

# IS THERE A PERSONAL GOD?



**Jerald Tanner**

# IS THERE A PERSONAL GOD?

**Jerald Tanner**

1967  
Digital version 2025

**Utah Lighthouse Ministry**  
**[www.utlm.org](http://www.utlm.org)**



**Attribution-NonCommercial 4.0  
International (CC BY-NC 4.0)**

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

<https://creativecommons.org/licenses/by-nc/4.0/>

## *Is There a Personal God?*

In this troubled and confused world many people doubt that there is a personal God who is concerned about them, and some even doubt the existence of God.

To actually prove that God exists would be a very difficult thing to do, for God cannot be put into a test tube and analyzed as the elements of this world. The universe around us, however, does seem to show evidence that there is a God. Thousands of years ago the Psalmist declared:

The heavens declare the glory of God; and the firmament sheweth his handywork. (Psalms 19:1)

Dr. Wernher von Braun, who is Director of the George C. Marshall Space Flight Center, also sees evidence of God in His creation:

I think science is basically an attempt to better understand creation. Since I cannot contemplate a creation without a Creator or a Divine intent I believe science has the same motivation as religion—communion with the Creator. (“The Farther We Probe into Space, The Greater My Faith. . .” C. M. Ward’s account of his interview with Dr. Wernher von Braun, p. 12)

Dr. Charles Hatfield, chairman of the Department of Mathematics at the University of Missouri, made this statement:

I don’t feel as a mathematician that I have any special insight into the spiritual realm, but I do feel that when I look at the world around me—the external world as well as the internal world—that I see order, a lot of order. I’m very impressed with this. This isn’t a matter of proof; I can’t use this to prove the existence of God or anything like this. But I think it is very strong evidence. It was strong for Kant, too; he admitted the strength of this argument. And I see order in so many places in the universe. Christianity seems to me to be the most coherent understanding of the universe in the light of all the facts that I can see. (*Christianity Today*, January 21, 1966, p. 3)

Dr. Martin J. Buerger, who is a “world-renowned expert in crystallography and mineralogy and Distinguished Professor at Massachusetts Institute of Technology,” made this statement:

I think this matter of order is very important. I represent a science, crystallography, in which there is tremendous order. It appeals to me greatly. And I’ve questioned a number of my scientific colleagues who are also crystallographers and who are also Christians. I find that they are very much attracted to the order of the universe and cannot understand an order of the universe without a sovereign God behind it. An accidental universe which came into existence by chance seems inconceivable to them. So that we crystallographers, many of us, find that the order of the universe is the kind of thing that satisfies—the kind of thing that attracts us to crystallography order. (*Christianity Today*, January 21, 1966, p. 4)

Dr. Roger J. Voskuyl, who has served as Professor of Chemistry, Wheaton College and President, Westmont College, wrote:

As a scientist, it is more reasonable for me to believe in a Creator than in an eternally existing cosmos. (*Modern Science and Christian Faith*, 1950 Ed., p. 2)

Peter W. Stoner, formerly Chairman, Department of Mathematics and Astronomy, Pasadena City College, wrote the following:

Every type of astronomical object which is available for careful study has had a maximum probable age placed upon it by different and independent approaches. These all indicate a beginning or a creation of the universe. (*Modern Science and Christian Faith*, p. 21)

Dr. William J. Tinkle (formerly Professor and Head, Department of Biology, Taylor University) and Dr. Walter E. Lammerts (formerly of the University of California, Los Angeles) wrote the following:

God reveals Himself in the intricate structure and beauty of plant and animal tissue. When the outer layer of a leaf is stripped off and examined under a powerful lens, the leaf tissue is magnified revealing its minute arrangement, . . . The more we magnify the things of nature, the more order is revealed to us. . . .

Such order and design as we see in nature demands a Designer. The probability of the intricate structure of the leaf arising by the chance action of blind, purposeless forces seems extremely small. (*Modern Science and Christian Faith*, pp. 58-59)

In the book, *Man Does Not Stand Alone*, A. Cressy Morrison wrote:

So many essential conditions are necessary for life to exist on our earth that it is mathematically impossible that all of them could exist in proper relationship by chance on any one earth at one time. Therefore, there must be in nature some form of intelligent direction. If this be true, then there must be a purpose. (*Man Does Not Stand Alone*, p. 13)

On pages 51 and 52 of the same book, Mr. Morrison shows that the eye could not have developed by blind chance:

The lens of our eye varies in density so that all rays are brought into focus. Man finds this unattainable in any homogeneous substance, such as glass. All the marvelous adjustments of lens, rods, cones, nerves, and all else must have occurred simultaneously, for before each of them was complete, sight was impossible. How could one necessary factor know and adjust itself to each of the requirements of the others? . . . Nature would have had a job in developing the science of optics unless somewhere along the line there was a little help from intelligence.

Earnest Albert Hooton, formerly Professor of Anthropology, Harvard University, Curator of Somatology, Peabody Museum of Harvard University, frankly admitted that the development of man is very hard to explain with existing theories:

In the twenty-seven years which have elapsed since I began to study anthropology, the advance in detailed and accurate methods of observation has been enormous and the accumulation of reliable factual data has been mountainous . . . In all of this time I cannot see that we have made any very substantial advance on the theoretical side, or that we are much more enlightened on the subject of the causes and methods of evolution. For example, we are still completely at a loss to explain satisfactorily the difficulty about the inheritance of adaptations. We know that the organism in its individual life span has a remarkable power of modifying its various parts, or, in being modified, to fulfill the functions necessary for its survival and that of the species. Yet a great deal of patient experimental work, carried on by extraordinarily ingenious and accurate biologists, has yielded almost no evidence that such individually acquired adaptations can be hereditarily transmitted. The data to the contrary are almost overwhelming. Nevertheless, any survey of a palaeontological series drives one to the conclusion that in some way or other evolution is essentially an adaptational process, in which advantageous modifications get into the germ plasm and are perpetuated. Of course, Darwin's theory of natural selection is intellectually satisfying as an explanation of this phenomenon. But when we attempt to apply it to individual morphological details, we are baffled by lack of evidence. I can point to many anatomical features of man in which the known course of evolution can be explained plausibly by the theory of natural selection, but I do not know of one in which it can be proved.

De Vries' mutation theory, involving the concept of abrupt evolutionary changes which are hereditary, proves to be very disappointing in the light of experimental evidence, since nearly all mutations are deleterious and unfavorable. Certainly, I do not know of a single human feature which can be stated definitely to be a progressive and dominant mutation.

Mendelian inheritance, which once looked so simple and beautiful, turns out to be such an intricate business, involving such a multiplicity of factors, that its application to man is as yet confined, for the most part, to the inheritance of a few diseases, malformations, and anomalies. Even in these cases the data are usually not conclusive, and the positive affirmations of hopeful geneticists have to be bolstered up with a certain amount of faith. Of course, there is no real doubt of the validity of Mendelian inheritance, but we cannot work it out for ordinary human physical features, or, at least, we have not as yet done so.

Let not the reader interpret these admissions as the wails of a sour, disillusioned, and frustrated anthropologist. I am really very optimistic about the possibilities of finding out these things; but I am also convinced that science pursues a foolish and possibly fatal policy when it tries to keep up its bluff of omniscience in matters of which it is still woefully ignorant. . . . To tell the truth, I am more than a little disturbed at the prevalent anthropological habit of straining at factual gnats and swallowing (without a gulp or a wink) theoretical camels. (*Apes, Men, and Morons*, Earnest Albert Hooton, 1937 Ed., pp. 61-62)

On page 76 of the same book, Earnest Albert Hooton stated:

. . . I have not forgotten brains. But we do not understand the evolution of the human brain. Our brains are apparently much too big for the use we make of them. Certainly, neither we nor our immediate or remote ancestors have taken thought sufficiently to add many cubic centimeters to our cranial capacities. Yet here we are—all decked out in our 7¼ hats—and no place to go. (*Apes, Men, and Morons*, p. 76)

On pages 117-119 of the same book Earnest Albert Hooton made the following statements:

I am also profoundly suspicious of the so-called “laws” of organic evolution, which, it seems to me, frequently “are more honored in the breach than in the observance.” . . .

Saltatory evolution, by way of mutation, is a very convenient means of bridging over gaps between animal forms, when the putative descendant differs radically in one or another feature from its supposed ancestral type. A mutation involves the conception of an abrupt change in some feature of the organism due to an alteration of the germ plasm, perhaps spontaneous, perhaps environmentally actuated. Under the latter interpretation it has been utilized as a method of getting round the difficulty of introducing functional adaptations or acquired characters into the germ plasm. Now I am afraid that many anthropologists (including myself) have sinned against genetic science and are leaning upon a broken reed when they depend upon mutations. The evidence of modern experimental genetics seems to indicate that most mutations are harmful, and that many of them are even lethal, and that they are attributable in the main to deterioration or weakening, affecting parts of chromosomes or genes. If this be the case, we should do well to cease our blithe references to “progressive” mutations whereby man has ascended the steps of primate evolution, with occasional exuberant bounds in which he clears two or three at one time.

In concluding this incomplete commentary upon the utilization of biological theory and of so-called evolutionary laws in the interpretation of fossil man, I should say that many anthropologists (again including myself) have employed terminology without precision, and sometimes with a woeful ignorance of its implications. We would better confine ourselves to morphological and metrical descriptions and comparison, unless we are to educate ourselves more thoroughly in experimental zoology and genetics. (*Apes, Men, and Morons*, pp. 117-119)

Dr. Robert Broom, who was recognized as being one of the leading paleontologists, honored for his “remarkable discoveries of South African fossil forms,” believed there was a God. Although Dr. Broom described himself as “a convinced evolutionist,” he did not believe that Charles Darwin had answered the question of how the “fittest” originated:

Darwin will always live as the scientist who first convinced the thinking world that man has evolved from some type of ape; but the main theory which he proposed has by no means been universally accepted. In his *Origin of Species* he argued in favour of Evolution having been brought about by Nature favouring the fittest varieties. He called his theory, “Natural Selection” or “The Preservation of Favoured Races in the Struggle for Life.”

Cope, the great American palaeontologist, wanted to know what was the origin of the fittest. And this is still our trouble.

We know that among all animals there is great variation. In any large family no two are quite alike, and it was natural to assume that the fittest would be more likely to survive, and form a fitter variety. But it is now known that most of such varieties as are due to changing conditions of climate, nutrition, or to the physical condition of the mother at the time of the early development, and variations which Darwin thought would be inherited are not inherited at all.

Hunt Morgan and other geneticists have shown that certain variations can be brought about by the action of heat and electricity, radium and X-rays, and that these variations are inherited—at least for some generations. And here it appeared that Nature had something tangible to select, and thus produce new species.

No doubt in Nature lightning is common, and cosmic rays are apparently raining on the earth all the time, but there is no evidence whatever that such agencies have ever produced a new species. In fact, it seems that even if such mutations are selected by man, they only last for a few generations, and gradually the animals revert to the normal.

....

At first sight it looks as if man by careful selection can produce new species; but apparently this is a fallacy. If a farmer has a fine flock of pure merino sheep, and he is satisfied to go on interbreeding them, he will find in a few years his flock is comparatively worthless as merinos. He has always to be introducing new selected rams.

Man’s selection produces only what may be called pathological species, and these if left to Nature are eliminated by Natural Selection. They are probably never able to survive in competition with the normal species.

Though Darwin in all his later life regarded Natural Selection as the chief agent in Evolution, he often appears to have had serious doubts about it. In 1871 he wrote *The Descent of Man*, in which he shows that he no longer believes in Natural Selection as having originated many of the human characters. . . .

He thus seems to admit that many human characters could not have arisen by Natural Selection, and he proposed a new theory. “We have thus far been baffled in all our attempts to account for the differences between the races of man; but there remains one important agency, namely, Sexual Selection, which seems to have acted as powerfully on man as in many other animals.”

Though Darwin devoted the greater part of two volumes to showing the part Sexual Selection has played in the Animal Kingdom, one feels that he was



not quite happy about it. He says, for example: "The views here advanced, on the part which Sexual Selection has played in the history of man, want scientific precision. He who does not admit this agency in the case of the lower animals, will probably disregard all that I have written in the latter chapters on man."

Few have ever supported Darwin's views on Sexual Selection, and they have almost completely dropped out of scientific literature. The main interest the views now have are as showing that Darwin was by no means satisfied with Natural Selection. He felt there must be some other theory to explain facts that could not be explained by Natural Selection.

A theory is always unsatisfactory if it seems to explain some facts in evolution, but fails to explain others. And Darwin has placed himself in an awkward position by having two theories, and even a third. If a character is of manifest advantage to an animal, like the powerful canine teeth or the claws of the tiger, then manifestly it arose by Natural Selection. If a character, like a peacock's tail, is a manifest disadvantage it arose by Sexual Selection. And if a character is neither an advantage nor a disadvantage, like the loss of the power of flight in the Dodo, then we have always Lamarckism to fall back on. It makes one feel that none of these theories is the true one.

....

The whole problem of how evolution has come about is a very difficult one, . . . today in some quarters Darwin's theory of Natural Selection is so much a dogma that to doubt the truth of it is almost as dangerous to one's reputation as to doubt the doctrine of the Trinity. The factors or causes of evolution are very rarely discussed at scientific meetings, and most scientists apparently think it wisest to keep their views to themselves. . . . I have long ago stated that I do not think that Darwin's theory of Natural Selection gives us a satisfactory explanation of how evolution has come about; and I may here state as definitely that I am equally convinced that Hunt Morgan and the other geneticists have also completely failed to find an explanation.

....

Personally I have no hesitation in saying that while I have always been a convinced evolutionist I have never believed that Darwinism has been an agent of much importance. Natural Selection certainly eliminates the unfit and establishes the fit, but in my opinion it has nothing whatever to do with the creation of the fit.

....

Russel Wallace, who in 1858 proposed the theory of Natural Selection along with Darwin, gradually changed his views. In 1869 he wrote: "In the brain of the lowest savages, and, as far as we know of the prehistoric races, we have an organ . . . little inferior in size and complexity to that of the highest types. . . . But the mental requirements of the lowest savages, such as the Australians or Andaman Islanders, are very little above those of many animals. . . . How, then, was the organ developed so far beyond the needs of its possessor? Natural Selection could only have endowed the savage with a brain a little superior to that of the ape, whereas he actually possesses one but very little inferior to that of the average members of our learned societies."

....

One of the ablest thinkers we have on earth today is General Smuts . . . he says in connection with the great problem: "Our knowledge is too fragmentary, our interpretation of what we do know too vague and uncertain to entitle us

to definite conclusions. It appears to be a great plan—with a planner in the background. . . .

The greatest physicists of the world—Newton, Faraday, Clerk, Maxwell, and Kelvin—have all felt like Smuts that there is a great reality behind it all.

. . . .

Those who consider that all the strange course of evolution is the result of an accident, or a series of accidents, are quite at liberty to think so. I believe there is a plan, and though in the slow course of evolution there have been ups and downs, and what look like mistakes, the plan has gone on; and we may feel sure that it cannot fail to reach its goal. (*Finding the Missing Link*, Robert Broom, pp.91-99, 101)

### ***A Personal God***

Paul Tounier made this interesting observation:

Either the world has been created and forms part of a coherent plan laid down by a Creator, its meaning being the realization of this plan, in which case, . . . the meaning of each individual action is that it is a constituent element in that realization, or else the world is the result of chance, in which case nothing has any meaning. (*The Adventure of Living*, 1965 Ed., p. 179)

Myron Augsburger made this statement:

The question of the meaning of life is one of the most serious confronting each of us. The late psychiatrist Jung said: The question most frequently asked of him was: “What is life and why am I here?” (“The Cross and Forgiveness,” a recorded sermon by Myron Augsburger)

It is the writer’s belief that there is a God, a plan and meaning for all of our lives. Jim Elliot, who was killed by the Auca Indians while trying to take the gospel to them, wrote the following in his journal some time before his death:

I walked out to the hill just now. It is exalting, delicious, to stand embraced by the shadows of a friendly tree with the wind tugging at your coattail and the heavens hailing your heart, to gaze and glory and give oneself again to God—what more could a man ask? Oh, the fullness, pleasure, sheer excitement of knowing God on earth! I care not if I never raise my voice again for Him, if only I may love Him, please Him. Mayhap in mercy He shall give me a host of children that I may lead them through the vast star fields to explore His delicacies whose finger ends set them to burning. But if not, if only I may see Him, touch His garments, and smile into His eyes—ah then, not stars nor children shall matter, only Himself. (*Through Gates of Splendor*, 1965 Ed., pp. 255-256)

Peter Marshall, who was Chaplain of the United States Senate, definitely believed in a personal God who intervened in his life. His wife, Catherine, wrote the following concerning him:

Walking back from a nearby village to Bamburgh one dark, starless night, Peter struck out across the moors, thinking he would take a short cut. He knew

that there was a deep deserted limestone quarry close by the Glororum Road, but he thought he could avoid that danger spot. The night was inky black, eerie. There was only the sound of the wind through the heather-stained moorland, the noisy clamor of wild muir fowl as his footsteps disturbed them, the occasional far-off bleating of a sheep.

Suddenly he heard someone call, "Peter! . . ." There was great urgency in the voice.

He stopped. "Yes, who is it? What do you want?"

For a second he listened, but there was no response, only the sound of the wind. The moor seemed completely deserted.

Thinking he must have been mistaken, he walked on a few paces. Then he heard it again, even more urgently:

"Peter! . . ."

He stopped dead still, trying to peer into that impenetrable darkness, but suddenly stumbled and fell to his knees. Putting out his hand to catch himself, he found nothing there. As he cautiously investigated, feeling around in a semicircle, he found himself to be on the very brink of an abandoned stone quarry. Just one step more would have sent him plummeting into space to certain death.

This incident made an unforgettable impression on Peter. There was never any doubt in his mind about the source of that Voice. He felt that God must have some great purpose for his life, to have intervened so specifically. (*A Man Called Peter*, by Catherine Marshall, 1965 Ed., p. 24)

There are many accounts in the scriptures that tell of God directly intervening in the lives of men and women. The Apostle Paul, who had persecuted the Christians, related the following:

And I persecuted this way unto the death, binding and delivering into prisons both men and women.

As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. (Acts 22:4-10)

The scriptures teach that God not only knows our names but that he knows everything about us. In Hebrews 4:13 we read:

Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

In Psalms 139:7-12 we read:

Whither shall I go from thy spirit? or whither shall I flee from thy presence?  
If I ascend up into heaven, thou art there: if I make my bed in hell, behold,  
thou art there.  
If I take the wings of the morning, and dwell in the uttermost parts of the sea;  
Even there shall thy hand lead me, and thy righthand shall hold me.  
If I say, Surely the darkness shall cover me; even the night shall be light  
about me,  
Yea, the darkness hideth not from thee; but the night shineth as the day: the  
darkness and the light are both alike to thee.

J. B. Phillips made this interesting observation:

If I think of God as a kind of Superarchitect who planned this amazing universe from stars to atoms, I feel a bit dazed and awed, but I don't think I particularly want to love Him. It's only when I see God coming in Person into the stream of human living, when I see Him loving and cheering and healing and inspiring people not only when He was on earth in Person 1900 years ago, but today whenever He's given the chance, that I feel I want to love and work for and worship Him. (*Plain Christianity*, J. B. Phillips, 1954 Ed., p. 61)

In his book, *Your God Is Too Small*, J. B. Phillips states:

The trouble with many people today is that they have not found a God big enough for modern needs. (*Your God Is Too Small*, J. B. Phillips, 1961 Ed., p. 7)

On pages 40-41 of the same book, J. B. Phillips states:

There is a conception of God which seems at first sight to be very lofty and splendid, but which proves paradoxically enough on examination to be yet another of the "too small" ideas. It is to think that the God who is responsible for the terrifying vastnesses of the Universe cannot possibly be interested in the lives of the minute specks of consciousness which exist on this insignificant planet.  
. . . To those, and they are not a few, who are secretly wishing for release from moral responsibility (and whose every argument about religion is coloured by the desire), this maybe a great relief—the sort of relief that a schoolboy might find in realizing that in a school of a thousand boys his peccadilloes are very unlikely to be noticed by the Headmaster.

On page 64 of the same book, J. B. Phillips claims that the idea of a non-personal God is attractive to some people because it leaves us free to do what we want:

To worship, to love, and to serve, implies for most of us a Person with whom we can establish some personal relationship, although one cannot help pointing out that one great attraction of a non-personal God is that no claim can be made upon us! He (or It) may be used as much or as little as we like!

***Alienated From God***

Many people wonder why they are not able to find God in their lives. The answer is found in Isaiah 59:1-2:

Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

J. B. Phillips claims that there is a gulf that separates us from God:

For the gulf between us and God is not merely an intellectual one—it is not that God is infinitely wise and we, by comparison, blundering fools, though that is true—but the real gulf lies in the moral realm. You and I, through our own sins and failures, as well as by the infection of the sins of other people, are separated from God by a moral gulf. (*Plain Christianity*, p. 75)

In Romans 3:23 we read that “all have sinned and come short of the glory of God;” and Romans 3:9 states that all are “under sin.” In 1 Timothy 1:15 the Apostle Paul acknowledged that he was a sinner:

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

In Jeremiah 17:9-10 the following statement is made concerning the heart of man:

The heart is deceitful above all things, and desperately wicked: who can know it?

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

The word *heart* is defined as the “mind, soul, spirit, or one's entire emotional nature and understanding” (*Cruden's Complete Concordance*, p. 290).

Jesus made this statement concerning the heart of man:

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

All these evil things come from within, and defile the man. (Mark 7:21-23)

From this we can see that man has a serious sin problem which is keeping him from God. In Isaiah 64:6 we read:

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do fade as a leaf; and our iniquities, like the wind, have taken us away.

Myron Augsburger made this statement concerning sin:

As one faces life honestly, one of the first things that is apparent is the problem of selfishness, of sin. (*Plus Living*, Myron S. Augsburger, p. 55)

On page 44 of the same book, Myron Augsburger states that “Our revolt against God was caused by our infatuation with ourselves . . .” Mr. Augsburger states that man is basically a sinner:

. . . it is true that man is the same as he always has been . . . man is basically a sinner. He’s the kind of man who finds it easier to go his own way than to go another way. He always finds it easier to justify himself than to come to God for God’s justification. Man is not only one who has done wrong, but he is one who is wrong in his very heart. We are persons who like sin. (“The Satisfaction of Christ,” a recorded sermon by Myron Augsburger)

Myron Augsburger also states:

Man’s greatest enemy is within himself. The most serious concern is not what happens to one, but what happens within one. The problem of a self-centered life is that which ruins and destroys man because he has closed God out. The self-centered life is out of balance in two directions. It displaces God by idolizing its own will and it disintegrates socially as it uses others rather than relates to them. Man’s problem is not a problem of ignorance so much as one of rebellion. Man has reacted against God in deliberate desire to have his own way. (“The Cross and Forgiveness,” a recorded sermon by Myron Augsburger)

The anthropologist Earnest Albert Hooton, who admitted that his “sole vocational ambition was to avoid the ministry,” frankly acknowledged that there is something wrong with man:

The most alarming symptom of our sick civilization is that the one searing human question which needs immediate answer is virtually never asked. What is the matter with man? All the social doctors are fussing with the irrelevant secondary symptoms of an undiagnosed human degeneracy—the break-down of free institutions, the disruption of decent human relations, the inadequacy of economic systems. To me it seems clear that the religionists are closest to the heart of the matter because they alone are seriously concerned with human ethics, even as a consideration secondary to the foggy question of the fate of man’s soul. (*Apes, Men, and Morons*, pp. 3-4)

On page 269 of the same book, Earnest Albert Hooton made this statement:

When are we to realize that a great proportion of mankind continues to be as stupid, unteachable, bloodthirsty, predatory, and savage as we are wont to imagine that maligned and regrettably extinct precursor—Neanderthal man? . . . We have imagined universal education, mutual understanding, and improvement of the social environment to be the ingredients with which we can concoct the human millennium; we have mixed them up and stirred them in; and turned out a horrible mess. There must be something the matter with our basic element—man himself.

Tariri, who was a jungle killer before he became a Christian, gave this description of the condition of his heart:

My heart was dirty. Like a wild boar that rolls in the dirt and gets dirty all over, that is what I was like. (*Tariri: My Story—From Jungle Killer to Christian Missionary*, p. 75)

Myron Augsburger makes this statement about man's sinful condition:

. . . this problem between us and God was not an artificial problem but a very real one. We had placed it there. We have rebelled against God. We have slapped God in the face. . . . We are the kind of persons who have sinful hearts and who have struck back at God. ("The Satisfaction of Christ," a recorded sermon by Myron Augsburger)

The Apostle Paul stated that he was "sold under sin" (Romans 7:14). In Isaiah 53:6 we read:

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Because of our sinful and lost condition we find that we have no fellowship with God. In Romans 8:6-7 we read:

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

In I Corinthians 2:14 we find the following:

But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

J. B. Phillips makes this statement concerning the sinful condition of the world:

The diagnoses of the world's sickness (and, therefore, of the individuals who comprise the world) is that the power to love has been wrongly directed. It has either been turned in upon itself or given to the wrong things. The outward symptoms, and the results, of this misdirection are plainly obvious (at least in other people) in what we call "sin" or "selfishness." The drastic "conversion" which God-become-Man called for is the reversal of the wrong attitude, the deliberate giving of the whole power to love, first to God, and then to other people. Without this reversal He spoke quite bluntly of a world doomed to destruction. (*Your God Is Too Small*, p. 121)

Because of our sinful condition we do not know the personal God who wishes to have fellowship with us. Truly, our sins have separated us from God. Myron Augsburger states that we have made a prison for ourselves:

When Christ came into this world as our Savior he didn't come just to save us from the problems we have. He came to save us from the problem that we are. We are the problem. We are hostile toward God. We have walled up our lives against Him to shut Him out. By hundreds of ways we cut ourselves off from every effort of God to get through to us. And yet we know better. We are troubled in soul and dwarfed in spirit. The wall we have built becomes our own prison. ("The Cross and Forgiveness," a recorded sermon by Myron Augsburger)

The scriptures describe us as being alienated from God:

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Ephesians 4:17-18)

The scriptures also teach that the devil has blinded our minds so that we do not realize our lost condition:

But if our gospel be hid, it is hid to them that are lost:

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2 Corinthians 4:3-4)

Dr. George K. Schweitzer, Associate Professor of Nuclear Chemistry, University of Tennessee, made this observation:

Man has changed his world in a remarkable way, but has not been able to alter himself. Since this problem is basically a spiritual one, and since man is naturally bent toward evil (as history attests), the sole way that man can be changed is by God. (*10 Scientists Look At Life*, tract published by Good News Publishers)

### ***Reconciliation***

Because there was no hope in man, God provided a remedy. In 2 Corinthians 5:18-19 we read:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Speaking of Christ, the Apostle John said:

And ye know that he was manifested to take away our sins; and in him is no sin. (1 John 3:5)



In 1 Timothy 3:16 we read:

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The very purpose of Christ coming to earth, then, was to take away our sins and to bring us into fellowship with God. Myron Augsburger made this statement:

As one great theologian of our day has put it, either Jesus Christ was actually God or we do not yet have a complete revelation, . . . In Christ, God lived in history. In Christ, God stepped into man's experience in a visible manner. Here in concrete form we get the vision of God, . . . now you look at Him and say, "So this is what God is like." This is to propose something that we need to be reminded of on various occasions. That Jesus Christ as the fullness of revelation is the one person in whom we come to meet God and to know what God is like. . . He came as God into the World as man, and coming as man he was able to communicate with us. God's method of coming into the world in incarnation, God's use of what we call anthropomorphisms in His revelations was an absolute necessity to communicate to such people as us. . . . God moves to correct the perversion, then He moves to recapture man's heart and turn him back into devotion to himself. ("The Satisfaction of Christ," a recorded sermon by Myron Augsburger)

Myron Augsburger speaks of Jesus as a bridge between God and man:

Jesus Christ didn't only come into the world to reveal God. He came into the world to be a bridge between God and man—to be a mediator—to put one hand in God's and the other hand in ours and bring us together. And so it is that one comes to the cross and finds that here God's forgiveness to overcome man's estrangement, man's rebellion, man's hostility, is expressed at a cost which was carried by Jesus Christ. ("The Cross and Forgiveness," a recorded sermon by Myron Augsburger)

The scriptures tell us that Jesus came "to seek and to save that which was lost" (Luke 19:10). Jesus is described as a light coming into a dark and sinful world:

In him was life; and the life was the light of men.  
And the light shineth in darkness; and the darkness comprehended it not.

....

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not. (John 1:4, 5, 9, 10)

In John 8:12 Jesus declares that he is the light of the world:

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

In John 12:46 Jesus states:

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Unfortunately, men “loved darkness” and did not want the light which God had sent into the world. In John 3:16-21 the following appears:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

J. B. Phillips makes this statement:

Let us look for a moment at Jesus Christ. He was, I believe, God in human form, and to say that we should study His methods with the deepest respect is to put it mildly. . . .

Of course He couldn't help arousing a genuine sense of sin. You can't have Light coming into a dark and dirty room without showing up the muddle and mess and dirt! The very presence of one Good Man was bound to show up the weakness and selfishness and sin of the others. (*Plain Christianity*, p. 50)

As a burglar fears a policeman with a flashlight, so men feared that the righteous light of Jesus Christ would expose their sin and selfishness. In John 1:11 we read that Jesus “came unto his own, and his own received him not.” In John 7:7 Jesus said:

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Myron Augsburger made this statement concerning the rejection of Jesus Christ:

Now when Jesus Christ came in all His beauty of character and holiness the conduct of man was embarrassing in contrast. Man's reaction could be one of two alternatives—man could repent when confronted with the genuine character—or man could justify himself and remove the occasion for his embarrassment. So it was that man took Christ and crucified Him. (“The Cross and Forgiveness,” a recorded sermon)

Pilate realized that the chief priests had delivered Jesus “for envy” (Mark 15:10), for he said: “. . . I find in him no fault at all” (John 18:38). The crowd, however, demanded that Jesus be put to death:

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. (John 19:15-16)

The Apostle Peter made this statement concerning the crucifixion of Christ:

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. (1 Peter 2:21-25)

Jesus, in his intense pain and suffering, did not curse his enemies as the natural man would do, but instead he said: “. . . Father forgive them; for they know not what they do” (Luke 23:34). In the crucifixion of Jesus we see the love of God revealed to man. The Apostle Paul expressed it this way:

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:6-8)

Paul made this statement in Galatians 1:3-4:

Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

The Apostle Paul declared that the gospel consists of the fact that Christ died for our sins and that he rose again. In 1 Corinthians 15:1-4 we read:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain,

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

The word gospel means “a good message.” What better message could there be than that Christ died for our sins so that we could be reconciled to God?

### ***My Encounter With Christ***

For the first nineteen years of my life I walked in darkness. I knew nothing of joy and peace, only of sin and unhappiness. The condition I was in is described perfectly in Titus 3:3:

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

I was born and raised in a church that did not really preach the gospel. While good morals were stressed, and Christ was sometimes mentioned, I was given the impression that man was naturally good and that I could work my way into God’s kingdom. In other words, I was taught that I had the power within myself to live a righteous life and that I could be saved by my own righteousness.

The Apostle Paul described the predicament I was in:

For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (Romans 10:3)

I sincerely believed, however, that the church I was a member of was the only true church and that I was being taught the truth. I was rather religious until I was twelve or thirteen years of age. But religion without salvation is a very cold thing, and I soon began to lose interest and to search elsewhere for happiness. I decided that I wanted to become a magician, so I began to build a magic act. I spent much of my time and hundreds of dollars on this act. My life seemed to center around this act, and I was sure that it would bring me happiness, money and everything I desired. As I began to grow older, however, I could see that the life of an entertainer is usually very unhappy. The bright lights and applause do not satisfy the emptiness within a person’s heart. This emptiness can only be filled with the presence of God. C. S. Lewis states that there is no real happiness apart from God:

God made us: invented us as a man invents an engine. A car is made to run on gasoline, and it would not run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on. There is no other. That is why it is just no good asking God to make us happy in our own way without bothering about religion. God cannot give us a happiness and peace apart from Himself, because it is not there. There is no such thing. (*Mere Christianity*, p. 54)

Charles L. Allen wrote:

As H. G. Wells put it, “Until a man has found God he begins at no beginning; he works to no end.”

The first commandment is somewhat surprising. We would think that it would be, “Thou shalt believe in a God,” a law against atheism. There is no such law. God took care of that in our creation. We do not teach a baby to hunger or to thirst, nature does that. However, we must train our children to satisfy their hungers and thirsts with the right things.

Man instinctively believes and worships. Nowhere does the Bible attempt to prove the existence of God. Man is created incomplete, and he cannot be at rest until there is a satisfaction of his deepest hunger, the yearning of his soul. The danger lies in that fact that man can pervert his worship instinct and make for himself a false god.

St. Augustine said, “My soul is restless until it finds it can rest in Thee, O God.” No false god satisfies the longing of the soul, but we can, and many do, squander their lives seeking satisfaction from false objects of worship. (*God’s Psychiatry*, Charles L. Allen, p. 44)

On page 46 of the same book Charles Allen wrote:

All men want to be happy but we make a mistake when we think pleasure is the way to get happiness. There is forgetfulness of life’s routines in pleasures, but they do not satisfy the soul. Pleasure is like dope; gradually we must increase the dose with more excitement, more thrill, more sensation, until, eventually, we find ourselves groping among the tombstones of our dead passions.

On pages 79-80 of the same book Charles Allen made this statement:

The word “covet” comes from a Greek word which means, “grasping for more.” No matter how much one gets, he is always discontented, and, eventually, after covetousness drives him unmercifully through life, it kills him and leaves him with nothing. Tolstoy told a story which illustrates the activity of covetousness. A peasant was offered all the land he could walk around in a day. So the man started, hurrying to get around as much as possible. But the exertion he put forth was so great that he fell dead just as he got back to where he had begun. He ended up with nothing.

The pleasures and honors of this world are like a mirage. When we see them in the distance, they appear as a lake of water which we think will bring refreshment and satisfaction to our souls, but as we approach them, we find that the satisfaction we had hoped for disappears, and our souls are left thirsty. Paul Tournier expresses it this way:

... the thing one possesses always seems less attractive than the thing one has desired. The excitement of desire has lent magic coloring to the coveted object, but almost as soon as it has been obtained it loses its brilliance. (*The Adventure of Living*, Paul Tournier, 1965, p. 36)

Barbra Streisand, who has become famous as an actress and singer, admitted that success has not brought her the happiness she desired:

Q. How does the reality of success measure up to your childhood dreams of glory?  
A. “It doesn’t come close. It hasn’t come anywhere near it. The dream—you never achieve it and that’s what’s depressing. The excitement of life lies in the

hope, in the striving for something rather than the attainment. I'm a practical person—to me it's a real drag that you can't hold success in your hand like a hard-boiled egg." (*This Week Magazine*, "Funny Girl," an interview with Barbra Streisand, February 6, 1966, p. 2)

J. B. Phillips stated:

If it is true that there is Someone in charge of the whole mystery of life and death, we can hardly expect to escape a sense of futility and frustration until we begin to see what He is like and what His purposes are. (*Your God is Too Small*, J. B. Phillips, 1966 Ed., p. 9)

Money, fame or pleasures are but cheap substitutes for the reality of having fellowship with a personal God.

Since I did not have real fellowship with God, I was seeking happiness in other ways. The magic act did not bring me real joy so I gave it up.

At the age of fourteen I began to drink. I still remember the first time I became intoxicated. I thought it was great fun. I fell down inside a large cardboard box. What fun it was to forget my problems and just have a good time. I felt as free as a bird. Before I had found some escape from reality by attending about two shows a week, but after I started to drink I felt I had found something much more satisfying. Instead of spending my money on movies I decided to use it to buy alcoholic beverages and cigarettes. My life was completely miserable. I hated school and did not want to be at home. I always had to be on the go. Paul Tournier explains why people many times fill their lives with activities:

There is, for example, that of frenzied activity. It is obvious that for many people these days the whirl of activities with which they fill their lives is a compensation for a profound dissatisfaction in regard to the quality of life they are living; and that the quality of their lives in fact deteriorates even further in the course of this restless activity. (*The Adventure of Living*, pp. 11-12)

Charles L. Allen wrote:

Hiding from God is the most miserable experience the human soul can experience. Peace with God is the most blessed experience. (*God's Psychiatry*, p. 155)

I found this to be very true. While I wanted God's blessings, I felt embarrassed about my sins, and I found it harder and harder to pray. I can remember one night when I felt that I should pray, but I found it impossible to face God, for I knew I had sinned against Him. I was in bondage to my own sin. Jesus once said: ". . . Whosoever committeth sin is the servant of sin" (John 8:34). The word translated "servant" really means "a slave." I was truly "a slave" to sin. Myron Augsburger wrote the following:

To escape it all becomes an obsession, and the many attempts at escape are dead-end trails that only emphasize the hopelessness of man's plight. The sinner is held in an Alcatraz from which there can be no self-arranged flight. But Christ has come, and the prison of shadows has been diffused with light. The shackles

of the heart have been unlocked with the key of love, and the house of bondage has been left as a road-mark of the past. (*Plus Living*, p. 42)

My life was centered around my own selfish desires. I found the love of self to be the most miserable thing in the world.

As the years went by I found that drinking began to lose its thrill. It took more alcohol to get the same effect. Finally it seemed that there wasn't even pleasure in drinking. This is the way it is with all the sins of the world. At first they appear to satisfy, but as time goes by and we keep partaking of them they lose all their glamour and bring only frustration and misery. In Isaiah 57:20-21 we read:

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.  
There is no peace, saith my God, to the wicked.

I had no peace, and I had no purpose in life. Neither did my friends have peace. I remember that one night I was riding in a friend's car. We passed some rather large trees that were growing at the side of the road. After we had passed the trees, he told me that he had contemplated suicide by running the car off the road and into those trees.

Another night the driver of the car I was in became so intoxicated that he lost control of the car, and we ran off the side of the road and tipped over.

Another night I ended up in jail, and the next day a friend, who had spent the night in the same cell, told me that he was going to change his life. I had no intention at that time of changing mine, however. That night I got drunk again. I continued this way of living for some time. Finally I decided that I would try to change. I quit drinking for some time, but it ended in dismal failure. One night I yielded to temptation and became so drunk I could hardly drive my car home. I could hardly see and kept running off the road. I prayed that night for God's help, and some way I made it home.

I tried to attend the church I was brought up in but found no satisfaction there. When I was nineteen years old I went back to Missouri. I attended a small church, and there for the first time in my life I heard the true message of Christ preached. I met people who were serving the Lord. They were different than any people I had ever met. I had been used to people praising their church, but these people praised God. They told how God delivered them from sin. The sincerity of their lives impressed me deeply. They had something in their lives which I knew I didn't possess. I felt that they were right, but I was not quite ready to turn my life over to God. During the next few months I became convinced of the depravity of the heart of man. My own sinful heart convinced me. During these months I was tempted to steal a car and to start taking marijuana.

I decided I must turn from my sins or I would end up in the gutter. I looked to Jesus Christ and my life was miraculously changed. I passed from a life of sin and misery to one of peace and joy. In Ephesians 2:1-5 the Apostle Paul described what happened to me:

And you hath he quickened, who were dead in trespasses and sins;  
Wherein in time past ye walked according to the course of this world,  
according to the prince of the power of the air, the spirit that now worketh in  
the children of disobedience:

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

I had passed from death into life. In 2 Corinthians 5:17 Paul describes it this way:

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The power of God completely changed my life. My desires for the sins and pleasures of this life began to disappear. At last I had found freedom, and my life began to be filled with peace and joy. I now have direction in my life and a purpose for living. In 2 Corinthians 5:15 we read:

And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

As long as I lived unto myself, I was miserable, but when I turned to Jesus I found joy unspeakable. Myron Augsburger wrote:

Too many people have never discovered the real joy of living, of the heartbeat of love, the thrill of integrity, the satisfaction of service, or the wonder of worth. Some are caught between the fear of death and the fear of life. Of the two, the latter is the most serious, for fear of life makes daily existence a living death. . . . When God changes a man, He makes him anew. The heart is now the throne of God and the ego knows it. (*Plus Living*, pp. 42-43)

On page 15 of the same book Myron Augsburger states:

The awareness of the contemporary Christ involving Himself in our lives, being unashamed to call us brethren, standing by as the Captain of our faith, permeates our personalities with the radiance of His own. Such a fellowship makes the whole life aglow with His presence.

Jesus made this statement:

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (John 10:10)

Dr. Walter R. Hearn, Assistant Professor of Chemistry, Iowa State College, made this statement concerning the new life that Jesus gives to us:

Indeed, knowing Christ means life itself to me, but a new kind of life, the "abundant life" He promised. Who could convey the meaning of life to a person who had never lived? One must live to know what life is, and one must know Christ to know what it means to be a Christian! (*10 Scientists Look at Life*, tract published by Good News Publishers)



## ***Changed Through Faith***

Although I do not completely understand the atonement of Christ, I do feel that a person's life can be changed by belief in Christ. There are many things which I know work, but do not thoroughly understand the reason why. I do not know very much about photo-offset printing, but I am able to make a metal plate, which will print thousands of copies of a picture, by simply following directions. If I have faith in the directions and follow them carefully, I end up with a perfect plate.

I know the Lord changed my life when I trusted in him, and I also know many other people who have been changed by the power of God. My wife, for instance, was completely changed when she turned to the Lord. She wrote the following:

. . . I also began to comprehend there was something wrong in my own life. As I studied God's word I realized I was a sinful hypocrite. In spite of my sins I had thought I was right with God. Yet the Bible says:

"For all have sinned, and come short of the glory of God" (Rom. 3:23).

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Romans 6:23).

. . . After Jerald and I were married we started visiting the different Protestant churches. As I listened to the sermons my feeling of unworthiness grew. I was under conviction that I was a sinner in need of God's saving grace. I realized I couldn't save myself—I needed God's mercy. As it says in the Bible:

"Not by works of righteousness which we have done, but according to his mercy he saved us . . ." (Titus 3:5).

"But God, who is rich in mercy . . . even when we were dead in sins, hath quickened us together with Christ. . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:4, 5, 8, 9).

. . . Early one Saturday morning (October 24, 1959) . . . I decided to listen to the radio for a while. I turned to the Christian radio station and listened to a sermon. The minister was preaching on the great love of God and the mercy offered to us through Jesus Christ. Nothing ever struck me with such force. I opened my heart to God and accepted Christ as my own personal Savior. The Holy Ghost flooded my soul with such joy that I wept for over an hour. After the sermon the station played this song:

*I love the Christ who died on Calv'ry,  
For He washed my sins away;  
He put within my heart a melody,  
And I know it's there to stay.  
In my heart there rings a melody,  
There rings a melody with heaven's harmony;  
In my heart there rings a melody,  
There rings a melody of love.*

This song fully describes the way I felt. How glorious to know Christ died for my sins so I could have anew life in Him.

Tariri, the jungle killer who was later converted to Christ, wrote the following concerning his life before he became a Christian:

I wanted to kill in order to take many women. Then I would have many wives and raise many children. (*Tariri: My Story*, p. 41)

On page 71 of the same book Tariri stated:

I thought, What do I want to do with my life? I want to be greater than all people. I will make myself greater than all other chiefs. Then everybody will fear me and I will be happy. I want to live by myself with nobody to bother. I should have killed everyone.

Speaking of his conversion, Tariri stated:

... we came to love Jesus. I had just begun to know God's Word, but I received Jesus. I thought, I want to be greater than everyone. But then Jesus came into my heart. (*Tariri: My Story*, p. 75)

On page 90 of the same book Tariri stated:

I do not teach my children about killing. Even though I used to kill, now I say, No, I do not do it any more. I left it and I say no to it ... because I love God, I say No. God says not to kill. God has helped me in every way. He has given me another heart. I love Jesus. Why should I think of killing?

In the book *Twice-Born Men* a true story is told concerning a prizefighter. This man went to prison time after time. In one year "he was convicted seventeen times, chiefly for drunkenness" (page 14). But when he was converted, his whole life was changed. On pages 22-23 we read of his conversion:

At the end of the meeting he rose from his seat, went to the penitents' bench, bowed himself there, and like the man in the parable cried out that God would be merciful to him, a sinner. His wife knelt at his side.

He says that it is impossible to describe his sensations. The past dropped clear away from him. An immense weight lifted from his brain. He felt light as air. He felt clean. He felt happy. All the ancient words used to symbolize the spiritual experience of instant and complete regeneration may be employed to describe his feelings, but they all fail to convey with satisfaction to himself the immediate and delicious joy which ravished his consciousness. He cannot say what it was. All he knows is that he was dismantled of old horror and clothed afresh in newness and joy. (*Twice-Born Men*, pp. 22 and 23)

Another man could not hold a job because of his drinking and temper, but when he was converted, everything was different:

Directly this complete surrender of his mind followed upon the voice, he was aware instantly of extraordinary peace. It was as if a typhoon had suddenly

dropped to the stillness of a lake, as if a tempest of hail and snow had become instantly a summer day. And in this peace he heard not another voice, not someone from outside of him addressing his conscience, but his own inner consciousness repeating the words, "Him that cometh unto Me I will in no wise cast out."

....

The man was completely changed. The overmastering passion for drink which had ruled him like a tyrant, the frightful rage and resentment which had made him a demon, and the disgust and hatred of life which had darkened all his outlook upon existence—these all vanished, ceased to exist, passed out of his life as if they had never been there.

He was filled with a delightsome joy. (*Twice-Born Men*, pp. 46-47)

On pages 72-73 of the same book we read the following concerning a thief:

I tried to discover what had worked in his mind at this time, and he could only tell me that he wanted to be daring, wanted to feel himself big. . . .

His vanity to appear a fine fellow in the eyes of his rough companions led him . . . to propose things a great deal more daring and dangerous. He wanted to be a burglar before he was ten years of age.

This man was in and out of jails for some time, but the Lord completely changed his life:

What happened nobody knows. Joe himself is unable to explain. He knelt there and prayed; he rose feeling that he had sufficient strength to fight for a clean life. He felt free of the net of crime.

. . . why the man should go to his prayers straight from a fight, why his head singing with blows should hold the idea of prayer, and should be capable of receiving peace—this is difficult to explain. More difficult, too, the explanation of his complete conversion of a criminal called habitual—so that he rose up with no desire to steal, and, as the sequel proved, with strength to withstand the temptation of his former associates, with courage to march in the very streets frequented by those men under the banner of a ridiculed salvation.

. . . This man—one of our habitual criminals—is now as much respected in the neighborhood where he was once the chief terror, as any man living a good, honest, and unselfish life. (*Twice-Born Men*, pp. 89-91)

Another man who has spent twelve years in jails was miraculously converted:

. . . he felt a light of illumination break through his soul at the adjutant's assurance of God's love for the worst of men; he realized all of a sudden the need for love in his own barren heart, and in that spirit—the spirit of a broken and contrite heart—he knelt and for the first time really reached into the infinite. He prayed for mercy; he prayed for strength.

He rose from his knees a changed man.

This change was absolute and entire. From being cruel, he became as tender as a woman. From being a cunning thief, he became scrupulously honest. From

being a loafer and unemployable, who had never done a single day's work in his civil life, he became an industrious workman. From being basely selfish, he became considerate for others, giving both himself and presently his money to the service of religion. "The greatest change in Danny," said a friend who knows him well, "is his gentleness. He couldn't hurt a fly now, and any tale of cruelty or suffering, especially where children are concerned, fairly breaks him down." What a revolution in personality! What a new birth!

... this once low brute has reached from vileness to goodness and is a force on the side of religion. (*Twice-Born Men*, pp. 106-07)

On pages 118-119 of the same book we read of the conversion of another man who had spent many years in prison:

He . . . knelt down and said in a low voice, "God be merciful to me a sinner!" The past dropped from him like a ragged garment. He was conscious of a great cleansing. A yearning of his soul carried him far away from the hall, the Salvationists, and the congregation of prayerful people. He was caught up into a glowing region of light and intensest satisfaction. Dumb and breathless, he knelt with his face in his hands, conscious only of the radiance, the peace, and the joy. He did not think "I am forgiven," or "I am saved," he only knew vividly, and yet in a state of dream, that he was at last perfectly happy.

On page 122 of the same book this statement appears:

But conversion did more for him. It washed away from his soul at a single stroke all the obstruction of ingrained habits, cleansed him from every impulse of his moral madness, and made him at once tender, loving, considerate and pure.

The gospel is not only for the criminal, but for respectable people as well. Dr. Edward J. Malson, Director of Scientific Relations, Abbott Laboratories, North Chicago, Illinois, stated:

. . . one night on my knees I met the Lord face to face and knew him thenceforth in my heart.

Each day since, I have found myself knowing him more. For I soon discovered, as every Christian must, that the life hid with Christ in God does not end in the atoning sacrifice of Christ at Calvary, but simply begins there. (*10 Scientists Look at Life*, tract by Good News Publishers)

Dr. R. L. Mixter, Professor of Zoology, Wheaton College, testified:

When he follows the creed of his profession, a scientist believes what he does because of the evidence he can find. I became a Christian because I found in myself a need which could be satisfied only by Jesus Christ. I needed forgiveness and He gave it. I needed companionship and He was a Friend. I needed encouragement and He provided it. (*10 Scientists Look at Life*)

Lambert Dolphin, Jr., a research physicist, gives this testimony:

My successful science career in research physics couldn't fill the empty life I lived. Neither could philosophy, religion or the insights of psychiatry. I'd like to tell you how I looked for the answer to the meaning of life and how I found it in a unique, consistent and satisfying faith which does not fail.

... I went off to San Diego State to become a physicist. In college I noticed that I was one of a large number of students looking for answers in life. I was on a quest of some kind, and all kinds of people were with me.

... I knew somehow that I had missed what I was looking for in four years of college. ...

I decided to go to graduate school at Stanford. Perhaps I just needed to look a little bit further. Graduate physics was interesting because this universe on the microscopic atomic scale is as fascinating as it is on the cosmic scale. As you look down into the atom you find that it's a universe in miniature. Organized, symmetrical, harmonious, it's an awe-inspiring world on every dimension. ...

...  
One of the first jobs I was given was to install a very high power radar in Alaska and to study by radar techniques the northern lights—the aurora—those marvelous and fascinating lights that span the northern sky.

I had many friends. I had long ago decided that if there is no God the philosophy of life you adopt is a relative one. ...

I had started drinking a few years earlier—just something to relax after a day at the office. The next thing I knew I was often drinking most of the weekend, and even going out with the boys for a drink during the week as well. I watched one of my best friends, a promising biologist, become an alcoholic right before my eyes, ruining his life completely.

This is happening to me too, I thought. There are invisible forces tearing down my life. ... I decided to find out if a psychiatrist could help me, it would be worth any amount of money and time. ... I gained some wonderfully deep insights into myself, but I didn't change, nor was there a way out of my dilemma.

As the years of psychoanalysis went by I saw that I wasn't changing. My problems only found new ways of expressing themselves, Something was missing—but whatever was missing in my life was probably also missing in the life of my psychiatrist. Perhaps everyone is lost, I thought.

But I wanted to change. There had to be more to life than I'd found. I poured all my spare time into reading books on psychology. I was interested in Sigmund Freud, the father of psychoanalysis. As I read I could see that all kinds of things that Freud said were true about me. ...

I was curious to see what I might find if I took a little different slant and read Carl Jung. ...

Thinking that men more learned than myself had perhaps found the answers in religious faith, I studied Zen Buddhism, Confucianism, and Hinduism. I read the works of the mystics, I looked in metaphysics and in astrology, I hunted and searched and educated myself. But I didn't find God. ...

I was still quite a hit with my friends, very good at wearing a mask. I could still throw well-attended cocktail parties, ... But the smile on my face had to hide a great deal, because I was an empty man. I felt that I had looked everywhere in the world, and there weren't any answers. I was dying inside. ...

“What are you seeking in life, and why haven’t you found it?” I asked myself the day I graduated from college. Science hadn’t given me the answer. My professors turned out to be ordinary people, just like the rest of us. They could give me no answers.

This question haunted me through the damp dark basements of graduate school. I still couldn’t shake it when success in my field, research physics, brought me money, satisfaction and friends.

....

And then one day some Christian friends invited me to church. . . .

I found that I didn’t like what the Bible had to say about me. But I was paying \$25 an hour to a psychiatrist to hear things I didn’t want to hear about myself. What the Bible said was free. The Bible said that I was a sinner. . . .

In the Bible I read a description of the human race. The description applied to me. This was an accurate diagnosis of my life, whether I liked it or not. . . .

I began to wonder. Well, suppose there really is a God. I don’t think there is, but suppose there is. If there is a God, none of the avenues I’ve been following have brought me to any experience of meeting God.

As I listened and read, the pastor showed me very simply that I was spiritually dead. I saw that the very essence of sin is the condition of being cut off from God. It wasn’t just what I was doing that was wrong. It was me. I was the problem—I needed to be born again—to be changed inside. . . . I wanted to get up and go home at this point. In the worst way I wanted to go and have a drink. But if there’s a God, I realized, He’d be there too. He’s not confined to a pastor’s office.

As I looked at myself more deeply I realized that when I was a kid I had decided to run my own life and do what I wanted. For 30 years I had been doing just that. Now I was face to face with the fact that for anyone to run his own life is to meet a dead end.

. . . my whole life was just one layer of pride and self-righteousness upon another. The Bible showed me that life as I had been living it was worthless. I was a sinner condemned in the sight of this holy God and I did need to be forgiven. If there really was a God I’d better find out. And I’d better find out right now.

. . . I’ve never bothered to try the simple experiment of prayer. What would happen if I prayed honestly to God?

It has to be now or never, I decided. Go on, find out. “Okay, God,” I said, “I don’t know who You are or what You’re like, but I want to know You if You’re real. Come into my life and take over.

I was flooded in a moment with the love and presence of the Lord Jesus Christ. Immediately I knew I had been changed. . . . I was the one who had been living thirty years in my own make-believe world of unreality.

I drove home from that pastor’s office with tears of joy streaming down my face. I’d never had a happier day in my life—a day of greater peace and joy. Jesus Christ was with me, for life. He would not leave me. My psychiatrist could not free me from my guilt, he could not give me power to change into a different person, he could not deliver me from myself, but Jesus Christ did. . . .

I hope you will benefit from my experiences and realize that without Jesus Christ all of us are nothing. . . .

Because of the grace and love of God, I am today on a tremendous adventure, an exciting daily adventure. Each day of faith is wonderful, fresh and new. . . . I am glad to report that there is a God who cares for us and who cared enough to die our death for us on the cross.

Jesus Christ is the answer to the secret of the universe. I no longer need to search; in Him I've found the reason for life and the key to everything. (*Today*, "I Looked For Answers," October 9 and 16, 1966 issues)

A young college student related how his life was changed by the power of Christ. In his story he stated:

At 15, I was working in a gambling joint.

At 17, I was half-owner of the place with an older man. One day as I was crossing the room carrying a box of cards and dice, the police broke in. . . .

After the raid, I decided to get my military duty out of the way. . . . Returning home, I found myself wanting to go to college, and I realized that I would have to earn the tuition myself. I did it in the easiest way I knew: gambling.

I also got a job with the man who ran the numbers racket in our city. Soon I was earning so much and having so much fun that I forgot about college. . . . At 22, I had everything I ever wanted—cars, clothes, money, women, an influential job in the numbers racket. And yet I was growing increasingly miserable. There was no pleasure for me in anything. I was always nervous, restless, inexplicably lonely.

For no reason, tears would fill my eyes and I'd have to hide quickly so that no one would see me sobbing. I was jittery, short-tempered, always ready to fight, and came close to killing a couple of people. Was I cracking up? Rather than go mad, I decided to kill myself.

One rainy Monday afternoon I got into my car. I remembered a quiet place in the woods. I headed there, determined to block the car's exhaust with rags, then lock myself in the car and let the fumes take my life. But I never reached the woods. I became confused and lost as though in a fog.

The next thing I knew I was kneeling at the altar of the Congregational church, sobbing my heart out and pleading: "Lord God, help me. . . ." For the first time in my life I felt a strange peace sweep over me and I knew He had heard me.

For a few days, all I was sure of was that the jitters were gone, the tears had stopped. . . .

I am now a senior at a college in Minnesota, preparing for the ministry, . . . I have married, and my wife and I are looking forward to serving God wherever He chooses. For, the way I look at it today, He is the One who rescued me from a hell that I thought had no exit. (*Guideposts*, December 1966, pp. 26-28)

### ***True Belief***

In Romans 10:9-10 we read the following:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Some people have felt that just an intellectual consent that Jesus is the Christ is sufficient for salvation. The scriptures, however, teach that the devils believe there is a God, but that they have no salvation. In James 2:19 we read:

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

The word “believe” then, must mean much more than just consenting intellectually to the fact that Jesus is the Christ. In the introduction to *The Amplified New Testament*, we find the following information concerning the meaning of the word “believe”:

What does the word “believe” mean? It is extremely important, for multitudes are pinning their hope of heaven upon it. Yet that word long since ceased to convey, if it ever did, the sense of the original.

Webster’s long definition of “believe” includes such synonymous expressions as, “to place credence . . . apart from personal knowledge; to expect or hope. . . . to be more or less firmly persuaded of the truth of anything, to think or suppose.” In this sense, most people believe in Christ—that He lived; that He was a perfect man Who sincerely believed Himself to be the Son of God, and that He died on the cross hoping to save sinners. But this is by no means the meaning of the Greek word which twenty-two New Testament versions out of twenty-four consulted render “believe.” Yet they do so because there is no single better word in the English.

The Greek word is “pisteuo,” and means, “To adhere to, cleave to; to trust, to have faith in; to rely on”—which summed up in, “Believe on the Lord Jesus Christ and thou shalt be saved,” means an absolute personal reliance upon the Lord Jesus Christ as Saviour.

Intellectual belief is not enough; we must completely rely and trust in Christ. D. Shelby Corlett wrote the following:

Faith is more than a mere mental assent to truth. There is no more moral saving benefit in a mere mental acceptance of the truth that Jesus is the Son of God than in the mental acceptance of some scientific truth. Faith is the going out of the whole inner life toward God. We do not believe in Him unless we act on it, unless we give the whole life to Him. To believe in God is a definite attitude of the heart, a surrender, a decision, an acceptance, something active and continuous, bringing a state of confidence and trust in Him. (*Christian Security*, by D. Shelby Corlett, p. 16)

A sailor relies and trusts upon his compass. It shows him in which direction to sail to arrive at his destination. If a sailor ignores his compass and goes in a different direction, we would know that he does not really believe in it. To truly believe in Christ a person must commit his life to Him. We must rely upon Him and follow where He leads us.



***Saved By Grace***

The Bible clearly teaches that man is saved by grace. The expression “saved by grace” means that we are saved by “the free mercy of God.” In other words, salvation is a gift and cannot be earned by our good works. In Ephesians 2:4-10 we read:

But God, who is rich in mercy, for his great love wherewith he loved us,  
Even when we were dead in sins, hath quickened us together with Christ,  
(by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places  
in Christ Jesus:

That in the ages to come he might shew the exceeding riches of his grace  
in his kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is  
the gift of God:

Not of works, lest any man should boast,

For we are his workmanship, created in Christ Jesus unto good works,  
which God hath before ordained that we should walk in them.

In Titus 3:4-5 we find the following:

But after that the kindness and love of God our Saviour toward man  
appeared.

Not by works of righteousness which we have done, but according to his  
mercy he saved us, by the washing of regeneration, and renewing of the Holy  
Ghost.

In the Sermon on the Mount Jesus said:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Charles L. Allen explains this verse as follows:

We sometimes interpret that word “blessed” to mean happy, but really it  
means a oneness with God. The “poor in spirit” have so emptied themselves of  
themselves—the pride of their accomplishments, the selfishness of their desires—  
that the Spirit of God has come into their emptiness. (*God’s Psychiatry*, p. 131)

Jesus said that even if we did all things we were commanded to do, we  
would still be “unprofitable servants:”

So likewise ye, when ye shall have done all those things which are  
commanded you, say, We are unprofitable servants: we have done that which  
was our duty to do. (Luke 17:10)

Truly, it is only by God’s grace that we are saved. The Apostle Paul said:  
“Where is boasting then? It is excluded” (Romans 3:27). C. S. Lewis expressed  
it this way:

But even the best Christian that ever lived is not acting on his own steam—he is only nourishing or protecting a life he could never have acquired by his own efforts. . . . the Christian thinks any good he does comes from the Christ-life inside him. He does not think God will love us because we are good, but that God will make us good because He loves us; just as the roof of a greenhouse does not attract the sun because it is bright, but becomes bright because the sun shines on it. (*Mere Christianity*, p. 64)

Myron Augsburger states:

When we discover our sin to be rebellion against God rather than simply a few moral deviations which can often be rationalized, we discover that right relation with God is dependent upon removal of the barrier between us. Should we attempt to remove that wall by our own abilities we discover that the pride that would do it ourselves rather than receive of His grace has, in turn, made the wall even higher. There is no way around the wall of rebellion, nor can one by works climb above the wall of self-righteousness. The only answer is to come to the cross where God has laid Himself bare to us, where all of our pretense at goodness crumbles into a shambles at our feet. Then alone we can look into the face of One who graciously offers forgiveness. (“The Cross and Forgiveness,” a recorded sermon by Myron Augsburger)

The Apostle Paul said:

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Philippians 3:8-9)

### ***The Law Not Sufficient***

Contrary to what many people believe, the law was not given to save mankind. In Romans 3:20 we read:

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

But if no man can be saved by keeping the law, why was the law given? The answer is found in Galatians 3:19-25:

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Now a mediator is not a mediator of one, but God is one.

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe,

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

In other words, the purpose of the law is to show us that we are sinners and that we need to turn to Christ for his salvation. The Ten Commandments cannot save anyone; they can only show us how evil we really are. In Galatians 2:16 and 21 the Apostle Paul said:

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. . . .

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

If we were righteous of ourselves, then we could be justified by the law, but the truth is that we are sinners.

The Apostle Paul says that the law of itself is good:

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. (Romans 7:7)

There is nothing wrong with the law, but there is something wrong with man. We are sinful; therefore, the law condemns us.

When Jesus was asked which was the most important commandment, he replied:

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (Matthew 22:37-40)

If we are honest with ourselves, we must admit that we have broken these commandments. Who on earth can truthfully say that he has not broken the first and most important commandment? We are all guilty before God, and the Apostle James stated:

For whosoever shall keep the whole law, and yet offend in one point is guilty of all. (James 2:10)

The Apostle Paul states that the whole world is “guilty before God” (Romans 3:19). Charles L. Allen made this statement:

There are five objects of worship which multitudes today have put before God: wealth, fame, pleasure, power, and knowledge. (*God's Psychiatry*, p. 45)

We must all admit that, at least to a certain extent, we have placed other things before God, and, therefore, we have broken the first and most important commandment.

If we do not admit we are sinners, we are like the Pharisee that Jesus told of in Luke 18:9-14:

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Pharisee thought he was righteous and could be justified by his own good deeds, but the publican knew he was a sinner, Therefore, the publican went to his house justified rather than the Pharisee.

Jesus taught us that our basic problem is that we have a sinful heart. We need to be changed from within. Myron Augsburger made this statement:

The real problem in man's life is not to be found in a few deeds which he has done—it is in the nature of the man who performs the deeds. ("The Cross and Forgiveness," a recorded sermon by Myron Augsburger)

One of the Ten Commandments is: "Thou shalt not kill." Jesus, however, said that murder is the result of hate in our hearts:

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. (Matthew 5:21-22)

In 1 John 3:14-15 we read:

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

The important thing, then, is to have hate removed from our hearts, and then we will not even think of murder.

Another of the Ten Commandments is: "Thou shalt not commit adultery." Jesus made the following statement concerning this commandment:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:27-28)

Again we see that Jesus is trying to show us that we must not have lust in our hearts. The outward acts of adultery and murder come from evil thoughts within. It is these evil thoughts that must be destroyed from our hearts. Jesus said:

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matthew 23:25-28)

Jesus tells us that "out of the heart proceed evil thoughts," and the Apostle James said:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. (James 1:14-16)

The seeds of evil lie hidden in our hearts. Jesus came that he might destroy this evil and give us hearts filled with love. As the Psalmist said:

Create in me a clean heart, O God; and renew a right spirit within me. (Psalms 51:10)

The trouble with most of us is that we compare ourselves with others instead of with God. The Apostle Paul wrote:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. (2 Corinthians 10:12)

In Proverbs 16:2 we read:

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

In verse 25 of the same chapter we read:

There is a way that seemeth right unto a man, but the end thereof are the ways of death.

Paul Tournier made this statement:

I sometimes shudder as I watch this universal comedy: All these innumerable individuals, in every country and every walk of life, in fashionable drawing rooms and disreputable saloons, in universities, religious meetings, and night clubs—all are constantly motivated by the single aim of making themselves appear in the best possible light. They are all, and always, on the watch, anxious lest their weaknesses, their faults, their ignorance, their fads, or their failings be discovered, anxious to distinguish themselves, to be noticed, admired, or commiserated with. Some do it openly and naively, and are considered vain. Others hide it better, but are no less vain. (*The Adventure of Living*, pp. 99-100)

Charles L. Allen remarked:

It is so much easier to whittle God down to our size instead of repenting, changing our way of living, and being Godly ourselves. (*God's Psychiatry*, p. 48)

Even though we may think we are hiding our sins from others, God knows all about them. In Psalms 69:5 we find the following:

O God, thou knowest my foolishness; and my sins are not hid from thee.

In John 2:25 we read that Jesus “knew what was in man.” He knows all about us; it is impossible to hide our sins from Him. Our secret sins and thoughts are not hid from Him.

But even though we are sinners, God still loves us and wants us to repent. J. B. Phillips wrote:

Once you get it, once you realize that all the time, even when you broke the rules or did something that you're bitterly ashamed of now, He loved you and was only waiting for the chance to get in touch with you, I think you'll want to worship too. (*Plain Christianity*, p. 61)

In 1 John 4:10 we read:

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

While the scriptures teach that we cannot measure up to the demands of the law by ourselves, if we accept the Lord into our hearts he will fill us with his love, and love is the fulfilling of the law. The Apostle Paul wrote:

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. (Romans 13:8-10)

In Galatians 5:14 we read:

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

When we turn to the Lord, the law is no longer an outward thing which condemns us; instead God writes his righteous laws in our hearts. In Hebrews 8:10 we find the following:

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

In Ezekiel 11:19-20 we read:

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Richard S. Taylor, in his book, *A Right Conception of Sin*, makes the following statement concerning the law:

The old covenant is spoken of as the law because it was written; man was conformed to righteousness by compulsory rules outside of himself, rather than by his disposition. It was a tyrant over him, a whip. In fact, the old covenant was weak because it was only a matter of law rather than of human nature. Instead of being able to enlist a man's disposition on its side, it had to contend with a man's disposition. When he had a disposition to steal, he found he was very much under the law. Because his disposition crossed with the law, it failed to conform him to true righteousness. Rather, through this situation was revealed to man his utter sinfulness of nature (Rom. 7). But under the new covenant all this is changed. His disposition or nature becomes conformed to all that is right, so that the written law is no longer needed as a whip over him. He so loves God that he does not need to be told to have no other gods before him. He so loves his neighbor that he does not need to be forbidden to kill him, or harm him in any way. The standards of right and wrong are not changed to fit man's nature, but man's nature is changed to fit those standards. In this sense, he is freed from the law. "But if ye be led of the Spirit, ye are not under the law" (Gal. 5:18). That is, if we are led of the Spirit we will practice by joyous, divine impulse the principles indicated in the law; in that case, we no longer need the written law held over us as a whip.

It is much like a bee trying to get out of a wide-mouthed bottle. As long as the bee has a "disposition" to go wrong he bumps into the glass, and as long as a man has a disposition to break the law he finds that he is still very much under the law. But if the bee goes straight upward, he can soar out into freedom without ever touching the glass. He is freed from it. And the Christian also, whose body, soul, and spirit have been sanctified wholly (1 Thess. 5:23) until his inner tendency is toward holiness and righteousness, finds that in his pathway toward heaven he has no quarrel with the law. So far as he is concerned, all the municipal and county and state and national governments in the world could discard their moral laws (most of which are based on the Ten Commandments) and it would make no difference

in his disposition or manner of living. He is not under the law! Filled with the Spirit, he lives lovingly, joyfully, peacefully, patiently, gently, faithfully, meekly, and temperately. Who ever heard of a responsible law which made the slightest objection to that kind of a life? (Gal. 5:23). (*A Right Conception of Sin*, pp. 96-97)

In Romans 7:24 the Apostle Paul asks the question: "O wretched man that I am! who shall deliver me from the body of this death?" In verse 25 he answers his own question: "I thank God through Jesus Christ our Lord." In Romans 8:2-6 Paul states:

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

### ***The Sons of God***

In John 3:3 Jesus made this statement:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

To understand this statement we must understand that until we receive the Lord into our hearts, we are in the family of the devil. Speaking of those who would not receive him, Jesus said:

Ye are of your father the devil, and the lusts of your father ye will do. . . . he is a liar, and the father of it. (John 8:44)

While we are in the devil's family, we are, of course, alienated from God. In Ephesians 4:17-18 we read:

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

When the Lord says that we must be "born again," He means that we must leave the family of Satan and come into the family of God. We receive a new life from God and become His child. This is explained in John 1:12-13:

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.



Even though a man may be ninety years old, he can be “born again” and become a child of God.

In Colossians 1:13 we read that God “hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” In verse 21 of the same chapter this statement appears:

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

In John 5:24 Jesus stated:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

In 1 John 5:11-12 we find this statement:

And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

In verse 4 of the same chapter Apostle John stated:

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

In 1 John 3:1 we are told how wonderful it is to be called the sons of God:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

We find that in the scriptures our old life (i.e., our old sinful nature) is spoken of as the “old man.” The new nature we receive when we accept Jesus is called the “new man.” In Colossians 3:8-10 we find the following:

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds;

And have put on the new man, which is renewed in knowledge after the image of him that created him:

The Apostle Paul made this statement in Ephesians 4:22-24:

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness.

In Romans 6:6, 11-13, Paul states that the “old man” must be crucified with Christ:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, . . .

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Paul claimed that he (i.e., his old sinful nature) was crucified with Christ:

I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Galatians 2:20)

### ***Shall We Continue In Sin?***

Some people feel that because we are saved by grace we can live any way we want, but this is a grave error. The Apostle Paul said:

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? (Romans 6:1-2)

In 1 John 2:4-6 we read:

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

He that saith he abideth in him ought himself also so to walk, even as he walked.

The Apostle John also stated:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:5-7)

In Romans 6:16 we read:

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

The Apostle Paul stated that we will be judged according to our deeds:

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Corinthians 5:10)

Jesus himself made this statement:

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:29)

To many people this is a contradiction; they want to know how we can be saved by grace and yet judged according to our works. Actually, salvation means much more than being saved in the life to come. It means that we are saved from sin during our present life. Our good works do not save us, but rather God working in our hearts. If we yield to His Spirit, He produces His righteousness in our lives. In Philippians 2:13 we read:

For it is God which worketh in you both to will and to do of his good pleasure.

If we are to have eternal life, it is absolutely essential that we obey God. In Hebrews 5:9 we read:

And being made perfect, he became the author of eternal salvation unto all them that obey him;

Jesus says that it will do us no good to claim that we are Christians unless we do the will of God:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matthew 7:21-23)

When we obey the Lord, He produces His righteousness in our hearts. Jesus explains this in John 15:1-6:

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

In Galatians 5:19-24 we read of the difference between our own evil works and the good things that Christ can produce in a heart yielded to him:

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we are yielded to the Lord, we have these good fruits in our lives. If we do not have the fruits of the Spirit in our lives, then we do not have the Spirit of Christ. In Romans 8:9 we find that "if any man have not the Spirit of Christ, he is none of his." In verses 13-14 of the same chapter, we find that only those who are led by the Spirit are the sons of God:

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

While we cannot be saved by our good works, if we follow the Lord he will produce good works in our lives. Because we will be judged according to our works does not mean that we are not saved by grace. If we are saved by grace, we will have good works because the Spirit of God will produce them in us.

### ***True Love***

Myron Augsburg wrote:

It is far too easy for us to be orthodox in doctrine, willing to die for an important doctrine, and yet fail to live by love. . . . Love is an attitude of openness, of concern, of truly caring, a spirit of life that is prepared to flow into another person's life to give added strength and courage. (*Plus Living*, p. 30)

The scriptures tell us that God is love and that when we are "born again" our hearts are filled with love:

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love. (1 John 4:7-8)

In verse 20 of the same chapter the Apostle John stated:

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

In Ephesians 3:19 we are told that the love of Christ "passeth knowledge." Jesus told His disciples:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34-35)

The Apostle Paul said that love was the most important thing:

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. (1 Corinthians 13:1-6, Revised Standard Version)

Myron Augsburger wrote:

True love cannot be expressed for things, for things only serve personal ends and affection for things is turned inward and is closed and selfish. Love for a person is outgoing and genuine as it cares to share relationship rather than to use the person. . . . Only the born-again person knows the transformation of divine love through the indwelling Spirit, and can express a measure of the love that Jesus commanded toward both friends and enemies. . . .

The evidence that one has been delivered from the selfishness of sin is the expression of Christian love. (*Plus Living*, pp. 25, 26, 27)

Jesus taught that we are even to love our enemies:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew 5:43-44)

J. B. Phillips stated:

It is plain from the Gospels that Christ regarded the self-loving, self-regarding, self-seeking spirit as the direct antithesis of real living. His two fundamental rules for life were that the "love-energy," instead of being turned in on itself, should go out first to God and then to other people. "If any man will come after me," he said, "let him deny himself." . . . Now the moment a man does this, . . . he finds himself in touch with something more real than he has known before. . . . In other words, the moment he begins really to love, he finds himself in touch with the life of God. (And, of course, if God is love, this is only to be expected.) He now knows beyond any doubting that this is real, happy, constructive living. He knows now that the teaching of Christ is not a merely human code of behaviour, but part of the stuff of reality. (*Your God Is Too Small*, pp. 84-85)

Charles L. Allen made this statement:

The best summary of the Ten Commandments is the one Jesus gave: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind. . . . Thou shalt love thy neighbor as thyself” (Matthew 22:37, 39). Put God and others first, get something into your mind greater than yourself. In so doing you lose yourself, selfishness is blotted out; instead of making ourselves miserable by what we do not have, we begin to gain the blessed thrill of giving what we can give. (*God's Psychiatry*, p. 80)

Speaking of Jesus, J. B. Phillips wrote:

It was pride and self-righteousness and the exploitation of others which called forth His greatest anger. Self-love in fact He saw as the arch-enemy. It was this which must be recognized and deliberately killed if a man were to follow His way of constructive love. (*Your God Is Too Small*, p. 91)

Thomas “a Kempis” wrote:

Know that the love of yourself is more hurtful to you than anything else in the world. (*Of the Imitation of Christ—Selections*, p. 42, Fleming H. Revell Co.)

Because the love of self is “more hurtful” to us than anything else, the Lord tells us to deny ourselves:

Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me. (Matthew 16:24)

In John 12:25 Jesus said:

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Many people will not become Christians because they fear that the Lord will ask them to give up too much. The truth is, however, that the Lord only asks us to give up the things that will hurt us or make us unhappy in the long run. We are told that true happiness comes only when we submit ourselves to the Lord and that there is only misery in self-love. In Colossians 3:2 we read:

Set your affection on things above, not on things on the earth.

Apostle John wrote:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15-17)

The Lord does not want us to love the things of the world because He knows that they will not bring us any real happiness and that they will soon pass away.

***True Riches***

In Isaiah 55:2 the following question is asked:

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?

In Luke 12:15 Jesus said:

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Jesus goes on to give a parable:

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:16-21)

The important thing, then, is not to acquire riches and fame in this life, but rather to get right with God. In Matthew 6:19-21 Jesus said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

In John 6:27 Jesus tells us not to labor for the perishable things of life but to concern ourselves with the important things:

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

As long as we are seeking the honors and riches of this world we cannot receive the love of God in our hearts. Jesus said:

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? (John 5:44)

God uses a different measuring stick than we do. Jesus stated:

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. (Luke 16:15)

In Luke 8:14 Jesus tells us that the “cares and riches and pleasures of this life” choke the word of God so that we “bring no fruit to perfection.”

In the scriptures we read of two rich men. One man rejected Jesus and went away unhappy, and the other received him with joy. We read of the first one in Matthew 19:16-22:

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Although this man claimed to keep all the commandments, he had broken the first and greatest commandment. He loved his riches more than God, and therefore he rejected Jesus and went away sorrowful.

In Luke 19:2-9 we read of the other rich man:

And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house forso much as he also is a son of Abraham.

Notice that Jesus did not have to tell this man to give his riches to the poor. This man accepted the Lord into his heart and immediately decided to give half his goods to the poor. Verse 6 says that he received Jesus “joyfully.” The first rich man went away “sorrowful” because he loved his riches more than God, but the second man loved God, and his heart was changed so that he wanted to be honest and help the poor. Therefore, he received peace and joy



in his heart. While the first man had “great possessions,” he was poor toward God, and therefore he was miserable in his heart. In Matthew 6:24 Jesus said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The first rich man decided to serve mammon (i.e., worldly riches), and therefore he could not receive the Lord into his heart.

### ***Importance of Being a Christian***

Paul Tournier made this statement:

We all feel that we have something tremendous at stake in our lives; that we have only one life to live; and that the stake is at risk in every minute of our existence (and every minute is unique), in every decision and option we make. Our decisions derive their importance and their savor from it, yet what we have at stake, we feel, is far more important than any single decision. All men are haunted to some extent by the fear of ruining their lives. Those who do not feel it have thrust it into their subconscious. (*The Adventure of Living*, p. 98)

J. B. Phillips wrote:

The discovery of the enormous energy released by nuclear fission and the unforgettable demonstrations of the destructive power of the “atom bomb” have done us a service in our quest for Reality that perhaps we hardly realize. They have demonstrated before the whole world that what we call “matter” is in fact destructible. Those things that we formerly regarded as almost imperishable, such as armourplate and concrete, could, under certain conditions, be dissipated into vapour less substantial than the smoke from a cigarette. . . . we are driven to reconsider whether after all there is reality beyond the physical, measurable reality. We begin to wonder whether the whole position is not now the reverse of what men once thought. They used to talk of the “spiritual” values as shadowy and unsubstantial, and the physical as solid and “real” and reliable. They are beginning to see that the opposite may well be true. . . .

After all, if it should be true that the nature of reality is spiritual and it is only quite temporarily and incidentally involved in matter, it is not unreasonable to want to know something of the Spiritual Being behind the Scheme of Things. And on those unimaginative people to whom the spiritual has always sounded fanciful and unreal, it is slowly dawning that the physical world which is so real and tangible to them is most uncomfortably unreliable. (*Your God is Too Small*, pp. 66, 67, 68)

Charles L. Allen made this statement:

The laws of God are already established when we are born. His ways are fixed. We have a choice in that we can accept God’s way and live according to His law, or we can rebel against Him. . . . The farmer learns the laws of the seasons and becomes governed by them. He plants his crop when it should be planted

and thus he reaps when he should be reaping. For him to rebel and plant out of season does not change the laws of God, it means only the failure of his crop. . . . to fail to become molded or controlled by God's will is to destroy ourselves. (*God's Psychiatry*, p. 138)

God gives each of us free agency and we can choose to accept Him or reject Him. In Revelation 3:20 the Lord said:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Pilate once asked the question: "What shall I do then with Jesus which is called Christ?" (Matthew 27:22). We are all faced with this same decision. We can either allow Jesus to come into our hearts, or we can crucify Him afresh. The scriptures teach that our soul will not cease to exist after this life, and this is the reason our decision is so important. In Romans 14:12 we read:

So then every one of us shall give account of himself to God.

Dr. Wernher von Braun, Director of the George C. Marshall Space Flight Center, said:

Life is a gift. I am given talent and ability in some degree. I am expected by God to do something with these. I am accountable. . . .

I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace.

Think about that for a moment. Once you do, your thoughts about life will never be the same.

Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation!

Benjamin Franklin, a scientist, put it well: "I believe . . . that the soul of Man is immortal and will be treated with justice in another life respecting its conduct in this."

Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. And everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death.

Nothing disappears without a trace. (*"The Farther We Probe Into Space The Greater My Faith. . ."* C. M. Ward's account of his interview with Dr. Wernher von Braun, pp. 6-8)

The scriptures teach that after death we will face judgment:

And as it is appointed unto men once to die, but after this the judgment: (Hebrews 9:27)

If we have followed the Lord, we will be received into the kingdom of God. This is described as a state of eternal happiness:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelations 21:4)

The Apostle Paul stated:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Corinthians 2:9)

The righteous will enter into a state of complete happiness, but the scriptures teach that the wicked will be cast out:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (1 Corinthians 6:9-10)

In Galatians 6:7-8 we find the following warning:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

The Apostle Paul also stated:

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye therefore partakers with them. (Ephesians 5:5-7)

In John 3:36 we find this statement:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

In Romans 6:23 we read:

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

J. B. Phillips made this comment:

We have no reason to suppose that death is anything but a disaster to those who have no grip on the timeless Life of God. (*Your God Is Too Small*, p. 117)

Jesus himself stated:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Matthew 7:24-27)

One human soul, the Bible affirms, is worth more than the whole world put together. Jesus said:

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:26)

In Matthew 10:28 Jesus warned:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

While Jesus describes hell as “the fire that never shall be quenched” (Mark 9:43), he also describes it as “outer darkness” (Matthew 8:12). If we take these descriptions literally, there appears to be a contradiction. I believe, however, that these terms are symbolical and are not to be taken literally. Harry Buis stated:

Here then is an important point in the present day conservative position; Hell is a reality, but the concepts such as fire mentioned in the Scriptures must be taken symbolically, as symbols of a very real and very serious spiritual fact. The liberal must recognize that he fails to understand our position when he thinks we take these symbols literally. On the other hand, the ultra conservative literalist must be made to understand that we have in no way abandoned the belief in eternal punishment when we advocate such a symbolical interpretation. (*The Doctrine of Eternal Punishment*, Harry Buis, 1957, p. 131)

While the scriptures tell us that God is “not willing that any should perish, but that all should come to repentance” (2 Peter 3:9), they also tell us that we have our free agency. If we continue in our rebellion against God, we will spend eternity cut off from His presence. Jesus told us that his words would judge us at the last day:

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (John 12:48)

In Matthew 24:35 Jesus said:

Heaven and earth shall pass away, but my words shall not pass away.

It has been almost two thousand years since Jesus uttered these words, and they still have not passed away. We must prepare ourselves to be judged by these words.

Jesus also states that our words will endure and will either justify or condemn us at the last day:

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matthew 12:36, 37)

Before the invention of record players and tape recorders, this statement by Jesus must have appeared ridiculous to some people. Now we know that our words can be recorded without us even knowing it. I do not mean to imply that God records our words, but Jesus says that in some way they will endure and we will be judged by them at the last day. We can hide nothing from God. Some men's sins are very obvious but others are hidden and will not be revealed until the last day:

The sins of some men are conspicuous, pointing to judgment, but the sins of others appear later. So also good deeds are conspicuous; and even when they are not, they cannot remain hidden. (Revised Standard Version, 1 Timothy 5:24-25)

Harry Buis stated:

A soul in love with sin can find no place in a holy heaven. If the environment be holy, the character of the beings assigned to it must be holy also. . . . There is an area in which man is free to choose, and if a man persists in his rejection of the gospel in spite of many opportunities, what assurance do we have that he would accept it if he had further opportunity in the world to come? (*The Doctrine of Eternal Punishment*, p. 119)

On page 133 and 134 of the same book we find the following:

The fact is that the unredeemed man would not enjoy heaven if he got there. We may even say that for the unredeemed to go to heaven would be a more terrible fate than to go to hell. This is illustrated by the dislike even amounting to loathing and hate which many have for the worship and the praise of God and fellowship with his people here in this world. As Shedd says, "That endless punishment is reasonable is proved by the preference of the wicked themselves. The unsubmissive, rebellious, defiant, and impenitent spirit prefers hell to heaven. Milton correctly represents Satan as saying: 'All good to me becomes bane, and in heaven much worse would be my state.' . . . The wicked would be no happier in heaven than in hell. The burden and anguish of a guilty conscience, says South, is so insupportable, that some 'have done violence to their own lives, and so have fled to hell as a sanctuary, and chose damnation as a release.' This is illustrated by facts in human life. The thoroughly vicious and ungodly man prefers the license and freedom to sin which he finds in the haunts

of vice, to the restraints and purity of Christian society. There is hunger, disease and wretchedness, in one circle; and there is plenty, health, and happiness in the other. But he prefers the former. He would rather be in the gambling-house and brothel than in the Christian home.” (*The Doctrine of Eternal Punishment*, pp. 133-134)

The scriptures tell us that the time to repent of our sins is right now:

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) (2 Corinthians 6:2)

If we continue to live in sin our hearts get harder all the time. Richard S. Taylor made this statement:

Just as a tiny ball of snow will accumulate more snow by rolling down the hillside, so the seed of sin in the heart of a babe will enlarge constantly as the result of continued yielding to it. (*A Right Conception of Sin*, by Richard S. Taylor, p. 28)

Apostle James says that our life “is even a vapour, that appeareth for a little time, and then vanisheth away” (James 4:14). Because none of us know when we might die or when the Lord might return, we should prepare now to meet God. The scriptures warn:

He, that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy. (Proverbs 29:1)

In Hebrews 2:3 we are asked this question:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

### ***God Satisfies Our Basic Needs***

Myron Augsburger made this statement:

It is great to be alive, but it is greater to have something or someone for which to live. . . . Christ has stepped into our path of escape and revealed that we are not escaping a ruler in our lives but only choosing an infinitely inferior ruler—the ego. . . . Just as broken minds, or ruined nerves prevent one from enjoying the normal functions of life, so broken souls prevent us from enjoying spiritual life. Christ has come to call us back to life as surely as He called Lazarus from the tomb. Instead of estrangement there can be fellowship; instead of deadness there can be life, and instead of waste and emptiness there can be abundance! (*Plus Living*, pp. 41-42)

On page 45 of the same book we find the following:

The Christ-indwelled person is a disciple of the inner life, one whose motive is the glory of his Lord.

Paul Tournier wrote:

Love is also, in my view, the meaning of all human adventure. The instinct of adventure which God gave man in creating him in his own image is in fact, I believe, an instinct of love, a need to give himself, to dedicate himself, to pursue a worthwhile goal, accepting every sacrifice in order to attain it. This is the source of the joy of adventure, the joy of doing something, and of doing it for someone—for God who has called him to do it, if he is a believer, and in any case for mankind, to procure for mankind the benefits he is striving for. One is reminded of St. Ignatius Loyola's beautiful words: "We must make no important decision without opening our hearts to love." (*The Adventure of Living*, p. 92)

On page 138 of the same book we find:

What helps us all . . . is the knowledge that God loves us all, that he wants us all to find fulfillment in our lives; that whatever our circumstances, our frustrations, and our sufferings, he has a purpose for us, for our complete fulfillment in this life of ours, whatever it may be. To live this real life—and not dream of a different one—and to seek to live it under God is to fulfill our human destiny, a great adventure directed by God.

Charles L. Allen wrote the following:

There is a purpose for your life. I believe no person is an accident. Before you were born on the earth you existed in the mind of God. You can rebel against God, but ultimately you will be totally defeated. . . .

I have a little radio that I carry in my bag. At home I can hear any station in Atlanta I turn to. But if I get too far away the voice of the station is blotted out. It is the same radio—the station is broadcasting with the same power. But I have gone too far away. Many miss God's voice because they are too far away from Him.

The assurance that you are within the will of God does more to eliminate the fears and worries of life than any other thing. I quote Dante: "In His will is our peace." (*God's Psychiatry*, pp. 108-110)

On page 132 of the same book we find the following:

Possessing God's power enables us to face life with enthusiasm; it gives us a deep inward peace because we are not afraid of tomorrow. There comes into our lives an inner joy that outward circumstances cannot reach. Because God is within us, and because God is love, there flows out from us a love for others that sweeps away all prejudice, jealousy, and hate.

On page 153 of the same book Charles Allen states:

If we have peace, no matter what else we may lack, life is worth living. Without peace, though we may possess all things else, it is not enough.

Jesus once stated:

I will not leave you comfortless: I will come to you. (John 14:18)

In verse 27 of the same chapter Jesus stated:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

J. B. Phillips made this statement:

Now Christians maintain that it is precisely this secure centre which faith in God provides. The genuine Christian can and does venture out into all kinds of exacting and even perilous activities, but all the time he knows that he has a completely stable and unchanging centre of operations to which he can return for strength, refreshment, and recuperation. (*Your God Is Too Small*, p. 34)

The scriptures point out that the presence of God in our souls is as essential as water and bread are to our physical bodies. In Psalms 42:1-2 we read:

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God . . .

Jesus claimed that he was the “bread of life” and that he was able to give “living water” to a man’s soul. When Jesus was talking with the woman at the well, He said:

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:13-14)

In John 6:33 Jesus said:

For the bread of God is he which cometh down from heaven, and giveth life unto the world.

In verse 35 of the same chapter Jesus made this promise:

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Those of us who have become Christians can truly testify that Jesus has given “living water” and the “bread of life” to our souls. We have found complete satisfaction in Him, and our souls no longer hunger and thirst as they did when we were in the world. We know that we have a God that we can depend on and that outward circumstances cannot separate us from His love. The Apostle Paul wrote:



Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

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. (Romans 8:35-39)

God's peace can be with us at all times and through all trials. A woman who was dying with cancer once told the writer, "I know Him better."

### ***God's Invitation***

In Matthew 11:28-30 Jesus made this statement:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Jesus realized how heavy the burdens and cares of this life are and offered us "rest" to our souls if we would turn to Him. Charles L. Allen stated:

One called Jesus came offering men a higher way and a better life, but men stood back to mock and to laugh and to crucify.

About His head was a bright circle, and when He uttered the word, "Forgive," that circle of God's love and approval became large enough to include others. A thief on a cross near by stepped inside that circle with Him and in so doing entered Paradise. The circle reaches to my own feet. To stay outside is to know hate, revenge, and destruction. Inside is to know God's healing love and eternally to possess His Kingdom. (*God's Psychiatry*, p. 148)

J. B. Phillips made this statement:

... the answer is that we need something, some inner reinforcement, a new drive and power inside before Christianity becomes a working proposition.

That is exactly what He promised should be available. His own Spirit, God the Holy Spirit—the name doesn't matter—is available to help us to make the change-over, and to keep us on the new level of real living. . . .

I want to make it quite clear that this Spirit of God is real and personal, . . . when Christians talk about the Holy Spirit they do mean a Person—they mean the Personality of God acting on and in ordinary human personalities, And it is, of course, this living Spirit of God Who produces in people real Christian living. If we open our personalities to His influence we can become real Christians—there's no other way of doing that. (*Plain Christianity*, pp. 67-68)

Many people will not take the first step toward God because they fear that it is a step into the dark. Paul Tournier wrote:

Before the surrender is made, it looks as if we were being asked to make an almost impossible and frightening leap in the dark. (*The Adventure of Living*, p. 198)

Jesus, however, made this statement:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17)

J. B. Phillips remarked:

It is therefore clear that to accept the claim of Christ after proper and careful thought is not entirely a leap into the dark. For the very decision will, as thousands have proved, carry with it an incontrovertible inner endorsement that is worth any amount of argument. (*Your God is Too Small*, p. 86)

When we receive Christ by faith we receive God's witness within our hearts. In Romans 8:16 we read:

The Spirit itself beareth witness with our spirit, that we are the children of God;

Many people believe that Christianity has failed. J. B. Phillips, however, made this observation:

How many people, what proportion of people, do you suppose have ever tried to take the teaching of Jesus Christ seriously in any century? Your guess is as good as mine, but I should seriously doubt if it's ever been much more than a very small percentage. Most people, even if you can get them to take the trouble to learn what Jesus Christ really said, did and taught, don't do anything about it. So how can you be surprised that the result seems so poor? I don't believe that Christianity, the real thing, has ever failed, but I am certain that it hasn't been given a fair chance to work, by most people. It's so much easier to go your own sweet way and say that Christianity is a beautiful ideal but it won't work, than to get down to being a real Christian. And since a great many people take the line of least resistance, that's just what's happened. The results are written all over the world. But don't blame Christianity, blame people—you might even blame yourself. (*Plain Christianity*, p. 66)

I thoroughly agree with J. B. Phillips. The gospel of Christ worked for me. It changed my whole life, and I believe that it will do the same for anyone who will try it. It does not matter what we have done in the past; God stands ready to forgive us.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isaiah 1:18)

We must get down on our knees and pray for God's forgiveness.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

My prayer is that some who read this might turn from their sins and find new life in Jesus Christ. I would like to close with this scripture:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; . . . (Hebrews 12:1-2)

---

---