he was created, and with which he at first appeared. Accordingly, when God orders the execution of murderers (in Gen. 9:6), he says: "Who so sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." Man, subsequent to the fall is inferior to Adam as Adam first appeared; but he still bears the image of God, although the image has been grievously marred. He who murders his fellow is not only guilty of the malicious slaughter of a fellow, he is guilty of sacrilege, since he is guilty of striking a being on whom God has stamped his own image. The misuse of the tongue against our brother is also sacrilegious. Hence James says of the tongue: "Therewith bless we God, and therewith curse we man who is made in the image of God." Hence it is clear that in some sense even today we exist in the image of God.

The likeness to God in which man was originally made consisted chiefly, however, in man's original moral perfection—in the intelligent rectitude of his character. This is inferred from the fact that God pronounced all his works to be good, that he taught that each creature had in perfection those properties which fitted him for his designed relations. Man is an intelligent and self-determining creature. He was created to know, enjoy and glorify God. Hence his moral estate must have been perfect. This was the most important feature in man's likeness to God. It is the feature which man regains in the new creation, as is taught (in Col. 3:10): "Seeing that ye have put on the new man which is renewed in knowledge after the image of him that created him;" and (in Eph. 4:24): "And that ye put on the new man which after God is cre-

ated in righteousness and true holiness." Man was to enjoy, in consequence of his being created in knowledge, righteousness and holiness, dominion over the creatures. He was thus to be made a representative—an image—of God on earth in this dominion, which he lost in part through sin.

According to this view man was a creature brought into existence by the gracious creative agency of God—a creature with a material body and a spirit of ample intelligence and power to know the right and to do it—to glorify God and to enjoy him forever—a perfect man.

It is important that the fact that man was made in God's image should be borne in mind not only as against the philosophical and theological vagaries of our age; but that we may comprehend how God can reveal his will to man. If man had not been made in God's image, revelation from God to man would have been impossible. We could have gotten no meaning out of the statement: "God is love," had we had no such things as love in our hearts. Nor could we have comprehended the statement that "justice and judgment are the foundation of God's throne;" had we had no capacity to entertain the notion of justice and judgment, nor any quality of justice.

Nor without the doctrine that we were created in the image of God could we have any rational basis for entertaining the glorious hopes set before us in the New Testament, concerning the Christian's future. He who holds that man is a mere animal and the result of the working of chemico-physical forces, will not long hold with certainty to his immortality.

IV. *Godless Evolution makes man at his first appearance half man, half something less than man.*

It makes this man to be mere matter—organized matter, his spirit to be the offspring of material force, akin to, yea, derived from something lower in the order of life than green scum on a stagnant pool—doomed to dissolution into the elements out of which he has been built up.

The *Scriptures*, while representing his body as derived from the dust, represent him, as to his spirit, as called into existence by the will of God, as an intelligent, immortal spirit, with a character decisively bent to the good.

Remember that these are the *Scriptures* which the Lord Jesus said could not be broken.

Act as wise and not as fools. Remember your high origin and that image in which the race was made, and seek to regain it.

Flee the doctrine of the *godless* evolution of man.

Stand by the Word of God. God may have taken more time in making the world than you have thought. Archbishop Ussher's chronology which you see in the margins of your Bibles is not inspired; but God's Word is the truth that liveth and abideth forever. It does not allow a genesis of the universe without the immediate agency of Almighty God. It is squarely against the production of man solely by the working of chemico-physical forces.

III.
MAN IN EDEN
(Gen. 2:8—3:24)

Man in Eden

(Gen. 2:8-3:24)

- I. *This Scripture says that the Lord God planted a garden eastward in Eden.*

Where Eden was does not seem to be known. Its location has been the subject of much speculation. Palestine, Syria, Armenia, Mongolia, Kashmir, Merv, Australia, Messopotamia, and even the North Pole have been considered to be the sites of this fair garden, but the most of them on grounds not even plausible. It is quite possible that since the flood in Noah's time, it has been impossible for man to point out the limits of Eden, and also impossible for him to indicate certainly the quarter of the globe in which it lay.

That this first earthly heritage of man was a goodly one is made clear in the text: "Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life, also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God took the man and put him into the *Garden of Eden* to dress it and to keep it."

- II. *What sort of being was man when put into the Garden of Eden?*

He was a being of a true material body and a rational and immortal soul—a being created after the image of God, in knowledge, righteousness and true holiness with dominion over the creatures—"a being with a mind like a golden lamp kindled at the great fountain of light, subject to no dimness or eclipse, while he maintained

his virtue, shedding cloudless light over the whole region of his duty, so that he was in no *danger*, as long as he kept on the alert, of losing his path, or of mistaking the limits which his maker had set up." His *understanding*, while not mature, was perfect. A plant conceivably may be perfect while not yet mature. A child may be perfect, conceivably, while not yet having reached the stature of a man; "and Adam's mind was perfect—with a blissful tendency to enlarge and daily to open to new sources of wonder and delight to itself." He did not possess the intuitive power of the Almighty; but he had the keenest insight into the nature of things around him. For he "gave names to all cattle and to all the fowl of the air and to every beast of the field," and he perceived perfectly his duty.

He was not only noble in mind, he was possessed of free self-determination.

His dispositions, his inclinations, in accord with which he determined his acts of choice, were good. They inclined his power of willing to the good. These inclinations were "prevalent and complete for the time," though not immutable as the event was to prove. This mutability of inclination, however, did not imply any inferiority of moral nature peculiar to himself as compared with angels. His mutability was due to his being finite. Only the infinite and those in whom the infinite dwells, and to whom he communicates his wisdom and grace are incapable of moral failure; and man was finite.

Man Was Incomplete Without Woman

A wife was provided for him by the exercise of miraculous power—a perfect helpmeet with whom he could in all points sympathize, one who could in all points sympathize with him—"His counter-

part and complement, his consort and companion—the last of God's creative works, made of dust doubly refined"; in the quaint words of old Matthew Henry, "Not made out of Adam's head to rule over him; nor out of his feet to be trampled on by him; but out of his side, to be equal with him; under his arm to be protected by him, and near his heart to be beloved"—made not by any work of Adam, he being in a deep sleep, made by God. Milton may not have overshot the mark in saying,

"Under God's forming hands a creature grew,
 Manlike, but different she, so lovely fair
 That that which seemed fair in all the world
 seemed now
 Mean, or in her summed up, in her combined;
 And in her looks . . .
 Grace was in all her steps, heaven in her eye,
 In every gesture dignity and love."

(Par. Lost. Bk. VIII., 469.)

III. *In Eden man became at once the object of great grace from God.*

Any intelligent and moral creature of God is under a perpetual moral obligation to love God with all his heart and serve Him with all his powers. The obligation springs from the perfection of God and the relations of the creature as God's property. It is taken for granted that Adam recognized joyfully this obligation. As an intelligent creature it was his to see that so long as he obeyed God perfectly he would be perfectly happy; but that if he disobeyed then wretchedness would ensue.

On the very heels of creation, however, God entered into a covenant of life with man upon

condition of perfect obedience not only to the concreated moral law but to a positive command; forbidding him to eat of the tree of knowledge of good and evil upon pain of death. That is, God said, in substance, to the primal pair: "You obey me perfectly for a limited time and I will elevate you to a state of blessedness and so care for you in that estate that you will be safe forever; but disobey me and you will die. "In the day that thou eatest thereof thou shalt surely die."

This covenant of life is often called "the covenant of works" because the human party to the agreement was competent to win the reward of eternal blessedness by its own obedience. Adam and Eve were holy and could have lived holy lives—obeyed God perfectly for the period of probation—and so won by their works the gracious reward.

That they might acquit themselves well God held out tremendous inducements. Not only were they to have lives of everlasting blessedness themselves; but their posterity was to take the same status which they should win for themselves. Were they obedient their children to the end of time were to enter into an estate of perfect and eternal blessedness. If they should fail of obedience and should bring upon themselves the penalty denounced against sin their children to the end of the world would come into existence sinful and under the same penalty. Never have others had greater inducement to noble living.

The primal pair embraced at the time the whole human race. They possessed adult powers. The race was at its best in them. They represented the race in this period of probation. In Adam, had he behaved well, all would have lived. Inspired pen would never have written: "As in Adam all died," nor "By the disobedience of one

many were made sinners." Mankind in the original pair had the finest possible opportunity to win eternal life. The whole arrangement was a most gracious one. The chance which they had to win life was far better than any one of their children would have had, had there been no such representative arrangement and had the child been allowed to stand for himself after his parents had fallen, and after the earth had become polluted with human sin. For he would have had to grow up through childhood in a world contaminated by human sin.

IV. *But this first pair so noble not only in faculty but in character fell.*

In the study of this historic fact observe:

First.—We have the story of the visit of Satan, disguised as a serpent, to the woman, of his successful effort to excite unbelief, pride and rebellion in her heart. Yet she must have begun to fall inwardly ere Satan approached. Else he could not so easily have succeeded in his vile effort. We have the story of Adam's outwardly succumbing to the wiles of his erring wife, but Adam must also have undergone inward deterioration of character beforehand, else he could not have been so easily barred from the path of duty by his wife.

Second.—How a holy being could fall has been pronounced inexplicable. Moral beings act according to their dispositions. How could beings of holy character trample upon God's commands? It is plain that the characters, dispositions, must have changed for the worse before those beings did bad acts; but how could those characters change prior to evil volitions?

Third.—Some very great thinkers have suggested that we may find a partial explanation in

the fact that man has a two-fold end, viz.: to do duty and to be happy; and that to do duty he must be constantly on the alert; that to love God with all his heart and to serve God with all his might, which was man's great end, he had to be everlastingly on the alert, to be continuously in the active exercise of the duty, but that the desire to be happy was constantly evoked into growth by the thousand delights which his eyes saw, his ears heard, his tongue tasted, his hands handled, and by the thousand harmonies which his intellect and his aesthetic sense apprehended; and that, lapped in all that appealed to his desire for happiness—all the rich and beautiful and wonderful things by which God had graciously surrounded him, man omitted to do this item of duty, and that, the proper balance between the two ends for which he had been created was meantime lost, the color of regard for God's will and glory had ceased to characterize his life primarily as it ought, ceased to qualify his character as it ought, with the consequence that in character he was fallen ere Satan appeared, and ere he fell in act.

Fourth.—If there be any truth in this suggestion looking toward an explanation of the fall, we have a terrible instance of the sins of omission. What an indefinitely awful sin this failure to be continuously on the alert to honor and serve God? The consequences of this sin of omission to be on the alert to serve God—to do duty, are beyond the power of the human tongue to describe. All the sin and wretchedness of human history were consequences of that sin. All the human failures of all time! Oh, woman! Oh, man! Why did ye not look on the forms of your children wasted by sickness and famine—made offensive in spirit and body—fruit of your sins and theirs? Why did you not look at their bodies mangled in war? Why

not at the whole train of human evils—the foul sin, universal rebellion against God—that but for your sins earth had never known? Why did you not keep your eyes fixed on the heaven of blessedness to be won, but which you forfeited for yourselves and your offspring? . . .

Our parents were fallen. Their love to God had gone. Fear, dread, hatred, had taken its place.

V. *They hear the sentence pronounced against them.*

Up to the fall they had enjoyed communion with God. Sin broke the fellowship. The man and his wife endeavored to hide themselves from the presence of the Lord amongst the trees of the garden. God went after them. He questioned them: Where art thou? Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat of it? What is this that thou hast done? The guilty pair gave their wretched, shuffling, contemptible replies, then heard their dooms pronounced—Adam's doom in these words: "Because thou hast harkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it: Cursed (is) the ground for thy sake: In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for dust thou art and unto dust shalt thou return."

A little later man is driven out of the Garden of Eden, and to a battle, with adverse conditions of life, on the earth cursed perhaps by one of those catastrophes by which, according to geologists,

the earth has been visited more than once in its history, his posterity in vast numbers to descend for ages into deeper sin and into consequent savagery and woe. The origin of savagery is sin. (See Romans, 1:21, 22.)

Meantime, the pair had heard in the curse pronounced on Satan a promise of new and greater grace to them—of grace coming by way of the cross of Calvary. God had said to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." Thus early did the God of all grace reveal his plan of redeeming fallen man. He tells this pair, guilty of wrecking their high fortunes and of involving a race in ruin that he will send a Deliverer, born of human mother without human father; that, through suffering, this "seed of the woman" shall triumph over Satan. God, at the same time, institutes worship by the sacrifice of animals, typical of the deliverer to come. This we learn from the account, in Gen. 4, of the worship offered by Abel who brought of the firstlings of his flock, who did it by faith (Heb. 11), did it therefore according to divine instructions. God teaches them, by the hard discipline through which he put these rebellious children, the need for repentance—the repentance which was made the condition of profiting by the Redeemer's work when the "seed of the woman" appeared, who began his preaching with the call, "Repent for the kingdom of heaven is at hand."

Thus did the God whose mercy reacheth unto the clouds, readjust the worship of paradise, by introducing the promise of a deliverer, by instituting worship by bloody sacrifice typical of the Lamb of God which taketh away the sin of the world, and by requiring repentance of the sinner

of his sin. Thus did God readjust the religion of Paradise and fit it to be the religion of sinners.

VI. *My hearers, it is no news to you that the deliverer promised has come; that a satisfaction for the sins of God's people has been made by the shed blood of God's own Son; and that repentance has been preached.*

But are you truly repenting of your sins? Are you forsaking all sin and endeavoring whole-hearted obedience to God's will? Search yourselves and see; and if ye be not, then set about it without delay; for *your period of probation* will soon be a thing of the past; and if you meet death unrepentant and unbelieving perdition will be yours.

IV.

MAN DEPRAVED

(Gen. 6:5 and Eph. 2:3)

Man Depraved

(Gen. 6:5 and Eph. 2:3)

I. *A much misunderstood doctrine is the doctrine of total depravity.*

This doctrine is not that a man is without conscience, that he is incompetent to admire virtuous character and actions in others, that he is incapable of disinterested affection in his relations with his fellowmen, nor that he is as bad as he can be or as bad as any other man whatsoever. On the other hand it consists with the view that man has a conscience which is often at war with his heart, with the view that he often admires virtuous actions and that he is competent to actions of benevolence and beneficence toward his fellows.

It is that man—every man—by nature is a rebel against God—that he lives according to his own inclinations instead of according to God's revealed will; that he lives for the attainment of his own desires instead of for the glory of God; and that he is set in his opposition to subordinating his will to God's will. The totally depraved are spiritually dead. "Corporeal death may leave its victim more or less ghastly. A corpse may be little emaciated, still warm, still supple; it may still have a tinge of color in the cheek, and a smile on the lips; it may still be precious and beautiful in the eyes of those that loved it. But it is dead, and a loathsome putrefaction approaches sooner or later." So with natural man, Possessed of depravity, he is spiritually dead. Moral and spiritual putridity are bound to ensue unless there be Almighty intervention.

II. *The doctrine of total depravity is the doctrine of the texts.*

“And God saw that the wickedness of man was great in the earth,” rather the wickedness of *the man*—the being created in his image—was great—that the wickedness of all men was great, and that every imagination of the thought of their hearts was only evil continually. The other text reads: “And were by nature the children of wrath even as the rest.”

It requires no labored exposition to show that these scriptures teach: (1) “That all men are sinners.” The text in Genesis teaches that the wickedness of the man—the race made in God’s image—was great; that all men were sinners; and the text in Ephesians teaches that all men are by nature the children of God’s judicial wrath, that they are wicked and therefore under the condemnation of that august judge who is God. (This overthrows the Greek view of sin which is spread today.)

(2) That this sin is predicable of man’s nature—of his disposition—his character. Gen. 6:5 says: “And God saw that every imagination—every device—every fashioned purpose, as distinguished from the thoughts of his heart—of the heart, the seat of his affections and emotions—the “deep mother heart, the state of the soul lying beneath all, and giving moral character to all purposes, was only evil continually.” This passage teaches not only that all man’s actions and choices are wicked; but that they spring from a heart characterized by evil—from an evil nature, character.

Eph. 2:3. “And by nature were the children of wrath” teaches with absolute plainness that man is by nature sinful and guilty, and therefore under God’s wrath.

III. *That these teachings are true there is superabundant proof.*

Let us take them up in their order:

First.—That all men are sinners may be argued from the following facts:

Fact 1.—The law of reproduction that like begets like prepares us to expect that Adam's children—all produced after the fall—will be evil without an exception.

Adam had sinned. He had perverted his character, replaced holiness of character by sinfulness of character—replaced the inclination to know, love, and serve God with an inclination to have his own way regardless of God's way. He had made his own inclinations the law of his life, the gratification of his own desires the supreme aim of his life. He had perverted his nature in a fearful manner.

He begets children. What sort of children would a visitor from another planet, knowing the law, "Like begets like," expect Adam's children to be? Would he not expect them to be like Adam—perverted in character? God's word teaches that the expectation of this visitor would turn out to be true. It says of Adam: "He begat a son in his own likeness and after his image." (Gen. 5.3.)

Fact 2.—Experience shows us that all men are in fact sinners.

(1) To get the force of this point observe the multiform agencies and instrumentalities which have been used for the curbing of wickedness. (1st) Observe the civil instrumentalities and agencies—the civil laws, the criminal laws, the courts for the application of these laws, the penalties affixed to the breach of the laws, the jails, penitentiaries, gallows, electric chairs; the execu-

tive agents, police, constables, sheriffs, the governors, armies that can be used to repress evils arising within or without the bounds of a given state. (2nd) Observe the domestic instrumentalities and agencies, rewards for relatively good behavior and awards for bad behavior used by parents and teachers, especially the persuasives of parental love and the chastisements of parental affection and parental justice. (3rd) Observe the leverages of religion—the threat of eternal punishment for evil and the promise of eternal blessedness for God-pleasing behavior—the infinite persuasives and dissuasives in favor of a holy life and against a wicked life.

(2) Notwithstanding the repressive instrumentalities and agencies of the state, crime has abounded in every age and in every clime, wars have desolated the fairest quarters of the globe, turning vast areas into charnel houses, decimating the population, reducing it to material poverty and spiritual ruin.

Notwithstanding the repressive instrumentalities and agencies in the home, sin, wickedness has often made the home that should be the fairest earthly symbol of heaven a type of hell, and left no perfect home, even amongst the redeemed. Notwithstanding the mighty persuasives of religion, sin has often turned the church into an agency of Satan and an outpost of hell. How great the wickedness of man notwithstanding all these repressive agencies? What sort would have been its prevalence if these repressive forces had not been applied?

Consider also the so-called natural virtues, domestic and filial affection, patriotism and the like. All these so-called virtues contain a fatal defect—that of not being performed for God's glory and according to his will, a defect so fatal that

God can not count them virtues, but only splendid vices. Try them by the requirement: "Thou shalt love the Lord thy God with all thy heart," "Whatsoever ye do in word or deed, do all to the glory of God," and it will appear that the best natural man never comes up to the requirement in any act or attitude. It will appear that the best natural man is sinful in every act. Thus experience, yours and the world's supports the teaching of our Scriptures that all men are sinners in all their acts; that sin is universal.

Fact 3. Children show sinfulness as soon as they show any moral character. They continue to show it not occasionally but habitually. In the words of holy writ: "They are estranged from the womb. They go astray as soon as they be born, speaking lies. (Ps. 58:3.) "The imagination of man's heart is evil from his youth." (Gen. 8:21.)

Fact 4. Man's opposition to redemption shows that he is a sinner. This opposition is universal. "The carnal heart is not subject to the law of God, neither indeed can be" (Rom. 8:7). Men universally are so opposed to God's service that they postpone it as long as left to themselves, against the judgment of reason and the mandates of conscience which they obey in other things to some extent. They maintain this opposition against infinite inducements; and apparently without a struggle.

Fact 5.—This teaching of human experience and of our passages of Scripture, is re-inforced by Scripture teaching at large, e. g. (by I Kings 8:46), "There is no man that sinneth not"; (Eccles. 7:20), "For there is not a just man on earth that doeth good and sinneth not"; (Jer. 17:9), "The heart is deceitful above all things

and desperately wicked"; (Gal. 3:22), "But the scripture hath concluded all under sin"; (Rom. 3:10-18), "There is none righteous, no not one." Sin is universally prevalent, then.

Second.—That sin is predicable of the nature, of dispositions, that it is a native quality of fallen man is proven by the following facts:

Fact 1.—Intuition says that for this universal sinfulness of man in conduct there must be a universal and adequate cause.

Experience and the Bible concur in teaching that all men sin, that all children begin to sin as soon as they become competent to moral action, and that they keep it up till death; that they without exception oppose God's redemptive scheme until quickened by the Holy Spirit; that they sin notwithstanding all the rewards of state and family and church for well-doing, and notwithstanding all the penalties and repressive agencies for wrong. Experience shows us, today, nations glaring at one another like so many ferocious and mutually hostile wild beasts ready each to spring upon the one that shows weakness, or unpreparedness for resisting attack. Perhaps the native sinfulness of man is best shown by this attitude of sovereign states toward one another. There is as yet no earthly power over them to make them behave. They show in their conduct to one another the true character of the human heart.

Now this universal phenomenon requires to explain it an equally universal cause, and that within human nature itself. There must be an innate cause in human nature for these phenomena. By their fruits ye shall know them. So our Lord taught: (Luke 6:43-45): "A good tree bringeth not forth corrupt fruit, neither doth a

corrupt tree bring forth good fruit. For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of his heart his mouth speaketh."

Fact 2.—The prevalence of the curse—bodily infirmity, sickness and death, a ground cursed with thorns, wearing toil, and hardship—show that man's depravity is total and is of his very nature.

Spiritual death was a part of the total penalty denounced for disobedience against Adam should he sin. The bodily and outward penalties did not fall upon him apart from spiritual death. Is it not true that since we suffer all the outward and bodily penalties which he suffered we must be spiritually dead? Is it not true that we died in Adam, that by nature we are spiritually dead? Is it not true that if we die bodily, it is because we are dead spiritually? That where death goes, sin has gone? This is the doctrine of Scripture: (Rom. 5:12), "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men because all had sinned. "As in Adam all die, so in Christ shall (all his) be made alive." *The death of infants proves* that there is in man sin of nature. Could God have children, were they perfectly innocent, put to death as the children of Sodom and Gomorrah, as the children of the Canaanites, as children that die by diseases year after year? How could he command: "Slay utterly old and young, both maids and little children and women,"

(Ezek. 9:5)? If they are not sinners God does them awful wrong.

Fact 3.—The need of Redemption argues sin of nature.

The Redeemer came to seek and to save sinners. The angel of the Lord, when announcing the approaching birth of the Redeemer, said: "Thou shalt call His name Jesus for He shall save His people from their sins." Paul writes to Timothy (1 Tim. 1:15): "This is a faithful saying and worthy of all acceptation: Christ Jesus came into the world to save sinners." Christ was wont to say of His mission that He had come to seek and to save the lost; that He came not to be ministered unto, but to minister and give His life a ransom in the room or stead of many. If there have been any that have not had sin they have no place in Christ's redemptive work; and inasmuch as infants dying in infancy—infants dying before they were competent to acts of transgression—infants dying before they transgressed the law, could be sinners only in virtue of original sin—hereditary depravity—sin of nature—they could not have part in Christ's saving work.

To put this argument in a nutshell: Infants have no part in Christ's redemptive work unless they are sinners. Christ came to save sinners; but if sinners, since they are incompetent to acts of conscious personal transgression, infants must be sinners by nature. Sin is a quality with which men are born—a quality of nature—not an essential quality, but a fearfully important if non-essential quality. Redemption argues this.

Fact 4.—The need of regeneration argues that man is of sinful nature. God's word teaches that if we are to be saved we must be born from above—born of the Holy Spirit. This regeneration, new birth, is a radical change. It is not a

change of purpose made by volition, but a revolution of the soul's affections, inclinations, motives, disposition, character, which determine volitions. The radical character of the change is denoted not only by the figure of new birth, but by other names equally indicative that the change, if wrought, must be by a power outside the power of the creature; e. g.; this change is called a "new creation," "a quickening from the dead," "a resurrection from the dead." Now a being cannot quicken itself from the dead. The dead man cannot resurrect his own body.

The agent who is said to resurrect and regenerate us is God. He is represented as doing a great work when He regenerates. Thus Paul is heard saying: "And what the exceeding greatness of His power to us was who believe according to the working of the strength of His might which He wrought in Christ Jesus when He raised Him from the dead." Here He represents the change effected in regeneration as great, like that effected in Christ's body when it was raised from the dead. He teaches that it requires Almighty power to effect the change. It is a radical change.

Turning to John 3:6-7: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto you, Ye must be born again," observe the word flesh is used here of the sinful nature of man. The necessity of regeneration argues the sinfulness—the radical sinfulness of the children of Adam.

Fact 5.—The Bible expressly traces sins of act up to sinfulness of nature.

Hear Job (14:4) cry: "Who can bring a clean thing out of an unclean? Not one." And hear Elihu, who in this case speaks truly (Job. 15:14-16): "What is man that he should be clean? And he who is born of a woman that he should

be righteous? Behold God putteth no trust in His saints: Yea, the heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water." David says (Ps. 51:5): "Behold I was shapen in iniquity, and in sin did my mother conceive me." These scriptures bear out the teaching of the scriptures with which we started, (Gen. 6:5); (Eph. 2:3): "And we were by nature the children of wrath even as others."

Man is a sinner, in conduct and character. Sin is a radical trait of fallen man. He decidedly prefers ends of his own to that of glorifying God. He decidedly prefers to do as he himself pleases rather than as God pleases. He is so set in his sin that he will never of himself forsake it, however he may give up one prevalent form of sin for another.

The teaching of our texts is proved. The natural man is depraved in conduct and character. He is spiritually dead.

IV. *I dare not leave you with so black a picture of man's condition.*

Man rebelled against God but God went after the rebel in Almighty grace. He promised on the heels of the fall a Deliverer. Though man continued his rebellion, God sent the Deliverer that Deliverer his own Son, incarnate. He sent his spirit to apply the redemption subjectively which Christ had objectively wrought out.

V.

**GOD MOVED TO RESCUE AN INNUMERABLE
MULTITUDE**

(Rom. 8:29)

God's Elective Love: And Predestination

(Rom. 8:29)

I. *As a result of the fall, man was in a terrible condition of wretchedness and sin.*

First.—He was doomed to punishment, and already tasting that punishment, for his rebellion against God—for his trampling the divine precept under foot, for becoming an open rebel and an habitual rebel, every imagination of the thought of his heart being only evil continually.

Second.—He had become radically sinful, had given his nature a twist to the bad, a decided perversion; had rendered his nature hostile to God; so that living to gratify his own desires seemed to him good, and living to glorify God seemed to him irksome. His sinfulness was growing fouler and fouler.

Third.—And he was fixed in his opposition to God. Left to himself he would have gone on deeper and deeper into sin and misery, becoming hardened in his rebellion, and subject to increasing penalty.

II. *God did not leave all mankind to perish in this estate of wretchedness and sin.*

He had loved a multitude that no man can number, with a peculiar affection—a love stronger than a husband bears a wife, purer than a parent bears a child. These thus beloved are described in the text as "*whom He did foreknow.*"

The word translated here "foreknow," sometimes means merely to be prescient of—to have knowledge of beforehand; but this can

not be its meaning in this passage. God foreknew every man in this way—by *bare prescience*; but not every man is saved as we all know; but those whom God foreknew, according to the use of the word in our text, he carries to glory. (Rom. 8:29-30): “For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. Moreover whom He did predestinate, them he also called, and whom He called, them He also justified: and whom He justified, them He also glorified.” Sometimes, as here, the word means to foreknow with affection. “In the New Testament usage it is often employed in the sense of the Hebrew *yadhah* to denote love and favor of some kind.” It means more than simple prescience with a benevolent feeling toward the object known. It means to foreknow, entertain a benignant feeling for, and to select. Thus in Rom. 11:2: “God hath not cast away His people whom He foreknew”—whom He loved and chose from all the peoples of the earth.

It is to be observed that the affectional and selective element in this sort of knowledge does not have its ground, or cause in any morally lovable qualities in the objects, nor in any gracious exercises in them, such as evangelical faith and repentance. The object of this loving, electing foreknowledge is a sinner and an enemy of God, as Paul teaches in Rom. 5:8: “But God commendeth His love unto us in that while we were yet sinners Christ died for us.”

The electing love is prior to all holiness and all excellence in its object, because it is the cause of that excellence. The ground of it is in God himself, “who hath loved us and called us with an holy calling, not according to our works, but according to His purpose and grace,

which was given us in Christ Jesus before the world was," (2 Tim. 1:9). His election is according to His good pleasure, (Eph. 1:9): and after the counsel of His own will, (Eph. 1:11.

III. *Whom he did foreknow* in this way, not with the love of complacence, i. e., with delight in their characters, which was impossible, they being rebels—but with the love that was the very spring, cause, motive in God of their salvation—*these God predestinated to a vast exaltation of character and blessedness.*

Observe:

First.—These, God, an intelligent and all-powerful person—not fate—*predestined with perfect certainty* to exaltation of character: (1) To predestinate is to destine or appoint beforehand, as the original word is translated in Acts 4:28, "To do whatsoever thy hand and counsel determined before to be done." (2) The *sureness* of this predestination is absolute. Holy Scripture re-iterates it. Thus in Eph. 1:5-11, "Having predestinated us unto the adoption of sons," "Being predestinated according to the purpose of him who worketh all things according to the counsel of His own will."

This ordination in no way infringes the freedom of man as a moral agent. God does not contemplate man as other than a free agent—does not plan to treat him as other than a self-determining being. The predestination is nevertheless sovereign and absolute.

Second.—This predestination is to conformity to Christ. "*Whom he did foreknow them he did predestinate to be conformed to the image of his Son,*" i. e., to be like him in character and in destiny.

(1) "He hath chosen us that we should be holy and without blame before him in love,"

(Eph. 1:4). "He hath predestinated us unto the adoption of sons," (Eph. 1:5), i. e., to the estate of sons: "What Christ is, his people are predestined to be, so far as creatures can be like him who is not only creature but the Creator as well. He is son. They are to be sons. He assumed our nature and purified it. They are destined to have like purity of nature. He was consecrated to God fully. They are destined to be fully consecrated to God. The zeal of God's house ate him up. They are destined to like zeal. It was his meat and drink to do the will of Him who had sent him. It shall be their meat and their drink to do the will of him who hath sent them. He was gentle and kind and tender toward men. So they are destined to become gentle and kind and tender toward men. He was stern in denunciation of evil, hating it with a perfect hatred. So shall they become. Every virtue glowed in him. Every virtue shall shine forth in them. The day is to come when the meanest of the true children of God shall have characters nobler than Peter's, or Paul's, or John's, while they were on earth. They are to be conformed to the likeness of the blessed Lord Himself. Bless God for this: If you are a child of God, you are to be conformed not to the noblest of the martyrs, apostles or prophets, but to the perfect character of your Lord and theirs."

(2) Christians are to be like Christ in riches. He is heir of all things. They are destined to be joint heirs with him. "If children, then heirs." All things are yours. For ye are Christ's and Christ is God's. Even your mortal bodies shall be changed into likeness to the body of his glory. Let your faith and your imagination work, ye saints of the Lord. Try to portray the unutterable glories of Immanuel, God with us, as he sits at the right hand of God the Father. "Such and

so bright," says Chas. Spurgeon, commenting on our text, "will be your glories in the day of the redemption of the body. You shall behold his glory. You shall be with him where he is and shall yourselves be glorious in his glory. Is he exalted? You also shall be lifted up. Is he a king? You also shall not be uncrowned. Is he a victor? You shall bear a palm. Is he full of joy and rejoicing? So shall your soul be filled to the brim with delights." (Spurgeon, Metropolitan Pulpit, 1872.)

IV. *That God did thus predestinate His own to exaltation of character—to conformity to Christ in character—and to blessedness, is clear from the following considerations:*

First.—From God's eternal purpose as to all things. God saw this world as a possible world before He set it agoing. He saw what part He must play that it might be brought into existence, what part man would play, if brought into existence, and what part He (God) must play if the evils man would bring upon himself were to be over-ruled for good. He purposed that this world with its history should come, He to over-rule the evil to His own honor and praise and to the good of that multitude which no man can number.

God's purpose was universal, all-embracing. If he has anything to do with the salvation of sinners, it was embraced in his purpose. But salvation is everywhere attributed to God, as his work. He calls. He regenerates. He justifies. He sanctifies. He keeps us by faith unto salvation. He glorifies. His agency of all these kinds was purposed. Predestination of men to salvation is just his purpose with reference to those whom he

foreknew with inexplicable affection. It is just a part of the all-embracing purpose of him whose counsel standeth fast forever, the thoughts of his heart to all generations. And as he has never grown in knowledge, this purpose of his must be an eternal one; as we read in Eph. 1:4, "Even as he chose us in him before the foundation of the world."

Second.—From what the Scriptures and common observation teach us of the hearts of all men. We are by nature rebels against God, despisers of his law, ever since the fall, certainly self-determined to worldliness in preference to Godliness. Hence "no man cometh to Christ except the Father who hath sent him draw that man." Unless some power above man made the difference between the unregenerate and the regenerate, that difference would never appear. "But if God makes it, he does it of purpose and that purpose must be eternal. Hence no intelligent mind which admits original sin, denies predestination to life. The two doctrines stand or fall together."

Third.—A number of passages of Scripture assert God's election of individuals. (Acts 13:48): "As many as were ordained to eternal life believed." (Eph. 1:4): "Even as He chose us in Him before the foundation of the world that we should be holy." "Whom he foreknew them also he did predestinate to be conformed to the image of His Son that He might be the first born among many brethren."

Many other such texts have already been quoted in previous parts of this chapter. According to the Scriptures, too, the saints have their names written in the "book of life," (Phil. 4:3); or in the "Lamb's book of life," (Rev. 13:8).

Remark that the language employed about predestination in Scripture is personal, and that the pronouns and other phraseology indicate persons and not classes. It is "*whom (masculine) he foreknew, them he also did predestinate.*" It is "*as many as were ordained to eternal life*" believed. Christ tells his disciples (Luke 10:20) that their names are written in heaven, not merely the general conditions of salvation. "A mere determination to bestow favor on the possessors of certain qualities, would not create those qualities, whereas God's election to life insures the generation of the qualities." "I am bound to thank God for you, brethren beloved of the Lord, because from the beginning he hath chosen you unto salvation through sanctification of the Spirit and belief of the truth," (II Thes. 2:12).

Further, if men's hearts are fully set in them to do evil, God's determination to elect to salvation only those of them who, of themselves would repent and believe, would fruit in no man's salvation. Being set to do evil—to walk in their own way, no one left to himself, would ever repent and believe. No one therefore would ever be elected to salvation.

Fourth.—Predestination is proved by providence.

Providence determines (actively, or allows to be determined) each man's outward privileges and opportunities. It determines whether he shall be born and live in a pagan land, or in a Christian land, how long he shall enjoy the means of grace, to what degree the means of grace shall be accessible, where he shall live, when and where he shall die. Now in deciding these things, God sovereignly decides the eternal destiny of many individuals.

This argument from Providence is peculiarly strong with reference to the two classes of pagans, and infants dying in infancy. What chance for salvation practically had that man whom Providence allowed to be born in the Fiji Islands in the 16th Century? In permitting his lot to be cast there, did not God practically allow his eternal destiny to be fixed? As to infants dying in infancy, we all believe that all infants dying in infancy are saved. When therefore God's providence determines that a given human being shall die an infant, He infallibly determines its redemption; and *in this case at least*, the decision can not have been by foresight of faith and repentance, or good works; because the young soul has none, until after its redemption.

Additional proofs that God did predestinate to conformity to the image of Christ and to blessedness those whom he foreknew with love, might be given. Let these suffice.

V. *Our text tells us the end God had in view in this predestination, viz.: That His Son might be the first born among many brethren.*

His great end was the glory and exaltation of Christ. The purpose of God in the salvation of man was not mainly that men should be holy and happy; but that through their holiness and happiness his glory in the person of his Son should be displayed in the ages to come, to principalities and powers. Christ, therefore, is the central point in the history of the universe. His glory, as the glory of God in the highest form of its manifestation is the great end of creation and redemption. And this end, the Apostle teaches, is

accomplished by making Him the *first-born among many brethren*.

(1) Note the expression "many brethren"—not that he might be the first born among *many*, but among many brethren who should be like Himself, that He might be the Head and Chief of a great family. In the East the first born was the Lord and King of the Household. The saints of Christ love Him now. How they will love Him, once they get to heaven, and adore Him as their dear elder brother! How will they joy to praise Him, to do work for Him, to fly through the reaches of the universe on errands of His bidding!

(2) Observe that our Lord Jesus loved the fellowship of His disciples—His brethren, when on earth. Is it a vain conceit to think with Charles Spurgeon that "the Father knew how happy His Son would be to associate His chosen with Himself, since of old His delights were with the sons of men; that as a shepherd loves his sheep, as a king loves his subjects, so Jesus loves to have His people around Him? "In what way could the Father put greater honor on His Son than by forming a race like Him, who shall be the many brethren among whom He is the well-beloved first begotten?"

VI. *What resolves shall we carry away with us from this study?*

First.—To thank God for our predestination to grace. For if we are in grace, God has predestined us thereto. Had He not purposed our redemption we had been yet in the state of rebellion against him, had still been wallowing in the mire of ungodliness and self-will. Running after our own ends, ruling our lives according to

our own lusts, set in that way; we had been absolutely without the pale of salvation.

Second.—To keep in mind *that* unto *which* God has predestined us—conformity to Christ. Let us bless Him for this, and co-work toward that conformity.

Third.—To keep in mind God's end in our conformation to Christ, that *He* may be the first born among many brethren, that he may be our beloved, adored, served Head and Lord.

Let us bend our energies now to co-working with God to this great end.

VI.

**EFFECTUAL CALLING; OR GOD'S WORK IN SAVING
HIS OWN FROM THE POLLUTION OF SIN**

(Rom. 8:30, first clause)

**Effectual Calling; or God's Work in Saving His
Own From the Pollution of Sin**
(Rom. 8:30)

"Them He also called."

We have been prepared by previous studies for the consideration of God's work in conforming man to the image of His Son: our study of fallen man has shown that he is totally depraved in all His parts and powers; that he is depraved in the sense that he rules his life not according to God's law but according to his own inclinations; that he aims not to further God's glory but to achieve ends of his own; and that he is set in his opposition to living for God's glory and according to God's law. Our study of God's attitude toward fallen man has shown that, moved by eternal and inexplicable love, God predestinated a multitude that no man could number of Adam's sinful children to conformity to the image of His Son that He might be the first born among many brethren.

Of the main steps in working out this conformity, the words of the text (Whom He did predestinate them He also called) set forth one, *calling*:

In the study of this divine work let us inquire:

- I. *In what sense is the word "called" used here?*

The word "called" is used in the New Testament in two senses: (1) Of those called but not effectually called. They have been called through the word preached, or lived, or read.

They have been operated on to some degree by the Holy Ghost. The antedeluvians in the time of Noah were called in this way. Our Lord speaks of many as called in this way, e. g., in Matt. 22:14, "Many are called but few are chosen." (2) The word "called" is used also in the New Testament of those effectually called. Dr. Charles Hodge says: "The word "called" . . . is never in the Epistles of the New Testament, applied to those who are the recipients of the mere external invitation of the Gospel. It always means the effectually called, i. e., it is always applied to those who are really brought to acceptance of the blessings to which they are invited."

That it denotes those effectually called in the text, is clear from the context. They have been predestinated to conformity to the image of God's Son. Many called with the ineffectual calling are not predestinated to conformity to Christ. The called of the text are all justified and, in due time, glorified. They shall be separated from the love of God which is in Christ Jesus our Lord by "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature."

II. *What is the nature of effectual calling?*

The nature of this effectual calling may be more fully learned by considering its outstanding effects in the "called."

First.—A conviction of sin, such as was witnessed on the Day of Pentecost in a part of the multitude that heard the preaching of Peter. It is related that they were pricked in their hearts and said unto Peter and unto the rest of the Apostles: "Men and brethren, what shall we do?"

Second.—A revolution of the will—of the heart—of the active and practical powers—of the radical inclinations of the sinner toward God and His law—just such a revolution as was witnessed in the converts won at Pentecost, who turned from doing what they pleased and did what God pleased. God had spoken of this revolution of the will—inclinations—in Ezekiel 36:26-27, “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them.” God spoke of this revolution in Jeremiah also (31:33): “I will put my law in their inward parts, and write it in their hearts.” Moses spoke of it (Deut. 30:6): “The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul.”

The inclinations, tastes, dispositions, being changed, the sinner is enabled to incline toward God. He is made willing in the day of God's power. As is said in Psalm 110:3: “His people are made willing in the day of His power.”

Third.—An illumination of the mind. This illumination of mind was evinced in the new views which the disciples at Pentecost showed themselves to be possessed of—in the new views which Saul of Tarsus took of the wisdom and power of God in Christ after he was given the vision of the risen and glorified Lord, on the way to Damascus. Paul has it in mind when he writes (II Cor. 4:6), “God, who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ;” and when he writes (Col. 3:10), “And have put on

the new man which is renewed in knowledge after the image of Him who hath created him;" and (I Cor. 2:14), "The natural man receiveth not the things of the Spirit."

The blindness of the sinner must be removed before he will see the beauty of Christ and turn to Him and live.

Fourth.—Repentance and faith are other effects of effectual calling. This is clearly taught to the thoughtful reader of John 6:37, 44, 45, by our Lord Himself: "All that the Father giveth to Me shall come unto Me; and him that cometh unto Me I will in no wise cast out. No man can come unto Me except the Father who hath sent Me draw Him; and I will raise him up at the last day. It is written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto Me." One effect of the call is the coming into the heart of the called of an attitude and capacity of repentance and faith.

All these effects: conviction of sin, revolution of the sinner's dispositions, the illumination of his mind, and actings of faith and repentance, are wrought by this call.

III. *Who is the agent of this call?*

First.—The agent is not man.

Pelagians and modern rationalists maintain that the agent of the call is man, that a man can work the call on himself by turning his mind to the proper inducements; and that men can work it on other men.

Semi-Pelagians of certain schools teach indeed that God gives indirect help toward the call, opening the mind by His providence, heightening the eloquence of the speaker or writer; but that

after all the work is accomplished by man by moral suasion.

Neither of these parties is right, as appears from the following facts:

(1) Man has shown himself singularly impotent to bring about moral and spiritual reforms of a radical character. He has shown great prowess in the material sphere: He has built pyramids, tunneled mountains, connected seas by canals, belted the earth with railways, harnessed steam and electricity, sped through the air like birds, made explosives to serve beneficent ends, or malevolent ends, gasses to be borne by the air to destroy armies and communities. He has shown abilities to make and enforce law, to produce works of art and literature. But moral and spiritual decay has walked at the heels of material advancement, and gone hand in hand with advancement in literature and art. This is shown by the history of Greece and Rome, and Germany, after it had largely apostatized from evangelical Christianity.

In view of this broad fact—the impotence of man to moral and spiritual betterment—it is safe to conclude that man—unregenerate man—can not work an effectual call to living for God, and according to His law.

(2) Nature cannot revolutionize itself. If sinfulness be a radical quality of the children of Adam, if all men are qualified radically by reprehensible selfishness—by aversion to God, if the natural man is at enmity with God, is not subject to the law of God, neither indeed can be, then man will not revolutionize himself. The printed page, or the living voice of the preacher may tell us that “the way of the Lord is good,” and that we ought to quit our ungodly living; but if by nature we love our own way regardless of

the will of God, and prefer other ends to that of glorifying Him, it is plain that we will never quit living for self and go to living in God's way. Our dispositions and motives urge us to continue in ways correspondent to those inclinations. Neither without God's truth, nor with God's truth, can man change his radical ungodliness, or his neighbor's radical ungodliness to radical Godliness.

If this is not clear, consider again the true picture which God's Word draws of the condition of the children of Adam prior to the call: They are described as "blind," (Rev. 3:17); "as dead in trespasses and sins," (Eph. 2:1); "as stony-hearted," (Ezekiel 11:9). These are figures of speech, but just figures since they are used by divinely guided writers; and they teach that more than light is needed to enable the blind to see, that more than truth and inducement are needed in order to a movement Godward in the dead soul.

Consider also the Bible description of certain elements in the call—the Bible description of this revolution of the will and illumination of the mind effected in effectual calling. The revolution of the will is described as "creative" (Eph. 2:10), as "a new birth" (John 3:5), Tit. 3:5, as a "resurrection from the dead" (Eph. 2:1-4, 5), a giving of a fleshly instead of a stony heart (Ezek. 36:26). So also the Bible speaks of the illumination which is an element in effectual calling as given of God who "shined in our hearts to give the light of the knowledge of the glory of God" (II Cor. 4:6).

These figures set forth a work beyond man's competence even when armed with the truth. The creature cannot create itself. The dead cannot resurrect himself. The child cannot beget, or bear, himself. The heart of stone cannot change

itself. The darkness cannot illuminate itself. Nothing in man can effect such a change in him. Those changes can be effected only by an almighty and creative power.

We are thus brought to our positive answer to our question: Who is the agent in effectual calling?

Second.—The agent in effectual calling is God, in the Third Person of the blessed Trinity.

The text teaches that God is the agent: "Whom He did predestinate them He also called." The great apostle, writing to the Corinthians, said: "I planted, Apollos watered: but God gave the increase." Writing to the Thessolonians, he said: "Our gospel came unto you, not in word only but also in power and in the Holy Ghost" (I Thes. 1:5). He asserts the immediate operation of God in discriminating terms in Eph. 1:19, 20, "And what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might, which He wrought in Christ, when He raised Him from the dead and made Him to sit at His right hand in the heavenly places." The Apostle John uses like discriminating language (John 1:12, 13) "As many as received Him to them gave He the right to become the children of God, even to them that believe on His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Our Lord himself as quoted in John 6:44 teaches that the agent of effectual calling is God, when he says: "No man can come unto me except the Father who hath sent me, draw him."

Before leaving this point two remarks should be made:

Remark 1—God, i. e. God the Father, Son, and Holy Ghost, God absolutely considered with-

out reference to distinction of persons, is in some Scriptures referred to as the agent of the call. Christ is in some Scriptures referred to as the agent of the call; but prevalently the Holy Spirit is represented as the agent of the call. Thus, "Except one be born of . . . the Spirit he cannot enter into the Kingdom of God, John 3:5, "I am bound to thank God for you, brethren beloved of the Lord, because from the beginning, God hath chosen you unto salvation, through sanctification of the Spirit and belief of the truth" (II Thes. 2:13).

There is no conflict in these representations. The executive agent in effectual calling is the Holy Spirit; but the other persons of the Trinity are as deeply concerned as He. It is a part of the eternal plan of the Triune Godhead. The Son was to have the Spirit's agency in the application of salvation in the hearts of all those whom the Father chose in him before the world was. The Son may be said effectually to call as he sends the Spirit to do the work. The Father may be said to effectually call as he sends Son and Spirit on their respective missions.

Remark 2.—With reference to the first element of effectual calling, which is conviction of sin, and with reference to the fourth element of the same calling, which is persuading sinners to accept Jesus Christ, God uses the truth as an instrument. He uses printed pages sometimes, and sometimes living servants of His to carry the truth. Thus Paul planted, he used the law to convict men of sin, and the gospel for that purpose and to make evident the mercy of God toward the sinner and to provide for the exercise of that faith which should be a part of man's reaction to the quickening touch which brings life to the dead. But in the revolutionizing of the will and

supernatural illumination of the mind, God brings His naked power to bear on the naked heart of man. He implants in the sinner's heart a new and dominating affection—love to Him. The remainders of sin still abide in the effectually called throughout this life, but the inclination, the disposition, the will, the character, has been changed by the introduction of a new and holy affection; and a clarified vision has been wrought. The effectually called can say: "Whereas I was blind, I now see." When God's Spirit has swept with recreative power over the heart and mind of man, revolutionizing the heart and illuminating the mind, God has graciously begun in man that process of transformation which is to end in conformity to the image of the Son of God. Man, thus called, repents and believes. God says to him: "Work through to a finish your own salvation with fear and trembling. For it is God that worketh in you to will and to do of his good pleasure." He who hath begun the good work in him will continue it unto the day of Christ Jesus. The day will come when he who hath been effectually called shall be sinless, holy, like Christ.

IV. *Two questions now suggest themselves.*

First.—How can the absolutely just God thus save a sinner, laden with guilt, of right to be punished, from his pollution? How comes it that he does not necessarily send the sinner to his deserved penalty? What has He done to save His own righteousness, while saving the sinner? How has He dealt with man's guilt, and how prepared the way for ridding man of his pollution by effectual calling and sanctification?

At least a partial answer to this question may be expected in the chapter to follow on "Christ Crucified."

Second.—The Second question is one we should carry with us as a result of the gracious doctrine of effectual calling: Shall not we who have been effectually called give ourselves unreservedly to co-working with Him that we may be rapidly freed from the pollution of sin? Shall we not press toward the mark for the prize of the high calling of God in Christ Jesus?

VII.

CHRIST CRUCIFIED OR GOD'S INSTRUMENT FOR
MAN'S SALVATION

(I Cor. 1:22-24)

**Christ Crucified or God's Instrument for
Man's Salvation**
(I Cor. 1:22-24.)

I. *Many men are today dissatisfied with the
gospel of Christ.*

First.—Some of these men crave a religion with more of the outward, the visible and the sacramental in it—a religion with something to dazzle and to startle—a religion with signs which will force conviction through the senses.

The Romish clergy betray this craving when they endeavor to represent their “church” as invested with the power of miracles to compel belief in their peculiar tenets. The Romish devotee betrays it when he travels hundreds of miles to gaze upon a spot where the Virgin, according to the allegation of the Church, has appeared, or when he touches with awe the alleged relics of the saints.

The Protestant who despises these superstitions, may show the same spirit in other ways—in his love for a sensuous worship, for sensational preaching, for oratorical juggling; or in his proclamation that the world cannot be won to Christ by gospel agencies—that the only hope of the full establishment of Christ's kingdom on earth lies in Christ's coming again, in material power and splendor; or he may betray the same spirit when he says, with old Thomas Carlyle: “I do not see that God has *done anything* in the Church”; or, when, distrusting the simple gospel method, he endeavors to ally the Church with the state, that he may through material power hasten the coming of the kingdom.

Second.—Some other men prefer, to the gospel of Christ, some form of human philosophy: (1) Many of these prefer *materialism*, which pretends to explain everything by the postulation of ultimate atoms of matter hypothetically endowed in given ways. (2) Others prefer *Idealism*, which would explain everything as a consciousness, or thought, e. g. the stone on which they bruise their heels, the pins with which they prick themselves, as so many thoughts—all things a hierarchy of thoughts. (3) Still others prefer *Spinozism*—the doctrine that there is just one substance and that that substance has two knowable attributes, thought and extension, and that there is no such thing in the universe as a free-agent, no such thing as good, no such thing as bad, no such thing as responsibility for conduct and character.

These all prefer, to the gospel, some system which endeavors to explain the origin, nature and destiny of the universe—a system wrought out by unaided human reason, and presented in a systematic form pleasing to them. If they profess Christianity, they are apt to be found, sooner or later, cutting out of the gospels everything supernatural; denying inspiration, the virgin birth of our Lord, Christ's atoning death, and his bodily resurrection from the dead.

Third.—Still other persons prefer, to the gospel of Christ, mixtures of human philosophy and perversions of Bible teachings, e. g. Eddyism, or its illegitimate offspring, New Thought, or the teaching of the so-called "School of Christian Unity," or Millennial Dawnism, or Russelitism, *aut id omne genus*. Some men who have once preached the gospel have forsaken it and followed after one or other of these schools.

Fourth.—A minister of our own church belonging to a neighboring synod, a few years ago, is

reported to have expressed himself as desiring a better message of help and hope for the world than Christianity. Men are found here and there, though not in our church so far as my knowledge goes, who express the longing that a great religious genius may arise who shall take the best in all of the great historic religions and make of these best elements an absolute religion.

There is dissatisfaction with the gospel of Christ, today, BUT

II. *Dissatisfaction with the gospel is no new thing. It obtained in all the past back to and in Paul's day.*

Widespread dissatisfaction with the gospel of Christ obtained in Germany in the nineteenth century, in France in the second half of the eighteenth century, in Great Britain in the first half of the eighteenth century. So we might go on back to the third, and second centuries, when Gnosticism within the church and persecutions from without betrayed widespread dissatisfaction. Similarly, dissatisfaction with the gospel obtained in the apostolic age.

First.—Paul tells us in the text *that in his day*, “The Jews were seeking after a sign.”

As proof that God was in their midst they required a physical sign of power. One of Christ's temptations was to throw himself from a pinnacle of the temple in order that he might win acceptance at their hands. They were always clamoring for signs.

(1) They had been fed on signs in the past. Their greatest men had exhibited startling signs. The periods of their history to which they looked back with greatest pride had been periods of signs. Naturally they expected that the period of

the Messiah's coming should be a period of wonderful signs.

(2) Christ had wrought many signs and of the character they should have expected. No other teacher in Israel's whole history had wrought so many or such great signs. Their appetite was whetted. The more signs given, the more signs they desired. They wanted signs of a different sort, too, signs that Christ would set up a temporal kingdom; and from Jerusalem rule the whole earth. They had interpreted in a too materialistic way the prophecy in Daniel 7:13, 14, "I saw in the night, visions, and behold, one like unto the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." The Jews of our Lord's time wanted a different sort of kingdom, and one ushered in in a different way, from that which He came to set up. They wanted signs and more signs, that God would care for them without their energizing in a holy life. They were dissatisfied with the gospel.

Second.—Paul tells us, *that the Greeks were seeking after wisdom.*

Paul seems to have had in mind the Greeks' bent toward speculative systems of philosophy and to those systems eloquently put.

(1) The Greeks were the intellectual people of the ancient world, some would say, "of all time to the present." They endeavored to understand the essence of things. They asked such questions as: (a) What is the origin, nature and end of the universe? (b) Is man free or does he exist

under a fatal necessity? (c) How is mind related to matter? They elaborated their speculative systems in response to such questions.

(2) They desired, too, systems of teaching well-organized and well-argued, which should enable them to attain the maximum of comfort in this life. They would have had light from Paul on these subjects; but they did not care for a supernatural revelation of facts.

(3) They have been tremendously influential in subsequent ages. They have had their successors down to our own day who have shown their decided preferences for the teachings of the uninspired reason over the teachings of the gospel. When they have come into the church they have betrayed in many cases, their bondage to the un-Christian conceptions of the world and of God. Dissatisfaction with the gospel has obtained in the past, **NEVERTHELESS**

III. *Paul preached Christ Crucified, to the Jews, to whom it was a stumbling block, and to the Greeks, to whom it was foolishness—to people who were dissatisfied with it.*

First.—He preached Christ: The leading facts of His life, His eternal Godhood and “His divine mission, His birth from a woman (Gal. 4:4), of the royal house of David, His holy life and example, His betrayal, His passion, and death for the sins of the world, His resurrection on the third day, His repeated manifestations to the disciples, His ascension and exaltation to the right hand of the Majesty on high, whence He will return to judge mankind, the adoration of Christ as the Messiah, the Lord and Savior from sin, the eternal Son of God.” He preached Christ’s perfect fitness

to save man whom he described as dead in trespasses and in sins, to save him unto the uttermost.

Second.—He magnified *Christ crucified* in his preaching.

(1) He kept the cross ever in the forefront. He wrote to the Galatians: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

(2) He taught that an essential step in the salvation of a sinner is freeing the sinner from his guilt. Man is doomed to suffer for his sin. God frees a man from this guilt by incarnating himself in the person of his Son and bearing the penalty due to the man for his sin in this incarnate person. He becomes the man's substitute before the bar of his own justice. On the cross the Lord Jesus Christ paid the penal debt due by his people to God. Hence God remains just while justifying the ungodly.

(3) Paul taught that God in this manner—through the sacrifice of his Son, that man might be freed from his guilt—and through the obedience of his Son to the preceptive law, in man's stead, cleared the way for his bestowal of every other gift needed in order to complete salvation—cleared the way for effectual calling, sanctification and ultimate glorification. He argues: "He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?"

Third.—Paul preached this Gospel *to the Jew*.

It was a stumbling block to the Jew. The Jew desired a Messiah who would visibly rule in the earth. The Jew wanted signs. The Jew wanted material power. The cross to the Jew

was a stumbling block which he could not get over.

To the Jew the cross meant failure of the most pitiful kind. It indicated to him that Christ was weak, that he was a grievous failure. It was in his eyes horrible to speak of the Messiah, the servant of the Lord, as crucified. It enraged the Jew that He should be so represented.

There are multitudes of nominal Christians of our time who worship success in life. So did the Jews. There are men of science who stumble at the cross. There are multitudes of men, women, young people, who hesitate to accept the doctrine of our Lord's death as a vicarious sacrifice for the salvation of men. So did the Jews: but Paul preached it to the Jew. To withdraw the doctrine was to withdraw an essential in the doctrine of salvation. We ought to preach it whether the world of our day likes it or not.

Fourth.—Paul preached it to the Greek.

The Greeks, as we have seen, were an intellectual people. They were trained to speculation. They held that all teaching worthwhile should be systematic, supported by evidence accessible to the senses or to consciousness.

They had little sense of sin, regarded it as a disease rather than as moral obliquity. They cared little to be quit of it. Paul preached Christ crucified as the sole mediator between God and man—as the sinner's only hope, as having come into the world to save sinners and as able to save unto the uttermost all who come unto God by him.

The only notion of righteousness which the Greek had was that of common ethical righteousness—a righteousness of conduct and character. Paul preached of a righteousness wrought out by

Jesus Christ, in part on the cross—of Christ's achieved righteousness—his achievement won while acting as our substitute and set down to our credit. He wrote to the Corinthians, 2 Cor. 5:21, "Him who knew no sin, he made to be sin for us that we might be made the righteousness of God, by him."

This preaching was foolishness to the Greek. It was not a speculation elaborately presented and eloquently set forth; but it was fact divinely revealed and preached in the simple words with which the Holy Ghost combined it.

Fifth.—Paul preached it because he knew that salvation is of God—that when God reaches out and spiritually calls, such preaching is effective.

(1) There are two kinds of calling spoken of in the New Testament, the *common* call, conveyed by the Word, by Providence, and by the common operations of the Holy Spirit. "Many are called but few are chosen." Jews were called in this way—Jews who found Christ crucified a stumbling block; and Greeks who found Christ crucified foolishness. They harkened not to the call. The other kind of calling is internal, spiritual. It is a making over of the inclinations, a revolution of the affections, and an enlightening of the mind. "What is effectual calling? Effectual calling is a work of God's spirit whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel."

Paul believed in this inward, spiritual call. He is said to use the word "called" only of inwardly called. Clearly he used the word "called" in this sense in Rom. 8:28-31. (Repeat the words.) The called here are all glorified; but the called with the external call merely, are not all glori-

fied. Clearly also he used the word "called," in the text, of the inwardly called. For to them the Gospel is the power of God and the wisdom of God. But to the merely outwardly called the Gospel is not the power of God and the wisdom of God.

(2) He preached Christ crucified *to them that are the called, the power of God.*

In the crucifixion of Christ we see God accomplishing the most stupendous work he ever set himself; see him putting forth the greatest exercise of power in all his history so far as that history has ever been disclosed. In creating the heavens and earth God did something that He alone could do. The creature can not create—can not call into existence somewhat out of non-existence. The creation of the universe was, however, to God a finite task. The universe, however vast, is not infinite. God spoke it into existence without strain of affection or will. He commanded and the world stood forth. His works of providence—His most holy, wise and powerful preserving and governing all His creatures and all their actions," occasion no weariness, no perplexity and no strain. For Him the task of providence, vast, illimitable to finite intelligence, is still a finite work. But in the crucifixion He is bringing to its acme His handling of infinites—the infinite attribute of mercy and the infinite attribute of justice—the infinite attribute of mercy that moved Him to save lost men and the infinite attribute of justice that moved him to put the iniquity of the iniquitous upon him. In this work the Son of God incarnate *felt* awfully the ignominy and the shame that fell on Him as the guilt-bearer of the world. God the Father appears as withdrawing His comforting presence from the Son of His love.

The awful cry, "My God! My God! Why hast thou forsaken me?" shows perturbation in the constitution of the Incarnate Son. . . This exercise of divine power was the most stupendous in the disclosed history of God. The divine affections and motives were stirring as over nothing else in all God's activities.

Christ crucified is the power of God, too, when viewed in His saving effects upon men. Christ crucified conditions the spiritual call. Christ crucified furnished the ground for the remission of the guilt of a believing sinner, and Christ crucified has drawn Godward the hearts of all to whom God has granted a spark of spiritual life. Christ crucified melted the arch-persecutor Saul of Tarsus and turned him into Paul the Apostle and Missionary to the Gentiles. Christ crucified touched the heart of the courtier and gallant Raymond Lull, sanctified him and sent him as a missionary to the Mohammedans. Christ crucified touched the heart of Col. James Gardiner, drew him from a life of licentiousness and led him to that of a notable saint. Christ crucified broke the heart of the opium eater, Hsi, the Chinese teacher of David Hill, and turned him into a Christian of highly exemplary character. Christ crucified is a power that has helped to carry heavenward, in all past ages, new-created souls. Christ crucified is the power of God to the called. What is it that moves the young missionary to give his life in a far-off land, among people of a strange tongue? Christ crucified. What is it that sends a B. M. Palmer into every open door in a pest-stricken city to break the bread of life to the victims of the pest? Christ crucified. What is it that moves a man, but recently a heathen Chinese to endure with meekness the torture of relentless persecutors, re-

joining to be counted worthy to suffer for the cause of Christ? Christ crucified.

Sixth.—He preached Christ crucified as the wisdom of God.

(1) He preached it as that particular display of the wisdom of God which goes beyond every other display. The structure of the hand, the eye, the ear, the planetary system, discloses the wisdom of God. The heavens declare the glory of it, the earth showeth forth the praises of it. But in Christ crucified is to be seen displayed a wisdom which illuminates, for the believer, the nature of God, the nature of man, the awfulness of sin, the blessedness of a life with God throughout the ages to come, as that wisdom is nowhere else to be seen.

(2) Some people are wont to think of infidels, atheists and rationalists as men of deep thought and commanding intellects; and to consider Christians as men of mean powers. This is a mistake. The Gospel is the *sum* of wisdom on the subjects on which it professes to treat. "In it we see how justice and mercy may be married, how inexorable law may be satisfied, and sovereign love bear away the sinner in triumph. . . . If ye be not blind, ye who glory in your learning, bend your heads in reverence and own that all your skill could not have devised a Gospel at once so just to God, and so safe to man."

(3) But the Gospel is not only a display of wisdom, it gives wisdom to those competent to take in its truths. It teaches young men wisdom and discretion. It gives understanding to the simple. It fits for the easier comprehension of any other true science. "Oh ye students of the sciences, build your laboratories on Calvary and keep in the first place on your shelf of best

VIII.

GOD'S GRACIOUS PROVIDENCES TOWARD HIS
OWN PEOPLE

(Rom. 8:28)

**God's Gracious Providence Toward His
Own People
(Rom. 8:28)**

The uninspired reason has often reached a conclusion the opposite of that which is voiced by Paul in these words:

Looking: (1) at the deterioration of nations, tribes, families and individuals; (2) at the bloody game of war which has made up so much of the world's history; (3) at the famines, pestilences, physical ruin and moral degradation which have usually followed on the heels of war; and (4) at the individual woes which have affected the career of every individual, many men have been tempted to conclude as: (1) the Epicureans, that no divine hand guides the events of history; (2) as the Dualists that two great powers, of good, and evil, are in eternal conflict; or (3) as the philosophic pessimist, that the world, if not the worst possible, is worse than none at all.

Looking at these facts and at the entrance of sin into the world some reverent students of the Bible have excepted sin from the all things that work together for good; and undoubted children of God have been heard wailing that all things were going to the bad, or at least were against them. Jacob, e. g., is heard crying (Gen. 42: 36-38): "Me you have bereft of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me."

But Paul here teaches :

I. *That all things work together for good to them that love God.*

First.—He teaches that *all things* are working together for good to them that love God.

When he says that all things work together for good to them that love God, there is no doubt that he means that all afflictions work together for good to them.

(1) He has been engaged, in verses 18 and following, in giving reasons why the Christian should rejoice when afflictions come upon him.

(2) He has given three reasons: (a) Present suffering is outweighed by future glories. Verse 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." He elsewhere says (II Tim. 2:12): "If we endure we shall reign with Him;" (II Cor. 4:17): "For our light affliction which is but for a moment worketh out for us a far more exceeding and eternal weight of glory." (b) These sufferings bring to us the help of the Holy Spirit. "The Spirit helpeth our infirmities," (verse 26). (c) All things work together for good to them that love God.

(3) Unquestionably the Apostle means to say that all the "untoward," as the Christian may regard it, which happens to him, is a part of the all things which work together for good to them that love God.

He means to say also that all sins—the sin of our first parents, the sins of the race, the sins of our contemporaries and all the Christian's own sins are amongst the all things which work together for good to them that love God.

He teaches that the joy of salvation is, in part, the joy of salvation from sin, and from the misery consequent on sin; that the joy of forgiveness is the joy of the forgiveness of sin. He has depicted partly this joy in chapters 5-7 of this Epistle.

Sins are only evil. Of themselves sins would work evil only; but on occasion of them God works, and so works as to overrule them and make them a part of the all things that work together for good to them that love God.

Sometimes one hears a preacher trying to make an exception of sin—teaching that it is not one of these all things that work together for good; but even sin is to be overruled by God for the good of the Christian. David's sin was overruled so that it became an occasion and means of a deeper repentance than he would otherwise have known. Peter's sins of presumptuousness and boastfulness were an occasion that God overruled to ennoble Peter's spiritual character. Augustine's sins were marked as over against those of Pelagius. God made them the occasion of giving Augustine glimpses of his grace that Pelagius always remained dead to. Similarly of Adam's sin.

Paul teaches that all blessings—all temporal blessings and all spiritual blessings—work together for good: (1) Some commentators deny that this is taught. They say that the term *all things* covers only afflictions, or afflictions and sins. (2) They are wrong. Paul does not limit his *all things*, he does not say *all afflictions, or all afflictions and all sins*, but all things. In the following verses he shows that he means good things as well as evil things: He shows that God takes care that every part in the process of salvation be efficiently wrought out

(verses 29-30): "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called, and whom He called, them He also justified: and whom He justified, them He also glorified." He shows that God will give the Christian every good thing (verse 32): "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." He shows that the Christian shall be preserved as such against all foes (verses 33-35): "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that was raised from the dead, who is at the right hand of God, also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" He shows that neither good nor bad shall separate us from the love of God—that they shall strengthen us (verses 37-39): "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

He teaches us that all things work together for good to them that love God.

He teaches not only that all afflictions and all sins and all favorable providences such as have been suggested; but that literally all things work together for good to them that love God.

Everything in creation works: Our sun goes blazing through the heavens at its work, its planets and every atom of each planet, the hundred millions of suns with which the heavens are studded and all their planets and all their atoms work. Each is pulling on every other, according to the law of gravitation, each helping to hold each other in balance. Every part of every organism is working.

All these things work together. The solar system with the whole rest of solar systems. Parts of organisms with the other parts of organisms. Organisms with environment. Sun and planet, earth, rain cloud, and man work together, as in production of corn. Hence we have systems, vegetable systems, animal systems. Hence we have one vast system of the universe.

Paul teaches that all things in the universe, work, work together, work together for good to them that love God. He teaches in Ephesians that Christ is made Head over all these things for the Church.

Christ, the God of providence today, is guiding all workings, to gather in and build up his elect. Our Lord said (Matt. 28:18-20): "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

Do you find it hard to believe that all things work together for good to them that love God, hard particularly to believe that disasters of storm and hurricane, of fire and flood, of earthquake and volcano, that crime and madness which fill our jails and madhouses, that war with its

trail of havoc and waste and destruction, that war with its increasingly hellish engines of destruction, work together for good to them that love God?

You will find it less difficult to believe with the Apostle when you have conned his words further.

Second.—All things work *together* for good.

He does not say that all things are good. He does not say that each thing works separately for good; but that all things work together for good. And it is true that where one agent's working alone would result in great evil, two or more, including that, may work for good. When you are sick, you get a prescription, go to a druggist, have him fill it. He puts into his compounding vessel a rank poison which if taken alone would kill you, adds to it another which if taken alone would be injurious, and compounds a medicine which will cure you.

Paul says all things work together for good. E. g., the jailing of John Bunyan, the blindness of John Milton and of George Matheson, were amongst the all things that worked together for good to them and to all God's saints.

Third.—All things work together *for good*.

(1) Paul does not mean to teach that all things work together for the comfort and pleasure of those who love God.

No doubt comfort and pleasure will come to the child of God through that for which "all things works," but

Comfort and pleasure are not *good*.

God shows himself relatively little concerned to make all things work together for the comfort and pleasure of those who love Him. He is much more concerned about their growth in holiness.

(2) Nor does he mean that all things are working together for that which God's child may count good.

A child often accounts a thing good which a parent sees would be an evil to him.

The child of God is often unable to see what would be good for him, e. g., Stuart Robinson thought that a maimed arm would be an evil to him; Pontius Pilate thought that the procuratorship of Judea would be a good to him. So the Christian often misjudges.

(3) Paul means that all things are *working together for good* as God sees *good*—for that which will enable Him to better to achieve the great end of existence.

God is building for the eternities a great spiritual temple. Each one of His own is to fill a niche in that temple. He is establishing a perfect society, each member to have His special function.

That is a good to the member which fits him for functioning aright in that society.

Fifty years before the birth of Christ a group of cultivated Roman gentlemen discussed in Cicero's house the supreme good, but reached no certain opinion. Fifty years after Christ's death groups of Christians in the same region thought that they were able to answer the question—the love of God and what His love gives.

This *good* all things are working together to give you if you are a Christian.

Fourth.—He teaches that all things work together for good as God sees good to them *that love God*.

(1) Not for all men.

(2) For them that love God, as revealed in Christ—for those that cling to Him and obey Him.

These are being fitted for membership in the heavenly society.

They need sunshine and showers now.

They need storms of adversity now.

All things are being made to work together for them.

The fall of Adam is one of these things.

The sin of Judas Iscariot.

The persecutions of Nero.

The influx of the barbarians which seemed about to blot out the Greco-Roman civilization.

The Reformation and the persecution of reformed Christians in North Europe in the seventeenth century.

The World War and its consequences.

Our very sins (if we love God). (See Rom. 7:24. See the case of David's and the case of Peter's.)

You may not see how the Lord is making all these things work together for good to those who love Him. His way may now seem dark. You may not be able to see which way the stream of providence tends; but in this you are like a traveler lost in the dense forests of the Upper Nile, in a section in which the directions of the stream is tortuous, seeming now to be moving in one direction and now in another. Let him ascend with adequate vision, high enough, he can trace the shining way of the river till it empties into the Mediterranean. So in heaven you will be able to trace God's providence, and see it gleaming.

It is told of Philip Dodridge that in a night dream he saw himself in eternity—passing into a great hall in which was a table, a cup, a plate and a bunch of grapes, the walls of the hall covered with a strange script which he could not read; that while he was wondering at the script

a shining one entered the room, pressed juice from the grapes into the cup and gave him to drink, which done, he saw that the writing on the wall gave a full picture of his own life, and that things which had almost broken his heart when they came had been sent by God in infinite love to preserve him from dangers into which he would otherwise have fallen.

II. *How does Paul know that all things work together for good to those who love God?*

The inspiring Sprit moved him to tell us in the text:

First.—He tells us that all things work together for good to them that love God, because they are the called, according to his purpose; because He had purposed effectually to call them.

Second.—He tells us that whom he purposed to call, he purposed to save unto the uttermost, (Rom. 8:29-30): "For whom He did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren;" that they might be glorified."

Third.—He reasons with us in 8:32. He that spared not His own Son . . . will with him freely give us all things.

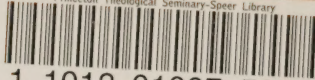
III. *Applications.*

First.—In view of the teaching of this passage, a Christian should look upon all the providences of God, on the movements of the heavenly bodies, on the working of atoms, on the march of events in world-wide, national, local and family histories, and on individual ups and downs, with a certain

serene joy. God is making all things work together for good to them that love Him.

Second.—In view of the teachings of the text the non-Christian should shake off his non-Christian attitude. All things are not working together for good to him.

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