

VOLUME III: The Doorway Papers

man in adam and in christ

SECOND EDITION

ARTHUR C. CUSTANCE

Edited by E.M. White and R.G. Chiang



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MAN IN ADAM AND IN CHRIST
Second Edition
Editors: E.M. White and R.G. Chiang

The Doorway Papers, Volume Three

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PREFACE

The papers in this volume were published over a period of some fifteen years. The experiences of those fifteen years only confirm in my mind that man is indeed a fallen creature in whom there is no thought, word, or deed that is not corrupted in one way or another. This is the burden of the first Paper, "The Fall Was Down".

To pretend that human nature has improved or is improvable by natural means is the worst form of deception. Other creatures do not suffer this fatal sickness, except in so far as man has corrupted their God-given instincts – which are surely nothing less than the laws of God written in their hearts. In this sense, animals (all living things, in fact, apart from man) are still "in God" and therefore part of His kingdom. This is the subject matter of the second Paper, "Nature as Part of the Kingdom of God".

But man has possibilities which these other creatures do not have, because he was once stamped with something which Scripture calls God's image. Many different interpretations of what this image is have been proposed. The third Paper, "The Terms 'Image' and 'Likeness' as Used in Genesis 1:26", explores some of these and proposes one which has obvious merits of its own.

Once this image is restored by an act of re-creation on God's part in response to a saving faith in the Lord Jesus Christ, a new work then begins: the formation of a personality pleasing to God. The fourth Paper, "The Development of Personality: The Old and the New", looks at this process to see how much is entirely new and how much is retained of the old; that is, in what way man is both entirely a new creation in Christ, yet still recognizably the same individual

The fifth Paper, "The Place of Handicaps in Human Achievement", is really self-explanatory by its title.

The sixth Paper, "The Subconscious and Forgiveness of Sins", deals with one particular aspect of forgiveness that is not usually the subject of much discussion – though it is quite fundamental to an understanding of the distinction between the forgiveness of God in Christ and the kind of forgiveness we can exercise towards one another.

The seventh Paper, "The Compelling Logic of the Plan of Salvation", deals analytically with the difference between Original Sin, the diseased condition that we inherit as children of Adam, and the symptoms of that disease as they literally work themselves out in our daily lives: in short, the difference in Scripture between Sin and Sins.

The last Paper, "The Two Species of *Homo sapiens*", is, I think, an entirely new approach to the meaning of the term "the Body of Christ." It is not a new truth that is being discussed, but an old and wonderful truth arrived at by a different route. And it has profound implications for the child of God, who, after once having walked in newness of life, attempts in a time of spiritual decline to escape from the momentary embarrassment of membership in the blameless family of God in order

to recover his status as a man of the world. This Paper shows that such a return can never be successful in anything more than a very superficial sense; and it indicates one of the profound reasons for the *failure* of all such attempts.

The Doorway Papers are a collection of writings published earlier by the author. This volume consists of several papers relating to a general theme; as a collection of papers, it is not to be regarded as a unified treatment of the subject, and there may be some duplication of material from one paper to the next.



PART I

THE FALL WAS DOWN

One of America's most astute thinkers, Reinhold Niebuhr, has recalled to our consciousness a fact which both liberalism and Marxism have ignored with almost fatal consequences to our civilization. Evil, he points out, is something real, not an appearance only, and the proper name for it is sin. Its locus is not in institutions, which are but a reflection of human purposes, but in human nature itself.

It is pride, self-righteousness, greed, envy, hatred and sloth that are the real evils and the ones from which social evils spring. When man is thwarted in his attempts to realize justice it is because he is thwarted by his own sinful predisposition. The recognition of this inherent predisposition to sin helps to explain why the best laid plans of men never quite succeed.

John H. Hallowell
Professor of Political Science
Duke University

INTRODUCTION

TO MY MIND, one of the saddest and most disastrous results of the theory of evolution as applied to man is that it has led to an entirely false conception of what man's true nature is.

If human evolution is true in the sense that Huxley and Simpson have held it to be, then man is an angel in the making, changing steadily for the better as he moves further away from his animal ancestors. His propensity for wickedness is recognized as unfortunate, but more in the nature of a relapse, a temporary set-back, a kind of unfulfilled-ness, which there is every reason to believe he will in time grow out of.

But if man is a divinely created being who has fallen from grace and can by nature change only for the worse, then his propensity for wickedness is something more than merely evidence of unrealized potential. From the biblical point of view it is a demonstration that something has gone dreadfully wrong from which there now seems no possibility of self-recovery.

It is important to know which of these two alternatives is the correct interpretation. Science has learned to deal with the forces of Nature with increasing success, a fact which suggests that within the limits of the tools we use, we do have a valid and accurate understanding of these forces. And the greater the measure of success that science has in gaining dominion in this way, the more critically important it becomes to achieve a proper understanding of the nature of man himself, for otherwise in the final analysis science is only enlarging man's potential resources for evil. Yet it is pretty generally agreed that whereas the physical sciences have advanced tremendously, the social sciences have scarcely even taken the first faltering steps.

If man is part of Nature, as evolutionary philosophy insists he is, then how has it come about that a method which is so successful in dealing with the one part of Nature, the world outside of man, has failed so miserably in dealing with the other part of Nature, that which lies within him?

When a machine breaks down, we make the general assumption that it really had no intention of doing so. Inherently, we hold that it merely needs repairing. So long as man is treated as though he were nothing but a physico-chemical machine, essentially no different from the rest of the order of Nature that we have learned to analyse and manipulate so successfully, we shall assume that he merely needs repairs – that he is not really deliberately behaving wickedly, that his sinfulness is a failure to be good rather than an intention to be evil. What the theologians would

consider to be reflections of the Fall, are by the scientists and philosophers now looked upon in a fundamentally different way. Man falls back, not down. He merely relapses, without actually losing his potential for good.

The point is really fundamental. For whether one looks upon the wickedness of human nature as something which is negative (i.e., default) or positive (i.e., a preferred occupation when it is felt safe), this must ever after be the basic guide to all corrective measures whether applied by the individual or society, to himself or to his fellow men.

One of the Greek philosophers—I think it was Heraclitus— suggested a rather intriguing way to resolve certain types of conflict of opinion. He suggested that if two quite reasonable people, intelligently arguing about the significance of the same piece of evidence, find that they have come to entirely different interpretations which are mutually contradictory, they may resolve the contradiction in the following way. If they will trace back the logical steps of their reasoning until they arrive at the very first point at which they are once more in agreement, they will probably find that this is the point at which they went astray. This is the point at which an erroneous assumption was made, which by its very untruth permitted the extension of the argument along the wrong paths.

In answering the question, What is wrong with man? we have a case of such a disagreement. All are agreed that something is wrong, and up to this point there is no question. But there is not the same agreement about the diagnosis of what ails human nature, and therefore how to deal with it. John H. Hallowell bears witness to this impasse:

It is my conviction, shared by many others and based on a study of the historical evidence, that the present-day crisis in which we find ourselves is in large part the product of the unsuccessful attempt of modern times to found our political philosophies and systems of government upon a conception of man that ignores or minimizes his capacity for evil, and hence has no adequate means of dealing with it.¹

Essentially, there are four commonly accepted views about what is wrong with man. The evolutionist argues that the trouble with man is that he has not had time to develop sufficiently. In due course he will learn by experience how to handle himself. The second view, held by those who believe in eugenics, is that proper breeding will eliminate or greatly minimize the problem by a process akin to the inheritance of acquired characteristics. The third view is that of many sociologists. They argue that the problem is one of environment. Allow a child to be brought up in an atmosphere where violence and dishonesty are considered normal and you cannot expect anything but juvenile delinquency to result. The answer is to correct the environment. There is also the fourth view. The Educationists, like the Greek Philosophers, have tended to equate sin with ignorance. In fairness to them it must be said there is considerable evidence that this optimistic view, so characteristic of

1. Hallowell, John H., *Religious Perspectives in College Teaching: In Political Science*, Hazen Foundation, New Haven, Connecticut, 1950, p.13.

the close of the last century, is receiving thoughtful re-appraisal. Yet, the conviction is still very strong that if a man can only be shown what is best, he will adopt it.

Now we may apply the Philosopher's theorem. What is the single point of agreement in all these views? It is simply that man's wickedness is the result of something lacking. The evolutionist says time is lacking; the eugenicist, that breeding is lacking; the sociologist, that the proper environment is lacking; the educationist, that knowledge is lacking. We might argue perhaps that the basic fallacy which has led to divergence of opinion and an unsuccessful attempt to deal with the problem thus far is to be found here. It is not because there is something lacking, something yet to be achieved, but something that somehow got in at the very base of human nature. Sin is positive, active, effective, *there!* Sin entered (Romans 5: 12), and has ever since found expression at the root of every man's nature. This is what is *not* being recognized.

According to the Bible, therefore, the trouble with human nature is not that it lags in the achievement of perfection, but rather that it is possessed by a positive bent towards wickedness. This view, once almost universally believed in Christendom, is not popular today because it is pessimistic, because there is an air of finality about it, because it implies that no matter how successful science is in other areas of endeavour, its methods will not work here. At this point, man is inadequate, a view of human capability which is not acceptable any longer. Yet, though it is indeed not a popular view, the whole of history bears witness to its truth and, as we shall show, many lines of research lend their weight in support of it where they were least expected to and where, in fact, they were undertaken in the optimistic hope of proving precisely the opposite.

One of the difficulties in admitting this sad truth comes from the fact that sin affects not merely the spirit of man but also his mind. These noetic effects have so clouded man's reason that he is simply no longer able to diagnose the situation accurately. Where scientific reasoning has succeeded elsewhere and proved itself a most powerful tool, here it has served only to sharpen man's weapons of self-destruction, to arm his wickedness. The expected gains from improving his lot have somehow been turned into opportunities for greater displays of perversity by reason of the very increase in leisure, security, and power resources which have become available. He is not more wicked, he has merely increased his opportunities to express the potential he has in this direction, a fact which makes it all the more imperative that we should achieve a true understanding of what the root of the problem really is. But because of the very nature of the Fall, man cannot give genuine intellectual assent to the proposition that he is incapable of dealing with his own perversity successfully. Even when he admits that such perversity does exist in a distressingly persistent form he is still unable to see how hopelessly lost he really is apart from divine intervention. The anomaly of a man upon occasion telling lies in order to "prove" his innocence (!) is merely an illustration of what goes on all the time—if he reflects upon his own behaviour. He sins in one way to conceal some other sin, never achieving a totally honest appraisal of his true nature as a fallen creature, except by revelation. A. J. Carlson stated the secular view succinctly when he said, "The answer to the claim that science is insufficient is more

science."² Herein lies the problem, the refusal of man to admit his own inadequacy, a refusal that results from pride and a diseased mind.

But let us now look at the evidence.



2. Carlson, A. J., "Science and the Supernatural," *Science*, vol.73, 1931, p.217.

Chapter 1

What is Wrong with Man?

IS MAN REALLY of a piece with the rest of Nature, or is he an alien? And if an alien, has his alienation arisen merely because he acquired in the course of evolution a complexity of being which he has not yet fully learned to manage successfully? Or is he a rebel? What is the evidence? If merely unfulfilled, what is the precise nature of this supposed un-fulfilment?

History shows that since the Industrial Revolution when man suddenly began to achieve mastery over his environment in an entirely new way, he became increasingly encouraged in the hope that the new approach to the forces of Nature could and would be equally successfully applied to man himself. The Christian view of the world getting worse and worse until Christ returns in judgment in a dramatic way to set things right was replaced by the concept of the progressive righting of wrongs by man himself until the millennium was to be achieved by a kind of cultural evolution inspired by Christian ethics and to be capped only, as it were, by calling upon the Lord to come back and take over the kingdom made ready for Him. He was not coming to judge the world, but to dignify it by occupying the throne as a kind of constitutional monarch.

Not a few Christian hymns came to reflect this triumphant but mistaken sense of world conquest. The Church was to grow until men everywhere praised their Creator while they also enjoyed good health and prosperity. Missionary-minded Christians sometimes saw this as a natural outcome of evangelism; others who were only nominally Christian seemed to feel that progress in every direction was part of God's promise to mankind and was automatically guaranteed. Thus in the nineteenth century Tennyson could write,

Move upward, working out the beast,
And let the ape and tiger die.

It is well to remember that this view of Tennyson's was not inspired by Darwin's *Origin of Species*, for his poem *In Memoriam*, in which these two lines appear, was written ten years *before Darwin* published his first volume on evolution. Tennyson, like many others, was caught up in the spirit of the times. Calverton pointed out this spirit:

The very simultaneity with which Darwin and Wallace struck upon the theory of natural selection and the survival of the fittest was magnificent proof of the intense activity of the idea at the time. Every force in the environment, social and economic, conspired to the success of the doctrine.³

Contributing very greatly to this spirit of the times was the philosophy of Herbert Spencer, as Vannevar Bush observed:

Eighteenth century philosophers commonly accepted progress as the normal course of history without, however, making a particular point of the idea until the Marquis de Condorcet, in the midst of the French Revolution, wrote his "Historical View of the Progress of the Human Mind," explicitly setting forth the idea that human progress is continuous and will go on until human perfection is achieved.

This became the common attitude of thoughtful people in the early years of the nineteenth century. It runs through the thinking of most of the Romantic and early Victorian poets, the scientists, and the philosophers.

It drew strength from the Rationalists, Deists, Unitarians, and Universalists, who reacted with confidence in the perfectibility of man against the dour fatalism of the Calvinist teaching that man is essentially corrupt.⁴

As the nineteenth century advanced, this pre-Darwinian, but none the less evolutionary philosophy, gained impetus from the pen of Herbert Spencer:

The inference that as advancement has been hitherto the rule, it will be the rule henceforth, may be called a plausible speculation. But when it is shown that this advancement is due to the working of a universal law and in virtue of that law it must continue until the state we call perfection is reached, then the advent of such a state is removed out of the region of probability into that of certainty [...].

As surely as a blacksmith's arm grows large and the skin of a laborer's hand becomes thick; [...] as surely as passion grows by indulgence and diminishes when restrained; [...] so surely must the things we call evil and immorality disappear; so surely must man become perfect.⁵

3. Calverton, V. F., *The Making of Man*, Modern Library, New York, 1931, p.2.

4. Bush, Vannevar, "Science and Progress," *The American Scientist*, April, 1955, p.242.

5. Spencer, quoted by C. H. Clark, *A Christian Philosophy of Education*, Eerdmans, Grand Rapids, 1946, p.54, from Spencer's *Social Statics*.

Darwin wrote with complete confidence:

As all the living forms of life are the lineal descents of those who lived long before the Silurian epoch, we may feel certain that the ordinary succession by generation has never once been broken [...]. Hence we may look with some confidence to a secure future of equally inappreciable length. And as natural selection works solely by and for the good of each being, all corporeal and mental environments will tend to progress towards perfection.⁶

Shaw, Galsworthy, Bennett, and Wells were all united in their belief in human perfectibility. Any undesirable aspects of human behaviour were due entirely to the incompleteness of the evolutionary process. In his *Short History of the World*, Wells painted a bright picture:

Can we doubt that presently our race will more than realize our boldest imaginations [...] in a world made more splendid and lovely than any palace or garden that we have known, going on from strength to strength in an ever widening circle of adventure and achievement? What man has done, the little triumphs of his present state [...] form but the prelude to the things that man has yet to do.⁷

Wells, like most of his literary contemporaries, was completely convinced that the evolution of man was an unquestionable fact. However, unlike some modern writers, he was completely logical in his deductions – granted the premises. For he expressed a true theological insight when he wrote in his *Outline of History*:

If all the animals and man have been evolved in this ascendant manner, then there have been no first parents, no Eden, and no Fall. And if there has been no Fall, the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement, upon which current teaching bases Christian emotion and morality, collapses like a house of cards.⁸

But two world wars and the appalling evidence of Belsen and Buchenwald shook the confidence of such men as Wells to the very core. It seemed that the great promise of the future had been predicated on a very shallow veneer of civilization. Man was not merely an aggressive animal, which might have been accounted for as incomplete evolution, he was capable of a beastliness quite unknown in the animal world. Wells himself was completely disillusioned. He confessed:

6. Darwin, Charles: quoted by Bush, "Science and Progress," *The American Scientist*, April, 1955, p.242.

7. Wells, H. G., *Short History of the World*, Pelican Books, London, 1937, p.289.

8. Wells, H. G., *Outline of History*, new enlarged edition, edited by Raymond Postgate, New York, Doubleday, 1949, p.987.

Quite apart from any bodily depression, the spectacle of evil in the world — the wanton destruction of homes, the ruthless hounding of decent folk into exile, the bombings of open cities, the cold-blooded massacres and mutilations of children and defenseless gentlefolk, the rapes and filthy humiliations and, above all, the return of deliberate and organized torture, mental torment, and fear to a world from which such things had seemed well nigh banished — has come near to breaking my heart.⁹

In some ways Wells was more honest or more perceptive than humanists are at the present time, for he recognized and admitted a truth which is no longer admitted by many today who have apparently forgotten the lessons of those years. Not a few Christian speakers with liberal ideas are still fully persuaded that man needs only to be shown the way, and not a few scientists are persuaded that the real problem is a negative one — lack of development. We are persuaded that we are after all, reasonable creatures. We are given adequate proofs that alcohol is a deadly poison or that tobacco smoke is carcinogenic, and what happens? The consumption of both steadily increases. The tragedy is not that men do not learn or that men are totally unreasonable; the real tragedy is that we still believe that man can be taught that reason is an effective guide to behaviour. All our therapy takes the form of educational programming on the ground that sin is merely ignorance.

What is demonstrated is that man is totally irrational in his attitude and assessment of his own nature. He is a fallen creature with a heart that is desperately wicked above all else (Jeremiah 17:9) and a mind that has to be renewed (Romans 12:2). He is in need of personal salvation in all his being, not merely some kind of assurance that he will not be punished if he feels sorry, as is so often presented as the Christian "gospel" today. Writing in *The Bulletin of Atomic Scientists*, Clifford Geertz summed up what he was pleased to call "new understanding — new evidence" under three evolutionary-based propositions regarding man's present position in Nature. The third was "the realization that man is an incomplete, unfinished animal."¹⁰ In his *A New Model of the Universe*, Ouspensky held that while this is basically true yet man only advances his own evolution by deliberate action.¹¹ That is to say, that he tends by nature to regress, not to evolve. This is a little nearer to the biblical view of man, but Ouspensky was still persuaded that evolution will do the trick in time if man will only set his mind to it. And, of course, he has many supporters in this view, notably among the geneticists of whom Theodosius Dobzansky and Julian Huxley are perhaps pre-eminent at the present time.

Reflecting very much the current evolutionary optimism, G. G. Simpson has been confident enough that man can improve himself, although he recognizes that it will require some effort. "Man has risen," he has said, "not fallen. He can choose to develop his capacities as the highest animal and try to rise still farther, or he can

9. Wells, H. G., *The Fate of Homo sapiens*, Secker and Warburg, London, 1939, pp.106-7.

10. Geertz, Clifford, "The Impact of the Concept of Culture on the Concept of Man," *Bulletin of the Atomic Scientists*, April, 1966, p.6.

11. Ouspensky, P. D., *A New Model of the Universe*, quoted by K. Walker in his *Meaning and Purpose*, Pelican, London, 1950, p.115.

choose otherwise."¹² And Will Durant's conclusion, as he summed up his massive *History of Civilization* (in ten volumes), was that "man's sins may be the relics of his rise rather than the stigmata of his fall."¹³ But on this point, Professor David Lack commented wisely, "The doctrine of the Fall is basic to Christian belief. The statement of Darwinists such as G. Simpson misses the point."¹⁴ The fact is that man is a morally and physically sick creature whose sickness civilization has not relieved but armed more fearfully with every passing year. And Professor Paul Peachey, in an article significantly titled, "Toward an Understanding of the Decline of the West," observed, "The men of Dachau demonstrated in unmistakable terms how the fully autonomous human animal beneath a godless sky conducts himself."¹⁵ There is little doubt that Dachau was in some sense a child of civilization. That it is possible to view the evidence of history in any other way only demonstrates that man is sick in *mind* as well as in heart.

Christians are often accused of being quite unrealistic, of holding views about the true nature of man which are hopelessly outdated, of being kill-joys and pessimists, of holding a degraded view of "the natural goodness" of man, of denying that man has any innate nobility, in short that man is a totally depraved creature. This may be pessimism, but recent history has shown that it is the plain truth. In the article already mentioned, Geertz is quite prepared to admit that "culture is not just an ornament of human nature but an essential condition for it." He goes even further:

Undirected by cultural patterns, man's behaviour would be virtually ungovernable, a chaos of pointless actions and exploding emotions, his experience virtually shapeless.¹⁶

In other words, man does not by himself and of himself behave well. He has to be hedged in and to some extent restrained by some artificial means, otherwise he behaves very badly indeed. This surely does not speak very well for any basic goodness in human nature!

William Temple, in one of his sermons in St. Paul's Cathedral (London), pointed out that war is not something that arises as an exceptional aspect of human behaviour but is, in fact, a genuine expression of human nature, of what is going on all the time within the individual. Man is only unnaturally at peace. Leon Eisenberg has rightly observed that although culture has brought some essential restraints to human behaviour, civilization has often had the opposite effect. Man's propensity for violence and aggression, which is chaotically expressed when governments

12. Simpson, G. G., *Biology and Man*, Harcourt, Brace & World, New York, 1969, p.148.

13. Durant, Will and Ariel, *The Lessons of History*, Simon & Schuster, New York, 1968, p.3.

14. Lack, David, *Evolutionary Theory and Christian Belief*, Methuen, London, 1957, p.10.

15. Peachey, Paul, in *Journal of the American Scientific Affiliation*, vol.7, no.1, 1955, p.19. Under the odd title "In Bluebeard's Castle" [*The Listener*, BBC, March 18, 25 and April 1, 8, 1971], George Steiner deals at some length with the modern phenomenon of concentration camps in the light of the course of the history of civilization, pointing out that a people could be highly cultured without having a genuine sense of morality, and indeed while being totally indifferent or unaware of moral issues.

16. Geertz, Clifford, "The Impact of the Concept of Culture on the Concept of Man," *Bulletin of the Atomic Scientists*, April, 1966, p.6.

break down, finds a kind of socially acceptable outlet when governments go to war. Hence war seems necessary every so often as a kind of safety valve. But it grows steadily worse as man's wickedness comes to maturity. "Progress" is still downward. He said: "Indeed, if we were to permit ourselves the argument that the more 'primitive' the society, the more true to man's original nature the behavior displayed therein, we should have to conclude [...] that war increases in intensity, bloodiness and duration [...] through the evolution of culture, reaching its culmination in modern civilization."¹⁷

How utterly unlike animal behaviour is human behaviour. It is not merely that man, like a domesticated animal whose instincts have been adulterated, behaves foolishly in the presence of threats to which he would have responded wisely in a natural state. Foolish behaviour can generally be corrected, and fools may become wise. But man apparently is not merely foolish. Even when he has behaved foolishly and suffered for it, he absolutely refuses to learn any lesson from it. He goes on making the same mistakes century after century, so that history repeats itself again and again. Toynbee has estimated that the world has seen twenty-one identifiable civilizations, each of which had a birth, youth, maturity, and final collapse. Essentially each of these twenty-one civilizations represents an unsuccessful attempt to make human selfishness profitable. Each society sought to manipulate circumstances so that the self-interest of each individual would be allowed maximum free play with minimum harm being done to the whole. Cooperation was not held up as an ideal which demanded sacrifice of self in the interests of others, but rather as an "intelligent" way of enabling each man to express his own nature to his own satisfaction to the fullest possible extent. This was "enlightened selfishness." It was contrasted not with unselfishness, but rather with selfishness which was so unenlightened as to interfere ultimately with *any* successful expression of self-will. Some restraints are necessary in order to allow everybody greater freedom. These restraints impel common men to behave, and to the extent to which they can be enforced men do behave. Thus, deceptively, civilization appears to set men in a good light, and people do not appear to be as wicked as they really are. When authority relaxes and the maintenance of these restraints is weakened, the fundamental wickedness of man begins to show up at once. So the goodness of man is apparent only.

Herbert Butterfield, the English historian, was surely right when he said, "In some cases human nature looks better than in others because it can go through life without being subjected to the same test."¹⁸ People can be good by accident, and it often happens that accident favours those who have had better opportunity to be educated. In many parts of the world, and particularly in days gone by, the better educated were only so because they lived in more fortunate circumstances. So it came about that on a percentage basis more overt wickedness was likely to be found among those with less education. This led to the powerful but quite erroneous conclusion that education *per se* made better people. It may have made people better behaved but it did not necessarily make better people.

17. Eisenberg, Leon, "The Human Nature of Human Nature," *Science*, vol.176, 1972, p.126.

18. Butterfield, Herbert, *Christianity and History*, Bell, London, 1950, p.44.

The almost unending chorus of educators and sociologists extolling the essential decency of man if only given the proper environment and opportunity is so completely contrary to the real testimony of history that one can only account for it by assuming some form of mental block that has resulted, as Arthur Koestler suggests, from a defect in the circuitry of man's brain. Albertus Pieters was much closer to the truth when he spoke out of his own Christian experience:

How this moral depravity seethes and boils beneath the surface of our outwardly orderly social life becomes instantly apparent when something happens to relax the restraining hand of civil authority. The Boston police strike, the San Francisco fire, the Galveston flood, the Tokyo earthquake—on every such occasion, looting, stealing and murder sprung to the front at once.¹⁹

Had he been writing fifteen years later, he might have included the Watts Riot where people were shown on television driving up, nicely dressed, in their new Cadillacs, in order to load up their car trunks with loot from stores with broken windows. . . . None of us knows precisely what we are capable of doing if there is no danger of being found out and if everybody else is doing it. *Misbehaviour* seems to be the only kind of behaviour common to all men!

This was interestingly borne out by the discovery by anthropologists that the only universally observable patterns of personal behaviour which are essentially the same among all people are to be found among those who have rejected their own particular culture, due presumably to some mental defect. There was a search for basic human nature. The object was to find what man would be like if he did not have any particular cultural influences imposed upon him to mold his personality into conformity with some particular pattern shared by some particular group of people. What emerged from this search was the rather surprising fact that those who by their very abnormality have rejected their own culture (and would have rejected any other culture) tend nevertheless to be extraordinarily alike in their behaviour patterns, fantasies, and antisocial attitudes, no matter what part of the world they come from. In short, the only universal forms of behaviour appear to be those discoverable among people who are termed abnormal! These people behave in those odd ways in such a remarkably similar way that their behaviour patterns (whether harmful or harmless) can be treated descriptively in the same terms regardless of cultural background. Such people are acting, apparently, according to the true nature of man by having rejected all artificial restraints. Cultured man is not natural man. Natural man does not naturally behave in a cultured way. This is why Kroeber observed that the only discoverable forms of behaviour universally shared by men are not *cultural* at all.²⁰

19. Pieters, Albertus, *Divine Lord and Saviour*, Revell, New York, 1949, pp.40, 41.

20. Kroeber, A. L., *An Appraisal of Anthropology Today*, University of Chicago, 1953, p.119. "It seems to me that the universal categories of culture are unquestionably there but they are not cultural [...]. It is important to recognize that things which underlie culture are not the same as culture. My own feeling is that these constants exist, but they exist on the subcultural level and that is why they are constant." The existence of universals in the symbolism of abnormal psychology is referred to by Dr. Ernest White [*Christian Life and the Unconscious*, Hodder and Stroughton, London, 1955, p.18]. The point is

It was once believed that much of man's misbehaviour was the direct result of the artificiality of civilized life, and certainly there is some truth in this. But men like Rousseau and not a few idealists since have held that if man would throw off all the restraints of civilization and return to a kind of idyllic nakedness within Nature, his life would be calm, peaceful, and full of beauty. Rousseau's idea of the "noble savage" was shared by many who had no first hand experience of primitive life. Unfortunately, because man is a fallen creature and not merely a backward one, his return to Nature is not a return to the beautifully informed and equipped natural life of the animals, but rather to the unrestrained condition of a creature essentially criminal at heart. He becomes not free *from* sin, but rather free *to* sin. Clyde Kluckhohn put it this way:

When a person has surrendered much of his physiological autonomy to cultural control, when he behaves most of the time as others do in following cultural routines, he is then socialized. Those who retain too great a measure of independence are necessarily confined to the asylum or the jail.²¹

When the restraints imposed by a community are removed as in times of crisis (war or famine or disease on a large scale), then human nature is revealed for what it really is – ugly. In his *Christianity and History*, Butterfield rightly observed:

The plain truth is that if you were to remove certain subtle safeguards in society, many men who had been respectable all their lives would be transformed by the discovery of the things which it would now be possible to do with impunity; weak men would apparently take to crime who had previously been kept on the rails by a certain balance existing in society, and you can produce a certain condition of affairs in which people go plundering and stealing though hitherto throughout their lives it had never occurred to them even to want to steal.

A prolonged police-strike, the existence of a revolutionary situation in a capital city, and the exhilaration of conquest in an enemy country, are likely to show up a seamy side of human nature among people who, cushioned and guided by the influences of normal social life, have hitherto presented a respectable figure to the world.²²

Butterfield concluded that "down below there slumbers all the time the volcano that lies in human nature."²³ In fact he suggested that the fundamental difference between civilization and barbarism is not that one represents inherently cultured man and the other uncultured man, but rather that in the former case there is a alluded to, interestingly, by Clyde Kluckhohn ["Universal Categories of Culture," in *Anthropology Today*, University of Chicago, 1953, especially, p.507].

21. Kluckhohn, Clyde, *Mirror For Man*, McGraw-Hill, New York, 1949, p.197.

22. Butterfield, Herbert, *Christianity and History*, Bell, London, 1950, p.39.

23. Butterfield, Herbert, *ibid.*, p.31.

carry-over of social restraint which, tenuous though it is, prevents the natural barbarism that is in every one of us from rising to the surface. Undoubtedly civilization is a more pleasant condition and allows for the development in each individual of some expressions of goodness which might otherwise never occur. Yet in a sense it is a restraint imposed from outside of the individual even though he may by habit internalize it. Butterfield rightly warns against making the mistake of supposing that human beings are creatures "naturally civilized."

One overt evidence that man is a fallen creature and not merely a highly organized animal whose evolution is at present incomplete, is the fact that without these cultural restraints, restraints which are not known in the animal world (except in domestication), man behaves very much unlike the animals. It was thought once that "Nature was red in tooth and claw," a phrase coined by Tennyson ten years before Darwin published his *Origin of Species*. Darwin himself accepted this view of Nature and inoculated his readers with the same philosophy underscoring it by the terms "struggle to survive" and "survival of the fittest." It was, therefore, only to be expected that man should share this aggressive spirit to some extent and that when he acted violently he was merely "reverting to nature."

In due course, lovers of Nature such as Prince Petr Kropotkin and others decided to see whether this picture of Nature was a valid one. They found precisely the opposite. Kropotkin wrote of this in his *Mutual Aid* in 1902,²⁴ and since his time many others have underscored the truth of what he observed. One need only mention the works of L. Dice and R. Good,²⁵ Ashley Montagu,²⁶ W. C. Allee,²⁷ and many others. Again and again, with increasing frequency, students of Nature are insisting that animals in the wild are not aggressive in the human sense. A symposium "*The Natural History of Aggression*" at the British Museum in 1963 was reported on by D. Carthy and F. B. Ebling. The authors conclude:

Certain tentative generalizations can be made. The irrefutable and terrifying history of overt aggression appears to be essentially human [...]. Man's beastliness is not of the beast; to the anthropologist and the historian human, overt aggression may seem normal, but seen against the background of the animal kingdom from a point of view which cannot be avoided by the biologist, it appears pathological.²⁸

M. D. C. Jeffreys observed also that "if man yields to the temptation to subside on to the 'natural' level, he 'makes a beast of himself,' but the beastliness of man is something quite different from the naturalness of the beast."²⁹ Man's aggressiveness,

24. Kropotkin, Petr, *Mutual Aid*, reprint, Extending Horizon Books, Boston, 1955.

25. Good, Ronald, reviewing "Natural Communities" by Lee R. Dice, in *Nature*, July 11, 1953, p.46.

26. Montagu, Ashley, *On Being Human*, New York, Schuman, 1951.

27. Allee, C., *The Social Life of Animals*, Boston, Beacon Press, 1958

28. Carthy, J. D., and F. B. Ebling, "The Natural History of Aggression," *Nature*, Jan. 11, 1964, pp.129-131.

29. Jeffreys, M. D. C., *Glaucon*, London, Pitman, 1955, p.5.

therefore, does not originate from an animal ancestry to which he is reverting. Sir Peter Medawar for example, observed:

Students of animal behaviour have described, analyzed, and then pieced together again a great variety of different kinds of instinctive action. Two conclusions which can be drawn from their work, though both are negative, have a profound bearing on human affairs.

There is no such thing as an "aggressive instinct," and it is therefore altogether wrong to suppose that human beings can be its victims or its beneficiaries. There is no drive, no motive force in animal behaviour, that is discharged or gratified by the mere act of fighting.³⁰

Medawar admitted, of course, that animals fight. They fight to establish territorial rights, to defend their young, to obtain a mate, and for a share when food is scarce. But it is evident that this kind of fighting involves no animosity whatever, for it ceases immediately when the point has been won, and the very concept of revenge appears to be entirely lacking. Animals play for fun, but they do not fight for fun.

In his study of the prayer which Anglicans refer to as "The General Confession," D. R. Davies said:

The most dramatic and easily understood demonstration of this quality of sin is war. Its falsification of intention is so obvious that it becomes visible to the most short-sighted. In this, as in everything else, war simply brings to the surface what is existing all the time during so-called peace.

In war, a society's way of life comes to maturity. The mask is thrown off, so to speak, and processes hitherto camouflaged are exposed for what they are [...]. War merely demonstrates, in a more concentrated form, what is happening all the time.³¹

In 1946 the Institute of Biology published a book entitled *The Natural History of Aggression*, edited by J. D. Carthy and F. B. Ebling. This series of Papers is an attempt to trace the evolutionary history of fighting behaviour in the animal kingdom. In his review of it, J. P. Scott, a psychologist, remarked:

As scientists began to make detailed and repeated studies of animal societies under natural conditions, certain general results begin to appear. One is that a well organized animal society in a natural habitat shows very little harmful and destructive fighting, even under conditions of great stress, as when attacked by a predator or subject to starvation. On the contrary, such societies

30. Medawar, P. B., *The Uniqueness of the Individual*, New York, Basic Books, 1957, p.137.

31. Davies, D. R., *Down Peacock Feathers*, London, Bles, 1942, p.52.

exhibit behaviour that would in human terms be called cooperative and even altruistic.

Destructive fighting does appear when social disorganization is brought about by forcing strange individuals together and confining them in unfamiliar habitats.³²

It may be that this latter circumstance is largely responsible for the mistaken picture of behaviour within the animal kingdom which is so widely held.

In addition, of course, if an evolutionary philosophy is held as an alternative explanation to the Christian concept of sin, this particular view of Nature is likely to be seized upon as a basis for it. An interesting illustration of the effect of prejudice may be observed in the enthusiastic foreword which Sir Julian Huxley wrote to a book by Konrad Lorenz entitled *On Aggression*.³³ This volume was candidly reviewed by Sir Solly Zuckerman who found much to criticize in Lorenz' assumptions and conclusions:

Judged as a piece of writing, as a work of rich and compelling description, the book deserves all praise. But it is hardly a serious work of science, which one assumes is what Lorenz intended.³⁴

Zuckerman's basic criticism hinges upon the fact that Lorenz has gone out of his way to try and explain what he considers are anomalies in animal behaviour as being demonstrations of natural selection at work. It is this same aspect of Lorenz' study that made Huxley so enthusiastic. A review of this same work by S. A. Barnett, which appeared in *The Scientific American*, is significantly subtitled, "On the Hazards of Analogies between Human Aggression and Aggression in Other Animals."³⁵ One wonders whether Huxley was at all aware of these criticisms, criticisms coming from men in essential agreement with the evolution of man but whose doubts on the sources of this particular aspect of man's unpleasant character bear all the more weight.

J. L. Cloudsley-Thompson contributed an article in *The New Scientist* entitled, "How Aggressive are Wild Animals?"³⁶ He was surprised after observing game animals at first hand, even carnivorous ones, "how little aggressive ferocity is to be found amongst them." He concluded by noting that "the concept of nature red in tooth and claw seems to be largely a figment of the imagination."

Again, on the same subject, Leon Eisenberg in an article entitled "Can Human Emotions Be Changed?" wrote recently in *The Bulletin of Atomic Scientists* under the heading "Is Aggression Innate?"

The Freudian view generally has incorporated the doctrine of aggressive instincts in a timeless, unchanging, Unconscious. It can

32. Scott, J. P., reviewing *The Natural History of Aggression*, in *Science*, vol.148, 1965, p.821.

33. Lorenz, Konrad, *On Aggression*, translated by Marjorie Latzke, London, Methuen, 1966.

34. Zuckerman, Sir Solly, reviewing "On Aggression," in *Nature*, Nov. 5, 1966, p.563.

35. Barnett, S. A., reviewing "On Aggression," in *Scientific American*, Feb., 1967, p.135f.

36. Cloudsley-Thompson, J. L., "How Aggressive are Wild Animals?," *New Scientist*, Marvh 26, 1964, p.822.

serve as the prototype of a prevailing doctrine of human nature [...]. It is germane to our argument to examine the basis of Freud's views in some detail.

To begin with, his doctrine assumes that the aggressive instincts are man's heritage from his biological origins; that is, such instincts are to be found in all animals and hence in man [...]. The thesis is unsupportable. There is little in the way of documented evidence.³⁷

He then pointed out that while the capacity for aggression is found in animals as it is in men, when animals are called upon to defend certain rights (mating, territorial, food), "there is no evidence that it is achieved by inner needs which require gratification *per se*." In short, man is an aggressive creature for reasons which do not appear to be related to what looks like a similar behaviour pattern among animals. History is filled with human atrocities which, as someone has pointed out, would make most animals ashamed to believe they had sired such a descendant. The record of man's behaviour throughout the centuries does not support the idea that he has merely relapsed. As Butterfield put it with cogency, "Those who do not believe in the doctrine of the Fall can hardly deny that human history has always been history under the terms and conditions of the Fall."³⁸

We have spoken much about war because it is in this situation that the artificial restraints of culture are lowest. If man really is getting better, more enlightened as the years go by, it should surely be reflected in his general behaviour as a warrior. But here we consistently meet with another setback to optimism, for although in centuries past wars were bloody enough and the heads of the enemy were piled up into pyramids, and children and babies were smashed ruthlessly, yet I think it is safe to say that in one respect modern wars have proved themselves even more barbaric. The enemy, in olden times, was summarily dispatched. It was not customary to torture people without provocation. What delight conquerors took in showing their superiority tended to be by displaying the overwhelming nature of their power. There was another way in which they showed their superiority, and that was by treating with great courtesy those who were their own peers among the enemy. Thus by an odd circumstance there were often two classes of people who tended to be spared, the princes and the paupers.

With respect to the latter, the common people who were not directly combatants, there were as Davies has put it, what seem to us strange instances of long delays in arranging for the use of supplies accumulated on the spot until leave had been secured from the civil authorities to make use of them.³⁹ Courtesy of this kind is noticeably absent in modern war.

The same writer speaks of the chivalry and professional decency which characterized European wars in older times. He points out, for example, that at the battle of Fontenoy in the War of the Austrian Succession, when the English Guards came into contact with the French Guards, an English officer stepped out of the

37. Eisenberg, Leon, "Can Human Emotions Be Changed?" *Bulletin of Atomic Scientists*, Jan., 1966, p.29.

38. Butterfield, Herbert, *Christianity and History*, London, Bell, 1950, p.106.

39. Davies, D. R., *Down Peacock Feathers*, London, Bles, 1942, p.92.

ranks and, bowing towards the French, said: "French Guards, will you please fire first."⁴⁰ As Davies says, "Can one imagine that happening today?" When the battle was over and the question who was the victor and who the vanquished had been satisfactorily settled, they all seem to have shaken hands and parted more like friends than enemies. In a work published from Athens in 1950 by the Christian Union of Professional Men of Greece, *Towards a Christian Civilization*, it is observed:

Considering how hostages were treated in ancient times, how Philip was treated when a hostage in the hands of the Thebans, we cannot help but compare such treatment, to our dismay, with that of hostages of the present times of which we have had so sad an experience.⁴¹

Toynbee in his *Civilization on Trial* pointed out how modern weapons have virtually eliminated nobility from war, recognizing the worth of persons which was one of the sole redeeming features of war in the past. The fact is that nowadays destruction can take place from such a distance and on such a scale that no one is any longer personally involved in the death of the enemy. This, of course, is unimaginably true of atomic warfare conducted with long range missiles. But Toynbee was, I think, mistaken when he then said:

If mankind is going to run amok with atom bombs, I should look to the Negrito Pygmies of Central Africa to salvage some fraction of the present heritage of mankind.

The African Negritos are said by our anthropologists to have an unexpectedly pure and lofty conception of the nature of God and of his relation to man. They might be able to give mankind a fresh start and, though we should then have lost the achievements of the last 6,000 to 10,000 years, what are 10,000 years compared to the 600,000 or a million years for which the human race has already been in existence?⁴²

Once again one detects a note of hope for the future based on some measure of confidence in human nature. The argument has taken an oblique direction. Man's aggressiveness, it turns out, has arisen from some unknown source: it is not evidently to be derived from the animals. However the feeling seems to persist that if animals are not aggressive as civilized man has proved himself to be, then more primitive societies which are supposedly nearer to their animal ancestors than we are—or so we have wanted to believe—will not be as aggressive by nature as we are. Thus if all civilized people are eliminated and only primitive people are left to carry on, there is reason to believe, because they are different from us in this respect, that they will make a better job of preserving something for the future. This is the old appeal that misled Rousseau. What we know of primitive people leads us

40. *Ibid.*, p.90.

41. Treatment of hostages: *Towards a Christian Civilization*, Athens, Damascus Publication, 1950, p.22.

42. Toynbee, Arnold, *Civilization on Trial*, Oxford University Press, 1948, p.162.

to suspect that they are just as wickedly bent as we are, but not provided with as many opportunities to express it nor armed with as effective weapons. When some of those social forms of behaviour which they still display towards one another and which we cannot help but regret having lost among ourselves, are really analyzed, it turns out that the motivation is, more often than not, very disappointing. I'm thinking particularly, for example, of their willingness to share with one another and their apparent unselfishness when supplies are low. It is somewhat disappointing to find how easily such admirable traits can be undermined, how very superficial they really are, how narrowly they are oriented, and how completely selfishly they are rooted.

In their book *Introducing Social Change* Conrad Arensberg and A. H. Niehoff have made a study of some of the factors responsible for the breakdown of native culture in a society which is brought suddenly into contact with a much higher civilization:

In all levels of society there are mechanisms for the individual to obtain the approval of his fellows [...]. Most individuals seek approval which gives them prestige by methods which their society has defined. In cultures that are technologically simple, such as those of hunting and food-gathering peoples who do not produce a sizable surplus and a wide variety of goods, men are rewarded for generosity. This is probably the best way the individual can have his self-interest served. Where storage facilities are limited and inadequate, and where little beyond subsistence need is produced anyway, primitive people achieve a form of social insurance by giving to one another in time of need.⁴³

Means of accumulation are no longer a temptation to make accumulation the symbol of prestige, so that giving rather than keeping becomes the rule, generosity serves more effectively than selfishness. In other words, generosity is not merely generosity for the sake of satisfying a neighbour's need, but for the sake of satisfying one's own. A cynic would probably say that most generosity is like this, and Ruskin went even further when he argued that "the rarest gifts of purest love are no self-sacrifice at all but merely self-indulgence." We thus have the anomalous situation in which a culture characterized by generosity may in fact be a culture dedicated to self interest—an interesting switch!

This possibility is surely reflected clearly in Paul's observation (I Corinthians 13: 2), "though I give all my goods to the poor, if I have not love, it profiteth *me* nothing." It may seem to profit a man in the judgment of the world, and in most cases the recipients profit or hopefully so, but without love it is doubtful whether the giver profits at all in the sense of being made a better person—a fact which underscores the precision of statements like this in Scripture since the little word "me" is crucial to the truth of it.

43. Arensberg, Conrad M. and A. H. Niehoff, *Introducing Social Change*, Chicago, Aldine Publications, 1966, pp.104, 105.

Wherever we turn, we seem to find the evidence always pointing in the same direction, always leading us to two conclusions, neither of which are popular, and both of which are either ignored or denied. The first conclusion is that whatever is wrong with human nature is not to be accounted simply as a throwback to his animal ancestry, for animals simply do not behave in the way that man does. Apparent parallels when examined carefully are not found to be true parallels at all. This first conclusion informs us that we must find the root of man's problem elsewhere. The second conclusion is that the sickness within human nature has a very positive character to it: it is not by default that he perpetrates his greatest barbarities, but rather as a rebel, as an act of defiance, often with a sense of delight at the time. We have the anomaly in Scripture of such a phrase as "the pleasures of sin." We sometimes put it, Vengeance is sweet. Surely this is something new in nature, a solecism.

The Greeks thought that sin was to be defined as ignorance and that education was the cure. We all recognize perfectly well that we ourselves personally do the worst things that we do with the full knowledge that they are not the right things to do: knowing what is right, we still do what is wrong. Yet we pretend that other people do wrong things because they don't know any better. If human folly was the result of ignorance, history should show a gradual improvement of human nature. But, as we have already observed, even evolutionists themselves are a little less hopeful that the mere passage of time will any longer correct the situation. For example:

That man is likely to develop his intellectual capacities in the direction of higher ethical standards and increased moral responsibility is more of the nature of a pious hope than a justified expectation.⁴⁴



44. Jones, F. Wood, *Trends of Life*, London, Arnold, 1953, p.181.

Chapter 2

The Problem of the Will

It has seemed, superficially at least, that while all men may have a potential for wickedness, some have more than others. Is there any truth in this? All men could be sinners, none being excepted, but is it true that some have more of the disease than others do, so that they are by comparison more wicked than their fellows?

According to Eysenck in his Presidential Address to the Psychology Section of the British Association Meeting in 1964, there is a "constitutional" (i.e., inherited, physiological) element in criminal behaviour.⁴⁵ This was a view held by Hooten,⁴⁶ and it has been held by others since. However, Eysenck suggested a new "mode" of action. He argued that part of the inherited structure of personality is the extrovert/introvert element, and that strong extroverts do not succeed as successfully as introverts in internalizing the constraints to good behaviour which society imposes on the maturing individual. Thus when these restraints are weakened, anti-social or criminal behaviour is likely to find expression more readily among extrovert types.

In effect, introverts more easily form socially conditioned reflexes and thus have a carry over of good behaviour even when the normal restraints are removed. This led Eysenck to the view that "goodness" (in this sense) is not something that we inherit *per se* but rather a conditioned reflex resulting in an internalized response to society's demands for good conduct. It is goodness only in the sense that not being bad is a good thing.

According to this theory, "the new-born child's conduct is completely asocial or criminal," and must be restrained by society. Extroverts do not inwardly adopt these restraints as securely, and therefore as effectively, as introverts do, and they are accordingly more likely, whenever the external restraints to behaviour are weakened, to yield to the bad side of nature which we all start off with. To this extent every baby born, even today, is, as Zimmern put it, "a Stone Age Baby,"⁴⁷ and apart from the channelling effect of culture, man has accumulated no store of natural goodness over the millennia since Stone Age times. We are not really more

45. Eysenck, H. J., "Biological Basis of Criminal Behaviour," *Nature*, supplement, Aug. 29, 1964, pp.952-953.

46. Hooten, E. A., *Why Men Behave Like Apes, and Vice Versa*, Princeton University Press, 1940.

47. Zimmern, Sir Alfred, *The Prospects of Civilization*, Oxford Pamphlets on World Affairs, Oxford University Press, 1940, p.23.

sinful or less sinful, but more restrained or less restrained, i.e., more cultured or less so. In short, the concept of the innocence of childhood requires some careful re-definition, and if by such innocence is meant innate goodness, it is a mistaken view of human nature. The innocence of childhood results rather from lack of time and opportunity to realize the inborn potential for wickedness than from some natural tendency in the opposite direction. The potential for rebellion is evidently there from the start, dormant though it may be for a short while.

The difference between "good people" and "bad people" is not therefore spiritual at all but cultural, and depends in a secondary way upon certain inherited factors in the structure of individual personality. "Goodness" is thus an accident, an accident that is in part circumstantial and in part genetic, part nurture and part nature. Goodness in no way inheres in human nature as though the process of growing up had the sad effect of destroying it; the effect of growing up is to reveal human nature for what it really is, not to destroy some supposed original sinlessness. Any chance appearance of goodness exists only because circumstance has contributed to the sublimation of its opposite. It is not that some men are good and some bad, but rather that some men are not so bad as others and by default of opportunity give the appearance of being what they really are not.

Scripture simply says that there are none righteous, that "there is none that doeth good" (Romans 3:21). I do not think that we face up to this fundamental truth when we acknowledge its truth only with reservations by making it apply to some people but not to all – least of all to ourselves.

While it is perhaps true that a slum environment "breeds" crime, it does so because it provides more opportunity for inherently sinful human nature to express itself, social restraints being greatly reduced. The slum-born crook is no different essentially from the most cultured individual. In performance he may be very different, but not in his basic nature. David was, by nature, no different from Ahab. Both men coveted and ended up as murderers. Sin found expression in both because, being kings, they had all the power they needed, which is another way of saying that social restraint was almost entirely absent in their cases. Yet David was the "best" king Israel ever had, and Ahab the "worst." There was a difference. David utterly repented, whereas Ahab did not really care. Yet this difference was due entirely to the presence of the Spirit of God in David's heart, not to any inherent goodness in David himself.⁴⁸

Without seeking to overdo this theme, it nevertheless seems essential to establish clearly what the real nature of man is. Only when this is done can we see how inadequate mere reformation would be. Erich Fromm, who at times has seen the hopelessness of the situation so clearly that it has driven him literally to distraction, said:

Freud has broken through the fiction of the rational purposeful character of the human mind, and opened a path that allows a view into the abyss of human passions.⁴⁹

48. 2 Samuel 11:2--12:15, and 1 Kings 21:1--22:37.

49. Fromm, Erich, *Escape From Freedom*, New York, 1941, Rinehart, p.246.

Kenneth Walker put the matter this way:

Freud's investigation of the contents of the submerged parts of the mind showed that these were of a very primitive nature [...]. According to him, we are whited sepulchers and are only outwardly decent and cultured. We all carry about within us, locked in some dark cellar of the mind, not a comparatively respectable skeleton, but a full-bodied and lascivious savage. In spite of our efforts to isolate this unwelcome guest in his cellar, he rules our thoughts and actions.⁵⁰

It appears that in a sense the most cultured among us is only accidentally so. Scrape off the veneer and underneath is the same basic material in all of us. Moreover, it is a common experience to find ourselves acting in shameful ways which we scarcely believed possible. Such experiences mortify us, for they reveal to ourselves what we really are. Those revelations are like the bubbles of marsh gas which ooze up now and then from the murky deeps to disturb the placid surface and remind us of what is hidden. Ernest White draws these thoughts together with brevity and clarity:

Investigation of the unconscious has brought to light evil and destructive forces which are held down by repression, itself an unconscious mechanism. In it lurks a shadow self, very different from the conscious educated ego with which we are familiar.⁵¹

It is clear that these men are speaking fundamentally of the depravity of man, and if virtually every impulse receives part of its drive from this fearful root, then every action is to some extent infected, and man is in this sense totally depraved. It is not that we cannot do any good, but rather that in every good thing we do there exists this taint of evil.

Napoleon, so it is said, observed that man will believe almost anything — so long as it is not in the Bible. While scholarly dignity nods assent (albeit reluctantly) to these insights into the nature of human nature, it has been customary to overlook biblical statements on the same topic. But the Lord far antedated Freud when He declared (Mark 7:21-23):

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 [...].

This is acknowledged at times where one might least expect it. Thus David Lack, a Fellow of the Royal Society, admitted it:

50. Walker, Kenneth, *Meaning and Purpose*, London, Pelican, 1950, p.86.

51. White, Ernest, *Christian Life and the Unconscious*, Hodder & Stroughton, London, 1955, p.15.

The nature of the Fall has been variously interpreted in different ages [...]. Whether a more literal or more allegorical view is taken, the doctrine of the Fall is basic to Christian belief. The statement by Darwinists such as G. G. Simpson (*The Meaning of Evolution*, 1951) that man has risen, not fallen, misses the point.⁵²

He then pointed out that even so great an antagonist of Christianity as T. H. Huxley acknowledged:

[...] it is the secret of the superiority of the best theological teachers to the majority of their opponents that they substantially recognize these realities [...].

The doctrines of [...] original sin, of the innate depravity of man [...] of the primacy of Satan in this world [...] of a malevolent Demiurgus subordinate to a benevolent Almighty who has only lately revealed Himself, faulty as they are, appear to me to be vastly nearer the truth than the liberal, popular illusions that babies are all born good, and that the example of a corrupt society is responsible for their failure to remain so; that it is given to everybody to reach the ethic ideal if he will only try [...] and other optimistic figments.⁵³

So David Lack concluded, "Darwinism can never give an adequate account of man's nature."⁵⁴ Even Bertrand Russell was willing to acknowledge that the problem with human nature is not going to be solved merely by education. Indeed, although he was probably speaking with more emotion than precise logic, he said, "There is no limit to the horrors that can be inflicted by a combination of scientific intelligence with the malevolence of Satan. Human imagination long ago pictured hell, but it is only through recent skill that men have been able to give reality to what they imagined."⁵⁵

The real problem is in the will, not in the mind. It would be a simple matter to account for wickedness if it were merely lack of knowledge. But experience shows that it is very often the clever people who make the worst criminals. In fact, a good case can be made out against educating people who in their teens show evidences of a disposition towards rejecting authority. We are constantly being told by every means of communication – newspaper, radio, and television – that this social evil or that can be corrected by educating the public. But when all is said and done, I think it must really be admitted, if we are to be completely honest and if we are to be guided by fact rather than ideal, that the only way to improve a situation in the long run is by providing adequate and appropriate restraints. By such means the way may be left open for something better to emerge. But the fundamental problem is not how to encourage the good, rather how to restrain the evil. Indeed, virtually

52. Lack, David, *Evolutionary Theory and Christian Belief*, London, Methuen, 1957, p.107.

53. Huxley, T. H., quoted by Lack, *Evolutionary Theory and Christian Belief*, London, Methuen, 1957, p.108.

54. Lack, David, *Evolutionary Theory and Christian Belief*, London, Methuen, 1957 p.109.

55. Russell, Bertrand, "Human Society in Ethics and Politics," quoted in *Nature*, Dec. 25, 1954, p.1162.

all legislation intended to regulate social behaviour is stated negatively, Thou shalt not. . . . I believe it is only within the context of Christian experience where the law of God has been written in the heart anew that positive commands have much meaning. The great command that a man should love his neighbour as himself was really directed toward the people of God. Yet there is a sense in which it was also directed to the world, because God had in mind to state clearly what He required of man so that, having set before the world the only standard of behaviour which He would accept, He might justifiably bring judgment upon the world for failing to meet His standard. In this sense the law was a schoolmaster to bring us to Christ (Galatians 3:24).

Meanwhile, culture is an artificial restraint of natural conduct and it distinguishes the civilized from the uncivilized. It was one of Freud's useful "discoveries" that "man's basic nature is primarily made up of instincts which would, if permitted expression, result in incest, murder, and other crimes."⁵⁶ The theological view has been stated with remarkable insight by Karl Barth: "Sin is man as we now know him." Augustine held that until the Fall man was free to be righteous or wicked as he chose; but that after the Fall he had only free will to sin. Some men have opportunity to sin more than others, but wickedness is the natural outcome of human nature as it is, whether people are viciously or only, as an Anglican Bishop said of modern youth, "delightfully wicked." Dostoevsky said, "Man commits sin simply to remind himself that he is free."⁵⁷

The fundamental point to be grasped is that human nature is naturally bad, not good. There are some who attribute this to the artificiality of our existence and who argue, again like Rousseau, that if man were only free of all these restraints he wouldn't be nearly as wicked as he is. It is the psychiatric argument that repressions are bad for the soul; that it is the constant denials of self that we demand of ourselves or that society imposes upon us that lead to rebellion of spirit. There is no doubt that a tremendous sense of relief is for a while experienced by any man who can throw off these restraints. Alcohol may make men merry who were previously depressed, uninhibited who were previously inhibited, or out-going who were formerly reserved and suspicious. Drugs may have a similar liberating effect. And mass hysteria, in which society lifts its own restraints, can have the same effect. People gain a sense of freedom which, for a time, is wonderful. Unfortunately, the terminal result is virtually always a greater bondage.

The fact is, as Scripture has stated (2 Peter 2:19), that men promise themselves freedom by yielding. There is an element of truth in this, for when man does by choice what God has appointed him to do by divine decree, that act, though it is inevitable and cannot be escaped, nevertheless becomes a free one. When we choose to do what we cannot refuse to do, we give to the compulsion a sense of complete freedom. The only trouble is that with man as he is now constituted the only choice he can make with complete freedom, that is to say, as a full expression of his real self, is to do something that is wicked. Sometimes, perhaps rather frequently, such acts have the appearance of being good because the end result may turn out to

56. Freud: quoted by M. S. Viteles, "The New Utopia," *Science*, vol.122, 1955, p.1170.

57. Dostoevsky, F. M., "Letters from the Underworld," quoted by D. R. Davies, *Down Peacock Feathers*, London, Bles, , p.10.

benefit others. Nevertheless, if the act itself is motivated out of an evil heart, then from God's point of view it is judged for what it really is. In the great day of reckoning many will say, "Lord, Lord, have we not [...] in thy name done many wonderful works? Then shall the Lord say, Depart from me, ye that work iniquity" (Matthew 7:22,23).

There is really only one way in which a man may be truly free and that is by being perfectly obedient to perfect law. Thus freedom is possible only to those who are enabled to render absolute obedience to the law of God, summed up in terms of love towards God and man. This kind of love the world pays lip service to, without recognizing that apart from the indwelling presence of God Himself in the Person of Jesus Christ the heart of man – which is desperately wicked (Jeremiah 17:9) – is quite incapable of fulfilling the conditions. When man relaxes restraint and proposes a "return to nature," he is apt to forget that he is not returning to a pattern of behaviour such as characterizes the rest of Nature, but to the unrestrained expression of a fallen self.

There is a beautiful passage in Martin Lings' *Ancient Beliefs and Modern Superstitions*. He was speaking of the modern trend towards a rejection of all the older traditional restraints upon human behaviour. He spoke of these restraints as being more often than not honoured in the breach. They were recognized and most people felt it necessary to excuse themselves for failing to obey them:

Such until very recently was the orientation of men all over the world: the "boats" were all, as it were, at least pointing upstream, whether the force of the current was in fact carrying them downstream or not.

But a time came, within the last two hundred years or less when for want of the minimum effort required to keep the prows in the right direction, a number of boats that had been drifting downstream backwards were deflected to meet the current broadside on and thus to be as it were with no orientation at all; and from this untenable position of doubt, uncertainty and hopelessness, it was not difficult for the current to turn them right round to face the way they were drifting.

With shouts of triumph that they were "at last making some headway," they called on those who were still struggling upstream to "throw off the fetters of superstition" and "to move with the times."

A new creed was quickly invented, and though its implications have seldom been looked full in the face they are, clearly enough, that all man's past millennial upstream efforts, that is "reactionary" or "retrograde" efforts, were completely wasted, having been utterly pointless and misguided.⁵⁸

This is part of the fruit of Darwinism, that natural philosophy which gave a supposedly scientific validation to the idea that progress, in spite of occasional

58. Lings, Martin, *Ancient Beliefs and Modern Superstitions*, London, Perennial Books, 1964, p.41.

setbacks, is linear, automatic, and upward. It is this philosophy, unfortunately, which has encouraged so many people to believe that there is a virtue in novelty, and that any change is bound to be for the better in the end. In the life of an individual there may come times of great stress in which resisting evil seems so painful that it appears less painful to yield and take the consequences. But yielding proves only a momentary freedom that is accompanied by a greater facility to surrender to an even worse bondage in the end.

We come, therefore, in a complete circle to find once more how truly Dostoevsky was speaking when he said that man sins to prove himself free. It is important to realize the profound significance of the fact that man only feels free when he is doing something which in retrospect inevitably turns out to have a sinister aspect to it, even though at the time the true character of his act may not be apparent. Though it is indeed a dismal doctrine, I think that Calvin is fundamentally right when he speaks of the total depravity of man. Not that everything that he does is totally bad, but rather that *nothing* that he does is wholly good. Perhaps if we are completely honest with ourselves, we shall have to say that in every act the good aspect is not merely tainted by the bad but well-nigh overwhelmed. When we are young it is only proper that we should have ideals, and that among those whose lives we have observed and admired, we should here and there have the feeling that they were noble. But it is sad as one grows up to find how little that appears to be noble is really what it appears. However you personally may feel about this, I myself know one thing and I know it with increasing certainty as the years go by, that in me, the natural part of me which still reflects the old Adam and is not yet possessed by the Lord, there dwelleth no good thing whatever (Romans 7:18). The heart of man is deceitful and desperately wicked indeed.

The fundamental reason why man does not respond to better education by being a basically and permanently better person is because the real problem lies in the will. When we have by the study of history or by some other educational means established for ourselves a goal of better things only to find in due course that we simply cannot achieve them, our critics may say, "You don't succeed in overcoming temptation, because you don't really want to. You have a will: exercise it." We do not have a will. I do not *have* a will, I *am* a will. That is what I am. Ninety-nine percent of our failure to achieve some goal which we have been inspired to aim for by some eloquent speaker or writer stems from the fact that we fail to recognize the difference between having and being a will. It is perfectly true that Christian experience complicates the situation for us, because a new will in the Person of the Lord Jesus is introduced within us before the old will has been eradicated. So we have a conflict of wills. But speaking of the world, of natural man, of man not yet having the law of God written within, we can only postulate one will, even when that will may appear to be uncertain of itself. This will cannot will its own decease. The man who wills to be humble is obviously going to be proud of his success, if he has any. This is the "involuntary" humility which Scripture condemns (Colossians 2:18).

In commenting on the philosophy of Carl Jung, the *British Medical Journal* observed:

The hypothesis of mental life outside consciousness, i.e., the "unconscious," was of course well known before Jung's time. Jung examined the hypothesis of the unconscious critically, and he proved by methods which others could repeat that the unconscious was a reality and that it acted autonomously [...].

When we are in the grip of a complex, the limitations of "willpower" soon become evident. It is exactly as though another person interferred to prevent us from carrying out our intentions.⁵⁹

But does this not imply that it is not only the child of God who has two wills, but that these two wills exist in everyone, the one will striving towards good intentions and the other defeating those intentions? It would certainly look this way, and yet in the final analysis at the very bottom or root of man's soul is this evil something which Freud also explored. This is the real man. Here are the ultimate springs of human nature. All else is learned. Those who have been brought up in an environment where the noble things in life are constantly set forth as the true goal may appear to be different from those who were brought up in the slum where everything is filthy, rotten, and degrading. But if we are to be guided by Scripture, we are forced to the conclusion that the real human nature of both individuals is the same, any differences being entirely the result of historical accident. It is still true that there is none righteous, none that doeth good (Romans 3:10-12).

This has been borne out in history time and time again, when to the surprise of everyone those who had stood out in their own community with the stature of saints have suddenly been brought face to face with genuine holiness. Their response has not infrequently been far more vicious in opposition than the response of those who seemed in the eyes of the community to be hopelessly wicked. We may suppose that the Lord's worst enemies, the Pharisees, were a wicked bunch. But if we had lived in those days we would probably have thought of them – or at least many of them – as cultured people with high ideals. The Lord called them "whited sepulchres," that is, visibly clean. There was nothing dirty about them. But they were dead inside. Charles Wesley was often most strongly opposed by those who seemed to their own generation to be models of Christian virtue. This is a very hard lesson to learn, yet every so often in ordinary life one may experience the sudden shock of discovering that someone whom one felt was a truly godly person nevertheless has violently anti-Christian feelings. In fact it seems that many of the "best" people are anti-Christian when it comes to basic issues. For example, the English Public School system derived most of its highest ideals from a Christian philosophy so that the products of that system for a period of comparatively recent history were respected and honoured as men with very high ideals and a strong sense of honour and integrity. But those who came through this system know that the whole drive behind this code was pride, not love.

There is a contributing reason why man is not really improved by education, because the will itself remains unchanged. It remains unchanged because sin has in important ways crippled man's intellect. The effect is to make it impossible for a man to be completely aware of his own true nature, and as a consequence he can

⁵⁹ Jung, Carl G.: in *British Medical Journal*, Feb. 9, 1952, p.315.

neither properly assess the motives which govern his actions nor be aware of the fact that his assessment is at fault. The mind operates within a mist of which it is itself entirely ignorant. This is called the noetic effect of sin. Although all personal experience and all of history screams a negative to the philosophy of the perfectibility of man, man simply cannot believe the evidence. It is not merely that he *will* not believe; for some reason he *cannot* believe the evidence. So these are two separate effects of sin, the one upon the will, the other upon the intellect. It is not only that man is a rebel at heart, he is also blind – blind because he cannot recognize his rebellion for what it is. Before he can do this, he must have a "change of mind" – the Greek word for "repentance." And part of the Christian experience of the new birth is a renewing of the mind (Romans 12:2). Butterfield observed:

Amongst historians, as in other fields, the blindest of all the blind are those who are unable to examine their own presuppositions, and blithely imagine therefore that they do not possess any. It must be emphasized that we create tragedy after tragedy for ourselves by a lazy unexamined doctrine of man which is current amongst us *and which the study of history does not support* [my emphasis].⁶⁰

This blindness, sometimes observed to an unbelievable degree even in otherwise most intelligent people, leads to extraordinary inconsistency and lack of wisdom. It also leads to a faith in mankind which is completely without foundation. I remember a debate between a professor of social anthropology and a medical man who was well known in the field of child education. There were quite a number of students present, and the social anthropologist was particularly popular with them. At one point the medical man proposed that education was not perhaps, after all, improving our young people. The professor jumped on this at once and said, "Oh, I wouldn't want to believe that." Then the medical man replied, rather quietly, "Even if it were true?" Surprisingly enough this quiet answer seemed to change the roles of the two men and the social anthropologist never quite recovered from the clapping and laughter which had accompanied his own embarrassment at the question. As Butterfield put it: "It is essential not to have faith in human nature. Such faith is a recent heresy and a very dangerous one."⁶¹ And Daniel Lamont observed: "Sin, as we have seen, is a mist which keeps us from seeing anything as it is; and when we accept the mist as our appropriate atmosphere, we are oblivious to the tragedy of the mist itself."⁶²

Kenneth Walker is one of the most thoughtful of recent writers and, though not a Christian, is nevertheless very spiritually perceptive. He is a British medical doctor of some renown. In his book *Meaning and Purpose* he spoke of the days when he was younger and had little or no use for talk about spiritual matters:

60. Butterfield, Herbert, *Christianity and History*, London, Bell, 1950, p.46.

61. *Ibid.*, p.47.

62. Lamont, Daniel, *Anchorage of Life*, London, InterVarsity Fellowship, 1946, p.173.

Looking back I have seen clearly that at different periods of my life my mind became incarcerated within the narrow confines of some doctrine such as the scientific materialism of the last century [...].

What is particularly apparent to me now that I have escaped from these mental prisons is that while confined in them, I was completely satisfied with my surroundings.⁶³

It is thus quite clear that man's mind can unwittingly accept as a true premise something which all the evidence stands against, and will then logically construct upon it what will appear to him as a completely valid philosophy. And although it is constantly being challenged by the facts, and although he may constantly be misled by it in his judgment, and although he may in the end come to see its total inadequacy, he will still hold on to it, defend it against all comers, and make it his guide though it leads him astray. Yet in all else he may be a man of intelligence and integrity.

Such people by pen or word of mouth mould public opinion, cheerfully assuring the world that the present evils of society will vanish in time as man grows wiser. They point to such things as progress in slum clearance, the rise in general health, the emergence of the affluent society, the organization of man on a world scale for peace, and ever increasing dominion of man over the forces of Nature, and so forth; and all the while they overlook the fact that man's heart remains unimproved. And while man remains thus unimproved, he uses his increased leisure, improved health, greater resources, and enlarged powers over natural forces to give greater breadth to the range of his own wicked devices. Hopefully, it is always assumed that the world's problems are ultimately external to the heart of man, and if only all men are brought to the same standard of living and to enjoy the same benefits of civilization, all will be peaceful and everyone will be content. With extraordinary ingenuity, man resolves one external problem after another, having devised for himself a technique, the scientific method, which appears to have unlimited possibilities. But we do not yet know how to prevent one delinquent child from corrupting a neighbourhood, or an apparently sincere public servant from accepting a bribe, or the ordinary citizen from slandering his neighbour. The ordinary, everyday commonplace examples of human sinfulness in small things meet us at every turn, and there seems no way in which we can control them and leave man free. There is not the slightest doubt that for an ever increasing number of people *things* are better than they ever were. But we cannot honestly say that *people* are.

People point to such great documents as the Atlantic Charter as evidence that the world is a better place, that man has achieved a measure of genuine international stature by recognizing the rights of nations to self-determination and of individuals to personal freedom in certain essential respects. It is quite true that at no period in history was such a universal vision even dimly discerned – except to some extent by the Hebrew prophets. The great powers of previous ages never

63. Walker, Kenneth, *Meaning and Purpose*, London, Pelican, 1950, p.7.

foresaw the kind of world charter that we now recognize as an obvious ideal. At the lowest level of social responsibility, duties were confined within a family; then within a tribe; finally within the nation. But beyond this it was not recognized by people that they owed anything to one another. Not even within the boundaries of the older empires were such rights recognized as we now feel must ultimately prevail among all nations. Perhaps the nearest approach was Roman citizenship, but slaves among them had virtually no personal rights. So to this extent, man has indeed clarified his ideals.

But the achievement of such ideals seems to be about as far away as it ever was. Recognition has not led to realization. Indeed, one wonders sometimes whether even the ideal may not yet be abandoned entirely as totally unrealistic, as unrealistic as the ideals which gave birth to the League of Nations. And in any case, such ideals are not the result of cultural evolution but are rooted ultimately within the Judeo-Christian religious philosophy: they originated as the result of divinely inspired thinking. Without the sustaining inspiration there seems little hope of their remaining viable. It seems highly unlikely that they would ever have arisen merely by the process of historic development, because they are manifestly so unrealistic and unworkable as human nature is presently constituted.

So long as a substantial number of subscribing nations at least pay lip service to the religious philosophy that underlies these ideals, there is a real possibility that they will remain on the statute books. But unfortunately, this system of ideals is like a plant without a root, bound to die in the nature of things. For one of its main principles is that all men who apply for membership in the "club" must be admitted merely on the basis of the fact that they applied. We are ourselves so far short of living up to the ideal which we proclaim that we dare not interrogate new applicants about their particular philosophy. And so as the "club" grows, we are bound to reach the point where the majority do not at heart accept the Judeo-Christian value system which inspired the ideal, thus outnumbering in voting power those who do. We have almost reached that point already. An "unconverted" world being asked to accept ideals as interpreted by a "converted" minority is not likely to submit to the minority interpretation, and the very idealism which inspired the "club" will bring about its demise. So ultimately all human institutions fail this way in the end. Even though each succeeding generation may have captured for a fleeting moment a clearer vision of the ideal, its realization is as far away as ever. Perhaps, in the light of recent debates over the Israeli-Arab war which revealed such totally different concepts of what truth is, it is further away than ever as the influence of the carry-over of a Christian philosophy recedes.

One of the critical points I have tried to underscore in this Paper is that culture, in the sense of learned behaviour, is what man needs to restrain his natural bent towards wickedness. Whatever else may be said about the snobbery of the "cultured," the fact remains that civilized man is normally less overtly wicked than the uncultured and that when he acts wickedly it is by distorting, denying, or escaping from the accumulated cultural heritage of the past. The restraint of learned behaviour is all that stands between man and sheer savagery. Man is not by nature a well-bred creature, but a barbarian. Culture does not make man acceptable in the

sight of God, for in this sense God is no respecter of persons at all, but it does tend to soften and reduce the effect of his fallen nature by restraining him.

There are times when a culture may be disrupted and a whole society goes bad, authority being everywhere undermined to such an extent that lawlessness, destruction, violence, rape, murder, theft, and cruelty know no effective curbs and chaos results. This may happen even in a fragment of some particular social group such as a crowd. When a crowd throws off all recognition of established authority its spirit changes rapidly from bad to worse, no longer constrained towards any good, but self-reinforced and self-reinforcing towards wickedness. Human behaviour becomes "liberated" and equated with sin. People are swept away by the compulsive mood of the crowd, and individuals find themselves suddenly free to express the very worst side of their nature — often to their own genuine amazement in retrospect.

The roar of unified voices bent on evil is absolutely terrifying. There is something demonic about it. Crowds become vicious in ways totally foreign to the behaviour of the individuals who make up the crowd. Men in groups will become vicious murderers and violent in the extreme, even the gentlest of them. And history shows, sadly, that in times of great violence (as in the French Revolution) women are equally capable of cruelty. Even in watching violent sports, this unexpected side of woman's nature may be suddenly revealed. Afterwards, the individual may sort herself out and ask in amazement, What got into me? Nothing got in. It is not what gets in at all, but what comes out that reveals the truth of human nature, even as Christ said it would (Matthew 15:18,19).

A supreme example of this is to be found in the New Testament as the Lord's ministry of healing, mercy, and goodness drew to a climax. The temper of the crowd, a crowd only a few hours before zealously hailing Him as the Messiah, now found itself united in its determination to destroy Him in the cruelest manner possible. Why? Were these really different people? Probably not, though many of them were acting differently. It was clear that authority — (the ultimate source of restraint) — had now shifted openly to an antagonistic position toward the Lord, and in doing so momentarily changed the balance of restraint for the whole community, setting men free to give expression to the very lowest impulses of their nature. Many of these, perhaps most of them, a few days before had not been "bad" people but people perhaps kindly disposed towards the aged, mindful of common courtesies, caring for the well-being of their families, and even concerned for neighbours, not given to violence unless personally angered, and quite likely opposed to any blatant injustice to individuals whom they thought well of. But now, suddenly, they change. They scream for His blood. Stirred up with frightening ease by the religious authorities, they find release for past repressions in a wave of violent animosity against an apparently defenseless man whom they had previously admired or even defended before His enemies. Here, then, was the ultimate revelation of man. Faced with absolute goodness, purity, and honesty, faced with true humanness, they suddenly hated what they saw.

The Lord's crucifixion was an expression of man's wickedness in hating Him because He was kind, gentle, altogether good, healing where there was sickness, bringing comfort where there was distress. He was condemned because He was

innocent – not because He was guilty. He was treated with violence because He was gentle, not because He was violent. He was judged immoral (a friend of harlots) because He was utterly undefiled. He was accused of malefaction simply because He was completely innocent of wrongdoing.

I had occasion to rebuild a house once. A neighbour caught our zeal to work and planned great alterations to his house, too! We completed ours, though it took nearly five years. But in seven years he had scarcely taken up hammer and saw. One day he visited us and as he turned to go, he said good-naturedly, "I think you've done a wonderful job. I am afraid I didn't, and I hate you for it." How true this is to human nature, and what a pity we cannot all be as forthrightly honest as our friend and neighbour was about it. . . . In a way he got rid of his "hate" by expressing it. In a way, mankind found some peace when the Lord was crucified. This, too, was part of His death for us. He came to die, but also to reveal certain things, three things at least: what God was really like and how He felt toward us; what man was actually like when exposed in the white light of His perfection, and finally what the potential of *true* manhood really was as revealed in His own Person.

Until society regains a correct picture of human nature, no real progress can ever be made toward the building of the Great Society: but by its very nature science will never recognize this fact even from its own findings, for it cannot accept what God has revealed nor discover the truth by its own methods of inquiry.



CONCLUSION

To summarize this paper, on the basis of the evidence available, the following points are important:

1. The Fall of man was both real and *down*. It was real and absolute, rather than relative, in the sense that all men have been equally affected; and it was down in the sense that it was not merely a relapse into some lower stage of development, supposedly normal to some postulated protoman. It was a totally new and disastrous condition that made every man an enemy to himself, his fellows, the natural order, and God.

2. The testimony of history and the findings of modern research in all those branches of science which are concerned with human behaviour demonstrate the *fact* of the Fall. Unless such a Fall is assumed human behaviour is unaccountable.

3. The Fall affected the whole of man including his mind, thus making him intellectually incapable now of discovering the truth about himself, in spite of the evidence— unless he accepts what is revealed.

4. It is culture alone that preserves within secular society some measure of the creative potential in man. It does this by restraining evil, rather than by liberating some supposed innate moral goodness that might have survived the Fall.

5. Some men respond to these cultural restraints more than others and as a consequence they appear in a better light. What governs this response is partly genetic and partly circumstantial. From the social point of view such response appears in the light of goodness, but from the moral point of view both kinds of people stand in the same judgment, as fundamentally sinful in the sight of God. In this sense God is no respecter of persons.

6. Because of these things, rather than defining "cultured behaviour," as "learned behaviour," it should be defined more basically as "learned restraint." Men do good because their natural bent to do evil has been sufficiently channelled that the creative drive finds expression constructively. In this way, therefore, culture appears not merely as a good thing in itself, but as a very necessary thing for a fallen race, because it converts what would otherwise be a totally chaotic world into one with a sufficiently ordered and stable constitution so that the grace of God can work in the heart of man. We may say that without some measure of order, communication would be greatly hindered, and the Church of God could scarcely operate as the channel of grace. Civilization is thus good in so far as it provides this ordered framework, but it is evil in so far as it also arms man's propensity for wickedness more effectively. So it appears that it is never wholly evil, nor ever wholly good. When the law of God is written within the heart and is an effective

control, culture is still required to provide the setting for the expression of man's creative ability.

Such, then, seems to be the picture of man's true nature, a picture far more in accord with the Christian view based on Scripture than the scientific view based on a persuasive theory of evolutionary optimism.

In the light of this depressing picture of man's true nature how shall we look at it? God in Christ has made provision to deal with it, not by any process of mere reformation but by an act of re-creation whereby the spirit of man is reborn (John 3:3), his mind is renewed (Romans 12:2), and his mortal body revitalized (Romans 8:11). Herein is the redemption of the whole man – his salvation.

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

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 [...].

For he hath made him to be sin on our behalf, he who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 5:17-21



Appendix

Physical and Mental Deterioration

In view of the popular presupposition that man has generally improved himself in body and in mind, it is important to know what actual evidence there is relating to this.

Considering man from the physiological point of view, all that can be said with any assurance is that modern medicine in its broadest sense (including public health, etc.) has succeeded in extending the average age of civilized man. But this needs to be carefully stated, for it does not mean that man lives longer than he did before. It means only that more people reach maturity, childhood sicknesses being better controlled; and that more older people live out their years, diseases of old age being under better control. The average age has therefore gone up to around 60, compared with Greek times, in which life expectancy seems to have been around 40 or less. But on the whole three score and ten years remains a kind of norm. Here and there people far exceed this figure, and now and then one finds whole communities of "ancients" whose life expectancy appears to be in the neighbourhood of 140 to 160 years.⁶⁴

However, there is an almost universal tradition that in the beginning man counted his years by centuries, not by decades. An analysis of the biblical traditions regarding the patriarchs up to the time of Noah has been undertaken in another Doorway Paper,⁶⁵ and this analysis shows unequivocally that these figures have every appearance of being trustworthy, since they can be successfully treated by statistical methods, applicable only with success where the data makes sense as a whole. Taken as a whole, the ages given for the patriarchs may strike us as absurd but there is a remarkable inner consistency to all the figures when they are related to one another in a conventional statistical manner. Man's present viability has evidently declined tremendously.

Moreover, there may even be fossil evidence in support of the biblical thesis, for many fossils of early man show the sutures of the skull to have virtually completely closed, a circumstance indicating extreme age.⁶⁶ Vallois has drawn attention to the fact that an extraordinary number of flint weapons have been found from prehistoric levels, considering the amount of evidence of actual human occupation

64. Communities of "ancients": I have in mind the reports coming from the villages and hill towns of the remote Soviet Caucasus reported upon in numerous publications recently; for example in *Life* magazine in 1966, under the title "161 Years and Going Strong," by Peter Young.

65. Custance, A. C., "Longevity in Antiquity and Its Bearing on Chronology", Part I in *The Virgin Birth and the Incarnation*, vol.5 of The Doorway Papers Series.

66. Dawson, Sir William, *Meeting Place of Geology and History*, New York, Revell, 1904, p.63.

in the form of hearths or actual fossil remains.⁶⁷ While it is true that the bones could disappear where weapons might be preserved, it could also be argued that the profusion of weapons and scarcity of human remains could result from extreme longevity of the makers of these weapons. A man who lived a thousand years might make 150 times as many weapons during his lifetime as his modern counterpart. That men could have lived to such great ages is borne out by the findings of another Doorway Paper.⁶⁸

With regard to physical strength, some of the tools of primitive man would appear to us to be quite unmanageable.⁶⁹ Presumably the people who made them did not find them so. And no one can look at the monolithic structures of antiquity without marvelling at the masses of stone they seemed to be able to set around at will.

In all these things man seems to be a less remarkable creature today than he was in earlier times. And this also applies to the diseases from which he suffered, at least those diseases which could leave evidence of their presence in his bones. Ales Hrdlicka made a special study of this question and commented in connection with the earlier remains as follows:

There is no trace in the adults of any destructive constitutional disease. There are marks of fractures, some traces of arthritis of the vertebrae, and in two cases (Lachappelle and the Rhodesian Skull) much less of teeth and dental caries. The teeth in the remaining specimens are often more or less worn, but as a rule free from disease, and there is, aside from the above mentioned two specimens, but little disease of the alveolar processes.

It appears, therefore, that on the whole, early man was remarkably free from disease that would leave any evidence on his bones and teeth.⁷⁰

Then he turned to later human remains and observed, "Such diseases as syphilis, rachitis, tuberculosis, cancer (of the bone at least), hydrocephalus, etc., were unknown or rare in these [...]." Subsequently he showed the gradual increase of other diseases of bone and teeth, and speaking of the much later remains of early man he concluded:

As we proceed towards men of today, particularly in the white race pathological conditions of the bone become more common.

In a similar vein George A. Dorsey pointed to the evidence of degeneration in the human body as it now is:

67. Vallois, Henry and Marcell Boule, *Fossil Men*, New York, Dryden Press, 1957, p.190.

68. "If Adam Had Not Died", Part III in *The Virgin Birth and the Incarnation*, vol.5 in The Doorway Papers Series.

69. Howells, W., *Mankind So Far*, New York, Doubleday Doran, 1945, p.118.

70. Hrdlicka, Alex, "Anthropology and Medicine," *American Journal of Physical Anthropology*, vol.10, 1926, p.6.

There are more than mere structural variations in our food canal: there are signs of degeneracy – in teeth, in jaws and throat, and in the large intestine. Changed diet does it. To digest raw food our ancestors had to chew it. They had strong jaws, heavy muscles, sound teeth properly aligned, big throats, and colons that could digest husks of grain and skins of fruits and vegetables.⁷¹

Of course, civilization may account for some of these evidences of degeneracy. But civilization is attributed by evolutionists to man's superiority, the other animals not having evolved sufficiently to have produced it. In this case evolution must be blamed ultimately, at least in part, for the degenerate state of its highest achievement.

With regard to intellect, it is not at all certain that we are making progress either. Though it is contrary to popular belief, early man seems to have enjoyed a greater average cranial capacity than modern man; and at times the enlargement is quite remarkable.⁷² It is true that the significance of this is not altogether clear. Weidenreich presented a very convincing argument that it had no significance whatever.⁷³ The only certain thing that can be said is that man's cranial capacity has not enlarged but, if anything, grown somewhat smaller. A few years ago the *Journal of the American Medical Association* published a report in which it was shown that extensive tests made over a period of some years indicated a drop in intelligence levels of two or three points per generation.⁷⁴ Of course, the editors hastened to point out that there may not be any significance in this; it may be due merely to the fact that the less intelligent parents breed at a greater rate than the more intelligent ones, so that on a statistical average this is what we might expect. But this really gives the position away, because this may always have been true, and therefore the decline may always have existed, and to quote what, I believe, were the words of Archbishop Whately, "An Aristotle is but the rubbish of an Adam." It could be!

But this progressive deterioration of the race has been observed in Great Britain also.⁷⁵ In commenting on these findings, Gaylord Simpson observed:

I know of no evidence for any considerable population that selection is favoring the more intelligent.

It is an unpleasant conclusion that mankind as a whole, or at least a considerable segment of it, may be evolving in the direction of less intelligence. Many, including some scientists, have indignantly rejected that conclusion, but the grounds for rejection are usually that there is no real proof or that the situation is very complicated, or that there are other possibilities (explanations?).

71. Dorsey, George A., *Why We Behave Like Human Beings*, New York, Blue Ribbon Books, 1925, p.21.

72. Cranial capacities: Neanderthal Man, 1625 cc.; Wadjak Skull, 1650 cc.; Boskop Skull, 1800 cc. See Howell, *Mankind So Far*, New York, Doubleday Doran, 1945, pp.166 and 192.

73. Weidenreich, F. von, "The Human Brain in the Light of Its Phylogenetic Development," *Scientific Monthly*, Aug. 1948, pp.103ff.

74. Decline in I. Q., reported in *Journal of American Medical Association*, Nov. 2, 1946, p.518.

75. I. Q. Decline in Great Britain: see *British Journal of Sociology*, June, 1950, pp.154-168.

That is all true, but surely the proper procedure is not to reject what evidence we have but to seek impartially for more and better evidence [...].⁷⁶

After considering the implications of this evidence, Simpson concluded, "Such, then, is the human dilemma [...]. As far as can now be foreseen, evolutionary degeneration is at least as likely in our future as is further progress."⁷⁷

It is true that the evidence we have regarding man's physical and mental development is in some ways slight, yet it bears testimony always in the same direction, namely, towards deterioration.



76. Simpson, G. G., *This View of Life*, New York, Brace and World, 1964, p.272.

77. *Ibid.*, p.285.

Part II

NATURE AS PART OF THE KINGDOM OF GOD

All things by immortal power,
Near and far,
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling a star.
Francis Thompson

Chapter 1

God Within Nature

Some years ago I was sitting in Queen's Park in Toronto with a friend of mine, watching the squirrels busily engaged in gathering nuts and searching furiously for suitable burial grounds.

I said to him. "Did you know that the Indians used to watch the squirrels and chipmunks and gauged the probable severity of the winter to come by their activity? If they were very busy, it presaged a hard winter, and vice versa." Then I added, "It seems to me a remarkable thing that God has given these little creatures a kind of built-in wisdom which tells them what to do. We seem so poorly equipped by contrast." I felt rather pleased with myself at having made the point so appropriately.

But he turned to me with some skepticism and remarked, "I suppose you know that they forget where they hide half of them? It's a pity God didn't make them altogether wise and give them better memories." This was a little disconcerting – because, of course, it was true. For a while I wondered why God should have given them the instincts they had and not made these instincts more reliable. Then I thought that He had perhaps arranged that they should hide twice as many as they need so that they can afford to forget where half of them are. But in a more sober mood I had to admit honestly that this was not a very satisfying conclusion: it was such a waste of energy, and of nuts!

But one day, a few months later, a friend of mine sent me a copy of *Science Digest*, and in it I found the answer.¹ At the end of one article, to fill out the space on the page, there was a little extract from *Forestry Digest*, which was titled "Chipmunks Plant 17,000 Trees per Acre." I read it without any particular attention until I came to the statement that two research workers had found that chipmunks and squirrels plant about 17,000 trees per acre as a result of "forgetting" where they put them! What appears as a failure on the part of these beautiful little creatures turns out to be an illustration of a far superior kind of wisdom because they are, in effect, guaranteeing the future of succeeding generations of their own kind, as well as contributing towards the well-being of other creatures in the closely-knit kingdom of Nature. Thus, the satisfying picture of God's superintending providence in Nature was once more restored.

This little story, a true one, very nicely provides an introduction for what we should like to establish in this Paper. It may be helpful, therefore, to state our thesis very briefly, and then to seek in the rest of the Paper to elaborate it by reference to

1. *Science Digest*, Jan., 1954, p.80.

natural history, to human history, and to Scripture. We live in a universe which seems to be so completely regulated by law that philosophers and scientists are always searching hopefully for some kind of single equation which will sum everything up. This equation would then be the key to all understanding, and would equip man with immense power.

Such a search seems to be justified by the conviction that this is indeed a *Universe* and not a *Multiverse*. The same law that operates in the innermost recesses of the individual atom, also regulates the movements of the furthestmost star. It is all of a piece. The belief in the universality of natural law is what, in the final analysis, underlies the cosmological principle. This principle holds that the earth is not stationed in any special position in the universe and that therefore whatever may be observed or experienced of the rest of the universe from the earth, would also be observed or experienced in any other part of the universe. The laws of Nature which we discern from our position on earth are similarly assumed to be operating in exactly the same way everywhere else. As we have said, this is a *Universe*.

At one period of history, men were convinced that this fundamental principle of operation was a mystical one.² Later on they were equally sure that it was a spiritual one. Then for many years there had been a tendency to assume it to be mechanical, though it now begins to appear that it might rather be a metaphysical one.³

In recent years evidence has been accumulating which encourages the belief that the unifying principle will turn out to be of a mathematical nature. Thus Einstein has been able to equate energy and matter in a single formula, the famous equation $E = Mc^2$. Within a single mathematical relationship we discover a correspondence between sound, light, and radio waves. Sir James Jeans was quite convinced that God was the Great Mathematician, and he argued that all forms of art (visual and aural) could ultimately be expressed in mathematical terms.⁴ More recently still, it appears that even smell, or at least some smells, fall under the same rule.⁵

In this Paper we shall very briefly examine the history of thought in this connection, because a study of the history of man's attitude towards Nature and his conception of his relationships with it provides an insight into the value systems of each culture, according to its world view. Some of these world views made it very easy for man to believe he held a unique position in the universe, others allowed

2. A useful treatment of the changing world view of Nature and man's relationship to it will be found in Stanley L. Jaki, *The Relevance of Physics*, University Chicago Press, 1966, pp.3-137, dealing with the world as organism, as mechanism, and as pattern of numbers.

3. By this I mean merely that substance has tended to become less substantial, until it begins to look as though the real world is a non-material one. Sir Richard Tute said, "The modern scientist recognizes that physical reality is produced by super-physical agencies, which must be so designated because they can never be observed," (*Scientific Monthly*, Oct., 1945, p.322). Hebrews 11:3 anticipated this

4. Jeans, Sir James, *Science and Music*, Macmillan, New York, 1937. And quite recently an issue of the *Bulletin of Atomic Scientists*, (vol.15, no.2, Feb., 1959) was devoted to a study of the relationship between Science and Art (published by the Educational Foundation for Nuclear Science, Inc., Chicago). And one is struck by the fact that though some of the greatest artists were most completely convinced of the rule of mathematical law in all art, these same men's spirits were in no sense "bound" by their recognition of these rules.

5. Hallman, H. E., "Odours and Molecular Vibrations", *Nature*, July 17, 1954, p.134.

him to retain his personal identity as an individual but rendered him a rather helpless pawn at the mercy of powers infinitely superior to himself. The present world view has tended more and more towards the annihilation of persons as such, altogether. These basic world views are examined in the second chapter and it will be seen that they have a direct bearing upon our interpretation of the meaning of the term the "Kingdom of God" and hold important implications for Christian theology.

It requires but a moment's thought to see that almost every basic descriptive term employed in modern literature with reference to the universe as a whole, justifies the view that it may properly be termed a kingdom. Thus we speak of the "reign of law," of the "realm of Nature," of three kingdoms—the animal, mineral, and vegetable—of the "state of Nature," and of the "economy of Nature." There is every reason to believe that in some way every element in it contributes to the well-being of every other element. And the evidences of purpose and design are so clear that a very large number of well-informed and careful investigators have been forced to admit them, though often unwillingly. Such a realm, governed by a single system of law, is very properly called a kingdom; and since we believe that this realm was brought into being and is sustained by God, so that He is quite truly its Governor, it is a realm which may very logically be referred to as a kingdom of God.

But man is alien to it, standing apart and by himself, sharing virtually nothing of its wisdom, and contributing little or nothing to its well-being. Many look upon him, in fact, as its arch-destroyer. Man is evidently not part and parcel of it, but a rebel desiring to take the kingdom by force. This is "the implacable offensive of science," as it has been so aptly termed.

Scripture recognizes this bifurcation in a number of remarkable ways as we shall see. It sheds a new light on the necessity of the new birth. Until this takes place, man has no rightful place in the kingdom (John 3:5-7), nor indeed does he achieve any real insight or understanding of it (John 3:3).

In order to make my meaning clear, let me restate it this way: The whole universe is governed and sustained by God. By the word "universe" I mean all things animate and inanimate. This universe everywhere manifests the impress of the wisdom and power of God and is thereby stamped clearly as His kingdom. But this is only part of His domain; the other part is comprised of those spiritual beings who willingly own His sway. Opposed to this, is another kingdom whose governor is Satan. When man reaches the age of accountability, he stands poised between these two. As a child he is by God's grace accepted as belonging to his kingdom, for "of such is the Kingdom of God" (Luke 18:16). When he reaches maturity he does not remain a member unless he makes a deliberate choice and is re-created as such by the transforming experience of the new birth. Scripture sees him as neither angel nor animal, though sharing a little of both. And the Word of God has some striking things to say about the exact nature of his relationships to the rest of Nature, before and after the new birth.

This is my thesis. I believe many passages of Scripture receive a new depth of meaning in the light of this broader conception of the kingdom of God.

The proposition that Nature is part of the kingdom of God may seem a strange, perhaps even a disturbing one. Yet not altogether. It is not too difficult to conceive of animate Nature as belonging within the kingdom of God. Quite apart from the many passages of Scripture which reveal God's immediate concern for animals, Nature Study in the ordinarily accepted sense supplies plenty of evidence of the operation of a wise and benevolent Creator making provision for the well-being of His creatures by furnishing them with those instincts necessary for them to play their part appropriately in the total economy of things. It is now being realized increasingly that living things, both animals and plants, form a vast intricate cooperative society, except on rare occasions and usually where man has interfered.

Up until the middle of the last century, naturalists looked upon Nature as God's handiwork. There was no accident or chance about it: all was purposeful and designed, full of wisdom and beauty. Those who approached Nature to study her did so with a sense of awe and reverence, and their writings reflected their attitude of mind. The contrast which they offer to much that has been published in this field during the past fifty years is very marked.

In his paper "Darwin and Classification," R. A. Crowson pointed out that whereas the pre-Darwinian naturalists had been occupied in a kind of thrilling exploration of the wonders of Nature, a fact so clearly reflected in the enthusiasm of their reports, the post-Darwinians became almost completely absorbed in the creation of systems of classification. The emphasis had formerly been on form and function as they are related to one another; but the main concern is now with form only. And it is difficult to write inspiringly about the similarities or otherwise of skeletal fragments and fossil remains. One might speak enthusiastically of the way in which form reflected function, the design of the living organism being completely appropriate for its way of life. But tables of figures showing the increase or decrease in length or size of analogous bones of succeeding generations do not make the stuff of literary inspiration. Crowson has put it:

After such a mental sojourn among the Zoologists of mid-Victorian London, many will find it a saddening experience to turn to the volumes of the 1950's. Gone are the beautiful pictures, the personalities, the entertaining accounts of travel and observation, gone are the Colonels and Cabinets.

Instead, there rises before the eye a vision of drab white-coated figures in laboratories, expressing themselves in a dehumanized language of tortuous obscurity.⁶

In the closing paragraph of his paper, he wrote:

A hundred years ago (another) type of motive was socially recognized—the pursuit of virtue and piety; and in the

6. Crowson, R. A., "Darwin and Classification," in *A Century of Darwin*, edited by S. A. Barnett, Heinemann, London, 1958, p.121.

pre-Darwinian and pre-Huxley age the justification of natural history was seen in these terms.

The dedicated naturalists had something of the aura of a priest or monk, as the revealer of the divine mysteries of creation, and it would have seemed irreverent to suggest that anything that was worth God's while to create was not worth man's while to study.⁷

So completely absorbed with the appropriateness of living things in this area of God's kingdom were the older naturalists, that they gained a remarkable understanding of the principles of design in both plant and animal forms. Wood Jones observed:

It was by relying upon the principle of correlation that Owen, Cuvier, Etienne, Geffroy, and other naturalists achieved their greatest triumphs. With the knowledge they possessed of comparative anatomy, it was possible for them to postulate the general characteristics of an animal of which they actually possessed no more than a tooth or two and an odd limb bone.⁸

There are some classroom stories from the great universities of England of how such men when presented as a challenge by students with a single bone were able, somewhat like a Scotland Yard detective, to reconstruct the whole animal without any previous knowledge of it. There is every reason to believe that many of these stories are well founded. In his little book, Wood Jones illustrates some of these very real triumphs of reconstruction, and contrasts them with some of the fantastic blunders of later years made by men who did not share their understanding of Nature. He refers, among others, to the classic case in which a pig's tooth found in Nebraska was erected into a Dawn Man and his wife and given the impressive name of *Hesperopithecus*. It is evident that Wood Jones inherited something of the spirit of the older naturalists, but because of a change of the climate of opinion he tended to be largely ignored.

Modern naturalists for the most part feel compelled to exclude any evidence of purpose or design. Whenever some remarkable form of animal behaviour is brought to light which could not possibly have been learned, but yet which is essential to the animal's continuance, it becomes necessary to account for it as the purely accidental by-product of the forces of natural selection. But in many cases it is exceedingly difficult to do this without being unreasonably naive. It is only because the attitude of the older naturalists towards Nature appears less and less frequently in the literature now being made available to the general public that the average reader is increasingly unaware of how thrilling the study of God's handiwork can really be.

I do not think anyone can read the work of J. Henri Fabre on insects, for example, or of Hugh Miller on geology, without being carried along by the sheer beauty of their language and the extraordinary freedom of association of ideas so

7. *Ibid.*, p.129.

8. Jones, F. Wood, *Trends of Life*, London, Arnold, 1953, pp.87, 88.

fruitfully expressed in the use of illuminating similes.⁹ They made their words live. Everywhere is the evidence of a great enthusiasm and a peculiar insight into Nature which seems to stem partly from their feeling that living things are much more than physics and chemistry.

Not unnaturally, they created a public thirst for such studies—and a market, which soon encouraged more imaginative but less informed literary aspirants to mimic their work with an anecdotal kind of writing that substituted anthropomorphic interpretations in place of careful firsthand observations. This brought into disrepute all efforts to re-create in vivid literary form the dramatic events which constantly take place in the realm of Nature, except those which seemed to support the Malthusian doctrine of the supposed struggle and conflict of life.

The determination to match the strict objectivity of the exact sciences led to the sterilization of most Nature Studies until they became mere statistical catalogues of measurements and population figures, a transformation which better served the proclamation of the new gospel of evolution. The spontaneity of Nature Study was replaced by a deliberate effort to classify forms in such a way as to prove what it was wanted to prove. In fact, very recently Sir Wilfrid LeGros Clark stated, probably without much awareness of the implications of his words, that "the general principles of classification are *intended* to reflect evolutionary sequences."¹⁰ The emphasis is ours but the *word* is his! Only a few independent spirits carried on the older literary tradition, but they have received little encouragement from the present "College of Cardinals" of the new faith.

But consider for a moment such a work as that of Fabre on the Hunting Wasps.¹¹ He easily carries the reader along in his opening remarks, to the point where, as a very poorly paid professor, he turned in his discouragement to a work on insects by a certain Léon Dufour, whose writings opened to him a new world of constant wonder.

His first absorbing interest came in the study of the behaviour of the Hunting Wasp (*Cerceris bupresticida*), which provides its larva with an abundant supply of "fresh meat" against the day of its emergence from the "egg." He cannot find words to express his amazement at the condition of the Buprestes beetle which is the wasp's prey, after it has been subdued and placed in the larder for the nourishment of the young that hatches out many days later.

He refers again and again to the fact that the slightest handling of these beautiful beetles mars their brilliance, whereas the wasp succeeds in capturing them, rendering them instantly inert but not dead, dragging them often great distances to the hole in the ground prepared to receive them. The beetle has twice the weight of the wasp, which yet carries her catch to its appointed place without in any way marring its beauty. Fabre tells in exciting detail how he was finally able

9. For an example, see Hugh Miller, *The Old Red Sandstone*, Ninno, Hay, Mitchell, Edinburgh, 1889, p.113.

10. Clark, Sir W. E. LeCros, "Bones of Contention," *Journal of the Royal Anthropological Institute*, London, vol.88, no.2, July-Dec., 1958, p.139.

11. Fabre, J. Henri, *The Hunting Wasps*, translated by Alexander T. de Mattos, New York, Dodd, Mead & Co., 1920.

to observe the technique by which the wasp renders the beetle harmless. The operation is unbelievably swift, both in execution and effect. Months later he found that beetles so treated by a wasp were perfectly preserved in a state of vegetative animation, without the slightest sign of putrefaction or even rigor mortis in the joints.

He performed all kinds of experiments at first in an effort to duplicate by laboratory means the effect of the wasp's sting upon the beetle. Yet he was unable to achieve the same result, while the wasp succeeded without leaving the slightest evidence of her attack on the body of her prey even under a magnifying glass. He found that ten days after this had been performed by a wasp, the beetle still showed itself to be alive by electric stimulation, but it was completely powerless to effect movements of itself. The only such movement that was ever observed was the passing of feces until the stomach was emptied, and this was presumably Nature's way of ensuring that the internal organs would not start the process of decay.

As Fabre put it, the insect appears to be "instantly smitten in the very origin and mainspring of its movements,"¹² thus rendering it completely harmless to the young wasp, but perfectly fresh as a source of food. Fabre's detailed description of how he made these discoveries one by one out in the open fields and far from his laboratory, reads like a detective story and is fully as exciting.

His initial failure to discover a poison that would achieve the same end only increased his wonder. All his efforts in this direction were at first without avail, either leaving the beetle kicking and struggling for days or killing it outright, causing the flesh to be tainted or to putrefy, or desiccating it in almost no time at all. The young larvae would have none of it.

And whereas in a laboratory situation one might attack some vital organ with a hypodermic needle in order to paralyse the whole creature by puncturing the skin in the most convenient spot, the wasp has no such choice in the matter, for the beetle is encased in a horny armour which covers its whole body and which the wasp cannot penetrate. Only in one place is there a weakness in this casing, and it is therefore at this point that the sting must be injected. It so happens that the vital organs, the thoracic ganglia, of this particular species of beetle are concentrated at this point, and the sting of the wasp has just sufficient length to reach them all. There are three ganglia which must all be dealt with in a single thrust. Only in the Buprestes beetles and the weevils does this circumstance appear, and only among these species does the wasp hunt her prey; as Fabre put it, "Among the immense number of beetles whereon the *Cerceris* might seem able to prey, only two groups seem to fulfill the indispensable conditions."¹³

This might seem to be a rather long digression, but several things are established by it, and it is only one illustration of many which might have been used for this purpose. First, such highly complex forms of behaviour cannot possibly have been learned, as Ralph Linton, in contrasting such forms of behaviour with those of man, pointed out:

12. *Ibid.*, p.34.

13. *Ibid.*, p.52.

There seems to be no limit to the complexity of the behavior patterns which can be transmitted in the germ plasm. A wasp is hatched with instincts which enable her to build a nest, hunt (insects) of a particular sort, sting them in the exact spot which will paralyze them without killing them, store them in the nest, lay an egg with them, and seal up the nest. By the time the young wasp emerges the mother will be dead, yet the new wasp will repeat the process detail for detail.¹⁴

Superficially, the highly organized societies which are found among insects seem to be analogous to those found among men. But they are, in fact, poles apart, belonging—to preserve our simile—to two entirely different kingdoms. Ruth Benedict underscored this distinction when she wrote:

There are societies where Nature perpetuates the slightest mode of behavior by biological mechanisms, but these are societies not of men but of the social insects. The queen ant, removed to a solitary nest, will reproduce each trait of sex behavior, each detail of the nest. The social insects represent Nature in a mood when she was taking no chances. The pattern of the entire social structure she committed to the ant's instinctive behavior. There is no greater chance that the social classes of an ant society, or its patterns of agriculture, will be lost by an ant's isolation from its group than that the ant will fail to reproduce the shape of its antennae or the structure of its abdomen.

For better or worse, man's solution lies at the opposite pole. Not one item of his tribal social organization, of his local religion, is carried in his germ cell. In Europe, in other centuries, when children were occasionally found who had been abandoned and had maintained themselves in forests apart from other human beings, they were all so much alike that Linnaeus classified them as a distinct species, *Homo ferus*, and supposed that they were a kind of gnome that man seldom ran across. He could not conceive that these half-witted brutes were born human, these creatures with no interest in what went on about them, rocking themselves rhythmically back and forth like some wild animal in a zoo, with organs of speech and hearing that could hardly be trained to do service, who withstood freezing weather in rags and plucked potatoes out of boiling water without discomfort.¹⁵

With man, wisdom is cumulative and seldom, if ever, perfect; in Nature it is perfect and as abiding as the living creatures who are guided by it. It is built-in, by God. For them, the "kingdom of God is within."

Secondly, there is an extraordinary system of interaction here, the ramifications of which we see only at the surface. This is a fact which was not greatly stressed in

14. Linton, Ralph, *The Study of Man*, Student's edition, New York, Appleton-Century, 1936, p.70.

15. Benedict, Ruth, *Patterns of Culture*, New York, Mentor, 1951, p.11.

earlier works but is now receiving more and more attention as the disturbing effects of man's plundering of Nature have become alarmingly apparent. The wasp is dependent upon a beetle, and not merely any beetle, but a beetle of one particular species. If for any reason these beetles disappeared the wasps would also disappear. Had we sufficient knowledge, we would probably find that the beetle in turn is dependent upon some other form of life, and that some other form of life is dependent upon the continuance of the wasps. In any chain, the breaking of a single link breaks the whole chain. Each creature plays its part in the web of life—in the economy of Nature. Not one of these links can be superfluous or it would long since have ceased to survive.

W. C. Allee gave several examples to illustrate how tightly this web is drawn and how the severing of the smallest strand may bring reverberations throughout the whole chain. He pointed out that S. A. Forbes of the Illinois Biological Survey showed that "when a black bass is hooked and taken from the water the triumphant fisherman is breaking, unsensed by him, myriads of meshes which have bound the fish to all the different forms of lake life."¹⁶ Such disturbances may not be fatal, although sometimes they prove to be, but the available evidence supports the belief that any disruption of any part of this system has repercussions far and wide in other directions. Where man's work is concerned, his finest achievements are generally those most sensitive to the breakdown of a single element. A computer is more easily damaged by such means than an abacus, and an airplane than a wheelbarrow. By the same token, the sensitivity of Nature to such interference suggests that it is a mechanism of an exceedingly refined order, and its Architect must accordingly be a far superior Designer.

Thirdly, those who have studied Nature in this frame of mind, as Fabre did, have not merely contributed to our understanding of it but have tended to supply, in addition to food for thought, something also for the soul. It is impossible to read such a study as his, or even to discuss it with an unbelieving fellow research worker, without at once involving the question of ultimate cause. One does not ask merely, How is this? but, Who is behind it? We turn to the reports of modern laboratory research, much as we turn to a black and white screen after enjoying the full magnificence of technicolor. This is not really progress in understanding, if the human spirit has as much importance as the human mind. We may know more, but we understand less. Fabre concluded:

The *Cerceris* that prey upon beetles conform in their selection to what could be taught only by the most learned physiologist and the finest anatomist. One would vainly strive to see no more in this than casual coincidences; it is not in chance that we shall find the key to such harmonies as these.¹⁷

But it is not merely in the regularities, the habitual patterns of behaviour, that we perceive the order and design and wisdom of this kingdom of Nature. The

16. Allee, W. C., *The Social Life of Animals*, Boston, Beacon Press, revised edition, 1958, p.23.

17. Fabre, J. H., *The Hunting Wasps*, translated by Alexander T. de Mattos, New York, Dodd, Mead & Co., 1920. p.60.

things which animals have been known to do in special circumstances are quite fantastic. For example, Jim Kjelgaard tells of a fox which he found in a trap on one occasion—a pitiful, shivering thing whose right front foot had been crushed and broken by the steel jaws that held it:

We carried the creature home and bandaged the foot. Then we put the fox in a wire cage. Immediately it ripped the bandages off, dug a small hole with its good foot, placed the wounded one in the hole and padded dirt around it. For days it lay there refusing to move.

When it finally did stir, although it was thin to the point of starvation and the claws on its broken foot had grown grotesquely long, the foot was healed completely. That fox had put its broken foot into a self-made cast and kept it there until the bones had mended.¹⁸

Johan Turi in a paper on Reindeer Lapps tells how unless the hunter sets his traps in the right way, the captive bears caught by them will escape by urinating on the thongs that bind them until they are weakened enough that they are able to break them.¹⁹

Animals which have been deliberately subjected to a diet that is deficient in certain vitamins are able to compensate for this deficiency if they are subsequently permitted to do so by being presented with a choice of foods among which are some particularly rich in the missing vitamin. For example, Samuel Brody has pointed out that rats "show excellent dietary wisdom in selecting the needed nutrients if given opportunity to do so by the cafeteria-feeding style, and if not confused by conditioned habits or by synthetic flavours or odours."²⁰ In fact, it has been possible to use this power of discrimination to make a quick check of the particular vitamin content of various kinds of food by offering such foods to rats denied these vitamins.

Moreover, this has been found to be true in a general way of other animals including rabbits, birds, and some insects. In a slightly lesser degree it has proved to be the case with cattle, pigs, and chickens. But in the latter it is found that domestication has confused their discriminatory powers, particularly with respect to processed feeds. Brody's report shows that cattle can select from a haystack the most nutritious foods with extraordinary precision, even when the two types of food, enriched and not enriched, are to all appearances the same. According to William Albrecht, out in the pasture they will even crop the ground to the boundary seed-drill row, marking the division between two different grasses, if one has more nutritional value than the other.²¹

18. Kjelgaard, Jim, "Fantastic Dr. Nature," *Coronet*, Feb., 1945, p.75.

19. Turi, Johan, "The Study of the Reindeer Lapps," in *A Reader in General Anthropology*, edited by C. S. Coon, New York, Henry Holt, 1948, p.158.

20. Brody, Samuel, "Science and Dietary Wisdom," *Scientific Monthly*, Sept., 1945, p.215.

21. Albrecht, William, "Discrimination in Food Selection by Animals," *Scientific Monthly*, May, 1945, p.347f.

Extraordinary things take place in Nature in connection with food supplies. It has been found, for example, that common aphids are wingless where the food supply is plentiful, but when a shortage begins to develop, the young of the following generation are born with wings. The new generation can migrate from the colony which is facing starvation and establish a new one where food supplies are more plentiful. H. J. Reinhard has pointed out that one of the most effective ways of keeping wings from developing in some species of aphids is to isolate the individuals so that they do not have to compete for food. Conversely one may obtain the winged forms by crowding them.²²

In dealing with such responses of animals to environmental pressures, it is customary to imply that the cause of the change is a purely mechanical one, the mechanism being of a chemical order. Having so explained such mechanism responses, the wonder of it tends to be lost. But a serious mistake is made when we confuse description with explanation. To say that crowding produces wings is not an explanation, but a description. It is only an "explanation," in the rather childish sense that the slipperiness of ice is why ice is difficult to stand upon or to use another analogy, when a child asks why a light goes on, we answer, Because I switched it on. But this is *not* an explanation of *why* the light goes on; it is only a description of *how* the light goes on. To explain why the light goes on, one would have to go back to the theory of electron flow and how it came about that the switch, the wires, the power, and the lamp came into existence as a live circuit with the capability of responding as it does. In other words, an intelligent designer stands behind the response of the switch, and so long as we leave him out, we cannot answer the question "Why."

This is an important point because the general reader is apt to assume mistakenly that because the naturalist can describe *how* something happens, he also understands *why*. When we ask, Why do aphids develop wings when they are exhausting the available food supply? it is not enough to say that some conditioned reflex initiates a chemical reaction for the production of wings. This may be *how* it happens but it is not *why* it happens. The *why* takes us back to a First Cause, and this First Cause is clearly purposeful. And for the Christian it is a sufficient answer to say that this is God's doing.

Many people, today, find it somewhat difficult to imagine that God is behind Nature, because they have been taught to believe that Nature is cruel, red in tooth and claw, as Tennyson has it. An increasing body of evidence, however, has more recently begun to show that this picture of Nature is mistaken. It is perfectly true that in the chains of life animals prey upon animals. To a certain extent the law of life is death. However, there are certain modifying factors in this law, the first of which is that one of the worst features of death is fear engendered by anticipation of it, and the other is the suffering which seems to accompany it so frequently in human experience. If we never anticipated it and if it did not entail physical suffering, and if we assume for a moment that the factor of bereavement is absent, then it holds no terrors. There is very good reason to believe that this is exactly the

22. Reinhard, H. J., "The Influence of Parentage, Nutrition, Temperature and Crowding in *Aphis goosypii*," *Texas Agriculture Experimental Station Bulletin*, vol.353, 1927, p.5-9.

situation in Nature – no anticipation, virtually no suffering, and no bereavement in the human sense. In Nature it is not the evil that it appears to be for humans.

One of the strongest evidences of the truth of this has resulted from the labours of Walt Disney's co-workers in their endeavour to photograph Nature, without upsetting it in the process. Extensive photographs have been taken of lions hunting their prey, in which the apparent fright of a herd is much more probably a kind of expression of animal energy, the sheer delight of violent muscular activity, the absence of real fear being evident from two facts: the first being that the herd stops its flight instantly and resumes nonchalant feeding the moment flight is no longer necessary, and the second being that the animals nearest to the creature captured by the predator show no concern whatever in its fate. It is generally agreed that loss of appetite is a genuine evidence of fear. That such animals should halt their flight and return at once to grazing suggests the total absence of fear in the ordinary sense. And that those who escaped should show no interest in the fate of the one which did not, even though the lion may be eating it in their presence, seems to demonstrate the complete absence of anticipation of death.

Moreover, there are some remarkable cases in which the predator has had the tables turned against himself, simply because the situation was not a natural one. The *Fort William Daily Times Journal* reported in 1953 that in making a film of animal life in the Province of Tashkent the Russians put a panther and a young deer in the same cage expecting to be able to photograph the actual killing of the deer. But to their surprise, far from showing fear, the deer became playful towards the panther and chased it round and round the cage until it dropped dead. A veterinary surgeon made a postmortem examination of the panther and found that it had had a heart attack from fright.²³

In the case of the hunting wasps, Fabre reported that in the hopes of witnessing the actual attack of the wasp against the beetle, he placed both insects in a bottle. However, this was not a normal situation and both insects showed nothing but a desire to escape. In the process of clambering up and down the sides of the bottle, the beetle several times, quite by accident, seized one of the wasp's legs: the wasp was frantic with fear, as Fabre puts it, and absolutely powerless to attack the beetle.²⁴ It appears, therefore, that the fearlessness of the wasp in tackling a creature twice his own weight in the appropriate and natural situation is an anthropomorphic fiction. The wasp is not brave at all nor even ferocious, any more than the panther. They are simply obeying instincts, and in the wrong situation these instincts give them no superiority whatever. It appears that neither the beetle nor the deer are by nature fearful of the creature that is able to bring their death.

In both these instances the animal's behaviour patterns had been disturbed by man. Anyone who has seen the murderous doings of a fox which has gained entry into a hen house will be easily convinced that they are natural enemies in Nature and in fact that the enmity is of a particularly vicious kind. The same may be said to appear in the case of a flock of sheep which has been attacked by a wolf. However, it has been found that if foxes come upon wild geese or wolves upon wild

23. News item: "Fear of Fear Can be Fatal," *Fort William Daily Times Journal*, Dec. 26, 1953.

24. Fabre, J. H., *The Hunting Wasps*, translated by Alexander T. de Mattos, New York, Dodd, Mead & Co., 1920 p.38.

sheep or goats, they will kill only what they need for food. Two explanations of this difference in behaviour have been offered. One is that the smell of man infuriates these two predators and, that domesticated animals retain some of this scent. The other is that the instinctive, evasive behaviour of animals has broken down in domesticated ones, and in the whole interacting system of fox-fowl or wolf-sheep, a disruption in pattern of behaviour has occurred which disturbs the normality of the predator as well and removes from him those built-in restraints which would prevent needless killing. If man had domesticated the wolf also (as he has done with a variety of wolf, namely, the sheep dog) this harmony of Nature would have been retained. The breakdown of the wisdom of Nature here is due to the incompleteness of man's government.

We tend to think that there are habitual enemies in this kingdom of Nature, probably because such hostilities seem to be involved wherever fighting occurs between species. But there is some evidence now that such fighting, where it does not lead to the devouring of one creature by another, is a form of social behaviour which is beneficial to those engaged in it, if not actually enjoyable. James Fisher has believed this to be so, for example, with birds in particular. He has gone so far as to say that the term "aggressive behaviour" should be replaced by the term "display," and that so-called fighting is a form of social stimulation.²⁵

Sometimes when one watches birds teasing a cat, or dogs chasing squirrels, one gets the feeling that although the squirrel might get hurt or the bird might be eaten, everyone is having lots of fun. Even a mouse that has been maimed by a cat will often make little or no effort to run away when it is momentarily freed. Perhaps we should not, after all, be so surprised when we hear of a lioness and a shepherd dog sharing the same cage²⁶ or a cat raising three skunks, or a Muscovy duck adopting six puppies,²⁷ or even a cat raising a mouse along with her kittens.²⁸

We have been careful to state that the physical suffering associated with death also seems to be virtually absent in Nature in spite of appearances to the contrary. Some years ago a book was published by J. Crowther Hirst entitled, *Is Nature Cruel?*²⁹ in which he reported having written to big game hunters and missionary doctors, secured the record of some sixty-six men who had been seized by bears, lions, tigers, leopards, and panthers. Sixty-four of them felt no pain or fear whatever. It appears that animals in some way are able to paralyze the victims, or that the nervous system of these victims is suspended in the moment of attack. Many others have reported that animals will not lose their appetite even after suffering the most extraordinary mutilations.³⁰

25. Fisher, James, "Evolution and Bird Sociality," in *Evolution as a Process*, edited by Julian Huxley, et al., London, Allen & Unwin, 1954, p.70.

26. News item: *Fort William Daily Times Journal*, May 23, 1958, reported at the Zoo, in Staubing, Germany.

27. News item: both instances reported by *Associated Press*, from Elgin, Illinois, June 14, 1955.

28. News item: *The Toronto Telegram*, Oct.17, 1951. The cat was owned by Mr. and Mrs. Peyton Harriman of Pasadena.

29. Hirst, J. Crowther, *Is Nature Cruel?*, London, James Clark & Co., reviewed in *The Spectator*, June 3, 1899, pp.782, 783.

30. Wood, Theodore, "On the Apparent Cruelty of Nature," *Transactions of the Victoria Institute*, London, vol.25, 1891, p.253-278. A most excellent paper.

It is very difficult to watch the frantic struggles of an impaled moth without feeling that it must be suffering frightfully. However, it has been shown that such insects can have the stomach region severed entirely and the creature will continue to eat ravenously. The ingested food will pass out behind without doing it any good and therefore without satisfying its hunger, so that it will continue to eat until exhausted. No loss of appetite is evident, a fact which suggests that no physical pain is being experienced. One must suppose that the struggling is not a response to pain but rather to unaccustomed restriction of freedom of movement. Other animals express the apparent pain reaction vocally, uttering heart rending cries. But even here it is not altogether certain that such cries signify the actual feeling of pain. Some few years ago, Sir Joseph Fayrer was invited to go grouse shooting in the Highlands. With the keeper were two Gordon setters, dogs that worked well. The keeper was a strict man and apparently something went wrong, for when Sir Joseph was a little distance off, he heard one of the dogs howling and saw the whip going in the air. He told how he went up to the keeper and said, "Why do you beat the dog?" The keeper turned to him and said, "I never touched the dog. I was beating the heather by his side; it answers the purpose just as well."³¹ One might wonder why, if pain is virtually absent in the animal kingdom (except, of course, where it warns the animal of an injury), it should seem to be expressing itself as such so convincingly. Perhaps the answer is that by this means God intended to impress upon man a sense of responsibility for the avoidance of cruelty to these lowly creatures without necessarily causing them to suffer while teaching man this lesson.

Alan Devoe wrote of animals which he watched die what might called a natural death. He says that there is no evidence of uncertainty or fear when the time comes.³²

Not only do wild things meet life in all its aspects wholeheartedly; they greet death the same way. "Sleep now, and rest," says Nature at the end. I remember when my old dog Dominie died. He lay down in a favourite corner, gave a long sigh, and was gone. I remember an old woodchuck that died in my pasture. As I watched him he stretched out on a sun-warmed stone, breathed his last and surrendered himself to what Nature was saying to him. To do that could not have seemed strange to him – he had been doing it all his life. In animals shines the trust that casts out fear.

It has been noted that those creatures which are preyed upon will fight to defend their young only against those animals which they stand a fair chance of putting to flight. When faced with an enemy that they cannot possibly hope to defeat, they will move to one side and allow their young to be destroyed without apparent concern. In a paper dealing with the parental devotion of birds, Alexander Skutch gave a number of examples illustrating this kind of instinctive wisdom:

It appears to be generally true that wild creatures are instinctively aware of the strength and prowess of their hereditary

31. Fayrer, Sir Joseph, in a discussion reported in *Transactions of the Victoria Institute*, London, vol.25, 1891, p.274.

32. Devoe, Alan, "Wise Animals I Have Known," *Reader's Digest*, July, 1954, p.122.

natural enemies, and avoid risking their lives in defense of home or offspring against such enemies as are likely to overcome them.

This principle might be briefly designated the Law of Prudence. It applies not only to birds and mammals, but to cold-blooded animals as well.³³

It is as though they said to themselves, "If we fight, we shall be killed and so will the young. Why throw away all our lives? We can raise more young ones." Such is the wisdom of Nature in preserving its own species.

Not a few big game hunters have remarked upon the fact that when first entering areas of wild life not previously invaded by man, they have observed a remarkable peace and quietness, and found a consistent fearlessness of man among animals. So overwhelming has this sense of peace been that they found it difficult to speak aloud and carried on whatever conversation was necessary in a whisper as though in the presence of God. One writer, Robert C. Ruark, described his own experiences in this matter, and remarked that one famous hunter whom he knew, Harry Selby, a man whose life had been spent among animals out of doors, continually stood amazed at the confidence and trust displayed by the very animals he was supposed to be hunting. Ruark said of himself on one occasion:

We didn't want to shoot, we didn't even want to talk aloud. Here you could see tangible peace; here you could see the hand of God as He possibly intended things to be. We left the place largely as we found it. We felt unworthy of the clean, soft, blue sky, of the animals and birds and trees.³⁴

To many men the idea has not seemed too strange that even flowers and plants have souls,³⁵ and in the destruction of vast stretches of vegetation by forest fires it has seemed to them that Nature suffered anguish. Yet curiously enough there is evidence that even such forest fires as are started purely by natural agencies are

33. Skutch, Alexander F., "The Parental Devotion of Birds," *Scientific Monthly*, April, 1946, p.369.

34. Ruark, Robert C., "The First Time I Met God," *Coronet*, Jan.,1953, p.29.

35. The soul life of plants: an interesting bibliography listing some 15 serious works dealing with this subject will be found in a paper by Walter Lowrie, "A Meditation on Scientific Authority," (*Theology Today*, Oct.,1945, pp.309-311). See also G. T. Fechner, *Soul Life of Plants*, (1848). R. H. France, one of the most eminent of German botanists published a smaller book sometime after 1901 entitled *The Soul of the Plant*, in which he said: "I have a presentiment that the study of nature and psychology will in some future time make the most beautiful discoveries in a place where no one had expected it in the field of plant life." The same author later produced 8 immense volumes in German entitled *Das Leben der Pflanzen*, a work which was completed in 1913 and which according to the author was largely inspired by Fechner's earlier work. Sir Jagdis Chunder Bose, Professor Emeritus of Presidency College and Director of Bose Research Institute in Calcutta, wrote the following important works, all bearing on this subject: *Responsiveness in the Living and Non-Living*, 1902; *Plant Response*, 1906; and *Researches in the Irritability of Plants*, 1912. Later in 1921 he published a four volume work entitled *Life Movements in Plants*. On Plant Consciousness, see Stanley Cobb, "Awareness, Attention Physiology of the Brain Stem," in *Experiments in Psychopathology*, edited by Hock & Zubim, New York, Greene & Stratton, 1957, p.202. Even Darwin seems to have recognized this possibility, as quoted by John E. Howard, "Creation and Providence, with Special Reference to the Evolutionist Theory," *Transactions of the Victoria Institute*, vol.12, 1878, p.217.

part of Nature's own way of cleansing herself, and that they are actually beneficial. For one thing, certain balances of plant forms may be restored by such a means, and when forests reach over-maturity they may, as one writer put it, become from the animal's point of view "biological deserts." An interesting report on this aspect of such natural fires – not man induced ones, be it noted – appeared quite recently under the title, "Forest Fires a Boon to Antlered Game," written by a Canadian Press staff writer.³⁶

Nature is neither a field of battle, nor even a world of indifference where species go their way seeing only to their own preservation. Nature is a cooperative society in which what have been termed "obligate relationships" are everywhere to be found. The examples of cooperation are sometimes closely akin to the less selfish behaviour of human beings, and cannot, therefore, merely be explained away as purely for self advantage. It is a common sight to see a flock of birds about to migrate rise from the ground at a given signal and wheel several times in the air before heading for their destination. It has been noticed that this wheeling behaviour may be repeated later on during the migratory flight and not merely at the commencement of it. It is now believed that the stronger birds in the lead are providing an opportunity for weaker members of the flock who are lagging to catch up. This is achieved by the slower birds taking a smaller circle of flight than the swifter birds. Thus no altitude is lost and none of the birds is required to change its pace, since the smaller circle flown by the weaker birds requires them to cover less distance but gives them the same length of time to do it. A flock that has been stretched out too much can by this means re-assemble in closer formation. And this is not apparently undertaken because of some present danger.³⁷

A remarkable cause of cooperation in Nature which, in this instance is to the advantage of both participants, is that of the crocodile and the zic-zac. This small bird with a long sharp beak shares the crocodile's habitat. Crocodiles are troubled by small grubs which get into their gums. When this becomes bothersome, the crocodile remains motionless on the shore and makes a peculiar little noise which attracts the zic-zac. This bird flies down and lands just in front of it. The crocodile opens its mouth widely and allows the bird to hop in and then closes it, gently. The bird goes to work inside its temporary prison and makes a delightful feast of the offending grubs – to the relief of his host. As soon as his work is finished, the zic-zac taps with his beak on the roof of the crocodile's mouth. The crocodile, resisting the temptation to make a meal of the bird, opens his mouth and sets the bird free. Such a form of cooperative behaviour could, of course, have been learned, but it is still very remarkable.

A form of unlearned cooperative behaviour or interdependence, which is considered a classic example because it is truly "obligate," is that of the Yucca moth and the Yucca plant. John Klotz described this relationship:

The Yucca flowers hang down, and the pistil or female part of the flower is lower than the stamen or male part. However, it is impossible for the pollen to fall from the anthers or pollen sacs to the

36. Boyd, Bill, "Forest Fires Boon to Antlered Game," *Port Arthur News Chronicle*, May 22, 1958, p.12.

37. Allee W. C., *The Social Life of Animals*, Boston, Beacon Press, revised edition, 1958, pp.145 f.

stigma, the part of the pistil which receives the pollen, because the stigma is cup-shaped, and the section receptive to the pollen is on the inner surface of the cup.

The female of the Yucca moth begins work soon after sundown. She collects a quantity of pollen from the anthers of the Yucca plant and holds it in her specially constructed mouth parts. She then usually flies to another Yucca flower, pierces the ovary with her ovipositer, and after laying one or two eggs creeps down the style (the stalk of the pistil) and stuffs a ball of pollen into the stigma. The plant produces a large number of seeds. Some of these are eaten by the larvae of the moth, and some mature to perpetuate the species.

It is difficult to imagine what could cause a moth to collect pollen and stuff it into a stigma [...] but [...] this is an obligate relationship, for in the absence of the moth, the Yucca plant produces no seed, while without the Yucca plant the moth cannot complete its life cycle.³⁸

In such examples as we have considered among insects and birds, there is normally no struggle to survive and no over-crowding. Only occasionally and with a few notable species like locusts does over-crowding occur, and even here it is not yet quite clear whether the term over-crowding is strictly true. As a matter of fact, the phenomenon of over-crowding appears very seldom among animals, though it is sometimes found among plants – especially in inter-tidal waters. Yet here again, the term is not altogether appropriate, for according to current theory, over-crowding should cause changes in trends, evolution-wise, whereas this is not apparently so in such areas. The struggle for living space is supposed to accentuate any slight advantages which a mutant variety of a local species might achieve by accident, so that one might expect a slow but steady change of plant form in inter-tidal waters. However, such genetic drift does not actually take place. The Malthusian doctrine of the struggle to survive and the consequent survival of the fittest, is an armchair philosophy, not a fact of Nature. Charles Elton said: (39)

A first impression might be that every niche has long ago been filled with plants and with animals dependent on plants, that the habitats are full to bursting-point with life [...]. The concept fits plant life fairly well, but is not true of animals. It is obvious to any naturalist that the total quantity of animal life in any place is an extremely small proportion of the total quantity of plant life. This general observation has been amply confirmed by all recent studies of the biomass of animal species or animal communities.

For example, the bird life on an acre of rich farmland with trees and hedges and grass and crops may only be a few kilograms in weight. The animal life is widespread, it has, so to speak, staked out its numerous claims, but seldom succeeded in exploiting them to the full.

38. Klotz, John, *Genes, Genesis, and Evolution*, St. Louis, Concordia, 1955, p.531.

From this situation we may conclude that, on the whole, animal numbers seldom grow to the ultimate limit set by food supplies, and not often to the limits of available space.³⁹

In a delightful little book with the equally delightful title *Wood Folk Comedies*, William J. Long has sought, from firsthand observation, to show that Malthus was certainly wrong with respect to animal life. Speaking of the struggle to survive as being a kind of "tragic" conception of Nature, he wrote:

This "tragedy" is a romantic invention of our story writers; the struggle for existence is a bookish theory passed from lip to lip without a moment's observation to justify it. I would call it mythical were it not that myths commonly have some hint of truth or gleam of beauty in them; but this struggle notion is the crude, unlovely superstition of one who used neither his eyes or imagination. To quote Darwin as an authority is to deceive yourself; for he borrowed the notion of natural struggle from the economist Malthus, who invented it not as a theory of Nature (of which he knew nothing), but to explain from his easy-chair the vice and misery of massed humanity [...].

A moment's reflection here may suggest two things: first that from lowly protozoans which always unite in colonies to the mighty elephant that finds comfort and safety in a herd of his fellows, cooperation of kind with kind is the universal law of Nature; second, that the evolutionary processes, to which the violent name of struggle is thoughtlessly applied, are all so leisurely that centuries must pass before the change is noticeable, and so effortless that subject creatures are not even aware that they are being changed.⁴⁰

John E. Pfeiffer, in his book *The Emergence of Man*, spoke of the fact that animal behaviour was studied at first among captive creatures, penned up in small cages in an entirely unnatural environment. Here, for instance, apes and monkeys "engaged in bloody fights, often to the death, killed their infants, and indulged in a variety of bizarre sexual activities." But then he pointed out how, later on, when men went out into the fields to study these same creatures, they found an entirely different picture: so different, in fact, that it created consternation:

Early work created a certain amount of confusion as primates failed to behave as expected. Anthropologists and zoologists entered wildernesses expecting mayhem, and found peace. As a matter of fact, fighting was so rare that in the beginning each observer made a special point of reexamining his own results. Perhaps the species

39. Elton, Charles, "Animal Numbers and Adaptation," in a symposium entitled, *Evolution*, edited by Sir Gavin de Beer, Oxford University Press, 1938, p.130.

40. Long, William J., *Wood-Folk Comedies*, New York, Harper Brothers, 1920, p.11.

he was studying represented an exception to the rule of violence, or the animals were members of unusually amicable troops.

Later the observers compared notes and realized that they had not been dealing with exceptions but with a common state of affairs. Their findings have since been confirmed by continuing field studies involving some hundred investigators in a dozen countries, including Japan, India, Kenya, Uganda, and Borneo.⁴¹

Ronald Good in a review of a book by Lee R. Dice entitled *Natural Communities*, expressed the hope that naturalists would increasingly take a more realistic view of Nature and abandon the view of Nature which sees it as in a continuous state of warfare. He pointed out that the concept of Nature as red in tooth and claw has had a profound influence on world history and that the nature of this influence has been such as to at least raise doubts about its validity. He then remarked that even more odd "is the apparent continuing failure (on the part of naturalists) to admit that the very existence of a science of natural communities belies it, for if Nature was indeed as the poet described it, its condition would be chaotic and in a perpetual state of disequilibrium." He said that if there were nothing else to thank Dr. Dice for, we may at least be grateful for the support his book gives "to the view that Nature is essentially a state of beautiful and delicate balance to which each and every member makes its due, but only due, contribution."⁴² Recently the English journal *The New Scientist* had a little item that is apropos. In the Serengeti National Park in Tanzania, where wild life is protected against unnatural predators such as human hunters, one experienced naturalist and writer on animal behaviour, George B. Schaller, observed how a gazelle which had apparently slipped from a steep embankment into the river and was unable to get out of the water, was rescued and carried to high ground by a lioness⁴³. That's cooperation! I suppose a cynic might conceivably argue that the lion was merely laying in store for the future, but I think not.

The delicacy of this balance of contribution is well illustrated by a statement by Walter J. Beasley who, in speaking of microscopic plants of very simple type associated with coral reefs, said:

The business of these plants is to supply oxygen to the corals. The plants need the carbonic acid gas which is given out by the coral animals. On the other hand, the animals (i.e., the corals themselves) need the oxygen which is produced by the plants. These coral animals live within the corals themselves [...].

Give the corals a free hand and the water would become in time so alkaline as to destroy them. Give the animals a free hand and they in the end would be killed by the acidity they themselves produced, and so the two working against one another ensure the maintenance of the conditions vital to both.

41. Pfeiffer, John E., *The Emergence of Man*, New York, Harper & Row, 1969, pp 247, 248.

42. Good, Ronald, reviewing a book by Lee R Dice, "Natural Communities," *Nature*, July 11, 1953, p.46.

43. Schaller, George S., "The Serengeti Lion: A Study of Predator-Prey Relations," *New Scientist*, Jan. 25, 1973, p.204.

All life is like that, a thousand interacting and balanced forces, like the flying buttresses of a towering Gothic cathedral; destroy one and the whole graceful fabric will come down in irreparable ruin.⁴⁴

Beasley then added this interesting comment:

The animals that form this group are very sensitive to light, each particular kind having apparently a definite sensitivity that suits it best. During the absence of light at night there is nothing to control their position in the water and they spread out through the various layers. As dawn breaks, and light begins to penetrate the surface waters, these move upward and for a short period the surface is thick with them. As the light increases with the appearance of the sun, the plankton begins to descend. Some kinds go deeper than others: each kind ceases its downward movement when it reaches the zone of light most suited to it.

These "pastures of the sea" are arranged in an orderly fashion, so that not only are some of the multitudinous microscopic plants and animals placed together to contribute the life-giving gases necessary for each, but the various types of plankton so react to the light that automatically they are made to rise and fall in the waters, to provide food at those positions best suited to the higher orders of life that may frequent each particular region.

The amazing mechanism at the very bottom of the scale of life indicates that in this kingdom of God nothing is left to chance, everything acts according to natural law, and this law is clearly purposeful. We may go even one step further than this and say that the very atoms themselves obey with exactitude the laws appointed for them, so that biochemistry is possible for just the same reason that Nature Study is possible. In fact, in his Presidential Address to the Chemical Association in 1948, Sir C. N. Hinshelwood remarked, "It may not be wholly unreasonable to fancy that to almost every element there falls some unique and perhaps indispensable role in the economy of Nature."

But we need not stop even here. Frances J. Mott, in a book entitled *Biosynthesis* has attempted to demonstrate this essential oneness of the universe and of all its phenomena.⁴⁵ Mott believes that from the outermost galaxies to the depths of the human mind, Nature is governed by what he calls the "universal design," or "the grand configuration." He sees in all Nature a rhythmic interaction between a nucleus and a periphery, between the innermost and the outermost, between the life of a single cell and the solar system.

This is obviously no easy concept to develop, and Mott admits frankly that his personal acquaintance with the greater part of the data is necessarily superficial, but he cites a most impressive volume of material by original investigators to support his thesis.

44. Beasley, Walter J., *Creation's Amazing Architect*, London, Marshall, Morgan & Scott, 1955, p.67.

45. Mott, Francis T., *Biosynthesis*, Philadelphia, David McKay Co., 1943.

If any further evidence were required of the wisdom which stands behind and regulates this inconceivably vast and complex universe, it may be found upon those occasions where natural law appears to have been set aside. We are not thinking of miracles. It may, therefore, come as a surprise to find that the laws of physics and chemistry which operate with such precision that science is permitted to learn how to control these forces even to the splitting of an atom, are indeed reversed upon certain occasions. And these reversals are always found to be essential for the continuance of life. Three fundamental laws are involved.

The first of these is well known: that the solid form of water (i. e., ice) is lighter or less dense than the liquid form. It is a law that as liquids cool their density increases, and water obeys this law until a temperature just before it becomes solid at which point it begins to expand, thus becoming lighter than in its previous state. It therefore floats upon the water and tends to prevent the water underneath from dropping below a certain temperature at which living creatures in it would be destroyed. The colder it gets outside, the thicker is the shield of ice. Were it not for this reversal of the natural law, all the water on the earth's surface would, as a consequence of those factors which caused the great ice age, probably have been turned into ice, all rivers would have ceased to flow, and clouds would not have formed to disperse the rain over the land. In fact, the world would have become very largely a dead world.

Sir Ambrose Fleming has described this phenomenon as follows:

If we consider what happens when a pond or lake freezes on a cold night, we find that as the cold wind blows over the surface the top layers of water first contract, and sink down, and the process is repeated until all the water has been reduced to 40 degrees F., approximately.

Then, on further cooling, owing to the expansion which takes place, the water freezes merely on the surface and a thin sheet of ice is formed, though the general body of the water does not fall in temperature below 40°F., and hence the aquatic animals, fish, etc., are not frozen in the ice and killed.

If it were not for this peculiar behavior of water, in having a temperature of maximum density above its freezing point, all lakes and ponds would in a long winter become solid ice from the bottom upwards, and all aquatic life would be destroyed. Hence this behavior of water has an object or purpose, or is teleological, and has an end in view. It can hardly have arisen by accident.⁴⁶

No other liquid behaves in this manner, though some solids are known which expand upon cooling. Since it requires less time to freeze water than it does to thaw it out again, during a protracted ice age of any intensity it seems likely that all but a very superficial layer of water would remain continuously frozen.

The second law which is broken is the law of gravity. Were it not for this law being superseded by the law of the diffusion of gases, the atmosphere would sort

46. Fleming, Sir Ambrose, *Evolution or Creation*, London, Marshall, Morgan & Scott, undated, p.89.

itself out so that the heavier gases would be at the bottom and the lighter gases at the top. The consequence of this for the earth would be a layer of carbon dioxide of sufficient depth that all life would soon cease. However, gravity is defied and this heavier gas diffuses through the other gases of the atmosphere so that free oxygen remains available at the earth's surface whereby all creatures that breathe are able to obtain energy and sustain life.

The third law which is broken is a little more difficult to state. When temperatures are exceedingly low, chemical reactions slow down and at certain temperatures combustion becomes impossible. As the temperature rises, combustion takes place as oxides form and the higher the temperature the greater number of such combinations possible. But when the temperature reaches exceedingly high levels, the law is reversed and the formation of oxides becomes impossible so that combustion ceases. In the simplest possible terms, were it not for this reversal of the law, our sun would go out, as Hugh MacMillan put it:

The extraordinary law of heat suspending its ordinary effects, preserves to us the light and heat of the sun, caused by the combustion of dissociated elements, which, at a lower temperature, would combine and extinguish the sun by its own ashes.⁴⁷

Harold Blum has argued that this fact constitutes a reversal of the law of entropy. Because at extremely high temperatures compounds do not form, all the existing elements must be simple. As the total energy is reduced by the dissipation of heat from the sun, it becomes possible for compounds to form and therefore for more complex structures to arise. We thus have a case where a reduction in energy leads to increasing complexity, a phenomenon which Blum has considered to be a reversal of the law of entropy.⁴⁸ This, at least, can be said with safety -- something takes place at such temperatures which contravenes the laws holding universally at lower temperatures, and thus the sun's light and heat is preserved for the benefit of life.

All three of these reversals of natural law are clearly essential for the continuation of living things, and this provision seems surely to indicate that life is not an accident but part of a grand design.

Such, then, is the nature of the world we live in. Guided and governed as it is by a firm but wise hand, this beautiful and inconceivably complex system of balanced forces is in every sense a very real part of the kingdom of God, and worthy of our deepest concern and reverent exploration. It is not part of the kingdom of Heaven, but it is part of the kingdom of God.



47. MacMillan, Hugh, *Two Worlds Are Ours*, London, Macmillan, 1880, p.xvii.

48. Blum, Harold, *Time's Arrow and Evolution*, New Jersey, Princeton University, 1951. It is not possible to give a single quotation but the argument is developed in approximately the first forty pages.

Chapter 2

Man Within Nature

This chapter is concerned with the history of man's attitude towards Nature. There was a strong tendency a few years ago, especially among fundamentalists, to turn their backs completely upon the study of anything too closely associated with the physical world, on the grounds that man's life was essentially a spiritual one. As we shall try to show, man's attitude towards the natural order passed through a series of stages of development of which the first saw him as a very real person in a very personalized universe, and the last of which, the modern one, has tended more and more to equate man with a completely depersonalized natural order, giving him no essentially unique status within it, and to all intents and purposes annihilating the concept of the soul.

Early in history, the universe was full of gods; at the last, the universe has no God at all. In rebellion against this tendency, Bible-believing Christians went to the other extreme by dismissing the physical world as having virtually no importance in the mind of God. The present earth and heavens were under judgment and would pass away in any case, whereas man was to abide forever. In fact, to some extent Nature was hostile, being not infrequently a tool of destruction in the hands of Satan. But this is a recent development, and to my mind a most unfortunate one. As we shall try to show in the next chapter, it is not the biblical view at all. There is something to be learned by considering in a very broad outline how man's opinions have changed – and why – with respect to his relationships with Nature and the relationship of Nature to God. For the sake of convenience in this brief historical survey, we shall use the term World View to signify the various forms that man's philosophy of Nature has assumed in the course of its development to the present day.

Very briefly, the earliest structured pagan World View was that of the Babylonians, and it was a mystical one. This was challenged by the Greeks who inherited it but later replaced it with a rational one. In the course of the next thousand years circumstances led to the development of the Medieval World View, which for the lack of a better term, may be called a spiritual one. Then followed the Renaissance, the break-up of Christendom, and the gradual eclipse of the dominance of theology over the other realms of knowledge. In due course a new World View has appeared, which is essentially a materialistic or mechanical one. Let us trace these stages of development a little more precisely.

Probably the best single treatment of the early Babylonian view of man's relationship with the rest of the Universe is that presented in a volume edited by H. and H. A. Frankfort entitled *The Intellectual Adventure of Ancient Man*.⁴⁹ This is a series of papers written by experts in their own fields which outline the "philosophy" of these people who created the earliest great civilizations in the Middle East including the Sumerians, the Babylonians and Assyrians, the Egyptians, and the Hebrews. These studies are based on an examination of the literature of the ancient world, a literature which is surprisingly revealing in this respect.

In a nutshell, if we exclude the Hebrews, all these people held essentially the same view of the universe. Nature is animate and full of spiritual presences. The universe is a giant State composed of a hierarchy of powers which express themselves through the forces of Nature and which are quite personal and vastly superior to man. There are frequent conflicts between the powers, but a kind of political balance of forces is achieved because it was to the benefit of all concerned to compromise at times. Man inevitably became involved in these wranglings, but always totally at the mercy of the hierarchy. Man is thus part of this giant State, but he is a very insignificant member and most of the time under sufferance. Because of his weakness, the idea of dominating Nature simply did not occur to him and the best he could hope to do to gain some measure of security was to use trickery or flattery, perhaps better known to us as magic or "worship," or to enter into contract with some spiritual power who had an "in" with the government.

Man's attitude towards Nature was essentially not that of a superior creature to inferior things (as ours is), but of an inferior creature to superior beings. The forces of Nature were Wills, the characteristics of things were characters. As one can influence people by persuasion, so one sought to influence the forces of Nature. The Nile was annually reminded of its obligations to fructify the land of Egypt, but the idea of building a dam to ensure that this happened would be entirely repugnant — one might even say sacrilegious — unless some special agreement had been reached with the river beforehand.

In such an atmosphere the use of magic is reasonable. But magic is not science because it is predicated on the assumption that man's relationship with the forces of Nature is an I-thou relationship. Science is based upon a me-it relationship.

Because this attitude is so different from our own, it is necessary to labour over it a little. H. Frankfort put it this way:

The Universe did not, like ours, show a fundamental bi-partition into animate and inanimate, living and dead, matter. Nor had it different levels of reality: anything that could be felt, experienced, or thought had thereby established its existence, was part of the cosmos. In the Mesopotamian Universe everything, whether living being, thing, or abstract concept — every stone, every tree, every notion — had a will and a character of its own.

World order, the regularity and system observable in the Universe could accordingly be conceived of in only one fashion: an

49. Frankfort, H. and H. A., *The Intellectual Adventure of Ancient Man*, University of Chicago Press, 1948.

order of wills. The Universe as an organized whole was a Society, a State.⁵⁰

It is very difficult today to establish laws of human conduct because human beings have wills of their own. Nor did these ancient people look for laws of behaviour in the universe as we do today. They looked for signs and omens with the same kind of apprehension that a slave may watch for signs of approval or disapproval from a very powerful master. Even animals at times had more power than man: and of course earthquakes, thunder and lightning, mighty floods and eclipses, were over-powering in their willful destruction and terrifying aspects. One does not investigate such things objectively: one tries either to keep out of the way or to establish friendly relations.

The Greeks inherited this mystical World View, but when they began to examine Nature more closely, they came to the conclusion that the law and order which was apparent everywhere could not possibly result from the government of a vast hierarchy of beings who were everlastingly arguing and squabbling among themselves. With remarkable daring the Ionian philosophers rejected the old pantheon as an explanation of what went on in Nature entirely, and sought for other principles of operation to account for the uniformities which seemed to them to characterize all natural law. They replaced mysticism with reason and boldly challenged the universe to submit to logical analysis.

Unfortunately, Greek society was still essentially a slave society and manual labour was not considered a worthy occupation for an educated man. Philosophy was, therefore, allowed to blossom profusely without being subjected to the very necessary pruning of experimental verification. What was reasonable was accepted as true even when the premises were doubtful. Consequently, a great number of different schools of thought sprang up and soon reached mutually contradictory conclusions. So in the course of time men began to question, perhaps as Pilate did, whether truth was attainable at all. The great confidence which marked the earlier philosophers that man could storm into heaven and take over the reins of government of the universe thus to become its lord instead of a very insignificant citizen was replaced by a very general skepticism which did not even have the old mystical beliefs to compensate for the loss of a positive faith.

The virility of the Greek culture passed and what was inherited by the Romans was only a pale reflection of the original. Within a few centuries barbarians were hammering at the gates of Rome and it seemed that the old paganism was completely dead and about to be buried. The Christian church looked on with apprehension as the end of the world seemed about to come. It was then that Augustine wrote his great treatise, *The City of God*, in order to assure the saints that while the things of the world were temporal indeed, the things of God were eternal and that they should set their hopes in heaven and not upon earth. There followed that long period of cultural decay and darkness during which time the light of God seems almost to have been eclipsed in Europe, being confined in small isolated communities that did little more than guarantee the preservation of the Word of God, and had little contact with the barbarian world around them.

50. Frankfurt: *ibid.*, p.149.

But slowly there emerged a united Christendom as community was joined once more to community, and some degree of security for life and limb, and freedom of travel was achieved. Learning flourished again in the larger cities and the Church assumed the dominant role in directing and maintaining intellectual life. Great teachers appeared who sought to gather together once more all the wisdom and learning of the past, striving to create a synthesis of the old baptized with the new. Such men as Thomas Aquinas succeeded to a remarkable degree in creating a single World View with which to clothe men's minds, with what in time appeared to be a complete understanding. Within the fabric of this garment were the threads of every line of study or field of inquiry then available. Theology became the queen ruling the other sciences and, rightly or wrongly, maintaining the unity of knowledge and the integrity of the structure of the World View.

But while this World View was rational (granted its premises), it was really a "spiritual" World View. Everything in Nature was in one way or another under God's jurisdiction. How ever great a man's misfortunes might be, he could still look upon them as part of God's will and upon himself as a creature of God's special concern. In fact, so completely was Nature looked upon as being subject to God that it was scarcely subject to law at all, and all kinds of miracles were not only possible but likely to happen in the ordinary course of events. Nothing was incredible.

Gregory the Great tells a tale of a holy man that is typical of what men, during the Middle Ages, thought took place daily. He speaks of his subject as one whom he knew personally, and tells without comment of the daily round of miracles which he experienced. On one occasion he found himself face to face with a deadly serpent. Fearlessly he held out his hand to the serpent and said, "If thou hast leave to smite me, I do not say thee nay." Such was his confidence that God was Lord also of the serpents. And note here also that Gregory refers quite naturally to the serpent, not as "it," but as "him."⁵¹

Whatever we may feel about the superstition of those days, most of us have to admit that this spiritual World View may well have made the social injustices of the day much less difficult to bear. It is surprising how much injustice and suffering a man will endure if he has the feeling that he has some significance as an individual, at least to God if not to man. Each man had a map, and on this map he could, as it were, pinpoint his position and say, "This is where I am." To this extent he was not "lost" — even if we may argue now that his map was a faulty one. It surprised no one that saints like St. Francis of Assisi could commune with Nature and preach the Gospel to animals. Such was this spiritual World View.

But then a series of events occurred which shattered this garment of understanding and left men toying with the fragments. The fall of Constantinople and the scattering of learned Greeks who took refuge in Europe, the invention of gunpowder which brought an end to the power of feudal lords, the development of printing which made possible the dissemination of knowledge in a new way, and the discovery of the New World which opened up vast new horizons — all these brought to an end the beautiful simplicity of the Medieval synthesis. Knowledge increased by leaps and bounds, and specialization became inevitable. The older ideal of a

51. Gregory: quoted by John H. Randall Jr., *The Making of the Modern Mind*, Boston, Houghton Mifflin, revised edition, 1940, p.30.

totality of studies under the guardianship of theology, which had constituted the older universities, was sacrificed to a new concept of learning which saw little need for a World View and put greater emphasis upon knowledge than upon wisdom.

This process of fragmentation continued to develop to the point where institutes of higher learning could justify their title of being universities only by reason of the juxtaposition of colleges and the simultaneity of lectures. They had become, in fact, *multiversities*. Although many of the newer universities were founded by religious bodies who sought to restore the unity of knowledge, the ideal was achieved only for a short period of their history until once more the accumulation of knowledge seemed to render the ideal unattainable. Losing the Christian conception of the university and concentrating more and more on the task of increasing knowledge in specialized areas, college and universities relegated Christian philosophy to the periphery while science, in its widest sense, assumed the position of central importance. Such a divorce led at first to indifference and then inevitably, it seems, to hostility to the Christian view. And when this happened, Christians became increasingly suspicious of studies which it seemed could be pursued without reference to faith in God. Withdrawing from the arena and attempting to set up their own institutions Christians tended to lose their voice and their influence in the circles of higher education.

Meanwhile, it was slowly becoming apparent in the secular world that the loss of the unity of knowledge was detrimental. And efforts began to be made to pull the strands together again and create a new synthesis. This did not appear to be too difficult in the realm of physics and chemistry where universal laws were apparent from the first, but in the life sciences the situation was different. It was with great enthusiasm, therefore, that the new theory of evolution was welcomed as the universal cement which might once more put the pieces together. It is this concept which prompted the title of Julian Huxley's book *Evolution: The Modern Synthesis*⁵² and which formed the subject matter of his Huxley Memorial Lecture before the Royal Anthropological Society in 1950. In this he said,

Meanwhile, some system of belief is necessary. Every human individual and every human society is faced with three overshadowing questions: What am I, or what is man? What is the world in which I find myself, or what is the environment which man inhabits? and, What is my relationship to that world, or what is man's destiny? Men cannot direct the course of their life until they have taken up an attitude to life; they can only do that by giving some sort of answer to these three great questions; and their belief-systems embody that answer. Thus one of their functions is to allow men to settle down to the business of existence by giving them a sense of direction or significance, a stability of attitude.⁵³

52. Huxley, Sir Julian, *Evolution: The Modern Synthesis*, New York, Harper Brothers, 1942.

53. Huxley, Sir Julian, "New Bottles for New Wine: Ideology and Scientific Knowledge," in *Journal of the Royal Anthropological Institute*, vol.80, parts 1 and 2, 1950, p.16.

The object of his paper was to propose that evolution should form the basis of this new belief-system. He feared that it had not yet done so, and said "Further, in so far as an effective new belief-system must have a religious aspect, it will doubtless need to wait for the appearance of a prophet who can cast it into compelling form and shake the world with it." What Augustine did for the Early Church in his *City of God*, and Thomas Aquinas did for the Medieval Church in his *Summa Theologica*, this new prophet of evolution was expected to do for modern man.

But what does this new World View do to man? The universe is now depersonalized completely, even to the extent that no official interest is shown in a great First Cause. And with this depersonalization has gone all justification for looking upon the soul of man as having any transcendental significance. Man is merely a part of the physics and chemistry of Nature. His functions alone have any importance and while he may achieve greatness so long as his functions have value (for Hitler, for example, the value of a woman consisted of her function as a bearer of children), the moment such functions cease, the individual has no further meaning for his society. And since there is no heaven to follow, his value as a person has ceased altogether. This is the price which has to be paid for a materialistic World View.

It is not too surprising that many Christians began to question the value of studying Nature at all if the study of it led to such a tragic philosophy of life. Accordingly, it tended to be neglected and no longer to be regarded as a realm in which God had an interest. Yet for all this, there is a certain feeling which every Christian has, especially for the living elements of Nature, that they are in some way God's special creatures like themselves. It was this spirit which inspired the founding of such societies as the Society for the Prevention of Cruelty of Animals, for example.

It is interesting to note how non-Western man and Western man have each handled the sense of alienation from Nature. Non-Western man, feeling that he was somehow left out, personalized Nature in order to make it more like himself, and therefore more intelligible and more approachable. He saw the relationship as a personal one, which is what totemism reflects. Western man, plagued with the same feeling of alienation, has tried to bridge the same gap by *depersonalizing himself*.⁵⁴

This is, of course, a disaster for the individual, as it is for society. Man becomes a thing and is, in fact, annihilated as man—to use Leslie Paul's apt phrase.⁵⁵ E. L. Mascal thought that the psychological disorders which are so common and so distressing a feature of our time are to be traced to this cause.⁵⁶ We first of all denied the spiritual aspect of the natural order (which non-Western man has never done), and then in a desperate attempt to insert ourselves back into it, we have been driven to deny the spiritual aspect of human nature. One mistake leads to another.

Except where the influences of Western man have been strongly felt, the rest of the world still continues for the most part to look upon Nature as the Babylonians

54. Western man apparently never did develop any kind of totemistic beliefs. See Alfred C. Andrews, "The Bean and Indo-European Totemism," *American Anthropologist*, vol.51, Apr.-June, 1949, p.274-290. Heraldry is not considered a form of totemism, according to Lord Raglan ["Totemism and Heraldry," in *Man* (Royal Anthropological Institute), Aug., 1955, p.128].

55. Paul, Leslie, *Annihilation of Man*, New York, Harcourt Brace, 1945, see especially pp146-161.

56. Mascal, E. L. *The Importance of Being Human*, Columbia University Press, 1958, p.19.

did—with a certain mystical reverence, sometimes with envy but probably more often with apprehension. This is particularly true of primitive people, as Levy-Bruhl has shown.⁵⁷

It was also true of the Hebrews, though in a significantly different way. Paul Tournier put it this way: "The fundamental distinction made by us between the organic world and the inorganic world is scarcely present in the Bible. In the Bible there is but one world."⁵⁸ Scripture is full of animation, especially the Psalms. The floods clap their hands, the thunder is the voice of God, the little hills skip like rams, and everything that has breath is called upon to join with man in the worship of the Creator. Thus the animation of Nature is there, and things are given wills, except only that they might unite in a chorus of praise to the Almighty. The close bonds between man and Nature are not predicated on the argument that man is part of Nature, but that both are part of the kingdom of God. This is the relationship from God's point of view as revealed in Scripture.

Although the Christian and Nature share this citizenship, it remains true that compared with other creatures the Christian is still a very inferior being. Even as a child of God he is subject to all kinds of unnatural passions and impulses, to all manner of sickness, to errors of judgment, and a multitude of weaknesses which compare him very unfavorably with the rest of God's creatures in Nature. Is he, then, an inferior citizen because of the Fall? Scripture says not. In one particular respect he is set in a class by himself and lifted far above the rest of Nature and close to the throne of God. The possession of a single faculty assures him this superiority. What is this single faculty?

Note on Romans 8:21, 22: *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.*

It is sometimes held that this passage has reference to the whole of Nature—as though it, too, groaned, waiting for the redemption of man. Undoubtedly Nature is afflicted somewhat by man in his unredeemed condition, but I do not think the strict canons of interpretation will permit us to understand this passage in such a wide sense.

The original Greek is found exactly here as in two other passages, namely, Mark 16:15 and Colossians 1:15, where it clearly refers to the human race as a whole. the Gospel is to be preached throughout the world and the Lord Jesus Christ heads up the whole race of man by reason of His being its Firstborn.



57. Levy-Bruhl, Lucien, *How Natives Think*, translated by L. A. Clare, London, Allen & Unwin, 1926.

58. Tournier, Paul, *A Doctor's Casebook in the Light of the Bible*, translated by E. Hudson, Good News Publishing, Westchester, Illinois, ca. 1959, p.22.

Chapter 3

God Within Man

In his book *Escape From Freedom*,⁵⁹ Erich Fromm has examined in a new way some of the more serious conflicts which stem from the fact that man appears to have freedom of will in certain critical life situations. Out of this circumstance arises a particular phenomenon of human history which finds a spectacular expression in the field of politics.

Fromm suggests that in any state with a continuous history extending over a sufficient length of time, political opinion as represented by the feelings of the majority will tend to swing from an extreme form of democracy to an extreme form of dictatorship, sometimes passing from one extreme to the other violently and sometimes through a series of intermediate stages. The cause of this, he holds, is that people demand the right to choose their way of life for themselves until they find that this introduces so many conflicts and so much confusion that a state of national emergency develops, at which point depression, insecurity, and general disillusionment reach such a level that the society begins to search for a dictator who will rescue them and restore order and bring back prosperity. Having tasted the consequences of being perfectly free to choose for themselves and having discovered that there is no guarantee that the choices made will be good, people begin to search for someone who will relieve them of this burden of freedom and tell them what to do. So societies may oscillate between two extremes, for the dictatorships accepted with such relief soon turn out to be equally intolerable and men begin to cry once more for freedom.

Whether as a useful analogy or whether because he believes the story to be factual, I do not know, but Erich Fromm suggests that man's deep conviction that he ought to be free to choose for himself coupled with an equally profound distrust of his ability to use such freedom of choice wisely, finds its earliest reflection in the Garden of Eden. Adam and Eve, unlike the other animals, were given freedom of choice in certain very critical matters. They were advised what was best for themselves, but they were left free to accept or reject the advice. Augustine with profound insight observed that in his unfallen state man could freely choose to be righteous or unrighteous, but that having once made the wrong choice, he thereafter acted freely only when he was doing the wrong thing. In short, man is no longer acting according to his true nature when he chooses to do right but only when he

59. Fromm, Erich, *Escape From Freedom*, New York, Rinehart, 1941.

chooses to do wrong! Dostoevsky put it so aptly, "Man commits sin simply to remind himself that he is free."⁶⁰ Thus man now finds pleasure in wickedness rather than in righteousness because it is a true expression of what remains of his own free will, and he sins because by so doing he is proclaiming himself to be a free man.

In his personal life, the consequences of this freedom are serious enough to the individual. In national life these consequences are greatly multiplied and become even more tragic, lying at the root of all international tensions and wars as well as all community strife and disharmony.

In spite of Tennyson's picture of Nature, we do not find in the animal kingdom anything at all comparable to the social evils which plague mankind. Somehow animals are wise in their relationships with one another and are able to meet each life situation with an appropriate form of behaviour which seems quite beyond man's power to emulate. Animals know without being taught how to build their homes, how to select the appropriate diet, how to communicate with one another, how to make provision for the future, when to fight and when not to fight, how to raise a family, and even — as in the case of the fox with the broken leg — how to care for themselves when injured. They walk, run, swim, or fly by instinct. In contrast man is, as Kipling put it, indeed a poor frog. It has been questioned whether he has a single dependable instinct except that of swallowing, even breathing at first may have to be induced.

How does it come about that the crown of creation should be so poorly equipped by contrast with the rest of Nature? Some writers have hastened to point out that man's very weakness is the source of his strength for he has been forced to make up by his wits what he lacked in other respects. But this is only part of the truth. I believe that Erich Fromm by his appeal to the story of Eden gets much nearer to the heart of the matter. In so far as animals are guided by instinct they are guided by the law of God written within them, as it were. In the essentials they have no freedom whatsoever in the human sense, but by being obedient to this perfect law of God they are in another sense completely free, for perfect obedience to perfect law is perfect freedom.

Now it follows that man, too, could be perfectly free if he also were perfectly obedient to the law of God. But for natural man the law is not written within, as instinct, but is presented to him from without. Since the day that Adam exercised complete freedom of choice and chose wrongly, man has never been able to gain perfect freedom because his obedience to this perfect law has always come short of perfection. This is the nature of sin. It is the tragedy of all human philosophies that they are *almost* right. The more nearly they are true, the more deceiving they are, and the more dangerous. The whole of human history is a record of the consequences of this "almost."

But why is it that in spite of the increasing clarification of his ideals as witnessed, for example, in the Charter of the United Nations, man comes no nearer to achieving those ideals than when he was a forthright barbarian? The ideal becomes clearer but the achievement is as far away as ever. I think it is because in his fallen state he cannot see, he cannot understand, what his own nature really is and therefore what

60. Dostoevsky, F., *Letters from the Underworld*, quoted by D. R. Davies, *Down Peacock's Feathers*, London, Bles, 1942, p.10.

God really wills him to do as a first step towards the achievement of his ideals. We must go one step further still and say that he would not choose the will of God in his present state even if he could understand it. Something has to be done to internalize this perfect law in such a way that without destroying his free will he desires only to be guided by it. When this happens, he becomes obedient to the same system of perfect law which governs Nature, and thereby he becomes, with all other creatures, part of the kingdom of God and thereby truly free. Only, in his case, obedience has become conscious, an expression of free will rather than unconscious and an expression of instinct. In this respect he is raised far above the rest of Nature.

This distinction in rank between man and the animals resulting from the fact that he may be granted the capacity to obey the law of the kingdom in a deliberate and conscious way, is the one fundamental characteristic which according to Scripture sets man above the animal creation. The granting of this capacity is one of the essential features of the New Covenant as revealed in Hebrews 8:10, and until he has it man is not true man at all.

To my mind, one of the strongest evidences of the inspiration of Scripture is the fact that from Genesis to Revelation its writers have been led to use particular words with very special meanings and have apparently "agreed" to this though separated from one another by hundreds of miles and hundreds of years. Moreover, nowhere is there any specific statement by any one of them that they have consciously entered into this agreement. The agreement, therefore, is tacit. The casual reader is given no special clues that such an arrangement exists. It is possible to read the Bible from end to end and never make this discovery. But when the deeper meaning of any one of these words is once perceived, it suddenly assumes a new significance in passage after passage, and there appears at once a marvelous concordance throughout Scripture, a concordance that seems to me clear evidence of its inspiration by a single Agent.

As an example, consider the word "understanding." Let us examine some of the passages in which it occurs. Let me say to begin with that I believe this word is used to signify the one possession by which a man is raised far above the animals in the kingdom of God and without which he is less than man by God's definition.

It is commonly thought that artificial respiration is a modern practice. In actual fact, it goes back a very long way. Scripture records four instances, three of which are in the strict sense historical, the other is not. The three historical cases are to be found in 1 Kings 17:21; 2 Kings 4:34, 35; and Acts 20:10. The last of these has been variously interpreted, but because the report was written by Luke, a physician, it is felt by some authorities to be a valid instance. This leaves one case which we may term "proto-historical" – it is recorded in Genesis 2:7. Here it is written:

And the LORD God formed man of the dust of the ground, and
breathed into his nostrils the breath of life; and man became a living
soul.

Man's first breath was drawn from heaven: his first consciousness was God-inspired. With this act man received according to the original Hebrew "the breath of lives (plural)." It is a remarkable thing how Scripture uses certain terms in

such a subtle way. A further illustration is to be found in the Hebrew word for "face" which also takes a plural form, since man clearly has more than one face.

Turning, then, to Job 32:8 it is written, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding," a statement which appears to mean that when the Spirit of God comes into man, he receives understanding. At this stage, this interpretation may seem fanciful, but when we come to consider other passages, for example, such as John 20:22 taken with Luke 24:45, the interpretation will become quite reasonable.

In Psalms 49:20 there is the well known passage, "Man that is in honour, and understandeth not, is like the beasts that perish." This statement seems to imply that the uniqueness of man as man lies in the possession of understanding. This understanding is not merely what we commonly think of as intelligence, because the Psalmist is careful to add the words "that is in honour," by which I gather he means that even a man of distinction if he has no understanding is not truly man. Intelligence, *per se*, does not make a person a man in God's sense of the word, because intelligence is not a uniquely human possession — since animals also have it. 2 Peter 2:12 speaks of men who "understand not" as being like "natural brute beasts," and the psalmist (Psalm 94:8) calls upon those among the people who are "like brutes" to "understand." Evidently this understanding has something of a spiritual quality to it, something which is not shared by the animals. It is clearly, then, not to be confused with intelligence. In Psalm 53:1 and 2 it is written:

The fool hath said in his heart, there is no God. Corrupt are they,
and have done abominable iniquity: There is none that doeth good.
God looked down from heaven upon the children of men, to see if
there were any that did understand, that did seek God.

In this passage there is the implication that lack of fellowship with God is associated with the lack of understanding in some way. This is borne out by a confession made by a certain Agur, the son of Jakeh, in Proverbs 30:2 and 3 in which he says, "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy (One)." This is evidently something more than lack of fellowship, however, for it is also a lack of knowledge of God. Manifestly, fellowship with God is not possible unless we know Him personally, but knowing God personally brings much more than fellowship for, among other things, it begins to make sense out of life. For, knowledge of God has a special meaning in Scripture which is not limited merely to the knowledge that God exists but has a much deeper significance — in fact, knowledge of His will. Thus in Ephesians 5: 17 Paul writes, "Wherefore be ye not unwise, but *understanding what the will of the Lord is.*"

One of the oldest problems in theology, a problem which has issued in many lengthy debates, is the question as to why, if God is omnipotent and His will is done in the world by the ungodly and not merely by the godly, He can be justified in punishing the ungodly. Is it ever right for God to punish a man for some deed performed according to His will? Superficially the answer is obviously, "No, and He never would." In actual fact, He does. For example, those who crucified the Lord of

Glory did so because it was part of the express will of God that the Lamb should be slain in this way (Acts 2:23; 4:27,28): yet those who performed this deed were called wicked and were punished for their wickedness. For what were they really punished? For doing the Lord's will? I think not. They were punished because what they did was what they wanted to do. The motivation was a sinful one. It was not done because they really understood of God's will and did it for that reason.

As we show in another Doorway Paper⁶¹ men are neither punished nor rewarded for doing the will of God. Scripture is full of illustrations of this fact. A man is not rewarded for doing the will of God, but only for *choosing* the will of God; and the sin of the world is not that it does not *do* the will of God, but that it does not choose it. This is a point of fundamental importance. No man can choose the will of God unless he first understands what that will is, and accordingly there is no reward possible to the man who has no understanding of it. God works in the Christian to will His will, as Paul put it in Philippians 2:13, "For it is God who worketh in you both to will and to do [in this order] of his good pleasure." This seems a very simple statement but actually it is a very crucial one. For the completion of God's master plan for His creation, it is essential that His will be done, but this could be achieved quite easily by simply overruling the actions of men so that, willy-nilly, they did what was required of them. There is no need for them to know they are doing His will, any more than that the animals should know, and in Scripture there are many instances of ungodly men who fulfilled God's purposes in just this very way, i.e., without realizing it. They were servants. But if in some way God could have broken through their consciousness and said to them, "This is what I want you to do," and they had forthwith knowingly set out to do it, the same objective is achieved but God would reward them in some way. In the first case reward is inappropriate, as it would be inappropriate to reward a kindness unwittingly performed by someone who had no intention of performing it.

On the other hand, a man may find himself required to perform a certain task, yet if he also happens to want to perform this particular task, there is a very real sense in which he does it of his own free will. Thus, if God can so move in our hearts that we choose to do His will, we can perform it as a perfectly free act. In other words, perfect obedience to perfect law is perfect freedom. We do it because we want to; and this is the real reason why we do it, even though we cannot do otherwise because He has so determined. Something which one must do becomes nevertheless an act of free will. In this we see a distinction between the Christian as a member of the kingdom of God and animals as members of the same kingdom. They do His will perfectly, unconsciously; we may do His will perfectly, consciously. But to make this possible, it is necessary to know what His will is, and this knowledge is what Scripture terms *understanding*, man's unique possession as true man. It is this understanding of God's will which renders man no longer a servant, but above a servant, a friend. This is explicitly stated the Lord Jesus in John 15:15:

61. Custance, A. C., "The Omnipotence of God," Part IV in *Time and Eternity*, vol.6 of The Doorway Papers Series.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Consequently, it is not surprising to find that after the Lord had said, "Shall I hide from Abraham that thing which I do" (Genesis 18:17), this same Abraham was called, in a special way, God's friend (2 Chronicles 20:7).

When Paul was writing to the Ephesians he pointed out how God had made known unto us the mystery of His will (Ephesians 1:9), and he concluded subsequently (in Ephesians 4:17,18):

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 [...].

And John re-affirms the positive side of this when he says, "and we know that the Son of God is come and hath given us an understanding, that we may know Him that is true [...]" (1 John 5:20).

There is a remarkable instance in Scripture in which the loss of manhood through lack of understanding is likened to being turned into an animal, for animals do not understand God's will in the way that a Christian may. In Daniel 4:16, after judgment had been pronounced against Nebuchadnezzar for his pride in supposing that his own will had secured for him his greatness, God says, "Let his heart be changed from a man's, and let a beast's heart be given unto him." And this came to pass, quite literally, the stricken monarch assuming even some of the habits of a dumb animal. But in due time his punishment was fulfilled, his humanity was restored, and the king uttered these significant words (Daniel 4:34-36):

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

At the same time my reason returned unto me [...].

In other words, the king had perceived something of the nature of God's will, and in doing so he acknowledged His kingdom, regained his understanding and with it the heart of a man.

Sometimes we behave as true man, and we understand and choose the Lord's will (1 Corinthians 14:20); but there are many occasions when we do not. Unlike the animals which are guided by God from within, it is sometimes necessary for Him to

guide us from without by the force of circumstances. At such times He secures our obedience to His will in much the same way that we achieve control of animals by such means as a whip, a goad, or reins. But God much prefers to convey His will to us without the use of such externals. Thus David tells us how God had said to him:

I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
Be not as the horse, or as the mule, which have no understanding:
whose mouth must be held in with bit and bridle, lest they come near
unto thee. (Psalm 32:8,9)

When we began this Bible study, we proposed that Job 32:8 meant in effect that man receives this understanding by inspiration, that is, by God's in-breathing, and that Adam received it when he drew his first breath, thereby becoming true man. Of course, he lost it when he rejected what he knew to be the will of God, so that he, like all other fallen men, needed a new in-breathing of God before it could be restored. This is what happens when a man is born again and the new law is written within his heart, when the will of God becomes internalized, and when he has the kingdom of God within him (Luke 17:21). Only, for man, in contrast to the animals, this is a conscious possession. The Lord Jesus performed such an in-breathing upon the disciples. In John 20:22 it is written, "When He had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." And in Luke 24:45 we are given some further details of this same occasion where it is written, "Then opened he their understanding."

Scripture has a beautiful consistency. Just as without this understanding, without this internalization of the law of God, a man is not truly man, so a group of people are not really a people. In Hebrews 8:10 and 11 it is written:

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 mind,
and write them in their hearts: and I will be to them a God, and they
shall be to me a people.
And they shall not teach every man his neighbour, and every man
his brother, saying, Know the Lord: for all shall know me, from the
least to the greatest.

This passage is full of light. The new covenant is now fulfilled when the law of God is written within. It is not, however, merely written in the mind that it may be known and understood, but on the heart that it may be chosen freely. And when this happens, there is a sense in which it is not necessary for men to tell others what to do, for they will know.

So many things hinge upon this experience. Even the psalmist says, "For God is the King of all the earth: sing ye praises with understanding" (Psalm 47:7). Again and again in Scripture we find the association of these ideas: the kingdom of God, the understanding of His will, the internalization of His perfect law, and the achievement of true manhood. All these things depend upon the new birth. Except

a man be born again he has no part in this kingdom: except a man be born again he has no insight or understanding of it (John 3:3,7). And what is needed when a man is born again is a renewing of the mind (Romans 12:2; Ephesians 4:23). The spirit is reborn to give a man membership within the kingdom, and the mind must be renewed to give him insight into it.

It is quite possible to read too much into Scripture. It seems to me that one is doing just this when it becomes necessary to interject all kinds of words and phrases and sentences into a passage of Scripture in order to "elucidate" its meaning. By such a method of interpretation, Scripture itself tends to become almost incidental. But there is one passage where the clear association of ideas is difficult to draw out except by elaborating the text. This passage is Matthew 6:25-34. The association of ideas here is rather striking. The Lord is telling the people how God insures that grass shall grow to provide the basic food for all earth-bound creatures (verse 30), and how the fowls of the air are equally the subject of His watchful care (verse 26): and how God is concerned also with those elements of Nature which beautify it and perhaps serve more for its adornment than its sustaining. And so the Lord mentions the nurturing of lilies as things of pure beauty (verse 28). He then draws from this a practical lesson and warns His listeners that if they will make sure first that they belong to the kingdom, the kingdom of God, they too will find themselves cared for as is the whole realm of Nature. The essential requirement is to be a member of the kingdom of God, and this membership, for man, is achieved only by being born again.

The experience of the new birth is a completely transforming one, lifting a man out of Satan's kingdom into God's. Thenceforth the agents of Satan are barred from dominion, though at times such entry may be sought. Satan has never had to ask permission for his spirits to enter the heart of an unredeemed man, for such a heart is rightfully within his jurisdiction. But with the saints the case is different. And it is different with the animals also – an important point to observe. Satan did not ask the Lord if he might have Judas, but he apparently did have to ask for Peter, a request which was, of course, denied (Luke 22:31,32). Even the dead bodies of the saints appear to be inviolate against possession, for Satan found himself opposed when he sought for the body of Moses (Jude 9). Likewise when the demons had been cast out of the man of Gadara, they had to ask permission before they could enter the swine. These swine, "unclean" as they were for food, were nevertheless still part of the kingdom of God. One can only suppose that the Lord knew it was quite safe to allow these demons embodiment in them, for, perfectly guided by the laws of God written within them, the swine instinctively took the necessary action to rid themselves and the spirits were again rendered bodiless. These animals had no fear of death, and it was in no sense a punishment to them that their lives were brought to an end abruptly. The purposes of God had been served perfectly.

Many other animals in Scripture have declared themselves members of God's kingdom by their actions. Balaam's ass (Numbers 22:21f.), the raven which fed Elijah (1 Kings 17:4f.), the lions in Daniel's den who obeyed the restraints of God (Daniel 6:22), the whale which preserved Jonah alive and restored him to safety (Jonah 1:17f.), the fish which, refraining from swallowing the coin in its mouth, surrendered it to pay the disciples' dues (Matthew 17:27), the ass's foal which offered no

resistance to its very first mount (Matthew 21:5), and the wild beasts which shared the Lord's wilderness without molesting Him (Mark 1:13)—all these showed themselves to be obedient members of the kingdom of God.

There is a beautiful illustration of the obedience of the animal world to the governance of God in 1 Kings 13:24-28. It seems to me that this must have been written specifically to point up this wonderful truth. A certain messenger who has clearly disobeyed explicit instructions of the Lord is riding home on his ass, evidently feeling he got away with it. But he is attacked by a lion and slain, and his carcass lies beside the road. The ass, we are told, did not run away but remained standing by his slain rider. "And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city [...]" And when the prophet, whom the slain man had served, heard about it, he said, "It is the man of God who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him [...]. And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass nor torn the ass." Here is a clear case of one of God's creatures acting with complete obedience as His servant, performing a mission of judgment, even as the lions in Daniel's den had obediently refused to act in judgment where everyone assumed they would. So obedient to the Lord's command was this lion that, according to his nature, he slew the prophet, but, contrary to his nature, he did not slay the innocent ass: nor was the ass afraid enough of the lion even to run away. This is a beautiful illustration of the law of God written within. In Nature such inscription in the heart, or perhaps more appropriately in the *mind*, is what we term *instinct*. And Henri Fabre said, perceptively, that instinct is nothing less than "inspired activity."⁶²

I cannot leave this subject without one more observation. I think it worthy of notice that when God spared Nineveh, He gave as part of His reason the fact that He had in this city children who had not yet reached the age of accountability *and animals* (Jonah 4:11). We know that such children still belong within the kingdom of God (Mark 10:14); and now we see that the same applies to animals. To me, this is a wonderful truth in which to rejoice.

When man, quite convinced by an evolutionary philosophy that he, too, is of a piece with the rest of Nature, argues from it that if he will only act naturally, he will achieve the kind of society he wants on the ground that the present ills stem from the artificial patterns of behaviour which culture has imposed upon him, he deceives himself completely. For Nature's nature is unfallen, but man's nature is not. And when he attempts to live in this way, his life becomes chaotic and ultimately totally lacking in that kind of freedom which he mistakenly supposes he will enjoy. The freedom from anxiety that living creatures in Nature have, results from obedience to God's law within. But natural man is in rebellion against this law whether he realizes it or not. Man can only become a member of this kingdom by a new birth, and only then can he experience the sense of being a part of the kingdom of God, of which the realm of Nature is another part. Only then does he really understand.

62. Fabre: quoted by W. R. Thompson in a Convocation Address on "The Work of Henri Fabre," reprinted in *Canadian Entomologist*, vol.96, 1 and 2, 1964, p.70.

Part III

**THE TERMS "IMAGE" AND "LIKENESS"
AS USED IN GENESIS 1:26**

INTRODUCTION

Some years ago, I had the privilege of speaking on several occasions to a number of foreign students attending universities in this country. One of these was a professor of Buddhism at the University of Tokyo. For a little while after the meetings, we corresponded. His "English" was quite fascinating. He was fully persuaded that all men are God's children, and could not accept the Christian view that there is any alienation on account of sin. He concluded one of his letters in which he had been expounding this view with a note of triumph by saying, "For after all, they are all little sons of God, don't they?" His faith in this respect is one very widely held. Indeed, a major source of offense to people in the presence of Christians is our insistence upon the fact that God is *not* the Father of all men.

Not infrequently, however, even Christian people themselves become confused when they meet those who, while they do not share their faith, yet have enjoyed specific answers to prayer. So frequently, in fact, do men recount such experiences – who otherwise have no Christian faith whatever – that one is forced to conclude with Peter that God is indeed "no respecter of persons" (Acts 10:34, 35). But does this mean that such men have really achieved a relationship with God which is analogous to that claimed by Christian people, but by an entirely different route? Are there, in fact, several avenues of salvation? And if so, what exactly are we to do with the Lord's categorical statement, "No man cometh unto the Father but by Me" (John 14:6)? Could it be that a man may find his way to God through Jesus Christ – unknowingly?

I believe that the answer to these questions is to be found by a careful study of what is stated in Scripture with respect to the "image" and "likeness" which God appointed for man at the time of his creation. Moreover, I think it important to distinguish carefully between these two words "image" and "likeness," although there are many great scholars (James Orr¹ was one of them) who believe that the words were merely synonyms used repetitively for effect.

Now we may well be accused of a too pronounced literalism in this study. But I find myself becoming impatient with those who, though undoubtedly sincere Christian men, nevertheless treat Scripture as though it were a kind of semi-poetic prose, a form of literature the words of which convey meaning but not with precision. Yet I believe this attitude towards Scripture robs the Word of God of much of its power of communication, for in an extraordinary way it has an inner consistency which becomes more and more apparent as one pays greater and greater attention to its exact wording.

1. Orr, James, *God's Image in Man*, Grand Rapids, Eerdmans, 1948, p.54.

There are instances, of course, where although the text is part of Scripture, yet it is not part of the Word of God. For example, the words of Satan are quoted in Genesis and in Job; upon occasion, a historical record is to be found perhaps extracted from some pagan source (such as a King's decree); and here and there some spoke unwisely, as when Job's wife told him to curse God and die (Job 2:9), or Peter said, "Be it far from thee, Lord" (Matthew 16:22). These are all part of Scripture and included by divine appointment, but they are not strictly the word of God spoken by inspiration. It is not these portions of Scripture which I am thinking of in the matter of precision but rather those in which men were clearly speaking for God. Here at least one must surely assume that exactly what was said is exactly what was meant. The point is relevant to the study of the phrase, "in our image and after our likeness" (Genesis 1:26), for if such phrases are merely redundant for effect, Scripture is to my mind robbed of its precision and the reader discouraged from paying any more than casual attention to its terms. It is the experience of a very great host of men among whom have been numbered some of the world's most profound thinkers (Augustine, for instance) that the more carefully one studies not merely the Word of God but the *words* of God, the more they will be found to bear minute examination. It is like all else of God's created things, as it is examined more closely, the more manifestly perfect does it prove to be.

What follows, then, is a critical examination of the words "image" and "likeness." Upon the precise meaning of these hinges much that makes Christianity a system of beliefs differing from all other religious faiths. In the first place, it demonstrates the unique way in which redemption is achieved. In the second place, it demonstrates the unique way in which Christian character is achieved. With all due respect, I think my Buddhist friend was mistaken.



Chapter 1

The Creation of the Image



Not infrequently, those who are offended at the Christian's assertion that God is the Father only of those who are His children by rebirth, observe with a show of confidence that we are obviously God's children because He created us. There are three things which may be said against this view: the first thing that undermines it somewhat is its inconsistency, the second is that it leads to an absurdity, and the third, it makes the whole of the plan of redemption meaningless.

In the first place, the statement is invariably inconsistent, because if really pressed in the matter, most of those who present this argument don't really believe in creation anyway. They almost always believe that man was evolved. They may speak of man's creation as a kind of sop to their listener, supposing it to be the orthodox thing to believe, but completely without conviction as to the fact, themselves.

In the second place, it leads to an absurdity for the following reasons: We know only from Scripture that man was created, and if this revelation is made the basis of the Fatherhood of God, the same Scripture tells us that the animals were created, in which case He is the Father of the animals as well. One cannot have it both ways. If one is going to appeal to Scripture to demonstrate that God is the Father of men because He created them, and for no other reason, then one must also say by the same Word of Scripture that God is the Father of animals because He created them, too. Thus, carried to its logical conclusion, the argument from mere creation *per se*, leads to the quite untenable position that God's relationship to man as Father is also His relationship to all other animals, a concept which is both comfortless and dishonouring to God, because by the principle of "like father like son" He then assumes a nature which is less than human—leading inevitably to such forms of idolatry as the Egyptians once practiced—thus providing the basis, I think, of Romans 1:22-25.

It is not, then, the mere fact of creation which constitutes the Fatherhood of God with respect to man. No. The words of Genesis are to be read with far greater care, for they reveal an added dimension which, rightly understood, is the sole basis upon which the Fatherhood of God is predicated in Scripture.

In the third place, this dimension is one which was lost to man in Eden with the terrible consequence of reducing him not from his high status of man to the lower

status of animal, but to something far more dreadful than mere animal, a state the redemption of which occupies the whole of the rest of Scripture and in the meantime makes man an alien within the realm of Nature. A solecism among animals, he seems bent upon destroying his own species. He is a plunderer of his own habitat the earth. A creature who unlike all other creatures has aspirations far beyond his powers of realization, he lives as a consequence in a state bordering despair. No other species is alien to the rest of Nature, no other species is bent upon destroying itself, no other species deliberately destroys its own habitat, no other species seeks to be something which it is not by nature capable of being.

Genesis tells us that man was created in a special way, bearing the stamp of God upon him which the animals did not bear. Genesis also tells us that he lost it. In doing so, he became an entirely unique creature, whose uniqueness lay in a propensity for wickedness exactly commensurate with his original capacity for the opposite. Bearing the image of God, he had a capacity for goodness which, when the image was lost, became a capacity of equal magnitude for wickedness. The question is, What was the nature of this stamp of God, the loss of which wrought such a profound change in human nature and the recovery of which is the central theme of the whole of the rest of Scripture?

In Genesis 1:26 and 27, the following all too familiar words are to be found:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him, male and female created he them.

This passage bears the most careful examination, and it is possible to show by a study of subsequent occurrences—allowing Scripture to be its own best interpreter—that these terms, "image" and "likeness," far from being synonymous, have precise meanings which demonstrate a clear and absolute difference between them.

It is important, however, before proceeding to the words themselves, to note a significant omission in the second part of this excerpt from Scripture and to observe also the distinctive use here, as elsewhere, of the word "make" (Hebrew *'asah*) as opposed to the word "create" (Hebrew *bara*).

Reading this passage attentively, one observes that whereas verse 26 reads, "Let us *make* man in our *image*, after our *likeness*. . . ." verse 27 on the other hand reads, "So God created man in his own *image*, in the *image* of God *created* he him." There is in verse 27 no reference whatever to the likeness. But this omission is not because of any redundancy in the terms "image" and "likeness." There is a much more significant reason.

The verb used in verse 26 is "make"; the verb used in verse 27 is "create." And these two words are also by no means synonymous. With reference to the image, Scripture employs the verbs *create* or *make* as the context requires. But in connection with the likeness, Scripture employs only the verb "make," and never the verb

"create." This is important. The fact is, the Hebrew word '*asah*, here rendered "make," has in the Old Testament the root meaning "to appoint," and in precisely the same way in the New Testament "make" frequently signifies "appointment." Thus, for example, in 1 Kings 12:31 Jeroboam "appointed" priests of the lowest of the people who were not Levites. The verb here is '*asah*. Similarly, in Hebrews 7:21 and 28 we have the statement that Jesus was "made" (i.e., appointed) a priest after the order of Melchisedec. In Jeremiah 37:15 the prophet was put into a private house which had been constituted ('*asah*) a prison. The cities of refuge were appointed ('*asah*) for the safety of those who desired to escape the hand of the avenger to seek a fair trial. In each of these cases the concept is strictly not one of creation, but rather the circumstances were in various ways modified so that the significance of things referred to was changed. Thus in Genesis 1:16 the sun, the moon, and the stars which already existed were later given their special appointment as time keepers. Creation is probably not in view here at all.

But as is only to be expected, in the Old Testament many words through the centuries changed their meaning, so that although they retained their original sense, they also acquired secondary meanings. And one of the best ways to discover which is the more ancient meaning where several alternatives exist, is to consider personal names in which the word forms a part, as for example, the name Asah-el in 2 Samuel 2:18, "God hath appointed." In 2 Kings 22:12, 14 we have the name Asahjah which means "Jah hath appointed." In 1 Chronicles 4:35 we have Asiel which means "appointed of God." Essentially, the older meaning is not one of actual creation but rather of appointment. Thus while the image can quite properly be spoken of as having been both appointed for man and originally created in him, the likeness was appointed for him only, but not actually created. The likeness is, in fact, something to be achieved by a gradual process throughout a lifetime, a process completed only when having passed through death the child of God finds himself in the presence of Christ. As David said, "I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). This distinction is one which is observed throughout Scripture, as can be shown by reference to other passages in which the two words occur, and it bears in turn upon the equally important distinction between a Christian's "standing" and "state." There are, therefore, good reasons for saying that the words are by no means synonymous. And it remains only to examine carefully what each term specifically means.

Considering, then, first of all the word "image," it may be useful to review briefly some of the interpretations that have been placed upon it which are strictly philosophical rather than Scriptural. In the first place, it may be said that there is a pretty general agreement among Christian scholars who hold otherwise very diverse views, that the image, the *Imago Dei*, is the chief possession of man which makes him uniquely related to God; but there is by no means the same general agreement as to what this *Imago Dei* actually is. For example, there are those who believe that man alone has self-consciousness. It is widely held among animal psychologists, and the matter has been explored at great length by such people as George Herbert Mead²

2. Mead, George Herbert, *Mind, Self, and Society*, University Chicago Press, 1934.

and Ernst Cassirer,³ that animals have consciousness only. That is, they are fully aware of what is going on around them and able to make decisions on the basis of this awareness. But they do not "stop and think about themselves." Man alone is able to think about his thinking, to consider himself as though his self were another and in so thinking to observe his own thought processes. One must certainly assume that God has self-awareness also. In this case, we have a unique faculty shared by both man and God and by none other of His creatures—except perhaps the angels. This faculty is held by some people to be the image.

Then there are those who believe it is man's ability to reason which sets him apart from all other creatures. This capacity is perhaps seen in its purest form when man becomes a mathematician. In fact, Kant said that man's powers for rational thought in mathematics were as perfect as God's: that he could, for example, know that 2 and 2 make 4 as absolutely as God knows this. Sir James Jeans,⁴ and many others like him, perceived so clearly the mathematical structure underlying all physical phenomena that he gave to the Creator the title "the Pure Mathematician."

At one time a proposal was made to set out in giant dimensions on the Sahara Desert a series of bonfires forming a right-angled triangle, on each side of which the square would be erected. The plan was to set forth the theorem of Pythagoras on a vast scale at such a time of year that if there were any inhabitants on Mars who shared any essential part of our nature and if they were as sophisticated as we are, they would observe this message and acknowledge it by setting forth on their own planet some mathematical equation in reply. The point is that mathematics is the one universal language which it was believed all rational beings would be able to speak. Animals appear at times to be able to observe the difference between one and several, and at times to be able to observe when one is missing from a number. Whether they can advance beyond this stage is not certain. But in any case they deal only in concrete situations and as far as we know never in abstract concepts. Yet much of mathematics is pure abstraction—negative numbers, for example. This enormously valuable, one might even say powerful, faculty for precise rational thinking makes man in one respect equal to God in capacity. Some men have believed that herein he bears the image of his Maker. The *Imago Dei* is rationality.

Another faculty which some people believe sets man apart from the rest of the animal order is the ability to create. For many years whenever fossil remains of primate form were exhumed, they were always considered to be human if they were found in association with tools which there was reason to believe had been made by them. This was an assumption which had to be hedged somewhat, because it was always possible that the bones of advanced primate forms might be buried together with primitive weapons not because the subhuman creatures had manufactured them but rather because they had been killed by them. Early men could have hunted and killed these more primitive creatures, possibly in self-defense, and not taken the trouble to retrieve their weapons. Such a circumstance is known to have happened with other prehistoric creatures, and the association of crude weapons with certain South African pre-humans could be a case in point.

3. Cassirer, Ernst, *An Essay on Man: An Introduction to a Philosophy of Human Culture*, Yale University, 1944.

4. Jeans, Sir James, *The Mysterious Universe*, Cambridge, 1931, p.132.

However, there are not a few animals which *use* tools of a kind or at least weapons in the form of sticks or stones. Baboons may use either, and there are some birds which pry grubs out of cracks in wood by using small sticks. However, this is not really the same as creating tools, for such creatures merely make use of what is at hand. Captive chimpanzees have been induced to make "tools" for reaching bananas that were otherwise out of reach which are quite elaborate for them. But here, too, the components of such tools had to be at hand. It does seem, then, that according to our present knowledge, man is the toolmaker; and by the same token, man the creator, is a unique creature. Clearly God also is a Creator. Not a few people believe that the image which man bears is his power to create.

In the case of each one of these faculties — the power to think about thinking, the power to be rational, the ability to create — this may be said to be a common feature, namely, that they are shared by men of all faiths and by men of no faith whatever. Even the most superstitious and ignorant may be quite rational (perhaps cunning would be even a better word) when it is vital that they be so; even the most sickly and retarded individuals can be keenly aware of themselves; and it is rare indeed to find a person of mature years who cannot or does not create something during his life time by ordering and arranging things in a new way, for even the power to set things in order consciously and deliberately is an expression of creativeness. If all men, therefore, have in some measure all these faculties whether they are wicked or holy — humble believers or militant atheists — then it would be difficult to equate such a universal possession with the image of Genesis 1:26, which according to Scripture has been lost in man and must be restored. One surely need not re-create something which may already be present in an exceptional way even in the most wicked man who has no place at all for God in his thinking.

There is a further faculty which man has, which many people feel has first claim as the hallmark of the stamp of God's image upon his nature. This is his power of making moral judgments. It matters not whether he obeys the judgments he makes. The important thing in the eyes of people who hold this view is that he recognizes a difference between a moral right and a moral wrong. Cultural relativism often makes that which is wrong in one society quite right in another society, and vice versa, but this does not really weaken the argument for man's moral sense. It is not a question here of whether all men agree upon a right as being universally so, but only that all men agree that there are such things as rights and wrongs, and that such judgments are not based on expedience. This moral faculty appears to be universal, even among such people as the Andaman Islanders who, according to Radcliffe-Brown,⁵ although they collectively did not recognize tribal laws of any kind, yet individually were guided by what was personally felt to be right or wrong. The argument is that God makes moral judgments and has invested this same capacity in man, thereby stamping him with His own image. Even this faculty, though it does indeed appear — unlike the others — to be a kind of spiritual one, still cannot logically be equated with the image of God, because those who are furthest from God are often found to have the most highly developed moral sense. It is, in fact, a form of self-righteousness, a possession which, far from bringing a man nearer

5. Radcliffe-Brown, A. R., *The Andaman Islanders*, new edition, London, Free Press, 1948.

to God, is likely to have precisely the opposite effect – as the New Testament shows only too clearly.

None of these, then, can safely be identified as the image of Genesis 1:26, which was impressed upon Adam at the time of his creation. We must, therefore, turn for light to Scripture itself by examining carefully some other passages in which the word "image" is used.

In this connection, I believe the key passage of Scripture is to be found in the incident recorded in Matthew 22:15-22. On this occasion the Scribes and Pharisees, always on the watch for opportunities to trap the Lord in His words that they might have something to accuse Him of, attempted to get Him to commit what was virtually treason against Caesar. Having in mind the injunction implied in the Mosaic law to the effect that the chosen people were debtors unto God only, they asked, "Is it lawful to give tribute unto Caesar, or not?" The Lord Who carried no coins invited them to produce one for inspection. He then asked them a question that seemed innocent enough, "Whose is this image and superscription?" Hardly realizing the significance of the question, they readily answered, "Caesar's." Then said Jesus "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The key here, of course, is the image. That which bears the image of Caesar is Caesar's. That which bears the image of Adam is Adam's. That which bears the image of God is God's. It is all a question of *whose image* it is. The man stamped with the image of God belongs to God, is His possession, His Man, His Child.

Elsewhere in Scripture the Image is similarly taken as a symbol of belonging: he who bears the image of God belongs to God. Colossians 3:10 tells us that the recovery of the image is a creative act. Romans 8:29 tells us that the elect are predestined to the recovery of this image and that in the process, by becoming a brother of Christ, we recover our sonship of God. By direct creation Adam, while he bore the image of God, was thereby identified as a son of God (Luke 3:38) and accordingly, He who later bore the express image of the Father was the Son of God (Hebrews 1:3) – a Second Adam (1 Corinthians 15:45).

Now while Adam himself was created with this image, his disobedience so robbed him of it that all his children thereafter bore not the image of God but his – and even his *likeness* (Genesis 5:3). In this particular passage, it will also be noticed that in verse 1 the fact is re-affirmed that originally when God created man, He also appointed him to be in His own likeness. The change of verb in this carefully worded sentence bears out the beautiful sense that Scripture makes provided that one treats it with sufficient care. In verse 3, it is stated that Adam's children were not merely "his sons," so that by this relationship they bore his image, but in the end their characters developed as his, so that they also came to bear his likeness. In this we once again see confirmation of the vital distinction between the words "image" and "likeness," for it is apparent that the image is that which establishes relationship, and likeness is that which establishes similarity of character. In the matter of the relationship, the choice is not ours, either in natural generation or, in the final analysis, in supernatural generation, as Romans 8:29 and John 1:12 and 13 assure us.

On the other hand, I John 3:1 and 2 have these comforting words for the Christian:

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.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

We have here, then, a double assurance. First of all, the image has even now been re-created. This is a present fact guaranteeing our sonship, recovering for us by a creative act of God the relationship with Him which effectively makes us men in the sense that Adam was a man. Secondly, there is the further guarantee that how ever much we may fail in this mortal life to achieve a true *likeness* to God in Christ, we shall one day, nevertheless, see that likeness perfected, assured of awakening with it as David also was assured.

In Romans 1:21 and following, Paul points out that idolatry in its crudest forms begins when man, unconsciously making the assumption that he bears God's image, assumes that God bears his. But the image he now bears is a fallen one, reflecting nothing of God's true glory but only the corruption of human nature; and so, re-creating God after this corrupt pattern, man changes the truth into a lie and makes a mockery of worship. The fact is, of course, that man bears the image not of unfallen Adam but of fallen Adam, of Adam after he lost the image of God. And until this Image is re-created in man, he cannot possibly achieve any God-like character. We cannot imitate God, that is, we cannot become God-like in nature, until first of all we have become His "dear children" (Ephesians 5:1), since only the children of God are partakers of the divine nature (2 Peter 1:4). This divine nature is not something which man has, merely by being human, but it is something only when by an act of God, as John 1:12 puts it, he *becomes* a son of the Father in heaven.

It is not, therefore, the possession of a faculty that constitutes in man the Imago Dei, but the possession of a relationship. By creation, God reconstitutes in man, when he is born again, something which sets him apart from all unredeemed men and makes him a member of what is, in fact, a new species, the blameless family of God. He becomes related as a son to the Father and knows it. He knows it because the new spirit born within him bears witness to this fact in a self-conscious way and because he is assured of it by the Holy Spirit of God, whereby he cries, "Father" (Romans 8:15; Galatians 4:6).

As a dog recognizes a dog even when man has manipulated its form and character almost beyond canine recognition, and as a horse recognizes a horse, and as each species recognizes all other members of its own species as belonging to its own family, as its own "kind" — so the new man in Christ recognizes by some inner perception all other members of his own "species" and acknowledges without hesitation the same Father.

Any man so transplanted into the kingdom of God is also at the same time brought into a new relationship with the whole realm of Nature. This thought is explored much more carefully in Part II, "Nature as Part of the Kingdom of God," but it may be well to give one or two illustrations of the kind of evidence which Scripture supplies as to the fact itself. Consider, for example, the rather striking but

all too frequently overlooked association of ideas in Matthew 6:25-34. The Lord is in this passage telling the people how the fowls of the air are the subject of God's watchful care (verse 26), how He ensures that grass shall grow to provide the basic food for all earth-bound creatures (verse 30). For after all, in the strictest biophysical sense, all flesh is grass. And then He draws from this a very practical lesson, namely, that His listeners, if they take care to make sure that they, too, belong to this kingdom, will share the same care that God shows to His other creatures. In other words, as God cares for the creatures and living things which are part of the kingdom of Nature, so He cares for those who belong to the kingdom of God, for the kingdom of Nature is, in fact, part of the kingdom of God.

Man enters this kingdom by being born again, and without this rebirth he neither belongs to it nor understands it. In John 3:3, the word "see" in the Greek has the meaning of "understand," the usage being exactly as it is in English when after being given an explanation, one may exclaim, "Oh, I see!"

Diametrically opposed to this kingdom is the kingdom of Satan. And it is instructive to notice that whereas Satan or his emissaries have had to ask permission of the Lord to enter into members of the kingdom of Nature, even such unclean ones as are mentioned in Matthew 8:30, 31, there is no evidence in Scripture that the demons ever sought the Lord's permission to enter into unredeemed men, such as Judas. On the other hand, Satan did have to ask permission with respect to Peter (Luke 22:31, 32), a request which was, of course, denied. Even the dead bodies of the saints seem to be inviolate, for Satan found himself similarly opposed when he sought the body of Moses (Jude 9).

A striking recognition of these two components in the kingdom of God, the human and the animal, is accorded in a remarkable manner in Jonah 4:11. The human component is represented in this case by infants not yet able to tell their right and left hands apart; and the animal component, by "much cattle." The text reads:

And should not I spare Nineveh, that great city, wherein are more than 120,000 persons that cannot discern between their right hand and their left hand [...] and much cattle?

Wicked as Nineveh had become, God nevertheless declared it ought to be spared if for no other reason than that it contained a large number of "members" of His kingdom. Such were the animals, because unfallen: and such were the little children not yet accountable (Luke 18:16). The association of these two orders of living creatures is most significant.

So redeemed man and Nature share this together, that while they suffer the effects of sin in the world, they are both nevertheless part of the kingdom of God, and in a new way akin to one another. Only unredeemed man is alien both to heaven and to earth. What a terrible thing this is! When man, quite convinced by an evolutionary philosophy that he is one with the rest of Nature, argues on this account that only if he is allowed to act "naturally" will he achieve the kind of life and the kind of society that he longs for, he is completely deceiving himself, for Nature's nature is unfallen (though disturbed by the presence of sinful man), but man's nature is not unfallen. When Nature acts naturally, it is acting according to the

law of God, and the same is true when redeemed man acts according to his true nature. But when fallen man acts naturally, he is not acting according to the law of God but giving expression to his fallen state. As Barth put it, "Sin is man behaving naturally." The freedom from anxiety that living creatures have (to which the Lord Himself made reference, thereby confirming our own impressions as we watch animals) results from the fact that they live in obedience to God's law written within them, law which we refer to with little true understanding, as "instincts." Redeemed man shares this much with Nature, that he too has the law of God written within (Hebrews 8:10), though his obedience to it is by no means perfect. But natural man is in rebellion against this law, whether he realizes it or not, so that in many ways he is by nature not merely alien to, but at war with, all other creatures. When he is transplanted by a new birth, by re-creation, he experiences in an entirely new way a sense of affinity with every other part of the kingdom of God including the realm of Nature. This common experience, which amounts to a new discovery, is beautifully summed up in those perceptive verses of a well-known hymn:

Heaven above is softer blue,
 Earth around is sweeter green!
 Something lives in every hue
 Christless eyes have never seen:

Birds with gladder song overflow,
 Flowers with deeper beauties shine,
 Since I know, as now I know,
 I am His, and He is mine.

Sometimes I think we do not enjoy the fullness of this sonship experience as we should, because we have failed to realize some of its implications. Were we to do so, we should perhaps be not quite so surprised at the idea of St. Francis preaching to the animals. In a way, he was merely sharing with them the Good News.

In summary, then, we have proposed that *true man*, by biblical definition, is *man bearing the image of God whereby he is related to Him as a son to the Father and is a member of the kingdom with its laws written within him, serving as the counterpart of animal instincts*. The members of the kingdom of God thus share this common experience, that both are guided and governed largely from within.

Peter Lange,⁶ in his commentary on Genesis, seems to me to come very close to this position when he remarks, "Man is nowhere said (as the animals are) to be *after his kind*, but when this new entity is to be brought into the cosmos, God is represented as saying to himself, or as though addressing some higher associate than nature, 'Let us make man in our image.' The *image*, therefore, in the case of humanity may be said to stand for the 'kind' or to come in place of it." It would be a fair rendering of the word "*kind*" in Genesis 1 (Hebrew *min*) as "akin to," i.e., as offspring

6. Lange, Peter, *Commentary on Holy Scripture: Genesis*, Grand Rapids, Zondervan, reprint p.355.

are "kindred to" parents. In this case, "in our image" is a parallel through a special kind of kinship, kinship with God as a child with his Father.

Unredeemed man, lacking this relationship because he lacks the Image and lacking this system of inner guidance, is alien to that kingdom and therefore alien also to the rest of Nature which is still part of it. This total alienation both from true manhood and from Nature makes unredeemed man a unique and lonely creature. Such is the penalty of having lost the *Imago Dei*.



Chapter 2

The Image Lost

IF WE LIMIT "manhood," by definition, to those alone who bear the image of God, in what light are we to consider those who do not bear this image? If they do not belong within the kingdom of God, they do not strictly belong within the kingdom of Nature either. Then what exactly is their relationship (1) to Nature, and (2) to God? In a very real sense history demonstrates that man has tended in a destructive manner to exploit Nature for his own selfish ends, and most creatures fear man once they have come to know him, so that he may properly be said to be at enmity with Nature. Man is aggressive. A recent symposium on the subject of aggression included a number of papers dealing in various ways with the parallelism (or lack of it) between human aggression and aggression within or between other species. Speaking of the latter, James Fisher observed:

Except for the relationship of predator to prey, which does not fall within the definition of aggression, animals are usually tolerant of other species even if they share the same food spectrum.⁷

D. I. Wallis, speaking of social insects, said that aggressive behaviour was part of the mechanism by which the colony was maintained. Thus, true "aggression" is either virtually absent from other species than man or it acts as a preservative of the species. With man the situation is very different, and in summarizing the symposium, the authors wrote as follows:

The irrefutable and terrifying history of *overt aggression appears to be essentially human* [my emphasis]: animals display aggressive attitudes which may have a survival value but under natural conditions, they do not fight to the death with members of their own species; aggression is ritualized so that little damage is done.

Man's beastliness is not of the beast [again, my emphasis]; to the anthropologist and the historian, human overt aggression may seem normal, but seen against the background of the animal kingdom,

7. Fisher, James and D.I. Wallis, quoted by Carthy, J. D. and F. J. Elbing, reporting a symposium on "The Natural History of Aggression," held at British Museum in October, 1963. See *Nature*, Jan. 11, 1964, p.129.

from a point of view which cannot be avoided by the biologist, it appears pathological.⁸

This hostile spirit, already directed so widely outside himself, is even turned within his own species with potential violence enough to bring about its complete destruction.

And in spite of his propensities for religion, the Bible says that man is even at enmity with God. If man evolved by purely natural processes, then his present character is indeed a strange one. Let us consider these two relationships separately, first his relationship to Nature, and then his relationship to God. The consideration must be brief though it is an enormous subject – indeed, the whole of human history -- but the object here is only to underscore the significance, as we see it, of the image of God in Man and the cost of losing it.

If man has merely evolved "out of" Nature, then in spite of his enmity towards it and the unhappy abuse it has suffered so frequently at his hands, his behaviour must be viewed merely as unfortunate rather than unnatural. Yet even evolutionists are hard put to explain this circumstance. Wood Jones remarked upon the strange "fact" that evolution's final creative triumph should have been the emergence of her "arch-destroyer."⁹ Strange indeed. . . . However, most people believe firmly that the theory of evolution has been demonstrated so clearly that however difficult it may be to account for man by natural processes, we must still assume that the difficulty is merely due to our ignorance of the mechanism. Man has indeed a more complex central nervous system and this could be the reason for his behaviour, but the complexity is in degree, not in kind, and occurred by quite natural processes. In time the efficiency of the process of natural selection will prove itself, as it always has, either by a change in man for the good or by a change in Nature brought about by his manipulative abilities. The tensions between the two will disappear. At least, this is the tune that is being whistled in the dark, and the less learned take heart from the whistlers with what is, after all, merely an optimistic alternative to an older and out-moded humanism.

Nevertheless, when we descend to a more detailed examination of the discontinuities between man and Nature, we discover many profound and unbridgeable gaps. As a result, we find ourselves in the awkward position that the more research we do, the more evident the chasm becomes. The only way to salvage the theory seems to be to call a halt to further research! As we shall see, this has happened with regard to the *origin* of human speech. Although this situation tends to be more obvious when man is considered psychologically rather than physiologically, it is nevertheless true even with respect to his body. For in many ways man's physiological constitution is second-rate when contrasted with that of the animals. This impression has always been shared by primitive people who have looked with envy upon the animals as enjoying what appeared to them vastly superior vitality and far greater wisdom than themselves. The wisdom of animals has not, however, escaped the notice of civilized man either, and indeed one of the major problems for evolutionary philosophers is to account for that fantastic built-in

8. *Ibid.*, p.131.

9. Jones, F. Wood, *Trends of Life*, London, Arnold, 1953, p.18.

guidance system which we call "instinct" and which all animals appear to have—except man. That man lacks instincts,¹⁰ even at the most basic levels of existence, is now generally agreed by students of the subject. So we have here a very basic difference which sets man apart by himself. Evolutionary theory has neither been able to account for the presence of instincts in animals, many of which are so complex as to be almost beyond complete description, nor for its absence in man. It is strange indeed that man who is the climax of an evolutionary process has somehow lost virtually every vestige of a faculty which serves the rest of Nature so perfectly—except of course, where man has interfered.

But while unredeemed man alone thus exhibits this lack, on the contrary, man alone in Nature has the power of speech. This, then, is a second distinguishing mark which sets him apart from all other creatures. Although, inspired by Darwinism, endless attempts have been made for many, many years to establish an evolutionary origin of speech from animal cries, and although popular statements in the press and elsewhere contribute to the general confusion by speaking loosely but quite improperly of animal "language," the experts in the field know that the problem remains totally without illumination: the hiatus is still absolute. Indeed, Susanne Langer,¹¹ no mean authority in this, has observed that all theorizing to date has been so futile as to render the subject of the origin of speech an indecent one to bring up in any serious conversation. Here, then, is the impasse: more research, less light! It is as Hallowell observed, while it would be very nice to build up an argument by easy stages, the total effect of which would seem to complete the bridge, "it is foolhardy to allow our desire for parsimony to cause us to overlook persisting differences."¹²

In the Doorway Paper, "Who Taught Adam to Speak?" we have explored this problem and do not intend to repeat here what has been already said. But it is important to underscore the fact that most students of human nature are prepared to admit that it is man's ability to communicate his thoughts which has given rise to the whole fabric of civilization. And while evolutionists have tried to persuade themselves that the power stems merely from a faculty suddenly acquired, perhaps by a mutation occurring in an otherwise normal animal, Grace de Laguna disagreed:

Man's rationality is not a higher faculty added to, or imposed upon, his animal nature. On the contrary, it pervades his whole being and manifests itself in all that he does as well as in what he believes and thinks.¹³

10. Instinct: for a useful but brief summary, see H. J. S. Guntrip, "The Bearing of Recent Development in Psycho-analysis on the Psychology of Religion," *Transactions of the Victoria Institute*, vol.85, p.71. Also, see Max Schoen, "Instinct and Man," *Scientific Monthly*, June, 1929, pp.531-538. He wrote, "In fact, the standard of criterion for instinct, namely, an act common to a species and somewhat perfect on first appearance, is inapplicable to human behaviour."

11. Langer, Susanne, *Philosophy in a New Key*, Mentor Books, New American Library, 1952, pp.88. "The problem is so baffling," she wrote, "that it is no longer considered respectable."

12. Hallowell, A. Irving, "Self, Society, and Culture in Phylogenetic Perspective," in *Evolution After Darwin*, edited by Sol Tax, University Chicago Press, 1960, vol.2 p.360.

13. de Laguna, Grace, "Culture and Rationality," *American Anthropologist*, vol.51, 1949, p.380.

It would seem not unreasonable to assume that the achievement of humanhood and of the power of speech were synonymous, and that speech was therefore not an acquisition of man but co-terminous with him.

Man's conscious use of speech to express his thoughts allows him to reflect upon his own thinking in a unique way, and reinforces self-consciousness. Whatever else Pierre Teilhard de Chardin¹⁴ may not have said, he undoubtedly was correct when he wrote that "we are separated from the animal world by a chasm"; and he continued, "Because we are reflective, we are not only different, but quite other. It is not a matter of change of degree, but of a change of nature resulting from a change of state."

It would appear from thoughts such as these that the study of animal psychology has severe limitations in shedding light upon human behaviour. This is as Ralph Linton said,¹⁵ animals develop more complex social behaviour only as an aid to survival whereas man does exactly the opposite, constantly endangering his own survival by the very same process. The starving Australian will not eat his totem animal though it may be the only remaining source of food. The Chukchee will not cook in a boat, so – by a chain of circumstances – he cannot hunt whales. The Pawnee refused to fight if carrying certain sacred objects, and were invariably slaughtered. Cattle in India rob the natives – who have less than enough to begin with – but they dare not restrain them. The Jews in Jerusalem refused to defend themselves on the Sabbath day with dire consequences to themselves. And we spend our meagre resources in embalming the dead, to the detriment of the living. One Australian native community made its marriage laws so complex that they reached an impasse: nobody could get married to any living person. Yet in spite of this tendency toward absurdity in social behaviour, man has succeeded in continually adding to and modifying the sum total of human behaviour patterns in a way which the animals never do. Ruth Benedict¹⁶ pointed out that if you killed off all the ants in the world except two, these two if they survived could probably in time recover for their species all the intricate patterns of ant behaviour which had momentarily been lost. But if you killed off all human beings except two, even though they survived, 99.99 percent of all civilization probably would be lost. For this reason, Humphrey J. T. Johnson¹⁷ said that there is a wider difference "between a man and a gorilla than between a gorilla and a daisy." The gorilla is as incapable as the daisy of creating civilization. Adriaan Kortlandt, writing about the life of chimpanzees in the wild, made this observation:

For many years the great apes were studied in the hope of tracing some aspects of man's evolution from them, since their behavior was considered to represent a more primitive stage than others. Gradually, however, as it has been realized that man and ape represent diverging branches stemming from a remote intermediate ancestor, the emphasis has changed. The main problem of primate

14. Teilhard de Chardin, Pierre, *The Phenomenon of Man*, Collins, London, 1959, p.166.

15. Linton, Ralph, *The Study of Man*, New York, Appleton-Century, 1936, pp.86, 87.

16. Benedict, Ruth, *Patterns of Culture*, New York, Mentor Books, 1934, p.11.

17. Johnson, Humphrey J. T., quoted by P. G. Fothergill in *Nature*, Feb.4, 1961, p.341.

research today is to explain why the great apes did not become more nearly human than they did.¹⁸

The assumption here is, to my mind, a false one to begin with. The question being asked, "What stopped the chimpanzees?" is a "negative" one, whereas it should be a more positive one, "What happened that man appeared on the scene as such a completely different creature?" The miracles which evolutionists are willing to believe in are very substantial, but they cannot believe in the sudden appearance of an entirely new order of life. Yet they have to admit that this is what seems to have happened, for there is simply no bridge from human behaviour back to primate behaviour which will stand up to the mass of research increasingly being undertaken with the purpose of describing the bridge, but which is in fact destroying the possibility of it piecemeal.

Psychologically, then, there appear to be real differences in kind, not merely in degree. But even physiologically it is found that man is constituted differently from other animals in certain critical aspects. For example, one of the most important factors in the maintenance of normal physical well-being of any warm-blooded animal (and man is one of these) is the achievement of a body temperature stabilized within a quite narrow range. It might be supposed that man and the other mammals do so by the same physiological processes. Research over the past fifty years has demonstrated increasingly that this is not the case at all, even in those animals supposedly nearest to man, evolution-wise.

One of the best known students of this matter of thermal equilibrium is J. D. Hardy, who a few years ago undertook a series of exploratory experiments with a view to elucidating the problem of temperature homeostasis. Assuming that the primates, which are supposed to be nearest to man, ought to be used for experiments directed towards shedding light on humans, he conducted a pilot study using monkeys. Subsequently, when summing up the negative results of this study, he said:

In summary, although the monkey was selected originally for this type of experimentation because it was hoped that its physiology in respect to temperature regulation might be nearer to man than that of the domestic cat or dog, it would seem that the monkey does not simulate man in its method of regulating body temperature. In particular, the cebus monkey is not a good experimental animal for bridging the gap between the data available on man and that available on animals.¹⁹

It may seem that this is of little consequence because, after all, temperature regulation is only one of many physiological functions. However, this regulation is of greater importance as one rises higher in the scale of central nervous system

18. Kortlandt, Adriaan, "Chimpanzees in the Wild," *Scientific American*, May, 1962, p.133.

19. Hardy, J. D., "Summary Review of Heat Loss and Heat Production in Physiologic Temperature Regulation," U.S. Naval Air Development Center, Johnsville, Pennsylvania, NADC--MA-5413, Oct., 1954, p.12.

complexity. The brain in man is very subject to damage in this respect. But in any case, the more the situation is explored, the more complicated it becomes, for other factors—other physiological functions—become involved, in which man's uniqueness is once more underscored.

When man cannot eliminate excess body heat, from exercise or food, etc., by radiation loss (and this happens in many ordinary life situations), he must lose it by the evaporation of sweat. Man sweats freely enough, but what about animals? Isn't the sweating of horses much the same? The evidence shows that it is not at all the same. In spite of appearances to the contrary, Rothman, one of the greatest authorities, concludes that "functionally, animal sweat glands are certainly not comparable to human eccrine glands [...] and do not take part in systemic heat regulation."²⁰ The sweating of domestic animals, such as horses and cattle, has been shown again and again to be of an entirely different kind, involving structurally different glands and contributing virtually nothing to the cooling of the animal, all appearances to the contrary.

In man the activity of sweat glands is not an isolated phenomenon but is an effective cooling mechanism because peripheral blood circulation is enormously (and automatically) increased, so that deep body heat is transported to the surface where it will be removed most effectively by the chilled skin; and at the same time the skin itself, by the greater fluid content, becomes a far better heat conductor to aid the process. Rothman points out that relative to animals, the range of cutaneous blood flow in man is remarkably great and that comparable thermal regulatory vasomotor adjustments are not found in any other animal. Indeed, another noted authority from England, O. G. Edholm, remarked recently:

The slow progress in our understanding of the mechanisms in human skin is due in part to the necessary limitations of the experimental techniques to relatively non-injurious procedure. Furthermore, the differences in the vasomotor innervation in the skin of man and animals have proved to be particularly striking.²¹

Though it is not generally recognized, man's skin is probably the largest organ of his body. It is no small matter, then, that he has such a unique outer shell.

It should be observed in the light of all this that man is, as Douglas Lee put it,²² "supreme as a homeotherm." What this does for man is to make him truly ubiquitous. In combination with a vastly superior mental equipment, it allows him to settle in every part of the world successfully from the equator to the poles. Only those animals which he has domesticated and by years of breeding selected for certain characteristics, can share this ubiquity chiefly the dog. By nature it is not true of any other warm-blooded animal, although some have a wide range by hibernation or other such responses. These animals could never, of course, conquer the environment, they merely yield to it successfully. Man alone is capable of "having

20. Rothman, Stephen, *Physiology and Biochemistry of the Skin*, University Chicago Press, 1954, p.166.

21. Edholm, O. G. and R. H. Fox, "Peripheral Circulation in Man," *British Medical Journal*, vol.19, 1963, p.110-114.

22. Lee, Douglas H. K., "Heat and Cold," *Annual Review of Physiology*, vol.10, 1948, p.368.

dominion over the earth," and in no small measure this is because he is physiologically distinct from the rest of the animal creation.

It hardly explains anything to say glibly that he merely evolved into this superior position, because the physiological changes are both numerous and interdependent, and to offer him any advantage initially they would all have to occur at the same time. Moreover, thermal sweating in man is a parasympathetic response, whereas in animals it is a sympathetic response; and these two, the parasympathetic and the sympathetic, are in apposition (indeed, often in antagonism) to one another. It is difficult to see how this complete turnabout could occur by a long slow process.

As already stated, this is one small area of research which has brought out differences where they were not expected. There are countless other areas, equally unexpected, where the same uniqueness comes to light. For example, racists have firmly believed that if you can improve a breed of horses, cattle, or dogs, one could logically do the same with man. But, as George Dorsey has pointed out²³ evidence shows that about all you could do by similar breeding techniques would be to produce a race of human beings with the following traits: bald, fat, short legs, six fingers, webbed fingers, near-sighted, deaf and dumb, feeble-minded, curly-haired, cataract, albino, and a few others. In the case of humans, virtually all in-breeding produces undesirable results. This is so true, in fact, as history goes to show,²⁴ that nations which boast of a comparatively pure stock have contributed little to the advancement of culture, and in-bred groups in isolated communities have shown a high incidence of imbecility and deaf-mutism. Just occasionally have brother-sister marriages proved to be exceptionally successful, and when this has occurred in the past, the societies in which they appeared have accorded them superior status. In Hawaii, they became chiefs; in Peru, the same applied to the Inca ruling houses; in Egypt, we meet the same situation in the case of the Ptolemies and Cleopatra. It may be noted in the last instance that Cleopatra's brother was anything but a noble specimen, a clear indication that luck was running out from a genetic point of view.

But it should still be emphasized that these few illustrations are representative only of the total evidence and barely skim the surface. In another Doorway Paper²⁵ a very greatly enlarged list of significant quotations reinforcing the chasm between man and the animals will be found, quoting from some two hundred sources, even if one limits oneself for the most part to structural and functional differences. It is easy to be misled by popular statements. The factual data do not support such statements, as Alex Novikoff wrote in *Science* a few years ago:

The study of animal behaviour can not be a substitute for the study of man's behaviour. As we establish the likeness in behaviour of animals and man, we must simultaneously investigate the fundamental qualitative differences between them. Except in certain pathological conditions, man's behaviour is as unique as the organs

23. Dorsey, George A., *Why We Behave Like Human Beings*, New York, Blue Ribbon Books, 1925, p.116.

24. Kretschmer, Ernst, *Geniale Menschen*, Berlin, 1929, quoted by F. Weidenrich, *Apes Giants, and Man*, University of Chicago Press, 1948, p.90.

25. Custance, A. C., "Is Man An Animal? ", Part V in *Evolution or Creation?*, vol.4 in The Doorway Papers Series.

which he, alone of all animals, possesses: thought, speech, labour (i.e., creative) are impossible without a highly developed brain and hand. It is his unique biological constitution which makes possible the development of truly social relations among men. Many investigators studying the integrated animal populations, the so-called societies of animals, appear to have overlooked the fact that animal societies never rise above the biological level, that only man's society is truly sociological.

Any one who has tried to teach biological change to college students knows the barriers to learning which have been created by the identification of animals with men throughout the student's life-time.²⁶

Having said all this, it is very important at the same time, and in order to keep the record straight, to acknowledge freely that the use of animals in physiological and medical research is clearly justified by the enormous advances which have accrued from such substitute experiments. Quite apart from the immediate practical benefits from this research, very great gains have also been made in our general understanding of living processes from the purely scientific point of view. This might seem to negate much of what has been said above. But not really, because there is a difference between making use of the findings of research from animal experiments, and equating man with the animals, as though he were merely one of them with some added "factor," the loss of which makes him revert simply to an animal stage. However much physiological research demonstrates that the functionings of man's body are very similar (though not identical) with other animal bodies in so far as many organs are concerned, it would be a fatal mistake to equate man with other animals, as though he were merely a group of physiological functions. The whole man is much more than the sum of his parts.

It is only the rank materialism of our times, strongly reinforced by evolutionary thinking, which makes it so tempting for people to assume that if we once understood man's physiology completely we would understand man completely.

Even the psychologists have more and more frequently tended to adopt this line of reasoning, so that psychology increasingly becomes merely a branch of physiology and the tools of its research are largely borrowed from the physiologists.²⁷ With materialists, man has tended gradually to lose his "mind." It is becoming merely an electro-chemical organ. And with psychologists, in spite of the root meaning of the word, man has tended to lose his "soul."

This process of identifying things which are merely similar is highly unsound and can lead to ridiculous conclusions. Admittedly, an animal may be much more like a man than a piece of wood is. But, and here is the important point, if man was made in the image of God, and is therefore related to God as a son is to a father, and

26. Novikoff, Alex. S., "The concept of Integrative Levels and Biology," *Science*, Mar.2, 1945, p.212.

27. Psychology versus Physiology: at a recent symposium on psychiatric education it was actually proposed that medical schools in undergraduate courses combine psychology with the physiology course in the form of neuropsychology. See P. J. Crawford "Undergraduate Medical Psychology," *British Medical Journal*, May 4, 1963, p.1237.

this in a way which no other animal is, or if he at least still retains the potential to become a child of God, then in actual fact the piece of wood and the animal are more alike than the animal and man. For they have neither the potential nor the realization of this unique relationship with God. They are, in fact, in a very real sense merely "things." The wood and the animal are in one category and man is in an entirely different category. In so far as we have in view redeemed man, it is no longer meaningful to say that he is an animal. We can only speak of him as an animal if we choose deliberately to ignore what actually makes him a man. By emphasizing what he shares with the animals, we are easily deceived into making an equation which in fact ignores all that they do not share, and what is not shared does not merely make a difference but all the difference in the world.

Having given some thought to the relationship of unredeemed man to Nature, we now turn to the second part of the opening question, his relationship to God. He is neither naturally a child of God nor an animal, for both these classes of creatures still belong within His kingdom. He is not within the kingdom because the laws of that kingdom are not written within his heart. Yet the loss of the *Imago Dei* does not revert him merely to an animal stage, for the very significant reason that he has not surrendered the potential of its re-creation within him, a potential which no mere animal ever has. Indeed, the possession of such a potential must in the final analysis always constitute the grounds upon which the true "humanness" of a creature is to be determined. And it therefore becomes purely an academic exercise to discuss whether such a creature as *Zinjanthropus* was human or not, merely on the basis of bone structure, brain size, head form, or associated cultural artifacts.

Having therefore a division within the species *Homo sapiens*, on the one side of which will be those who have the unrealized potential for the image of God, and on the other side of which are all those in whom the potential has been realized, we need a simple way, a word or a phrase, to distinguish them. For purposes of simplicity, we may call the first "true man" and the second "pseudo-man." The assumption being made here, then, is that only when a man is born again does he achieve true manhood, since only then does he bear the image of God by its re-creation within him. Scripture recognizes this in a rather interesting way. For speaking of aggregates of men, it tells us that those who "were not truly people" will after their conversion become "people" in the true sense (see 1 Peter 2:10).

We have, then, three orders of living creatures: animals, pseudo-men, and men. And that which sets apart the last two from the first is wrapped up in the word *image*. Pseudo-man has the potential for bearing the image of God but in the meantime bears only the image of fallen Adam (Genesis 5:3). True man has had the *Imago Dei* creatively restored. Pseudo-man bears a relationship to God as a creature to his Creator just as the animals do, although in his case the relationship is often a very conscious one. Yet with this consciousness, there comes also a sense of uncertainty, which sometimes takes the form of hope and sometimes the form of fear.

The uncertainty which accompanies all such relationships is twofold: First, as to whether God, as Judge, is benevolent or demanding. Second, whether the relationship is in any sense a personal one, in which the individual himself can be of any consequence. God Himself could either be impersonal or so great a Personage

as to have no direct concern with puny individuals in such an enormous universe. It is these uncertainties which lend to all natural religions their strange admixture of doubt and hope. But once the image has been restored, uncertainty disappears. The relationship of creature to Creator becomes the much more satisfying and directly personal one of son to Father. Indeed, if there is one single question which a man may ask himself who is uncertain as to whether he is a Christian or not -- who cannot with assurance recall any specific spiritual experience by which to mark a point of re-creation -- it is this, "Do I think of God and address Him as my Father?" It is not a question of repeating the Lord's Prayer sincerely, in which one unites with others in saying, "Our Father. . . ." It is a question of saying to God personally, "My Father." As Paul said in writing to the Christians in Rome, "The Spirit himself beareth witness with our spirit, that we are the children of God [...] whereby we cry, Abba, Father." (Romans 8:16, 15; also Galatians 4:6).

This explains a number of passages which, taken together, might superficially appear to be contradictory. In John 14:6 Jesus said, "No man cometh unto the Father, but by me." But the tenor of Scripture in many other places is that man, even in his ignorance and unredeemed state, makes contact with God. Cornelius did so before becoming a Christian (Acts 10:4). This led Peter to conclude, as he says in Acts 10:35, that "in every nation he that feareth him, and worketh righteousness, is accepted with him." In view of many other passages of Scripture which clearly limit "acceptance" in the New Testament sense to those who have experienced salvation by full faith in the full, perfect, and sufficient sacrifice of Jesus Christ alone, this passage has at times caused consternation. It should be remembered, however, that it is a statement made before the New Testament was written, and it must, therefore, be understood in its Old Testament setting. Acceptance with God was enjoyed by many who did not belong in the household of faith (Israel) in the sense that, like Nebuchadnezzar, they accepted the fact of God's omnipotence and direct righteous concern in human affairs and, having acknowledged this, were "accepted." Thus Nebuchadnezzar was restored to health. The city of Nineveh was spared destruction because of its repentance. This, then, gives some indication of the potential for pseudo-man before God. And the writer of Hebrews pointed out (Hebrews 11:6) that the only requirement here is that a man must believe that God is the rewarder of them that diligently seek Him.

What distinguishes the Christian from the otherwise devout is that the former has a perfect assurance that God is his Father, whereas the latter has only the awareness that God is his Judge. No man steps from the one position to the other except by being born again through faith in the finished work of the Lord Jesus Christ. Without this saving faith, he may still turn to God as Creator and Judge and find that God is indeed reachable and merciful. But he cannot turn to God as Father. No man, no matter how devout he is, can go to God as Father except through the Person of Jesus Christ.

Yet Scripture indicates that God is gracious towards the just and the unjust, indeed that He so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but should have everlasting life (John 3:16). The very wording of this wonderful passage indicates that the love of God preceded and is not therefore dependent upon the response of man. If we love God,

it is because He first loved us (I John 4:19). God's attitude is underscored in the words, "My delights are with the sons of men" (Proverbs 8:31) – not merely with the sons of God, be it observed.

Thus unredeemed man is put in a very strange position. While he may have no thought of God in his heart, it is not at all true that God has no thought of him. Alienated man is alien, not because God has turned away from him, but because he himself has turned away from God. Unredeemed man may still turn to God in prayer and have his prayers answered, as I found for some years before I became a Christian. But without the restored image there is no assurance, no assurance of salvation, no assurance of anything. Alien to God, alien to Nature, alien even to true manhood as God intended it to be – such is the condition of man without the image.



Chapter 3

The Likeness Achieved

It may appear paradoxical, but it is nevertheless a fact, that one may bear the Image of God without His Likeness. But one cannot bear the Likeness without the Image. Now and then there appear men who, while being quite indifferent to, and even sometimes hostile to, Christianity nonetheless seem to have a certain god-likeness in their character.

Indeed, I am constantly being put to shame by the kindness, patience, and unselfishness of friends who do not know the Lord. When I compare their natural goodness with the evil propensities which I discern in my own heart and which sometimes seem to me only to increase as I grow older, I am appalled at my lack of patience, my unwarranted pride, and my deeply ingrained selfishness. I know the Lord, and I love the Lord as He alone can know, yet my character is a poor testimony to the profession I make and to that which I know to be possible for my life in Him. And if for no other reason than this, I am fully persuaded that whatever is pleasing to God in my life is not an expression of my old self—still too discouragingly in evidence—but of the re-created man within who bears His image, because it is in fact the Lord Jesus Himself. One seldom sees evidence of it; least of all, do I see it. Yet just now and then the veil is momentarily lifted, and one is permitted the joyful surprise of a sudden otherwise inexplicable victory of the spirit, as a testimony to the reality of His indwelling. Oh, I know the comfort of the assurance of His constant presence, but the proof of it to others is probably seldom seen indeed.

Meanwhile, I constantly meet men whose character in many respects I greatly envy and would like to emulate. I think Oswald Chambers best evaluated such individuals when he said that the nobility in them is a remnant of a dying Adam, but not the promise of a new life. And it is just this circumstance which makes it unacceptable to God in spite of its nearness in appearance to the real thing. In such men, nobility of disposition results from a combination of things including birth, circumstances, and will. A saintly saint is much more strictly a work of God. This alone is true God-likeness and it is possible only in those who bear the image. While pseudo-man has the potential to become a child of God, true man has the potential to become God-like—or as we are more accustomed to say, Christ-like.

Recapitulating a little, we have observed that with Adam, the image was created when he himself was created, so that from the very first he appeared as true man, though he lost this status when he sinned. He was at the first, and in the end, a son

of God. But the likeness of God was not created in him, it was merely appointed for him. Unlike the image, the likeness was something which was to be achieved by his obedience and submission to God. It would be safer, and more scriptural, to say that the likeness was not to be achieved by Adam's effort but rather by the working of the Holy Spirit in Adam. Our part is not so much a positive one, as though we were able creatively to reform ourselves so that we become Christlike, but rather that we should resist and restrain, as far as possible and with the help of the Holy Spirit, all the propensities of the old nature, both good and bad.

What we are really concerned with here is the secret of growth in Christian character, a subject of endless discussion and not a little argument. The view which is presented here has at least this to commend it, that while it demands real effort on our part, the end result is still entirely a work of God; and pride is altogether excluded. This looks like a contradiction, but it avoids two rather serious errors.

First, growth is not the result of some process of complete self-surrender of the will, which we are sometimes told is "all there is to it." It is amazing how easily one can be deceived into relaxing the struggle, by believing that in this kind of "weakness" lies our chief source of strength, the strength of the Lord supposedly being inversely proportional to the weakness of the individual. This view takes several forms, but all of them are dangerous self-deceits, in spite of their apparent Scriptural justification from passages such as 2 Corinthians 12:9, 10. When Paul spoke of weakness here, does he really mean weakness of will? We might well ask the question, Would a man who could claim to have "fought a good fight," suggest that no struggle is necessary anyway?

Secondly, man cannot assist God in any direct way in the creation of anything that is perfect. I think this rule applies even for the child of God. And the man who is quite confident that by a constant exercise of willpower he contributes directly to his own holiness in God's sight is deceiving himself. For while he may be dealing successfully with one or two consciously recognized areas of failure in his life, he can only deal with the things he recognizes. He is apt to suppose that having dealt with these, he has achieved full stature. What he tends to do is merely to concentrate on one or two symptoms, ignoring the basic disease. The Word of God never promises a *consciousness* of sinlessness, yet this is what most of us assume victory to mean. The human heart is desperately wicked and is no sooner subdued in one area when it will erupt in a subtle way in some other area. I should like to suggest that man's part is not to plant more flowers, but to keep the weeds down in the unoccupied area, in order that the seed of God's planting may grow. The new man, then, is entirely a creation of God in Christ. Yet we do have a vital part in its growth.

Our part is a negative one. This will be apparent if we list a few key passages of Scripture which bear on the matter, and after each reference give the key words which really support this contention. The real crux of the matter is this: Does man have within himself the power to produce anything that is perfect enough to please God? Most Christians would say that the believer *does* have this power. I do not think that Scripture can be found to support this. If by reason of the exercise of a redeemed will, a man could deny every evil propensity of his nature, would this make him a righteous man in God's sight? I think not. I think he would be in the position of a gardener who had deliberately rooted out every single weed in his little

plot of land, only to find that he could not get any flowers to grow because he did not have any seeds. The cleaning-up process was excellent, but like the man who swept and garnished his house (Matthew 12:44), his position could be more dangerous than ever. This is the limit of his capacity – to institute a clean-up. He does not have the capacity to create a new thing to replace the old. This is the work of God, and the most he can do is to restrain the evil, that God may introuduce the good.

This, I think, is the meaning of such pasages as the following:

2 Timothy 2:21 ". . . purge himself . . ."
 Colossians 3:5 "Mortify therefore your members. . ."
 Romans 13:14 ". . . make not provision for the flesh. . ."
 Romans 6:12 "Let not sin reign in your mortal body. . ."

The mortification of the natural propensities for evil which exist in every one of us, however, is not something which we can undertake without help. It is obvious that a will that is sinful cannot will itself out of existence. The help that we need in this process of restraint is promised by the presence of the Holy Spirit. The following verses seem to indicate this principle:

Romans 8:26 ". . . the Spirit helpeth our infirmities. . ."
 Hebrews 4:15, 16 ". . . to find grace to help in time of need. . ."
 1 Corinthians 10:13 ". . . a way to escape. . ." (provided by God)

In these passages, and in many more, the part which we may play is carefully circumscribed. It is always the restraint of sin, and never the creation of righteousness. It is a humbling thing to discover that God has no confidence in the capacity of man to be good. And it is important to observe that when one may by nature seem to be a better man than others, as though relative goodness had some real meaning, the truth is rather that some men are less evil than others, which is fundamentally a different thing.

All of this can be summed up in the words of John the Baptist, "He must increase, but I must *decrease*" (John 3:30). Notice the one is not safe without the other. Moreover, Paul made it very clear that the new man himself was the sole source of any good thing that he did, this new man being the Lord Jesus Christ (Galatians 2:20). From this, it is manifestly more appropriate to rejoice not in our victory in the Lord, but in the Lord's victory in us. The more flowers, the more distasteful the weeds. The purer the heart, the greater the hatred of the sin which remains. As the sin occupies less "space," it becomes more and more distasteful, the gardener longing more and more for "all flowers." It follows that the nearer a man comes to true holiness, to himself the more distasteful will seem the weeds which remain.

Now it would seem from other passages of Scripture that God has in mind the formation of a character for each of us that is individual and yet a reflection of the total character of Jesus Christ.

The likeness which God had in mind for Adam was appointed, to be wrought out in time. Analogously, God appointed the plants before they were in the ground

(Genesis 1:11, 12). It is as though God created them perfect in His mind's eye and then planted seeds so designed that they would grow into a realization of the full flower He envisioned. I can sit down with pencil and paper and produce, a line at a time, a drawing of a new building which is not created by the act of my drawing it, but which already exists in my own mind. The pencil merely gives birth to that which I have already created. So the seed gives birth to the plants which God had already made (Hebrew: "appointed") before the seed was actually planted in the earth.

And in somewhat the same way God's true children are "planted" in His likeness (Romans 6:5). That is to say, God has already designed the kind of person whom He wants each one of us to be, and though the seed is planted and its growth is at first altogether hidden, in due time it takes a recognizable shape. With a human life growth is so slow with the passing of the years that it is scarcely perceptible even to ourselves. Yet we have every assurance that in the end He really will perfect that which He has begun (Philippians 1:6).

How is this perfecting process carried out? First of all, it should be said that the likeness to be achieved is a likeness to the character of Jesus Christ. It is indeed nothing less than the re-formation of the Person of Christ in us (Galatians 4:19). Not of the whole Person of Christ, for that would clearly be impossible: only some small portion is to be formed which is perfectly appropriate to our capacity.

Galatians 5:22 and 23 delineates the character of Jesus Christ in a series of personality traits, namely, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance – and these traits are said to be the "fruit" of the Spirit. How are these fruit born? According to Scripture, they are born out of the doing of good works (Colossians 1:10). They are, in fact, the consequence of the effect upon ourselves of the carrying out of these good works. And these good works are foreordained for each one of us specifically for this purpose (Ephesians 2: 10), and they are exactly suited to our capabilities and perfectly guaranteed to have the desired effect if we will do them as God wishes them to be done. This is surely the meaning of the familiar statement in the Lord's Prayer, "Thy will be done on earth as it is in Heaven": which is not a prayer that God's will may be done, but rather that it may be done in the kind of a way that it is done in heaven – willingly and perfectly. These things are set forth very simply and clearly in Scripture.

We have, then, this sequence: in Ephesians, specific good works are appointed by God for each one of us to do; in Colossians, the doing of these good works is designed to bear fruit in our lives, and in Galatians, the fruits are identified as personality traits. By contrast the "works of darkness" are unfruitful (Ephesians 5:9-11). But contrary to what is commonly supposed, the spiritual "fruits" are not the winning of souls for the Lord, for this particular form of Christian labour is referred to in 1 Corinthians 9:1 as "works."

It is quite possible, in fact, for an exceedingly successful evangelistic campaign to be quite unfruitful in the evangelist's own soul, as Jonah's experience in Nineveh demonstrates all too clearly. It left him an embittered spirit, a man indeed ready to commit suicide (Jonah 4:3).

Conversely, it is not evil works in themselves which form the basis of God's condemnation, but rather the "fruits" of those evil works in the doer's heart. There

is a beautiful illustration of this in Isaiah 10:5-12. In this passage, verses 5 and 6 reveal God's commission to a pagan king to serve as His personal administrator of punishment to a disobedient and offensive Israel. In verse 7 it is revealed that the king was quite unaware of the real inspiration of his behaviour. He imagined he was merely pleasing himself. Verse 12 shows that he would in no wise be punished for the deed he had done at God's bidding, but he would be punished for what the doing did to his own heart, confirming his pride and his sense of personal power, "the fruit of his stout heart."

This principle is applied throughout Scripture. Works in themselves are not the basis of God's judgment. Good works do not automatically bring His approval; evil works do not automatically bring His condemnation. Even in the lives of the saints this principle holds. Paul, for example in 1 Corinthians 9:16 and 17, points out that the work of preaching the Gospel was divinely appointed for him so that in itself evangelism carried no automatic reward. It was a rewarding experience only when he did it in a proper spirit. Moreover, God's mercy extends itself towards us even in this, that He seeks not only to fulfill His will in us but to so work by His Holy Spirit in our hearts that we also "will" to do His will (Philippians 2:13). It is quite possible to do the Lord's will in the wrong spirit, and when this happens the benefit of having done it will be felt by others (for the Lord's will is always for the common good, ultimately), but with no profit to oneself. Thus, in 1 Corinthians 13:3, Paul is careful to say that although he should give all his goods to feed the poor, if he does not have love in and out of the doing of it, it profits him nothing at all. In a nutshell, it is not by deeds that we grow, but by the effect that the doing has upon ourselves. The effects are referred to as fruits: and it is by these fruits, not by deeds, that men will ultimately be "known" (Matthew 7:16).

There is a beautiful inner consistency and harmony in Scripture, and an equally beautiful appropriateness in God's ways with us. In our desire to appear busy for the Lord we all too soon forget that it is not God's object to make executives out of us but saints, and at times He finds this easier to do when we are forced into inactivity for a while. The times we live in are so crowded with events and our culture has come to attach so much importance to busyness and the filling of every unforgiving minute with "sixty seconds worth of distance run" that we have come to equate idleness with sin. Perhaps after all, this is not such a new thing, for Martha, too, was afflicted with it. But what a transformation would take place in the lives of most of us if we could only realize moment by moment that the things we are engaged in doing are of so much less importance than the spirit with which we engage or don't engage in the doing of them.

I think maturity comes with this realization. In Isaiah 40:31 it is written, "But they that wait upon the LORD shall *renew their strength*; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint." And if we may go one step further before commenting, Paul in Ephesians 6:13 says, "and having done all, to stand." The sequence of events here is striking. The world accelerates, everything gets faster and faster until a common rebuke takes the form, "You're slowing down." In Christian life as summed up by Isaiah and concluded by Paul, it is exactly the opposite. The young Christian leaps in his new found vitality. In time his flying here and there slows down to a run. Later on a run becomes a

walk. And if I do not misunderstand Paul, the time comes when a walk is replaced by a stand. But how difficult it is not to be troubled by the hyperactivity of everyone around, so much of this activity being good in itself and indeed seemingly necessary. The temptation is to conform, the Christian individual conforming to the Christian group, and the Christian group conforming to the society at large until busyness leaves neither time nor strength to be still and know that God is present (Isaiah 30:7, Psalm 46:10). It is a universal belief in every society in which there is a clear religious sense that man becomes more nearly god-like as he slows down and takes time to be still. Somehow Christianity has lost the secret, and as a consequence it appears to the man of the world as merely an alternative way of ensuring success in life and guaranteeing an equally successful future life.

This is not to suggest that retirement from the world is the answer, but rather retirement *in* the world, a retirement which engenders a type of other-worldly character which by its very other-worldliness has an impact upon the consciousness of men. It seems a crude analogy, but if we may borrow a term from the world's busy-ness, there is unfortunately such a thing as a "Christian rat-race." The desire to escape from this may lead to an equally undesirable attitude of isolationism, compounded of a sense of inadequacy and a sense of persecution which finds expression in David's cry, "Oh, that I had wings like a dove: *for then* would I fly away, and be at rest" (Psalm 55:6). But being at rest in itself is no greater a blessing than being too busy, unless the end result is the deepening and strengthening of the likeness of God in the personality.

And so we finish. In the Image and Likeness we have our standing and our state; our sonship in the family of God and our stature in the Lord; our true humanity as the vessel, and whatever of the Divine nature we permit God to engender within our hearts as the filling content of it; the recovery of the original Creation, and the promise of the final Appointment; present certainty and future hope—all these, because at the very beginning God had said, "Let us make man in our image, after our likeness."



Part IV

THE DEVELOPMENT OF PERSONALITY: THE OLD AND THE NEW

No man is an Island, intire of itselfe; every man is a peece of the Continent, a part of the maine; if a Clod bee washed away by the sea, Europe is the lesse, as well as if a Promontorie were, as well as if a Mannor of thy friends or thine own were: any man's death diminishes me because I am involved in mankind, and therefore never send to know for whom the bells tolls; it tolls for thee.

John Donne
(*Devotions upon Emergent Occasions*)

INTRODUCTION

The purpose of this Paper is to show that modern research in the fields of psychology, genetics, and anthropology, has much to say that throws light upon the Christian view of man as a sinner and as a saint. It also serves to underline man's basic need for salvation, and God's completely realistic answer to that need.

For the sake of simplicity, the concept "soul" has been equated with the concept "personality," an equation which is not strictly in order, but which makes it possible to deal with the subject within reasonable compass. While this treatment lacks depth, it is more or less comprehensive, and taken in conjunction with the bibliography could possibly serve as the basis of a series of lectures or studies of Christian personality development.

Chapter 1

Where Does Personality Come From? Where Does it Begin?

Outside the wind howled about the tent, and the temperature hovered around 40 degrees below. But inside the inner tent the small party was warm and comfortable. Even if they had been cold, it would not have mattered very much for they had important work to do that absorbed all their attention. In the centre of a small circle, an old man held at arm's length a thin thong of hide about eighteen inches long, at the end of which dangled a small object with no particular shape except that one end of it was somewhat pointed. The thong had been given a number of twists which had started it revolving, first clockwise, and then counter-clockwise. Each time, the number of revolutions was less, and each time it unwound in one direction and began to rewind the other way, one of those watching intently in the circle would utter the name of some well-known forebearer who was now dead. Off to one side, a mother sat holding her week-old baby. Six or seven names had now been called and it was evident that the revolving object had lost most of its momentum and would soon cease to turn. The intervals between the calling of names grew shorter and tension mounted. At last a name was called and a moment later the hanging object made its last revolution and came to a halt. The mother gently woke her sleeping child and called him by the name which was now to be his.

For this Chukchee family in Siberia this was not merely a casual name-giving ceremony. It was an official invitation to the forebearer whose name had been decided upon by the revolving object, to come back into the family circle reincarnated in the little child. The child thenceforth had a soul. Before this time, it could if necessary have been destroyed without incurring the wrath of the Creator, for it had no soul. Now they knew it would grow up to be like the man whose name it bore. And this knowledge would be reinforced when the child, in due time knowing of the exploits of his forebearer, would consciously or unconsciously seek to emulate him. It was no surprise to this Chukchee family therefore, that the name so suited the character of the child as he grew up.

Primitive Man's View

This little incident which was being enacted in very much the same way in widely separated parts of the world not many years ago, illustrates how primitive people answered the question, Whence does man's personality arise? That children

often look and behave like their parents or grandparents was quickly noted by people whose lives were simple and whose interests centred largely in their own family circle. It is not surprising, therefore, that they should suppose the simplest explanation to be some form of reincarnation. Indeed, it was the hope of the aged that they would soon be invited back again.

Sometimes people of even lower cultural status than the Chukchee held what is perhaps a more sophisticated view. The Ainu, for example, believed that the mother provided only the body, but the father provided the spirit. Having little material wealth, they attached more importance to the things of the spirit, and the father's contribution was therefore considered to have been made at greater cost to himself.¹ In many parts of the world this has been believed so firmly that it is the father who becomes ill when a child is born. In a few such societies, physical paternity is denied categorically, so completely spiritual is the father's part. In fact, to a Trobriand father it was an insult to him to say that his children looked in any way like him.² It sounds unbelievable that an intelligent people should deny that the father had any part in generating a child. However, even in recent times in one of our large cities, a man and his wife did not make this discovery until the birth of their 13th child.³

The Lango of the Upper Nile believe that the spirit or personality in the child comes from "yok," a non-personal essence of spirit permeating everything and manifesting itself in various forms. Among the Balinese, a newborn child is particularly sacred till the 290th day because its soul has recently come from the other world. Many primitive people believe that babies must be handled exceedingly carefully, not shaken too much since the soul is not yet lodged very securely. Since the Eskimo child is not a person till it is named, it is not murder to destroy it prior to that time.⁴ Although this may sound strange to us, there was a time in Europe when unbaptized babies could not be buried in a Christian graveyard because it was not certain that they had a soul, since they had not yet been named. Their fate was unknown. Even among ourselves, it is common to refer to a child as "it," because we share this feeling that personality is slow in coming.

One needs to be exceedingly careful here, but it may be worth pointing out that in Luke 1:35, the unborn Child is referred to in the words of Scripture as "that holy thing." It may be said further that the New Testament suggests that many people believed in some form of reincarnation. This is probably the background of Nicodemus' question, "Can a man enter a second time into his mother's womb?" and is reflected in Matthew 11:14, for example, where John the Baptist is said to have been Elijah.⁵ It should be made clear that this is no proof of reincarnation, but

1. Murdock, George P., *Our Primitive Contemporaries*, New York, Macmillan, 1951, p.179.

2. Goldenweiser, Alexander, *Anthropology*, New York, Crofts, 1945, p.419.

3. Referred to in *Science*, vol.89, 1939, p.234.

4. Garber, Clark M., "Eskimo Infanticide," *Scientific Monthly*, Feb., 1947, pp.98-102. See also Leon Eisenberg, "The Human Nature of Human Nature," *Science*, vol.176, 1972, p.126b.

5. Brown, A. R., writing on "The Andaman Islanders", in *A Reader in General Anthropology*, edited by Carleton S. Coon, New York, Holt, 1948, p.196. He has this to say which seems clearly to reflect a viewpoint similar to that of Nicodemus: "If a baby dies and within a year or two the Andamanese mother again becomes pregnant, it is said that it is the same baby born again; and the name of the deceased child is given to it [...]. It is only those who die in infancy that are thus reincarnated." Nicodemus asked, "How can a man be re-born when he is *old*?"

evidence only that the concept was understood by the Jewish people in our Lord's day.

It will be apparent from the foregoing that the name of a person is of fundamental importance. In fact, in some cultures it is kept a profound secret from all but a few close friends, and a nickname is used instead. The name *was* the person, and possessing the person's name gave one a peculiar power over that person. Again this is not to support the theory, but the refusal of the Lord to declare His Name to Manoah when He said that His was secret, was an accommodation to Manoah's way of thinking (Judges 13:18).

If a Chukchee child were to become ill in the days or weeks that followed birth his parents would conclude that they had invited the wrong person into the family and the child's name could be changed. This would go on as often as it was felt necessary until the child grew well. He was now a different person. This too is reflected in Scripture when a new name is given to the one who has become a new creature in Christ Jesus, because, as we shall see, he has become entirely another person by a process of reincarnation.

We have one notable example in recent times of a mentally ill child who, in her state of bewilderment claimed that she was nameless but later at one stage in her development, when she began to recover went through an extraordinary process of "giving birth" to a new self for which she at once adopted a name. We shall refer to this again later. In fact, not a few of these concepts, which appear so strange at first sight, will be found to be remarkably reflected in the experience of regeneration.

Philosophical Considerations

Among civilized but pagan nations, the more thoughtful members often discussed the origin and time of arrival of the soul or personality. One of the key problems was to decide whether a newly created soul started life with no form or structure like a "blank sheet of paper" (to use Aristotle's term), or whether there were some "givens." The latter view has been termed the "adult suit of clothes" concept. It is a view which assumes that some law or the will of the gods has already "laid out" for each newly created soul a complete "pattern" of development which is analogous to a tailor-made suit. The child merely grows into it. Or to use another simile, it is like a mold into which the metal is poured, forcing it to take the pre-determined form.

This is, of course, entirely fatalistic. Though based on quite different premises, a similar fatalistic attitude is reflected in modern thought. This is the official view held by those who believe that personality is simply the result of the interplay of chemistry and physics, and nothing more.⁶ It is argued — logically — that if we knew enough of the chemistry of the child, we could probably predict almost everything that he would become. And this belief is reinforced by the more recent discoveries of the profound changes which can be wrought in personality by various drugs whose action is purely chemical. John B. Watson⁷ and the behaviourists in general are spokesmen for this school of thought.

6. For example, V. H. Mottram, *The Physical Basis of Personality*, London, Penguin, 1944.

7. Watson, John B., *Psychology from the Standpoint of the Behaviourist*, Philadelphia, Lippincott, 1919.

It might be supposed that this would undermine all sense of responsibility. The wicked man need not concern himself with the consequences of his behaviour. He has no power to act in any other way. But in fairness it should be pointed out that the force of this argument is neatly evaded by saying that while a man cannot be blamed for what he is, he can be blamed for being completely *satisfied* with what he is. The alcoholic may be under a compulsion beyond his control, for example, but he becomes morally responsible when he simply doesn't care. This helps as some sort of answer for hereditary factors. With respect to cultural determinants, George H. Mead proposed an interesting way out by arguing that although environment forms an unbroken chain to bind the personality, the individual is himself one of the links in the chain and to this extent can introduce some measure of freedom for himself.⁸ So much for the suit-of-clothes concept.

As for the blank-sheet-of-paper concept, the only assumption is that development of the personality is not compelled to reach a specific stature. This is not to deny that in its development heredity and culture do not continually limit or modify the personality as it matures. This is a kind of moderate determinism and seems to be more realistic. It is as though the blank sheet of paper was of a given size and permitted only so much to be written upon it, but it does not have to be covered with writing. In the former theory, the personality inevitably reaches its maximum potential; in the latter concept, this is not necessarily so. The individual may fail to achieve maturity.

We have to consider, then, both heredity and culture as influencing factors, and the interplay between them has been neatly phrased the nature-nurture problem. We have thus far treated this problem from the philosophical view only. We now turn to the scientific evidence.

The Psychological Findings

For psychologists and educationists as well as the philosophers, the interaction of nature and nurture, heredity and environment, is a matter of profound importance and interest. Since this is not a textbook of psychology and our only objective is to point up the fundamental issues, it may be sufficient to refer briefly to the views held by Jung and Freud. These two agreed initially in the opinion that personality starts at zero, and under the influence of the cultural environment it begins to take a certain form and structure which represents the response of the individual to his life situation, as permitted or modified by his own physical constitution. Freud held firmly to the view that the personality was pretty well determined by the time the child was five years old. However, in his wide experience interviewing patients, Carl Jung came to recognize that there were aspects of the individual's personality which could not be accounted for in terms of the life history of the subject. He therefore believed that the personality did not start merely as a blank sheet of paper, but began with something already given which, for

8. Mead, G. H., *Mind, Self, and Society*, University of Chicago, 1948, p.25.

want of a better term, was called the "X" factor.⁹ We have, then, this picture: The body receives its constitution by inheritance. The soul, or personality, comes from some unknown source and starts, not as a completely blank sheet to be written upon by the possessor at will, but with some quality or form which to a certain extent determines how the personality will ultimately develop. Carl Jung tends to favour the concept of a created individual "soul." He and Freud, of course, parted company.

In the course of time, Jung's views have been developed and elaborated by a host of others, and some of the implications should be mentioned briefly here, since we meet them again when we come to deal with the summation of man in Adam. Jung came to view this unknown quantity "X" as being perhaps in some way definitive of *Homo sapiens* as a species. That is to say, any creature which has this particular form of "X" is a member of the human race and at certain fundamental levels will behave as a human being, and not as an animal. It was also suggested that this unknown quantity is shared by all men in such a way that in any given crowd there exists at a very deep level, a spiritual entity termed by Jung the "collective unconscious," which reveals itself rather frighteningly in times of mass hysteria as a kind of giant "mind." Also at this level we may have some factual basis for so-called national or racial character. At the other extreme, the incompatibility which may exist between two people of a certain type, and the strange compatibility which sometimes knits people together in a particularly close bond may also be rooted at this very deep level. It then becomes an innate compatibility or incompatibility which the individual can do very little to change, any more than one can change physical characteristics which are also "givens." It could even be argued that animals likewise have some kind of "X" factor, which enables a species to recognize its own members and to reject those of another species no matter how close they may seem to be superficially. A species becomes a giant organism with a single consciousness. Abram Kardiner, somewhat like Jung, held that there was,

[...] a psychic substructure, perhaps physiologically determined, which is common to mankind. This may further be elaborated by individual and innate personality trends. These potentialities are acted upon by common cultural pressures, and result in central tendencies to which the term Modal Personality has been assigned.¹⁰

By "Modal Personality" is meant that common personality type which we associate with national character. The Chinese is quite distinct, so we think, from the Frenchman. We stereotype each nationality and although opinions differ about the

9. See an editorial in the *British Medical Journal*, Feb. 9, 1952, p.315, entitled "A Great Thinker." The editor observes: "Jung recognizes two divisions in the Unconscious, the personal unconscious [...] and a non-personal or Collective layer not derived from personal experience, but in-born [...]. His analysis of abnormal people (and so-called normal people, too) constantly revealed material which he could not account for in terms of the life history of the patient. This is the x factor--the Collective Unconscious. The two volumes which give the best overall introduction of his theories in this direction are: *The Psychology of the Unconscious*, translated by Beatrice M. Hinkle, Dodd, Mead, 1947; and *Psychological Types*, translated by H. G. Baynes, Kegan Paul, 1949.

10. Kardiner, Abram, quoted by Melville J. Herskovits, *Man and His Works*, New York, Knopf, 1950, p.53.

details, there is a large measure of agreement that such modal personalities are real. William McDougall, a psychologist of no mean stature, some years ago made the following observation:

Any man possesses at the very start of his life numerous well-defined tendencies to future behavior. Between the situations which he will meet and the responses which he will make to them, pre-formed bonds exist. It is already determined by the constitution of the two germs (supplied by the parents), that under certain circumstances he will see, hear, and feel, and act in certain ways [...].

The behavior of a man in the family, in business, in the state, in religion, and in every other affair of life is rooted in his unlearned, original equipment of instincts and capacities.¹¹

It should at once be added that the question of whether man has any instincts left is still a moot one. McDougall was one of those who believed that he had. However, the basis of something which we may prefer to call by another name, but which is much the same thing, seems to have been recovered in part in Jung's unknown factor "X."

Furthermore, it may turn out that when this "X" factor has been redeemed, it provides the basis of that almost immediate recognition which one Christian may have of another at a very deep level of consciousness. As the unredeemed factor enables man to recognize man, the redeemed factor may not only enable Christian to recognize Christian, but non-Christian to recognize a Christian as something disturbingly other than himself.

To bring these threads of thought together, we may summarize by saying that whereas personality is limited in its development partly by heredity and partly by cultural environment, the individual does not necessarily make full use of the potentials supplied by either of these. In fact, he may reject a large part of the latter, but in so doing tends to become abnormal. The "X" factor guarantees that the personality that develops will be essentially human, i.e., Adamic. This is by no means the whole picture as will be seen later, but it serves to recapitulate what has been said so far.

The Scriptural View

We do not wish in this Paper to become involved in the issue of whether man is a dichotomy or a trichotomy. This is the subject of another Paper. But it seems desirable to propose the following tentative interpretation with respect to the question of when the soul is introduced. In the case of Adam the situation is fairly clear. If we are to take the record at its face value, Adam's body was created, and then God breathed into his nostrils by a process akin to artificial respiration and Adam drew his first breath. With this first breath, he became a living soul. It can be shown from a number of Scriptures that the drawing of the first breath is equated

¹¹ McDougall, William., quoted by John Randall, *The Making of the Modern Mind*, New York, Houghton Mifflin, 1940, p.512

with the introduction of the soul, as the expiration of the last breath is equated with its departure. This may be a quite incorrect use of the term *soul*. The point is not important for the moment, since we are merely distinguishing between the individual as a person and the body as a corpse. That a child may show movement in the womb and yet be stillborn suggests that such movement is evidence of physical life (perhaps lived by proxy), rather than independent life as a person.

We have spoken of the first Adam as having a complete body before receiving a soul. The situation was almost *unique*.¹² However, further light is provided from Hebrews 10:5-7 with respect to the second Adam. In this instance, it is not until the body is "perfectly prepared" (so in the Greek) that the Person who was to complete that body and thus render it a whole man, left His estate in heaven and became incarnate in human flesh. We are not forgetting the incident in Luke 1:41 where Elizabeth's child leaped in the womb when Mary visited her. This, too, is a subject of a separate paper.

Unsatisfactory though these remarks undoubtedly are, they are intended to suggest that it is not until a child draws its first breath and thereby becomes an independent source of life that God introduces into it a soul or personality. And although some of these thoughts may appear heterodox and have a measure of unwelcome novelty about them, several related Doorway Papers will help to bring out the beautiful consistency and harmony of Scripture with itself in the treatment of this particular problem.¹³ So we now pass to a consideration of the components of personality.



12. The use of the word "almost" in this sentence is deliberate. There is one other instance of such a creation of life which has escaped general notice because of the circumstances. Adam's body was perfect, and God added to it a spirit to make it a living person. The body of Lazarus was very imperfect (John 11:39), and yet the same Lord called the spirit back into it, instantly rendering the body fit for its reception, and thereby restoring the living person. Both are instantaneous creation.

13. Custance, A. C., *The Virgin Birth and the Incarnation*, vol.5 in The Doorway Papers Series.

Chapter 2

The Components of Personality

Here we are concerned specifically with the part played by heredity and the part played by cultural environment. In addition to the findings of psychology, both genetics and anthropology have contributed to our understanding. The extent to which an individual's personality is influenced by heredity has been demonstrated in a remarkable way by studies on twins and, in the minds of many, by Sheldon's work on the relationship between human physique and temperament. The importance of cultural environment has been demonstrated by such anthropologists as Cora DuBois and Margaret Mead. We shall consider these separately, though it is sometimes difficult to isolate the two factors.

The Part Played by Nature: Heredity

Probably the first man to make a scientific attempt to attach the responsibility for personality formation to hereditary factors was Sir Francis Galton.¹⁴ He was particularly interested in outstanding personalities and sought to establish a hereditary basis for genius. He was one of the earliest scholars to apply statistics to this kind of inquiry, and some of the facts which he brought to light are truly amazing, although in one or two instances his conclusions are to be challenged on the grounds that he made some unjustifiable assumptions. Galton attached little importance to the various non-hereditary factors influencing the lives of eminent men and concluded that heredity was of prime importance. This was challenged by A. de Candolle, who attempted to show by a very similar method that environmental influences were every bit as important. Some amazing studies have been published since, tracing the descendants of some less desirable matches and showing an extraordinary rostrum of defectives and criminals. For example, the famous Kallikak family history traces from a single pair, a total of four hundred eighty descendants. Of these, one hundred forty-three were feeble-minded, and only forty-six were known to have normal mentality. The rest were of doubtful intelligence. The clan included twenty-four confirmed alcoholics, three epileptics, three criminals,

14. Galton, Sir Francis, *Hereditary Genetics*, London, Watts, reprint, 1950.

thirty-five sexually immoral persons—mostly prostitutes—and eight brothel keepers.¹⁵

Although the statistical methods of analysis are important in this context, undoubtedly the most dependable method of sorting out the influences of heredity as opposed to culture in the formation of personality, is by the use of identical-twin studies. Here is a situation in which we know for certain that the heredity of two individuals is exactly the same. If two such individuals are subsequently separated and brought up in different environments and it is found that they nevertheless develop into very similar personalities, then we have every reason to believe that heredity is strongly involved. Quite a few such studies have been undertaken, and the results seem to be highly significant. It is found that the twins tend to have similar likes and similar dislikes and, in a few cases, similar criminal tendencies. This parallelism of experience is found to apply also to disease. Recently two such women separated by 3,000 miles, contracted a chronic infectious disease affecting the eyes and face within a few months of one another. This is not the first time such things have been reported.¹⁶ Curt Stern, speaking of criminal tendencies, made the following observation:

Twin studies carried out by different investigators, in the United States, in different parts of Germany, and Holland, when summarized, show a (high degree of concordance). The high concordance of a criminal record in pairs of identical twins is obviously not due to a "bad home background" alone, since concordance in non-identical twins is much lower—and non-identical twins also share a common home background.¹⁷

Galton concentrated upon intelligence factors, but others were able to show in connection with emotional factors that environment played an important part. This applies particularly to anthropological studies. Carr-Saunders, speaking of this distinction, wrote:

The study of identical twins leads to the conclusion that intelligence is little influenced by the environment whereas temperament is more affected. This method has yielded remarkable results in the hands of Lange, who studied several cases in which a criminal was one of a pair of twins. There were 16 pairs of non-identical twins: in 15 of these cases, only 1 of the pair was a criminal. There were 13 cases of identical twins: in 10 of these cases both members of the pair were criminal. It is impossible to escape the conclusion that a particular genetic endowment has much to do with this particular form of anti-social behaviour [...].

15. Kallikak Family. On this see S. S. Sargent, *Basic Teachings of the Great Psychologists*, New York, Barnes and Noble, 1955, pp.64ff. See also, Alfred M. Tozzer, "Biography and Biology," in *Personality in Nature, Society and Culture*, edited by C. Kluckhohn and H. A. Murray, New York, Knopf, 1950, pp.144ff, and p.156 with reference to the family of Jonathan Edwards.

16. Reported in *Science News Letter*, July 24, 1954.

17. Stern, Curt, *Principles of Human Genetics*, San Francisco, Freeman, 1950, p.490.

Obstinacy, impulsiveness, vanity, self-assertion, and their contraries are largely determined genetically. Environment may decide how far an obstinate person obstinately pursues good or bad ends [...].

The general impression left by such studies as have been made so far may be summed up in Haldane's prophecy that "the progress of biology in the next century will lead to the recognition of the innate inequality of man."¹⁸

These things should give us reason to be cautious in our judgments of those around us, whether they are Christian or non-Christian. The complications which such facts introduce into the Christian view of man as a sinner, should not tempt us to take the easy way out by simply ignoring these hereditary or cultural pre-determinants. We should not require of all persons standard forms of conduct.

For example, some individuals are naturally short-tempered. This is found to be true of the Aymara of Peru who live at an exceedingly high altitude. However, this is no indication that they are more wicked. It seems to be traceable to a lack of oxygen, since air crews have experienced the same lack of patience with one another at high altitudes when not properly supplied with oxygen by artificial means. There are other deficiencies which can profoundly modify personality. Notable among these would be deficiencies such as are associated with the thyroid and pituitary glands. Moreover, the extraordinary effects of tranquilizing drugs serve to indicate how closely related behaviour may be to purely chemical disturbances. Such drugs act upon a body which basically has its particular chemical constitution by heredity and not by choice. In this respect, the problem logically comes under the heading of the hereditary factors in personality development.

The Part Played by Nurture: Cultural Environment

In spite of what has been said above, it is well to preserve a balance by observing the extent to which cultural environment can modify personality in most unusual ways. Probably the simplest way to cover this aspect of the problem is to refer to the work of Cora DuBois and Margaret Mead. DuBois has given us an intimate picture of the daily life of the Alorese in the South Pacific.¹⁹ Her conclusions are accepted by all who have any knowledge of these people. It is necessary to say this because the picture she paints is so extraordinary that one would wonder how such a society could continue to function. Probably the key word is frustration. Infants are frustrated at every turn almost from the day they are born, and this engenders a frustrated personality type which is carried into adult life and continues to express itself in the deliberate frustration of the next generation. So it is perpetuated. The modal personality is such that to the Westerner the Alorese seem in general to be the most objectionable people imaginable. Even the one redeeming feature of mother

18. Carr-Saunders, A.M., "Human Evolution and the Control of its Future," in *Evolution*, edited by Sir G. de Beer, Oxford, 1938, p.120.

19. DuBois, Cora, *The People of Alore*, University of Minnesota, 1944.

love appears to be missing. But once again one must ask, Are these people really more wicked because their personality is more objectionable to our way of thinking?

The most unusual transpositions of personality, however, are those brought to light by Margaret Mead. In the same part of the world she found three primitive cultures—the Arapesh, Mundugumor, and Tchambuli—in which sex and temperament were, according to our view, strangely transposed.²⁰ The Arapesh, for example, do not show any strictly masculine types. Here everyone develops a personality which we would think of as fundamentally feminine. By our standards the men are all "sissies." By their standards the men are completely normal, taking the same delight in things as their womenfolk, but in our judgment having no "proper" masculine tastes whatever. The Mundugumor, on the other hand, are all masculine in personality type. There is no femininity whatever in this culture. Gentleness is not characteristic of the women folk in any way and is entirely absent even in their handling of children. In the relations between sexes and in all that is associated with feminine daintiness in our culture, which we assume is predetermined by sex, there is nothing but brusqueness and overt manliness. Such a culture is completely the opposite of the Arapesh, and both cultures have apparently obliterated what we have considered to be fundamentally and physiologically predetermined characteristics of personality development.

But even more amazing is the behaviour of the Tchambuli. Here the temperaments of the two sexes are completely reversed. All "the bad men" are women. It is the men who, to use analogous terms, blush when spoken to, faint at the sight of a mouse, coo to the children and fuss and gossip like women. But before we criticize, let us hasten to add that these descriptive terms are not to be taken too seriously, as though these things completely characterize the women folk of our own society. They merely serve to make clear the fact that among the Tchambuli the characteristic behaviour of men is what we would classify as typically feminine and of the women as typically masculine in our society.

In summary, therefore, it appears that a culture for some reason may structure itself in such a way that what we have hitherto considered as natural expressions of physiological differences between the sexes may be completely over-ridden or even reversed.

Summary of Determinants

We see, then, that in the formation of the personality there are a number of determinants which lead to the development of character and often structure that character so that it appears to us highly undesirable. We may be led to make moral judgments where it is possible they should not be applied. These determinants are cultural (the Arapesh, etc.), geographic (the Aymara, for example), and hereditary (as indicated in twin studies). At an even deeper level there may be racial characters which are partly hereditary and partly cultural, which structure the personality of the individual in spite of himself.

20. Mead, Margaret, *Sex and Temperament in Three Primitive Societies*, Mentor, New York, 1952.

We should also mention the work of W. H. Sheldon²¹ who, after examining an extraordinary number of individuals (some 50,000) with respect to their physique, found a significant correlation between physique and temperament. These correlations between body types and temperament may be summarized as follows: the soft, fleshy, individual who is affectionate, sociable, and fond of food, 0.77; the muscular bony type with vigorous self-assertiveness, 0.82; and the lean fragile type of physique who has excessive restraint, inhibition, and shrinking from social contact 0.83.²² Though many authorities question the validity of his work, it is difficult to avoid the conclusion, which is supported to some extent by common observation, that people who look a certain way tend to act a certain way. This reminds us of the words attributed by Shakespeare to Julius Caesar when referring to one of his generals: "Yond Cassius has a lean and hungry look; such men are dangerous." It should be remembered that there is a corollary of all this: namely, that a particularly desirable character may also result quite by chance from the interplay of heredity and culture. Such a character is still Adamic, and the Christian view of man is that the old nature (whether bad or good) still requires redemption.

Conclusion

Perhaps the definition of personality given by A. L. Kroeber, "a big psychological frame variably filled with cultural content,"²³ sums up the situation as far as we have gone. We began by saying we would deal with the part played by heredity and the part played by culture. One may well ask, What about the part played by the man himself? Since this Paper is primarily concerned with Christian experience, the part played by the man himself prior to conversion does not greatly concern us, because we in no wise have to judge it. This problem is covered in another paper.²⁴ The individual's responsibility after conversion is considered in detail later.



21. Sheldon, W. H., *The Varieties of Human Physique, and The Varieties of Human Temperament*, New York, Harper, 1946.

22. Stagner, R., *Psychology of Personality*, New York, McGraw-Hill, 1948, p.248.

23. Kroeber, A. L., quoted by C. Kluckhohn, "Universal Categories of Culture," in *Anthropology Today*, University of Chicago, 1953, p.516.

24. Custance, A. C., "Foreordination: God's Onnipotence in the Affairs of Men," Part IV in *Time and Eternity*, vol. 6 in The Doorway Papers Series.

Chapter 3

Types of Personality

Projection Techniques

It is not too difficult to distinguish between two types of personality that are poles apart—the highly practical and the highly impractical, the doer and the thinker. In between are the vast majority of people who are both doer and dreamer, but not remarkably either. Yet there are often situations in which the scales are tipped suddenly one way or the other and the classification of the individual in one camp or the other is made more obvious. Let me illustrate this. The one type drives along in his car, giving no thought to the complexities of the vehicle he drives, until suddenly for some unknown reason it coughs and splutters and comes to an awkward halt. For a moment he is baffled. He gets out, lifts the hood, looks in the general direction of the engine but can see nothing obviously wrong, pauses a moment, slams down the hood again and tries the starter once more. Failing to start the motor, he deserts the vehicle and heads for the nearest telephone. In a similar situation, the other type looks quickly at the dashboard, turns the key off and on and tries the motor again. Failing this, he methodically raises the hood, checks the plugs, the wiring, or other singular components one by one, and refuses to phone except as a last resort. Until such a situation arises for both men, it might be difficult to distinguish between them. But an incident like this reveals quite a lot about their personalities. The first man is not a mechanic and cannot be bothered with details but acts at once to organize the future. By him, the car is looked upon as a whole entity which either works or doesn't work—the details don't interest him. Lifting the hood is merely a gesture, and probably the only mental note that is made before closing it again is that the engine is still there. This has been termed a "Whole Response." The other man evinces what may be called a "Detail Response." The distinction between the two types of behaviour reflects a real distinction between the two types of personality. Moreover, these differentials characterize people throughout their lives from childhood to old age. They are, in fact, hereditary.

In this over-simplified picture we have the philosopher and the mechanic; the executive who commands and the workman who performs; the man who sees wholes and deals with situations as such, and the man who sees details and handles them accordingly.

For very good reasons it was desirable for businesses to be able to distinguish between these two types of individuals when seeking to fill positions, and means have been sought to make it possible to separate people whose particular bent has been clearly revealed in the ordinary events of life. It would not be fair to say that Projection Techniques were developed specifically for this purpose, but it soon became apparent that they could serve very well. In the interests of brevity we can summarize the situation as follows. A projection technique is a means of structuring a situation for the individual in such a way that, by his reaction, an insight can be gained into the type of personality he really has. The appropriate stalling of a car, with an attendant observer, could have been used. But its efficacy would depend upon far too many other factors. Other techniques have been developed which are not too difficult to administer (although evaluation may be difficult), which can be given with little more in the way of equipment than paper and pencil.

It soon became apparent by the use of such devices that personality had two rather distinct components, one of which is termed the Structure and the other the Content. For the reader unfamiliar with the specialized meaning of these two terms, it will be sufficient to say that the reaction of the first driver in contrast to that of the second was the result of a difference in Structure of personality. If, however, in discussing the incident with each man, we had afterwards discovered that the first man was very selfish, mean, and bad-tempered, whereas the second was patient and kindly, we would then have discovered a difference in the Content of their personalities.

Tests For Structure of Personality

Perhaps the most familiar of the projection techniques for sorting out such factors is known as the Rorschach Test. Other tests are the Thematic Apperception Test, the Zondi Test, and the Tautophone Test. We shall describe the first two very briefly. The principle which lies behind all such tests, is that to determine the content of the personality we use a structured test, and to determine the structure we use an unstructured test.

The Rorschach Test employs a series of ink blots which have been created haphazardly by spilling ink onto a sheet of paper and folding it over upon itself so that the smudge takes a mirrored form on either side of the crease. A series of these nondescript shapes are presented to the subject one at a time and he is asked to describe what he sees. If we over-simplify the situation, we may say that the response takes one of two forms. One type of individual will look at the whole blot and, seeing it as a whole, will say, "It looks to me like a such-and-such." The other type will examine the figure piece by piece, isolating fragments or details here and there, and by association describe them as separate items. The conclusions which would be drawn by an examiner are as follows: The first man sees situations as wholes; he will make a good executive. The second man takes things apart; he will make a good mechanic. Those who have administered such tests will be horrified at this over-simplification. Yet they would have to agree, I think, that the principle is correctly stated. The ink blot is unstructured and the individual structures it. And in so doing he unconsciously reveals his habitual way of dealing with life situations.

Naturally there are all kinds of half-way individuals in between, and the evaluation of their responses requires great skill.

Tests for Content of Personality

The Thematic Apperception Test (or TAT as it is called) takes the following form. A series of detailed pictures which are fairly complex and suggestive is presented one by one to the subject. He is given all the time he wishes to study each picture and is asked to say what he thinks has happened to lead up to the situation indicated by the scene. He might, for example, be shown a picture of a man with his head on his arm either asleep or in grief, sprawled across a table in a dingy room with a dog lying on the floor, looking up at him. The question is, Is this a picture of a man merely tired—or drunk—or grief-stricken—or afraid to go to bed because of an argument with his wife? There is a tendency for the subject after studying the scene, to fill in the details in such a way that he reveals the kind of man he is himself, whether quarrelsome, or tenderhearted, or whatever may happen to be his own particular temperament. In this kind of test case, the picture is structured and is charged with an invitation to supply its emotional content.

By such means the trained psychologist is able to determine with a fair degree of accuracy the structure and the content of a personality. The structure is basically found to be hereditary, the content is generated during the individual's life time. The structure being thus predetermined is not normally changed, but the content may be. It is obvious that most people are neither remarkably philosophical nor remarkably practical. Most of us fall pretty well in the middle. But during our childhood we will be subject to influences which reinforce one or other of these tendencies, thus tipping the scales. No matter how ingenious and practical an individual may be by heredity, if he grows up among philosophers who make no allowance for his practical bent to develop itself, whatever philosophizing tendency he may have, is encouraged. There is a general feeling that, for those who might be either, the decision is pretty well made for them by the time they are five years old.

It should be emphasized once again that this is a grossly over-simplified picture. To begin with, there are other types of personality structure than the philosophical or practical—artists, for example.

Diagrammatic View of Structure and Content

We are approaching the point at which many of the things we have been discussing will begin to throw light in a special way on a number of key terms in Scripture that relate to the personality of the new man in Christ. It is therefore very necessary to be quite clear about the meanings of the terms used thus far. To begin with, there is no doubt that we recognize several very different capacities in people, artistic, philosophical, practical, and so forth. These are due to hereditary bents. The artist deals most successfully with forms, the philosopher with ideas, the practical man with things. One either is, or is not, an artist—however early or late in life the talent manifests itself an artist is born an artist. This is equally true of the others also,

though perhaps they are not so readily recognized, because they are expressed in less specific ways, unless exceptionally developed.

There are three important considerations here, and a summary of them may be helpful. First, such bents or capacities are hereditary. Secondly, they are not essentially altered by life experiences, except that they may be atrophied through disuse or extended by encouragement. Third, they have little or nothing to do with the desirability or undesirability of the person's character as an individual. The artist may be a pleasant fellow or most objectionable, but he remains an artist by nature in either case. So also with the philosopher or practical man. Artist, philosopher, or practical man—this is the structure aspect, hereditarily determined—fixed. Disposition, modified by life experience, is to some extent culturally determined and can be changed quite fundamentally.

When an individual is truly converted, it is therefore found that the change which takes place applies fundamentally to the content, affecting the moral character and disposition of the individual. But conversion does nothing to change the natural talents. This is not to deny, however, that such talents may be enlarged or re-directed. Moreover, hidden talents may now be brought to light for the first time. The pagan musician who happens to be a wicked man does not cease to be a musician when he is converted, nor the pagan philosopher to be philosophically inclined, though each will cease to be wicked men and in due time will probably devote their talents to the service of God instead of themselves.

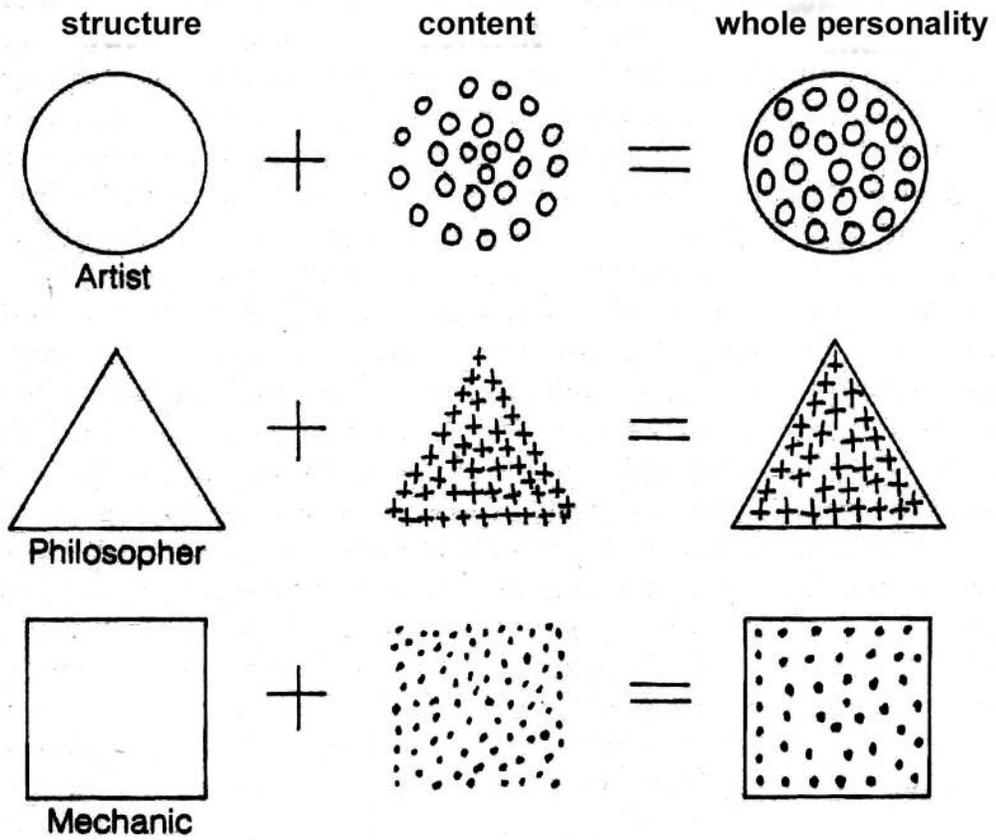
When a man becomes a Christian the structure of his personality remains, but the content is profoundly changed, and this change has an influence subsequently upon the structure. The New Testament has its own quite specific terminology here and deals clearly and logically with this process of transformation, both receiving light and casting light upon these findings of psychology and anthropology.

To make this transfer of terms from psychology to scripture, it is convenient to use three diagrams. Recognizing the difference between structure and content, we may use an arbitrary shape, say a circle, to represent the structure of the artistic personality, and the space inside it then represents the content. Likewise, for the others (see diagram on next page).

It will, of course, be apparent that the individual character as represented by dots, circles, or crosses, may be applied in the figures in any way desired. As contents, they are not bound in any way to the structures in which we happen to have put them. It will, of course, be apparent that the individual character as represented by dots, circles, or crosses, may be applied in the figures in any way desired. As contents, they are not bound in any way to the structures in which we happen to have put them.

Once this is clearly understood and applied to the New Testament, many passages will be seen to contain a much more exact statement than before of what happens when the new nature displaces the old. In particular, I think, we may see something of what is *not* normally changed. That a man is a new creation and "all things" become new, will be seen to apply potentially to the content, but not in all probability to the structure which, being hereditary, is presumably God's appointment for the individual. This will indicate what is our part and what is God's

part in the building of a new personality; what we may expect and what we should not expect of the new man in Christ Jesus.



Chapter 4

The "Normal" Personality

The Search for a Definition: Universals in Behaviour

In view of the different patterns of behaviour which have been brought to light from the Alorese, Arapesh, Mundugumor, and so forth, each of which is considered by the participants in the culture to be quite normal, the question arises as to how we are to define abnormal behaviour. It has been proposed that abnormal behaviour should be defined as any form of behaviour which the individual is unable to recognize as exceptional, even when transplanted into an entirely different culture. The person who continues to act according to the previous pattern and is unable to see that his behaviour is different would then be an abnormal individual. This is perhaps more novel than satisfactory. It suggests, however, that the judgment of normality or otherwise can no longer be made by reference to the individual's native culture alone. Abnormal behaviour in one culture may be quite normal in another. This discovery is strictly an anthropological one. And having made it, the anthropologists at once set about the search for "universals." By the term "universals" is meant those forms of human behaviour which are completely independent of local cultural pressures and are theoretically characteristic of all healthy individuals. For example, it was assumed that mother-love was one of these universals. This assumption was pretty well unchallenged until Cora DuBois found it to be explicitly absent among the Alorese. It then became apparent that there were other cultures in which it appeared only by a kind of cultural permission. This was particularly true in those societies in which children treated the whole of their mothers' generation as "mothers" indiscriminately. There were no specifically personal attachments.

The Universality of Abnormal Behaviour Patterns

The search continued for many years, and always seemingly with a negative result until a strange fact began to appear. This is that the only universal forms of behaviour appear to be characteristic of people who must be termed abnormal. Those who are mentally ill, no matter what nationality or culture they belong to, tend to share the same fantasies and behave in the same odd ways (often in the same dangerous ways) with such remarkable consistency that their behaviour patterns can be treated descriptively by the same terms. We have the strange paradox, therefore,

that it is only abnormal individuals, people who have rejected cultural influences, who can give us an insight into the nature of "normal" human behaviour. Such people are acting, disappointing though this may be, according to the true nature of man because they are not under any artificial restraints. Cultured man is not natural man. Natural man does not naturally behave in a cultured way. It is in this sense that Kroeber observed that the only discoverable universals are not cultural at all but super-cultural – or perhaps infra-cultural would be better still.²⁵ Clyde Kluckhohn puts it this way:

When a person has surrendered much of his physiological autonomy to cultural control, when he behaves most of the time as others do in following cultural routines, he is then socialized. Those who retain too great a measure of independence are necessarily confined to the asylum or the jail.²⁶

Culture is any artificial restraint of natural conduct. This anthropological conclusion is remarkably close to the theological view of man as a sinner. And it reflects the psychological view of the "unconscious," which according to Freud is that "man's basic nature is primarily made up of instincts which would, if permitted expression, result in incest, murder, and other crimes."²⁷ The theological view has been stated with remarkable insight by Karl Barth: "Sin is *man* as we now know him." And all that we know of history forces us to assent to his judgment. So deeply ingrained is this natural bent for destruction of himself and society that we have to conclude with Augustine that man was free to choose to do either good or evil until he fell, thereafter he had freedom only to choose the kind of evil he would do. And Dostoevsky said, "Man commits sin simply to remind himself that he is free."²⁸

As with the individual, so it is with the group. D. R. Davies said, with keen insight:

The most dramatic and easily understood demonstration of the quality of sin is war. Its falsification of intention is so obvious that it becomes visible to the most short-sighted. In this, as in everything else, war simply brings to the surface what is existing all the time during so-called peace. In war, a society's way of life comes to maturity. The mask is thrown off, so to speak, and processes hitherto camouflaged are exposed for what they are [...]. It merely demonstrates, in a more concentrated form, what is happening all the time.²⁹

25. Kroeber, A. L., *An Appraisal of Anthropology Today*, University of Chicago, 1953, p.119. "It seems to me that the universal categories of culture are unquestionably there, but they are non-cultural [...]. It is important to recognize that things which underlie culture are not the same as culture. My own feeling is that these constants exist, but they exist on the subcultural level and that is why they are constant."

26. Kluckhohn, C., *Mirror for Man*, New York, McGraw-Hill, 1949, p.197.

27. Viteles, M. S., "The New Utopia," *Science*, vol.122, 1955, p.1170.

28. Dostoevsky, *Letters from the Underworld*, quoted by D. R. Davies, "*Down Peacocks' Feathers*", London, Bles, 1947, p.10.

29. Davies, D. R., "*Down Peacocks' Feathers*," London, Bles, 1947, p.52.

This specifically human characteristic has even been noticed by evolutionists who, for all their hopes for the future, are realistic enough to see that any further progress will be the result of deliberate effort on man's part and not, as they think it has been in the past, a natural process. P. D. Ouspensky has remarked that:

in Mankind evolution can only be conscious. It is only degeneration which can proceed unconsciously in man.³⁰

Even more explicit and pessimistic is Wood Jones, who said:

That man is likely to develop his intellectual capacities in the direction of higher ethical standards and increased moral responsibility is more of the nature of a pious hope than a justified expectation.³¹

Without seeking to overdo this theme, it nevertheless seems essential to establish clearly what the real nature of man is. Only then can we see how inadequate mere reformation would be. Erich Fromm, who has seen the hopelessness of the situation so clearly that at times it has driven him to distraction, said:

Freud has broken through the fiction of the rational purposeful character of the human mind, and opened a path that allows a view into the abyss of human passions.³²

Kenneth Walker put the matter this way:

Freud's investigation of the contents of the submerged parts of the mind showed that these were of a very primitive nature [...]. According to him, we are whitened sepulchers and are only outwardly decent and cultured. We all carry about within us, locked in some dark cellar of the mind, not a comparatively respectable skeleton, but a full-bodied and lascivious savage. In spite of our efforts to isolate this unwelcome guest in his cellar, he rules our thoughts and actions.³³

It appears that the most cultured among us is, in a sense, only accidentally so. Scrape off the varnish and underneath is the same basic material in all of us. Moreover, it is a common experience to find ourselves acting in shameful ways which we scarcely believed possible. Such experiences mortify us, for they reveal to ourselves what we really are. These revelations are like the bubbles of marsh gas which ooze up now and then from the murky deeps to disturb the placid surface and

30. Ouspensky, P. D., *A New Model of the Universe*; quoted by Kenneth Walker, *Meaning and Purpose*, London, Penguin, 1950, p.115.

31. Jones, F. Wood, *Trends of Life*, London, Arnold, 1953, p.181.

32. Fromm, Erich, *Escape from Freedom*, New York, Rinehart, 1941, p.246.

33. Walker, Kenneth, *Meaning and Purpose*, London, Penguin, 1950, p.86.

remind us of what is hidden. Ernest White drew these thoughts together with brevity and clarity when he said:

Investigation of the unconscious has brought to light evil and destructive forces which are held down by repression, itself an unconscious mechanism. In it lurks a shadow self, very different from the conscious educated ego with which we are familiar. It contains strong emotions which have been rejected by the ego in the past because they were unacceptable, hidden hates and resentments which might well shock us by their crudity and primitiveness, and which appear more allied to the savage than to the civilized state we so painfully acquire and maintain [...].

It is the basic stuff of the mind—crude, irrational, and often childish—the untamed wilderness from which we laboriously wrest that portion which becomes the garden of our moral, educated, cultured selves. Its language is the language of pictures rather than of words, and it is rich in symbols closely allied to those occurring in the ancient myths of the human race. This similarity to mythical conceptions, and the fact that the same symbols occur in the dreams of people of different races and of differing upbringing and environment, led Jung to postulate what he called the collective unconscious. He thinks of each individual as possessing a personal unconscious derived from his own experiences, and therefore peculiar to himself. Behind this is the collective unconscious which he inherits from his ancestors.³⁴

It is clear that these men are speaking fundamentally of the depravity of man, and if virtually every impulse receives part of its drive from this fearful root, then every action is to some extent infected and man is in this sense *totally* depraved. It is not that he cannot do any good, but rather that in every good thing he does this taint of evil exists. Napoleon observed, so it is said, that man will believe almost anything—so long as it is not in the Bible. While scholarly dignity nods assent (albeit reluctantly) to these insights into the nature of human nature, it has been customary to overlook biblical statements on the same topic. But the Lord far antedated Freud when He declared (Mark 7:21-23):

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*.

This is acknowledged at times where one might least expect it. Thus David Lack, a Fellow of the Royal Society, admitted it when he wrote:

34. White, Ernest, *Christian Life and the Unconscious*, London, Hodder & Stoughton, 1955, p.15.

The nature of the Fall has been variously interpreted in different ages [...]. Whether a more literal or more allegorical view is taken, the doctrine of the Fall is basic to Christian belief. The statement by Darwinists such as G. G. Simpson [*The Meaning of Evolution*, 1951] that man has risen, not fallen, misses the point.³⁵

Lack then points out that even so great an antagonist of Christianity as T. H. Huxley acknowledged that:

[...] it is the secret of the superiority of the best theological teachers to the majority of their opponents that they substantially recognize these realities [...].

The doctrines of[...] original sin, of the innate depravity of man [...] of the primacy of Satan in this world [...] of a malevolent Demiurgus subordinate to a benevolent Almighty Who has only lately revealed Himself, faulty as they are, appear to me to be vastly nearer the truth than the liberal, popular illusions that babies are all born good, and that the example of a corrupt society is responsible for their failure to remain so; that it is given to everybody to reach the ethic ideal if he will only try [...] and other optimistic figments.³⁶

So David Lack concluded, "Darwinism can never give an adequate account of man's nature."³⁷

What Is Wrong With Man?

One of the Greek philosophers – I think it was Heraclitus – suggested this rather intriguing way of resolving conflicts of opinion. He proposed that if two quite reasonable people are arguing intelligently (i.e., obeying the laws of contradiction and therefore being logical) about some particular problem and, having been in essential agreement to begin with, now find themselves reaching completely contradictory conclusions, they can resolve the problem in the following way. If they will trace back the logical steps of their reasoning until they reach the very first point at which they are once more in agreement, they will probably find that this is the point at which they went astray. In answering the question, What is wrong with man, we have a case in point. All are agreed something is wrong, but there is not the same agreement as to what it is and therefore how to deal with it. John H. Hallowell bore witness to this impasse when he said:

It is my conviction, shared by many others and based on a study of the historical evidence, that the present day crisis in which we find ourselves is in large part the product of the unsuccessful attempt of modern times to found our political philosophies and systems of government upon a

35. Lack, David, *Evolutionary Theory and Christian Belief*, London Methuen, 1957, p.107.

36. *Ibid.*, p.108.

37. *Ibid.*, p.109.

conception of man that ignores or minimizes his capacity for evil, and hence has no adequate means of dealing with it.³⁸

It may be said that the diagnosis takes one of the following forms: The evolutionist argues that the trouble with man is that he has not had time to develop sufficiently. In due course he will learn by experience how to handle himself. The view held by those who believe in eugenics is that proper breeding will eliminate or greatly minimize the problem by a process akin to the inheritance of acquired characteristics in a specialized way. Sociologists tend to argue that the problem is one of environment. Allow a child to be brought up in an atmosphere where violence and dishonesty are considered proper, and you cannot expect anything but juvenile delinquency to result. The answer is to correct the environment. Educationists, like the Greek philosophers, have tended to equate sin with ignorance. In fairness to them it must be said there is considerable evidence that this optimistic view so characteristic of the close of the last century is receiving thoughtful re-appraisal. Yet, the conviction is still very strong that if a man can only be shown what is best, he will adopt it.

And now let's apply the philosopher's theorem. What is the single point of agreement in all these views? It is simply that man's wickedness is the result of something lacking. The evolutionist says time is lacking; the eugenicist, that breeding is lacking; the sociologist, that the proper environment is lacking; the educationist, that knowledge is lacking. We might argue perhaps that the basic fallacy which has led to divergence of opinion and an unsuccessful attempt to deal with the problem thus far, is that there is not something lacking, not something yet to be achieved, but something that has somehow got in at the very base of human nature. Sin is positive, active, effective, *there!* Sin *entered* (Romans 5:12), and has ever since found expression at the root of every man's nature. It has thus become a hereditary part of the content of man's personality, and its degrading influences bear upon the structure also, though less disastrously.

Because it is hereditary, like a disease infecting the whole man, sin is not dealt with by forgiveness. It needs eradication somehow, or at least to be bypassed in the constitution of the new man. The fruits, which are expressions of it, need forgiveness, but the basic root must be dealt with by some other method.³⁹ This root is the locus of infection. We have already spoken of the unconscious part of man as being essentially destructive. The situation has been summed up cogently in these words:

It is its *suicidal* character which proves it to be a disease. Sin injures the interest, mars the enjoyments, and shortens the days of the individual who indulges in it; therefore it is not an instinct. It has not a single element of goodness in it, or connected with it, so that a

Hallowell, J. H., *Religious Perspectives of College Teaching: in Political Science*, New Haven, Hazen Foundation, no date, p.13.

39. In the Old Testament, sin is "covered" (atonement), in the New Testament, "taken away" (John 1:26), "put away" (Hebrews 7:28), "cleansed" (John 1:29).

moderate indulgence in it might be salutary. It is essentially and entirely evil, and, what proves most conclusively that it is no part of our proper constitution is that it injures the individual who sins more than it injures the individual who is sinned against. Where will the anthropologists find anything approaching this throughout the wide domain of nature?⁴⁰

Such is the frightening picture of that which lies at the root of every man's personality. Seen in its true light it must be apparent even to the most idealistic humanist that reformation is out of the question. A will that is so diseased cannot will its own perfection, for such a high aspiration does not spring from such a low source.



40. *Primeval Man Unveiled*, London, Hamilton Adams, 1871, p.91.

Chapter 5

Change of Personality

Changes Due to External Factors

It is quite common knowledge that profound and sudden personality changes can take place in certain situations where there is no reason to believe that Christian conversion is involved. Accident, shock, drugs, despair, disease and surgical techniques are among the factors which may bring such changes about. There are cases where children and adults, having witnessed some devastating experience, have become very different people almost overnight. Communicative, happy, extroverted individuals may thus sometimes be turned into silent, morose, introverted people.

Ernest White tells of an instance of a clergyman and a coarse labourer lying very ill in adjacent beds in a hospital ward. They both became delirious and the clergyman's language became foul while the labourer continually prayed.⁴¹ A quite extraordinary case of personality change is reported by Bruno Bettelheim.⁴² In this instance a young girl who developed acute schizophrenia was admitted to a psychiatric hospital at the age of nine, where in a period of three years a remarkable change in personality took place. The breakdown resulted from the loss of her mother at the age of three, her father also having died when she was still an infant. An unusual series of events marked the stages of her recovery. This is not the place to enter at length into the details, but it may be pointed out that at first she considered herself nameless, thereby indicating her conviction that she was not really a person. Her progress was marked by a series of drawings which she undertook entirely of her own accord. In her second year at the school, her self-portraits began to indicate a change. In her third year, she passed through the strange experience of "giving birth" to herself as a new person. These events were accompanied both by drawings and by actual physiological changes which climaxed one day when she threw herself on the floor and simulated labour pains. As a newly born creature she now found a name for herself, and her drawings reflected the appearance of a completely new personality that was happy, carefree, and normal for her age.

41. White, Ernest, *Christian Life and the Unconscious*, London, Hodder & Stoughton, 1955, p.17

42. Bettelheim, B., "Schizophrenic Art: a Case Study," *Scientific American*, April, 1952, pp.30-34

We have already spoken of the profound effects of so-called tranquilizing drugs. It is not known yet how permanent such changes can be made. But changes of a truly permanent nature have now been effected many times by the operation of prefrontal lobotomy. Here there are difficulties of interpretation, and it is still not clear whether the changes so induced are as desirable as they seem to be. Superficially these changes in personality seem to be entirely for the good. People who are so distracted by unresolved conflicts at a very deep level that they are almost impossible to be with and can scarcely live with themselves, are set free from their conflicts and restored to society as sociable, poised, and self-confident individuals.⁴³ Part of this self-confidence, however, and part of their poise, is due to a disregard of the feelings of others akin to that of the slightly inebriated. The sociability which characterizes them tends to follow the same pattern and can be a source of real embarrassment to others. It almost seems as though the connection between conscience and soul has been severed completely, hence the resolution of the conflicts. Nevertheless, the operation serves to show how profoundly personality can be modified by natural (as opposed to supernatural) means.

The influence of diet on personality is difficult to assess. If cats can be said to have personality, animal lovers will often say that a diet of milk builds a gentler pussy than a diet of meat, and for some reason this seems to apply particularly to liver. In human beings there is some evidence for the commonly accepted belief that vegetarians tend to be gentler by nature and somewhat more soft-spoken than people who eat a great deal of meat. Whatever may be said for or against this view there are good grounds for maintaining that fasting from meat may for a time strengthen the life of the spirit by reducing to some extent animal energies. As far as I know, no detailed study has yet been made of modal personality in relation to cultural food habits.

In summary it may be said that without making an appeal to spiritual forces, good or evil, outside of man, profound changes in personality may take place. In the case of the little girl they appear to have been for good. In the case of disaster and shock they may be for ill. In the case of drugs, it is hard to say, but certainly where the disposition resulted from some disturbance of a chemical nature, correction of the disturbance must surely be a good thing. In the case of prefrontal lobotomy, or psycho-surgery as it has been called, while immediate associates may be greatly relieved at first, it is difficult to know whether the individual himself has really been changed for the best. H. J. Eysenck, in reviewing a symposium dealing with psycho-surgical problems, remarked:

It is, of course, possible that surgical interference with the frontal lobes has only very slight and negligible effects on personality, but it is doubtful if such a hypothesis would be seriously entertained by most workers familiar with the field.⁴⁴

43. For an effective "survey," see *Life*, Mar. 3, 1947, pp.93ff. This article gives a useful summary of the technique, theory, effect, etc.

44. Eysenck, H. J., in a review of *Psycho-surgical Problems*, (edited by F. A. Mettler, Kegan Paul, London, 1952), in *Nature*, Feb. 7, 1953, p.231.

Superficial though these statements have been, they more or less bring into view the various means by which a personality may be modified without any appeal to spiritual forces outside of the individual.

Changes Due to Internal Factors

In considering "internal" changes we might have used the term "supernatural," for this is roughly what we have in mind. However, the term "supernatural" as used in this connection might not altogether be justified, because it makes an assumption with respect to certain types of personality change which many thoughtful people find it difficult to allow. There have been cases, in recent years, of individuals whose behaviour has seemed to closely parallel the pattern which evidently characterized those who in New Testament times were considered to be not merely lunatic but actually demon-possessed. It is necessary to distinguish carefully between the two. Scripture itself acknowledges that not all lunatics are by any means demon-possessed (Matthew 4:24). The behaviour of such people is often indistinguishable. And in some areas of the world where missionaries have encountered demon possession, the distinction is marked in a subtle but unmistakable way by the reaction of the individual to the Gospel in moments of calm as opposed to times of "possession." The violence of the reaction in the latter instance is so marked, so vicious, that it is difficult to avoid the conclusion that the individual is no longer expressing his own personality but the personality of an evil being who has taken possession of him. Those who feel such things belong to the Middle Ages and not to our own day seldom take the time to read first hand reports. Were they to do so, it seems unlikely that they could any longer honestly dispute the matter. In the index will be found several references to material which is written by sane, sensible, and obviously educated persons who have met these things personally in their missionary work.⁴⁵ It is quite characteristic of individuals so possessed that when they are converted, an entirely different personality emerges, although the complete disappearance of the old personality may take time.

It is customary nowadays to view reports of persons whose behaviour clearly parallels these instances of demon-possession, but who are ordinary citizens in one of our own communities, as misinterpretations of facts. Complicated names are invented to explain their behaviour without reference to any supernatural agencies. The individuals are said to have a "multiple personality" (a fact which is rather obvious), and it is said to be a form of hysteria. In recent years, several cases of multiple personality have been reported, some of them in popular magazines. One such case history gives the story of a woman who had three distinct, indeed contradictory, personalities which changed places with each other

45. Schofield, A. T., "The Forces Behind Spiritism," *Transactions of the Victoria Institute*, vol.55, 1923, p.90ff; Knight, James, "Demon-Possession." *Transactions of the Victoria Institute*, vol.63, 1931, p.114ff; Embery, Winnifred, and Francis Flanigan, "Demon Dominion Broken," in *China's Millions*, Mar., 1947, pp.36ff; Brown, A. R., *The Gates of Hell*, a remarkable record published by the *South Africa General Mission*, 1957; Hindry, L. Fitz-James, *Is Demon-Possession a Reality?* an 86-page booklet published privately (no date), with a foreword by Rt. Rev. Bishop Edwin G. Weed; and Spencer L. Rogers, "Early Psychiatry," *Ciba Symposia*, vol.9, Apr.-May, 1947, p.602ff.

kaleidoscopically.⁴⁶ Even her handwriting was fundamentally different as each personality took over. In reading this account one is tempted to adopt the simplest solution, namely, that this is supernatural possession by more than one spiritual agency. It is dangerous to make such assumptions, however, for it may well turn out that such things will be shown to have a natural explanation. For this reason we avoid using the term "supernatural" for this section of the Paper.

There are numerous cases of individuals who have come to a crises in their lives and whose personalities have apparently been profoundly changed for the better – better from a social point of view. A very important figure in the history of experimental psychology, although he was not by temperament nor in fact an experimentalist, was William James (1842-1910). Having written a number of works dealing with various aspects of psychology, including a famous textbook entitled *The Principles of Psychology* (1890), he became interested in the relationships between religious beliefs and psychological behaviour. In 1901 he published a well-known volume entitled *Varieties of Religious Experience*. In this volume he collected evidence from a very wide range of cultural backgrounds to show that a large number of individuals have experienced a remarkable transformation of personality in response to a sense of defeat, sinfulness, hopelessness, or some other inner conviction of great need. James thought that melancholy constituted "an essential moment in every complete religious evolution."⁴⁷ To him, these were simply conversions, as valid and as real as any Christian conversion, but without any Christian associations. It is clear from one or two of the instances he gives that such conversions can go either way. For example, it appears that Ingersoll was quite suddenly converted from theism to atheism, and in some ways, became a much better man for it in so far as his own personal well-being was concerned. Walt Whitman is given as another example of a man who was similarly set free from inner conflicts of a religious nature to become one of the most personally likable individuals in his own generation – but quite atheistic.

We come now to specifically Christian conversion, the kind of experience which unites a man with God through our Lord Jesus Christ, and which is in no sense the work of the individual, but is a creative work of the Holy Spirit. Christian conversion is unique. It is fundamentally different from any of the transformations of personality which we have been reviewing. And yet, many of these previous considerations are found to throw light upon it.

Though the form of the actual experience of regeneration differs in a marked way for different people, the actual transaction which has taken place between God and the soul is the same in every case. This does not make all those who have been born again little images of one another, although superficially it may sometimes appear to outsiders that this is so. There is a part of the personality which is left untouched and part which is completely displaced. These two can be identified, and Scripture has names for each of them. The following may serve as an introductory statement.

Jesus Christ is born individually in the heart of every believer like a seed that is vital and strong, planted as a living entity in the soil of his innermost being, to grow into a new man whose nature is Christ-like because the seed is Christ. This is a kind

46. Katz, Sidney, "Three Women: One Body," *MacLeans*, Toronto, Sept.15, 1954, pp.14ff.

47. James, William, "Varieties of Religious Experience," New York, Modern Library, 1902, p.25.

of virgin birth in which a new person begins, in virtually embryonic form, by a creative act of God through the Holy Spirit.

Its growth is from then on by its own power, because this is the Lord Jesus Christ reincarnate in the individual. But man has a part to play, which determines the degree of maturity which the seed will finally achieve. Whatever the level of maturity achieved at death, the new personality because of its nature, will be perfect. The seed which was Christ, was holy and perfect as an embryo (Luke 1:35 and Hebrews 10:5—Greek has "body perfectly prepared"); holy and perfect as a child approaching manhood (Luke 2:40); and holy and perfect as a full-grown and glorified man (Luke 9:32,35). In the same way the new person in Christ Jesus is perfect in God's sight at every stage of its unfolding, as it begins, develops, and finally matures. This statement will be elaborated subsequently.

The new personality is nothing less than the Lord Jesus Christ Himself, distributed to the individual in a way that guarantees it will still be his personality, though it is divine. How is this achieved? In the light of what we have studied thus far, Scripture gives us a remarkably clear insight into the ways of God with a man.



Chapter 6

The Nature of Conversion

Structure and Content in Christian Experience

From what has been said about the thoroughly undesirable nature of the subconscious, which to a large extent seems to be the real man and out of which it seems only evil can come for the most part, it is not surprising that the Lord does not seek to reform it. As Paul said, "Therefore if any man *be* in Christ, *he* is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). Or as Jesus Himself put it, "Ye must be born again" (John 3:7). Yet while the old self is not reformed, it is not simply replaced either. It is a common experience to find that in a subtle but very real way the old personality does remain. Simply to bypass it, to cast the old self aside as worthless, would seem to do violence to the soul. Almost every child of God can look back and see at certain critical points the hand of the Lord moulding him while he was yet unsaved. Then how do we reconcile our experience with the statement made by Paul in writing to the Corinthians? In what sense do we *not* undergo a complete change? To see this, we must revert to the circle, the triangle, and the square.

It will be remembered that these figures were arbitrarily chosen to represent certain personality structures or types: the circle for the artist, the triangle for the philosopher, and the square for the practical man. No psychologist with a reputation for competence would dare to simplify the situations as is done here. Almost every aid to understanding can also be an aid to misunderstanding. There are not just three "kinds" of people. The choice of three and the selection of artist, philosopher, and mechanic is for convenience only. For example, some have a marked capacity for memorization, and they learn languages well. There are extroverts and introverts, both it seems by heredity. These remarks are merely to underline the fact that the shapes used are quite arbitrary, but do stand for something that is evidently real and can be clearly defined. As we have seen, these aspects of personality are hereditarily determined, a man is an artist because he was born an artist, and though training may make him a better artist, the temperament must be innate to respond to the training. These personality structures are revealed by projection techniques.

The structure is non-moral, being in itself neither good nor bad, but capable of being turned to serve either good or bad ends. In Scripture this is referred to by the term "Vessel" and as such its shape is by God's appointment. There are vessels of

honour and vessels of dishonour, but in itself this brings neither praise nor blame. Every house must have both types of vessel, yet a beautiful vessel may be degraded completely by its contents when it is made to serve the wrong purpose. The content of a vessel shares something of the vessel itself and communicates something of its own nature to the container: and yet for all this the two are clearly separable. This simple observation is important for what follows. The content is the moral aspect of man's nature, and without becoming involved in the eternal problem of the body-soul relationship it is clear that such a relationship does in fact exist in some form. In the previous chapter we showed that the content filled the vessel and took its shape. And when that content is bad, a vessel of honour may be put to dishonourable use. In Scripture the content is represented by some form of the word "Filling." This filling is completely changed, but because it is poured into the old vessel which is retained, it assumes a form which does not break the continuity of personality or ignore the stature which a man has already achieved. As Dan Crawford put it,⁴⁸ looking back after 22 years without a break in Central Africa, "With the converted African, Christ's mercy, like the water in a vase, takes the shape of the vessel that holds it." Culturally the African Christian is still an African as the Hebrew Christian is still a Hebrew. We must then suppose that in some way God is able to put something entirely new into each man which is completely suited to a part of his personality that He has no intention of destroying.

It is not too difficult to see how this can be. Scripture makes it clear that we are all derived ultimately from Adam. So it must be assumed that the potential for the structure of every man's personality existed in the first man, and has since been divided by inheritance, fragmented, or distributed by natural means so that each one of us individually has an appropriate portion and all of us together have the whole of Adam's potentiality. In Adam was the artist, the philosopher, the mechanic: the circle, the triangle and the square. Augustine taught that human nature in its totality was present seminally in the first man.⁴⁹

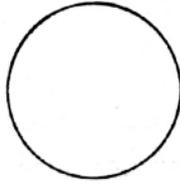
In the Lord Jesus Christ were gathered together once more all the potentialities of Adam. Is it any wonder, then, that He can distribute some perfect fragment of His personality to fit appropriately into the circle or triangle or square, that is each one of us? When the Lord became man, He passed through all the stages from babyhood to manhood creating a perfect personality for each age as He lived through it. But because He was more than man, God-made-man, He summed up completely in Himself the total potential of human personality – not merely young and old, but male and female, black and white, ancient and modern, artist, philosopher, and especially mechanic – carpenter. This same Lord is the seed who is implanted in the believer when he is born again. This thought is expressed in the ancient Christmas carol which has the words, "Be born in us today." He is implanted as a child in the child, a youth in the youth, a man in the man, a woman in the woman, an artist in the artist, and a philosopher in the philosopher.

Do not misunderstand, because this can be dangerously misunderstood. A series of diagrams extending the use of the circle, triangle, and square will, I think, help to

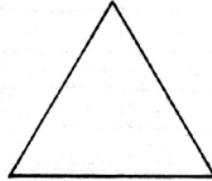
48. Crawford, Dan, *Thinking Black*, London, Morgan Scott, 1914, p.484.

49. Neve, J. L., *History of Christian Thought*, Philadelphia, Muhlenberg Press, 1946, vol.1, p.144.

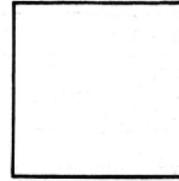
make clear what is taking place. There is abundant Scriptural support for this approach. We have three structures:



Artist

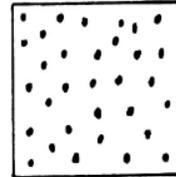
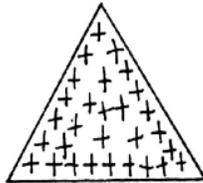
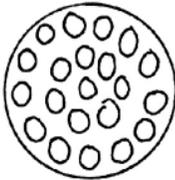


Philosopher



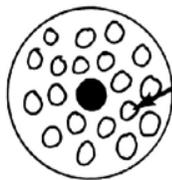
Mechanic

These figures are filled with content:

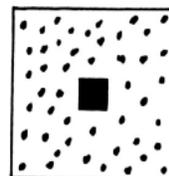
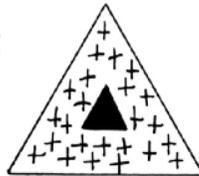


The content fills the structure and gives it its moral significance. At a very deep level, it is morally bad, destructive of self and of society, and restrained only by cultural influences.

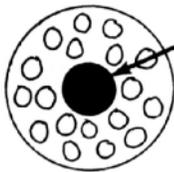
Into this total personality God implants a seed which is perfect and completely appropriate in form:



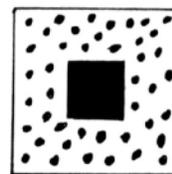
Content



This seed has immense vitality and will grow at the expense of the old content in so far as we allow it to do so:



Seed



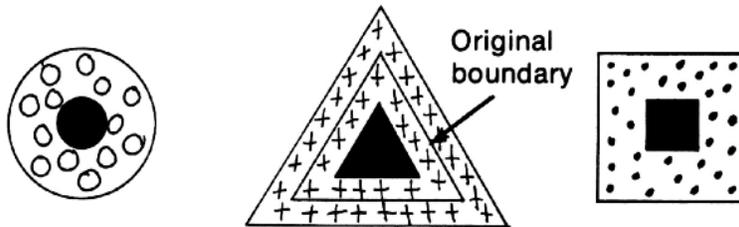
The difference in size of these seeds is intended to show that the growth of each Christian personality does not proceed at the same rate. Whatever the rate of growth, this new man is no less than the Lord Jesus Christ incarnate, but incarnate in

such a form that the new personality *displaces* the old personality by growing at its expense, yet thereby maintaining continuity of soul. One still recognizes John the literary artist, or Thomas the doubting philosopher, or Peter the practical man. We shall return to these three men later.

On the other hand, what now lies outside the growing seed has no part in the new person in so far as God is concerned. It does not grow by absorption, but by displacement of the old. It is like a perfect flower planted in a bed of weeds. Our job is to clear the weeds so that the flower may grow. The flower is entirely a work of God. The area of weeds is the old nature and as its outer margins were determined at birth, so will they disappear with death. And at the same time, in the disappearance will be spilled out all of the content which was not enclosed in the new man. Conceive of the outer lines being removed altogether, leaving only that which is of the Lord. Thus:



It is this which God looks upon as the real "us." But we may go several steps further. It not infrequently happens that when a man becomes a Christian, his old talents and capacities are suddenly enlarged. We would have new diagrams:



One of two things may result: the Lord may grow to larger size, or the individual may end up with a larger proportion of unredeemed old nature than he had before. This is the tragedy of some converts who have been advanced too rapidly in the assumption of responsibility.

If we carry this to its logical conclusion, two things become apparent. The first is that if the solid figure should ever completely fill the structure in which it is born, that soul would have apprehended his apprehension (Philippians 3:12). The second point is that if all these little seed figures (the dark areas within) are extracted and put together, they would be found to fit like the segments of a jigsaw puzzle, like the cells of a body, like the stones of a great temple. It is as though some great Architect who understood His task perfectly had predetermined their shape and form and

character, so as to guarantee that the final building would be exactly as He planned it should be.

The Vessel and the Filling According to Scripture

It occurs to each of us sometimes, I'm sure, that the part we play as members of the Body of Christ is very, very, small. Even in Paul's time there were evidently many people who felt like this. But it is surely comforting to recall what Paul said about it. Using the analogy of a living body, he pointed out that we could not all be hands, tongues, or eyes. "But," he said, "God hath set every one individually in the body as it hath pleased Him" (see 1 Corinthians 12:18).

Now cells are differentiated not because they want to be, but because it is predetermined for them what part they shall play, what form they shall take, what structure they shall have when they reach maturity. And though it might be thought that many of them could be dispensed with, it seems highly probable – certainly in the Body of Christ – that not one is expendable. The cells are different, the differences are predetermined, and the predetermination is God's. The structural aspect of the new personality must be considered in the same light. Scripture refers to this differentiation by saying that in a great house there are vessels of gold and silver, and wood and pottery (2 Timothy 2:20). As with the materials, so with the shapes: one shape differs from another. And as with their shapes, so with their uses: some being more distinguished (more honourable) than others (Romans 9:21). Note in this passage that it is of "the same lump": that is to say, God is here dealing simply with the stuff of heredity. Moreover, in the previous verse it is made clear that this is entirely of God's responsibility. Verse 20 reads, "Shall the thing formed say to him that formed it, Why hast thou made me thus?" The kind of vessel that we are is of God's choosing. These distinctions are foreordained to guarantee that the Body will at all times be functionally complete.

It must be apparent that any reference to functional form will involve pre-ordained duties. This is explicitly stated. Paul says, "Ye are God's workmanship, created in Christ Jesus unto good works which God hath before ordained that ye should walk in them" (Ephesians 2:10). This means that the labour any child of God performs as a direct contribution to the functioning of the Body as a whole is not necessarily related to his *moral* stature. This is the functioning of a cell fulfilling an appointed task for which God has seen to it that heredity provided the requisite structure. In the last section of this Paper we shall see how completely consistent Scripture is with itself in the relationship between the moral aspect of behaviour and the functional aspect. This helps to explain why a Christian whose life is far from what it should be, may nevertheless be exceedingly active in the Lord's work with every evidence of success: while some other dear saint of God whose character is pure and sweet, may appear to be playing a very insignificant part in the work of God.

In all of this, we are speaking specifically of the work which the individual is equipped to perform and not of the spirit in which he performs it. This is an important distinction because it raises the question of whether we should not perhaps after all accept as part of God's plan the contribution which a man can make,

even when his life is not lived according to the standards we think are proper. A highly successful business man, whose innate capacity for making a success in business, may be able to contribute much to missionary work in a financial way. Yet among his business associates he is considered as crooked as a dog's hind leg. His innate capacity may be quite distinct from his own personal standards of morality. Although it is never right or possible to separate these altogether, it seems quite proper for those missionary boards which accept his contribution, to do so as from the Lord. For in spite of himself, this man gives them these gifts as unto the Lord, even though he refuses to acknowledge other financial obligations in his business dealings. This might be an exceptional case, but I think it illustrates an important point. If God has given to one of His children a special capacity, do we have any right to deny to that individual the exercise of that capacity? Should we not rather permit God to indicate His pleasure or displeasure in His own way, by either withdrawing the capacity (as He did from Nebuchadnezzar)⁵⁰ or prospering it? Yet this is a difficult question.

Using the analogy of the body, Paul speaks of the cells as being fitly joined, compacted together, and growing (Ephesians 4:16). This growing structure, by a change of analogy, is likened to a building taking shape as a habitation for God. And here the phrase is not "fitly joined," but "fitly framed," and the elements are now likened to stones (Ephesians 2:20-22). Thus the Body becomes a Temple. The stones for the temple which Solomon built were brought to the site already shaped and carved, to be fitted silently into place (1 Kings 5:17; 1 Kings 6:7). But these stones are "living" stones (1 Peter 2:5) for the building of a spiritual house. This building is therefore God's building, not ours (1 Corinthians 3:9). Or, as Paul put it to the Corinthians subsequently, "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2 Corinthians 5:5). Although some people have interpreted the passage in an evolutionary sense, there could be a reference to God's secret carving of these stones in Psalm 139:15, 16. This much seems clear, however, that for the cell to take its proper place in the body, the stone in the building, or the vessel in the house, forethought and deliberate planning must have been involved. Those aspects of personality which qualify it to fulfill its role as represented symbolically by the use of these three terms are predetermined; they remain through the experience of conversion. The structure of the old personality is the structure of the new.

And what about the filling, the new content, which God introduces at the time of regeneration into the heart of each individual? Like the precious ointment in Mary's alabaster vase, we also have a treasure in these earthen vessels (2 Corinthians 4:7). The treasure is the Lord Jesus Christ. It is by Him that we are "filled with the fruits of righteousness" (Philippians 1:11) and therefore filled "with all joy and peace in believing" (Romans 15:13). In Ephesians 3:19 Paul writes that we are to be "filled with all the fulness of God." And what is the "fulness of God"? Jesus Christ: "For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9); "For it pleased the *Father* that in him should all fulness dwell" (Colossians 1:19). Consequently, when all these apportioned "fillings" within the individual are summed together, the

50. Daniel 4. Verses 1-3 show of pride, thinly disguised as "praise," verses 15-17 the removal of God's power foretold, and verse 34, the restoration.

end result is "His Body," the fulness of Him that filleth all in all. Thus, in due time we shall all come in the unity of the faith "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

This is the overall view. Let us look for a moment at the individual. The Seed in Scripture is Christ (Genesis 3:15 and Galatians 3:16). The seed which is introduced into the new man is also Christ, and this seed is sinless. I John 3:9 has troubled many people, but surely the explanation is simple enough in the light of these things. "Whoever is born of God doth not commit sin; for his seed remaineth in him: and *cannot* sin, because he is born of God." This I think, is a reference to this fact that within the heart of the believer there is now a new seed, the Lord Jesus Christ. It is born of God, and being no less than the incarnate Lord Himself, it cannot possibly be the source of any sinful act. This seed remains within, always present, the source of the new personality, the spring of all righteousness. In Romans 7:22 Paul wrote, "For I delight in the law of God after the inward man." The Greek here is "[...] according to the man inside." Here we have a new man within the individual, sinless and delighting in the law of God. This is the direct consequence of the new birth. We have been born again not of corruptible seed, but of incorruptible (1 Peter 1:23). The new nature is incorruptible because the Seed which gives rise to it is Christ Himself. This is the hope of glory (Colossians 1:27). We have been made partakers of the divine nature that we might escape the corruption that is in the world (2 Peter 1:4). The incarnational nature of the new man is constantly affirmed in Scripture – it is Christ within:

Deuteronomy 30:20
Zephaniah 3:17
John 14:6, 18-21

Romans 7:22
2 Corinthians 13:5
Galatians 1:16; 2:20; 4:19
Ephesians 3:17-19

Colossians 1:27; 3:4
1 John 3:24; 4:4; 5:11, 12
Revelation 3:20

We are not filled with some kind of impersonal power which descends from His presence. When we open the heart's door He Himself enters in (Revelation 3:20). The consciousness of His presence is brought home to the soul by the Holy Spirit. But I believe that the Lord's presence personally within the believer is not merely mediated by the Holy Spirit. It is a real presence. Michael Green put it this way: "The greatest thing is that He is within us still, though we cannot see Him. He has come [...] to take up residence in our personalities."⁵¹

This by no means renders us sinless (I John 1:10); for the old man struggles still to assert himself. But thanks be to God, He has no use or interest any further in this old man as far as Satan's accusations before the throne of grace are concerned. He points to the new man which is perfect; and this is the basis of Paul's triumphant assertion in Romans 8:1, because the sinfulness in our lives does not spring from us, i.e., the real us; "There is *therefore* now no condemnation [...]"

There is a beautiful illustration of this in 2 Peter 2:7, 8 where by inspiration Peter gives us God's picture of Lot during his sojourn in the cities of Sodom and Gomorrah. He tells how God "delivered just Lot, vexed with the filthy conversation

51. Green, Michael, *Man Alive*, London, Inter-Varsity Press, 1969, p.24.

of the wicked: For that righteous man dwelling among them [...] vexed his righteous soul from day to day [...]" A truly godly man, and yet the Old Testament record gives us the picture of quite another man. Still, the New Testament is speaking of the new man, under no condemnation whatever for his failure to maintain his testimony, because he is seen as God sees him.

One day Archbishop William Temple was accosted by a drunkard and rebuked because some of his parishioners had passed him by without offering to help him. Dr. Temple walked thoughtfully down the street with the parting words of the drunken man ringing in his ears, "And then you tell me the Church hasn't failed!" But suddenly he realized that the Church has *not* failed. What fails all the time is not this aggregate of inner seeds which is the Body of Christ, but the aggregate of weeds in the individuals' personalities, which that seed has not yet displaced. The Body of Christ never fails; and within that Body the new man in Christ never fails either. What fails is not part of the new man. It is not our failure *as* the Church, but our failure to *be* the Church.

Summary

To summarize what we have been saying and to make clear the distinction between the structure and the content, the form of the vessel and the filling which occupies it, the part which is divinely appointed in which we have no say, and the part for which we are personally responsible, let us revert once more to John, Thomas, and Peter. These three were different kinds of people, and if such techniques had been available, the Rorschach Test would have undoubtedly separated them out. John was an artist at heart, and the word pictures which he has painted of the Lord are among the literary masterpieces of the world. Peter, on the other hand, was entirely practical. It was he who, after the "tragedy" of the crucifixion, said, "I'm going fishing." To him, it was the obvious thing to do — to get busy, to do something practical. And one of the last scenes points up this difference as recognized by the Lord, who said to John, "Stay with Me," but to Peter, "Feed My lambs." In these personality traits neither Peter nor John ever changed. John's imagination on Patmos painted vivid pictures in symbolic forms, whereas Peter spoke in quite exact scientific terminology of the elements being melted with a fervent heat and being dissolved⁵² — the artist and the practical man to the very end.

And what of Thomas called Didymus? Thomas was one who had to think his thoughts for himself and must know the reasons why. While all the others were emotionally convinced, perhaps because they wanted to believe that it really was the Lord who was raised, Thomas still demanded a certain type of proof. He knew exactly what kind of proof would satisfy his reasoning mind, and the Lord set out deliberately to meet his specific need. It seems appropriate that this man should have become a missionary to India, if the traditions about him are correct. The philosophical Age of Greece was past, and its people were little more than idly curious dilettantes. But in India it was quite otherwise. Here was a pagan people with little interest in practical things but deeply immersed in philosophical problems. Who then could better go to such a country than Thomas?

⁵² 2 Peter 3:4-11. A remarkably *scientific* statement in contrast to John's.

There is a certain parallelism between Peter and Paul. In both cases, it is clear that these men were leaders, men of decision, men whom others tended to follow. This is a structural feature of personality, namely, executive capacity. It was true of both men before, as well as after, their conversion. When Peter said, "I go fishing," the others said, "We go also" (John 21:3). And much later, when Peter made the mistake of withdrawing himself from the fellowship of Gentiles in the presence of his Jewish brethren, many others also were led astray (Galatians 2:11-13). Moreover, Peter's impetuosity stayed with him to the end. Having denied the Lord with cursing and swearing, he was, according to tradition, crucified head down at his own impetuous request. And like others of such nature, he could always fall asleep very easily. On the Mount of Transfiguration and in the Garden of Gethsemane he simply went to sleep. Later on, in the prison (Acts 12:6) and on the housetop (Acts 10:9,10), we find the same Peter, asleep. So also with Paul. He was as thorough in his persecution of the Church of God before his conversion as he was in its edification afterwards. Thoroughness was part of his nature—that part which was divinely ordained and was not laid aside. But the filling of this vessel brought something entirely new. It is not until Acts 13:9 where the first specific mention is made of this new filling that his name is changed from Saul to Paul. In view of all that has been said about the giving of names and the identity of a new name with a new person, it is significant that the change of name took place when the change of personality was first made manifest. Paul, "a chosen vessel" (Acts 9:15), now filled with a new content, was never again referred to as Saul. Every one of us has received a new name, completely expressive of our new nature individually, but it is not yet revealed. We shall perhaps more readily recognize our brethren in heaven, than we shall recognize ourselves.

The Medieval theologians rightly said, "In Adam a person made human nature sinful; in his posterity nature made persons sinful." This is surely true. But it is also wonderfully true that in the Last Adam, a person made human nature pure; and in His posterity, thenceforth a new nature was to make persons pure.



Chapter 7

The Body of the First Adam and of the Last Adam

The Summation of Man in the First Adam

The conflict between the old nature and the new within the individual, is re-enacted on a larger scale in the conflict between the body of the First Adam and the Body of the Last Adam.

We know what the Body of Christ is: what is the body of the First Adam? One of the philosophical problems which particularly interested the earlier psychologists was how a number of powers of sense (hearing, seeing, etc.) could be unified into a single consciousness. Of course the problem was stated in much more sophisticated terms. As a matter of fact, the situation is far more complex than was ever believed. It is no longer a case of five or six senses being integrated, it is a question of the integration of every living cell in the body. For each cell appears to have an autonomy entirely its own. George A. Dorsey put it this way:

Protoplasm is known only by the body it keeps: but whether one cell is the entire body or only one in a body of billions of cells, every cell has certain properties or functions. It is self-supporting: it has its own definite wall, or is so cohesive that its outer surface serves the purpose. It must get rid of waste. It moves. Its movements may be of the flowing kind or "amoeboid" – part or parts of it flow out in processes, like the movements of the ameba. Or, it may be covered in whole or in part by fine cilia which set up whipping movements.

It is excitable or irritable; when touched it moves. It responds to certain stimuli. It has conductivity: a stimulus on one side may lead to movement on the opposite side. It can coordinate its movements, as it does in the harmonious actions of the cilia or the pseudopodia in amoeboid movements. It grows, or has the power of reproduction.⁵³

This then is the cell, in every sense of the term a living thing; and while it has no self-consciousness, it does have consciousness to the extent that it is excitable and

53. Dorsey, G. A., *Why We Behave Like Human Beings*, New York, Blue Ribbon Books, 1925, pp.77, 78.

irritable. Moreover, these cells seem to "know what they are about." Paul W. Weiss of the Rockefeller Institute for Medical Research expressed the matter as follows:

At the moment of its creation or very soon after, each of the millions of cells that make up a living organism seems to know its destiny. It knows whether it will become part of an eye or a leg or a chicken feather. It knows also how to find and group itself in the proper arrangement with other like cells to make up the living fabric of eyes, legs, feathers, skin, and so forth.

Cells dissociated from the chicken and separated from their original site, and from each other – days before feather germs had appeared, got together and made feathers.

Experiments imply that a random assortment of skin cells that never had been part of a feather can, as a group, set up conditions – a "field" – which will then cause members of the group to move and grow in concert and in accordance with a typical pattern of organo-genesis.⁵⁴

Some years ago a film was shown to us in the University of Toronto in which the process of photosynthesis has been captured by the camera, and slowed up and greatly magnified so that it could be watched. It seems unlikely that anyone who saw that film will ever forget the way in which the little green cells (plastids) shoved and elbowed their way along the pathways appointed, like early shoppers racing to an opening sale and jostling one another out of the way as they went. Having picked up their wares they could afford to make a more leisurely return journey. It would, of course, be quite wrong to attribute such feelings to these cells, but the description certainly fits the appearance.

Sir Charles Sherrington had occasion to watch this kind of thing, and he describes it in another connection in the following words:

We seem to watch battalions of specific catalysts, lined up, each waiting stop-watch in hand, for its moment to play the part assigned to it, a step in one or another great thousand-linked chain process [...].

The total system is organized [...]. In this great company along with stop-watches, run dials telling how confreres and substrates are getting on, so that at zero time each takes its turn. Let that catastrophe befall which is death, and these catalysts become a disorderly mob [...].⁵⁵

In one of the papers published by the Edward W. Hazen Foundation, Edward McCrady, writing on the general topic of teaching biology in college, neatly sums up this phenomenon of life, in which the many become the one:

54. Weiss, Paul W., "Cracking Life's Code," *Scientific News Letter*, May 5, 1956, p.275.

55. Sherrington, Sir Charles, *Man on His Nature*, Cambridge University Press, 1940, p.78.

I, for instance, certainly have a stream of consciousness which I, as a whole, experience; and yet I include within myself millions of white blood cells which give impressive evidence of experiencing their own individual streams of consciousness of which I'm not directly aware. It is both entertaining and instructive to watch living leukocytes crawling about within transparent tissues of the living tadpole's tail. They give every indication of choosing their paths, experiencing uncertainty, making decisions, changing their minds, feeling contacts, etc., that we observe in larger individuals [...].

So I feel compelled to accept the conclusion that I am a community of individuals who have somehow become integrated into a higher order of individuality endowed with a higher order of mind which somehow coordinates and harmonizes the activities of the lesser individuals within me.⁵⁶

McCrary's conclusion is that purely naturalistic evolutionary concepts, at least as currently formulated, are not sufficient to account for this fact. But this process does not stop here. There is a collective consciousness; Jung refers to it as the collective unconscious, but the idea is the same. The individual consciousness within any given species seem also to be summed up as an overall consciousness. It is conceivable that in any such species, if the number of individual consciousnesses is too small, the "greater self" becomes sickly and dies. In nature, there is a minimum number of animals required to keep the species alive and when they are reduced below this number, special steps must be taken to preserve the species from extinction.

Man is a species, *Homo sapiens*. As such he, too, appears to have a giant self. Eric Sauer, speaking of this fact, observed:

The sum total of all natural men forms an enormous racially articulated organism, and each individual, through his mere birth, is inescapably a member thereof. He is "in Adam" (1 Corinthians 15:22).

Humanity is not simply a numerical total of many distinct individual persons, but one single colossal "body" which according to its origin and nature in a myriad, manifold and differentiated branches, sets forth its first father Adam.⁵⁷

The race is not a series of whole Adams, but the fragments of a single Adam. Together we thus constitute the body of Adam, an entity as real and as articulate as the Body of Christ. There is, however, this fundamental difference—the body of Adam is sinful. This explains a number of things. As Kenneth Walker pointed out, "Tolstoy was very puzzled by the fact [...] that men in masses are able to commit crimes of which they could never be guilty when acting as individuals."⁵⁸ Were it not

56. McCrary, E., *Religious Perspectives in College Teaching: in Biology*, New Haven, Hazen Foundation, no date, pp.19, 20.

57. Sauer, Erich, *Dawn of World Redemption*, Grand Rapids, Eerdmans, 1953, p.57.

58. Tolstoy, quoted by Kenneth Walker, *Meaning and Purpose*, London, Penguin, p.158.

for the existence of the Body of Christ, this other diseased body would soon manifest itself for what it is, without restraint. Here we have the basis of our Lord's statement, "Ye are the salt of the earth" (Matthew 5:13).

As we look at ourselves and one another, and are reminded of our apparent powerlessness much of the time, we wonder how this can possibly be true, that we should be the salt of the earth. But because the organisms which are here in view, the body of Adam and the Body of Christ, are so much more than merely the sum of the parts, the significance of the individual's contribution for good or ill cannot be measured by the "size" of the individual.

The essential evil of the body of Adam is not demonstrated by the exceptional behaviour of a few notorious criminals like Hitler and Nero. Whether this basic nature reveals itself excessively or not, is largely a matter of accident. Israel's most godly king and Israel's most wicked king were not essentially different when circumstances permitted the natural man to express himself completely. Because they were kings, David and Ahab could to a large extent do what they wished. And when they were unrestrained, they both began by coveting, went on to stealing, and ended up by murdering.⁵⁹ William Temple put it:

The worst things that happen do not happen because a few people are monstrously wicked, but because most people are like us. When we grasp this, we begin to realize that our need is not merely for moving quietly on in the way we are going: our need is for radical change, to find a power that is going to turn us into something else.⁶⁰

Most readers are aware of Thomas Hobbes' philosophical view of the human race as a monstrous and unruly thing which could not survive unless some surrender was made of the autonomy of the cells to the central directing authority. He called this Beast "Leviathan." On the title page of the edition of 1651, there is a picture of a giant man rising high above the earth with a crown on its head. At first glance, it looks as though the body is covered with scales, but a more careful view reveals that the body is composed of people. Seeing that the human body operates successfully only when controlled by a single central authority, Hobbes argued that mankind must submit for its own good to the same kind of central authority. The following extract from his *Leviathan* makes his point clear and has implications to which we wish to draw attention:

This is more than consent, or concern; it is a real unity of all men, in one and the same person, made by covenant of every man with every man, in such manner, as if every man should say to every man, "I authorize and give up my right of governing myself to this man, or to this assembly of men, on this condition, that thou give up thy right to him and authorize all his actions in like manner."

This done, the multitude so united in one person, is called a commonwealth. This is the generation of that great Leviathan, or

59. David's story: 2 Samuel 11:1-27; Ahab's: 1 Kings 21 :1-29.

60. Baker, E. A., editor, *The Teachings of William Temple*, London, James Clarke, no date, p.62.

rather to speak more reverently, of that mortal god, to which we owe, under the immortal God, our peace and defense. For by this authority, given him by every particular man in the Commonwealth, he hath the use of so much power and strength conferred upon him that by terror thereof he is enabled to form the wills of them all [...].

And in him consisteth the essence of the Commonwealth; which to define it, *is one person*, of whose acts and great multitude by mutual covenance one with another, *have made themselves every one the author*[...] ⁶¹

In this remarkable passage, Hobbes has clearly seen how many individuals can be so united into a giant self as to be thenceforth personally responsible every one for the things undertaken by the whole organism. In this sense, every member of the body of Adam is responsible for the wickedness of man wherever it expresses itself. It is not enough for man to say, "If I had been so-and-so, I would not have done it." Wickedness is a disease of the body of Adam which affects every cell. It is not because some of the cells have escaped this infection that they are apparently healthy, nor is it because some of the cells are fundamentally more diseased that in them wickedness comes to a head. Tempting though it is to make such assumptions, one only has to remember David and Ahab. It is largely a matter of accident and of opportunity. No part of this body of Adam has escaped the disease. This is what it means when it says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

John Taylor summed it up:

Man is a single organism in which we are all involved. Fallen humanity is "the body of sin" of which Adam is the head, an organism that is still growing and branching, working out through history the innate disobedience which leads on to self-destruction. ⁶²

The Summation of Man in the Last Adam

While the body of the First Adam grows toward the time of its final complete corruption, another Body is coming into being of which the Head is the Last Adam, and whose destiny is the stature of a perfect man. This, too, is therefore a giant self.

When Adam was created, he was true man. When he fell, he no longer represented the image of God and therefore no longer represented "man." For God had said, "Let us make *man* after our image." This is man by definition. The last Adam, being the "express image of God" (Hebrews 1:3), once more restored true manhood to the world's view. Jesus Christ came to reveal God to man. But He also came to reveal man to man. And this, in two quite distinct ways: First, by what He was, He revealed what is God's definition of "manhood." Secondly, by contrast,

61. Hobbes, Thomas, *Leviathan*, Oxford, Blackwell, no date, p.112.

62. Taylor, John, *Man in the Midst*, London, Highway Press, 1955, p.64.

human nature was provoked in the crucifixion into declaring what its constitution really is. We are still deceived into imagining that if we were faced with a perfect gentleman, we would recognize and applaud his worth at once. We forget that the perfect gentleman has already appeared, and He was crucified. In his famous poem, "When Jesus Came to Birmingham," Studdart Kennedy with keen insight shows that man would do the same today with possibly one or two refinements.

Those, then, who are still in Adam, are not looked upon in Scripture as "men," and therefore aggregates of them are not looked upon as "people." This is stated simply and clearly in 1 Peter 2:10. True "people" are those who bear the image of God. This image has to be re-created, and it guarantees membership in a new species of man – the Communion of Saints, the Body of Christ. O. Hallesby put it this way:

If I had to tell you in one short sentence why I became a Christian, I think that in order to be as simple and as clear as possible, I should say that I did it to become a man.⁶³

As we have already pointed out, the total potentiality of personality which has now been fragmented into the world's two billion individuals by the process of natural generation was once latent in Adam. Consequently individualistic though each man is, he is a little Adam. But all these multitudes of people have sprung not from a perfect, but from a fallen racial head.

In the Last Adam, a new race is being created by supernatural generation, and in a very real sense each saint—let it be said with reverence—is a little Christ. Individualistic though we are, we derive our new nature from the Last Adam as other men derive theirs from the First. So we actually partake of the divine nature in Him who was God made man (2 Peter 1:3, 4), for God was indeed once perfectly expressed in terms of human personality and now seeks to express Himself in us as He did in the Lord Jesus Christ.

In one of those rare moments of sudden clarity, the following words were penned by the author a few years ago:

Why is it that Christ is the contemporary of every age and has no nationality? Why does He belong to all races? How is it possible that such diverse peoples as the Chinese and the French, for example, can or have seen in Him the ideal man? One may collect pictures from all parts of the world, inspired by an attempt to visualize what Jesus Christ was like, in which each culture sees Him as one of its own sons, indeed – its son *par excellence*.

It seems fairly certain that such figures as are universally known among men, whose place of origin is also known, will always remain nationally identifiable. Moses, Plato, Confucius, Gandhi, Dostoevsky, Napoleon, Hannibal, Ghengis Khan, Lincoln, Churchill – each remains "great" in the estimation of the world, but each is a national figure.

63. Hallesby, O., *Why I Am A Christian*, London, Inter-Varsity Press, 1953, p.44.

Jesus Christ is the one figure still officially unrecognized by His own nation, yet claimed by all nations. In Him is male and female, black brown, yellow and white, ancient and modern, old and young – the whole Race – truly the sum total of all human personality potential, uniquely the Son of man.

Is it any wonder that His Body should be completed by the gathering together of redeemed individuals from every tribe and nation under heaven, each of whom individually and all of whom together reflect His Person, as the children of Adam individually and as a race, together reflect his person?

Perhaps at any moment, were it possible to add us all together, we should find that the Lord Jesus was still wholly present in the world. In this sense, we each provide a small channel for Him, and all together form the vehicle, the Body, of which He is the Head and by which He still dwells with men.

All the infinite variety of human personality which has found expression through the centuries in individual people who have all come out of Adam's "loins" must have been potentially resident in Adam at the first, just as Levi is said to have "paid tithes" in Abraham (Hebrews 7:9). So in the Second Adam, this vast potential re-appears and finds expression in His life. When He now enters any human heart, He is incarnate. But no one of us could display His character in its total range, so He distributes Himself, as it were, to each individual believer, and through that individual He displays to the world just that measure of His total person as perfect *man*, which is altogether appropriate to the soul thus indwelt. I suppose that if men had never fallen, each one of us, individually, would have lived in this way as a natural outgrowth of our constitution as a child of God, though always with the limitations of human as opposed to Divine nature. What would have developed would have been part of the whole potential in each of us, perfect, flawless, and beautiful, a reflection of the "likeness" which God appointed. But it would always be only a fragment of the whole that was somehow "wrapped up" in Adam. But, now, the new life, instead of being a natural outgrowth of that which we receive from Adam, is a supernatural outgrowth of a new constitution as a child of God indwelt by the Lord Jesus as the Second Adam.



APPENDIXES

1. Our Part in the New Personality

In view of the fact that the process of maturing in Christian life has been the subject of endless discussion, with opinions that were often contradictory to one another, proposed by the highest authorities, it seemed rather presumptuous to present one of our own. For this reason, it has not been incorporated in the text of the Paper itself. But it has this to commend it, at least, that while it demands real effort on our part, the end result is still entirely a work of God, and pride of grace is thereby excluded. This looks like a paradox. But I think it avoids two rather serious errors. First, growth is not the result of some process of "complete self-surrender of the will," which some holiness movements have insisted is "all there is to it." It is amazing how easily one can be deceived into relaxing the struggle, by believing that in this kind of "weakness" lies our chief source of strength – the strength of the Lord supposedly being inversely proportional to the weakness of the individual. This is a view which takes several forms, but all of them are rather dangerous self-deceits in spite of their apparent Scriptural justification from such passages as 2 Corinthians 12:9, 10. When Paul speaks of weakness here, does he really mean weakness of will? We might well ask the question, Would a man who could claim to have fought a good fight, suggest that no struggle is necessary?

Secondly, man cannot in any direct way assist God in the creation of anything that is perfect. I think this rule applies even for the child of God. And the man who is quite confident that by a constant exercise of willpower he can contribute to his own holiness in God's sight is deceiving himself. For while he may be dealing successfully with one or two consciously recognized areas of failure in his own life, he can only deal with the things he recognizes. And he is apt to suppose that having dealt with these, he has achieved full stature. What he tends to do is merely to concentrate on one or two symptoms, ignoring the basic disease. The Word of God never promises a *consciousness* of sinlessness, yet this is what most of us assume victory to mean. The human heart is desperately wicked and is no sooner subdued in one thing than it will erupt in a subtle way somewhere else.

I should like to suggest, on the basis of what has been said in this Paper about the growth of the new personality, that man's part is not to plant more flowers, but to keep the weeds down in the unoccupied area, in order that the seed of God's planting may grow. The new man, then, is entirely a creation of God in Christ. Yet we do play a vital part in its growth.

Our part is a negative one, and I think Scripture supports me clearly in this assertion. Since this note is not intended as a key to victorious living, it will be sufficient perhaps to list a few of the passages which explain what we mean by a negative contribution and after each reference to give the key words which seem to bear this out.

The real crux of the matter is this: Does man have within himself the power to produce *anything* that is perfect enough to please God? Many Christians would perhaps say, "The unbeliever has not this power," but would say that the believer does have this power. I do not think that Scripture can be found to support this. If by the exercise of a redeemed will, a man could deny every evil propensity of his nature, would this make him a righteous man in God's sight? No, I think he would be in the position of a gardener who had rooted out every single weed in his little plot of land, only to find that he could not grow any flowers because he did not have any seeds. The cleaning-up process was excellent, but like the man who swept and garnished his house (Matthew 12:44, 45), his position was more dangerous than ever. This is the limit of his capacity – to institute a clean-up. He does not have the capacity to create a new thing, to replace the old. This is the work of God, and the most he can do is to restrain the evil that God may introduce the good. This, I think, is the meaning of such passages as the following:

2 Timothy 2:21	"[...] purge himself [...]"
Colossians 3:5	"Mortify therefore your members [...]"
Romans 13:14	"[...] make not provision for the flesh [...]"
Romans 6:12	"Let not sin therefore reign in your mortal body [...]"
Matthew 16:24	"Let him deny himself, and take up his cross [...]"

The mortification of the natural propensities for evil which exist in every one of us is not something which we can undertake without help. It is obvious that a will that is sinful cannot will itself out of existence. The help that we need in this process of restraint, is promised in the presence of the Holy Spirit. The following verses seem to indicate this principle:

Romans 8:26	"[...] the Spirit also helpeth our infirmities [...]"
Hebrews 4:16	"[...] and find grace to help in time of need."
1 Corinthians 10:13	"[...] a way to escape [...]"

In these passages, and in many others, the part which we may play is carefully circumscribed. It is always the restraint of evil, and never the creation of righteousness. It is humbling to discover that God has no confidence in the capacity of man to be good. And it is important to observe that when one man by nature seems to be a better man than another, as though relative goodness had some real meaning, the truth is rather that some men are less evil than others, which is fundamentally a different thing.

All of this can be summed up in the words of John the Baptist, "He must increase, but I *must* decrease" (John 3 :30). The one is neither possible nor safe without the other. Moreover, Paul made it very clear that the new man himself was the sole

source of any good thing that he did, this new man being the Lord Jesus Christ (Galatians 2:20). From all this, it is manifestly more appropriate to rejoice not in our victory in the Lord, but in the Lord's victory in us.

The more flowers, the more distasteful the weeds. The purer the heart, the greater the hatred of the sin which remains. As the sin occupies less "space," it becomes more and more distasteful, the gardener longing more and more for "all flowers." It follows that the nearer a man comes to true holiness, to himself the greater will seem the enormity of the weeds that remain.

2. The Temple of His Body

The following passages beautifully symbolize the process of the building up of the Body of Christ, which is His new Temple. First, the stones have been prepared and day by day are being brought to the site (1 Kings 5:17). We are these stones, living people indwelt by His presence (1 Peter 2:5). The prophets and the apostles formed the foundation (Ephesians 2:20-22), and we are built in to the growing structure, one by one. As the stones of the first temple were worked up in secret (1 Kings 6:7), so the Lord works in us secretly, hiddenly, His working being even concealed from ourselves much of the time. When He has finished, we shall with truth be called His workmanship (Ephesians 2:10) and not our own, and He that hath wrought us for this very purpose is God Himself (2 Corinthians 5:5).

3. Fruits versus Works

It might appear that if our good works are already foreordained, and we have been created in Christ Jesus in such a way personally as to render their achievement possible—indeed certain—that we are merely machines doing what we must, according to the will of God. In what sense is there freedom and responsibility, and therefore the possibility of growth in virtue? The answer is provided with a beautiful consistency in Scripture. It may be set forth very briefly in the following passages:

Ephesians 2:10	Good works are appointed that we should do them.
Colossians 1: 10	This passage makes clear that the doing of these appointed good works should be in such a way that we are ourselves made better thereby. Paul refers to this consequence as "the fruits of good works."
Galatians 5:22f.	These fruits are personality traits, qualities of soul, the response of the heart to the things he does.
Ephesians 5:9-11	This passage points out that "the works of darkness" are unfruitful.
1 Corinthians 9:1	Contrary to popular belief, this passage shows that the winning of souls for the Lord, in itself, is not fruit, but works.

It is evident that good works do not automatically bear fruit in the doer's heart, as the amazingly successful evangelistic campaign of Jonah in the city of Nineveh most certainly did not! It left him an embittered saint, ready to commit suicide.

Conversely, evil works are not the basis of God's condemnation, but only the "fruits" of those evil works, in the doer's heart. There is a beautiful illustration of this in Isaiah 10:5-12. Verses 5 and 6 give God's commission to a pagan king to serve as His personal administrator of punishment to disobedient and offending Israel. Verse 7 shows that the king was quite unaware of the real inspiration of his behaviour. He imagined he was merely pleasing himself. Verse 12 shows that he would in no wise be punished for what he had done at God's instigation, but he would indeed be punished for what the doing did to his own heart, for "the fruit" of his proud heart which the deed engendered within himself. We find the same basic principle reflected in Jeremiah 17:10: "[...] even to give every man according to his ways, *and* according to the fruit of his doings." And again in Jeremiah 21:14: "I will punish you according to the fruit of your doings." It is by men's fruits that they will be known, and not by their works (Matthew 7:16).

In a nutshell, as it is not by works *per se* that man is to be judged; nor is it by deeds *per se* that we grow, but by the effect that the doing of these works has upon ourselves. Indeed, it is even more than this. We may be rewarded merely for what we have desired to do and yet have never done. Thus in 2 Corinthians 8:12 Paul wrote, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." On this very principle David was credited with having built the temple (1 Kings 8:18), though he was not permitted to do it.

The following passages of Scripture bear also upon this issue:

- 1 Corinthians 9:16, 17: Paul points out that he could not expect a reward for actually preaching the Gospel, for this was his "commission" and he had no alternative. But, if he did it "willingly," i.e., from his heart, he could expect a reward indeed.
- Philippians 2:13: It is God who works in us believers, not only to do, but also to *will* His good pleasure. God works in the world to do His will; He works in us to *will* His will. The sin of the world not that it does not do the will of God, but that it does not will the will of God.
- Matthew 7:20-23: The claim that these people had done so many wonderful works in the Lord's name is not disputed, but they are under judgment because evidently the motivation was wrong.
- 1 Corinthians 13:3: Notice the concluding phrase, "it profiteth *me* nothing." It would not be true to say that those who were the beneficiaries were not profited. *They* were profited, but not Paul.

Clearly, it is very important to distinguish between these situations. More important than the work is the worker; more important than the achievement is the earnest desire to achieve; more important than the fulfillment of a task is the attitude of the heart while setting about it. We may do God's will and yet receive no reward if the motive is wrong (Luke 17:10). Indeed, it is even possible to suffer punishment for having done His will perfectly, for such was the case when Israel crucified their King (Acts 2:23; 4:28). How careful we ought to be not to judge one another for good or ill before the time.

Part V

THE PLACE OF HANDICAPS IN HUMAN ACHIEVEMENT

"All things work together for good to them that love God. . ."
(Romans 8:28)

"In every thing give thanks: for this is the will of God in Christ Jesus
concerning you."
(1 Thessalonians 5:18)

"This thing is from Me."
(1 Kings 12:24)

INTRODUCTION

Both the Bible and the astronomers tell us that in due course the world will come to an end. The Bible promises a new heaven and a new earth. Astronomers merely say that in the very nature of things the universe must run down. They call it a heat death, though it might better be referred to as a death from cold. For it is to signal the total dissipation of all useful energy, a condition of maximum entropy. It will perish of old age, all its resources dispersed.

Philosophers, like Bertrand Russell, building on this rather depressing picture, are quite certain that this scene of great hopes and sad disappointments, of laughter and pain, this blessed vale of tears, will all come to nought in the end. Anyone who builds his life on any other view of things is doomed to disappointment. We have merely been permitted to view it all as in the light of a match struck for a moment in the darkness and then blown out. Ultimately, the darkness will prevail and all aspirations will then come to nothing.

If there were to be a giant tombstone erected somewhere to the memory of man, it would have but two words upon it, *if only*. For such is the summation of human aspiration: a record of near success, always marred by some odd bent in our nature which defeats our best intentions and in the end brings so many of our grand designs to nought. Philosophers attribute this to a fault in the mechanism of evolution, that could conceivably correct itself at some distant time, but little hope is held out for the immediate future. The Bible attributes this to man's basic fallen nature – an unpopular doctrine, but surely stamped with the hallmark of truth in the private conscience of each one of us personally.

We feel that there is always some excuse external to ourselves, which accounts for our failure. Some hindrance for which we are not really responsible mars the great expectations which we have for our life. If only this or that handicap could be removed, we could achieve what other men achieve, and more. We feel hedged-in in crucial ways, denied the opportunity or the means, the absence of which seems to be all that keeps us from doing great things for mankind – and even for God.

Job felt this way. He asked, in effect, Why should we be given life and understanding which enable us to see the possibilities for our lives, if at the same time we are prevented in one way or another from achieving these things? "*Why is light given to a man whose way is hid, and whom God hath hedged in?*" (Job 3: 23). Why should we be tantalized in this way, allowed to dream dreams and be given visions, while at the same time the wherewithal to achieve them is denied us, and all too often we look around and see others given those very opportunities and yet

making no use of them? So often it seems that we are handicapped in ways which God could so easily change by giving us more money or more energy or more free time.

But *hedges* have several purposes. They may serve to keep in, it is true; but they may also serve as a protective device, to keep out. The hedge that Job viewed from inside as a barrier to his own freedom of aspiration was seen from the outside by a powerful enemy of his as a protection against attack. Satan wished to challenge Job's integrity, but he found that Job had a divinely appointed fence around him. And so he complained to the Lord, "Hast Thou not made an hedge about him, and about his house, and about all that he hath on every side?" (Job 1:10).

Of course not all our hedgings-in are of God's appointing, for some of them are due to the sinfulness of our own lives. But I'm convinced that in many of them, and indeed in the ones which seem to us most frustrating, God's hand is at work. They are part of God's appointment to protect us from dangers we do not see, *even dangers which stem from our own skill and strength*. The truth is that pride is such a terribly destructive thing that success in any direction is hard for most of us to sustain with grace. The Lord knows how much we can achieve without being spoiled by that very achievement. And He has determined for us not that we should become successful as the world counts success and, unhappily, as Christian people all too often count it, but rather that our character should be moulded, made sweeter, more gracious, and more Christ-like. And for *this*, achievement of another kind is in view, namely, the ability to respond with humility and resignation to mediocre performance if necessary, to accomplishment of a less dramatic order. God's goal is the making of saints, not highly successful people. For what does God really require of us, His children, but to do justly, and to love mercy, and to walk humbly with Him (Micah 6:8).

For myself, I have again and again had occasion to see that God's way is best, that prevention can be a blessing, hindrance can be help, that lack of physical health can be the key to spiritual well being, that wealth can mean poverty, to be poor can mean being rich, that it can be more blessed to lose than to win.

Yet though I have often rationalized it all in this way until I have been entirely convinced that God's way is best by far, I still question His goodness when once again my best aspirations come to nought, especially when the goal seems to be so completely in accordance with His will. And I have learned that there are times when although the Lord has given us clear instructions to go forward, He may nevertheless not only make it difficult to start on the way but may actually prevent us from going as far as it seemed clear we should go. It is well for us to study Scripture for light upon circumstances such as these, for light is to be found there. And it helps us to take stock, every little while, of the meaning and purpose of these hindrances which God seems to allow and sometimes to *appoint* as part of our lot in life. And that is what this Paper is all about.



Chapter 1

Where Hindrance is Help

History is full of surprises. Time and time again it is the most unlikely people who achieve great things, whereas the most promising and favoured individuals turn out to be dismal failures. This is as true of secular history as it is for the children of God.

The two Sauls of the Bible are a case in point. One was "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (1 Samuel 9:2). Here, surely, was the stuff of human greatness; and yet he failed miserably in his calling. And the other Saul was precisely the opposite: "His bodily presence is weak, and his speech contemptible" (2 Corinthians 10:10). And yet he proved to be a giant among men in the things of God. The first lost a crown that he seemed ideally suited to wear, and the second achieved a crown for which he must have seemed totally unfit.

One might suppose from this that the natural endowments with which we have been born and with which culture and education have provided us should be dispensed with if we wish to serve God acceptably. God does indeed seem to delight in choosing men of inability rather than men of ability, as the world views these things, and therefore it would seem to be an advantage to be unimpressive in stature and speech if we wish to serve the Lord acceptably. But I'm sure this is a mistake for reasons which will be discussed later. Such "gifts" should be viewed as talents to be used, and they bring with them added responsibility.

But one of the most surprising things about human nature is the capacity to suffer handicaps graciously, even when those handicaps appear to be totally debilitating; and by contrast people are unable to benefit in the same way from prosperity and the possession of outstanding gifts. We meet people who seem to have had every opportunity and are endowed with many natural gifts and yet who achieve little or nothing, and whose lives are filled with frustration and boredom. By contrast we meet people whose circumstances of life are (or seem to us to be) absolutely appalling because of some congenital deficiency or acquired sickness, and yet they are delightful people whose company is stimulating, whose conversation

is rewarding and whose achievements put us to shame. Handicaps which one would suppose must be totally destructive of all hope of accomplishing anything, prove for them to be stepping stones to achievements which are beyond belief. In the world, one constantly runs across this apparent anomaly – among writers, among soldiers, among explorers, among artists; indeed, in every area of human endeavour. And, interestingly enough, even in the physical order of things there are many illustrations of the fact that bondage of some kind is essential to freedom, that restraint is necessary to flight, or, to shift the metaphor somewhat, in a unique way glory involves a kind of weight (2 Corinthians 4:17).

I do not mean by this that all handicapped people are achievers, nor that we should seek handicaps as an aid to success. Just because Paul's speech was contemptible and yet so powerful in its effect, we should not cast away any eloquence we may happen to have in the hopes of achieving the same effect. There may be a temptation sometimes to lower one's standards, to scramble one's diction, in the presence of an audience of the less educated in order to become "one of them." But this is, I believe, to adopt a posture of "voluntary humility," that sort of conscious humility of a deliberate kind with an ulterior motive, which Paul condemns (Colossians 2:18).

I mean only that handicaps do not, in themselves, prevent achievement: indeed, a case may almost be certainly made for the thesis that the *absence* of hindrances of some kind is more likely to lead to failure than their presence is. While we are chafing at the bit and feel how good it would be to have the bit removed, this very restraint may be unconsciously the source of our encouragement to proceed. It is only when the restraint is *total* that we may be totally incapacitated. A little restraint may actually be an encouragement, whereas no restraint at all may surprisingly serve the same purpose as total restraint.

I remember a nice dog who was chained to his kennel quite close to a country road along which we used to enjoy taking a walk. When we went by he would bark furiously and tugged for all he was worth at the end of the chain, ending up supported entirely on his hind feet. Then in his eagerness, his hind feet would carry him further forward until he toppled over backwards. We used to wonder whether the chain would really protect us. But one day it snapped while he was going through this performance, and the effect of the sudden freedom was comic to behold. After a moment of shock, he turned around and fled to the shelter of his own front door, where he lay down meekly and gave all the appearance of being thoroughly ashamed of himself. We don't really know what we would do if all the hindrances in our lives were suddenly removed and we were given complete freedom. Probably most of us would have a nervous breakdown, a fact which Erich Fromm explores in his *Escape From Freedom*.

The physical order is filled with illustrations of how restraints of various kinds are essential for progress. The derailed train soon comes to a halt. While the rails limit its freedom, the very nature of these limitations provide the basis for its forward movement. Anyone who has tried to fly a kite will know that the string must be secure at the ground or the kite will come tumbling down. It must be held against the wind or it will not fly. In Olympic Games we are constantly seeing old records shattered and new records made. And were it not for certain regulations

governing how men are to compete, there is no question that even more surprising feats would be performed. Wendell Phillips speaks of the native African Watusi who with a little training can jump to a height of well over seven feet.¹ But they are barred from national tournaments because they refuse to jump without the aid of a rock held in each hand. The principle is that as the initial thrust is given from the ground by the legs, the hands are also thrown upwards so that the stones have the effect of increasing the thrust against gravity with the result that a higher jump is possible. But this is not considered "cricket" in Olympic competitions.

Yet, curiously enough, in the forerunners of modern Olympic Games, this principle of enhanced performance was quite acceptable. One report has it:

Stone weights were used by six century B.C. athletes in an application of a principle of physics that plays today an important role in jet propulsion.

Greek broad jumpers held a weight or a "halter" as it was called, in each hand behind their backs. When they started their jump, they swung the weights forward so that their legs and arms were almost parallel when in mid-air. Just before landing, the weights were swung back again. This caused the jumper's legs to shoot forward, thereby lengthening the distance of the leap.

The physical principle, conservation of momentum, as applied to early sports, is discussed in the October, 1954, *American Journal of Physics* by Prof. E. C. Watson of the California Institute of Technology.

An early sports writer by the name of Aristotle comments on this by writing: "that is why athletes jump further with weights in their hands than without."²

I believe that this principle has been adopted even in Nature. I have read that Canada Geese, before they make their long migrations in the spring and fall of the year, have been observed to ingest a number of small round pebbles. The purpose of this does not seem to be to assist in the processes of digestion, and it is possible, therefore, that these stones do not find their way into the bird's crop but further along in the digestive tract. Ornithologists have suggested, very reasonably, that by increasing their body weight the birds are adding to their inertia and thus improving the action of their wings. A very light bird with a strong thrust in its wings would inevitably lose a fair proportion of this thrust if the effect of it was to lift the body each time rather than to depress the wing. By increasing the inertia of the body the thrust of the wings is favoured and the bird's forward movement is made more effective.

Thus in all these instances we have a parable of sorts. We may jump higher or further, or fly better by carrying an additional load. What must seem superficially to be only a handicap then turns out to be a help.

1. Phillips, Wendell, "Further African Studies," *Scientific Monthly*, Mar., 1950, p.173.

2. "Early Greek Athletes Used Jet Principle," *The Science News Letter*, Nov. 20, 1954.

Under the title, "Disabilities," the English medical journal, *The Lancet*, some years ago published a series of articles providing firsthand accounts of what patients themselves thought of their disabling diseases.³ One of these accounts was written by a doctor who contracted *Encephalitis lethargica* at the age of 29.

In vivid language he describes the relentless course of this disease. First his hands began to vibrate, then writing became illegible, then he could no longer remember the names and faces of patients. Later on, walking became so difficult that it was easier to walk backwards than forwards; and eating also became a most difficult task, salivation being excessive. In time his eyelids began to stick to his eyeballs. Finally only one finger responded to his desires and it was with this finger that he tapped out the articles he wrote. In spite of this, in due time he became known as an author, and two of his plays were broadcast by the BBC. Then this one finger began to fail. Despite these terrible handicaps, the author described himself as "a happy man with dozens of compensations." The closing words of his article are remarkable:

How has this disease affected my character and my temperament? All for the better, I think. I can bear the keenest disappointment with almost complete equanimity [...]. I'm now much more sympathetic, and can better understand other people's foibles, peculiarities, bothers, and ailments.

My belief that man possesses a separate entity apart from his husk of a body has been greatly strengthened by my experiences. I sit, as it were, inside my carapace, watching my person behaving in its vile fashion, while my being is a thing apart, held a prisoner for a time.

This rather queer sensation of being outside one's self has been exaggerated by my complaint; it is most comforting, and strengthens my faith that there is not complete extinction ahead, but a better deal in a new life.

It would be a mistake to suppose that this is always the effect of suffering. Some men are not ennobled by it, but embittered. What it does demonstrate is that handicaps will sometimes bring out in people extraordinary hidden resources. Such is the potential of human nature. Nor is this potential limited by any means to those who are the Lord's children. I have observed or read about as many such cases among those who make no profession whatever of Christian faith.

For example, one of the most entertaining and informative works dealing with the discovery and exploration of North America by the White Man is a book by Francis Parkman entitled, *Pioneers of France in the New World*. Parkman undertook to re-traverse all the voyages taken by the great explorers, such as Champlain, whose history he traces. Moreover, he made the journeys thus undertaken using virtually the same modes of transportation. This policy was, of course, time consuming indeed, but it enabled him to describe what he experienced in a uniquely firsthand manner, and it also, unexpectedly, enabled him to identify certain landmarks

³. "Disabilities," *Lancet*, Dec. 4, 1948, pp.904 ff.

recorded by Champlain which hitherto had not been confirmed. Parkman's descriptions, as a result, are remarkably vivid. Without the somewhat lengthy introduction with which he prefaces his record, one would certainly not imagine under what extraordinary handicaps he had undertaken a tremendous task. Here are his own words:

To those who have aided him [the author] with information and documents, the extreme slowness in the progress of the work will naturally have caused surprise. This slowness was unavoidable.

During the past eighteen years the state of his health has exacted throughout an extreme caution in regard to mental application, reducing it at best within narrow and precarious limits and often precluding it. Indeed, for two periods, each of several years, any attempt at bookish occupation would have been merely suicidal.

A condition of sight, arising from kindred sources, has also retarded the work since it has never permitted reading and writing continuously for much more than five minutes and often has not permitted them at all.⁴

It has often occurred to me on a number of occasions that two circumstances may contribute to a fruitful pen. One is that writing *per se*, as a physical act, should be very difficult; and the other is that there should be no time to do it, that life should be so busy, so filled with other necessary occupations. I used to suppose that the great literary giants of our own and of former times, sat down at a desk, touched pen to paper, and beautiful English flowed effortlessly. Undoubtedly there have been a few who worked in this way. But on the whole the record seems to be otherwise. Some of the greatest of literary figures of the past have left on record how great a struggle they had to produce a decent English sentence. Occasionally they were inspired so that writing was effortless. But most of the time they had to polish and rewrite again and again. John Galsworthy was one of these for whom the process was very slow, occupying many years. Charles Lamb apparently rewrote everything three or four times. What seems so effortless when we view it as a finished thing from someone else's hand and which discourages us because our own first efforts compare so badly can serve to teach us that very few great things are achieved easily and that those with the greatest handicaps or – which is somewhat the same thing – with the least self-evident aptitude, can often produce the greatest work. So much depends upon the stamina and internal fortitude of the individual. There is a little quatrain which reads:

One ship drives East, and one drives West
 With the self-same winds that blow.
 'Tis the set of the sail, and not the gale,
 Which determines the way they go.

4. Parkman, Francis, *Pioneers of France in the New World*, Little, Brown, Boston, 1897, p.xxv.

R. B. Lewis, in his book *The American Adam*, which was described by Malcolm Cowley as the first really original book on the classical period in American writing that had appeared for a long time, described how American literary efforts seemed to be only meager while the country was still in a struggling pioneer stage and while it was seeking to establish a true autonomy against much opposition. He told how, once this struggle was essentially over and nationhood truly born, it was optimistically predicted that a great American literature would emerge. But Lewis observed:

Yet in a peculiarly exasperating paradox the very abundance of peace and good will in the new Eden seemed to be making creative activity impossible [...].⁵

People often find, when much studying is demanded of them, that absolute quietness can be a hindrance, not a help. In an article entitled, "Laziness and the Scholarly Life," Leonard Carmichael wrote:

Many students find it helpful to set mild punishments for themselves if their allotted daily tasks are not performed. Most scholarly workers indeed find that they must solve the problem of not allowing apparently unfavorable environmental conditions to interfere with work that they must do.

It is helpful to remember that psychological experiments on distraction show that interpolated noise or other unpleasant interruptions, instead of cutting down work actually may at times have a so-called "dynamogenic" effect, and make the individual do more and better work when the distraction is present than when it is absent.

Thus the scholar who complains of the radio in the next room, the glare of the library light, or the whispering of his companions is beginning to show dangerous signs of blaming his surroundings for his own shortcomings.⁶

On one occasion we had a visitor from a nearby city who was sitting in the dining room with us drinking a cup of coffee. After a few moments in which the conversation had lagged, he suddenly looked up and said, "I couldn't stand this!" I said, "What do you mean — the silence, the quietness?" And he said, "Yes. It would drive me to distraction." How often do we ourselves complain that we cannot meditate, study the Word of God, or turn to the Lord quietly in prayer for others — when the Spirit moves us — because there is too much distraction, too much noise. David said, "Oh for the wings of a dove! Far away would I fly and be at rest" (Psalm 55:6). But I believe he was wrong, though the sentiment sometimes appeals to us all. The truth is that men and women do retreat from the clamour of life into monasteries and nunneries, and have been doing so for nearly 2,000 years, in the belief that only

5. Lewis, R. B. W., *The American Adam*, Chicago University Press, Phoenix Books, 1959, p.81.

6. Carmichael, Leonard, "Laziness and the Scholarly Life," *Scientific Monthly*, April, 1954, p.212.

by so doing could they fulfill an earnest desire to live as unto the Lord. And yet history has shown that the disciplines which the world imposes upon us are absolutely essential for a healthy spiritual life and that to remove such disciplines entirely is to court disaster unless some other kind of discipline can be imposed upon us by other means. In those monasteries where discipline was very rigid, a fair proportion of the cloistered developed a godly character, though often of a very narrow sort. But those which did not impose an adequate discipline become hotbeds of corruption of the worst kind.

Returning again to what may loosely be called the non-Christian world, we may consider the extraordinary circumstances surrounding the life of Helen Keller. Here was a child who enjoyed a more or less normal life for only a few months and who then had the appalling misfortune of losing both sight and hearing together. Thereafter she lived in the most profound of all tombs, a sightless and soundless world. It is quite impossible for us to conceive of what this means. Fortunately for Helen, her father was able to provide a remarkable teacher, Miss Sullivan; and equally fortunate was the fact that the family enjoyed the personal friendship of Alexander Graham Bell, whose special interest was in the field of sound and of hearing. Although it was not until Helen's early teens that Miss Sullivan was able to break through into her consciousness and find a way of opening up an effective means of communication by "speaking" into her hand, the story of Helen's first awakening to the meaning of speech and to the significance of the spoken word, even though only tapped out with the fingers, is a moving one indeed. For the first time in her life, Helen seems to have discovered how to break out of this tomb of silence and darkness, and communicate with those who were living in another world, a world of light and sound. From that moment, and it all happened in a moment, Helen came to life as a human being. The handicaps under which she continued to live were still unimaginably great, and yet such is the potential of the human spirit that she learned first to speak with her fingers, and then to read and write. Later she learned to speak audibly as a result of the patience and devotion of her friend, Graham Bell. She learned, by actual contact with musical instruments, to enjoy music and even, in her own way, to respond to music in song. Her face became animated, her life became full. She proved to be an inspiration to thousands of others who were either blind or deaf and dumb.

Very few others, as far as records go, were handicapped in both these ways as Helen was handicapped. That she should become an inspiration to those who suffered only one such handicap should silence all those who believe that great achievements are only possible where circumstances permit. In a way, like Napoleon, Helen did not wait for opportunities; she created them. Yet there is an element of truth, nevertheless, in the fact that some of us are more limited in our capacities than others, and that whether we were given opportunities or denied them, we should remain much the same as we are. Once again it is necessary to emphasize the point that handicaps do not in themselves promote achievement. It is only that they need not hinder it where the will to achieve is present.

Interestingly enough, even in the matter of willpower, there may be a sense in which it also is dependent to some extent upon resistance. Curiously, a life lived at

ease does not have the appeal that one might suppose it would have. A few years ago, an editorial appeared in *The Daily Commercial News* which reads as follows:

People are funny. Mention of a tropical South Sea island brings visions of an idyllic life, of happiness and ease, with complete freedom from everyday cares and worries. But it doesn't work out that way.

Take the case in New Zealand, for instance. The Socialist Government administers numerous islands and island groups in tropical waters, and it has been found that the more pleasant the surroundings appear to be, the unhappier are the residents. There are lots of volunteers for service in these Edens, but it has been noted that even with cooks and a surplus of native servants to wait upon them, the men quarrel, develop nervous troubles, and are only too glad to leave when the opportunity arises. Most of them never volunteer a second time.⁷

In a somewhat similar vein, the anthropologist, A. L. Kroeber, in writing about two tribes of natives in California, the Yurok and the Karok, said:

[...] in a climate of no rigors on a river that gave them an abundance of salmon, in a land full of acorns that were their staple food, and for centuries no foreign foes nor even pestilences invaded them.

(Yet) all the members of the society whatever their congenital individual dispositions, had fear and pessimism pounded into them from childhood on. They were taught [...] that the world simply reeked with evils and dangers against which one sought to protect oneself by an endless series of taboos and magical practices.⁸

Here, then, is an environment which seems almost paradisiacal and yet, as Kroeber observed, "the culture had gone hypochondriac." This is by no means a unique situation. George P. Murdock wrote descriptively of the Samoans who in times past, while still uninfluenced by the White Man's bad manners, were living in an environment which was bountiful indeed. And yet he said the Samoans

[...] live in a chronic state of war. Rarely is there a time when neighboring villages somewhere in the island are not in arms, and great wars involving two or more districts are not infrequent.⁹

The Bible itself is not without an illustration, for when Lot and Abraham found that the land could no longer accommodate their vast flocks, they agreed to choose what was available, namely, the plain of Jordan and the rest of the land of Canaan. Genesis 13:10 says: "And Lot lifted up his eyes and beheld all the plain of Jordan that

7. *Daily Commercial News*, editorial, July, 1950.

8. Kroeber, A. L., *Anthropology*, Harcourt and Brace, New York, 1948, p.309.

9. Murdock, George P., *Our Primitive Contemporaries*, Macmillan, New York, 1951, p.63.

it was well watered everywhere [...] like the garden of the Lord." And this beautiful fertile land became Lot's choice; yet it was the breeding ground of what was perhaps the most utterly wicked fragment of civilization at that time, so wicked indeed that God took unique steps to destroy it.

By contrast, an Australian aboriginal people, the Arunda, who live in desert conditions, where the possessions of an individual can easily be carried in one hand and where there is little clothing or shelter of any kind from the weather even when there is frost, and no fixed or settled abode of any kind since the people must be constantly on the move either to keep warm or obtain food, are completely peaceful. The same writer, Murdock, said:

Relations between groups, even of different tribes, are almost equally amicable. No such thing as a chronic state of hostility exists.¹⁰

Claude Levi-Strauss said of these same people that they had developed sociology – the rules governing interpersonal relationships – to an extent unknown in the Western World.¹¹ We have here the contrast between an environment which was almost entirely favourable, one would think, for the promotion of human leisure and well-being, contrasted with an environment which provided an extreme challenge in the opposite direction. And in both situations we find the results entirely the reverse of what one might suppose. In his book, *The Building of Cultures*, written a number of years ago, Roland Dixon rightly concluded:

The great cultures of the world's history, in the majority of cases, attain their commanding station largely because a gifted people had the chance to become numerous in a location favorably placed to receive the benefits of diffusion.

But something more was needed, as a rule – a habitat where nature *was not too kind* [my emphasis]. For where environment supplies the ordinary human wants with little labor, the urge of need does not seem enough to lead to great achievements.

A "happy valley" has rarely bred an outstanding culture [...]. Most of the great cultures of the past had their rise in regions where, on the borders of a harsh environment, keen and persistent effort ensured a rich reward.¹²

It might be thought obvious that a life of complete ease and freedom from all stress would result in the development of a peaceful character. One generally supposes that the native who spends half his time sitting at ease under a tree reflecting upon the beauties of Nature while completely freed from any anxiety about how he would feed himself, clothe himself, or keep warm in the months to come would be good-natured in every respect. With animals this may well be true (in so far as they reflect at all) – the contented cow for instance: but with man this is

10. *Ibid.*, p.45.

11. Levi-Strauss, Claude, *Race and History*, UNESCO Publication, 1952, p.28.

12. Dixon, Roland, *The Building of Cultures*, Scribners, New York, 1928, p.278.

certainly not true historically. Uniformity of environment in its total sense (food, clothing, etc.) reduces man to something less than he should be and introduces into his nature a measure of instability which he is not trained to deal with. As a matter of fact, this may not only be true in terms of psychological well-being but even of physiological well-being. In a recent BBC interview with Sir Charles Tennyson (I think a grandson of Alfred Lord Tennyson, the poet), Sir Charles – who is 91 years old and considers himself typically healthy for his age – stated his belief that the measure of health he enjoyed was really due to the fact that he had never been completely healthy during most of his life. He said:

I'm not arthritic, or deaf, or blind, or fat. I do not seem to have a weak heart or lungs. My brain has retained its abilities, such as they are, reasonably well. I cannot eat, drink, or smoke as much as I would like – but then I never could. I console myself with a saying of my beloved stepfather, Augustine Burrell (who in spite of chronic indigestion lived to be 83), that the surest recipe for a long life is never to feel really well.¹³

Toynbee popularized the generalization that the type of environment most conducive to human development is one sufficiently changeable to pose constant challenges, but not so severe as to prevent successful responses.¹⁴

It is important that the challenges, the threats, the tensions should not be so severe as to cripple the individual. As Kluckhohn observed in his attempt to form a conception of what personality is and how it is formed:

It is important to note that it is not a tensionless state, as Freud supposed, which is generally most satisfying to a healthy organism, but *the process* of reducing tension; and, other factors being equal, the degree of satisfaction is roughly proportional to the amount of tension that is reduced per unit of time.¹⁵

This is a generative idea because we are easily misled. Supposing that if all our handicaps, our sources of frustration, and physical restraints, in short all the bases of tension were removed, we should probably not surge forward productively but die of sheer boredom. It may well be, in fact, that the violence of our time is unconsciously a search for tension, because survival now presents so little challenge in our affluent society.

I suppose if we were searching for the opposite extreme environment, where it might be assumed that man as a human being would be utterly destroyed, it would be either in a concentration camp or in prison in isolation under sentence of death in a foreign land. To suffer with others may conceivably soften the burden by reason of its being shared, and yet for the sensitive soul the very sharing of it with others,

13. *The Listener*, BBC, London, July 8, 1971, p.39

14. Toynbee: quoted by Rene Dubos, *So Human an Animal*, Scribners, New York, 1968, p.165.

15. Kluckhohn, Clyde and Henry Murray, *Personality in Nature, Society, and Culture*, Knopf, New York, 1950, p.15.

in whom the worst elements of human nature are brought to the surface, may only contribute to the agony. At any rate history of recent years demonstrates that in spite of the fearfulness of such conditions, men may be curiously benefited, even during the experience and not merely as an after effect.

One of the great humanitarian psychiatrists in central Europe was himself confined, and survived, in a Nazi concentration camp. Viktor Frankl, now internationally known for his work as a psychiatrist in Vienna, unhesitatingly admits that his experience in the camp enormously extended his understanding of himself and of human nature in general. He found himself able to stand aside and observe what was taking place, almost as though his real self was free and independent of the circumstances which enveloped him as much as they did the rest of the prisoners. In a sense he was purified and "emptied," in so far as purification and emptying of self is possible apart from conscious Christian experience. Certainly the situation did not present insuperable barriers to further personal growth, and afterwards his capacity for understanding of others was enormously and rewardingly increased. Charles Hampden-Turner said:

[Frankl] had to experience the degradation of a concentration camp to discover how powerful was his human capacity to emit [i.e., to formulate], meaning in the face of chaos. His light shone all the more brightly because the darkness was so total. When aid and comfort were finally extinguished in his surroundings, he discovered a personal power which [...] sustained him.¹⁶

Similarly, both Arthur Koestler and Anthony Grey were in some extraordinary way set free in an entirely new sense by solitary confinement in a hostile country, the former under the Spanish authorities and the latter under the Chinese. It is often said that solitary confinement is the most inhumane of all punishments inflicted on human beings. Whether it always is so or not is hard to say, for there are some kinds of people to whom loneliness is unbearable whereas others are not greatly troubled by it. So much depends upon previous associations and the extent to which one has been surrounded by friends or family. At any rate, in a recent conversation between Koestler and Grey¹⁷ arranged for broadcast by the BBC, there is an interesting measure of agreement, to the effect that both men began to discover a new sense of freedom in their confinement, almost a sense of enjoyment, of sufficient intensity that release brought with it not only relief but in a small measure a feeling of regret. In both cases these men gained something by the experience. Total deprivation was not a total loss. Koestler was only thirty-two when he was imprisoned under sentence of death and daily witnessed the removal of other prisoners one by one to be taken out and shot. Under the impact of this "shattering experience" and during the first two months after his release, he wrote his *Dialogue With Death*. Though the experience was indeed shattering, it nevertheless opened up to him an entirely new sense of the meaning of life. When asked by Grey if others would experience a

16. Frankl, Viktor: according to Charles Hampden-Turner, *Radical Man*, Schenkman Publishing Co., Cambridge, Massachusetts, 1971, p.22.

17. Koestler, Arthur and Anthony Grey: *The Listener*, BBC, London, July 1, 1971, pp. 9-11.

similar gain, such as he himself and Koestler had both shared, Koestler said, "I think the opposite. I think it depends on the individual. I have seen the opposite — people becoming nastier and bloodier." While Koestler and Grey felt that solitary confinement was better for them individually than confinement with others, they agreed that most other people would prefer company. But Koestler observed of such company that if it were a crook, he would come to hate his crookedness, and even if it were a saint, he would come to hate his saintliness. He felt that solitary confinement was like a kind of spiritual hothouse, and that in it he developed a sympathy with other people, which he had never experienced before. In his *Dialogue With Death*, he said that in the Seville death house there was a paradoxical sense in which he felt strangely most free. Grey seems to have shared the same feeling.

Confinement *per se* may have surprising compensations, even though the whole idea seems repugnant to most people. There are a few lone spirits who prefer solitude to company, but even these people would object if isolation were forced upon them. Curiously enough, a few who have known nothing else than confinement in solitude from childhood onward, have found freedom and company less to their taste than they expected. One of the most famous cases of this kind involved a certain Caspar Hauser who was kept in a tiny dungeon (in which he could not even stand up), separated from all communication with the world, from early childhood till about the age of seventeen.¹⁸ He was "discovered" on May 26, 1828. Naturally, he was made much of thereafter, having survived the ordeal with remarkable little damage to his body or his spirit. Pictures of him show a dignified bearing (though he had some difficulty walking), and a quite sweet and gentle face. The thing which is of interest here is that on many occasions after he was freed, he said he longed for his solitary confinement again — despite the almost total darkness there, the absence of even room enough to lie down stretched out (he had to sleep sitting), with only just enough food to keep him alive. His sole companion was a worn out toy horse. He constantly referred to this dim, dark, silent tomb as the place of his former happiness. He longed to go back "to his home in the hole." Just before his most unfortunate end (he was assassinated in circumstances which suggest that he was in fact a person of some consequence) he said, "I wish I had never come out of my cage."

It does not appear from the evidence that there is any circumstance involving handicaps, even of the most extreme kinds, which may be not merely overcome by the individual but turned into a channel of blessing. And this, it should be remembered, is the evidence derived from the experience of men and women who have not made any specific profession of faith. It includes people who were reduced to the movement of one finger and lost even that, who were reduced to total silence and darkness, who were reduced to solitary confinement virtually without hope of survival, who were reduced to living where the chances for achieving any amenities in life were virtually absent. If this is the potential of human nature in Adam, what ought we to expect in Christ?



18. Singh, J. A. L. and Robert M. Zingg, *Wolf-Children and Feral Man*, Archon Books, Harper & Row, New York, 1966, pp.294, 305, 319, 320, 355.

Chapter 2

Thy Rod Comforts Me?

(Psalm 23:4)

To a young Christian, eager to do great things for God, anxious to go forward, take risks, and make a sacrifice of life, one of the most disconcerting experiences is to have every sign from the Lord that a certain step is His will and then to find that the way is so hedged about that only partial success is possible. It seems so obvious that total victory must be the Lord's will, otherwise why would the way be opened so wonderfully?

Of course, partial success may be due to our own failure in total obedience, or it may be due to the opposition of the enemy. But Scripture shows us that this is not always the case. There are occasions in the Bible where total victory was delayed by the same Lord, who nevertheless encouraged His children to press forward with every expectation of it. Sometimes total victory was not even promised, at least not immediately, for reasons which are important for us to recognize personally, since all Scripture was written for our learning.

Only partial victory was sometimes to be allowed, because total victory would have left the children of God open to subsequent attacks in unforeseen ways, which were not related directly to their faith or their moral behaviour but to certain circumstances entirely outside of their responsibility. Not all hindrances are because of moral failure. Consider Deuteronomy 7:22, for example. Here the Lord is promising victory to the children of Israel who are about to enter into their future home, which at the time was occupied by powerful tribes with far more military experience than themselves, with in many cases far superior weapons, and living in strongly fortified cities. Yet they were told that they should go forward in faith without fear: "Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible" (verse 21). In verse 23 the assurance is given: "But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed."

Nevertheless, in verse 22, an interim period of incomplete victory is promised them, and it is not predicated at that time on any grounds which could be attributed to them because of their lack of faith or disobedience. In retrospect, long after these events had taken place, one could see how the delays were the consequence of their own failure, but in view of what is said in verse 22, it seems clear that had they not

been disobedient, fearful, or unbelieving; the same delays in achieving total victory would still have occurred. Verse 22 reads as follows:

And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beast of the field increase upon thee.

The danger in this situation was that if they had been altogether successful in conquering the inhabitants of the Promised Land when they first entered it and while their own numbers were still too few to have dominion over the country in every area of it, the wild animals, such as lions and other dangerous creatures whose numbers and predatory habits were at that time being held in check by the present inhabitants would, in the event of these inhabitants being decimated and left without means of defence, have suddenly begun to multiply and become a menace in themselves. Upon occasion this has happened in history. Marco Polo, when he travelled about the Mongolian Empire, observed instances of it. He spoke about people travelling through the province of Tibet, which had been sorely ravaged in the wars by a certain Mangu Khan, in which many towns and villages had been destroyed and the inhabitants either killed or dispersed. He wrote:

You see the travellers make these fires to protect themselves and their cattle from the wild beasts which have so greatly multiplied since the devastation of the country. And it is this great multiplication of the wild beasts that prevents the country from being re-occupied.¹⁹

Returning to the history of the Israelites, we find that God had made allowances for their lack of skills in war and the paucity of effective weapons, since, with the same end in view, in Exodus 23:28-30, He said:

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

It is generally believed that the hornet, mentioned in this passage, is a veiled reference to the Pharaohs²⁰ who governed Egypt about the time that Moses was leading the children of Israel through the wilderness and it was they who broke the back, as it were, of the powerful tribes referred to in verse 28. At any rate, there is a lesson of great importance to be learned here. Part of the source of our defeat in Christian life lies in the "wild beasts" *within* ourselves, of which we are often little aware. They lurk there, waiting until our defences are down, and very often they are

19. Polo, Marco, *The Travels of Marco Polo*, Library Publ., New York, no date, p.166.

20. Marston, Sir Charles, *New Bible Evidence*, Revell, London, 1934, p.166

held in check, not by our will, but by the world itself. Our lives are sometimes *apparently* acceptably good to ourselves because the potential wickedness which is in every one of us, saint and sinner alike, is being held in check by society. It seems to be God's method of dealing with these rough spots and undesirable features in our character wherever we have not yet come to grips with them ourselves, to hold them in check and to keep them from multiplying by using the constraints of the world. Sometimes we become impatient with these restraints, which appear to us not so much as God's beneficial appointments for our good, but as hindrances to our becoming what we feel we would like to be or achieving what we think we could for the Lord.

It is easy to find excuses for "retreating from the world" supposedly to spend more time with the things of the Lord. We may long for the time when the constant friction in the daily round of business, academic, or work-a-day life will come to an end. Hopefully, we shall then be so much more able to spend time in meditation, prayer, and Bible Study, and so on. To be freed of these irritations seems so essential to the "saintly life."

Every so often the opportunity arises to get apart for awhile from the world, and in some quiet place and in the beauty and sweetness of Christian fellowship on a deeply spiritual plane, where the sense of refreshment and rest is so great, we suppose it would be wonderful to remain there and never return to the frictions of worldly society. In a sense this must have been the feeling of Peter and his friends when they went up into the Mount of Transfiguration. There they saw the Lord in a new and glorious way. And Peter said, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias [...]" (Luke 9:33). The text says that Peter did not really know what he was saying. But it seems to me likely that he was giving expression to a desire which all such retreats engender in our hearts when they bring us very near to the Lord: "Let's stay here." It happens, in fact, that many conference grounds which over the years have proved a place of great blessing to people do indeed tend to become more permanent sites. Houses are soon built, at first for temporary residence, but later converted into permanent homes. The end result is invariably the same. Visitors to the site at conference time may be greatly blessed still, but those who have put down their roots there seem in time to lose every benefit that they so powerfully enjoyed at the first. And their very presence in the end proves to be a blight which destroys for everyone all that might otherwise have been accomplished. This is true in Canada and in the United States, and it is probably always true. The frictions of human society which stem from the fact that human society is not fundamentally Christian, are essential to the Christian as a means of discipline in his life, a kind of discipline which he cannot impose upon himself.

It is a fallacy to suppose that saintliness is achieved without stress and strain. This principle, too, is illustrated in God's dealings with the Israelites as they entered the Promised Land. So much of their experience reflects the experience of each one of us when we first come into the family of God and begin in an entirely new way the conquest of evil in our own lives. One or two notable victories in the springtime of this wonderful new experience quickly leave us with the impression that we have already "apprehended our apprehensions," that we are well on the way to

perfection in the things of God. But then we run up against a nasty defeat just where it was least expected that we should be defeated. And when this happens we have a tendency to seek for the cause inside ourselves. This is only proper, but it may lead us to overlook one aspect of the Lord's dealings with us which it is very important *not* to overlook – that human nature has been so constituted by the Fall that pride turns every gain into a loss unless the Lord finds some way of restraining it for us. We would often have victories where we actually have defeats were it not for the fact that we should be greatly in danger of boasting about the victory and taking credit for it, so as to undermine its value. Of all forms of pride, pride of grace is the most terrible and destructive for the child of God. And therefore the Lord, knowing all things and knowing perfectly just how safe or unsafe it is for us to achieve total victory, tempers our victories lest they should become the source of a greater defeat in the end. This principle is reflected in Judges 2:21-23:

I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the LORD to walk therein [...]. Therefore, the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

We need not despair. Victory is to be complete one day: but the Lord does not subdue our enemies hastily, He leaves them to challenge us and to correct us, to be His rod, His sword, His agent of chastening. I'm not talking about the children of God in this role, I'm talking about "men of the world." Consider such passages as the following:

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| 2 Samuel 7:14-15: | I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him. |
| Psalm 17:13, 14: | Arise, O LORD [...] deliver my soul from the wicked which is thy sword: From men which are thy hand, O LORD, from men of the world, which have their portion in this life. |
| Isaiah 7:20: | In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the King of Assyria. |
| Isaiah 10:5: | O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. |
| Jeremiah 47:6, 7: | O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest and be still. How can it be quiet, seeing the LORD hath given it a charge. |
| Habakkuk 1:12: | O LORD, thou has ordained them for judgment; and, O mighty God, thou has established them for correction. |

All these passages tell us the same thing. People of the world who seem to be acting as Satan's emissaries in restraining our zeal and probing our weaknesses and challenging our faith are really acting in this way by God's permission, for our good. And it is indeed wonderful how, if we genuinely accept their restraints as part of the Lord's will, these restraints seem to change their character and some of our hostilities disappear. I remember years ago the president of a company where I worked accusing me very forcibly, and quite wrongly, of some mistake for which I was not responsible. Later on, he apologized very graciously, and I told him then that I believed that as a Christian I was to accept these things as part of God's discipline for my life, whether they came to me justifiably or not. The effect of this observation on him was quite curious. For a moment he was silent, and then he said, "Well, I don't like that. I don't want to be some kind of whip for God." And thereafter he never again got angry with me on any single occasion, though he was the most irascible individual you could imagine. At any rate, I believe that David was saying something more profound than we normally allow, when he wrote in Psalm 23:4: "Thy rod and thy staff comfort me." The rod I take to be an agent of punishment, as opposed to the staff which is one of protection. The important thing to realize is that both are necessary for the child of God, and whether we believe it or not at the time, the rod could be as much a source of comfort as the staff. If we know for certain that we are the Lord's children, we know that the rod is applied to our backs only as an exhibition of God's love: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews 12:6). Job was even more convinced of this, in spite of the awfulness of his position, for he said (Job 5:17, 18):

Behold, happy is the man whom God correcteth: therefore
despise not thou the chastening of the Almighty:

For he maketh sore, and bindeth up: he woundeth, and his
hands make whole.

In the New Testament the same truth is reflected, though one sometimes has to read with greater care. Matthew 22:7: "But when the king heard *thereof*, he was wroth: and he sent forth *his* armies, and destroyed those murderers, and burned up their city." The important word here is the pronoun *his*. It is important because the context of this verse makes it abundantly clear that it was the Roman legions under Titus who fulfilled this mission for the Lord. And even the Lord Himself paid homage to this principle when He said to Pilate, "Thou couldest have no power against Me except it were given thee from above."

So God is sovereign, not merely in the household of faith but among the children of men: and though we are occasionally called upon to punish one another in love, yet for the most part God uses the world to do it. And when we react to their judgments of us and justify ourselves instead of accepting the pain as from the hand of God which they may inflict upon our souls, we are robbing ourselves of part of the expression of God's care for us, of His desire thereby to perfect in us that which He has begun, and indeed, to turn us into the kind of people we ourselves want to be. We are all too frequently prepared to accept the petty annoyances and

slights received at the hands of our brethren in the faith, passing them over with the feeling that they are expressions of their immaturity. But when we receive these slights from the world, we are apt to attribute them to the work of the devil. Probably we should give some second thoughts to this matter. The Lord did not pray that we should be taken *out of* the world but that we should be kept while we are still *in it*; and to a larger extent than we are often willing to admit, not merely in it but as part of it.

I doubt if there is any doctrine so full of comfort as this: that God is sovereign. Thus when we seek promotion, we ought to seek it primarily at the hands of God. And if our handicaps prevent us from achieving it, we must learn to accept the fact that it would not have been for our good in the long run. This is true whether we fail in our objective because of personal unworthiness at the time or because of unforeseen dangers in the future. We can only examine our own lives, seek the cleansing which is promised, and submit ourselves humbly to the will of God. For all the failures in my own life, I can nevertheless say with absolute confidence that there is only one way to succeed in anything that concerns our progress in life, and that is to humble oneself under the mighty hand of God: to accept the situation when we are not promoted, to be quiet, if possible, when we are falsely accused, to allow others to receive credit due to us unless co-workers will be injured by it, and in no way to seek to promote oneself. It really does work, and if it failed to do so on any occasion, I have always found upon reflection that I was not fulfilling the conditions sufficiently.

I think it was Loyola, the founder of the Jesuit order, who said that there is no knowing how much good might be done in the world if only it didn't matter who got the credit for it. Virtually everything good that we do can become a source of pride and thereby turns out to be an evil thing for ourselves – even victory over our enemies. The achievement of humility is the most difficult of all tasks, yet the crowning glory of the Christian life. But it is a by-product, a goal that is reached by an indirect route: and handicaps of one kind or another are fundamental to its achievement. There seems to be no other way.

It is well, I think, to remind oneself constantly that what God is trying to do with us is to humble us and not to humiliate us. It is when we resist the gentleness of God in hindering our own pride that we are apt to become humiliated. There is no question in my mind, absolutely no question whatever, that the secret of success in life, whether one has in view Christian virtue or promotion as the world sees promotion, the only way for the child of God, is to humble himself before God. This is where promotion is to be sought (Psalm 75:6). This is why those who seem to have the greatest gifts and the fewest limitations so often fail in the things of God, while those who seem to have no advantages, whose social background is poor, whose speaking voice is far from attractive, who "murder" the English language (or their native tongue, whatever it may be), whose appearance is unimpressive, who lack any grace or seem, in short, the least likely to achieve very much, often do indeed achieve a great deal for the Lord. And if one stands aside and studies "how they navigate", as it were, it soon becomes evident that it is their very weaknesses which are the source of their strength simply because they have so little which

tempts them to be proud. And God has ways which are seldom foreseen of promoting, of advancing, those whom He sees fit to advance.

The problem often is one of self-confidence; perhaps I should say rather of knowing when to be self-reliant and when not to be. The difference between the two men who were commended for increasing the value of their talents and the one who was judged for not doing so, lies in this: that they had the proper self-confidence which the other did not. So that there is a place for self-confidence.

Throughout Scripture God seems to have delighted to use people who would have been the least likely choice if we were left to make the decision. I do not mean by this that anyone who has gifts should seek to bury them in order to become by artificial means "a creature of nought" fit for the Lord's use. The man who buried his talent was strongly reprimanded. What I do mean is that we should never suppose that the possession of any kind of talent is a credit to ourselves which will give us a special advantage in serving the Lord. It is far more likely to be a source of danger and therefore something about which we must go to the Lord with greater concern.

Consider now a few of the people who were singled out to serve the Lord in a special way, and consider a few of the "weapons" which they used to do great things. Some of the greatest leaders in Israel's history and some of their greatest prophets were men who felt their total inadequacy very keenly. Perhaps Moses was the most outstanding example, and his history is particularly instructive in this respect. His qualifications seem to have been the very best that society could afford, both in respect to education as a child and military training as a young man. Added to this was his social background which resulted from his having been brought up at the Egyptian court under the special protection of one who is not merely princess (Exodus 2:5-10), but quite possibly the Princess Royal (Josephus, *Antiquities of the Jews*, II, ix, 7). We know from Scripture that he was learned in all the wisdom of the Egyptians (Acts 7:22). There is also a tradition widely held by the Jewish people, and not unreasonably so, that Moses was made a general and led a victorious campaign against the Ethiopians who were harrying the Egyptians along their southern border. His campaign tactics so impressed the enemy that he is said to have married, at her proposal, the daughter of the Ethiopian king.

When he was forty years old and while the rest of his people were now in a state of slavery, he defended one of them who was being abused, and in his anger he killed an Egyptian taskmaster. Evidently he had been brooding over the lot of the Hebrew people, perhaps having learned in his childhood that he was himself one of them. From his quite exalted position in Egyptian society and possibly remembering his past training as a commander, he would have felt he was in a particularly favourable position to lead them out of their bondage and set them free. Acting on this supposition, he defended the afflicted slave. But Acts 7:25 shows clearly that the very people whom he felt so well fitted to champion rejected him entirely. As a consequence, and in what must have been a very confused frame of mind, he fled the country and ended up in the wilderness of Midian. It was not the result of cowardice, for shortly after his arrival an incident occurred which showed that he was a brave man, a man of stature, well able to command a situation though the odds were against him. He apparently single-handedly drove off the rough

Arab shepherds whom he found harassing the daughters of a certain Midianite priest (Exodus 2:16, 17).

Forty years later, a life-time in terms of our own experience today, he received a call to undertake the very thing he had long ago dismissed from his mind as visionary and impractical. The record of this call is found in Exodus 3. His first reaction shows how fundamentally his character had undergone a change. He no longer had the self-assurance of his early manhood, nor the command of language which his education had engendered. "Who am I," he asked at once, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" God assured him that He would be with him and that his mission would succeed: yet, Moses persisted in excusing himself. The court would never listen to him, he had entirely lost the courtly manners and graces that he once had. His eloquence and his sense of "command" had gone. "O my Lord, I am not eloquent," he said, "but I am slow of speech, and of a slow tongue" (Exodus 4:10). And evidently he was quite right. Indeed, the Lord said, in effect, "I know you are, but whom do you suppose made you that way?" Because of his persistent refusal, the Lord became vehement and said, "Alright! Then I will give you someone to be your spokesman, a mouth for you. You give him your orders, and he will see that they are carried out." So Moses finally went at the Lord's bidding and with great success, as we know from Scripture. Yet he remained essentially a man of very great meekness indeed, "above all the men that were upon the face of the earth" (Numbers. 12:3). What a change had therefore taken place to render him a fit instrument for God's purposes! So long as he experienced no handicaps, Moses was apparently not yet an acceptable vehicle of God's power and mercy. But after forty years the old self-assurance had gone and Moses was at last ready in God's sight, though no longer ready in his own sight.

We have another example of how God chooses the weak things of the world to confound the strong: Gideon. God called Gideon for a task requiring courage and leadership. But the record seems to go out of its way (Judges 6) to show that Gideon was not a particularly brave man. And because leaders are more commonly chosen from among those whose background suggests some kind of natural superiority, Gideon was ill-qualified, and he knew it. When the call came to him, he said, "Oh my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." And Manasseh, as a tribe, was the least important one in Israel's history – in spite of a few heroes it produced, such as Gideon and Jair, and perhaps Jephthah. Nor was Gideon a man of great and instant faith. He needed signs, as so many of us do, before stepping out on the promises of God.

So here, again, everything agrees together in bearing witness to the fact that from a worldly point of view Gideon was an unlikely winner. He was the youngest member of a poor family in the least notable tribe in Israel. And he was not very brave, for we may note that because of his fear of his family and the people in his community (verse 27), he decided to begin his task under cover of darkness. Yet for all that, God called him as he threshed the grain and had said to him, "Go in this thy might [...]." Clearly our evaluation of our own worth cannot be viewed as being too important when it comes to the doing of God's work. It is not by our own estimated

might, nor by our own self-confidence, but by His Spirit that acceptable service is done for the Lord: a truly difficult lesson to learn.

Ought not we to make some attempt to be consciously fit for the Lord's service? But how is this to be done, if not by assessing our strengths as well as our weaknesses? Or are we by contrast to embellish our handicaps? Surely not! Scripture gives us no grounds for supposing that handicaps of one kind or another are an advantage in themselves and pre-requisite to acceptable service. Many of God's great people, like Joseph and Daniel, for example, do not seem to have been handicapped in any way.

I think the key is to be found in the fact that we are so easily made proud as soon as we accomplish anything notable in the Lord's service. And because it is His purpose to perfect in us a Christ-like character, in which pride has no place, He will not permit us to succeed, if the achievement of this objective is really what we desire. And so we are handicapped in one way or another while the danger persists. If it happens that we are of such a nature that the danger of becoming boastful of success is very small, then these restraints upon our progress need not be imposed on us. There is no evidence that Joseph or Daniel were ever afflicted with pride or ever sought to assert themselves. We can see about us today people like them serving the Lord with amazing success, yet remaining unharmed by the blight of pride.

I think there is one particular "handicap" that the Lord delights to overcome above all others. Perhaps it would be better to say that He delights to obviate. This is the lack of eloquence. He did it for Jeremiah (Jeremiah 1:5-8). He did it for Paul (1 Corinthians 2:4; 2 Corinthians 10:10). And He did it for Moody whose homespun English was not naturally appealing to educated people in England, though they heard him gladly. There are also some modern evangelists whose power to communicate the things of God is extraordinary, and yet whose voice and elocution generally are offensive at first to many of the people who are most blessed by their ministry. It does not seem likely that anything could be done to make their ministry more effective by taking courses in public speaking, as many politicians have done with great success. All we can say with assurance is that each of us must do for the Lord the very best we possibly can with the talents *we* have. We must never make the mistake of supposing that handicaps necessarily present any barrier to acceptable service for Him, nor that natural endowments, or even acquired ones, are in any sense requisite.

Though it is true that the more talents we have, the more we can do for the Lord, provided He sees it is safe for us to use them, it is equally true that He often delights to take the least well-equipped servant and use him gloriously. Scripture is full of examples of the least likely subjects, whether men, animals, inanimate objects, or even circumstances, being used by God to achieve ends for which they seemed by nature to be utterly unsuited.

Among rocks, flint is one of the hardest and densest, and yet it was out of flint that God gave Moses water (Deuteronomy 8:15; Psalm 114:8). The dumbest of creatures, the ass, was God's mouthpiece to speak words of wisdom to a disobedient messenger (Numbers 22:30). A greedy bird whose very character has given us the word "ravenous," carried food in its mouth without swallowing it, in

order to supply the need of an exhausted prophet (1 Kings 17:6). These three: the hardest rock, the dumbest beast, the greediest bird [...] chosen of God to serve as most unlikely channels.

When the children of Israel reached the critical gateway to the Promised Land, the river Jordan, they were told to go forward. Yet at that very moment the river was in full flood, overflowing all its banks (Joshua 3:15). Humanly speaking, one might have thought that to get such a multitude of people across a river, God would surely have chosen a time when its flow was at a minimum. But the wonderful thing is that the very fact of its being in flood at the time was possibly the direct cause of its suddenly drying up! Upstream some miles the river, even today, undercuts an overhanging cliff of loose mud and clay at a place called *el Damieh* with the result that the bank may collapse and dam up the river for several hours. This situation only occurs when the river is in full flood. Therefore the miracle of this crossing of the Israelites may have been to a large extent a miracle of *timing*. This is particularly apparent when one reads in the record that it was not until the feet of the priests actually stepped into the water that the water ceased to flow. In the present context, the striking truth is that they were able to cross dryshod not because the barrier to their crossing was at its lowest ebb but because it was at its peak.

And how small, and insignificant sometimes, were the weapons or the tools by which the saints of special mention did their work for the Lord. David had a sling, Samson had the jawbone of an ass, Dorcas had only a needle. Each of us is given some gift (1 Corinthians 12:18), and some of these seem small enough. Yet these are the very gifts that are singled out as of greater importance (1 Corinthians 12:22). And the less remarkable they are, the higher the honour that seems to be attached to their use (verse 24). There may indeed be a sense in which, if we turn to good account our small gifts, we may end up by receiving from the Lord greater commendation than is attached to the labours of those who have large ones. I cannot believe that any child of God has a non-essential role to play in the Body of Christ. Nor do I believe that we are ever so hedged-in with handicaps that we cannot put to good use what gifts we do have. Indeed, it is probably true that a small gift employed for the Lord against large odds is more greatly approved by Him than the large gifts of others which have been put to work without great effort. These small things are like the widow's mite. She had the great reward of having done all that she could, and therefore having done "more than all of them" (Luke 21:3 RSV).



Chapter 3

A Thorn in the Flesh

(2 Corinthians 12:7)

In spite of the tremendous amount that has been written about the nature of Paul's "thorn," there is still no certainty as to what it really was; and it seems unlikely that we shall ever know until we meet Paul in heaven. Perhaps this was God's design—to leave its nature uncertain that we might each take comfort individually by some degree of identification with Paul, in the knowledge that we are not unique in our feeling that if we could only be rid of some particular handicap we would be so much better able to serve the Lord acceptably. Probably not one of us is entirely free from frustration in this respect. Yet, if we are to be guided by Paul's remarks about his own particular burden and the anguish which at times seems to sink him almost into utter despair, we can seldom experience such distress as he experienced throughout most of his ministry and probably up to the time of his death. Although we do not *need* to know precisely what the cause of his distress was, it may help to examine briefly some of the thoughts of others in order that we may at least know on the one hand, what it was probably *not*, and on the other hand, how serious it was and therefore how wonderful it was that the Lord's grace was indeed sufficient in the presence of it. So we may usefully ask three questions. First of all, what was the identity of the ailment which thus burdened him so? Second, to what extent did the call of Luke, the beloved physician, hinge upon the severity of Paul's need? And thirdly, did it so disfigure him and so hinder his work that at times it almost undermined even his own sense of mission as an apostle and put a question mark in the minds of others as to whether in the presence of such a handicap he really had been called of God as an apostle in the first place?

Although a great number of scholars from the Church Fathers to this day, especially those of Roman Catholic persuasion, have proposed that Paul's thorn was not physical but "spiritual," it seems to me in the light of a number of Paul's assertions about himself that this is not likely to be the case. Whether Jerome, when he produced the Latin version of the Scriptures in A.D. 385 (the *Vulgate*) was in any way guided by this particular stream of tradition or not, is hard to determine. But in translating 2 Corinthians 12:7 into Latin he may have contributed to the idea in the minds of Roman Catholic commentators that this thorn was an over-powering

sexual desire.²¹ He rendered the phrase, "a thorn in the flesh," by the Latin *stimulus carnis meae*. The word *stimulus* has the common meaning in classical Latin of "a goad," in the sense that the Lord had said to Paul, "It is hard for thee to kick against the goads" (Acts 9:5), where Jerome has used the same word. But in the context, followed as it is by the words "of my flesh," these commentators were inclined to think that it meant the promptings of the flesh, which in turn was equated with sexual desire. This opinion seems to have been reflected in the writings of Jerome, of Augustine, Gregory the Great, and it was repeated by Bede, Aquinas, Bellarime, and others, and it has become almost a stereotyped element in Roman Catholic exegesis. But I do not feel that this really meets the requirements of the case since, no matter how strongly Paul may have been tempted in this respect, it could hardly account for the aversion at his appearance which others seem to have been expressing, if we are to judge by such passages as Galatians 4:14, for example.

A second possibility that has been suggested is that he suffered from epilepsy. In favour of this possibility is the fact that it may be painful, recurrent, and opposes strenuous exertion. Moreover, it may cause temporary suspension of intelligent ministry and certainly at such times is repellent to being a witness. A number of famous individuals are known to have been subject to epilepsy, and in some ways both the strengths and the weaknesses of these individuals reflect something of Paul's character. Among those who suffered in this way, it is common to list Caesar, St. Bernard, St. Francis, Peter the Great, and Napoleon. According to Farrar it was referred to by the Welsh people as "the rod of Christ"; and there is a curious Celtic tradition which seems to have preserved this association with Paul by epilepsy being called *galar Poil*.²² In the Middle East it was associated with or confused with demon possession, and it may be worth noting that Paul speaks of his "thorn" as being "an angel of Satan" (2 Corinthians 12:7), a phrase which appears in the King James Version as "a messenger of Satan." When the people of Palestine found themselves in the presence of epilepsy they customarily protected themselves by spitting. And it is sometimes pointed out by those who favour this diagnosis that Paul expresses his gratefulness to the Galatians in that they did not "reject" him, a word which in the Greek actually means "to spit out" (Galatians 4:14). In view of the fact that Paul seems to have been a high-strung individual, it seems *possible* that he might have been predisposed to epilepsy, and that he may have been attacked very severely on three occasions, each time crying out to the Lord to deliver him from it. However, my own feeling is that putting all the evidence together, epilepsy is perhaps not the most likely diagnosis, there being an even better one to be considered later.

21. Some indications that this is an erroneous interpretation may perhaps be provided coincidentally, in the wording of Galatians 5:17 ff. For here Paul wrote to the Galatians: "For the flesh lusteth against the spirit and the spirit against the flesh: and these are the contrary the one to the other: so that ye cannot do the things ye would." It seems unlikely that Paul would write in the second person here if he were suffering from the same kind of inward conflict. He would rather have said, "so that we cannot do the things we would." In verses 25 and 26 he falls back into the use of the first person plural, thereby including himself in such a way one should perhaps assume he has deliberately excluded himself up to that point.

22. Farrar, F. W., *The Life and Work of St. Paul*, Cassells, Petter, and Galpin, London, no date, vol.1, p.658 footnote.

There is another possibility: that Paul suffered periodically from malaria. Some commentators have suggested that it was an attack of malarial fever which compelled Barnabas and Paul to seek relief in the bracing air of the uplands of Asia Minor. It is supposed that the Galatians in the Epistle are the South Galatians of Antioch and Iconium to which Paul went to recover, and thus his reference in Galatians 4:13 in which he reminds the Galatians how in a time of illness ("infirmity of the flesh") he had first preached to them. Nevertheless, it still does not account for the aversion which his appearance seems to have created, an aversion of which Paul was very much aware.

There have been other suggestions. One, that he had a wife who did not share in his conversion and proved a sore burden to him afterward. Another suggestion appears in a footnote to 2 Corinthians 12:7 in the Jerusalem Bible, which proposes that it was the intense hostility of his own Jewish brethren according to the flesh. There is also the possibility that when Paul spoke of his fight with wild beasts in Ephesus (1 Corinthians 15:32), he was not speaking metaphorically but of a real arena experience. He may have been injured at that time and disfigured severely, and yet for some miraculous reason have survived the ordeal.

We have only one supposedly authentic description of Paul's appearance in the flesh. We are told that he was "bald-headed (unusual for a Jew of his age), bow-legged, strongly built: a man small in stature with meeting eyebrows, with a rather large nose."²³ It is generally believed that this description goes back to a document of the first century. It will be observed that he is not described as actually deformed in any way. This is of some interest only because the presumed revulsion at his appearance has from time to time been attributed to some congenital deformity. Whether this was true or not seems to throw little light on the nature of his "thorn," since this *thorn* was, in Paul's own words, "given" to him (2 Corinthians 12:7), a statement which, seems to me to preclude his having been born with it. I think there is much to be said for a diagnosis which has been suggested a number of times, namely, that Paul suffered from acute ophthalmia, a disease common in the Middle East and generally referred to more specifically as *Egyptian Ophthalmia*. Today, in the West, it is referred to more often as *trachoma*. This is a contagious disease of the eyes that causes severe inflammation of the mucous membrane lining the eyelid and in contact with the surface of the eyeball. It is marked by the formation of minute, grayish or yellowish, translucent granules of adenoid tissue, tissue that is gland-like or lymphoid. In time there is a general increase in tissue bulk and adhesion between the lid and the eyeball. The tissue itself develops follicles which when they heal leave scar tissue on the underside of the lid, which may in due course cause the eyelid to shrink and be exceedingly painful. The entire cornea may become involved with a reduction in vision, which is likely to be permanent. The tear ducts and glands may also be obstructed so that the eye is not adequately lubricated, and the chances of further infection are increased. Reduction in vision is likely to result from an increase in the opacity of the cornea, which due to the scarcity of tears becomes dull and thickened in its large surface cells.

23. This description is found in the so-called "Acts of Paul and Thecla," chap.I, v.7, in *The Lost Books of the Bible*, World Publishing Co., New York, 1963.

Immediately after his conversion, Paul seems to have gone into the Arabian desert for three years (Galatians 1:11-17), where in all probability he was chiefly occupied in study and reflection, preparing himself for the great work to which he was being called. It is generally held that this region was notorious for the prevalence of this disease. He may therefore have contracted it almost at the beginning of his ministry. And although the disease may have been only a source of mild irritation at first, it seems as though it became acute on three successive occasions, so acute in fact as seemingly to be putting an end to his active ministry. It may well have been upon these three occasions that the Lord sent to Paul a man who became to the very end his keeper, in terms of his physical well-being. This brings us to the part which Luke the beloved physician may have played in Paul's life.

Three times Paul was brought to a state of desperation by his illness; three times Luke seems to have joined Paul's party, the last time perhaps staying with him to the very end. Such appears to have been God's answer to Paul's plea. He was not to be freed of his burden by miraculous healing; he was to be carried through it by being cared for by a physician. It seems to me this is an important lesson for those who insist that healing is for everyone.

The three occasions when Luke became Paul's companion were as follows. The first was at Troas when Luke joined Paul and travelled with him to Philippi as a member of his party (Acts 16:10). There is a change in the form of the personal pronoun. It should be remembered that Luke was the author. In verses 7 and 8 Luke says: "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas." And then in verse 10: "And after he had seen the vision (the vision of a man of Macedonia beseeching Paul to go there to help them) immediately we endeavored to go into Macedonia." In due course they all came to Philippi. Here after a number of days (verse 18), Paul and Silas were both thrown into prison. When they were released it does not seem that Luke was still with them, since he thereafter refers to Paul's party as "they" (verses 30 ff., and on to Acts 20:5).

In Acts 20:6, as Paul for the second time leaves Philippi, however, Luke is again with his party, and "they" becomes "we." Luke remains with Paul until he finally went up to Jerusalem, where once again he was taken into custody (Acts 23:10 ff.), and was later removed under special guard to Caesarea. It seems that Luke was excluded from the party during this transfer. However, at Caesarea Luke once more joined him (Acts 27), and in the end went with Paul to Rome after he had made his appeal to Caesar.

With respect to the first meeting at Troas, it may be noted that Paul had just spent some time in Galatia. And it is in his letter to the Galatians that he seems to have made more particular references to his own bodily illness than he did in any subsequent epistle. If this were his first encounter with the disease, it may well have burdened him more acutely on this occasion and perhaps he went to the Lord about it in anguish at that time. At any rate, it seems clear that the visit in Galatia was a particularly trying time for him in terms of sickness. It is reasonable, therefore, to surmise that when he moved on to Troas Luke may have come to his help. This is often how God answers our desperate prayers—in a less dramatic way than we

expect. And yet it is a good thing to remember that Luke may have been the only Christian physician in the Roman Empire at that time. But Luke was not able actually to heal him, only to ameliorate his sufferings sufficiently, and he remained behind at Philippi when Paul went on. Perhaps the disease had been arrested and Paul felt able to carry on as before.

His missionary travels occupied several years before he found himself once again in Troas (2 Corinthians 2:12), from which he moved on to Philippi. Perhaps by now the infection had again become severe. At any rate, Luke seems still to have been practicing at Philippi, and Paul once more placed himself under his care, remaining there for a while convalescing. Then they moved to Jerusalem, Paul no doubt feeling that he could once again continue his labours.

We know from the second epistle to the Corinthians, written during the journey to Greece that the apostle had suffered a recurrence of his illness while on the way to Troas. In 2 Corinthians 1:3-5 he refers to this circumstance and is thankful that the Lord carried him through, though it had very nearly terminated his mission, so severe had been the attack (verses 8-10). It had been suggested by some that the reference here is to his experience at Ephesus. But others have pointed out that this is unlikely, because Paul was never greatly distressed by trials brought upon him as a result of the hostility of men. Moreover, his words, "we utterly despaired even of life," seem to reflect not so much a fear of dying as a fear lest, while living, he could not be used as he would in the Lord's service. It was not the fear of danger but of enforced inactivity, a cry of despondency, not of cowardice. I scarcely think Paul feared the death of martyrdom, but he may have cried out against disablement and death brought about prematurely by disease, especially a disease which was both painful and disfiguring. He speaks much of the frailty of his body (2 Corinthians 4:7-5:10; 2 Corinthians 12:7-9), and it is here that he reveals how earnestly he had gone to the Lord desiring to be healed. But he never spoke in this way of any desire to be saved from martyrdom.

In a way, this all reflects a fear that many of us have. We are willing enough perhaps to be martyrs, if this is God's will for us; but we find it more difficult to accept the possibility of dying from some disease. Death by disease is worse than martyrdom, for it seems to lack the drama. Yet it is well to remember that although the Lord did not free Paul of his disease, He did not allow it to prevent the fulfilment of his ministry nor was it the cause of his death in the end. At any rate, Paul on this second occasion again places himself in the hands of the beloved physician.

On the third occasion, Paul's imprisonment and loss of liberty must have almost inevitably aggravated his disease. Luke tells us, writing as a physician, that Paul was given rather special privileges by his guardian, both while he was on the way to Rome (Acts 27:3) and when he reached there (Acts 28:16). The Lord saw to it that he was allowed to receive the care and attention that his condition evidently demanded. In his book, *The Medical Language of St. Luke*,²⁴ Hobart points out that Luke here carefully chooses words which were commonly used by physicians in treating their patients. It is reasonable to suppose, therefore, that Luke ministered

24. Hobart, W. K., *The Medical Language of St. Luke*, Longmans Green, London, 1882, p 292 ff. Hobart has an interesting excursus on Luke's three meetings with Paul.

to Paul by specific permission, both on the journey and upon arrival in Rome. He remained with Paul at least for the period of his first imprisonment and is mentioned as so doing by Paul in his epistle to the Colossians (Colossians 4:14). It seems not unlikely that Luke may have stayed with him to the very end, a circumstance which is possibly reflected in the fact that Luke's record in Acts has been terminated at about the supposed time of Paul's martyrdom.

This then was God's answer to Paul's need, and one may therefore wonder why it was necessary for Paul to suffer so when, without this handicap, he might have been so much more effective. Thus we may ask two further questions: How severe was the effect of this disease upon Paul himself as a man? and, Do we have any indications from Scripture that this restraint was really necessary?

If the problem was diseased eye—and we believe it was—the effect on Paul himself seems to have been very great. At times it overwhelmed him with the sense of disfigurement and of abhorrence in his own appearance. It prompted in him a spirit of self-defence of his calling, as though his apostleship were really questionable, since no one would be so handicapped if God had really called him to such an exalted position. It robbed him of any self-assurance in his own sense of command, so that he tended at times to exaggerate the grounds of his authority. It rendered him often dependent on others in a way which he found most distressing, since he had almost certainly known wealth and therefore independence as he grew up. The fact that his father was a Roman citizen and that he himself had been given a first rate education and that he should evidently feel at ease and poised subsequently in the presence of some of the highest dignitaries of the empire—all these combined to suggest that he belonged to the upper classes of Roman society. That he should have been a tentmaker by trade does not tell against this view because it was required by law of every orthodox Jew—and his father must certainly have been one to insist that his son be so rigidly educated in orthodox Judaism—that a son was taught a trade, no matter how independent he might be financially. It is evident by remarks in his letters that such independence was peculiarly important to Paul, and on a number of occasions he showed how anxious he was not to be chargeable to anyone.

One senses in his letters moments of deep despondency. Then these are followed suddenly by periods in which he climbs triumphantly over his despondency and gives praise to God for His sufficiency. No one can read Paul's letters without observing that he was constantly aware of something in his appearance or his performance that distressed him with an agony of humiliation, something which seems to force him, against every other natural instinct of his disposition, into language which sounds to himself like a boastfulness—abhorrent to him and yet forced from his pen by his very critics. Farrar put it this way:

Whenever he has ceased to be carried away by the current of some powerful argument, whenever his sorrow at the insidious encroachment of errors against which he had flung the whole force of his character has spent itself in words of immeasurable indignation—whenever he drops the high language of apostolic authority and inspired conviction—we hear a sort of wailing,

pleading, appealing tone in his personal addresses to his converts, which would be almost impossible in one whose pride of manhood had not been abashed by some external defects, to which he might indeed appeal as marks at once of the service and the protection of his Savior, but which made him less able to cope with the insults of opponents or the ingratitude of friends.²⁵

His very language reveals one whose sensitiveness has been aggravated by a meanness of appearance which his friends overlook though sometimes too deliberately perhaps, and which prejudices strangers in their first meeting—and which tends to belittle him and more importantly, his message and his authority. The very loyalty of his friends sometimes overcomes him in the face of these so strongly felt handicaps, so that his excess of gratitude make his speech at times almost *idiotic* (2 Corinthians 11:6), as the Greek has actually put it.

The jibes of his enemies are at times stinging beyond bearing by reason of their very plausibility. When we first hear of him, he was quite able to obtain special authority to prosecute and hale into prison all whom he considered to be a threat to Judaism. But as the disease came progressively to disfigure his appearance, this sense of dignity and presence is gradually undermined until he becomes weak and sickly in appearance and contemptible in speech (2 Corinthians 10:10).

Soon he has even to defend himself against the insinuation that his self-abasement is needless and excessive (2 Corinthians 11:7), or is being only assumed as a cloak for ulterior motives (2 Corinthians 12:16). It seems that he even felt it necessary to defend himself against charges that he was pretending, using guile and dishonesty to gain a hearing (1 Thessalonians 2:3-5). He was charged with using worldly methods to bolster his authority (2 Corinthians 10:2).

It is always easy to satirize and misrepresent a depression of spirits or an attitude of genuine humility which has been caused by bodily affliction. He explains to the Corinthians why he had been in their company with fear and trembling—because of his physical debility (1 Corinthians 2:2,3). But even this leaves the impression that he is "protesting too much." He reminds the Galatians that his very coming to them in the first place had been due to a severe illness (Galatians 4:13), and he speaks of life as being a burden indeed, one long agony (2 Corinthians 5:4) from which he would fain escape. He feels much of the time more like one who is dying than one who is living (2 Corinthians 4:8-10), a perpetual exhibition of the tyranny of sickness and death in terms of his physical being (2 Corinthians 4:11). Again and again he seems to die, being as it were "killed all the day long," so constant is his physical suffering (Romans 8: 36).

His frequent state of near exhaustion seemed to him a poor validation of his unique call as an apostle to the Gentiles. Yet at other times he was perfectly sure that it was entirely reasonable, for only so could the glory be God's and not his own (2 Corinthians 4:7). The hypersensitive balance of his own inner convictions as to the greatness of his calling sometimes leads him into language of excessive assertion of the authority by which he laboured (1 Corinthians 15:10), and yet he could give

25. Farrar, F. W., *The Life and Work of St. Paul*, Cassells, Petter, and Galpin, London, no date, vol.1, p.215.

expression to an almost morbid humility in being less than the least of all the saints (Ephesians 3:8). There are occasions when even the meaning of his appeals seems uncertain (Galatians 4:12).

In one or two passages he speaks with a tinge of irony, if not of outright irritation, about those who were held up as pillars of the church and yet who, had they been apostles ten times over, would have contributed nothing to his message (Galatians 2:6). Elsewhere, he almost sarcastically depreciates himself entirely (1 Corinthians 4:10; 2 Corinthians 11:16-19; 12:11) But always the storm passes and he returns to his plea that his children will go on with the Lord, will apprehend their apprehension in Christ. He is sorry for even the most necessary and just severity, and ends all with expressions of tenderness and almost, as it were, a burst of tears (2 Corinthians 2:4; Galatians 4:19, 20).

The change from Saul of Tarsus with his authoritative manner and his sense of Pharisaical mission to suppress all who opposed the faith of Judaism into Paul the Apostle who apologizes for his presence and profoundly distrusts his own powers of persuasion, is something which has struck every student of his life. The successfulness of his ministry in building up the Gentile church in the faith appears to have so far exceeded the success with which he had previously sought to tear it down and to destroy it that one cannot help but feel he must in his heart have been tremendously encouraged, indeed spiritually elated. Yet for this very reason God so very severely afflicted his servant, lest his qualifications and his successes should together have ruined him. Physical humiliation, especially if it takes the form of disfigurement, and even more especially if the disfigurement is in the face, makes the bold to shrink from confrontation, the arrogant to be humble, the self-confident to be timid, and he who once loved publicity to seek to hide himself in obscurity. In Paul's case also, it seems to have done all these things. It even turned the scholar into one whose eyes would scarcely permit him to read, who evidently failed even to recognize who it was that was speaking to him in a Jewish court (Acts 23:4, 5), who having used a secretary to write his letters for him could see his own signature only by using large letters (Galatians 6:11), and whose dearest friends would have plucked out their very eyes to have given them to him had such a transplant been possible (Galatians 4:15). If one may misquote Scripture, how mighty are the fallen when they fall into the hands of the Lord!

Perhaps the reader may think that this picture is based on insufficient evidence and depends upon reading somewhat between the lines. I do not really think so. All Scripture is written for each child of God individually, and this story of God's dealings with one who achieved so much provides this lesson, if in nothing else: that in the final analysis we do indeed have this treasure in earthen vessels, that the excellency may be of God and *not* of ourselves.

For one reason or another we cannot all "go to the front lines" for the Lord, achieve great and heroic deeds, and slay Goliaths. There were those who "stayed by the stuff" (1 Samuel 25:13), and yet they shared equally in the triumphs of those who were in the thick of the battle (1 Samuel 30:24): "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." Yet when we are left out of the battle, we are apt to feel we have been robbed somehow of service, handicapped unfairly and sometimes for no reason of our own.

Perhaps we forget, too, that when the angels announced the birth of Jesus to the shepherds who kept their flocks by night (Luke 2:8, 9) not all those shepherds can have gone to see this great thing that the Lord had brought to pass. That would have been a dereliction of duty. Some must have stayed to keep the sheep – and to feel "left out." Were they not equally doing the Lord's good pleasure?

Like Mary, who sat still in the house (John 11:20) while Martha, the eager one, went out to anticipate the Lord, such lack of activity may often be a testimony to patient strength of faith, not inability or unwillingness to be busy. Yet it must still be said that there is no virtue *per se* in staying behind and not doing anything. There is a time to go, and there is a time to stay. When Moses had continued too long in prayer over something that he should no longer be praying about but rather engaged in, the Lord said to him, "Wherefore criest thou unto me? speak to the children of Israel, that they go forward" (Exodus 14:15).

Sometimes our handicaps are excuses, sometimes they are challenges, sometimes they are blessings in disguise, and sometimes they are totally inexplicable. Whatever they are, they need never be a curse in the life of the child of God, for it is true that all things work together for good to them that love God (Romans 8:28) if we can only have patience and trust in His love. After all, we did not choose Him. *He* chose us. (John 15:16)



Part VI

**THE SUBCONSCIOUS
AND THE FORGIVENESS OF SINS**

Ah memory – the past that is!

INTRODUCTION

For the past one hundred years, using more and more sophisticated tools, research has been conducted into the process of remembering, but almost nothing has been done in the way of research into the process of *forgetting*. In current textbooks on psychology one is virtually certain to find in the subject index many pages or even whole chapters devoted to the faculty of memory. *The Handbook of Experimental Psychology*, edited by Stevens, is a case in point. It refers to only two pages on the subject of forgetting. *A History of Experimental Psychology* written by Boring follows the same pattern. The process of forgetting is itself almost forgotten, as though it were an area not worthy of research. Since this Paper was first issued, a single report has appeared in *Science* dealing with this very subject under the title. "Forgetting: Trace Erosion or Retrieval Failure?" The research was done by Richard M. Shiffrin of the Psychology Department in Indiana University.¹

It might be thought that the subject would be automatically covered by treating adequately the subject of memory. We have a memory, but apparently we do not have a "forgetory"! In school we spend years trying to train the memory, but after we leave school—if the truth were known—we probably spend even more time trying to forget, not trying to forget what we have learned in school but trying to forget the increasing burden of painful memories, of unkind thoughts, foolish utterances, selfish acts, ignominious defeats, and sheer wickedness which increasingly spoil the idealistic image of ourselves and our potential with which we started out after graduation.

We find ourselves in need of a forgetory, not a memory. Our only recourse is to resort to an occupation which is euphemistically termed "recreation," taking this word to include all forms of entertainment. A great deal of our time, perhaps far more than we are normally aware of, is spent in mild and not so mild forms of escapism. After an unpleasant event or experience we deliberately try to displace the recollection of it. Indeed, the poignancy of life is bound up, all too often, in things which we have no difficulty whatever in remembering, things which we wish we could forget. The act of memorizing something is a deliberate attempt to imprint it on the mind indelibly and recoverably. And on this process we have a great deal of experimental data. But the act of forgetting is entirely different, because any attempt to erase the message only reinforces the memory of it still further.

1. See *Science*, vol.168, 1970,p.1601-1603.

Failing any technique for erasing memory comparable to the techniques we use for imprinting it, we turn to diversion as the only escape: to sleep, to food, to drugs, to displacement stimuli such as noise, the excitement of sports, or the distraction of novels or movies—or even cocktail parties. We are not erasing: we are merely drowning out. And experience shows that these are not effective techniques, for in the long run these escapes still leave an unwanted residue, as Hamlet said: "To sleep? Perchance to dream! Ah, there's the rub."

Some countries, for historical reasons, seem to attempt deliberately to take the edge off painful memory by self-flagellation in various forms. The things that a man would like to forget—more often than not the things for which he blames himself—he seeks to erase by self-punishment. There is evidence that the Russian "national character," even in modern times, still reflects this method of dealing with a basic problem of human experience, in much the same way that the characters in the novels of Dostoevsky and Tolstoi did. The Russian feels he can best obliterate the past by punishing himself for it.

The erasure of memory, the assurance that things will be *forgotten*, is a fundamental component of the principle of Divine forgiveness. It is written large in the Old and New Testament: indeed, it is the fundamental difference between the sacrificial systems of these two Covenants. The Old Testament sacrificial system, as Hebrews 10:3 shows very clearly, was bound up by the concept of remembrance: "But in those sacrifices there is a *remembrance again made of sins every year.*" By contrast Hebrews 8:10-12 says: "For this is the covenant I will make [...]. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." That this Old Testament principle was to be superseded by a New Testament principle is reflected in the Old Testament prophecies of Isaiah and Jeremiah. For example, Isaiah 43:25 reads: "*I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*" And Jeremiah 31:34 reads, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD, for I will forgive their iniquity, and I will remember their sin no more."

Now it seems to me to be self-evident that the kind of Divine forgiveness that is spoken of here is quite different from human forgiveness, no matter how complete and sincere human forgiveness may be: for in the very nature of the case we may *forgive*, but we cannot, by a similar act of will, forget. But if God is going to forgive it must follow inevitably that He will *forget*. And if He will forget, it follows that we too shall forget, for if we were ever to remember our sins—were it but for a moment—it could not help but bring them to the Lord's memory also, since He knows our thoughts afar off and nothing is hid from Him.

God's forgiveness includes a "blotting out," a total and entire expunging from the record. But what is the nature of this record? Experiments are tending to show increasingly that everything of which we have had conscious awareness is somehow filed away where it may become inaccessible to voluntary recall, but is apparently indelibly recorded nevertheless. Is it possible that these indelible records constitute the books which are to be opened in the time of Judgment as revealed in Revelation 20:12? Is it possible that the Judgment is essentially a process of complete

recall, of being exposed to, faced with, and called upon to evaluate in the light of the life of Jesus Christ all the innermost thoughts and schemes and selfish choices of our whole life? Would not this constitute a judgment utterly and completely fair? As we shall see, Penfield's experiments indicate the strange fact that even now segments of memory can be recovered so completely that the experience is re-lived in full. Moreover, while this is going on, the individual can stand aside objectively and talk about it. Such, then, is the potential of memory.

But what about forgetting? Perhaps this is where the uniqueness of God's forgiving as opposed to man's forgiving, enters into the picture: for it may be that when God forgives, the greater part of the pages of these books are entirely removed, obliterated, rendered as though they had never been, placed absolutely beyond recall either by ourselves or by God.

Sometimes I wonder whether there is more going on in our subconscious than even Freud or Jung were aware of. One almost has the impression, upon occasion, that the determination to reduce life to the terms of physics and chemistry, so that mind comes to be equated with brain, and thought with chemical reaction, is a desperate attempt of the subconscious in man to persuade himself that with the destruction of his body will go also the destruction of mind – and with it the filing cabinet of memory which might be opened to judge him. It is a kind of psychological suicide justified on rational grounds. The plea is that the process of thought, the experience of consciousness, the faculty of memory – in short, mind – is nothing more than a physicochemical something in which electric currents produce a series of stimuli in highly complex ways, which can somehow repeat themselves so long as the organ, the brain, functions. Destroy the brain and you destroy the mind. This is "forgetting" carried to perfection. This is escaping any possibility of a Judgment to come by the simple process of annihilation.

It is quite clear from Scripture that no escape by such a means is possible. It is important to say "by such a means," for there is a way of escape; but it is the way of God's method of forgiveness, a forgiveness which somehow reaches down into the area which we have been pleased to a large extent to ignore, the area of what is out of reach of our conscious minds but "filed away" in our subconscious. We can, therapeutically, by various means recall some of that which we had thought was totally forgotten, and in some cases the recalling enables us now and then to undertake some corrective measures. But we have not blotted it out. Indeed, in the long run, we do precisely the opposite; we remember more clearly than ever.

What follows is an attempt to explore some of the scientific evidence which, it seems to me, is accumulating daily to show that mind cannot be equated with brain; that Brain is essential for the genesis of the mind, but that thereafter (once generated) mind may somehow have an independent existence in its own right. What we do not have at the present time is the same kind of data to guide us on ways of *forgetting*, on means whereby mind can be purged of unwanted memories. All we can do at present is to note how extraordinarily persistent memory is, even in animals, and how little it seems to be affected by the destruction or mutilation of the brain with which it is supposed to be equated. It may be that some reader with psychological training and insight will initiate a program of research to throw light on the mechanism whereby God, through forgiveness, can somehow expunge from

this filing cabinet so very strangely related to the organ of brain, those records and *only* those records which tell of thoughts or deeds that we have come to equate with an evil conscience. It is clear from Scripture that He does not simply wipe the mind clean (like a slate), but operates upon it selectively, so that we are able to forget those things in which we have offended, but do not fail to remember the multitude of His mercies (Psalm 106:7).



Chapter 1

What Are the Books That Will Be Opened?

In what is probably his best known work, *Creative Evolution*, Henri Bergson had a beautiful description of mind as a housing for memory:

Memory is not a faculty of putting away recollections in a drawer; there is not even, properly speaking, a faculty. For a faculty works intermittently when it will and when it can, while the piling up of the past upon the past goes on without relaxation.

In reality, the past is preserved by itself automatically. In its entirety, probably, it follows us at every instant; all that we have felt, thought, and willed from our earliest infancy is there, leaning over the present which is about to join it, pressing against the portals of consciousness that would fain leave it outside. The cerebral mechanism is arranged so as to drive back into the unconscious almost the whole of this past, and to admit beyond the threshold only that which can cast light on the present situation or can further the action now being prepared – in short, only that which can give useful work. At the most, a few superfluous recollections may succeed in smuggling themselves through the half-open door. These memories, messengers from the unconscious, remind us of what we are dragging behind us unawares.²

Since Bergson wrote, a great deal of exploratory work has been carried out upon animals by neurophysiologists and upon people by neurosurgeons. In connection with human beings the work of Wilder Penfield is of particular importance. He has shown that if certain areas of the brain are exposed and gently stimulated by an electrode, the subject may suddenly be transported in a fully conscious state into some past experience which is recalled with such vividness that he does not seem to himself to be merely remembering but rather to be experiencing all over again the

2. Bergson, Henri, *Creative Evolution*, translated by Arthur Mitchell, Modern Library, New York, 1944, p.7.

original occasion. The re-lived experience thus produced stops mid-stream, as it were, shortly after the electrode is withdrawn.³

The curious thing is that if the electrode is again contacted near the original site the experience is often re-lived all over again as a kind of re-run. There is not a continuation where the last scene finished off, but a repeat performance. In one subject this occurred 62 successive times!⁴ This seems to indicate a rather precise localization within the cortex, like setting the needle down in the same spot on a record. Disconcertingly, however, it is often quite otherwise. One subject, stimulated in the same area, had four apparently unrelated experiential responses. First he heard "footsteps"; secondly, "a company of people in the room"; thirdly, "like being in a gymnasium," and finally "a lady talking to a child at the seashore."⁵ But in the case of repetitious recall, nothing has been lost, nor has anything been added. Penfield said, "Events are not a bit fancifully elaborated as dreams are apt to be when recalled."⁶ Nothing whatever is added provided the episode is the same one. And again, elsewhere, Penfield wrote:

The vividness or wealth of detail and the sense of immediacy that goes with its evoked responses serves to set them apart from the ordinary process of recollection, which rarely displays such qualities. Thus with stimulation at Point No.11 in Subject J. V. (Case No.15) the patient said "There they go—yelling at me. Stop them!"⁷

Each patient, upon stimulation in this way, re-lives his own experience and it seems reasonable to assume on the basis of present evidence that in man at least, a sufficiently sophisticated experimental procedure would allow, perhaps, the re-living of a whole life up to that moment. As Bergson says, it is indeed all somehow tucked away; and if God who made man's brain wished to have an individual judge his own life, there is no question that the record has been preserved in full so that he could review it.

The curious thing is that in some of Penfield's experiments, indeed in many of them, the individual was able consciously to identify the meaning of the relived experience, not as a kind of hallucination but as something as real as life, from which he nevertheless stood apart. A woman listening to an orchestra under Penfield's stimulating electrode, hummed the tune she heard, verse and chorus, thus accompanying by an act of conscious effort the very music which was somehow being recalled from the subconscious so vividly. Furthermore, such recallings were entirely involuntary. They are not memories voluntarily brought to the surface. They are more detailed and more vivid than such memories ever are. Penfield reported the experience of one patient who re-experienced an occasion

3. Penfield, Wilder, and Phanor Perot, *The Brain's Record of Auditory and Visual Experience: a Final Summary and Discussion*, Macmillan, London, 1963, reprint from *Brain*, vol. 86, Pt.4, 1963, p.595-696.

4. *Ibid.*, p.685.

5. *Ibid.*, p.682

6. Penfield, Wilder, "Epilepsy, Neurophysiology and Some Brain Mechanisms Related to Consciousness," in *Basic Mechanisms of the Epilepsies*, edited by Jasper, Ward, and Pope, Little, Brown & Co., Boston, 1969, p.796.

7. *Ibid.*, p.679.

upon which she was sitting in a room and listening to the children playing outside. The sounds of motor traffic and all the other noises of urban living provided the "natural" background. She discussed all this with Dr. Penfield while it was happening, and so real was the experience that it took some time to convince her afterward that he had not actually arranged the whole thing, including the noises outside at the time. Needless to say, he had not done so: it was entirely a vividly re-lived experience complete with all sound effects.⁸

Sometimes the re-lived experience is so complex that the patient has to explain the background of it later. One twenty-three-year-old woman re-lived what she called a "fabulous" event, when she smashed a plate at dinner time with her elbow and tremendously enjoyed the experience.⁹ She wanted to explain why she so enjoyed it. Another patient suddenly found herself sitting on the right hand rear seat of a car, with the window slightly down, waiting at a level crossing for a train to pass. She could even count the carriages as they went by, and all the characteristic sounds and noises were there, complete. After the train had passed and they crossed the tracks into town, even the old familiar smells were experienced. Penfield says this was the only case of a re-experienced smell that he came across in over a thousand patients whose brain surface was exposed in this way, in an effort to locate the cause of epileptic attacks.¹⁰

Penfield from the evidence believed that the memory record continues intact in the person's mind even after his ability to recall it has disappeared. More than this, he found that if the cortical area which had been the site of stimulation for the re-living of some experience was subsequently operatively removed (when it was believed to be for the benefit of the epileptic patient), the patient could still voluntarily recall the experience afterwards. Evidently, therefore, the memory itself was not stored at this point, but in some area to which the site was connected. Severing connections to the area made it impossible to obtain recall by electrical stimulation, but it did not eradicate the memory itself, which could therefore still be recalled voluntarily. When experience is recalled by this technique, the individual is not aware of any process of recall. Only afterwards, at the conclusion of the experiment, is it recognized as a vivid memory from the past.

The process of recall is in no sense disorderly as it may be in a dream. As Penfield put it, "It is a little like the performance of a wire recorder or a strip of cinematographic film on which are registered all those things of which the individual was once aware [...]. Time's strip of films runs forward, never backward."¹¹ In psychiatry, seemingly forgotten memories can be recalled by means of free association. Drugs and hypnosis can also somehow open up these connecting pathways from the conscious to the subconscious. And there is some reason to believe that individuals who have established for themselves a reputation of having a prodigious memory, like Lord Macaulay, did not have in fact a memory any better than anyone else, but only some faculty of getting at the filed-away

8. *Ibid.*, pp.645-46.

9. *Ibid.*, p.643.

10. *Ibid.*, pp.648-49.

11. Penfield, Wilder, "Mnemonic Mystery," *MD Canada*, vol.10, Nov., 1969, p.154.

portions: to most of us, the records in the subconscious filing cabinet are just out of reach.

In exceptional individuals the faculty of recall can in fact be so acute that it becomes a positive embarrassment. Recently a book was reviewed in *Science* entitled, *The Mind of a Mnemonist*.¹² The author, a Russian named A. R. Luria, for many years collected experimental data from a so-called "professional mnemonist," i.e., a man who made his living by entertaining with his powers of recall. It is interesting to note that the man is described not as a genius, but only as "reasonably intelligent." He had in fact been a misfit in many tasks because of his very capacity to remember details rather than meanings. The reviewer points out that "while with many people the problem is how to remember, this subject's problem was how to forget". In other words, his conscious mind was cluttered up with unwanted recollections which had to be somehow pushed to one side, a situation which is precisely the reverse of what most of us have to do. Probably the Lord knew what He was doing when He so designed man's mind as to provide him with the filing cabinet he has, which can be "closed for the day" but nevertheless preserves everything in proper order!

At the present moment it is not clear whether all forms of provoked re-lived experience occupy the same amount of time that the original experiences did, though this seems to be the case with electrode stimulation of the cortex. If in the Judgment each man's case occupied, as it were, a full lifetime, even if all men under judgment were being reviewed simultaneously, it might be supposed that at least nine hundred years would be required for the film to run itself through in the case of those who had lived before the Flood. This figure would, of course, be reduced presumably by all the time spent in sleep: but even so, it is a little difficult to think of the Judgment at the Great White Throne as occupying "time" in this sense at all. And probably it is quite unnecessary to make such an assumption. In an experiment conducted a few years ago, one subject under hypnosis was able to count 862 objects in a period of time which was measured as only three seconds. As the report rightly points out it is impossible in a normal waking state to count 862 of anything in three seconds.¹³ So presumably the process could be accelerated until time was not really involved at all. If it can be reduced to seconds, why not to milliseconds? And if to a millisecond, why not to being instantaneous?

The acceleration of time seems to be involved in the mental processes of some of the "prodigious calculators," whose mental arithmetic has been a constant source of amazement. Such individuals may be asked to multiply a ten-figure number by itself or by some other ten-figure number, and they can come up with the answer within a second or two.¹⁴ This suggests that, in the subconscious, information can be fed in and treated at an unbelievable rate, which it would be quite impossible for the same individual to handle at such a speed in the conscious part of his memory. Thus the question of time may not actually enter into the processes of retrieval in

12. Luria, A. R., *The Mind of a Mnemonist*, translated from the Russian by L. Solotaroff, Basic Books, New York, 1968, reviewed by Gardner Murphy in *Science*, vol.161, 1968, p.349-50.

13. Cooper, L. F., reported in *Science News Letter*, May 15, 1948.

14. Hadamar, Jacques, *The Psychology of Invention in the Mathematical Field*, Dover Publication, New York, 1954, p.58.

this lifetime filing-cabinet. In short periods of great emergency people may re-live in rapid succession and in great detail large segments of their past life in a moment. A few of those who have nearly drowned have apparently experienced this, and because they were rescued were able to tell about it. In a car accident, on the contrary, experience may suddenly slow up in a remarkable way, so that what happened in a few seconds seems at the time to occupy minutes. Everything seems to be occurring very slowly.

Some evidence that the subconscious memory is a vastly "superior" mechanism to the conscious memory seems to be borne out by the fact that under hypnosis, as Dr. Ralph Gerard put it, "Men remember and recall innumerable details never consciously perceived." Elsewhere Gerard remarks:

Anyone asked to recall what he had just seen in a room or in a picture does a less complete job than a subject under hypnosis even years later. I have been told of a bricklayer who, under hypnosis, described correctly every bump and grain on the top surface of a brick which he had laid in a wall twenty years before.¹⁵

One wonders what "idle words" which we have spoken may yet be brought to light (Matthew 12:36) in the Judgment unless *there is some way in which the record can be erased*. It is the erasing of the record that is so crucial to the whole question of forgiveness in the biblical sense: which brings us to the second aspect of the subject, namely, How much, if anything, can be expunged by experimental techniques; and by what method? And is there some other means available to man by which he can rid himself of painful memories of evil deeds and wicked thoughts, which he unfailingly carries as a burden, conscious or unconscious throughout his life? Can these memories be so completely removed that in the Judgment, when a man's life is reviewed, they will somehow prove to have been absolutely obliterated from the film, as though they had never been?



15. Gerard, Ralph, "What is Memory," *Scientific American*, Sept., 1953, p.118.

Chapter 2

What Can Be Erased and How?

The resistance of memory to erasure by various experimental techniques is almost unbelievable. In fact, Ralph Gerard said that the brain of an animal can be so mutilated without apparently disturbing its memory of learned behaviour that it almost looks as though the skull might be filled with cotton batten for all the difference it makes how you poke at it.¹⁶ Furthermore, the things which a dog has once learned to do it does not forget, even if it is robbed of its cerebral cortex altogether!¹⁷ So can one erase memory at all?

In one series of experiments performed by Gerard, hamsters were trained to run a maze to reach a source of food. Once they had memorized the proper course, various treatments of shock and surgery were employed to make them forget, but without success. Even more remarkable were experiments carried out with white rats which subsequently underwent the most severe cerebral mutilations imaginable. Incisions were made in the brain tissue itself in every conceivable direction, deep and long. Just to see the diagram of these incisions would convince anyone unfamiliar with the results of these experiments that the animals could not possibly have survived such operations. Yet the extraordinary thing is that not only did the rats survive, but there was no measurable impairment of memory. Dr. Gerard comments:

Large sections of nearly any part of the brain can be destroyed without loss of particular memories, or, indeed, without disturbance of the memory function. Human brains have been extensively damaged by trauma, tumours, abscesses, by loss of circulation, operative removal, or by shrivelling away in extreme age [...]. Yet the recollection of the past experience is likely to remain reasonably intact.¹⁸

One might reasonably ask whether the seat of memory is really resident in the brain at all. It can hardly be questioned that the brain is necessary for the initiation

16. Gerard, Ralph, "What is Memory," *Scientific American*, Sept., 1953, p.118-126.

17. Langer, Susanne, *Mind: An Essay on Human Feeling*, vol.1, Johns Hopkins Press, Baltimore, 1967, p.438.

18. Gerard, Ralph, "What is Memory," *Scientific American*, Sept., 1953, p.124.

of mind, but we may legitimately ask whether the brain is necessary for the continuance of mind once initiated. I am not suggesting that mind exists entirely apart from the body to which it belongs, for even from the Christian point of view it is clear that the resurrection of the body implies that it fulfills a significant role in the hereafter, as it does in this life. So one cannot positively assert that, once generated through the agency of a brain, the mind can thereafter function with full competence independently of it. There may be some independence, some functions performed with competence, but not entire independence which would allow *all* its functions to be performed. A body is required even in the world to come. Viktor E. Frankl, during a discussion in the Alpach Symposium of 1968 made the following pertinent observation: "My contention is that the physiological basis does not *cause* anything mental, but it does *condition* it, and there is a great difference between causing and conditioning."¹⁹

The usual interpretation regarding the mechanism of memory as seen by those who think only in terms of physics and chemistry is that there are four fundamental functions which such a mechanism must perform:

1. The configuration of external and internal stimuli impinging on an organism, which constitute experience, somehow coded into a neural representation (i.e., a nerve impulse equivalent)
2. The storing of this neural representation
3. Access to such stores available in a specific way
4. The retrieved data decoded into neural activity in such a form that it somehow revives the original experience, thus constituting a memory²⁰

The assumption here is that we are dealing with an electro-chemical process entirely dependent upon some complex network of nerve chains. Destroy these, and one destroys their power to transmit and with it the power of recall.

The complexity of this postulated network is almost beyond conception. It is estimated that 15 trillion impressions can be stored precisely and recoverably in an organ composed of perhaps at least 10 billion nerve cells. If we were to allot only one recollection to each cell, the brain would have to be approximately 1,500 times as large as it now is.²¹ Moreover, a real problem in the present context stems from the fact that an estimated average of 30,000 nerve cells die in the cortex every 24 hours.²² Yet a middle-aged individual having already lost about a half-billion cells can not only learn as well as a twenty year old but under the proper conditions can also recall just as well.

Thus the question arises as to how cells which have received a message and tucked it away in coded form (if current theory is correct) can die off and leave the coded message intact and recoverable.

19. Frankl: in *Beyond Reductionism*, edited by Arthur Koestler & J. R. Smythies, Hutchinson, London, 1969, p.254.

20. John, E. Roy, *Mechanisms of Memory*, Academic Press, 1967, reviewed by J. Z. Young in *Nature*, Dec. 23, 1967, p.1247.

21. Gerard, Ralph, "What is Memory," *Scientific American*, Sept., 1953, p.118.

22. Penfield, Wilder, "Mnemonic Mystery," *MD Canada*, vol.10, Nov., 1969, p.155.

Sometimes light is thrown on this kind of problem by studying the situation in the simplest possible form. Instead of experiments with a brain which has the complexity of man's, we can experiment with some simple creature that might be said to have no brain at all. Such a creature is the humble planarium flatworm. It has an exceedingly simple central nervous system distributed down the length of its body, with very little to indicate the head-end except the existence of two little bodies called ganglia. In higher forms the ganglia are quite distinct from the brain itself. The extraordinary thing about this little creature is that if it is chopped in two, the tail-end will form a head and the head-end will form a tail for itself. Now, these simple forms of life have been shown very clearly to have some kind of memory. This is demonstrated by the fact that, like all other animals, they must eat to live but tend to lose their appetite a little bit and for a little while when they are put into a strange environment.²³ In short, as Ardrey has rightly observed, they know when they are in home territory and are upset when they are surrounded by what is unfamiliar.²⁴ It is generally conceded that this exhibits memory; that is, a memory of the familiar surroundings which can be "kept in mind," and compared and contrasted with the unfamiliar which is thus felt to be disturbing.

Further experiments with these creatures have shown that they could quickly learn to avoid a situation which resulted in an unpleasant experience. Moreover, when one is chopped in two and recovers its wholeness again as two separate individuals, both pieces "remember" without having to be re-educated. As a matter of fact, a planarium can be cut up into at least 6 segments, each of which is capable of regenerating into a complete animal and each of which preserves its memory intact.²⁵

A great deal of excitement in the scientific world arose by the discovery that these much chopped-up little animals can in fact be turned into mincemeat and fed to other planaria which appear to acquire memories from this "diet," memories which belonged not within their own experience but the experience of their dinner.²⁶ This really seems to indicate that memory is exceedingly diffuse, and though it may have always been initiated by the brain, it is thereafter sustained somehow by every part of the organism as a whole. It is true that scientists hypothesize that the memory is somehow stored chemically in molecules of ribonucleic acid (RNA) and that all that is transferred is a specially structured fragment of material substance and nothing more. And it is true that some scientists question the validity of the "chopped up planaria" experiments altogether. But the experiments have been repeated by others, and there seems little reason to doubt the validity of the results any more.²⁷ So perhaps we must conclude from this evidence that in simple forms of life, mind is resident rather specifically in the

23. Best, J. B. and Irvin Rubenstein, "Environmental Familiarity and Feeding in a Planarian," *Science*, vol.135, 1962, p.916-918.

24. Ardrey, Robert, *The Territorial Imperative*, Dell Publishing Co., New York 1966, p.327.

25. Koestler, Arthur, *The Ghost in the Machine*, Hutchinson, London, 1967, p.212.

26. John, E. Roy, *Mechanisms of Memory*, Academic Press, 1967, reviewed by J. Z. Young in *Nature*, Dec. 23, 1967 p.1247.

27. Jacobson, Allan L., C. Fried., & S. Horowitz, "Planarians and Memory," *Nature*, vol.209, 1966, p.599-601. See also G. Unger and L. N. Irwin "Transfer of Acquired Information Brain Extracts," *Nature*, vol.214, 1967, p.453-455.

whole of the animal. As we move up the scale of complexity this total identity is gradually reduced until we reach man, where almost complete independence is evident. Of these planaria J. B. Best wrote:

If one finds that planarian behavior resembles behavior that in higher animals one calls boredom, interest, conflict, decision, frustration, rebellion, anxiety, learning and cognitive awareness, is it permissible to say that planarians also display these attributes?

Suppose the apparent similarity between the proto-psychological patterns of planarians and the psychological patterns of rats and men turns out to be more than superficial. This would indicate that psychological characteristics are more ancient and widespread than the neurophysiological structures from which they are thought to have arisen [...]²⁸

In other words, the seat of memory may in fact exist before the brain has even formed as an identifiable organ. Thus Best suggested that perhaps "memory" is *everywhere*, in every cell, as it were, dispersed throughout the whole organism:

Such patterns may stem from some primordial properties of living matter, arising from some cellular or sub-cellular level of organization rather than nerve circuitry [...].²⁹

There is one further piece of evidence which bears upon the problem of animal memory, suggesting that memory will not be lost when its particular "storage bin" is destroyed, provided that some contralateral part of the brain capable of doing double duty remains intact. In a paper entitled "Central Nervous System: Recovery and Function," Donald G. Stein and co-workers found that if a particular area of the brain is necessary for the control of a behaviour sequence, its removal in a single operation appears to destroy the memory of the sequence.³⁰ But if the same area is removed in stages with time for recovery of the animal between each operation, the memory of the learned behaviour sequence is not destroyed. In other words, a succession of cortical lesions has no effect upon retention of learned discrimination under certain conditions, whereas a single operation in which the same total effect is induced at one time produces a marked deficit in performance. The authors wrote:

In our experiments *sequential* removal of cortical and sub-cortical associative areas of the brain did not render the animal different from normal [...] controls with respect to performance on a variety of tasks.

28. Best, J. S., "Diurnal Cycles and Cannibalism in Planaria," *Science*, vol.131, 1960, p.1884-85.

29. *Ibid.*

30. Stein, Donald G., *et al.*, "Central Nervous System: Recovery of Function," *Science*, vol.161, 1969, p.528-529.

In contrast, rats with single stage lesions (i.e., all at one time) at the same places showed marked and long standing deficits on these tests of learning and performance. Since no training intervened between first and second stages of the operations in the two-stage (or sequential) groups, and since all animals were handled in the same manner, the apparently normal behavior of the two-stage animal must be due to some naturally occurring re-organization of activity of the central nervous system.³¹

As Stein rightly observes, the explanation of this ability of the nerve cells somehow to transfer their learning "after" they have been removed suggests that what was remembered was not actually encoded in those particular cells in the first place.

If memory is diffuse in this sense, then it is naturally exceedingly difficult to eradicate unless the whole cortex is destroyed. And even this will not always be sufficient, for as we have already noted, dogs which are operatively decerebrate will still remember how to perform tricks learned before the operation. Therefore, Stein observed, "Such data would indicate that although a particular structure may be involved in the mediation of certain behavior, its absence [or deliberate removal] would not be a necessary condition for the elimination of that behavior."

Although the dog's brain may be destroyed experimentally without total loss of memory of learned behaviour, a routine "destruction" is meanwhile occurring at a continuous rate and as a natural process in all brains, as we have already noted, since brain cells are constantly dying throughout life. Samuel H. Baronides in "The Relationship of Biological Regulatory Mechanisms to Learning and Memory" rightly observed:

One of the puzzling aspects of a memory is its permanent deposition within a nervous system which, except for its presumably immutable neuron DNA, is apparently being degraded and re-synthesized at a fairly rapid rate. The fact that the molecules of the nervous system are subject to the process of "turnover" has necessitated the notion that the molecular change in memory can reproduce itself, that is, can maintain its permanence by some form of self replication.³²

It seems necessary to postulate that if memory can be destroyed or expunged by some operative technique, then the actual process of storing it should in some way chemically or electrically effect a change in the cortical substance itself. Admittedly the effect must be tiny, but it should at least be discoverable functionally just as in the electronic circuitry of a computer the effect would be discoverable. But James L. McGaugh has assured us that so far we have no evidence of such a change:

31. *Ibid.*, p.528.

32. Baronides, Samuel H., "Relationship of Biological Regulatory Mechanisms to Learning and Memory," *Nature*, Jan. 2, 1965, p.19.

To a considerable degree research into physiological bases of memory has consisted of attempts to find evidence of some permanent change in neural functioning produced by experience [...].

Clear evidence of specific changes produced by specific experiences has so far eluded even the most imaginative researchers.³³

Thus the whole question of "erasure" resolves itself into an even more difficult question. It is not merely, *What* can be erased? but *Where* is the eraser to be applied in the first place? The evidence at the present time seems to indicate that expurgation is exceedingly difficult if not quite impossible. Ralph Gerard spoke of various treatments, such as electro-convulsive shock, which in spite of their severity vis-à-vis the delicate tissues of the brain, seem quite incapable of destroying memory except under one set of circumstances namely, when the shock is given within a minute of the learning experience—so that the brain simply did not have time to "fix" the impression. But he said, "In such instances stored experience traces *seem* [my emphasis] to be expunged, but whether they are really irrecoverable is perhaps not fully established. Recall alone may be at fault, as in simple forgetting."³⁴ In a planarium it seems that the whole animal has to be completely destroyed, its very molecular structure scrambled. But we know from Scripture that though our bodies return to their basic elements, the "individual" with all his memories remains in some way fully recoverable to reappear in the life to come as recognizably still the same individual person. That we shall be *recognizable* is borne out by the rich man's recognition of the poor man in Luke 16:19f., and such recognition means the persistence of memory through death even though death has destroyed the brain.

Virtually all the experimental evidence thus far reviewed in this Paper is derived from animals rather than from human beings, and therefore it applies primarily to animals rather than man. Indeed, much of this evidence is from only one species of animal (rats), and it must be emphasized that experiments with one species of animal cannot even be applied across the board to other species of animals which are structurally alike, much less to man. Koestler wrote at some length, and eloquently, on what he terms the "rato-morphic view of man."³⁵ He felt that the transfer of findings from rats to men is of very doubtful validity. So do others. McGaugh noted this when he said, "In our work with animals we have found no analog of human immediate memory."³⁶ It takes much longer for a learning experience to be encoded in the brain of an animal than it does for man. For example, a man can repeat back a surprisingly large number of digits immediately after hearing them only once. This power of instant recall has not apparently been found in animals. Thus all these lines of evidence require cautious assessment. This at least can be said: that according to the present evidence,

33. McGaugh, James L., "Time-Dependent Processes in Memory Storage," *Science*, vol.153, 1966, p.1351.

34. Gerard, Ralph, "What is Memory," *Scientific American*, Sept., 1953, p.119.

35. Koestler, Arthur, *The Ghost in the Machine*, Hutchinson, London, 1967, p.15.

36. McGaugh, James L., "Time-Dependent Processes in Memory Storage," *Science*, vol.153, 1966, p.1357.

memory is a far more diffuse and a far less organ-tied phenomenon than was formerly believed.

Memory is by no means analogous therefore to a kind of programmed "recall" which can be built into a computer, with which the brain is being so frequently equated as a mechanism. In his book *The Mind of Man* Nigel Calder has a very effective illustration of how different the brain really is from the computer. He wrote: "Despite their enormous speed of calculation and their ability to carry out logical operations at high speed they depend completely on the people who write their programs for all their clever tricks [...]. You may not be much perturbed by the fact that their are several mipsprints and other mistake in this sentence but equivalent errors in a computer program could reduce a mighty machine to impotence."³⁷ We are clearly dealing with a far more complex phenomenon. Roger W. Sperry, in an essay on "Mind, Brain, and Humanist Values," pointed out that where we used to see purpose and meaning in human behaviour, "Science now shows us a complex biophysical machine composed entirely of material elements all of which obey inexorably the universal laws of physics and chemistry."³⁸ But he felt that when science persuades us to accept such a view of behaviour, it "may have sold society and itself a somewhat questionable bill of goods." Lord Adrian, contributing a leading editorial to *Science Journal*, devoted entirely to the human brain, says without hesitation, "Our final aim is to bring human behaviour within the framework of the physical sciences."³⁹ What a frightful goal! Is it any wonder that a younger generation is turning from the sciences.

All too frequently mind is equated with brain by the chemists, physicists and electronics people, and inevitably by the Public. But I think the evidence points increasingly in another direction because, as we shall see in the next chapter, it is even more difficult to equate mind with brain when one comes to think critically, not merely about the meaning of consciousness, but of *self*-consciousness.



37. Calder, Nigel, *The Mind of Man*, British Broadcasting Corporation, London, 1970, p.267.

38. Sperry, Roger W., "Mind, Brain and Humanist Values," *Bulletin of the Atomic Scientist*, Sept., 1966, p.243

39. Adrian, Lord, "The Brain as Physics," *Science Journal*, vol.3, no.5, 1967, p.3.

Chapter 3

Mind versus Brain

In the present "state of the art," if I am reading the literature correctly, certain things seem to have come to light regarding the faculty of memory that were not anticipated; and the connection between thought and matter, between mind and brain, is as mysterious as ever.

It is important within the context of this present Paper to realize that unless memory survives the destruction of the brain, a destruction which happens at death, we have no reason to concern ourselves about the survival of an accountable self in the hereafter outside of this body, nor to expect people to concern themselves about a Judgment to come. I do not think for one moment that any scientific argument will convince a man about such a prospect. Only the Spirit of God can bring such a conviction. But the scientific evidence does, it seems to me, leave the skeptic with less excuse for his skepticism.

What research *has* shown thus far is that there is no precise one-to-one relationship between any fragment of memory and the nerve cells in which it is supposed to be encoded. These cells can little by little be replaced by new cells (as happens throughout life), or they can be destroyed in large numbers or at least have their interconnections severed (as in Ralph Gerard's experiments with rats), or the whole cortex can be deliberately put out of action (as in experimental decerebrated dogs), and yet apparently "memory lingers on." That there is an *originating* connection is borne out by the fact that a decerebrate animal cannot learn any new tricks: but the fact that it does not forget the tricks it has already learned when it is deliberately rendered decerebrate suggests that memory survives the destruction of those physical structures which are necessary for its origination.

Moreover, animals without "brains" in the accepted sense, such as planarian flatworms, can learn and remember what they have learned quite effectively even when they are chopped up into several "individuals." Each segment appears to retain not just a fragment of memory but the whole of it. Indeed, there is evidence not only of consciousness but even of deliberate choice—and therefore of "mind"—even in unicellular creatures which are lower still in the scale of life than the flatworms. These creatures being constitutionally unicellular obviously do not have a *brain*, though it is conceivable that they are brain in some sense. Many students of unicellular amoeba have found it impossible to describe their behaviour without assuming that in some way they are "mind-ed" creatures. In one of the little

prefatory collections of quotes which Sherrington has prefixed to each chapter of his book *Man on His Nature* he has the following remark at Chapter 3 by Santiago Ramon-y-Cajal:

I remember that once I spent 29 hours continuously at the microscope watching the movements of a sluggish leukocyte in its laborious efforts to escape from a blood capillary.⁴⁰

Sherrington himself speaks of his own strong impression that single cells do have conscious life of some kind. He speaks of cells moving towards a source of food, withdrawing if touched, "preferentially" seizing this particle rather than that, and he comments that although we may assume this is purely a matter of chemical reaction, "There are observers of skill who after devoting patient study to the motor behaviour of such single cells conclude that microscopic single cell life without sense organ and without nervous system can learn [...]"⁴¹ and presumably learning involves some kind of memory. Elsewhere he speaks eloquently of how, under the microscope, they seem to jostle one another as they line themselves up, "stop watch in hand," ready to move with every evidence of purpose the moment the signal is given.⁴²

Then he asks a crucial question. After admitting that it becomes more and more difficult to be sure that any inferences are meaningful as one traces apparent mindedness downward along the scale of being, from multi-cellular to unicellular creatures, he concludes, "Ultimately, mind, so traced, seems to fade to no mind."⁴³ And here is the *real* problem for the scientist. At what point does mind become no mind? Or, in reverse, whence does mind arise, and having arisen, can it really be annihilated by the destruction of the cells?

In animals we either assume that mind does disappear with the destruction of the cells at death, or it must be assumed that in some way animals do survive into the hereafter. In man we know from Scripture that mind, and with it memory, is not annihilated in death. The destruction in death of the cells which have initially given rise to it evidently does not lead automatically to its annihilation. We know this from many passages of Scripture, and it is worth noting that in the only picture we have of a conversation between two people in the hereafter, the man who is suffering torment is invited to "remember" (Luke 16:25). For a while it appeared that scientific research stood squarely against any such concept of memory persistence apart from matter, but even here there has been a subtle change. And the change is coming about with understandable reluctance.

Francis Crick (of Double-Helix fame) has written a book entitled *Of Molecules and Men*, in which he resolutely rejects any idea that matter could give rise to or contain something beyond itself, but in reviewing this volume, C. H. Waddington cautions the reader:

40. Sherrington, Sir Charles, *Man on His Nature*, Cambridge University Press, 1963, p.61

41. *Ibid.*, p.208. The work of Sten R. Bergstrom of the University of Uppsala with even simpler forms than Paramecia, i.e., Tetrahymena, shows that even these creatures have a memory. See report in *New Scientist*, Jan. 29, 1970, p.193, under the heading, "You don't need a brain to be able to learn."

42. *Ibid.*, p.70.

43. *Ibid.*, p.209.

The thesis that consciousness or awareness belongs to a different logical realm from that inhabited by present-day science which deals with observable behaviour, is, I think, irrefutable.⁴⁴

In the English Journal *Nature* Cyril Ponnampereuma wrote an article on the chemical evolution of life in which he expressed his firm conviction that life may be considered as an inevitable consequence of "favourable conditions." Equally inevitable was the emergence of consciousness. It is all merely a "special and complicated property of matter, and *au fond* there is no difference between a living organism and lifeless matter."⁴⁵ Subsequently, D. F. Lawden wrote to the Editor expressing his disagreement and underscoring that the real problem was more complex than Ponnampereuma was apparently allowing. He wrote:

If consciousness is a characteristic of [...] matter by the principle of continuity it must also be a feature [...] ultimately of the fundamental particles. If this were not the case, at some level in the hierarchy (from the fundamental particles to ourselves) consciousness would arise discontinuously and it would be possible to draw a sharp dividing line separating conscious from non-conscious matter forms. This would only be a disguised form of the line earlier assumed to separate living from non-living forms.

Undoubtedly, such mental characteristics as are possessed by the fundamental particles must be of poor quality and weak intensity, but unless some such features are postulated, I fail to understand how consciousness could ever arise in any matter system, how ever complex.

A system of particles each of which possesses the known physical characteristics of electric charge, spin, etc., might very well be designed to *behave* like a human being but not to *experience* consciousness as human beings undoubtedly do [...].

We may perhaps hope to explain human behaviour *but our experience of this behavior will remain unaccounted for.* [emphasis mine]⁴⁶

What Lawden was really saying is that either the very first particle of matter to be created must have contained within itself some kind of primitive consciousness, which in due time as larger and larger aggregates of particles were formed, led inevitably to more and more complex forms of consciousness as in higher animals, or consciousness was suddenly introduced into certain aggregates of matter where it had no previous existence. This in effect means either that it did not originate with matter or that all matter, even the simplest molecule, has some kind of

44. Crick, Francis, *Of Molecules and Men*, University of Washington Press, 1966, reviewed by C. H. Waddington in *Nature*, Oct.14, 1967, p.203.

45. Ponnampereuma, Cyril, "Chemical Evolution and the Origin of Life," *Nature*, vol.201, 1964, p.337.

46. Lawden, D. F., Letters to the Editor, *Nature*, April 25, 1964, p.412.

elemental awareness. But he would go further than this by pointing out that beyond "mere awareness" is an even higher stage which involves *self*-awareness.

To some extent, therefore, the character of the consciousness of both animals and man appears to be the same. But a little reflection will show that this is not the case. We hold men to be morally responsible for their behaviour, but we do not do this with animals. The reason for this difference in judgment is that the consciousness which animals have provides them with one kind of memory but the consciousness which man has provides him with a very different kind of memory. In what way are these two kinds of memory different?

W. R. Thompson in a Convocation Address on the work of Henri Fabre speaks of even insects as having memory, a fact which few will doubt. He says that instinct enables the insect to manoeuvre, "among the contingent events it encounters."⁴⁷ But Fabre believed that the animal also had a faculty of "memory." By "memory" he did not mean human memory, the kind of memory which Aristotle called *reminiscence*, which recognizes the past as *past*, but simply the kind of memory which constitutes mere recognition of what has been seen or experienced before. In other words, the animal recognizes a place, an object, a source of food, etc., for what it is (because he has seen it before), as soon as it is presented to it. This is merely recognition in the presence of the object, not in its absence. The animal has no need to reminisce about it, and probably has no capacity to.

Man, on the other hand, by his power of recollection can reflect upon the past, a faculty which not merely allows him but virtually forces him to pass judgment in retrospect. This is what makes unique the form of consciousness which man has.

So consciousness seems to arise out of brain cell activity, but having arisen, *in man* it then gives rise in turn to a further stage, namely, *self*-consciousness. One of the great puzzles of our present knowledge is how it comes about that all the individual little consciousness of the individual cells that compose us can somehow be united into a single whole that becomes a consciousness conscious of itself. As Edward McCrady put it:

I, for instance, certainly have a stream of consciousness which I, as a whole, experience, and yet I include within myself millions of white blood cells which give impressive evidence of experiencing their individual streams of consciousness of which I am not directly aware.

It is both entertaining and instructive to watch living leukocytes crawling about within transparent tissues of the living tadpole's tail. They give every indication of choosing their paths, experiencing uncertainty, making decisions, changing their minds, feeling contacts, etc., that we observe in larger individuals [...].

So I feel compelled to accept the conclusion that I am a community of individuals who have somehow become integrated

47. Thompson, W. R., "The Work of Henri Fabre," *Canadian Entomologist*, vol.96, nos.1, 2, 1964, p.66.

into a higher order of individuality which somehow coordinates and harmonizes the activities of the lesser individuals within me.⁴⁸

It might be supposed that these tiny bits of conscious living matter are not really conscious but only seemingly so. Perhaps? Yet Seifriz in his work on protoplasm does not think this is the case.⁴⁹ By placing amoeba on the stage of his microscope where he could probe them with micro-manipulators, he found that when he prodded an amoeba it would sometimes contract into a ball, but other times would "run away." Evidently it had a choice of reactions. If he trapped it by pinching it somewhere, it would, like the fox which bites off its leg caught in a trap in order to get free, detach itself from the portion held and escape. H.S. Jennings⁵⁰ drew the conclusion that if an amoeba were as large as a dog we would ascribe to it all the mental states which we ascribe to the dog, such as fear, anger, and courage.⁵¹

So Mind has no *size*. Indeed, there are many who believe that it may not occupy space at all, that it may escape the bounds of space, as the evidence from telepathy would seem to indicate. In his review of Koestler's latest work *Beyond Reductionism*, William Thorpe quoted from von Weizacker who contributed to the volume as follows:

The concept of the particle itself is just a description of a connection which exists between phenomena, and if I may jump from a very cautious and skilled language into strict metaphysical expression, I see no reason why what we call Matter should not be "spirit."⁵²

Now, in his Gold Medal Lecture before the Royal Medical Society in London, Wilder Penfield traces very briefly the changes which have occurred in the climate of opinion with respect to the relationship between mind and brain. He says, having referred to Lashley's opinion: "One must agree with him that, someday,

48. McCrady, Edward, *Religious Perspectives of College Teaching: In Biology*, Hazen Foundation, New Haven, 1950, pp.19, 20.

49. Seifriz, William, *Protoplasm*, McGraw Hill, New York, 1956, p.58.

50. After this Paper was written, I came upon further details of Jennings' views in Leo Berg, *Nomogenesis*, MIT reprint, dated 1969, p.28: "Even the most elementary forms of life are very complex and are not behind more superior organizations in their capacity for purposive reactions. According to the researches of Jennings, unicellular organisms respond to the same stimuli as do the higher animals. Protoplasm, devoid of a nervous system, responds to the same stimulations as do the sense organs of Metazoa. Even the naked protoplasm of the amoeba reacts to all classes of stimuli to which higher animals react. The nervous system and the sense organs are thus not essential to the perception of any special kind of stimuli. Voluntary actions, i.e., modification of activity produced without the application of external stimuli, occur in Protozoa, just as in Metazoa. The idea that voluntary actions are confined to the higher animals only is quite erroneous; activity in Protozoa is fully as voluntary as in man. There is nothing to prove that the behavior of the Protozoa and of the lower Metazoa is essentially different. The behavior of the Protozoa is neither more, nor is it less, automatic than that of the Metazoa: both are governed by the same principles!" See H. S. Jennings, *Behavior of the Lower Organisms*, Columbia University Biology Series X, N. Y., 1906, Chap.13.

51. Jennings, H. S., quoted by William Tinkle, "The Principle of Uniformity," *Journal of the American Scientific Affiliation*, vol.12, no.4, 1960, p.106.

52. Thorpe, W. H., "Reductionism Vs. Organicism," *The New Scientist*, Sept. 25, 1969, p.637.

co-relation may show that (the phenomena of consciousness and the phenomena of neural activity) are somehow, one. But that 'some day' is far away. Indeed, in my opinion it may never dawn."⁵³

In another of his contributions Penfield observed:

It is obvious that nerve impulse is somehow converted into thought and that thought can be converted into nerve impulse. And yet this all throws no light on the nature of that strange conversion.⁵⁴

The problem is to form some working model of how something which is non-physical can interact with something which is physical. Certainly God interacts with His created order, and perhaps the reverse is true also. Because we cannot conceive of how such interaction occurs is no reason for denying the possibility. Penfield has recorded a remark by Sherrington in which this very real "limitation" of the scientific method is acknowledged.

That our being should consist of two fundamental elements offers I suppose no greater inherent improbability than that it should rest on one only.⁵⁵

Penfield comments, "This, to my mind, is the best way to leave the matter." In other words, two of the world's greatest authorities in this area feel that in spite of a tremendous amount of experimental evidence undertaken with every expectation that mind would be equated with brain the equation has not been demonstrated. Certainly Penfield's evidence has failed to show that there is a one-to-one relationship between a particular memory and some little segment of the cerebral cortex.

One of the great scientific minds of our time, Michael Polanyi, has in recent years repeatedly warned against the assumption that the phenomenon of life, which includes the faculty of awareness, will one day be explained in chemical terms.⁵⁶ And in an article significantly entitled "Life Transcending Physics and Chemistry,"⁵⁷ he spells out this conviction by observing, "When I say that life transcends physics and chemistry, I mean that biology cannot explain life in our age by the current working of physical and chemical laws." If this is true of that so-hard-to-define phenomenon which we call life, it is equally true of that equally hard-to-define —

53. Penfield, Wilder, "Engrams in the Human Brain: Mechanisms of Memory," *Proceedings of the Royal Society of Medicine*, Aug., 1968, reprinted by Montreal Neurological Institute, Reprint no. 934, p.2.

54. Penfield, Wilder: quoted by Susanne Langer, *Mind: An Essay on Human Feeling*, vol.1, Johns Hopkins Press, Baltimore, 1967, p.18.

55. Sherrington: quoted by Wilder Penfield, "Engrams in the Human Brain. Mechanisms of Memory," *Proceedings of the Royal Society of Medicine*, Aug., 1968, reprinted by Montreal Neurological Institute, Reprint no. 934, p.3.

56. Polanyi, Michael: see "Objectivity in Science: A Dangerous Illusion?" by Harold L. Davis, senior editor, *Scientific Research*, vol.4, no.9, 1969, p.25.

57. Polanyi, Michael, "Life Transcending Physics and Chemistry," *Chemical Engineering News*, Aug. 21, 1967, p.54.

and uniquely human – phenomenon which we call self consciousness. So the issue Reductionism is not as widely accepted as it was.

H. H. Pattee of Stanford University recently wrote at some length on this widespread presumption that we now know about all we need to know to clinch the reductionist argument. He said:

In spite of these detailed factual descriptions of polynucleotide and polypeptide interaction in the cell, many physicists as well as biologists remain uneasy. Is this vast amount of phenomenological description really sufficient to support the claim, which is now made even in elementary biology textbooks, that we have a fundamental understanding of living matter in terms of physical laws [...]?

In the remainder of this paper I shall attempt to express why this claim that biology has now been understood in terms of physical laws is not yet convincing [...].⁵⁸

This feeling is shared by Sir Alister Hardy in his book *This Living Stream*. But he carried the logic one step further by giving consideration, as we feel is inevitable, to the whole question of consciousness and not merely to the question of the difference between living and non-living matter. He argues that there is evidence that not only must we assume that a lot of single consciousnesses in one body add up to a summation of consciousness which is greater than the parts, but even that groups of individuals can share a "larger awareness" in some given situation.⁵⁹ He views it as a sort of species soul or group mind, not altogether unlike the "shared Unconscious" which Carl Gustav Jung spoke of as belonging to a whole species. Perhaps in man, as a species, one aspect of this shared consciousness is the persuasion that God *is*, a persuasion which man denies with difficulty. The existence of such a phenomenon would clearly imply that mind exists in some kind of free way independently of nerve attachments or synapses. This, of course is mental telepathy at a subconscious level. Hardy believes that there is some evidence to support this conception among animals. For example, a school comprising hundreds of thousands of small fishes, each with its own little consciousness, will nevertheless turn as one if they are disturbed. He feels that it would be impossible to account for this unanimity and absolute coincidence of movement if one has to suppose that the first creatures to become alarmed have passed on a signal to those in their immediate vicinity and they in turn to their neighbours until the message has spread through the whole school by a series of relays. It is simpler to assume that in some way the first alarm is communicated directly and instantly to all other members of the school. Koestler points out that the Portuguese man-of-war (an unpleasant jelly fish) is really a very large number of free-living individuals that have become organized and bound together in what appears to be a single creature with a single consciousness. Hardy wrote:

58. Pattee, H. H., *The Physical Basis of Coding and Reliability in Biological Evolution*, Stanford University Biophysics Laboratory, Report 193, Mar., 1969, p.21.

59. Hardy, Sir Alister, *This Living Stream*, Collins, London, 1965, p.257.

It is possible to imagine some such pattern of shared unconscious experience; a kind of composite species pattern of life. It is important to remember that in the concept of the individual mind we are faced with a mystery no less remarkable. The mind cannot be anchored to this or that group of cells that make up the brain. The community of cells making up the body has a mind beyond the individual cells—the impression coming from one part of the brain receiving sensory impulses from one eye and that from another part of the brain from the other eye are merged together in the mind (i.e., as a whole) not in some particular cells, as far as we know.⁶⁰

This line of reasoning leads almost inevitably, of course, to the projection of mind independently of matter, in the form of conscious mental telepathy as opposed to the unconscious mental telepathy which may exist for animals.

The very concept of telepathy and other forms of extra-sensory perception is, of course, anathema to all scientists, who reject vitalism in any form and must therefore also reject the existence of mind apart from brain, and any potential it might have of surviving its destruction. Every claim of investigators that mental telepathy has been demonstrated in a way that fulfills the current demands for "proof," is always rejected in the end by the simple device of setting the standards of "proof" still higher. It is doubtful if, in the present climate of scientific opinion, mental telepathy can ever satisfy the conditions of proof required of it. Yet one suspects that a great many scientists are more nearly convinced of its reality than current literature would indicate. The fact is, however, that editors of scientific journals are reluctant to publish papers which deal with a subject that so critically challenges modern scientific philosophy. But once in a while new evidence arises, sometimes quite unexpectedly, which does find its way into the journals, and when this happens, it is always interesting to see how in successive issues Letters to the Editor appear with monotonous regularity purporting to discover minute flaws in the nature of the evidence presented such as would never be considered of any importance if the subject matter itself had not challenged the writer's bias.

Recently the *New Scientist* reported evidence of an extraordinarily high scoring rate in an ESP programme which was randomized by computer.⁶¹ The possibility of unintentional bias in the experimental set-up is believed to be as nearly zero as is likely to be achieved. The scores obtained by some of those taking part were so consistently high that the probability that they were obtained purely by chance turns out to be less than one in 500 million. But immediately it was challenged.

One of the major criticisms of ESP experimental data, a criticism voiced by Price for example,⁶² is that those who prove to have a great aptitude initially, especially in the matter of prediction (identifying cards before they are exposed, for example), tend to lose the ability with practice. The argument is that any human faculty, if it

60. *Ibid.*

61. "ESP--New Evidence," editorial, *New Scientist*, Oct. 16, 1969, p.107; and also Helmut Schmidt, "Quantum Processes Predicted?" p.115.

62. Price, George R., "Science and the Supernatural," *Science*, vol.122, 1955, p.359-367.

really is a faculty, will improve with practice, not deteriorate. Therefore, this is not a human faculty. Somewhere there is a hidden error in the experimental procedure. But it may be that we now have an answer to this criticism, since it has been found that certain animal instincts (particularly "homing") are more precise and dependable when exercised by the younger animals, who have had little opportunity to use them, than by the older animals of the same species which have had a great deal of experience.⁶³ It is evident, therefore, that the exercise of an instinct may lead in some instances rather to its *decay* than to its improvement. The decay of a genuine faculty is therefore possible.

With regard to the possibility of one mind acting upon another mind at a distance, a remarkable example, discovered quite by accident, was reported in *Science*.⁶⁴ It has been known for many years that the *alpha* brain wave, which is recorded when the eyes are open, is very characteristically changed when the eyes are closed. The difference presumably stems from the fact that closing the eyes shuts off one avenue of sensory awareness. An experiment was performed in which the *alpha* brain wave was being recorded simultaneously, but independently, from two identical twins who were in separate rooms. To the surprise of the investigators, it was found that if one twin closed his eyes, thus changing the characteristic form of his *alpha* waves, the wave form being recorded from the other twin independently responded with precisely the same change whether his eyes were open or closed. The discovery naturally created a lot of discussion and in one of the letters which appeared in a subsequent issue of *Science* the criticisms appear almost pathetic. Although no further reports have been published to my knowledge, it must appear to any unbiased mind that the original experiments were conducted in a truly scientific manner and that the discovery is a potent argument for the existence of some force which is non-physical and can cause an interaction between two minds separated in space without any other means of communication. Evidently there is something more in the constitution of man. Man is not merely a system of sticks and strings.

We are clearly living in exciting times, when a change of opinion is taking place in a critical area of scientific research. The reductionist's edifice is showing weaknesses in its foundations. But those who would seek to escape the responsibility of what they are and who lightly set aside the possibility of survival through death into a Judgment to come, because they make a direct appeal to the scientifically based philosophy of reductionism, are gradually being left without excuse. We do not need proof from science that an essential part of individual identity, once it has been generated by experience through the medium of nerve activity, can thereafter continue to exist in its own right, for Scripture makes this abundantly clear. But the denial of such a possibility by a rational appeal to scientific philosophy has not been a healthy thing for man and it has left him with a dis-ease which he finds himself unable to heal, because of his refusal to recognize its cause.

63. Ardrey, Robert, *The Territorial Imperative*, Dell Publishing Co., New York 1966, p.127.

64. Duane, D. T., and Thomas Behrendt, "Extrasensory Electroencephalographic Induction Between Identical Twins," *Nature*, vol.150, 1965, p.367, and *Letters to the Editor*, subsequently *Nature*, vol.150, 1965, p.1240-1244.

Chapter 4

A Sense of Guilt and a Sense of Sin

The concept of sin is largely outmoded in modern secular thinking because sin implies some form of disobedience against an absolute moral law having to do with man's relationship with God, and not too many people believe any such relationship exists. It would not be the same as social misconduct which has to do with man's relationship to man and is highly relative but obviously cannot be denied. We have reached the point where social custom has displaced the law of God as the point of reference, where *mores* have replaced *morals*. Yet the change has not been as liberating as it was expected to be.

In a BBC broadcast Lord Devlin pointed out that when good behaviour was based on morality, wars were to some small extent redeemed by honourable conduct, at least in countries recognizing the Christian ethic.⁶⁵ But at the beginning of the present century, there was a change in the basis of "right and wrong conduct" and, increasingly, the sole principle came to be "Do unto others what you would have them do unto you." But this degenerated very quickly into mere expedience, which has become, in practice, the new basis of international law. We see it in the repudiation of the use of gas warfare, for example, not because it is morally wrong in the sight of God, but simply because it is bad policy when the enemy might use it even more effectively.

Thus history has shown that the principle "Do unto others what you would they should do unto you" soon becomes "Do unto others what you think they *would* do unto you if they could." Violence in anticipation of violence is the inevitable consequence. *Mores* change; things become justifiable that a previous generation would have been horrified at; what was once seen as sin is now judged only to be impolitic.

But there is another reason. The public has been very largely persuaded that man is essentially an accident, an unplanned end product of blind evolutionary forces. He has no special significance in any metaphysical sense, but has arisen purely by chance through the operation of natural laws that are entirely mechanistic. Most people feel such a view is deeply disturbing when they see themselves as creatures with high ideals and great aspirations for which they are willing to make sacrifices. But they soon derive *comfort* from it when they reflect

65. Devlin, Right Honourable Lord, "The Sense of Guilt as an Instrument of Law and Order," *The Listener*, Mar. 25, 1965, pp.438-39.

upon the miserable failures which have clouded their ideals and aspirations. The idea that they might be called to account and held responsible is even more disturbing. So it helps to be able to appeal to a philosophy that is fashionable and which re-names sin as mere sickness or even less personally as malfunction.

In the final analysis we judge things by whether they fulfill the purpose for which they were made. It is a generally accepted principle that one cannot condemn something for failing to achieve what it was never intended to achieve. If man is merely a biochemical machine, he cannot be judged on any moral grounds since the behaviour of machines is predetermined by their very nature and is in no sense "moral." Any failure on man's part, if he is merely a machine, can only lead to his being rejected from the total scheme of things as a mechanism which has failed to achieve its intended purpose. It is fit only to be discarded. No other indictment is really valid.

But if he is something more than merely a mechanism, then his failure must be judged as something worse than the breakdown of a machine. And by and large, most people in their quieter moments do admit to an uneasy feeling that we ought indeed to judge our own failures and those of other people as something much more serious. The Christian does so because he knows that there is a purpose in life which extends beyond and rises above mere biochemical mechanism, mere survival. The non-Christian will often deny this, though he is at the same time apprehensive, for fear that the Christian view may after all be the right one. He therefore seeks to rationalize his position by an appeal to the reductionist argument.

But as S. J. Mikolaski has pointed out, all sane men assume that they have at least some power to control or to modify their own actions. We are not entirely automatons.⁶⁶ We are convinced of the reality of some freedom of action and therefore have to admit to the reality of some responsibility for our behaviour, for the mind seems capable at times of standing outside of itself and judging its own promptings in a way that no mere machine could possibly do. This makes us more than machines.

Penfield, on one occasion, actually had the opportunity of watching just such a process in action.⁶⁷ While he was stimulating the motor area of the cortex of a subject in a way that made him lift one hand, Penfield asked him if he would try, by an act of will, to prevent the hand from moving. The subject promptly seized the offending hand with the other one, and did so. This restraining act was presumably mediated somehow through the cortex so that two contradictory impulses were now emanating from the same organ, the brain. One stimulus was to lift the hand, and this led to an entirely mechanical response. The other was not to lift the hand and was an act of will, and therefore not mechanical. But the resulting action and counteraction came through the same switchboard. It is this kind of situation which prompted Koestler to propose that while man might, for some purposes, be usefully treated as a machine, there nevertheless must be some kind of "ghost in the

66. Mikolaski, Samuel J., "On the Nature of Man", *Faith and Thought* (Victoria Institute), vol.97, no.2, London, 1968, pp.2f.

67. Penfield, Wilder: in a paper delivered at University of California Medical Center (San Francisco, 1961), at a symposium on the subject "Control of the Mind"; quoted by A. Koestler, *The Ghost in the Machine*, Hutchinson, London, 1967, p. 203.

machine."⁶⁸ It is this ghost which seems able to act with freedom and contra-mechanistically. It therefore becomes the seat of freedom of choice and so of moral behaviour – and of course, immoral behaviour too, of sin.

Thus Penfield concluded that there must be more than one kind of mechanism in the brain. Some mechanisms work for the purposes of the mind quite automatically, when suitably triggered. They therefore constitute at least *part* of the physiological basis of mind. But he asked:

What agency is it that calls upon those mechanisms choosing one rather than another? Is it another mechanism, or is there in the mind something of different essence? To declare that two things are one and the same does not make them so. But it does block the progress of research.⁶⁹

The idea that what is wrong with man is merely some "mechanistic defect" (using the word to include electro-chemico-physical realities) that is partly due to an inherent design weakness but partly due to wear and tear or misuse of the machine, has the effect of equating sin with sickness in the sense that chemical upset or physical malfunction may be the basis of the failure. We do not need to forgive this kind of failure, we merely fix it, compensate for it, or commiserate with it. But, curiously, this comforting view of the nature of man's propensity for wickedness is being abandoned by the psychologists just about at the same rate that it is being adopted by "Christian" ministers and teachers. The noted psychologist Mowrer said:

At the very time when psychologists are becoming distrustful of the sickness approach to personality disturbance and are beginning to look with more interest and respect toward certain moral and religious precepts, religionists themselves are being caught up in and bedazzled by the same preposterous system of thought as that from which we psychologists are just recovering.⁷⁰

Thus the reality of something other than purely "cortical" mind is being recognized, and this recognition is being granted in unexpected places as a possible aspect of human nature which is not merely sick but *sinful*. And it may be that the recognition of this fact is not harmful and morbid, as we have been told for years, but necessary and healthy for man's total well-being. As Lord Devlin said in *The Listener*:

I would therefore conclude that a sense of guilt is a necessary factor for the maintenance of order, and indeed that it plays a much more important part in the preservation of order than any punishment that the state can impose. If, with the wave of a

68. Koestler, Arthur, *The Ghost in the Machine*, Hutchinson, London, 1967, p.xiv.

69. Penfield Wilder: quoted by A. Koestler, *The Ghost in the Machine*, Hutchinson, London, 1967 p.204.

70. Mowrer, O. H., *The Crisis in Psychiatry and Religion*, van Nostrand, Princeton, New Jersey, 1961, p.52.

psychoanalytical wand, you could tomorrow completely abolish the sense of guilt in the human mind it would cause, I think it is no exaggeration to say, an almost instantaneous collapse of law and order.⁷¹

Is this why lawlessness is so prevalent? Because mind is not to be equated with brain and because mind also involves will, which has some freedom of decision, we ought to recognize in man what we do not recognize in mere machines, a power of choice of action which inevitably involves moral responsibility. And when we repeatedly fail to rise to this responsibility we become burdened with a *healthy* sense of guilt, which warns us that our failure is *sin* and not merely an excusable sickness and that we are offending God and betraying ourselves.

Furthermore, to deny this fact in human experience only aggravates its consequences. W. H. Thorpe in reviewing a book by A. J. Ayer entitled *Humanist Outlook* observed:

A vast number of simple people have come quite genuinely and honestly to a supremely absurd belief that man is nothing but a complex of biochemical mechanisms powered by a combustion system which energizes a computer (his brain) with prodigious storage facilities for retaining and coding information.

Dr. Viktor Frankl, a professor of psychiatry in the University of Vienna, which is widely known for his therapeutic work, finds that one of the major threats to health and sanity is what he calls the existential vacuum. More and more, patients crowd into the clinics and consulting rooms disrupted by a feeling of inner emptiness, a sense of total and ultimate meaninglessness of their lives.

And he believes that this is the direct outcome, the disastrous result, of the denial of value, of a widespread assumption that since Science in its technique is largely reductionist, reductionism is the only philosophy which one can believe.⁷²

So long as man is explained purely as mechanism, it is meaningless to speak of goals and aspirations which relate to or reach beyond the physical order. The question, therefore, which has to be answered is whether there was some purpose in man's creation beyond the mere filling of a niche in the biophysical order of things. Currently there is a powerful movement among scientists to deny categorically any such purposes, because admission would introduce issues which science has no competence to deal with.

In the *Annual Review of Physiology* for 1967, the honour of writing the prefatory chapter was accorded to Max Kleiber, a notable physiologist, now retired. His contribution was a series of reminiscences, and he spent some little time dealing with the question of purpose or teleology – which he rejected. He felt very strongly

71. Devlin, Right. Honourable Lord, *The Listener*, April 1, 1965, p.480.

72. Ayer, A. J., *Humanist Outlook*, Pemberton, London, no date, reviewed by W. H. Thorpe in *New Scientist*, Mar. 20, 1969, p.646.

that any explanation which introduces the concept of a goal of any kind is unscientific. He said that to introduce such a concept "would make scientific research an effort to understand nature in terms of a creator's purposes and that would be theology" rather than science. But Kleiber cautioned nevertheless *against* treating the body as a machine. His reason for so doing was rather surprising. He said:

In an attempt to clear science of theology, the postulate that man is a machine is a rather tricky analogy because an essential characteristic of a machine is that it is planned for a purpose, which implies a designer, and that the best, or possibly the only, way to understand a machine is to understand the purpose the designer had in mind.

The study of man as a machine thus leads to teleology and that leads naturally to the question of the mind of the designer of man. This mind must work in a way similar to that of the human mind, if we are to understand its planning: we understand the planning of a machine because the designing engineer thinks as we think. So we are back at theology. Some atheistic teleologists solve this problem by a switch from a moralizing stern biblical lord to a bright goddess, Nature [...].⁷³

How true. Teleology, or purpose, which is nevertheless a hard word or concept to avoid when describing life processes, is now approved so long as the designer or purposer is no longer called God, but Nature.

Kleiber said:

A student of engineering properly speaks of the purpose of a part of an engine. He understands why the inventor of the machine designed a part in a particular shape and position because the student of engineering has learned to think as the designer thinks. But can a biologist learn to understand what the inventor of a fish or a man had in mind when he designed these creatures?⁷⁴

The answer is assumed to be, No!

The Christian is in the position to say, at least to a satisfying extent, Yes. In the first place, we know something of the mind of God, because we know something of the mind of Christ (1 Corinthians 2: 16), who is the Creator (John 1:3). We have this understanding, which the secular biologist lacks, through a revelation which we accept by faith. But the scientist does not have or will not acknowledge this key, and to this extent he is forced to deny the whole concept of purpose and the idea that Mind could exist behind the universe, the mind of God, a mind which exists in purely spiritual form outside the frame of reference of scientific experiment. As

⁷³. Klieber, Max, "An Old Professor of Animal Husbandry Ruminates," prefatory Chapter, *Annual Review of Physiology*, vol.29, 1967, p.11.

⁷⁴. *Ibid.*, p.14.

a consequence, his whole understanding of Nature is mutilated and incomplete, no matter how effective at a physical level this understanding allows him to be.

Years ago a very important "Manifesto" was announced by a famous group of physiologists, all young men working vigorously together. Their lives were remarkably contemporaneous. They were Carl Ludwig (1816-1895), Hermann von Helmholtz (1821-1894), and Emil duBois-Raymond (1818-1896). They declared: "All the activities of living material, including consciousness, are ultimately to be explained in terms of physics and chemistry."⁷⁵ These three men had a tremendous influence upon their own generation of scientists and upon succeeding generations down to the present day. Their reputation as researchers was such that everything they said carried a great deal of weight. A large number of their disciples adopted this creed and ultimately, I think it is safe to say, modern reductionist philosophy stems from the thinking of these three men – at least in physiology and in the life sciences.

In a manner of speaking, this philosophy may well have been of benefit to science, but it is not any longer quite as certain that the kind of science which emerged has been an unqualified benefit to man. Consciously or otherwise, this kind of reductionism can become an excuse for a view of man which sees him annihilated at death, with not the slightest possibility that personality might have some form of persistence after death. Many thoughtful people are beginning to realize that the psychological malaise of our times stems in part from the fact that the common man finds himself entertaining two quite contradictory philosophies: on the one hand the persuasion that the "me" really does have some real existence apart from the machinery which seems to have given rise to it, and on the other hand, the disturbing illusion that the scientists have demonstrated, by the very successes which have marked their progress in the medical and allied fields, that we really are only a temporary electrochemical phenomenon which happens by some unknown process to have achieved awareness of its own existence. One consequence is that while denying moral responsibility (since no mere machine can be ultimately accountable for its behaviour) and while therefore denying the reality of sin, we continue to suffer from a nagging sense of guilt which we cannot account for, since there seems to be no *rational* basis for it.

This is a phenomenon of our day: a burden of guilt but no sense of sin. Until quite recently modern psychiatry was quite happy to admit the reality of the sense of guilt, but it repudiated completely any idea of sin. Man's blindness in this respect is extraordinary, for we see the effects of sin everywhere destroying the best efforts of men to deal with the evils of society. Every law that is passed to correct an evil is not merely evaded but actually made an occasion for the further exercise of man's sinful propensities. Yet men persist in believing that the injustice of society is due to circumstances which in time will be eliminated by intelligent legislative controls and by refined techniques of education. The "sinfulness" of human nature, put into quotation marks because the term itself is not generally used if it can be avoided, is almost universally attributed to a *lack* of something which will in due time be

75. This is noted by Chauncey D. Leake in "Perspectives of Adaptation: Historical Backgrounds" in *The Handbook of Physiology*, vol.4 of *Adaptation to the Environment*, edited by D. B. Dill *et. al.*, American Physiological Society, 1964, p.6.

supplied by the further application of science. Evolutionary philosophy says that man has not had sufficient time yet to eliminate the beast in himself; educationists say that man has not adequate knowledge yet but that when he does have it, he will behave rationally i. e., correctly; the geneticists say that man is suffering from defective genes which will, when we have adequate control of breeding, gradually be reduced in number for the improvement of the race; the sociologists say that we must correct the environment and that with this will come a vast improvement in human behaviour. All these people are agreed at least in this: that man's failure is due to a lack of some sort – a lack of time to develop, a lack of knowledge (sin being ignorance), a lack of breeding, a lack of a suitable environment. But Scripture does not see man's problem as due to a lack. It sees it as due to something entirely positive, a willfulness and spirit of downright rebellion. Man cannot even diagnose his own problem; his mind needs renewing, as Paul says (Romans 12:2). He can neither discern what is wrong with himself, nor could he himself correct the situation if he did.

The root cause, which the Bible calls a sinful nature, results in man's failure to fulfill the original purpose for which he was created, namely, to enjoy daily fellowship with God, who created him for that very purpose. In the final analysis sin is everything which makes this fellowship impossible or which diminishes it in any way. The sense of loneliness which results is inescapable, and the true meaning of forgiveness is that it restores that fellowship with God which is fundamental to man's inner health and peace. Nor is there any abiding sense of achievement in any life-work which does not in some way strengthen or enlarge this fellowship with God. It is impossible that it should be otherwise, for this is why God made man: it is for this that he was designed as he is. Without this fellowship man is truly "alone," and as Kretchmer observed, "absolute isolation is death." By a strange twist, which shows the noetic effects of sin in a tragic way, instead of acknowledging his own death, man tries to comfort himself with the idea that perhaps it is really *God* who is dead.

Throughout history there has never been a society like our own in which the reality of sin has been so generally denied. Even in the worst days of the Roman Empire men felt the need to propitiate the gods, not so much because they had an exalted view of the gods but because they had a more realistic view of their own worthiness. It is a curious thing that even some of the cruelest of the Roman Emperors, like Marcus Aurelius, for example, were very conscious of themselves as sinners. We may call it superstition, but it was a testimony to a very real sense of inward unworthiness which was not based on man's relationship to man but rather man's relationship to the gods. In Old Testament times oriental potentates like Nebuchadnezzar, or even earlier still, the king of Nineveh, experienced a genuine sense of repentance for their sins. Among primitive people the sense of sin is very real. And though in dealing with it they are guided almost entirely by fear, the sense is real enough. In short, men have always recognized the reality of sin and freely admitted that the dis-ease which they felt in their souls was the result of it and could only be treated – and hopefully cured – by acknowledgment of the true cause. Moreover, there is no doubt that in many cases the more thoughtful among men have recognized that very frequently even bodily illness may be caused by

sickness of the soul. In the New Testament the Lord Jesus often, though not always, equated forgiveness of sins with removal of sickness. Today with our "superior" understanding, we are willing to admit that a sense of guilt may be accompanied by a physical illness of which it is the root cause. But since we will not acknowledge the cause of the sense of guilt, we are unable to deal with the physical illness, except perhaps by masking it or alleviating its effects. It would never occur to the vast majority of physicians or psychiatrists to suggest to a man that his sins need to be forgiven—though it might occur to some of them that "misbehaviour" was a contributing cause.

If our society differs from all others in this respect, can we discover how it has come about? I think the cause lies in a philosophical trend which had its roots much earlier than the nineteenth century and may in fact be almost contemporaneous with the development of science as a western phenomenon. It certainly received a tremendous impulse in the middle of the last century from the emergence of a clearly defined and easily conceived theory of evolution which soon became, almost like a disease which spreads secretly, the basic philosophy of the vast majority of people in the Western World. And this devastating effect stems ultimately from the fact that the philosophy of evolution is essentially atheistic, because it allows the construction of a World View which appears to account adequately for everything without the need of any supernatural originator or any superintending providence. No society has ever before been so practically atheistic. No society, with the possible exception of the Chinese, ever before felt itself able to perform so many of its functions, both individual and corporate, with such complete indifference to God. Consequently, our society is probably less concerned with sin than any society in history. Unfortunately, since the reality of sin remains and since the effect of sin is a sense of guilt, our society is plagued by a dis-ease with which it is totally unable to cope. And this dis-ease, which is personal, soon becomes a social disease exhibiting itself in behaviour that is completely without *moral* constraints. Meanwhile we carry round with us, willy-nilly, a burden of sin which cannot be removed except by a forgiveness that God alone can bestow.

Nietzsche said that a "bad conscience is a kind of illness."⁷⁶ Man, then, is ill without recognizing the root cause—a failure to fulfill the real purpose for which he was created, i.e., to enjoy daily the fellowship of God who created him. In the final analysis we may define sin as everything which makes this fellowship impossible. We cannot escape the sense of loneliness unless this fellowship is restored, nor is there any sense of real achievement in any life-work which does not ultimately strengthen and confirm this sense of fellowship. Without it the individual is completely "alone."

The breakdown of this fellowship, and as a consequence the defaulting of man to fulfill the purpose for which he was created, is the direct result of his sin, his active rebellion against the governing principles of life which were intended to guarantee that fellowship. It is this failure which must be forgiven before he can be inwardly at peace with himself.



⁷⁶ Nietzsche: quoted in *Science*, vol.162, 1968, p.1248.

Chapter 5

Biblical Forgiveness and Divine Forgetting

We have thus established certain facts, emerging from recent research into the faculty of memory, which have a direct bearing upon the nature of the kind of forgiveness which God offers to sinful man through Jesus Christ. Before attempting to show the close relationship between divine forgiveness and the erasure of offensive memory, it may be helpful to summarize very briefly the points which have been made in the Introduction and the chapters which followed.

The fundamental issue underscored in the Introduction is that there is a critical difference between human and divine forgiveness: human forgiveness can never guarantee that an offensive act will not again be recalled at some future time and made the basis of a fresh break in fellowship between the offender and the offended. It is quite impossible for human beings to so expunge from memory the hurt felt by another man's personal affront that it can never again come to mind and cause a breach in relationship. Not only is this true in man-to-man relationships, it is also true within man as an individual. Every one of us carries to his grave indelibly fixed in the memory the recollection of some offenses for which we can never quite forgive ourselves, even when others have forgiven us. The basic problem here is not how we can improve the power of recall, but how we can expunge from memory what we wish to forget. Every technique that man has ever tried in order to assist the process of forgetting has only tended to aggravate the burden of memory.

In the first chapter, evidence was explored which tends to show that locked away somewhere in the mind of every individual is a total record of his whole conscious life, and that the records in this "filing cabinet," are accessible. It is true that Penfield's technique has only been applied to those areas of the cortex which recover past sensory experience: visual impressions, things heard, even things detected by odour. This limitation was to be expected because the cortical areas stimulated were only relevant to these impressions. But it is highly probable that all memories stored in the subconscious—memories of all kinds of experience including those inward responses, loves and hates, hopes and fears, kind thoughts and wicked ones—these, too, may still be recoverable. Moreover, this kind of recall, as has been demonstrated by Penfield, is not as in a dream, but with a crystal clearness that makes it more a re-living than a recollection. Yet this re-living somehow leaves the individual strangely detached and free to view the experience

objectively. The point is an important one, because it means we may pass judgment on re-lived experience in a way we cannot do in either dreams or reminiscences. It means, in fact, that in the Judgment to come it is quite conceivable that a man may be called upon to pass judgment upon his own life, re-lived under some kind of divine stimulus. This is perhaps the "opening of the books" given in Revelation 20:12.

In Chapter 2 the evidence was examined which seems to indicate, rather unexpectedly, that this "filing cabinet" is virtually indestructible. The most extraordinary attempts to destroy the record, at least in animals, have been made without success. In the light of present understanding, there does not seem to be any way in which an individual can with absolute certainty place beyond recall anything which has once been part of his conscious experience during life. To this extent he cannot escape the real possibility that he may one day be faced with the record of every idle word, and faced with it in such a way that he will find himself able to judge it objectively in a manner which would have been quite impossible at the time of the experience. Moreover, we noticed that it is not merely a question of *how* to erase a memory; there is not even any certainty as to where to apply the eraser.

In Chapter 3 the problem of the locale of memory was pursued one step further, and it was noted that it has become increasingly difficult, if not almost impossible, to identify bits and pieces of memory with specific areas or parts of the animal. From some studies of low forms of life it appears that memory is not destroyed even in animals which have been chopped up and fed to others of the same species. One must suppose, if these experiments are valid, that, in principle, memory *inheres* in some way in every fragment of the individual, as though the generating organ was specific and localized, but the essence generated was widely diffused. We have no way of knowing whether this is true of man, but by implication we might suppose it to be so, since the divine agent of cleansing is the blood of Jesus Christ, which is to be compared with blood in natural life, which visits and carries away wastes from *every cell in the body*.

In Chapter 4 we explored some of the *consequences* of the scientific conception of man as a physico-chemical mechanism, the behaviour of which is to be explained entirely in terms of purely natural forces. This is the reductionist argument, the materialistic philosophy of nothing-but-ism, carried to its logical conclusion. Man is simply a machine, subject to failure like any other machine and perhaps socially, but not really, morally accountable. Admittedly the machine has gone wrong, but it cannot be held responsible. If anyone is to blame, the designer must be. This philosophy tends to undermine the sense of personal responsibility and renders meaningless any concept of sin as a moral offense against God. And yet, deep within, a feeling of guilt still remains to plague the individual, a feeling which is irrational if there is no such thing as sin and all the harder to deal with for its very irrationality. One is more likely to find a kind of "peace" when the cause of the problem is clearly identified with unforgiven sin, for it then needs only that some guarantee of forgiveness be obtained. Almost all religions have aimed to provide this guarantee by one means or another. And up to a point they have been successful to the extent that their devotees have believed in the guarantees they

provide. Yet, without exception, they entirely fail to do what the Gospel succeeds in doing. For they can never "purge the conscience," since they never reach down into the recesses of the forgotten past. They can never so completely blot out the record of offenses which have accumulated there that the individual goes away genuinely and lastingly unburdened from the disquieting sense of guilt and in full and conscious fellowship with God. Yet this was the end for which man was made, and he never finds fulfilment until he has achieved this kind of fellowship.

The truth is that man needs not merely forgiveness of the sins *he can recall and feel sorry about*—though he most certainly does need this. What he *really* needs, to restore peace and health to his soul, is a washing away, a cleansing, a total removal of the burden of the accumulated sins which he has carried with him in the depths of his *unconscious*—that cesspool of wickednesses, great and small—which he cannot voluntarily recall because he has "forgotten" them, but which are filed away nevertheless in some part of his being which, for all its "hiddenness," is still a vital part of his real self. It is here that God performs His great work of cleansing and unburdening, bringing at one and the same moment forgiveness, and the blotting out of the record, so that we need never again be ashamed in His presence. In some mystical but none the less *real* way, this kind of cleansing is only possible through the blood of Jesus Christ (I John 1:9). There is no other road to the level of purity which God demands, for which man was intended, and without which he has neither peace, health, freedom, nor a sense of fulfilment.

True peace, the peace of God which passeth understanding, comes not merely because we know we are forgiven for the things which we recall in the shallower parts of our memory, but it comes because we have also been forgiven the things which we have forgotten and which lie in the deeper parts of the subconscious. Clearly, we cannot at present be aware of the fact that cleansing has taken place in these depths, but we can and do become aware of the liberating effect of God's forgiveness and cleansing.

What is really fundamental to my thinking in this Paper is the fact that God also forgives all those things which we have completely forgotten, the offensive content of the subconscious. The man who goes to a priest in confession, whether he is a native in Africa or a Roman Catholic in our own neighbourhood, can only confess what he can recall by normal processes of thought. And this is all that the priest can claim to give him absolution for. Even if the priest in such a case had the power to forgive, which I do not believe he has, he can neither expunge from the memory of the penitent what he has confessed nor do anything for all those things in the penitent's life which he has entirely forgotten. But God can do both.

There are undoubtedly some things which though completely covered by God's forgiveness are yet left in our memory. They are allowed to remain, not that we might continue under condemnation (Romans 8:1), but that we might be chastened, warned by them, and learn from them. As for the unremembered things, which over the years weigh down the soul with a sense of dis-ease the cause of which is not recognized, it is these which God utterly blots out, removing them as far as the east is from the west. This part of the burden, unlike the fragment of remembered things, is not even taken by the Lord to be used to instruct or correct. They are, in short, a burden that is as useless as it is draining. So they are simply blotted out and

the burden lifted. To the child of God it is as wonderful to rejoice in the sense of total forgiveness *per se*, as it is to know precisely *what* has been forgiven – which, in fact, we probably never *shall* know.

Meanwhile, the malaise of society is but a reflection of the sickness of the individual. And a great part of the sickness of the individual stems from unforgiven sin, sin that poisons both the conscious and the unconscious part of his memory. In the final analysis the ills of society cannot be cured except through the individual.

One thing more remains to be said about the grounds upon which God forgives man. P. Carnegie Simpson observed very truthfully: "Forgiveness is to man the plainest of duties, to God it is the profoundest of problems."⁷⁷ It is indeed. You and I ought to forgive an offender for any personal affront to our moral sense simply because we also are in the position of being an offender against others in the same way. The moral fabric of the universe is not shattered by our "connivance" when we overlook this kind of wrongdoing, since it is not dependent upon us to sustain this moral fabric. It rests with God, who cannot simply say, "Never mind," when we act offensively by disregarding His law. For in so doing, He would be violating His own moral order. This is why the Jews felt they really had the Lord Jesus trapped when they brought the woman taken in adultery before Him. He could not condone it: yet He must somehow show that He could find a way to forgive her.

So how can God be just *and* the justifier of the unrighteous (Romans 3:26)? He can, only if He Himself assumes moral responsibility for my offense and then pays the full cost of my indebtedness Himself. And this is precisely what He did when He made His own Son, the Lord Jesus Christ, who knew no sin whatever, to be a sin-offering for me that I might be accredited with His perfect righteousness instead (2 Corinthians 5:21). Because my offense has been fully compensated for, God's forgiveness is not evidence of His moral laxity but a proof of His great love.

After all this has been said, it seems to me of great importance to underscore the fact that the children of God do not enjoy the wonderful sense of forgiveness which comes through faith in Jesus Christ because science has provided evidence which makes such faith allowable. Scientific evidence is *not* the basis of our faith and contributes nothing to that wonderful sense of freedom we experience. But such evidence does leave men with less excuse than they formerly had for rejecting the divine offer of forgiveness and cleansing as revealed in Scripture, and until the social sciences awaken to this fact, their labours, no matter how sincere and unselfish they may be in conception, will always be unrealistic.



⁷⁷ Simpson, P, C., *The Fact of Christ*, p.162, quoted by Albertus Pieters, *Divine Lord and Saviour*, Revell, New York, 1949, p.117.

PART VII

THE COMPELLING LOGIC OF THE PLAN OF SALVATION: A STUDY OF THE DIFFERENCE BETWEEN "SIN" AND "SINS"

In Adam, a single individual corrupted human nature.
In his offspring, human nature corrupts each individual.

INTRODUCTION

It has always seemed to me strange that so many people should find the study of the Word of God unexciting. Sometimes I think it is because they do not read it carefully enough. I am quite convinced that the Lord was in no way speaking poetically when He said that not one jot or tittle of the Scriptures should be lost sight of until it was all fulfilled. The jot is the smallest letter in Hebrew and the tittle is an even smaller element that distinguishes between letters that might otherwise be confused because they are alike in appearance.

I am always amused to note in my older edition of the Scofield Bible that in spite of the tremendous care taken to avoid typographical errors and omissions, there is nevertheless one such omission occurring in Psalm 119. This psalm is, of course, divided into a number of sections, at the head of each of which is one of the Hebrew characters which is then spelled out. Before verse 25 is the Hebrew letter  which is also spelled out there as *DALETH*. Over verse 73 the Hebrew character has been omitted by mistake, though its pronunciation is spelled out as *JOD*. This missing character is the jot to which the Lord made reference! It almost looks like perversity in human nature, but I am sure it really was only a typographical error. If the heading over verse 9 is compared with the heading over verse 81, it will be seen that the two Hebrew characters are actually a tiny bit different. The difference is the very slight extension of the bottom line of the character  identified as BETH, an extension which does not appear in the CAPH, . This is the *tittle* of which the Lord spoke.

It might be thought that the extraordinary attention which was paid by Jewish scholars to the text of the Old Testament distracted them from paying sufficient attention to its *meaning*. It probably did, and I may very well be accused of the same fault. Yet our Lord's words seem to me to encourage us to be careful how we read.

Essentially, what I want to deal with is the difference between sin and sins in the New Testament, and to suggest that although the Greek noun in the original is the same (either in the singular or the plural form), the meaning behind the two forms is rather different. That one should base a serious study on the difference between the singular and the plural of the same word might seem to be splitting hairs, but there is a very good precedent in Scripture itself. This occurs in Paul's letter to the Galatians where he refers to a certain promise with respect to Abraham's seed and established an important doctrinal point on the fact that the promise had reference to Abraham's *seed* (in the singular) and not to his *seeds* (in the plural). Since in English there is no distinction between the singular and plural

forms of this particular word, the point is apt to be lost in the reading of the relevant Old Testament passages (Genesis 13:15; 17:8). But in the original language the plural of the word is indicated when it is intended, *by the introduction of this very same little character Yod or Jot*, to which the Lord had reference! So Paul wrote (Galatians 3:16):

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Let me say plainly by way of introducing the argument of this Paper that in the great majority of cases in the New Testament I think the word **sin** is used in its *singular* form to designate that element in human nature which each of us inherits by the very fact of being a descendant of fallen Adam and this predisposes each of us to rebellion against the law of God as we mature, converting us from a state of innocence to one of guilt. The situation has been epitomized by saying that in Adam, man made human nature sinful; thereafter human nature made man sinful. In short, **sin** is a kind of root from which arises all that is evil in human nature.

In the New Testament **sins** are the fruits of the root which is **sin**. I believe that this root, **sin**, is rather like a disease, an inherited disease which corrupts in due course not merely man's spiritual life but even his thinking processes. Theologians refer to the latter as the *noetic* effects of sin. We shall explore this further.

The distinction is borne out in the New Testament with great consistency. Things which are said to be true of **sin** are not applied to **sins**, and vice versa. And God's method of judging and of dealing redemptively with **sin** differs from His method of judging and of dealing with **sins**. By noting such differences carefully, a great deal that is otherwise puzzling is made clear, and the logic of the plan of salvation is beautifully underscored.

In the Old Testament the same picture is often to be seen, though not with the same consistency. The reason for this, I think, is that the Old Testament is not a *theological* statement of faith in the sense that we have it in the Epistles but rather a religious statement of experience. In fact there are good reasons for arguing that the Hebrew *language* is not a suitable vehicle for theological expression, but an ideal vehicle to set forth religious experience. It seems to me likely that the Hebrew language was allowed to die before the New Covenant was instituted, because in the economy of God world history had set the stage for the climax of revelation to be given to man in a form of language (Greek, which belongs within the Indo-European family) that was almost perfectly suited to convey it to the rest of the world outside of Palestine. The character of the two languages, Hebrew and Greek, is different in certain very important respects, the latter being far more precise in its use of terms and much richer in its expression of abstract ideas and in its facility for the statement of principles.¹

Thus throughout this study the great majority of Scriptural references are taken from the New Testament, though there are some very important ones in the Old

1. On this point see Thorlief Boman, *Hebrew Thought Compared with Greek.*, S. C. M. Press, London, 1960, 224 pp., and also James Barr, *The Semantics of Biblical Language*, Oxford University Press 1962, pp.8-20.

Testament and the basis of the distinction is ultimately rooted in the account in Genesis of the Fall of man. If we examine the difference between these two words, **sin** and sins, as they are used with great precision in the New Testament, we find that the very consistency with which appropriate aspects of the plan of salvation is applied to each is strong confirmation of the validity of treating them as concepts with precise and clearly defined meaning, and not just as alternative words for a single idea loosely employed without discrimination.

In order to make this study more readily grasped by anyone who has not seriously considered the matter previously, I have adopted the following plan which, although it will take somewhat more space, will perhaps make the distinction between the two words more obvious. In the following pages, the left hand column deals only with the word *sin* as it is found in a number of very significant passages in Scripture: and the right hand column deals with the word *sins* in a parallel manner. As far as possible where one particular aspect of *sin* is under consideration, the contrasting aspect of the word *sins* will be found directly opposite, even though this entails some blank spaces on many pages. At the very end of the Paper there is a tabulation which draws together some of the evidence for the distinctions I am proposing between these two concepts.

SIN

Sin is a disease.

The first man, Adam, acquired the disease.

It was acquired by Adam through the forbidden fruit.

The fruit presumably contained some infective agent.

This agent has two effects:

(1) It initiated a process of decay which introduced *physical* death into human experience.

Wherefore, as by one man **sin** entered into the world, and death by **sin**; . . .and so death passed upon all men, for that all have sinned (Rom. 5:12).

and (2) 

Sin causes *physical* death.

SINS

Sins are symptoms of the disease.

All men now inherit this disease.

It is inherited by Adam's descendants through natural generation.

The infective agent appears to be passed on through the male seed.

Man is inevitably a sinner because he is constitutionally diseased.

(2) It effectually marred human behavior, making all men sinful by nature and *spiritually* dead.

For as by one man's disobedience many were made sinners . . . (Rom. 5:19).

Sins cause *spiritual* death.

SIN

Until Adam ate the forbidden fruit and introduced this poison from it into his body, he was not subject to physical death. The day he ate it he became a dying creature, though the process took almost one thousand years to complete. The life span of his descendants was steadily reduced as the effects of the poison became cumulative.

SINS

Although every man now begins life as a mortal creature, spiritual death occurs only when he becomes accountable for his behavior. It is not **sin**, but **sins** which break our communion with God.

But your iniquities have separated between you and your God, and your **sins** have hid his face from you, that he will not hear (Isa. 59:2).

Chapter 1

Sin and Sins

The entrance of this disease or sickness which brought with it the penalty of physical mortality as well as an inheritable predisposition to sinful behaviour, is recorded in Genesis 2:8-17 and Genesis 3:1-24. First, we are told that Adam, after being formed of the dust of the ground was placed in a garden paradise in which two trees were singled out for special attention. No prohibition was attached to one tree, the Tree of Life, until after the Fall. The fruit of the other tree was forbidden, it being expressly stated that in the day Adam and Eve ate of it they would die. The penalty is set forth in the Hebrew in a way different from English. In the Authorized Version it is rendered, "Thou shalt surely die"; in the original it is more literally, "Dying, thou shalt die." This arrangement of the wording may be intended to emphasize the penalty of disobedience, but it is also possible that it would be best rendered into English as "Thou shalt begin to die." Whatever may be the precise meaning, the end result is clear. Eating the fruit introduced into man's body some toxic substance which disturbed its operation and ultimately brought him to the grave.

The Tree of Life, if we are to be guided by a statement in Revelation 22:2, had something about it which could have supplied an antidote to the poison ingested with the forbidden fruit. From Genesis 3:22-24 it is clear that God could not allow fallen man to make use of this antidote under any circumstances. The reason for this is that by the very act of yielding to temptation and disobeying God's express command, Adam had destroyed once for all the purity and perfection of his spirit. He had, in fact, become a fallen creature both physically and spiritually, a creature quite unlike all God's other creatures. Had he been allowed to recover his physical immortality by eating of the Tree of Life, he would have condemned himself either to living on forever (Genesis 3:22) with a corrupted spiritual nature, or ending it by deliberately taking his own life. In this light, physical death was God's merciful provision. Thus, *sin* entered by man, and by *sin* death entered into human experience. . . . And so death passed upon all men, for it is clear that all men die. (see Romans 5:12).

Whatever the nature of this poison was, it must in some way have reached Adam's seed, for he passed it on to his children, who were born mortals, as all men have been since. This circumstance is important from a genetic point of view for it necessarily involves the inheritance of an acquired characteristic, the characteristic

being mortality. Nothing was said to Adam about dying until he was commanded not to eat the forbidden fruit, and there is no reason to suppose that he would have died if he had not done so. Adam therefore acquired a characteristic, physical mortality, and passed that condition of mortality on to his descendants.

This physical corruption, which throughout the subsequent centuries of human history has gradually reduced the life span of man to a few score years at the best, has had an equally disastrous effect upon the human spirit. Though chemical in nature when first introduced into Adam's body, the poison had some disturbing effect which was thereafter inherited by all Adam's descendants. Consequently, as the individual matures, it is his nature to be inescapably predisposed to rebellion against God. It is no longer possible for man to render perfect obedience to the law of God. The innocence of childhood which ought to mature into virtue becomes, alas, guilt instead. On this account the law failed because of the weakness *of the flesh* (Romans 8:3).

What began as a fatal poisoning of the human body has become a fatal poisoning of the human spirit. This tragic spiritual sickness which brings to nought all human aspirations after holiness, has been termed "Original Sin."

It is a curious fact that Christian scholars have paid very little attention to its basic physical or chemical origin. Luther was perceptive enough to discern the significance of the circumstances of the events in Eden and of the special emphasis in the record placed upon the seed of the woman rather than the seed of the man. He said, "Through the fall of Adam **sin** entered into the world, and all men in Adam have consequently sinned. For the paternal sperm (i.e., seed) conveys the corruption from generation to generation."² And again, according to Tertullian, "The soul has its sinful condition as a result of its relation with Adam. Our race is infected [...] with **sin** which has become so to speak a natural element in mankind."³ The idea that a poison is responsible was voiced by Franz Volkmar Reinhard (1753-1812) in his *System of Christian Morals*, who explained the Fall as a kind of poisoning and hereditary **sin** as the inheritance of a poisoned constitution.⁴ Like many others who shared his views, he held that the disposition to sinfulness arose in this way but that it is only on account of "actual **sins**" in which free self-determination is involved that man allows his sinful disposition to realize itself.

The Thirty-nine Articles of the Church of England (Article ix) states:

Original sin standeth not in the imitation of Adam but it is the fault and corruption of the nature of every man who naturally is engendered of the offspring of Adam, whereby man is [...] of his own nature inclined to evil so that the flesh lusteth always contrary

2. Luther: in *A History of Christian Thought*, J. L. Neve, Muhlenberg Press, Philadelphia, 1946, vol.1, p 230.

3. Tertullian: in *A History of Christian Thought*, J. L. Neve, Muhlenberg Press, Philadelphia, 1946, vol.1, p.139.

4. Reinhard, F. V.: in *Religious Encyclopedia*, Philip Schaff, Funk and Wagnalls, New York, 1883, vol.3, p.2187.

to the spirit [...]. And this infection of nature doth remain⁵ in them that are regenerated.

I think it is important in showing how compelling the logic of Scripture is in its record of the fall of Adam and the consequences to himself and his descendants, that solely on this basis the Council of Carthage in A.D. 412 condemned as heresy the three following propositions:

- (1) Adam was created mortal and would have died whether he had sinned or not.
- (2) The sin of Adam hurt only himself, and not all mankind.
- (3) Newborn infants die in the same state as Adam was in before the Fall.

We must assume the Council to have held, therefore, that Adam was not subject to death until he sinned; that the poison affected not only his own body but was passed on by inheritance to all his descendants and that no child of natural generation can ever avoid this physical defect and thus recover Adam's original state of deathlessness.

Calvin expressed the view that sin is a "contagion":

We are not corrupted by acquired wickedness but do bring an innate corruptness from the very womb [...]. All of us, therefore, descending from an impure seed come into the world tainted with the contagion of sin.⁵

Again, he wrote:

Original sin, then, may be defined as a hereditary corruption [...] which makes us obnoxious in the sight of God, and then produces in us works which in Scripture are termed "the works of the flesh."

This corruption is repeatedly designated by Paul by the term **sin** (Gal. 5:19), while the works which proceed from it [...] he terms the fruits of **sin** [...] also termed **sins**.⁶

We may quote others to the same effect also. Augustine said, "Original sin is not the nature itself, but a defect that happened to it and a damage in the nature."⁷ Ulrich Zwingli said, "Original sin is inherited, a *sickness (morbus est et conditio*: it is both the disease itself and the condition), *but not a guilt* [...]. It is the root of all individual sins and it makes self-redemption impossible."⁸ E. Harold Browne said, "The body was *infected* by the Fall, whether from the poison of the forbidden fruit or whatever cause. The infection of the body was indeed *fomes peccati*, i.e., a fuel

5. Calvin, *Institutes*, Book 2, Chapter 1, Section 5.

6. *Ibid*, Section 8.

7. Augustine: quoted by J. L. Neve, *A History of Christian Thought*, Muhlenberg Press, Philadelphia, 1946, vol.1, p.335.

8. Zwingli: quoted by Neve, *A History of Christian Thought*, Muhlenberg Press, Philadelphia, 1946, vol.1 p.244.

which might be kindled into sin."⁹ Albertus Pieters said, "There is in us universal and inherent corruption which expresses itself in thought, word, and deed, poisoning all the issues of life, *like an incurable and loathsome disease*."¹⁰ W. L. Knox and A. R. Vidler said, "The doctrine of the Fall and Original Sin seeks to interpret what Christians regard as a fact of human nature, that we do not start fair, with a neutral disposition which can, by our own efforts and the help of grace, be converted into one of positive holiness, but with *a definite bias towards evil contracted quite apart from any sins of our own*."¹¹

Man, therefore, unlike any other living thing, is born a diseased creature. From various Scriptures (and from the literature of biological research) we learn that this diseased condition begins very early in embryonic development, if not in fact at the time of conception. That which is in the womb is by nature, therefore, an unholy thing in the sight of God, in pointed contrast with the record of Scripture when referring to the Incarnation, where the Lord Jesus in Luke 1:35, yet unborn, is carefully referred to as "that holy thing."

It is not without significance that one of the world's best geneticists of our own day, Theodosius Dobzhansky, has noted the significance of the events which occurred in Eden in terms of man's hereditary constitution. In a review of one of his books, Sir Gavin de Beer wrote:

One wonders if Pauline theologians realize that the doctrine of original sin involves the inheritance of an acquired character, for only genes can be inherited and, by the nature of the case, neither Adam nor Eve when they first appeared on the scene possessed the character they are alleged to have transmitted to their descendants.¹²

It may be questioned how it is possible that a physical poison could lead to a hereditary defect with such a pronounced and fatal effect upon man's spirit throughout history. But there are poisons which are known to depress man's moral sense. Alcohol, for example, is one such poison. Though it is a toxic agent, nevertheless under certain conditions it may have medicinal value (1 Timothy 5:23). Certainly in itself it is only a chemical substance. Yet it has been established beyond a shadow of doubt that it acts upon the higher centres in man to debase his powers of self-judgment and to encourage in him greater liberty in the expression of his lower nature. It is therefore clear that a poisoned body may well be related to the fact that all men grow up to be sinful in nature.

Just to make sure that my meaning is understood, since we are really setting the stage for all that follows, I should like to reiterate what is said above in slightly different terms. Not only is physical death now the appointed experience of all men in Adam (1 Corinthians 15:22), but all men are active sinners. Romans 3:23 has it, "For all have sinned and come short of the glory of God." But in writing to the

9. Browne, E. Harold, *An Exposition of the Thirty-Nine Articles*, Parker, London, 1860, p.235.

10. Pieters, Albertus, *Divine Lord and Saviour*, Revell, New York, 1949, p.64.

11. Knox, W. L. and A. R. Vidler, *The Development of Modern Catholicism*, 1933: quoted by David Lack, *Evolutionary Theory and Christian Belief*, Methuen, London, 1957, p.106.

12. de Beer, Gavin; in *Scientific American*, Sept., 1962, p.268.

Roman Christians, Paul makes it very clear that though all men inherit Adam's disease, Adam's **sin**, they do not imitate his particular **sins**. They have inherited his final mortal state but their transgressions are not a "similitude" of his (Romans 5:14). Nor is Adam's particular form of transgression imputed to his descendants, though his acquired disease is inherited by them to become a root which bears fruit in their lives. As a result they stand equally under the sentence of spiritual death by their own disobedience to the law of God, as they do under the sentence of physical death. The penalty of spiritual death is shared because each man has sinned personally not merely because Adam sinned. Each individual comes under sentence of spiritual death for his *own sins*.

The Thirty-nine Articles of the Church of England take the position that man is to be judged not for having a sinful disposition but for having been content to allow it to express itself throughout his responsible life. So the individual is not now held accountable for his mortal state, since he inherited it without consent. For this reason God has undertaken to deal with it by providing a **sin-offering** in the Person of the Lord Jesus Christ. This **sin-offering** is applied to all men universally without exception. God's provision for **sins**, however, demands an act of personal faith and is not universal, since all men do not have that truth.

SIN

Throughout the rest of this discussion, unless otherwise noted, **sin** is identified as an inheritable disease resident in the flesh, i.e., in the body, and transmitted to all men through natural generation. So all men now experience the same physical corruption and death. According to Romans 5:12:

Wherefore, as by one man **sin** entered into the world, and death by sin . . . and so death passed upon all men. . .

Sin therefore:

(1) destroyed the viability of Adam's body;
 (2) was inherited by all his descendants born by natural generation;
 and (3) ----->

SINS

Throughout this discussion **sins** are the overt manifestations which bring all human behaviour under the judgment of God and demonstrate the universality of the fallen nature of man. According to Romans 5:19:

For as by one man's disobedience many were made sinners. . .

(3) because of its presence in the body, is the basic cause of the fallen nature of all men.

That the breakdown in human behaviour is traceable to the root disease, is borne out in many passages of Scripture, as in Romans 7:1-20:

For I know that in me (that is, in my flesh) dwelleth no good thing. . . . For the good that I would I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but **sin** that dwelleth in me.

Over 150 years ago, Nathaniel Taylor, the eminent Congregationalist teacher at Yale, pointed out that it is inevitable that this human disease will bear fruit from the moment that man is capable of moral action.¹³ He said, "The entire moral depravity of man is by nature." **Sin** is a real and universal thing "to be truly and properly ascribed to *nature* and *not* to circumstances." Men commit sin "as soon as they become moral agents, *as soon as they can*" (emphases his). The propensity or disposition to sin is not in itself sinful, he argued, but it is the cause of actions which are.

Some years later, J. C. Jones rightly pointed out that the only thing of importance to the rest of humanity in Adam's behaviour was this one single offense; of the rest of his life we know virtually nothing and may suppose that the silence of Scripture is intentional. Jones said:

St. Paul traces the stream of human evil to its fountainhead in the "one offense" of the "one man." The "one offense," of course, was the partaking of the forbidden fruit. The subsequent offenses of Adam are not referred to at all, either by Moses in his narrative or by Paul in his commentary thereon. Evidently, then, the other offenses were private concerning no one but the individual Adam—they do not concern us at all, nor had they any influence in determining the course of history.

But the "one offense" concerns us as much as it concerned him; it brought sin upon us and death, and all our woe. It is the one hinge on which the destiny of the race hung. Without contradiction that "one offense" of that "one man" bears a closer relation to posterity than any of Adam's other sins.¹⁴

The point is well taken because it underscores the pivotal nature of Adam's action and shows that it is not in any way by example that Adam passed on to all generations the spirit of self-will and disobedience. Human failure stems from an event in which something was disrupted in the human organism. It is not the effect of Adam's example communicated to his own generation and through them to the next generation so that society and the individual have become what they are by example. Even T. H. Huxley was honest enough to see the cogency of this truth:

[...] it is the secret of the superiority of the best theological teachers over the majority of their opponents that they substantially recognize these realities[...].

The doctrines of [...] original sin, of the innate depravity of man [...] appear to me to be vastly nearer the truth than the liberal, popular illusions that babies are all born good, and that the example of a corrupt society is responsible for their failure to remain so; that

13. Taylor, Nathaniel: in *The American Adam*, R. B. W. Lewis, University of Chicago Press, 1959, p.29.

14. Jones, J. C., *Primeval Revelation*, Hodder and Stoughton, London 1897, p.261.

it is given to everybody to reach the ethic ideal if he will only try [...] and other optimistic figments.¹⁵

Interestingly, in his book *The Ghost in the Machine*, Arthur Koestler admits to a suspicion that there really is something biologically wrong with man that in part helps to account for his moral depravity. He put it this way:

When one contemplates the streak of insanity running through human history, it appears highly probable that *Homo sapiens* is a biological freak, the result of some remarkable mistake in the evolutionary process.

The ancient doctrine of original sin [...] could be a reflection of man's awareness of his own inadequacy, of the intuitive hunch that somewhere along the line of his ascent something has gone wrong [...]. There is nothing particularly improbable in the assumption that man's native equipment [...] may contain some serious fault in the circuitry of his most precious and delicate instrument—the central nervous system.¹⁶

One can hardly accept his evolutionary thinking in the light of Genesis 3, but his comment does suggest that the evidence favours a genuine organic disturbance which has affected the whole man—body, mind, and spirit. We know this from Scripture, of course, but it is interesting to see recognition of it from an entirely secular source.

Another writer of a former generation, James Gall, was perceptive enough to see that man's fallen nature is very much like a disease, for reasons he sets forth as follows:

It is its suicidal character that proves it to be a disease. It is because sin injures the interests, mars the enjoyments, and shortens the days of the individual who indulges in it, that demonstrates it is not "natural." It has not a single element of goodness in it nor connected with it, so that a moderate indulgence in it might be salutary. It is essentially and entirely harmful.¹⁷

What he really means, as he is at pains to show in his book, is that no animal does by nature things which injure its interests, mars its enjoyment of life, or shortens its days to no purpose. The behaviour of predators, for example, which sometimes looks extremely savage thus reminding us of human savagery, really has none of the characteristics of human savagery. For the animal is without hate, revenge, or desire to hurt merely for the pleasure of hurting. In fact, it probably "hurts" neither its prey, nor itself. When man acts according to his nature, however,

15. Huxley, T. H.: quoted by David Lack, *Evolutionary Theory and Christian Belief*, Methuen, London, 1957, p107.

16. Koestler, Arthur, *The Ghost in the Machine*, Hutchinson, London, 1967, p.267.

17. Gall, James, *Primeval Man Unveiled*, Hamilton, Adams, London, 1871, p.91.

he almost always acts self-destructively. This is what James meant by the suicidal character which proves that sin is a disease. Natural human behaviour is diseased behaviour.

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Here, then, is the heart of the problem. We are plagued with a disease which is resident in our *bodies*, is inherited from our parents, and ultimately brings us to the grave. And this same disease effectively turns the innocence of childhood, not into virtue as it might otherwise have been in the absence of *sin*, but into guilt, making every man a sinner in the sight of God. Yet it is not *sin* which separates us from God, but *sins* (Isa. 59:2).

Scripture gives us some clues as to how early in human life the symptoms of the disease become identifiable. In II Samuel 12:23 David ceases to mourn for his newborn son, assuredly believing that both he and the infant would be reunited in heaven. It is important to note that this baby died on the 7th day, and was therefore uncircumcised (Gen. 17:12). So David's assurance was not based on any completed ritual. It must have been predicated on the baby's innocence in the sight of God, though he knew the baby had been born in *sin* (*doubly so*, in the circumstances).

In Isaiah 7:16 we are told that as a child we learn evil. This, then, is where true discernment

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In the Old Testament,
sin is covered (Ps. 32:1).

In the New Testament,
sin is taken away (John 1:
 29),

sin is put away (Heb. 9:26),

sin is cleansed (I John 1:7).

Forgiveness is neither appropriate to nor applied to this root disease in Scripture.

In the sight of God, *sin* in the body, in the flesh, is evidence of the Fall and though it cannot come under moral condemnation, it must nevertheless be condemned as undesirable in

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begins: not necessarily experience, but recognition — as must have been the case with the Child Jesus. In Genesis 8:21 we are told that the thoughts of a man's heart "are only evil from his *youth* up. . . ." and not from his birth.

There seems to be some progression here. The baby is completely innocent though born in *sin*. The child begins to learn the meaning of the difference between evil and good, without necessarily being involved in making any personal choice. The youth is capable of thinking evil, not merely thinking *about it*, and by this further step in moral development becomes accountable to God and falls under condemnation.

By contrast, in the New Testament, *sins* are *forgiven*.

If we say that we have no *sin*, we deceive ourselves, and the truth is not in us. If we confess our *sins*, he is faithful and just to forgive us *our sins* . . . (I John 1:8, 9).

This verse makes an important distinction and should preserve us against a dangerous misconception. The Early Church and its councils were very anxious to underscore the fact that when

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man (Rom. 8:3) and something must be done about it.

Who shall change our vile body, that it may be fashioned like unto his glorious body . . . (Phil. 3:21).

This is what God will do about it in the case of His children when they die. While they live, the Holy Spirit quickens or revitalizes the mortal body.

But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies. . . (Rom. 8:11).

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we accept the Lord's sacrifice and for His sake (I John 2:12) are forgiven all our **sins**, this does not mean that we are at once freed from the burden of the disease (**sin**) itself. The disease remains with us, but it is now subject to the restraining influences of the Holy Spirit.

The struggle between the aspirations of the new man in Christ Jesus toward holiness and the old predisposition due to the presence of **sin** must still be carried on. Paul vividly describes this conflict in himself and observes that only when death removes this body are we finally free of its influence. (Rom. 7:18-24).

But since man is truly a body-spirit entity, we do not seek to be robbed altogether of a body, but rather that we should be given a new body in the resurrection (II Cor. 5:4).

Forgiveness is by no means automatic, it is conditioned upon our faith in the sacrifice of the Lord Jesus Christ, "Who bore our **sins** in his own body on the tree" (I Pet. 2:24). It is important to notice that this divine forgiveness is always limited to those who have believed. It is always our **sins**, not the **sins** of the whole world.

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In order to see how God has dealt with the disease itself we have to note a few of the specific statements which are to be found both in the Old and the New Testament regarding it.

(1) The disease is inherited.

We are conceived in iniquity; and in *sin* did my mother conceive me (Ps. 51:5).

(2) *Sin* permeates our members.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of *sin* which is in my members. (Rom. 7:23).

I suggest that the phrase "the law of *sin* which is in my members" is a direct reference to this inevitable consequence of the effect of the disease that is in the flesh (in every member of the body) upon the spirit of man of which the body is the temple.

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It is to be noted that the Pharisees misquoted this passage in John 9:34 by saying to the man who had been born blind, "Thou wast altogether born in *sins*." To say this is to neglect the fundamental difference between the two words, *sin* and *sins*. We cannot be *born* in *sins*, but we can *die* in *sins* (John 8:21).

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Moreover, I believe that in most instances in the New Testament the term *flesh* means what it says and is not to be spiritualized as a reference to man's lower nature, though the disease of the flesh always tends to degrade his spirit. The Lord said, "The spirit truly is willing, but the flesh is weak" (Mark 14:38). Here the weakness is clearly physical, since they simply could not keep awake.

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 as a **sin-offering** judged **sin** in the flesh (Rom. 8:3).

and (3) →

It is therefore **sin** in the flesh which makes the law ineffective.

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(3) All manner of evil impulses spring out of **sin**.

But **sin** . . . wrought in me all kinds of evil desires (Rom. 7:8).

We are thus tempted *from within*. For from within proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, pride and foolishness — all these evils come from within and defile the man (see Mark 7:21-23).

Jesus Christ was also tempted, but *apart from sin* (Heb. 4:15).

Many of our English versions have rendered this as "without sin," as though the truth intended by the words is simply that Jesus never failed in any temptation. This is a truth, but I do not believe it is the truth of this passage. The Greek is very specific: *choris* means "apart from" and not merely "without." The true significance of this statement is that whereas *we* are tempted from within because of **sin** in our members, "in *him* is no **sin**" (I John 3:5), and therefore temptation could not arise from within. When Satan comes to us there is within us that which gives him a leverage, but this was not true of the Lord Jesus Christ. When the prince of this world came to Him, he had nothing in Him whereby to secure an entrance into his spiritual life (John 14:30). Had the intent of the writer of the Epistle to the Hebrews been merely to express sinlessness, he would not have used the Greek preposition *choris*, but the common word in Greek for sinlessness, namely *anamartetos*, as it is found in John 8:7, where the Authorized Version has used the same English phrase "without sin."

How did He, born of woman-kind, come to be free of sin since, as Job says, "Who can bring a clean *thing* out of an unclean?" (Job 14:4). Or to put the problem slightly differently, in another perceptive question asked by Job, "How then can man be justified with God?" OR "How can he be clean *that is* born of woman?" (Job 25:4). The Lord Jesus Christ, being born of a *virgin* (Luke 1:27) escaped the poison of **sin** and thus, as a Second Adam, was made "after the power of an endless life" (Hebrews 7:16). Augustine said of the First Adam that "it was not impossible for him to die but possible for him not to die." This was precisely true of the Second Adam, for being made after the power of an endless life, so that He need not have died, it was nevertheless *possible* for Him to die — indeed, it was essential, for our sakes. In Adam, as created, there was no poison of **sin** to bring about his death. Of Jesus Christ as born of a virgin, it is said that in Him was no sin, though He who knew no **sin** was made to be a **sin**-offering for us (2 Corinthians 5:21).



Chapter 2

The Salvation of the Whole Man

Man is a body-spirit entity, the union of the two resulting in the emergence of soul, or self. The body without the spirit is dead. These two fundamental elements of the individual, in the theology of the New Testament as well as in some quite explicit Old Testament references, are treated quite specifically as requiring salvation. This subject has been discussed analytically in one of the Doorway Papers from which the following list of passages provides a useful summary. These references show, rather contrary to popular opinion, that although there is a real sense in which man can be viewed as body, soul, and spirit, he is fundamentally a body-spirit entity with the soul rather as a resultant, than having existence in its own right.

The spirit is given and taken away by God	Ecclesiastes 12:7
It is formed by God	Zechariah 12:1
God is the God of all the spirits of all flesh	Numbers 16:22
God is the Father of the spirits of the saved.....	Hebrews 12:9
At death God gathers the spirit to Himself	Job 34:14,15
When the time comes, man cannot retain his spirit	Ecclesiastes 8:8
Ananias and Sapphira surrendered their spirits	Acts 5:5,10
Stephen commended his spirit into Jesus' keeping.....	Acts 7:59
Jesus dismissed His Spirit.....	Matthew 27:50 ff.
Once the spirit has left the body, the body is dead	James 2:26
The spirit departs with the last expiration of breath	Genesis 25:8, 17; 35:29; 49:33; Job 10:18; 27:3; 34:14,15
The spirit is given with the drawing of the first breath	Genesis 2:7 and Job 27:3
In any resurrection from the dead it is the spirit which returns to the body.....	Luke 8:55, and Ezekiel 37:5
The spirit made perfect is kept by God waiting to be clothed with a resurrected body	Hebrews 12:23
It is the spirit, not the soul, which is born again	John 3:3,7

Both of these fundamental components, the body and the spirit, require salvation if the whole man is to be saved. In dealing with the body, salvation is from the effects of **sin**, i.e., from the effects of a disease. In dealing with the spirit, man needs salvation from his *sins* both from their effects and from their penalty.

And this Jesus came to do: "He shall save His people from their **sins**" (Matthew 1:21).

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Because we are born in **sin**, because we inherit it without having any choice in the matter and therefore without being responsible for it, God took upon Himself this responsibility. In this respect His provision is truly universal, is for all mankind.

As in Adam all die, even so in Christ shall *all* be made alive (I Cor. 15:22).

To be *made alive* is not the same thing as being resurrected. Resurrection is a temporary reprieve, the kind of reprieve which was granted to Lazarus, the widow of Nain's son, or Jairus' daughter. Each of these people died again in due time. The Lord Jesus was not the first one to be *resurrected*, but He was the first one to be *made alive*: in this sense being the firstfruits (I Cor. 15:23).

All men will be made alive, because the **sin** which brings about their death was laid upon Jesus who tasted death for every man.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of

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Such is the nature of **sin** that the individual is not held responsible. But we *are* held responsible for our **sins**.

Either we bear the penalty, or by faith we accept the Lord's sacrifice in our place. Forgiveness applies therefore only to those who accept the Lord as Savior. It is always *our sins* that He bore, *our sins* that are forgiven.

Who his own self bare our **sins** in his own body on the tree, that we, being dead to **sins**, should live unto righteousness (I Peter 2:24).

Your **sins** are forgiven you for his name's sake (I John 2:12).

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God should *taste death for every man* (Heb. 2:9).

Behold the Lamb of God, which taketh away *the sin of the world* (John 1:29).

In Scripture this aspect of His sacrifice is referred to as a "ransom."

Who gave himself *a ransom for all*, to be testified in due time (I Tim. 2:6).

The Lord accomplished this by being made **sin**, though He knew no **sin** (II Cor. 5:21); and by being made in the likeness of **sin**—full flesh and as a **sin-offering** (Rom. 8:3), and then by dying as the Lamb of God, as the Last Adam, undoing the work of the First Adam (I Cor. 15:45).

Sin is *never forgiven*, for in the nature of the case it serves very little purpose merely to forgive it if it is a *disease*. However, the disease itself is offensive to God and something must be done about it. As a temporary measure it can, like an open sore, be dressed or covered over. This "covering" is the basic provision of the *atonement*, which is the meaning of the word. It is temporary. The disease will not be taken away altogether until we are given new bodies in the resurrection. In the meantime, the blood of Jesus Christ cleanses

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Sins are *forgiven*, not merely covered (I John 1:9).

As far as the east is from the west, so far hath he removed our transgressions from us (Ps. 103:12).

There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1).

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of **sins**. (Acts 10:43).

The promise is remission or sending away, not merely cov-

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us. But the cleansing is needed constantly for the disease plagues us, as Paul makes all too clear in Roman 7, until we are rid of this body.

The nature of the resurrected body is a mystery, but it will be as *real* as the body we now have. The body of the redeemed will be sown in corruption but raised *without corruption* (I Cor. 15:42), being sown a natural body but raised a spiritual body (I Cor. 15:44): nevertheless it will be a real *body*. It will be like His glorious body (Phil. 3:21).

The bodies of the unredeemed will also be freed of this disease, **sin**, but their fate appears to be reserved for a *second* death (Rev. 20:14). That they will be raised in body is quite certain from John 5:28, 29:

All that are in the graves shall hear his voice, 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 [judgment].

There are these two factors, then: covering or atonement is needed to remove the *offense* of the disease in the sight of God; and repeated cleansing is required to reduce the *effect* of the disease in our own lives.

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ering up. This "sending away" of **sins** is *now*, whereas the "taking away" of **sin** is yet in the future.

One passage in the New Testament speaks of **sin** as being cleansed, in contrast with **sins** which are forgiven (I John 1:9). As though to offset the danger of the child of God supposing that by the cleansing he is com-

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pletely and altogether freed from **sin**, Scripture goes on to say, "If we say that we have *no sin*, we deceive ourselves" (I John 1:8). It is all too painfully clear that only death will rid us completely of the diseased body, or "body of death," as Paul has put it (Rom. 7:24). And our own experience fully confirms this.

I do not know whether there is a precise difference in Scripture between washing with water and cleansing with blood, but a number of passages seem to suggest that the washing of water refers to the body and the disease of **sin**, whereas the blood relates rather to forgiveness of **sins** which infect and arise out of the spirit of man.

Thus rebirth seems to involve both the action of water and of blood (I John 5:6). And the full assurance of faith is associated with being "sprinkled" (with blood) from an evil conscience, but our bodies washed with pure water (Hebrews 10:22). The need of daily cleansing seems to be reflected by the Lord's words, "He that is washed needeth not save to wash *his* feet" (John 13:10); but this is predicated on the fact that we already have received an overall "washing." The baptism of infants was at first based on the idea that though without **sins**, a child is still unclean in terms of **sin** in God's sight. To render such a one whole, a symbolic washing away of the sin of the body with water was felt to have meaning.

Thus the logic of the Plan of Salvation is really beautifully maintained throughout Scripture. In His Person the Lord Jesus Christ provided for all who believe a full, perfect, and sufficient sacrifice. In being made **sin** for us, He who knew no **sin** gave His life on our behalf that we might be made alive for ever. And by bearing the penalty of our **sins** which have separated us from God, He suffered the same inevitable separation from His God (Matthew 27:46), making it possible for God to remain just and yet forgive us our sins for His sake. Such is God's Plan of Salvation of the whole man.

In the table (below), it is apparent that far more space is given in Scripture to the nature of **sin**, the disease itself, than to the symptoms. It is obvious that this must be so, for the disease itself is at the root of all else. If there is a key verse which sheds light on man's innate propensity for wickedness, it could be the simple fact stated in Romans 7:8: "But **sin** [...] wrought in me all manner of concupiscence."

The Greek word rendered *concupiscence* in the King James Version (*epithumia*) is much more frequently translated as "lust," and there can be little doubt that the

phrase "lusts of the flesh" employs the word *flesh* in the physical sense. Paul uses this phrase several times (Romans 13:14; Galatians 5:16, 24; Ephesians 2:3), as does Peter (1 Peter 2:11; 4:2), and John (I John 2:16). Bodily appetites are here in view. While the term *flesh* may also have reference to the behaviour of the natural man, there is no question that at the root of it is the concept of a diseased body inherited by natural generation. The disease is the root cause of those driving passions which in man are so suicidal. In classical Greek the word *epithumia* meant "craving" or "passion," whether for things allowable or forbidden. This powerful symptom of the fatal disease in the body is the cause of our temptations from within.

Both Adam and Eve, while unfallen, were tempted "apart from" **sin** in the flesh, and therefore from outside – Eve by Satan, and Adam by Eve. After they had eaten the forbidden fruit, temptations arose as much from within as from without. James warns against the idea that we are only tempted from outside (James 1:14): "But every man is tempted, when he is drawn away of his own lust, [*epithumia*] and enticed." Whereby we may see that **sin** is indeed that which generates all kinds of distressing appetites, until the spirit also surrenders itself to the corruption within (2 Peter 2:19); and we then become the slaves of the disease (Romans 7:20), which thereafter reigns in our mortal body (Romans 6:12).

The interaction of spirit and body is very complex, and very real. When we are angry, jealous, bitter, hateful, a chemical substance, adrenalin, is sent coursing through our blood to prepare every member of the body for violent action. This chemical is not neutralized at once, but continues to sustain the tension for some time after the original stimulus has disappeared. For a while it generates a stimulus of itself, and we can easily come into bondage to the upset, so that we no longer master our feelings. Thus the spirit first acts on the body and sets up a chemical situation which then makes the body act upon the spirit. Our character may take a *set*, even when we struggle to suppress it. This seems to be analogous to the way the disease of **sin** infects our will. Perhaps in some mystical, but very real way, the blood of Jesus Christ cleanses us by neutralizing this infection.

There are chemicals released in the body which regulate human behaviour, such as acetylcholine, which are neutralized – in this case by cholinesterase – as soon as the behaviour pattern is to be changed. Where cholinesterase is not synthesized as a neutralizer of acetylcholine, the muscles become seized up, tensed in a way that knows no release – paralysis and death can be the result. Perhaps the poison of **sin** acts in a similar way upon the spirit of man. But for the child of God the reaction may be neutralized every time we seek cleansing. This promise of cleansing is part of our salvation.

And it may yet be discovered that hate generates a poison for which there is a chemical neutralizer generated by love, a kind of esterase which acts in much the same way as cholinesterase neutralizes acetylcholine to allow tense muscles to relax. It would be adrenalinesterase, as it were.

<p>ORIGINAL SIN In The Body</p> <p>A CONSTITUTIONAL DISEASE</p>	<p>Of the Spirit SINS</p> <p>BEHAVIOURAL SYMPTOMS</p>
<p>By Adam SIN entered and by sin Death both of the Body (Ro. 5: 12) . . .</p>	<p>. . . and of the Spirit, so by one man's disobedience many were made Sinners leading to separation from God, which is SPIRITUAL Death.</p>
<p>Jesus took SIN away for All Men (Joh. 1 :29), i.e., "of the WHOLE world" . . . He who knew no SIN was made a SIN-offering (2 Co. 5:21). He tasted Death for all men (Heb. 2:9) that All Men might be made Alive (1 Cor. 15:22).</p> <p>In the O.T. SIN is COVERED (Ps.32:1); in the N.T. it is TAKEN AWAY (John 1 :29), OR PUT AWAY (Heb. 9:26).</p>	<p>. . . Bore OUR SINS (1 Pe. 2:24).</p>
<p>Conceived in SIN we are also BORN in SIN (Ps. 51:5) . . . SIN permeates our Members (Rom. 7:23). SIN makes law ineffective (Rom. 8:3). Out of SIN spring all manner of evil desires (Ro.7:8). In the LIKENESS of SIN-ful flesh was Jesus made in order to judge it (Ro. 8:3). The disease of SIN can never be forgiven: It must be CLEANSED (1 Joh. 1 :7) and finally removed</p>	<p>. . . Out of this fatal Root comes the Fruit, that is to say, SINS. Evil thoughts, adulteries, blasphemies, wickedness, deceit, envy, murder theft, pride (Mk 7:21-23). Sin engenders in us every kind of evil desire (Rom. 7:8).</p>
<p>when we have a new Body in the RESURRECTION . . . In him was no Sin (1 John 3:5): That is to say, "in his flesh" (see Ro. 7:13).</p>	<p>. . . Our SINS are FORGIVEN (1 Pe. 2:24, 1 John 2:12), and our spirits are reborn (John 3:3) when we personally accept Jesus Christ as SAVIOUR.</p>
<p>He was therefore tempted Apart From (<i>choris</i>) SIN (Heb. 4: 15) . . . Hence Satan had "nothing in him" (Joh. 14:30) with which to work.</p>	<p>. . . We are tempted (Jas. 1:14) From Within.</p>

Thus the logic of the Plan of Salvation is really beautifully maintained throughout Scripture. In His person, the Lord Jesus Christ provided for all who believe a full, perfect, and sufficient sacrifice. In being made **sin** for us, He who knew no **sin** gave His life on our behalf that we might be made alive forever.

And by bearing the penalty of our **sins** which have separated us from God, He suffered the inevitable separation from His God (Matthew 27:46), making it possible for God to remain just and yet forgive us our **sins** for His sake. Such is God's Plan of Salvation for the whole man.



Epilogue

The table comparing **sin** and **sins** (above) presents evidence for a different treatment in Scripture of the words **sin** and **sins**, as though the difference were clear and unmistakable. But a fair criticism of my presentation is that I have been eclectic in my choice of passages to demonstrate my thesis. This is true. There are many perplexing "exceptional" references which any keen student of the Word of God will call to mind and which undoubtedly challenge it. Yet I believe there is a fundamental truth here. Some of the exceptions are more apparent than real. For instance, it is obvious that because of the scarcity of words for the concept of **sin** in the New Testament and the absence of a specific term for the phenomenon of inborn corruption inherited from Adam, which we commonly call "Original Sin," there must be a number of occasions where a single word is used in one sense in one place and in a rather different sense elsewhere. At times it is necessary to speak of a single sinful *act* and to use the word *sin* to describe it. It is necessary at times to speak of the abstract idea of wickedness of any kind, and again the word **sin** must be employed.

Thus **sin** can mean active sinfulness, as in John 15:22 or John 16:8, 9. It can mean sinfulness in the form of a certain kind of behaviour, as in John 19:11; Acts 7:60; Romans 3:20; or Romans 6:1. It can mean "a sinful or harmful *thing*" as in Romans 7:7. It can mean a single act in a special circumstance as in James 4:17. Negatively, it can mean no sinful act of any kind as in John 8:46 and 1 Peter 2:22. And it can mean one sinful act specifically forgiven or not forgiven as in Matthew 12:31.

All these are from the New Testament. As I said in the Introduction, the Old Testament is much less theologically oriented and there is much poetry in it which can never be used to establish word meanings. Sometimes it seems to bear out the New Testament differences but at other times it rides across them, especially in the Psalms.

In the New Testament there are whole chapters (like Romans 6) which seem to be devoted to the consideration of the inborn corruption of the body, which is appropriately referred to in the singular as sin throughout. In Romans 6:6 it seems to me that Paul is saying we need not be subject to this corruption within us. We have a new source of power to deal with it, whereby to "destroy" it, or as the Greek has it, "to make it powerless," the same word being used in Romans 3:3. This poison so permeates our members (Romans 7:23) that even our minds are affected. Man's thinking processes have been fatally disturbed and must be "turned around" to acknowledge the truth that is in Christ Jesus. This is, in fact, the meaning of

repentance (*metanoia*), "a change of mind." As children of God, our minds are renewed (Romans 12:1; Ephesians 4:23). It is part of our salvation.

That it is *our sins*, and not the *sins* of unbelievers, for which Christ died is clearly implied in Scripture. 1 Corinthians 15:3: "Christ died for *our sins*." Galatians 1:4: "... gave himself for our *sins*." Colossians 1:14: "in whom *we* have the forgiveness of *sins*." This was Calvin's view, of course, and I am persuaded it is the position of the Word of God.

There is only one verse in the New Testament which seems to challenge it. I John 2:2 says: "And he is the propitiation for *our sins*: and not for ours only, but for the whole world." I can only suppose that John meant the "ours" to refer to his particular readers (or possibly he was writing primarily to his Hebrew Christian brethren) and wanted to include all God's children everywhere whether they read his letter or not. "Not only your *sins* and mine are forgiven, but all the saints anywhere in the whole world. We are all forgiven because He died for us all." Perhaps this will not satisfy some who have worried over this particular verse. Yet it is a rule in all such studies that if a framework is really useful it should not be abandoned merely because one or two verses seem to conflict with it.

On the whole I believe the distinctions made in this paper are valid and that many other verses bear them out and are illuminated in this light. The rationale of the Plan of Salvation is in no sense weakened merely because it must be accepted by faith. By faith we *understand*. . . .



PART VIII

THE TWO SPECIES OF *HOMO SAPIENS*

INTRODUCTION

The old species . . .

Theological thought has been long accustomed to view humanity as a tree, and of necessity the wormwood in the root imparts its bitter taste to the sap in all its branches. The corruption of our first parents infects their whole progeny.

J. Cynddylan Jones, 1897¹

And the new. . .

To the outward view the Church may appear to be merely a rather queer gathering of very miscellaneous men and women, inexplicably preoccupied with old fashioned ceremonies, strangely excited about apparently irrelevant issues, and patently failing to live in accordance with the ideals of human life in which they profess to believe. But in its inner reality the Church is the re-created human race.

E. L. Mascall, 1958²

This paper gives a somewhat new approach to a study of the nature of the Body of Christ, the Body of the Second Adam – which is the Church. We are re-examining the structure of this Body by contrasting it with the Body of the First Adam formed of his descendants; and are suggesting that these two "bodies" of people are, in a very special but very real way, two distinct species of *Homo sapiens*. And like any other two species, they are also fundamentally incompatible with each other. This does not seem to be a very original idea in itself, but the line of thought which leads up to the conclusion has rather intriguing possibilities.

Essentially, my thesis involves a somewhat new conception of what constitutes a species. I am proposing that the evidence from a number of lines of independent research is increasingly tending toward the view that the basic reality behind the physical world is a spiritual one, as Scripture says it is. Consciousness is not an epiphenomenon of matter, as the mechanists would like us to believe, but matter may well be an epiphenomenon of consciousness, a kind of "congealed" consciousness, spirit at a lower level of expression.

And I suggest that a species, by definition, is not merely a group of living things with a common genetic endowment, but a "body" of individuals with a psychical unity. The basis of speciation, which must appear to the geneticist to be physical, just as the basis of mind may appear to the neurophysiologist to be brain, is in reality, and more bindingly, psychical or spiritual. Indeed, it seems likely that

1. Jones, J. Cynddylan, *Primeval Revelation*, Hodder and Stoughton, London, 1897, p.262.

2. Mascall, E. L., *The Importance of Being Human*, Columbia University Press, New York, 1958, p.104.

psychic unity is the basic reality by which animals, in Nature, recognize their own kind. How far this psychic unity penetrates into a living organism is explored in this Paper. It seems likely that it extends even down to the recognition of one kindred cell by another.

Thus it is possible that the experience of the new birth actually has, for the child of God, the real effect of reconstituting the individual as a member of an entirely new species. As such, while the Christian may still associate with and work in harmony with the old species of *Homo sapiens* ("this world," as the New Testament has it), he is nevertheless "not of this world." Indeed, in reality he has been constituted a member of the *original* species of *Homo sapiens* which disappeared when man sinned, but which is now being re-created. When man fell, he sinned into being a new and alien species that is not truly "man" as God at the first constituted him.

This then is the new Body, the "cells" of which are truly human "cells," corporately making up the Body of Christ of which He forms the Head – as fallen Adam forms the head of the old species. Any attempt on the part of the Christian to realign himself with the old species must be as unsuccessful and unsatisfying, and indeed improper, as would be any attempt made by a member of one species in the animal world to identify with any other species. Rejection will occur on both sides at crucial points of experience. The "marriage" cannot succeed because the basic reality underlying speciation is not physical but non-physical – in the case of animals below man, psychical; in the case of man, spiritual.

This thesis is explored in some detail and it is shown to be entirely in harmony with the plain statements of the New Testament. It also sheds light on some recent findings relating to the study of the behaviour of cells and unicellular animals.



Chapter 1

The Spiritual Nature of the Physical World

Extra sensory perception (ESP) is considered a kind of forbidden territory by the scientific community, because it involves the operation of forces which are beyond the range of ordinary experimental procedures. Even more suspect is that subdivision of ESP, called psychokinetics (PK). The validity of the latter is rejected outright because it is argued that mind cannot possibly move matter without some intermediary agency. And yet my mind can act upon some matter merely by wanting to do so, for I can lift my arm simply by willing to do so. We do not know how mind works upon matter; how the will to lift an arm causes the arm to lift, much less how sorrow causes the tear ducts to overflow, joy to bring a sudden spring to the feet, or song to the tongue. But these things happen.

There is an interaction between spirit and body in almost every waking moment, and even when we sleep—for we may cry out in our sleep as we cry out when awake. But the mode of this interaction seems as far from being explained as it ever was. Descartes said that mind and matter were entirely different kinds of reality, that the living, acting, and willing person is a duality of mind and matter; and we are still in the position of being able to say very little more.

Some have tried to explain the interaction as apparent only, by proposing that the succession of bodily events is predetermined at any moment by all that has preceded. The chain of cause and effect is an unbroken one and basically electro-chemical in nature. Paralleling this chain of events involving action is an equally deterministic chain of emotional and intellectual states which succeed one another in a similar way but quite unconnected except that the two separate chains coincide in time. The timing is fortuitous and pure coincidence. Both chains of events march in step so that the incidents happen to occur on the same occasion and thereby appear to be causally related. This view has been termed *occasionalism*. Coincidence therefore operates throughout life to make will and action contemporary but without causal connection. We happen to will to move a hand at a given moment because of a prior series of states of will, and we happen at that moment to move the hand because a series of prior physical states make the movement inevitable.

Although such a view has been seriously proposed, it does not commend itself to the common man, who is quite sure that his willing determines his acting and is not concerned with how the interaction occurs. The view has only this to commend

it, it has the advantage of not requiring any causal relationship between something which is spirit and something which is material.

But fashions of thought change and a scientific culture with its gross emphasis on materialism, or physicalism as it has been termed, has increasingly tended to view the reality of any spiritual force with suspicion, or at least of any spiritual force which could exist independently of matter. So the drive of the scientific method is towards reducing spirit or mindedness to mere energy, and equating energy with matter. Thus the dualism of Descartes is converted into a monism, by denying the separate existence of any such mysterious force as spirit, will, or mind. These things, whatever they are, are not independent realities. They are extensions of matter emerging out of the physical order when that order has reached a certain complexity, and they are as dependent upon it as electricity is, for example, upon its conductor. Hence, mind is merely brain operating as a refined electro-chemical machine. Lord Adrian in England,³ in some introductory remarks to an issue of *Science Journal* devoted to the study of the brain, writing under the title "The Brain as Physics," set this forth very succinctly by saying, "Our final aim is to bring human behaviour within the framework of the physical sciences." As J. R. Smythies observed:

During the last one hundred years or so, the rival theory (to Cartesian *dualism*) of psycho-physical monism has gradually become the dominant theory in Western science and philosophy. In this theory man consists solely of a physical organism, and it holds that every aspect of his experience, life and behaviour, can be explained and accounted for fully on the supposition that the brain operated solely as a physical mechanism. All thoughts, all feeling, all perception and the control of behaviour are mediated by the complex electro-chemical events in the brain and the Cartesian mind simply does not exist.⁴

Over a hundred years ago, Spencer had suggested that the brain was more like a heat engine and that mental activity was "nothing more than converted heat."⁵ Quite recently Seymour S. Kety, without agreeing with Spencer's view, nevertheless was able to tell us the actual heat output, or its electrical equivalent in watts, of this mental machine under various conditions of operation.⁶ However, while he accepted as an operating principle this purely mechanistic view of consciousness as originally set forth so lucidly by Claude Bernard, he admitted that acceptance of it is an act of faith, a faith which has not yet been converted into fact by demonstration. Wilder Penfield, one of the world's most renowned neurosurgeons, in a paper entitled "The Physiological Basis of Mind," which formed his address at

3. Adrian, Lord, "The Brain as Physics," *Science Journal*, vol.3, no.5, May, 1967, p.3.

4. Smythies, J. R. S., "Aspects of Consciousness," in *Beyond Reductionism*, edited by A. Koestler and J. Smythies, Hutchinson, London, 1969, p.235.

5. Spencer, Herbert: quoted by J. Fisher, "A Criticism of Prof. Ferrier's *The Organ of Mind*," in *Transactions of the Victoria Institute*, vol.14, 1881, p.149.

6. Kety, Seymour, "A Biologist Examines Mind and Behaviour," *Science*, vol.132, 1960, p.1861-1870.

the symposium on *Man's Civilization: Control of the Mind* given at the University of California School of Medicine in San Francisco, had this among his closing remarks:

In conclusion, it must be said that there is as yet no scientific proof that the *brain* can control the mind or fully explain it. The assumptions of materialism have never been substantiated.⁷

So although current opinion insists upon reducing consciousness to the terms of electro-chemistry, it is only by *faith* that the basic assumption can be made that mind has emerged out of matter as a natural consequence of the potentialities of matter. Like *life*, they argue, consciousness is physical in origin. Neither life nor consciousness have independent existence but are co-terminous with matter and will vanish completely when matter is dissolved as such. The idea of spiritual life without bodily existence is considered absurd. Neither angels nor demons nor deities are anything more than creations of mind, and mind itself is dependent upon the existence of organized matter at a certain level of complexity. Such creations exist only by the permission therefore of the material world, and will disappear when it does. Where matter came from or will go to is not certain, but the basis of all reality is material, not spiritual. Such is current orthodoxy in the scientific community, and it is considered fully justified because as an operating principle for research it has worked with astounding success.

Nevertheless, there is growing dissatisfaction with this view. And as I read the literature, the number of competent observers who are beginning to express this dissatisfaction is slowly increasing. Perhaps Sir James Jeans contributed significantly to this change in the climate of opinion when he wrote his famous little book *The Mysterious Universe*, in which he set forth in lucid terms what the ordinary layman could understand in large measure, the view that the universe was not as material as it seemed to be. This is how he stated his case in 1931:

To sum up the main results of this and the preceding chapter, the tendency of modern physics is to resolve the whole material universe into waves, and nothing but waves. These waves are of two kinds: bottled-up waves, which we call matter, and un-bottled waves, which we call radiation or light.⁸

He had gone even further when he gave his Rede Lecture at Cambridge:

Today, there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than a great machine. Mind no longer looks like an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to

7. Penfield, Wilder, *A Second Career*, Little & Brown, Toronto, 1963, p.151.

8. Jeans, Sir James, *The Mysterious Universe*, Cambridge, 1931, p.77.

hail it as the creator [...] the mind in which the atoms (out of which our individual minds have grown) exist as thoughts.⁹

So here we have a switch: atoms come out of mind, not mind out of atoms. Indeed, atoms partake of the nature of thought itself. For all that, it is not at all certain to me that Jeans was really thinking of this originating Mind as being a personal Creator in the Christian sense. Thus when brain finally appears on the scene with its tremendously complex network of atoms, mind did not automatically emerge out of these atoms, but these atoms were so designed as to be a suitable vehicle for the housing of consciousness. The troublesome problem for the scientist, even one entirely sympathetic to Jeans' view, still remains as to how consciousness or mindedness actually becomes resident in this housing, suitable as it is. Nor are we any nearer to understanding how mindedness can operate within these atoms to effect purposeful movements of other parts of the body.

Without trying to define mindedness with any precision, I would say with Stanley Cobb¹⁰ that consciousness is a simpler phenomenon, at a lower level of experience. I think consciousness is largely involuntary. We may, in fact, deliberately will to block out our consciousness – of some distracting sound, for example. So for the present purposes of this Paper, what I am thinking of when I speak of mindedness is "consciousness that is deliberate," whether it is consciousness of something in the environment or something within oneself.

We really need another word to describe the responsiveness of one thing to another, a responsiveness which is more than merely the result of physics and chemistry (as in plant tropisms) or electromagnetic forces (as between metals for example). Perhaps the word "awareness" would be a useful possibility. I do not believe the Paper will suffer very much if these three terms – "mindedness," "consciousness," and "awareness" – are used without precise definition but in a context which will make their meaning pretty well self-evident to common sense. Russell was quite correct, I think, when he said, "To be perfectly intelligible, one must be inaccurate; to be perfectly accurate, one must be unintelligible."¹¹

And so it seems to me that in this search for understanding it may be proper to turn the question entirely around and ask, Could it actually be that mind is not an emergent out of matter but *matter an emergent out of mind*? If matter is bottled-up energy, perhaps the energy is strictly one aspect of mental activity, not out of created mind such as ours but out of the mind of the Creator, the product of a pure non-material mental creative process, as some of the ancient sages held. Mind or Will or some non-physical spiritual reality was then the source of all that has since materialized. Matter, at base, is spiritually originated. The idea has already been hinted at by a number of scientists. Sir Richard Tute in 1946 said, perhaps with a little more assurance than was warranted at the time:

9. Jeans, Sir James, reported in *The Times*, London, Nov. 5, 1930.

10. Cobb, Stanley, "Awareness, Attention and Physiology of the Brain Stem," in *Experiments in Psychopathology*, edited by Hock and Zubim, Greene & Stratton, New York, 1957, p.202.

11. Russell, Bertrand: quoted by Jonathan Cape, in Book Reviews, *New Scientist*, Jan. 8, 1970, p.70.

The modern scientist recognizes that physical reality is produced by super-physical agencies, which must be so designated because they can never be observed [...].

Modern scientists as a class avoid making this admission. It would be tantamount to an admission that the reality of the cosmos is spiritual and, for people who have only very recently disengaged themselves from material prepossessions, this hesitation is understandable.¹²

It is encouraging to find that Tute's remarks were not the result of a momentary reaction to the horrors of World War II, to which scientific materialism had contributed in no small measure, for in recent years there have been even more pointed admissions made by highly competent scientists in the same vein. In a remarkable dialogue with a correspondent at the University of Maryland (United States), Carl F. von Weizsacker of the University of Hamburg (Germany), made the following observation:

The concept of the particle (of the atom) is itself just a description of a connection which exists between phenomena, and, if I may jump from a very cautious and skilled language into strict metaphysical expression, I see no reason why what we call matter should not be "spirit."

If I put it in terms of traditional metaphysics, matter is spirit as far as spirit is not known to be spirit.¹³

I believe what Weizsacker is saying is that matter is spirit in a special form, not in the form of *pure* spirit, but in a kind of congealed or bottled-up form. There is pure spirit which is non-material. God is pure spirit, so are angels. It is clear that pure spirit can become material by surrendering some element of its absolute nature. This happened when the Word who was God became Flesh without ceasing to be God; yet in some way surrendering just that component of pure spirit which gave truth to His observation that though He and the Father were one (John 10:30), His Father was greater than He (John 14:28).

It is also clear from Hebrews 11:3 that "the things which are seen," that is to say the components of the material universe, "were not made of things which do appear." From which we may safely assume that God who is pure spirit originated out of His consciousness the physical components of which the substance of the universe is constructed. We have, then, first of all *consciousness*, independent of matter, and then we have matter created in some way out of consciousness.

The remarkable thing is that modern research, which owes nothing of its surmisings to Scripture, has nevertheless been tending towards a similar view, even to the extent of countenancing the idea that atoms themselves might have some

12. Tute, Sir Richard, "Science and World Community," under comments and criticisms, *Scientific Monthly*, Oct., 1946, p.322.

13. Weizsacker, Carl F. von: quoted by W. H. Thorpe in the closing remarks of the symposium *Beyond Reductionism*, edited by A. Koestler and J. Smythies, Hutchinson, London, 1969.

kind of awareness. In reviewing Jacques Monod's book, *Chance and Necessity*, Theodosius Dobzhansky made this remark:

[Monod] ignores the panpsychism of philosophers like A. N. Whitehead and C. Hartshorn and of biologists like B. Rensch and L. C. Birch, who ascribe some rudimentary forms of life, sensation, and even *volition* [my emphasis] to entities such as molecules, atoms, and subatomic particles.¹⁴

Dobzhansky, indeed, referred to this as a kind of "vitalism made to stand on its head." But I think it is significant that this list of names includes some outstanding figures in the scientific community. Bernard Rensch, whose research and writings are voluminous and known internationally, published in 1959 a book entitled *Evolution Above the Species Level*.¹⁵ In this he expresses particular interest in the relation between evolutionary processes in the emergence of living forms and the phenomenon of subjective self-consciousness, which he assumes has arisen by the same evolutionary processes. The question that really always has to be faced in making the assumption that consciousness has arisen out of matter is, At precisely what point in the great chain of being did consciousness first emerge? Rensch finds himself driven to attribute a capacity for sensation to the lowest organized creatures which have shown evidence of learning, that is, coelenterates and possibly even protozoa. He is driven in the end to the position taken by A. N. Whitehead, though he does not actually mention him, that something which belongs in the same realm of reality as consciousness has to be attributed to all existing things, including the *inanimate*, i.e., including pure non-living matter.

I have said that he seems to be *driven* to this conclusion because there really is no alternative. Either one assumes that consciousness is electro-chemical and nothing more and therefore has always been resident in matter, or that it is an addendum injected into the material world from some other order of reality, and this view is not acceptable to the majority of scientists. Edmund W. Sinnott feels that it makes more sense, indeed, to attribute consciousness even where there is no experimental evidence of it, i.e., below levels of organization where we feel safe in attributing consciousness, than to search for some crucial point in time or in the evolutionary scale in which it was introduced suddenly. He would at least equate consciousness with all living matter. In a book titled significantly *Cell and Psyche*, he wrote:

Biological organization (concerned with organic development and physiological activity) and psychical activity (concerned with behaviour and thus leading to mind) *are fundamentally the same thing* [his emphasis].¹⁶

14. Dobzhansky, Theodosius, in Book Reviews, *Science*, vol.175, 1972, p.49.

15. Rensch, Bernard: quoted by C. H. Waddington, in a book review, *Discovery*, Oct., 1960, p.453.

16. Sinnott, Edmund, *Cell and Psyche: the Biology of Purpose*, University of North Carolina Press, Chapel Hill, 1950, pp.48-50.

In recent years much more attention has been drawn in the public mind to research in the origin of life than to the origin of consciousness, yet the two problems are of a similar kind and may very well demand that we depart from current physicalistic predispositions. Cyril Ponnampereuma has taken the position that life must be considered an inevitable process and "bound to appear" in the cosmos whenever conditions are favourable.¹⁷ He has been prepared to accept the view that "*au fond* there is no difference between a living organism and lifeless matter." And he would say also that consciousness, by the very principle of continuity, must also be a feature of every aggregate of material particles; for if this were not the case, consciousness would have to arise as a discontinuity, and there should then be a sharp dividing line separating conscious from non-conscious matter. To the pure physicalist, such a dividing line is inconceivable. It introduces a discontinuity by creating two distinct orders of reality (essentially matter and mind), and this is totally unallowable. The creation of matter is problem enough but has to be allowed though inconceivable, the only alternative being that matter is eternal, which is equally inconceivable. If consciousness is an addendum that also required creation, we are introducing yet another "inconceivable," which the physicalists are determined to avoid.

Ponnampereuma's article stimulated subsequent correspondence [...], notably a letter from D. F. Lawden of the University of Canterbury in New Zealand.¹⁸ Lawden's objection to the idea of originating consciousness out of a system of particles is that while it might explain behaviour *per se*, it could hardly explain how behaviour could become conscious of itself. It could not, in short, explain *self*-consciousness. The point is well taken and suggests that we do indeed have real problems with any view that tries to make consciousness a mere derivative of matter. J. B. S. Haldane, believing that "the cooperation of some thousands of millions of cells in our brain can produce our consciousness,"¹⁹ necessarily had to attribute consciousness to inert matter, the inert matter of which the brain cells are ultimately composed. He said

We do not find obvious evidence of life or mind in so-called inert matter, and we naturally study them most easily where they are most completely manifested; but if the scientific point of view is correct, we shall ultimately find them, at least in rudimentary form, all through the universe.²⁰

Such are the unproved assumptions which have to be made by every investigator who is completely logical and accepts the thesis that consciousness is in some way coincident with matter. But if the premise is turned around and matter is taken as a form of congealed consciousness, a direct creation out of the mind of God, then mind is not an epiphenomenon of matter but matter is an

17. Ponnampereuma, Cyril, "Chemical Evolution and the Origin of Life," *Nature*, vol.201, 1964, p.337.

18. Lawden, D. F., in Letters to the Editor, under Biology, *Nature*, vol.202, 1964, p.412.

19. Haldane, J. B. S., "Essay on Science and Ethics," in *The Inequality of Man*, Chatto, London, 1932, p.113.

20. *Ibid.*

epiphenomenon of mind. The brain as a physical organ is not the originator of consciousness, will, or volition as commonly held, but merely a specialized housing of consciousness in a concentrated form, an important locus of involvement but by no means the only seat of it. Every cell in the body should be expected to have, or to be, a locus of consciousness, for every cell would in fact be an expression of it. Such a view of the organization of the body, not merely a human body but any living body, might account for some of the extraordinary things which single cells are capable of doing when they are treated in a suitable way.

Such an explanation is not scientific, if by scientific one means predicated on a purely mechanical model, but it would not be irrational. And it is satisfying to this extent, that it gives a reasonable explanation (granted the premise) of a great deal that can only be currently "explained" in mechanistic terms by stretching the use of those terms entirely unreasonably. Thus it is customary to say, for example, that in the embryo cells in some particular area set up for themselves a *field* which mysteriously organizes them or enables them to organize themselves into some particular structure. But what does the word "field" actually explain? It only covers our ignorance of what is really happening. At the present moment we are entitled to exercise our imaginations a little and escape from the current straitjacket which views the material world as the ultimate reality.

I do not see my view as equivalent to the panpsychism of Carlyle or Fechner, because while they viewed all aggregates of matter as being *possessed* of some kind of *animus* much as primitive people always have, they did not see matter as an *expression of mindedness*. Mind was still, for them, secondary to matter, an epiphenomenon of it, not it of mind. On the contrary, what I am arguing is that the basic reality is spiritual (of which mindedness is merely one mode) and that matter is a kind of secondary congealing of it, in which the true identity of mindedness is by no means lost but only apportioned appropriately depending upon its organization.

Inanimate matter would then still be mindedness objectified, but objectified in such a way that our research tools are not designed to elucidate. When plant life was created, mindedness could be displayed more completely than it could in inanimate matter. When animal life was created, mindedness was provided with an even more liberating mode of expression. When man was created, liberation went one step further, appearing not merely as consciousness, but as self-consciousness. At the time of the Incarnation we meet with the epitome of pure spirit objectified within the material order. We reach here the apex of matter as an expression of spirit: and yet not quite the apex, for time and space still served as boundaries and therefore to some small extent as limitations of spirit. In the resurrection of the Lord Jesus Christ, consciousness was set perfectly free while yet still being engaged in some mysterious way within the created order of things (Luke 24: 39), as the Lord Jesus Christ expressed Himself in a glorified body no longer bound by space and time.

There is a very real sense in which it is the material order that is mystical, and not the spiritual order, as we so commonly view it. The real mystery is how the spiritual can be materialized. The mystical union of which we speak, that binds the saints into a Body, is mystery because our material existence seems to render us so

discrete and individual that any true union is hard to conceive except with those who are near to us physically or geographically. What the scientific community sees as a mystery is how such a spiritual non-material phenomenon as mindedness or consciousness can emerge from matter. But what Scripture sees as the real mystery, the *great* mystery (1 Timothy 3:16), is how pure spirit can become materialized, as happened when God was manifested in the flesh. And this is really the secret also of what happened when God created the universe in the first place.

In the next Chapter let us see how this has made possible the building of more complex centres of consciousness by combining millions of smaller fragments into a larger whole.



Chapter 2

The Ubiquity of Mindedness

Santiago Ramon-y-Cajal, one of the outstanding physiologists of a former generation, in his autobiography wrote: "I remember that once I spent 20 hours continuously at the microscope watching the movements of a sluggish leukocyte in its laborious efforts to escape from a blood capillary."²¹ It would seem absurd to suppose that a single-celled leukocyte consciously wanted to be free, and yet as Sir Charles Sherrington said, when referring to this statement, there are not a few competent research workers who are persuaded that even such lowly forms of life do have some kind of mindedness.²²

The researches of H. S. Jennings, which were published under the title *Behaviour of the Lower Organisms* in 1906, certainly provided some justification for believing that single celled animals have minds of their own.²³ This is a remarkable circumstance in view of the fact that by reason of their very uni-cellularity they have no organ of mind such as constitutes brain in the higher forms of life. Indeed, Jennings drew the conclusion that if an amoeba were as large as a dog we would undoubtedly ascribe to it all the mental states which we ascribe to dogs, such as fear, anger, and courage.

Numerous investigators have reported similar findings for the humble little amoeba. Thus Wilhelm Seifriz believed that the amoeba is capable of making decisions.²⁴ When it is prodded by a needle it may retreat as fast as it can or contract into a ball. In one experiment he held down the edge of an amoeba with a needle. The amoeba pinched off this portion of flesh and escaped, just as a fox might bite off a leg caught in a trap in order to get free.

So pervasive does mindedness seem to be in living organisms even of the simplest kind that biologists have coined the term "protoplasmic consciousness." A little higher up the scale of life, neurophysiologists think they can speak meaningfully of "spinal consciousness." With ourselves we locate consciousness in the brain, but there is substantial evidence of consciousness of a more diffuse nature somewhere else within ourselves than in the brain, for the brain itself can be

21. Ramon-y-Cajal, Santiago, *Recuerdos de mi Vida*, 3rd edition., translated by E. H. Caigne, Toronto, 1937, p.171.

22. Sherrington, Sir Charles, *Man on His Nature*, Cambridge, 1963, p.209.

23. Jennings, H. S., *Behaviour of the Lower Organisms*, Columbia University Biology, Series 10, Columbia University Press, 1906, chap.13.

24. Seifriz, Wilhelm, *Protoplasm*, McGraw-Hill, New York, 1956, p.58.

operatively mutilated to an extraordinary degree without the patient apparently having any awareness of change in over-all consciousness. The kind of evidence that I am thinking of has resulted from drastic measures taken to help those who have received very serious head wounds. For example, Penfield and Rasmussen wrote in this connection:

Popular tradition, which seems to be largely shared by scientific men has taken it for granted that the cortex is a sort of essential organ for the purposes of thinking and consciousness, and that final integration of neural mechanisms takes place in it. Perhaps this is only natural since there has been an extraordinary enlargement of the cortex in the human brain, and, at the same time, man seems to be endowed with intellectual functions of a new order [...].

[However] the whole anterior frontal area, on one or both sides, may be removed without loss of consciousness. During the amputation the individual may continue to talk, unaware of the fact that he is being deprived of that area which most distinguishes his brain from that of the chimpanzee.²⁵

Experiments with animals have shown that extraordinary segments of the brain can be destroyed without apparently reducing their consciousness of what is taking place around them. Some of this evidence is discussed in another Doorway Paper.²⁶ In fact, Ralph Gerard said a few years ago that for all the difference it seems to make, our skulls could be stuffed with cotton batten.²⁷ This is an *exaggeration*, of course, but as we shall see, some kind of consciousness seems to inhere in other organs and tissues of the body besides the brain.

A very low form of life, the fresh-water planarian, has been a favourite subject of experimentation in this connection, because it can be chopped up into pieces in innumerable ways and each piece (except under a few clearly specifiable conditions) will regenerate itself into a whole animal *complete with a brain*. In his *Lectures on Developmental Physiology*, Alfred Kuhn diagrammed some of these planarian mutilations and showed how extraordinary is this little animal's regenerative power.²⁸ It is not necessary that some part of the brain itself be allotted to each fragment in order to provide the nucleus of a regenerated and complete new brain. Apparently the animal can build an effective brain for itself out of other parts of its own body.

Even more extraordinary is the finding that these newly regenerated parts are not merely reacting things with some kind of nervous system that is electro-chemically responsive to stimuli applied externally. The fact is that once these fragments have reconstituted themselves into whole animals they are capable of showing all kinds of reactions which, if they were witnessed in larger animals,

25. Penfield, W. and T. Rasmussen, *The Cerebral Cortex in Man*, Macmillan, New York, 1950, p.226.

26. Custance, A.C., "The Subconscious and the Forgiveness of Sins", Part VI in *Man in Adam and in Christ*, vol.3 in The Doorway Papers Series.

27. Gerard, Ralph, "What is Memory," *Scientific American*, Sept., 1953, p.118.

28. Kuhn, Alfred, *Lectures on Developmental Physiology*, translated by Roger Milkman, Springer-Verlag, Berlin, 1971, pp.419, 420.

or when they are witnessed under a microscope with sufficient magnification, could only be interpreted by the viewer as expressions of quite refined consciousness. Jay B. Best found that these exceedingly simple little bits of protoplasm seemed to be experiencing "boredom, interest, conflict, decision, frustration, rebellion, anxiety, learning and cognitive awareness."²⁹ In short, they demonstrate not merely consciousness but mindedness. He concluded:

If the major psychological patterns are not unique to the vertebrate brain but can be produced even by such primitive animals as planarians, two possibilities suggest themselves. Such patterns may stem from some primordial properties of living matter, arising from some cellular or sub-cellular level of organization rather than nerve circuitry [...].

An alternative possibility is that the behavioural programs may have arisen independently in various species by a kind of convergent evolution.³⁰

One has to allow this alternative, of course, as a possibility. But one still has to explain what kind of forces are at work that can cause matter, supposedly devoid of consciousness, to evolve a high level of consciousness out of itself no matter how many times you cut it up.

There are many exceedingly primitive forms of animal life which have been observed behaving in a very purposeful manner when faced with some situation that must be considered exceptional to its normal way of life. Years ago Romanes reported watching a small rotifer attach itself to a much larger one with the forceps which form at one end of its tiny body.³¹ Although rotifers are many-celled animals, certain species are *far smaller* than any single-celled amoeba;³² they are microscopic in size. The larger rotifer at once became very active, moving rapidly this way and that in the water until it became attached to a piece of weed, the small rotifer still hanging on grimly. Here, Romanes tells us, it took firm hold of the weed with its own forceps and began a most extraordinary series of movements to rid itself of the encumbrance. It dashed itself from side to side, but for a remarkable length of time the little rotifer refused to let go. However, after several minutes it was thrown violently away. Then it returned, seeking to re-attach itself for some reason. But the movement of the larger animal was now so violent as to prevent it from doing so. Romanes says that it was impossible to watch this little performance without attributing mindedness to both animals. It is clear, therefore, that there are no size limits imposed upon the possession of mindedness (just as there are no structural complexity limits, judging by amoeba behaviour), at least to the extent that this tiny creature with its sub-microscopic brain was engaged in a conscious struggle with one of its own species even smaller than itself.

29. Best, Jay B., "Protopsychology," *Scientific American*, Feb., 1963, p.62.

30. *Ibid.*

31. George J. Romanes: quoted by A. T. Schofield, "The Scope of the Mind," *Transactions of the Victoria Institute*, vol.32, 1898, p.238, from his *Animal Intelligence*, 1881, p.18.

32. Rotifers: see Ralph Buschbaum, *Animals Without Backbones*, University Press of Chicago, 1938, p.30, plate 1.

One little unicellular creature which is a favourite among those who experiment with learning in animals is the *paramecium*. The interest in this microscopic animal lies not only in the fact that it is unicellular and therefore has no brain which could be the seat of its mindedness, but that it can be shown to be quite capable of learning. What interests biochemists is that the learning process is associated with a change in the animal's chemical constitution – or at least it appears to be. In fact, if the animal is chopped up and fed in the form of a kind of mincemeat to other paramecia, they seem to have acquired from this diet a certain head start in the learning process when subjected to the same regimen of training.³³ There is some debate about the reality of this "memory diet," but there is no question that these little creatures do learn without a brain.

Some extraordinary experiments have been conducted in recent years with single cells. These experimental cells were not whole animals in the accepted sense, like the paramecia, but rather free moving fragments of a whole animal. Evidence is accumulating from such experiments that in some mysterious way such cells recognize one another and know what to do in order to organize or re-organize themselves into larger aggregates both of organs and whole organisms. Graham Chedd has recently drawn attention to what he quite justifiably terms "good samaritanism" among cells,³⁴ noting that two reports of metabolic cooperation between human cells of recent date reveal that, where for some reason or other cells have become incompetent to perform their functions properly, competent cells will actually cooperate with them and help them out.

That cells do co-operate with each other in some way has been demonstrated time and again. More than half a century ago in 1894 the distinguished experimental biologist Wilhelm Roux shook apart the cells of a frog's egg during the early stages of its development, placed the separated cells some distance apart in water, and watched to see what would happen.³⁵ The separated cells slowly approached each other until they established contact. Whether these cells actually reconstituted themselves into tissue is not clear, but numerous experiments since that time have shown that they are quite able to do so.

It was reported recently by Nicholas Seeds that mouse brain cells derived from an embryo animal could be gently teased apart and if immersed in a suitable fluid medium would reconstitute themselves into true brain tissue,³⁶ tissue which contained the all important synapses through which nerve cells communicate with each other and with nerve fibers formed complete with "insulating" myelin sheath. Lapham and Markesbury have demonstrated that human brain cells possess the same capabilities for re-organization.³⁷ Such single cells, teased apart from embryo brains of various gestational ages (10-19 weeks) which were available because of surgical removal for the purpose of terminating pregnancy, can be cultivated *in*

33. *Paramecium*: Sten R. Bergstrom, University of Uppsala, *Scandinavian Journal of Psychology*, vol.9, 1970, p.220; vol.10, 1970, p.16, 18.

34. Chedd, Graham, "Cellular Samaritans," *New Scientist*, Oct. 31, 1968, p.256.

35. Roux, Wilhelm: quoted by Ashley Montagu, in *On Being Human*, Schuman, New York, 1951, p.34.

36. Seeds, Nicholas and Albert E. Vetter, *Proceedings of the National Academy of Science*, vol. 68, p.3219. Also, *New Scientist*, Apr. 6, 1972, pp.12-14, "ReAssembling the Brain."

37. Lapham, L. W. and W. R. Markesbury, "Human Foetal Cerebellar Cortex: Organization and Maturation of Cells in Vitro," *Science*, vol.173, 1971, p.829-832.

vitro and will develop into normal brain tissue. These single cells develop the same character as brain cells in the embryo that comes to full term *in vivo*, and within what seems to be very nearly the same time period.

It has been known for many years that a heart will continue to pulsate after being removed from the body, provided it is appropriately nourished.³⁸ What has been recently discovered, however, is that heart cells have an in-built individual rhythmic pulse of their own. If a number of these cells cultivated *in vitro* are allowed to associate, though each of them has its own established rhythm, they will unite and coordinate their pulsing so that they beat in unison.

What is true of heart cells is found to be true of kidney cells. So strong is the power to re-organize, that kidney tissue can be minced up and yet, under appropriate conditions, reconstitute itself into true kidney tissue.³⁹ In fact, it has been proved experimentally possible to produce normal embryonic kidneys by mincing, pooling, and scrambling kidney tissue from several different embryos.

There is a growing feeling that consciousness in some way inheres in every cell, although there are some areas of the organism in which the organization of the cells somehow concentrates *consciousness*, and mindedness finds expression. Certainly cells appear to be quite capable of organizing themselves into larger wholes that somehow contribute to higher levels of consciousness. Sir Charles Sherrington had some notable passages in his famous essay *Man on His Nature*, in which he speaks of the apparent purposefulness of cells in the growing organism:

We seem to watch battalions of specific catalysts, lined up each waiting with stop watch in hand, for its moment to play the part assigned to it, a step in one or another great thousand linked chain process [...].

The total system is organized [...]. In this great company along with stop watches, run dials telling how confreres and substrates are getting on so that at zero time each takes its turn.⁴⁰

In a similar vein Paul W. Weiss of the Rockefeller Institute for Medical Research wrote:

At the moment of its creation or very soon after, each of the million cells that make up a living organism seems to know its destiny. It knows whether it will become part of an eye or a leg or a chicken feather. It knows also how to find and group itself in the proper arrangement with other like cells to make up the living fabric of eyes, legs, feathers, skin, and so forth.⁴¹

38. Heart cells: Isaac Harary, "Heart Cells in Vitro," *Scientific American*, May, 1962, pp.141-152.

39. Kidney cells: Paul Weiss and A. C. Taylor, "Reconstruction of Complex Organs from Single Cell Suspensions of Chick Embryos in Advanced Stages of Differentiation," *Proceedings of the National Academy of Science*, vol.46, no.9, Sept., 1960, p.177-185.

40. Sherrington, Sir Charles, *Man on His Nature*, Cambridge, 1963, p.70.

41. Weiss, Paul W., "Cracking Life's Code," *Science News Letter*, May 5, 1956, p.275.

If my thesis is correct and the basis of reality is spiritual, a spiritual reality in which mindedness is *the* fundamental element, it ought not to surprise us to find that in whatever form such a reality expresses itself, whether as pure spirit or through materialization, mindedness should always characterize that expression. It is not unreasonable to assume that some forms of materialization will lend themselves only to a very low order of mindedness, while other forms of materialization will lend themselves to very high orders.

Everything around us, as an expression of God's creative handiwork, may be in some way capable of reflecting and responding to the heart of God, not just to His *will*. In Western culture we have bifurcated Nature, divorcing the spiritual from the material, separating between the physical world and the spiritual world in a way that other cultures have not done. To us this seems the realistic thing to do, except that in more recent years we have begun to bring them together again, into a unity, but only by reducing the spiritual to a non-spiritual reality, making it merely an aspect of matter. Because our way of thinking about and dealing with matter has proved so successful in our acquisition of power for practical purposes, we have come to suppose that this view of the material world is the only valid one. However, some of our success is beginning to take on the colour of failure, and it may be time for us to give serious thought to the possibility that the non-Western view of the world, a view which is by far the older view, might after all be the truer one.

Native people from the simpler cultures have treated Nature with a kind of personal respect and as a consequence have not despoiled it as we have done, but have learned to live more in harmony with it. They have respect not merely for the feelings of animals, a respect which we share in part by supporting legislation to protect such creatures, but also for the feelings of plant life – at least certain kinds of plants, chiefly those which contribute in one way or another to their survival or to their culture. The Indians of North America, in carving a face mask, carved it from a living tree and destroyed it when the tree died, believing that with the death of the tree the mask somehow lost its vitality also. The purpose of the Hopi rain dance is to wake up the earth, to prepare it to receive the rain that is about to fall.

While we look upon such beliefs with some measure of benign condescension and feel that it must be nice to have established this kind of rapport with Nature on a person-to-person basis, most of us have tended to believe it was really rather childish. But in recent years evidence has been accumulating, which to some competent observers suggests that perhaps, after all, these native people were not so foolish. Where they danced and sang to encourage crop growth, we now believe music may have a somewhat similar effect, as recent experiments by Pearl Weinberger have shown.⁴² And as for soul life in plants, it will surprise many people to find how large a literature of a serious nature there already is on the

42. Weinberger, Dr. P., reported under "Science: Agriculture," in *Time*, April 12, 1968, p.64. The Russian psychologist, V. N. Pushkin, has recently reported evidence of response in flowers to changes in emotional states of human beings in their presence, according to the *San Francisco Chronicle*, Feb. 26, 1973.

subject. G. T. Fechner,⁴³ a pioneer among psychologists, is one of the earliest contributors to this literature. We are on the edge, perhaps, of discovering a whole new world just beyond, but not independent of, the material world.

And this brings me to the last point I wish to draw attention to in this chapter. How does it come about that the millions of cells which comprise the human body and each of which appears to have an individual consciousness of its own can so organize themselves not only so that each grouping in the form of a specific organ contributes to the continuance and well being of all the rest of the cells in the body, but can somehow pool their multitude of consciousness and generate a unified mindedness? Within ourselves, we are not aware of millions of such discrete consciousnesses but only of a single self. Edward McCrady put it very effectively:

I, for instance, certainly have a stream of consciousness which I, as a whole, experience; and yet I include within myself millions of white blood cells which give impressive evidence of experiencing their individual streams of consciousness of which I am not directly aware.

It is both entertaining and instructive to watch living leukocytes crawling about within transparent tissues of the living tadpole's tail. They give every indication of choosing their paths, experiencing uncertainty, making decisions, changing their minds, feeling contacts, etc., that we observe in larger individuals [...].

So I feel compelled to accept the conclusion that I am a community of individuals, who have somehow become integrated into a higher order of individuality which coordinates and harmonizes the activities of the lesser individuals within me.⁴⁴

This is a situation of which most of us are not aware because we have not considered the implications of the fact that we are composed of cells which have a life of their own. We can, however, see some such unification taking place in Nature. A particularly good example is to be found in the *Portuguese Man-of-War* in

43. Fechner, G. T., *Soul Life of Plants*, 1848. Also R. H. France, one of the most eminent of German botanists, published a smaller book sometime after 1901 entitled *The Soul of the Plant* in which he said: "I have a presentiment that the study of nature and psychology will in some future time make the most beautiful discoveries in a place where no one had expected it--in the field of plant life." The same author later produced 8 immense volumes in German entitled *Das Leben der Pflanzen*, a work which was completed in 1913, and which according to the author was largely inspired by Fechner's earlier work. Sir Jagdis Chunder Bose, Prof. Emeritus of Presidency College and Director of Bose Research Institute in Calcutta, wrote the following important works, all bearing on this subject: *Responsiveness in the Living and Non-Living*, 1902; *Plant Response*, 1906; and *Researches in the Irritability of Plants*, in 1912. Later in 1921 he published a four volume work entitled *Life Movements in Plants*. On Plant Consciousness, see also Stanley Cobb, "Awareness, Attention and Physiology of the Brain Stem," in *Experiments in Psychopathology*, edited by Hock and Zubim, Greene & Stratton, New York, 1957, p.202. Even Darwin seems to have recognized this possibility, as quoted by John E. Howard, "Creation and Providence, with Special Reference to the Evolutionist Theory," *Transactions of the Victoria Institute*, vol.12, 1878, p.217. See also Walter Lowrie, "A Meditation on Scientific Authority," *Theology Today*, Oct., 1945, pp.309ff.

44. McCrady, Edward, *Religious Perspectives in Teaching: in Biology*, Hazen Foundation, New Haven, 1950, pp.19, 20.

which a very large number of previously independently living animals of simple form unite together, modify themselves somewhat, and form a single free living animal rather like a jelly fish. Here we have, then, a demonstrable example of unification comparable in some respects to what takes place in a living body.⁴⁵

Just as a single cell with consciousness may merge itself with a vast number of other cells equally having consciousness to form a larger consciousness, so perhaps the larger consciousness of the individual so formed may merge with other individuals to constitute a still larger consciousness.

Sir Alister Hardy, Emeritus Professor of Zoology in Oxford University, is one of those who believe that flocks of birds that wheel together at some as yet unrecognized signal are in fact responding to a single "mind."⁴⁶ This is not merely communication from one mind to another mind, but a response to a single mindedness by all the members of the flock, without conscious individuation. What is envisioned here is not so much that all the birds are individually thinking alike, but that a single thought captures them all by the very fact of their being together as a flock at the time. It is not that each bird has its own thought which happens to agree with the thoughts of all the other birds, it is rather that the whole flock constitutes a group mind. Raymond Pearl held that animals which are acting as herd leaders are performing as specialized sense organs, substituting for the sense organs of the individuals in the herd which then respond to the signals of the sensitive leader.⁴⁷ This is not what is intended here. There is no recognizable leader of the flock to which the other animals are responding. It is a kind of directive shared instantly by all. What I am not saying is that a few birds make a decision to turn and communicate this to the rest by some kind of signal. What I am suggesting is that the individual birds are like the cells which lose themselves in the whole in order to form a single source of consciousness, just as the billions of cells in the brain appear to merge themselves to become a single mind. The consequence is that the birds act rather like a single organism composed of a multitude of separate cells. All the birds experience whatever thought any one of the birds experiences.

Conclusion

We have moved now through a series of levels of consciousness, each one depending not so much on an increase in number of cells as it does upon the level of organization of the individual consciousnesses which form the aggregate. At the lowest level of life we have single cells which seem to know what they are about. These small bits of mind are manifestly capable of gathering themselves together to form larger organs, and in the developing embryo of coordinating themselves as organs and in due course into a single conscious individual.

45. "In many cases it is a matter of definition as to whether one calls something a colony of single-celled individuals or a single multi-cellular organism. The bases of such a decision may include the ability of isolated cells to survive, the degree of organization into tissues, and the degree of differentiation among the individual cells," Alfred Kuhn, *Lectures on Developmental Physiology*, translated by Roger Milkman, Springer-Verlag, New York, 1971, p.112.

46. Hardy, Sir Alister, *The Living Stream*, Collins, London 1965, p.234, referring to Edmund Selous, *Thought-Transference, or What, in Birds?*, 1931.

47. Pearl, Raymond, *Man the Animal*, Principia Press, Bloomington, Indiana, 1946, p.115.

From this point we move on to groups of individuals who seem capable of acting in unison in a way which suggests the real existence of a "group mind." Flocks of birds and schools of fishes and herds of animals seem to bear witness to this phenomenon. On a smaller scale, though certainly involving as many individuals, we have in such creatures as the *Portuguese Man-of-War*, an example of many individuals surrendering their autonomy to become a larger self which thereafter acts as though but one mind was in charge. It is very possible that the same phenomenon of unification is actually involved within the larger community of individuals which we term a species, and that a species is bound into a unity by something more than merely a common genetic endowment. If it is true that the ultimate reality is not material but spiritual, the ultimate reality of speciation by which the members of the species recognize one another and feel a sense of commonality with each other might well be a *spiritual* one also. There is, then, not merely a psychic unity which binds all men, but also a psychic unity which binds every other species within its own membership. There is, as it were, a feline psychic unity, a bovine psychic unity, a canine psychic unity, as well as a psychic unity of *Homo sapiens*.

It is with some such concept as this in mind that Sir Alister Hardy, though not by any means sharing the views I am expressing in their larger context, suggested: "Might it not be possible for there to be in the animal kingdom as a whole [...] a sort of psychic 'blueprint,' shared between members of a species?"⁴⁸ He elaborated this thought subsequently:

It is possible to imagine some such pattern of shared unconscious experience: a kind of composite species pattern of life. It is important to remember that in the concept of the individual mind we are faced with a mystery no less remarkable. The mind cannot be anchored to this or that group of cells that make up the brain. The community of cells making up the body has a mind beyond the individual cells [...].

In the scheme I am suggesting, a sort of psychic pool of experience would be shared subconsciously by all members of a species, by some method akin to what we are witnessing in telepathy. Individual lives, animals' minds, would come and go—but the psychic stream of a shared behaviour pattern in the living population would flow on in time parallel to the flow of the physical DNA material.⁴⁹

The point I am making here is that not only does the evidence suggest that the spiritual aspect of the universe is more basic to its existence than the material, but also that the spiritual unity between individuals, which binds them into a kind of community which we term a species, is more basic to the existence of the species than the material genes which we have hitherto considered the decisive factor in

48. Hardy, Sir Alister, *The Living Stream*, Collins, London 1965, p.257.

49. *Ibid.*, p.258.

speciation. With respect to man, what makes *him* a true species is his fallenness. And I think C. S. Lewis was perfectly right when he said:

What man lost by the Fall was his *original* [my emphasis] specific nature [...]. This condition was transmitted by heredity to all later generations, for it was not simply what biologists call an acquired variation. It was the emergence of a new kind of man; a new species, never made by God, *had sinned its way into existence* [...].⁵⁰

This aborted species, which is not God's creation but of man's own making, no longer represents true manhood as God originally intended man to be, but it does constitute a species. By contrast, what makes the Body of Christ a real species, and at the same time a different species, is its *redeemedness*, as Paul states the case so succinctly (1 Corinthians 12:12): "For as the body is one, and hath many members, and all the members of that one body, being many, are of one body: so also is Christ." And Scripture says, by implication: "As the body is one and hath many members, and all the members of that one body (millions as they are) are of one body: so also is Adam." It is not surprising that the Lord is called a Last Adam (1 Corinthians 15:45) by contrast with the First Adam. There are now therefore in existence two species of *Homo sapiens*, in place of one, whose specific identities as species are more real than the genes suggest, because the basic difference is a spiritual one, and the spiritual is more fundamental than the material.

In the final Chapter we will look at the nature of this re-created species in the light of these facts.



⁵⁰ Lewis, C. S., *The Problem of Pain*, Macmillan, New York, 1948, p.70.

Chapter 3

The Two Species of *Homo Sapiens*

The parallels between the organization of a group of cells in an animal body and that of a group of men forming a society are numerous enough to have attracted the attention of philosophers for a long time. Herbert Spencer was one of them, but he gave the idea an unfortunate twist when he extended this analogy between society and organism by emphasizing the fact that in any organism individual cells were important only for the function they served. This had the effect of encouraging a view of society which increasingly attached importance to the functions which the individual could perform rather than his value as a whole person. Various evil political theories sprang from this unhappy emphasis. The result is that the view has fallen into disfavour. Ashley Montagu has summed up the situation: "The organismal conception of society is today very generally discarded; yet while the notion of society as an organism may be difficult to justify, a strong case can be made out for the organism as a form of society."⁵¹

In spite of the abuse of the concept for political ends both in Italy under Mussolini and in Germany under Hitler, there is much to commend it as a generative idea. The anthropologist, George P. Murdock,⁵² worked it out in considerable detail in some intriguing ways, from the organization of matter to the organization of men. Auguste Comte held that the human race could be viewed as a kind of whole animal. J. B. S. Haldane, referring to this, wrote:

If the cooperation of some thousands of millions of cells in our brain can produce our consciousness, the idea becomes vastly more plausible that the cooperation of humanity [...] may generate what Comte calls a "Great Being."⁵³

And Thomas Hobbes in his political treatise, *Leviathan*, took the position that every man was so identified with every other man simply by reason of his membership in the human race that he automatically became responsible for the

51. Montagu, Ashley, *On Being Human*, Schuman, New York, 1951, p.34.

52. Murdock, George P., "The Molecular Structure of Society," *Science*, vol.114, 1951, p.484.

53 Haldane, J. B. S., "Essay on Science and Ethics," in *The Inequality of Man*, Chatto, London, 1932, p.113.

actions of all other members.⁵⁴ He called this synthetic beast *Leviathan* because of its giant size and because it was essentially evilly disposed. He shared the opinion of many modern writers that it is only the constraints of civilization that preserve this giant from devouring itself.

Eric Sauer, transposing the concept from politics to theology, put it this way:

The sum total of all natural men forms an enormous racially articulated organism, and each individual through his very birth is inescapably a member thereof. He is "in Adam" (1 Corinthians 15:22).

Humanity is not simply a numerical total of many distinct individual persons, but one single colossal body which, according to its origin and nature in a myriad, manifold and differentiated branches, sets forth its first father, Adam.⁵⁵

Scripture tells us that when Adam sinned, he infected his descendants with a spiritual disease which has plagued the whole species. Some members of the species, as a result of circumstance, turn out to exhibit the disease more actively and more virulently than others. It is very largely a matter of opportunity, and every man is capable of the same virulence, as George Fox some years ago put it:

It is not a case of the world being a checkered place of good and evil. The interrelation of the self-wills of men forms an evil reality whose existence seems to be something more than the sum of the specific evils that constitute it.

It is the mystery of iniquity and it has made the whole world a dark world of sin and death.⁵⁶

In another Doorway Paper we have explored this sad fact in some detail and drawn together some of the evidence that the apparent goodness of man is, indeed, *apparent* only,⁵⁷ and hinged not upon an inner purity inherent in human nature but rather upon lack of opportunity for the individual to express his true self without fear of being found out or punished.

The truth is that "the world" lieth in the wicked one, its spirit is evil, it *appears* to be ready to welcome the truth about its own character, but rejects it with violence when confronted with it. It hates the light and prefers darkness. It says, "Away with Him" when faced with moral perfection. It is fundamentally hostile to goodness and purity, and the motivations of even the noblest actions would surprise all but the few who are capable of them. There are none that are truly righteous, only some who are for one fortuitous reason or another less unrighteous. In times of war or other crises, the real nature of man rises to the surface and society reveals what it

54. Hobbes, Thomas, *Leviathan*, Blackwell, Oxford, no date, p.112.

55. Sauer, Eric, *The Dawn of World Redemption*, Eerdmans, Grand Rapids, 1953, p.57.

56. Fox, George, *The Great Mystery*, p.91.

57. Custance, A. C., "The Fall Was Down", Part I in *Man in Adam and in Christ*, vol.3 in The Doorway Papers Series.

has been all along. The nations in Scripture are likened to wild beasts, creatures that crush and rend and prey upon each other – the bear, the lion, the eagle.

Nor is the aggressiveness of man rooted in animal behaviour: it is peculiarly *human*. The savagery of man is worse than anything to be found in Nature. It is unfair to the rest of creation to call it beastly, for it is not paralleled among the beasts. Man professes to love truth and integrity, kindness and pity. And in a sense he does, but not when it challenges his own selfish nature. He lives by a double standard and is angrily aware of the fact when rightly accused of being inconsistent. His judgment of right and wrong can be keen and sharp, so that juries can come to sound and proper decisions, and most men are easily capable of displaying a genuine and valid "righteous indignation" over wrongs done by others. Yet the same individuals may entirely fail to see the wrongness of their own actions or attitudes, or will excuse them with anger and violence if they are pointed out.⁵⁸ Natural man finds it easier to hate than to love, to destroy than to create, to blame than to praise, to remember a wrong than to forgive one, to be selfish than to be generous, to condemn than to pity. The innocence, purity, and idealism of childhood is exchanged for the sinfulness and cynicism of adulthood, unfailingly. Individual history is *always* downhill by nature. All of history bears out that something is *wrong* with man. To say that it is merely that we have not yet "let the ape and the tiger die" in ourselves (to use a poet's phrase), is to deceive ourselves inexcusably, for we *know* that animals below man do not behave with the cruelty, the deliberate meanness, the intentional violence that man constantly displays towards his fellow men, towards animals, and even towards things. On occasion man may be capable of a heroism that seems almost angelic, and on some other occasion of indescribable savagery and inhuman cruelty that can only be described as demonic.

In their unstressed moments of reflection men may suppose themselves to have advanced into a gentility that places them beyond such awful things. But let the opportunity for theft without danger of being caught be presented in a time of community disaster and suddenly they are seized by an overpowering temptation to take advantage of such a situation. Men who would not steal a pencil from a stranger at other times, loot and laugh. Children, these seemingly most innocent of all human beings, when placed on an island and unrestrained, are depicted as consenting to unbelievable cruelty in that remarkable exploration of human nature, *Lord of the Flies*.⁵⁹ This is not only fiction this is potential history. It is the truth, given opportunity. Such is the appalling nature of *Homo sapiens* as he now is, a fallen creature.

But there is another part of this same human race whose motivations have been re-oriented, whose nature has been re-created, the roots of whose behaviour have been radically changed: a people who no longer fear the light, who love the truth, who acknowledge their need of salvation, who seek purity, who thirst after

58. One of the evidences of the profound change effected in human nature when a man is redeemed by the grace of God is to be observed when he is justly condemned for some evil act. It is seen in the behaviour of David when faced by the prophet Nathan. David at once admitted his fault with complete sincerity; and he was at once forgiven by the Lord (2 Samuel 12:13).

59. Golding, W. J., *Lord of the Flies*, Faber, London, 1954.

righteousness, who long to be pure and holy, and who hate themselves when they are violent or unjust. A new spirit dwells in them, a holy spirit replaces an unholy spirit at the very root of their being. They may fail constantly to reach the heights of moral purity that they set for themselves, but they no longer excuse it to themselves. Rather they cry out as Paul did, "Oh wretched man that I am! Who shall deliver me [...]?"⁶⁰ They do not justify themselves, though they may still be all too defensive against the criticisms of others, and the more so as the criticism is just. But they no longer hate the light or prefer the darkness. They hate the dark that remains in their souls and long for the light. They are a new kind of species; in short, a "converted species." They are, in fact, the redeemed of God, the born-again, the people in whom the image of God has been re-created as it once was in Adam.

These two segments of the human race are at opposite poles, they are basically in antithesis. They dwell together because they are both members of the *Family* of man. They are one *Genus*, to use the zoological term. But something has happened to cause them to separate into two *Species* within that Genus, and this separation is at a far deeper and more fundamental level than mere genetics.

The division is the result of a spiritual transformation that really does constitute a new creation – nothing less, in fact, than a rebirth. It is not a symbolic rebirth, like that achieved by ritual in some pagan religions of antiquity and even of today. It is a fundamental change in human nature, so great a change that it amounts to a genuine form of speciation. Once this change has occurred, there is no going back. We indeed remain *in* the world, but we are no longer *of* the world. The world continues to love its own, but this newly created species of man the world will and does "hate" (John 15:19). Nor can we ever really escape this, except in so far as we betray our true identity by conduct inappropriate to it, at which point the world may merely change its hatred into despising, which is far worse.

Meanwhile this newly created species is in some ways (though not all ways) a kind of *recovery* of the original species which was represented by Adam and Eve before disobedience brought disaster to themselves and all their descendants. This disaster was the *first* conversion, transferring true humanity into something other than its original form. A second conversion recovers for all who experience it their true humanity with some of its original potential. To be reborn is thus to recover "manhood." Hallesby put it this way: "If I had to tell you in one short sentence why I became a Christian, I think that in order to be as simple and clear as possible, I should say that I did it to become a man."⁶¹

It is apparent, therefore, that while Adam and Eve remained unfallen there existed in the world a species of *Homo sapiens* which differed from the species which we now identify as *Homo sapiens*. The present species was sinned into being. The original species was created. It follows from this, therefore, that after the Fall, only those who are redeemed recover their identity as members of the originally created species *Homo sapiens*. There are now, in fact, two distinct species of man, and presumably therefore, two separate psychic unities. Every human being belongs to one or other of these two species. He cannot belong to both.

60. Romans 7:24.

61. Hallesby, O, *Why I am a Christian*, Inter-Varsity, London, 1953, p.44.

Scripture equates the status of being redeemed with belonging to a different body which has a new Head, the Second Adam, who is Christ. The one species is therefore composed of all who are "in Adam," and the other of all who are "in Christ."

The giant self – the species of man in Adam – is afflicted as a consequence of the Fall with a disease which affects every cell in the body. In his remarkable little book *Man in the Midst*, John Taylor observed:

Man is a single organism in which we are all (by natural birth) involved. Fallen humanity is "the body of sin" of which Adam is the head, an organism that is still growing and branching, working out through history the innate disobedience which leads on to self-destruction.⁶²

In view of what has been said about the nature of group mind for any species, it is not surprising that when man in Adam acts as a crowd the individual to some extent loses his identity and often is caught up by a spirit true to the nature of the species in Adam in such a way as to behave quite contrary to the habits of his own personal life. Such crowd behaviour can be terrifying, and in retrospect it may amaze the individual who has been part of it, to find that he was capable of acting in ways so contrary to himself. Those who have witnessed riots have remarked upon the frightening aspect of the roar of unified voices bent on evil. Crowds become vicious in ways totally foreign to the behaviour of the individuals who make up the crowd.

The reason that crowds are capable of such atrocities, as history shows they are, even though they are often composed largely of otherwise law-abiding, orderly, and decent citizens, is that these same "law-abiding, orderly, and decent citizens" are really no different from the rabble of a mob, except that they have by circumstances of life lived under greater restraints and more ideal directives of conduct so that these restraints and ideals have become internalized sufficiently to carry them over the normal challenges that meet them in the ordinary course of each day. But remove these restraints by the breakdown of social order and submerge these ideals by a common surrender to a less worthy ideal, and the true nature of human nature emerges as quickly and as frighteningly as it does in the rabble of the uncultured. "There is no difference," Paul says.⁶³ Scripture is realistic in its assessment of human nature. The world is not.

Even the gentlest of men may become murderously destructive in a group. Afterwards, such individuals may sort themselves out and wonder in amazement at what "got into them." The truth is that nothing got "in." It is not what gets in, but what comes out, that reveals the truth about human nature in Adam (Mark 7:20-23). This nature responds to the prompting of the species-specific psyche when the

62. Taylor, John, *Man in the Midst*, Highway Press, London, 1955, p.64.

63. H. J. Eysenck has argued forcefully that extroverts are more likely to be criminal in behaviour because they are less successful than introverts in internalizing the constraints to good behaviour which society imposes on the maturing individual. Thus, when these restraints are weakened, antisocial or criminal behaviour is likely to find expression more readily among extrovert types. See "Biological Basis of Criminal Behavior," *Nature*, Aug. 29, 1964, pp 952, 953.

aggregate of individuals who carry it reaches a large enough number. Even Tolstoy, acute student of human nature though he was, could not understand why men in masses are able to commit crimes of which they would never be guilty when acting as individuals.⁶⁴

While the history of this "sinned-into-being" species unfolds with sorry consequences both for itself and the rest of the created order, the other species, a redeemed and re-created body, is being formed supernaturally by God in Christ as a counter-measure. As natural birth initiates us into the first species, so a supernatural birth takes us out of that species and transfers us into the second species. And these two species, whose origin is therefore different and whose destiny according to Scripture is different, coexist side by side as distinct and separate as any other two species. They cannot unite successfully, even though mistakenly they may attempt to do so. The one is "of this world," and the other is "not of this world" (John 15:19), having been specifically chosen out of it. Although like the rabbit and the hare they may often look alike and on the physical plane share essentially the same life processes and habitat, and although they may dwell in comparative harmony with one another, any attempt to break down their specificity at a basic level will inevitably result in rejection—just as a body rejects cells which are foreign to it (unless, of course, artificially doctored). The difference between the two species is quite fundamental.

George Romanes observed that in the animal world each different species reacts differently in its environment, due to the kind of life it possesses. As a result of observing the kind of conduct that characterizes the men and women who claim to have committed themselves to Christ, he concluded that they possess a different kind of life.⁶⁵

I believe it is not merely that the child of God has spiritual interests which are not shared by the sons of men so that there is an insufficient common ground at a kind of social level, but rather that we are actually dealing with two real entities which support two incompatible giant selves that in the final analysis are at enmity one with the other. By analogy, each individual child of God with his personal consciousness belongs as a cell within an aggregate of cells—a Body of which Christ is the Head. This Body is articulated. It is not a random collection of cells, but a deliberately chosen one, so elected as to form at any moment a viable Body. This Body as a psychic unity is a habitation for God in the person of the Lord Jesus Christ. And as its Head, He directs its life and completes its organic wholeness even as it completes His (Ephesians 1:23). At any one moment in history I believe it is complete, *in the world*. Like the human body, every cell that has been chosen as a member of it is perhaps at once replaced when it dies, in order to preserve the unity of the Body. In the early Church, it may be this was an infant Body; perhaps today the Body is nearing the end of its appointed span in the purposes of God. But it has a real existence to which each of us in Christ is contributing for good (or for ill,

64. Tolstoy, Leo, quoted by Kenneth Walker, *Meaning and Purpose*, Pelican Books, England, 1951, p.158, from the Epilogue of his *War and Peace*.

65. Romanes, George: quoted by Merlin Grant Smith, "Scholarly Witnesses and a Few Observations," in *The Evidence of God in an Expanding Universe*, edited by J. C. Monsma, Putnam, New York, 1958, p.148.

unhappily), whether we are immediately aware of it or not. For none of us lives unto himself. At the same time, the Body of Adam is perhaps also maturing and approaching its destined end.

The reality of the distinction between these two species is nowhere clearer than in Paul's letters. When, for example, he warns "Be ye not unequally yoked together with unbelievers . . ." (2 Corinthians 6:14) he is undoubtedly referring back to an injunction in Deuteronomy against ploughing with an ox and an ass (Deuteronomy 22:10). Some poorer farmers were disobeying this injunction in the Middle East until quite recently, having only one of each animal and finding it necessary to use both in order to plough the hard baked earth. But it is a well recognized fact that this practice is almost certain to ruin both animals, for their gait is so entirely different. The important thing is that they are two species. Any kind of teaming up that calls for a close working relationship where spiritual matters are involved and where a certain measure of community of spirit is essential for successful cooperation seems to be in Paul's mind here, for he accentuates the incongruity of attempting to harness light with darkness and righteousness with unrighteousness. Although it is customary and quite proper to view this injunction as an admonition against the marrying of believers with unbelievers, I think it very probably has a wider application involving any kind of teamwork where spiritual issues are primarily concerned.

There is a sense in which the spiritual issues are the primary ones in every undertaking, but clearly one must compromise to some extent, otherwise one would have, as Paul says, "to go out of the world altogether" (1 Corinthians 5:10). Moreover, it is sometimes difficult even for a mature Christian to know whether a man's "spirituality" is real or not, for we live in what is even yet an essentially Christian environment in many respects. But the veneer of Christian culture is shallow indeed and peels off all too easily in times of stress to reveal the raw material of human nature underneath. When this happens there may come a parting of the ways, which proves to be a distressing experience for both members of the original partnership.

Three things seem to be bound fundamentally with the continuance of any species. Without them, the species cannot survive. All members must associate themselves with their own kind; there must be some system of communication between members of the species; and there must be a continual replacement with new members to maintain its numbers at a viable level. In that species of *Homo sapiens* which is a new creation in Christ Jesus, these same three powerful urges characterize every healthy member. There will be a desire for association for fellowship, enjoyment in talking about experiences with the Lord, and a concern for the bringing of new members into the family. In the simplest possible terms, any child of God whose Christian life is in a normal state of health will seek fellowship with other Christians, will enjoy talking with them about the things of God, and will be concerned about the matter of personal evangelism. These three will bear a sure testimony to the reality of their membership "in Christ," and a total absence of them is a sure sign of their membership "in Adam."

So we have to learn to accept this important fact, that we who have been chosen to be members of the blameless family of God, because for some inscrutable reason

He decided to choose us, are members of a fundamentally different species. It is inescapable. It is in *no* sense because we were more worthy or less sinful at heart. It is of the same lump that one vessel is made into honour and another to dishonour (Romans 9:21). The basic stuff of saint and sinner alike is the same. But the mere fact of rebirth has effected a new speciation that neither behaviour nor preference can ever really change. We may quickly find where our true fellowship belongs, or we may seek to enjoy the best of both worlds. But the latter course will only lead to strangeness in both camps and satisfaction nowhere at all. We *must* recognize the new "fact" of life and come out, not with pride nor in judgment, but as the simple consequence of a candid recognition of our actual identity as belonging to a new species of *Homo sapiens*, the Body of the Last Adam.

As to the reality of this fellowship of the saints as a true Body, an organic unity with its own psychic or spiritual identity, the New Testament is full of references. That this newly formed giant self is a unity composed of an enormous number of individual cells, each with its specified function to perform, is clear from such statements as the following.

We are called to form one body,⁶⁶ each individual as a cell having its appointed role to play,⁶⁷ and our membership is not merely a spiritual one but includes our bodies also.⁶⁸ Being a great host of cells, we are yet one body,⁶⁹ though we do not, for all that, lose our identity as individuals.⁷⁰ Together we constitute in some genuine way a very real "body," for we are members not merely of His *spirit* but of His very flesh and bones.⁷¹ How could the Scriptures have been more specific?

Nor is there any question of special privilege due to race or colour of each cell, for Jew and Gentile believer can with equal propriety become cells in this single new Body.⁷² These cells each take their place because their function within the whole has already been stamped upon them and each supplies an essential element,⁷³ so that when the organization is complete and the framing is finished,⁷⁴ a dwelling place for God in Christ has once again been fashioned and the Word becomes flesh once more. This is God's building,⁷⁵ a spiritual house⁷⁶ which with its Head, the Lord Jesus Christ, makes one perfect *man*.⁷⁷ As the Head, He becomes the saviour of the Body⁷⁸ while the Body in some mystical but real way becomes His own completion.⁷⁹

The children of God, these newly created cells of living tissue, are not "little Christs," but part of a single Lord, bone of His bone, flesh of His flesh: so much a

66. Colossians 3:15

67. Romans 12:4, 5; I Corinthians 12:12, 18; Ephesians 4:25

68. I Corinthians 6:15

69. I Corinthians 10:17

70. I Corinthians 12:27

71. Ephesians 5:30

72. Ephesians 2:15, 16, 3:6

73. Ephesians 4:16

74. Ephesians 2:19-22

75. Corinthians 3:9

76. 1 Peter 2:5

77. Ephesians 4:12, 13

78. Ephesians 5:23.

79. Ephesians 1:23; Colossians 1:18, 24

part of Himself that though now and then our faith fails and we deny *Him*, yet He cannot deny *us*; for we are "Himself," and He cannot deny Himself.⁸⁰ These two confront one another as light confronts darkness.

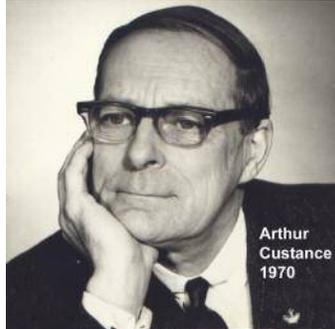
Members recognize one another; the world knows its own, the Christian recognizes his brother. In the child of God this capacity for recognition seems to be acquired by some kind of divinely implanted instinct very shortly after rebirth. In some individuals it is highly refined, and in others for some reason less so. Even "the world" recognizes this new creation as not of itself, and though sometimes envying the form of its life, nevertheless feels ill at ease in its presence or condemned by it. Yet the two species can work together in harmony in many ways for the common good. The biggest hindrance to such harmony will surely be found when members of either species pretend to be what they are not: when the man of the world pretends to be a Christian, or the Christian tries to identify with the world.

So here we have to face a fundamental fact of life which the child of God cannot by any means evade. I have again and again in my life as a Christian become wearied of the Lord's people, as they must have wearied of me. I have thought how apt it is that we should be called a "peculiar" people (1 Peter 2:9)! I have sought to engage the world once again for friendship and comfort. But it cannot work, for we are now no longer "of this world," whether we seek to be of the world or not. We belong to a different species in the most fundamental sense of the term, for it is in the spiritual sense of the term that we so belong. It is a duty, a necessity, and a privilege to identify ourselves with the new Body of which we are now a member. Not to do so may seem like a sudden liberation, but in the end it is to suffer a kind of death. John Taylor put it so effectively this way: "I am in relationships, or I am nothing at all."⁸¹



80. 2 Timothy 2:13

81. Taylor, John, *Man in the Midst*, Highway Press, London, 1955, p.21.



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