JOURNAL OF

THE TRANSACTIONS

OF

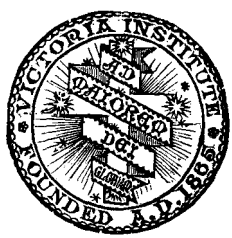
The Victoria Institute

OR

Philosophical Society of Great Britain

VOL. LXXIII

1941



LONDON:

PUBLISHED BY
THE INSTITUTE, 1, CENTRAL BUILDINGS, WESTMINSTER, W.C.1

War conditions having rendered it impracticable to hold an ordinary meeting on February 17th, 1941, the Paper to be read on that date was circulated to subscribers and is here published, together with the written discussion elicited.

GENESIS AND THE GOSPEL.

By E. J. G. TITTERINGTON, Esq., M.B.E., M.A.

GENESIS, the Book of Beginnings, introduces the whole body of revealed truth contained in the Scriptures. It contains within itself the germ of all subsequent revelation. If it be true that "*novum testamentum in vetere latet*," this is specially so of the Pentateuch in general, and Genesis in particular.

We can go further than this. The opening chapters of the Book bear a relation to the Book as a whole, similar to that which the Book itself bears to the Old Testament. In the first three chapters already we find the foreshadowing of the great cardinal doctrines of the Christian faith concerning God and man, concerning God in His relation to man, and man in his relation to God. Here we have clearly set forth man's place in nature, and the purposes of God toward him; his fall from his first estate, and the promise of a Saviour Who should restore him to the condition he had lost.

The importance of these chapters has caused them to be singled out (just as the prophecies of Isaiah, St. John's Gospel, and other parts of the Scriptures which possess special doctrinal significance have been singled out) for special attack by those who have constituted themselves enemies of the Cross of Christ. These include both the avowed and openly professed opponents of the Gospel, and many others, alas! who profess themselves to be Christians, but follow a gospel of their own devising. This has not been wholly a disadvantage, for one inevitable result has been that the defenders of the truth have rallied to the threatened citadel. There are thus few parts of the Scriptures which have been subjected to so intense and prolonged a

scrutiny, and the main points of attack have been vindicated again and again. There is, however, some danger that in the examination of individual matters we may fail to see the wood for the multiplicity of trees, and that in directing attention now to one, now to another detail, we may fail to obtain a co-ordinated view of the controversy as a whole.

It is not the purpose of the present paper to attempt the well-nigh impossible task of making some new and original contribution to the consideration of the contents of the chapters referred to ; still less to go over again the ground which has been so often and so adequately covered in the past, not least in the Transactions of this great Institute, but rather to endeavour to collate some of the conclusions which have been arrived at so as to present them in their relation to one another, and indicate their significance in relation to the great foundation doctrines of our Faith, in the hope that perchance some one with more adequate resources at command may pursue this line of thought to its conclusion.

Science and Revelation.

There is one important point that calls for notice at the outset of our enquiry. There is a favourite form of argument used by those who find a difficulty in reconciling the teaching of Scripture with certain hypotheses of natural science. These endeavour to draw a distinction between what may be called the " natural " and " spiritual " contents of the Bible. They tell us in plain words that " the Bible is not a scientific text book," and they claim the right to judge the contents of the Book where they relate to matters of natural science or secular history or the like by purely human criteria, whilst yet retaining the doctrinal teaching of the Book. This argument possesses some show of plausibility, but is, I think, wholly and demonstrably fallacious. It postulates first of all that our knowledge of the phenomena of nature and of the facts of history, and that the inferences—hypotheses and the like—drawn therefrom, are sufficiently accurate and complete to enable us to bring the Bible to the test by their means, rather than the converse. That the Bible was not given in order to teach us science, or anything else which we are able to find out for ourselves, is true as a matter

of fact; it is not true, but completely false, as regards the inference intended to be drawn from the statement.

We cannot deal with questions of science and theology in this way in watertight compartments, so that we can safely arrive at conclusions in the one sphere wholly irrespective of considerations drawn from the other. Truth is one, and there is an inextricable interweaving, an essential inter-dependence, of its varied aspects that we cannot safely ignore. Further, if we are unable to rely upon the record where we can apply the check of our own experience or knowledge, our confidence will and must be shaken in those regions where we cannot do so. Our opponents are well aware of this, and concentrate their forces against those parts of the record which seem most open to attack, anticipating that once they have succeeded in making a breach in the defences, the breach will quickly be widened and the remainder will soon crumble or crash into ruins. The very imperfections of our knowledge, which should safeguard us from questioning where we cannot know, are turned into a weapon for the overthrow of the truth. The sources of our knowledge are twofold—reason and revelation. We can know because we have discovered for ourselves, or because something beyond our ken has been communicated to us from a source of greater knowledge. It surely behoves us to recognise our own limitations, and to refrain from exalting into a dogma any ideas which are not securely based upon one or both of these criteria; above all, when they may run directly counter to what is revealed.

Again, if we believe (and I do most firmly believe) that the Bible *is* the Word of God, its pronouncements carry equal weight of authority in relation to every matter with which they deal, whether of theology, philosophy, history or natural science, or of any other matter. If God, in revealing to man matters of faith and doctrine, finds it necessary to connect this revelation with other matters which lie within the purview of our own knowledge or observation, and thus to touch upon questions of natural science and the like, it is inconceivable that His references to these minor questions should have been left to the vagaries of human error and imperfection, or accommodated to conclusions vitiated by our ignorance. We must believe that He Who is the Author and Creator of things spiritual and things temporal alike has cast over his references to material things the same mantle of infallibility that rests upon the teaching on things

eternal, or else we have no sure and safe ground for our confidence at all.

Man's Position in Nature Unique.

Having thus cleared the ground and stated our attitude towards the Scriptures, we have now to examine these Scriptures themselves, and in particular the stories of the Creation and the Fall, in order to discover what truths they enshrine; our final task will then be to show how these truths bear upon the cardinal doctrines of the Faith. And first, in the account of the Creation in the first two chapters of Genesis, we note the unique position which is there assigned to man, both in his nature and in his destiny. This is brought out even in the structure of the chapters (Ch. 1 leading up to the creation of man as a climax, and Ch. 2 expanding and developing this theme), and in the space devoted to it. This uniqueness is not only expressly stated, but is corroborated by many additional details. Man is shown as not merely forming a part of the physical universe, but as standing above it, and to some extent even apart from it.

In Gen. 1. 26–28 we have both man's unique *nature* defined (" and God said, let us make man in our own image, after our likeness . . . So God created man in His own image, in the image of God created He him "), and also his supreme *position* (" God said . . . 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 . . . and God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." There is no need for us to attempt to define the exact meaning of the phrase " in the image of God," which has already been dealt with very fully in the Transactions of this Institute, and I have no wish to repeat what has been so well put forward before. Suffice it for the moment to say that it implies at the least that man possesses a nature which is not shared by the lower animals, however high in the scale of creation, but which *is* shared with His Maker Himself, so that his true affinity is with God rather than with the beasts of the field, his life is not limited to the material plane, and a possibility exists of communication between God and His creature.

The whole account of the creation of man is consistent with itself, and there are a number of corroborative details in the story. We have, for instance, the thrice-repeated use of the word בָּרָא (bara), "create," in Gen. 1. 27. The word is not employed indiscriminately, and apart from Ch. 1. 1 and 2. 3, where it is used of the creation in its entirety, and the verse quoted, in relation to man, it only appears in Ch. 1. 21, of the commencement of animal life. It is not used of any step in creation which involves only the use of elements already in existence, as in v. 6, of the firmament (or "expanse"), v. 9, of the separation of land and water, or v. 16 of the heavenly bodies. Nor is it used of light, in v. 3, or, curiously, where we might have expected it, of vegetable life in v. 11. It would appear, in fact, to be limited to steps which involve the introduction of a fresh element, a new order into the creation. If this is so, its use, not once, but three times in one verse, of the creation of man, becomes very significant indeed.

It may perhaps be objected that the meaning of the word ברא cannot thus be restricted, and that therefore it is not legitimate to attempt to draw conclusions from its use in this way. If the argument stood alone, it would be very unsafe to build too much upon it; but it does not stand alone, and its corroborative force should not be overlooked. As to the meaning of the word, this is not a mere question of etymology, but is to be fixed by a reference to its usage. Its meaning in Scripture is to be determined by its use in Scripture; its meaning in any context by reference to that context. Even a superficial examination of the passages where it occurs will suffice to show that its use is not indiscriminate, and many passages can be quoted where it is employed to express some action that is without precedent, *e.g.*, Exod. 34. 10, "I will do marvels, such as have not been done in all the earth, nor in any nation"; Num. 16. 30, "If the Lord make a new thing"; Ps 51. 10, "Create in me a clean heart"; Is. 65. 17, "I create new heavens and a new earth"; Jer. 31. 22, "The Lord hath created a new thing in the earth."

There appears to be an economy in God's working so that He does not employ new powers or new materials where the existing ones suffice; even in the feeding of the multitudes, our Lord did not create food out of nothing, but made use of what was already to hand. So in the Creation; when matter could

be moulded to His purpose into new forms, there was no necessity to create fresh matter. But in the creation of man, there was this necessity: matter, organic structure, sentient life did not suffice. Man is not simply an improved animal, he is more than animal—no product of evolution, but a special creation. To the three traditional "kingdoms"—mineral, vegetable, animal, we should add a fourth, the human. "Man doth not live by bread only (as the animals do); but by every word that proceedeth out of the mouth of the Lord doth man live."

Verses 18–20 of Gen. 2 lead to the same conclusion: "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord formed (? had formed) every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." Does this passage appear to us inconsequential? Do we enquire, what is the connection between Adam naming the animals, and his search for a mate? To ask the question is to answer it. The giving of names implies superiority, but it also involves scrutiny. Adam examined in turn every beast of the field, every fowl of the air, and summed up each in a word; but not to one creature "formed out of the ground" (note the phrase) did he give the name "help meet"; he found no affinity there, nothing that could answer to his nature.

The Unity of the Race.

Another fact that emerges from the Genesis story is that the human race is one, as Paul affirmed at Athens (Acts 17. 26): "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Whether there was ever a quasi-human race, as some have postulated—of human or quasi-human form, with a degree of intelligence, but lacking the human soul—is idle to speculate; the race as we know it is a single pure race. There were never several separate creations or various origins of man, and despite the great diversities of the several races of which mankind is disposed—diversities of colour, of physical form, of intelligence, of mode of existence or outlook

on life, they are all to be traced to a common origin, and all share a common nature. The differences are superficial, the unity is fundamental. So far does this principle extend that not even were the two individuals who formed the origin of the race created separately. Whatever may be the precise meaning of Gen. 2. 21–22, it at least teaches that the woman's nature was derived from the man's, and is therefore the same as his. Their descendants therefore inherited a single nature from their first parents, and not a dual.

The Fall.

Seeing therefore that man was created in the image of God, and given a position of supremacy; and that God, when He had completed the work of creation, including the creation of man, pronounced it "very good," we are immediately faced with a great problem. The picture presented to us does not correspond to present-day facts. Either it never did correspond to facts, or else some tremendous catastrophe must have taken place, of universal operation. The Bible at once faces this problem, and provides the answer. This is exactly what did happen: an alien element was introduced, through an external agency; moreover, it was introduced at the very fountain-head of the race, both our first parents were affected alike by it, and so the infection extends to the whole human race in like form and without exception. To this element the Bible gives the name of "sin." By it the original divine element became marred, distorted and obscured. That this could be, arises paradoxically from the very fact that man was made "in the image of God"; for this postulates amongst other things that he must be endowed with free will. The expression could not apply to a mere automaton. God requires from man love, faith and obedience. Love cannot be love, faith faith, nor obedience obedience, unless it be freely rendered, and this implies the power to withhold it, as well as the power to render it. God was not—could not be—taken by surprise; He knew that the time would come when man would exercise his free will apart from, and in opposition to, the will and command of God.

The story of the temptation and the fall of man demands close attention; it shows both the nature of sin, and its consequences, and enables us, in viewing the consequences, to trace them back to their origin. First, as to its nature. It was not,

and is not, a mere venial transgression of a trivial command, but something much more fundamental and revolutionary. There was a doubt suggested, and entertained; a doubt of God's love and goodness, and of the truth of His word. There was a desire to be independent of Him, the assertion of man's right to choose and act for himself, apart from the will of God concerning him. In thus asserting his independence, man was false to his own nature (" in the image of God "), in spite of the paradox to which we have called attention, that his power to act independently was inherent in that nature; and the harmony between him and his Creator was broken, the fellowship interrupted. His action involves guilt, and is not a mere psychological disorder; it calls not only for treatment, but for punishment. The characteristics of sin as summed up by the apostle in 1 Joh. 2. 16 are all contained in the Genesis story: " the lust of the flesh (' the tree was good for food '), the lust of the eyes (' it was pleasant to the eyes '), and the pride of life (' a tree to be desired to make one wise ')."

The story also brings us face to face with the existence of an evil personality in opposition to God. The ultimate problem of the origin of evil yet remains; a hint concerning it is given much later (Ezek. 28), but what concerns us to know and understand is how it entered into our race, and by what agency it is nourished and sustained. Man is not a being in process of evolution from a lower to a higher form (current events provide commentary enough on this theory!); the statement which has been made that " if there has been a fall, it was a fall upward " is contrary to Scripture and to reason alike. The nature of sin is ever the same, in all its varied manifestations; its leading characteristic is self-will, in rebellion against the will of God. " We needs must love the highest when we see it," sings the poet. The tragedy is that we do not love it, or if we do, we singularly fail to follow it, and all too often we fail even to see it.

So much for the nature of sin; what of its consequences? These consequences were partly, and inevitably, judicial; but they were not only judicial, they were largely inherent in the sin itself. They were both subjective and objective, internal and external. They affected man's nature, and his surroundings; his heredity, his environment and his destiny. We see therefore how mistakenly we shall interpret these factors unless we take account also of the fact of sin, and how futile are all attempts at

reform which are based on paying attention to these factors where sin is ever present. This is not to deny that some particular forms of sin's many manifestations may be checked, nor that efforts in this direction are to be discouraged, but they do not touch, much less solve, the real problem.

Further, as neither circumstances in themselves nor the sin that has shaped them are original elements in creation, they can be regarded in part as temporary aberrations. This is not in any wise to diminish from their gravity, but only to indicate that there is a hope of salvation; that sin in man and its consequences can be dealt with, not only without doing violence to his nature, but in full conformity with his nature. Man and the world he lives in are far removed from what God intended them to be, and what in the ages to come they may yet be again, when the devil is destroyed, sin eradicated, and man in both his nature and surroundings brought back once more into full harmony with his Maker.

Rival Theories.

It will be convenient at this point to sum up our conclusions so far as we have gone. These are :—

1. The uniqueness of man's nature, his supremacy in the scheme of creation, and his affinity with the Divine.
2. The unity of the race.
3. The existence of a personal Devil.
4. The universality of sin, which is a perversion of our nature, and not a part of it; and of its consequences in ourselves and in our surroundings.

To which may now be added :—

5. The promise of a Redeemer.

The whole account as we have it in Gen. 1–3 hangs together as one consistent whole, and fits the facts as we are able to observe them. Deny the historicity of these chapters, and what have we to put in their place but a congeries of theories, maladjusted and incomplete? What alternative can be put forward that does not raise far more difficulties than it purports to solve? Does the evolutionary theory of man's origin satisfy us, with the psychological view of sin which is its concomitant? Do these views not rather tend to hopelessness, as we see how little we have progressed (?) in the few thousand years of our existence, and

how great is the distance still to be traversed ? No. The denial of the account given us in the Bible, direct or inferential, or the substitution of rival theories is, as we shall seek to show, inconsistent with the Gospel revelation. It is therefore of supreme importance that we retain our hold of these early chapters of the Bible, and extremely dangerous to relegate them to the realm of allegory.

Fortunately, men do not always follow their beliefs logically to the end, and they do sometimes succeed in holding the truth of the Gospel whilst yet clinging to false theories of science or the like, without realising, or else ignoring, the fundamental incompatibility of the two ; but always with the danger that the weakness of the foundation may one day lead to the collapse of the superstructure. It is no accident that the theory of man's organic evolution has been adopted with enthusiasm by the enemies of the Cross of Christ ; they at least have grasped whither their theory leads, and have utilised it to the full to undermine and overthrow the faith of many.

The Gospel in Relation to Genesis.

We have now to see what all the foregoing has to do with the Gospel revealed in Christ Jesus our Lord ; how intricately interwoven are the stories of ruin and regeneration as given in the Scriptures. The first beginnings of the Gospel are found already in the story of the Fall, where the promise of a Deliverer actually precedes the pronunication of judgment. This Deliverer was to be the Seed of the Woman, Who was to bruise (crush) the head of the Serpent, who should bruise His heel. Sin had to be dealt with, its author destroyed, its consequences annulled. If sin had been an integral part of our nature, our hope would lie in education and improvement. This is the doctrine of salvation by works, so beloved of the natural man, so universal in the religions of the world, but so abhorrent to the Gospel. Such a hope could only lead to despair,as we survey our progress hithertoo. If on the other hand sin is what the Scriptures affirm it to be—an alien element—then it may seem possible to hope for its ultimate eradication, to reverse its effects, and to guard against its reintroduction. But how is this to be accomplished ? Man himself is helpless here, for all his efforts are tainted by sin, and

salvation can only come through One Who does not share that taint. God himself is thus the only Saviour.

But here we face a further difficulty. God is so far above us, so remote in His holiness : how could He reach us in the " horrible pit and miry clay " in which we find ourselves ? A Mediator is, required " to bridge the gulf 'twixt man and God," One Who, linked on to God by the one hand, can reach with the other down to fallen man and bring them together again. Thus God Himself must become man ; here is the mystery of the Incarnation and the Virgin Birth, and the secret of His sinless life. But how could such a thing be ? How is it that we read, " He took not on Him the nature of angels ; but He took on Him the seed of Abraham ? " We are led back once again to the fact that man was made in God's image. Apart from this, the Incarnation is inconceivable. God could not else so identify Himself with the creature. In the fulness of time, according to the Scriptures, Christ was born, " the Lamb slain from the foundation of the world." But not only did He thus identify Himself with man ; at His baptism (which, be it noted, was a baptism of *repentance*), He identified Himself with *sinful* man ; and thus was He " made to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." So He fulfilled His appointed course, until at Calvary He bore the full penalty and burden of our sin, and by His resurrection opened up to us the gate of life.

It was to the Apostle Paul especially that it was given by the Spirit to expound the doctrine of salvation in and through Christ Jesus. Once and again in his writings does he link the Gospel with the story of the Fall in Gen. 3. Thus in I Cor. 15. 22 : "As in Adam all die, even so in Christ shall all be made alive." As the ravages of sin affect the whole human race, so to the whole race is opened the door of salvation : one in our origin, one in our degradation, we are yet one in the field of redemption. Again, in Rom. 5. 12, " by one man sin entered into the world, and death by sin . . . much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many . . . Where sin abounded, grace did much more abound." So that where all are " concluded under sin," through Christ sin is destroyed, its effects annulled, and man once more takes the position to which he was originally destined—and more. These passages we have quoted, which are key passages, refer back to Genesis and build their argument thereon. Take away

these first three chapters of this Book, and the whole argument collapses.

Finally, if Genesis is not true, and man is a product of evolution, then God never became man, and Christ, being man, could not be God. There is no Incarnation and no Atonement; we are yet in our sins. But if He be not God, His life of spotless purity and power is without explanation. Christ Himself is the ultimate evidence against evolution; the final proof that the Bible is true.

Written Communication.

Rev. Principal H. S. Curr wrote: Mr. Titterington has opened up an interesting and profitable field of study in restricting his discussion of the Gospel in Genesis to chapters I–III. Discussions of the subject are accustomed to range over the whole fifty chapters comprised in a book which so fitly and worthily begins the Bible, as Revelation, which is its counterpart, so adequately concludes it. The Gospel is to be found everywhere in Genesis in a vast variety of forms. In promise and prophecy, in type and symbol, the Divine plan of salvation through faith in Christ is constantly foreshadowed. There is, however, a unique significance attaching to the unique narratives of the Creation and the Fall with which the book begins.

Thus these chapters suppress all suggestion of dualism as an explanation of the distressing fact that the time is chronically out of joint. The entrance of sin, which is responsible for the dislocation of human history, is traced to the machinations of a supernatural being, described in the narrative as the serpent; but it is made very plain that this mysterious factor is wholly subordinate to the Maker of heaven and earth. He is in no sense his rival. He may be described as a rebel, but the sentence pronounced upon him proves indubitably that here we have nothing faintly resembling the dualism which is so characteristic of certain pagan faiths, such as Zoroastrianism.

Again there is no hint of pessimism in these chapters in the philosophical sense of the term that things are incurably and irretrievably ruined, so that there is nothing better for a man than to reconcile himself to the task of making the best of a bad business. On the contrary, the radiant optimism of the opening chapter,

where the reader learns that God saw all that He had made to be very good, pervades all three chapters. That is not due to any attempt to evade the full force of such a racial tragedy as the Fall. It is based on the knowledge that, where sin abounds, grace can much more abound.

A third reflection which might be noted, is the continuity of the natural and the spiritual in the sense that the same God made the world, and also redeemed it. Modern science has revolutionised our outlook on the material universe, and it is easy to overlook the truth that the Infinite Intelligence, whose existence must be postulated by science as the basis of its conclusions, is none other than the God and Father of Our Lord and Saviour Jesus Christ. But the student of Holy Scripture is not allowed to forget that, since the stories of creation and redemption are so closely interwoven in Genesis I–III, they cannot be put asunder. Their ultimate unity is made as clear and plain as one could wish. They harmonise perfectly with the great words which tell us that in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness overcame it not.

Colonel A. H. VAN STRAUBENZEE wrote: The Fall of Man was not the result of an act of disobedience, but the result of unbelief, and that especially in the Word of God. This is brought out by Satan's mode of approach to Eve. We have his first utterance in Scripture: "Can it be that God hath said." This is not a question, but opposition to God's word, which is the special sphere of his activity.

The second utterance, "Ye shall not surely die," is contradiction of God's word, and has become the foundation of Spiritism and the Traditional belief as to death.

The third utterance, "Ye shall be as God," is another lie, that "the immanence of God exists in man."

We are all now faced with the question asked by Job long years ago: "How can man be just with God?" The answer is given in

the first Book of Instruction in the Gospel of God, namely Romans, where we are told :—

(1) How " Sin " is dealt with, the name given to the Old Adam nature.

(2) How " Sins," the fruit of Sin, are dealt with.

The epistle deals first with the problem of sins in this fashion :—

(A) Rom. i, 16, 17. The *power* of God and the Righteousness of God declared in the Gospel of God, revealing a Righteousness *from* God.

(B) Rom. i, 18. The *wrath* of God revealed against all ungodliness.

(B) Rom. i, 19,–iii, 20. The wrath of God described and set forth.

(A) Rom. iii, 21–v, 11. The *power* of God and the Righteousness of God described and set forth, imputing a righteousness from God on faith-principle. The last verse, v, 1, is as follows : " Having been justified therefore by faith, we have peace with God through our Lord Jesus Christ, by whom we have obtained and possess access also by faith, into this grace in which we stand, and we rejoice in hope of the glory of God."

The second problem concerned with " sin," the old tree of death, is handled in this way :—

(A) Rom. v, 12–21. Condemnation to death through a single sin of one man, but justifying unto life through a single righteous act of one man.

(B) Rom. vi–vii, 6. We are not in " sin " because we died with Christ.

(B) Rom. vii, 7–25. Sin is in us, though we are risen with Christ.

(A) Rom. viii, 1–39. No condemnation to those who are alive unto God in Christ Jesus, because of condemnation of sin in the flesh.

The last verses of this section are as follows : " Who shall impeach God's elect ? Is it God that justifies ? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers,

nor things present, nor things to come, nor height, nor depth, nor any other created thing will be able to separate us from the love of God, that is in Christ Jesus our Lord."

Man in Eden clothes himself with (perishable) leaves.

God provided him with skins, obtained by the death of an animal.

Man enters naked into this world, he arrives in glory clothed in a resurrection body.

A saved sinner in glory is in a far greater position than an innocent man in a garden of Eden.

Dr. R. E. D. CLARK wrote: It has become the fashion nowadays to assert with Mr. Titterington that " we cannot deal with questions of science and theology . . . in water-tight compartments." Yet there is surely something to be said for the opposite point of view. If we knew all there was to know of both theology and science it would certainly be relevant to reply that " truth is one " and cannot be self-contradictory. But may not one, who is deeply conscious of his utter ignorance of the great world, explore one stream to its source, and after that another and yet another, ignoring for a time the inconsistencies in the maps he so laboriously prepares ?

Has not even modern science itself done much to vindicate the way of " water-tight compartments " ? Are there not many instances in which apparently *false* theories, at variance with our knowledge of nature, have proved essential signposts in the way of discovery ? The doctrine of evolution itself may one day turn out to be one of these. How would modern physics have arisen if physicists had not boldly allowed that sometimes a wave was a particle and sometimes a particle was a wave ?

We may agree with Mr. Titterington that the Scriptures show the marks of Divine Inspiration. That being so, we may trust them to the full. Yet to use them in such a way as to trample upon speculative inquiry in other fields is surely to use them wrongly. It often happens that a child can only learn what is right through methods of trial and error: the thoughtless educator who prevents every mistake at its inception merely serves to discourage and finally to kill enthusiasm. Surely progress in many branches of science might be seriously impeded if scientists were to allow their

thinking to be dominated by the teaching of the Bible or by any other authority. And the only way of avoiding the difficulty, and yet remaining true to the Bible is, surely, to challenge the view of "water-tight compartments" which Mr. Titterington has put forward.

Consistency and the one-compartment mind are ideals to be aimed at—of that we are all agreed; but can we fairly expect them to exist from the start? The healthy, unified mind is not, surely, the mind in which free speculation has been curbed by superior knowledge from above, but that in which two or more lines of inquiry, unconnected and even opposed for a time, are seen at last to merge and reinforce one another. Until that happens, so it seems to me, we do well to heed the words of a modern philosopher: "Consistency is the vice of little minds."

Author's Reply.

There is little for me to say in reply to Principal Curr, beyond thanking him for his remarks, with which I need hardly say I am in complete agreement. I see that he notes, as I do, that there is a uniqueness attaching to the narratives of the Creation and the Fall as distinct from the remainder of the Book of Genesis; and whilst, as he so justly remarks, the Gospel is to be found everywhere in the Book in a variety of forms—in promise and prophecy, in type and symbol—it does seem to me that the opening chapters stand in a position by themselves, and that whilst the succeeding chapters richly illustrate the Gospel, and give the beginnings of its development, these chapters enshrine what one may perhaps term the fundamental axioms essential to the understanding of the whole.

I am in general agreement with Colonel van Straubenzee also; but I do not know why he says "the Fall of man was not the result of an act of disobedience, but the result of unbelief." There certainly was unbelief in Eve preceding the act of disobedience, but not in Adam; for we are distinctly told (1 Tim. ii, 14): "Adam was not deceived." The emphasis is always on the act, as in Rom. v, 19: "By one man's disobedience (παρακοή, the antonym of ὑπακοή, or obedience) many were made sinners." Unbelief and disobedience are, however, so intimately allied that it is not always

easy to separate them. I am not quite sure, either, that I should have expressed the contents of Rom. vii, 7–25, exactly as Colonel van Straubenzee has done; but this is a large question, and rather outside my present province. I heartily concur in his concluding sentence, and I tried to cover the point raised in the penultimate paragraph of my paper ("and more," line 15).

I do not find it very easy to reply to Dr. Clark, for I am not sure how far he wishes his argument to be carried. I think, however, he would not object if I were to state my point of view like this: whilst it would be condemned as unscientific to embark on any enquiry or investigation with preconceived notions or prejudices, it is equally unscientific, if not more so, to disregard any evidence bearing on the subject in hand, from whatever source derived. The different branches of natural science are becoming so interdependent that it is doubtful whether any can to-day be studied in a water-tight compartment. The case is not altered when a statement appears in Scripture relating to some fact of natural science; it is evidence, and must be treated as such. The weight attached to the evidence will, of course, vary according to the weight the investigator attaches to the Scriptures as a whole. But it is important to be careful always to distinguish between a statement and an inference or interpretation—between what the Bible says, and what we may think it to mean. The persecutors of Galileo made this mistake when they thought the Bible taught a geocentric universe. The categorical statements of Scripture on matters of scientific import are not so numerous, or generally of such a nature, that I think we need fear lest they should stifle investigation, and when such a statement is made it is usually because it carries with it an implication far outside the domain of what we term "science." When I first attended the lectures of the late Dr. Marr, one-time Professor of Geology at Cambridge, he told us that the Book of Job contained a multitude of scientific facts which we were only now in process of discovering. This seems to me the right attitude to adopt. I am strongly inclined to think that if research workers were to follow out clues indicated to them in Scripture, they would be helped rather than hindered in their investigations (as I believe, for example, certain important astronomic cycles were discovered from a study of

numbers contained in the Book of Daniel), and would at the same time be saved from pursuing such a blind alley as I believe the doctrine of organic evolution to be. I sometimes wonder whether this particular doctrine would have been greeted so enthusiastically, or would be clung to so tenaciously, did it not seem to offer an escape from the requirements of the Divine Law. My paper, however, is only concerned with this doctrine as it applies to the human race, and not with the general theory.