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"The Entrance of THY WORDS Giveth Light"

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Editor: A. McDONALD REDWOOD

(b) To those without the Church. vv. 20–25.

St Paul proceeds to show that tongues are not a sign to believers, nor yet to unbelievers of the blessed state of believers, but of their own perilous state. They are “a demonstration given to their own conscience of the state of unbelief which God sees them to have reached”. Prophesying on the other hand, reveals the secrets of the heart, convicts the conscience, and so brings the soul to the feet of God.

(ii) The *orderly* use of “Tongues and Prophecy”. vv. 26–33 a.

(a) The General Principle. v. 26. Edification should be the end of all Ministry.

(b) The Practical Operation. vv. 27–33 a. Certain common-sense regulations are set down for the orderly conduct of the public meetings.

(iii) Sundry final *exhortations*. vv. 33 b–40.

It would be quite impossible to over-estimate the value of these three great sections of the Epistle to Corinth, and equally impossible to gauge the result in blessing that would come to the soul that understood and obeyed them.

TRANSFORMATION

Versus

EVOLUTION

Topical

The Darwinian Evolutionists are still busy searching for the “Missing Link”. They are equally diligent in ignoring the BIBLE solution to their problem. The output of literature on the subject continues with an undiminished repetition of unproven (and unprovable) theorisings. It is just wonderful how great minds can “clutch at a claw-bone” found in any remote part of the globe—and make it “speak”! One would look for a more guarded approach in these days of discriminating enlightenment. But apparently we must not expect it. “At the beginning of the present

century there were not lacking signs that a more critical attitude was about to be adopted", remarks the Editor of *Science and Religion**, in the latest issue. He then adds: "But today, those who discuss this problem have allowed prejudice to enter once more. This is particularly so in America where, with the exception of H. F. Osborne, leading authorities seem incapable of emancipating themselves from an emotional reaction to Fundamentalism". To the scientific mind it is all very interesting reading. The difficulty is, there is apparently no more light on the problem of man's origin than there was in Darwin's day. In spite of 'vestigial structures', fossils, skulls, thigh bones, and the more elaborate *Pithecanthropi* (*erectus* and *pekinensis*), "Neanderthal" man (or men), and much else, the *real* 'thing'—the all-essential 'Link'—is *missing*. We *know* that much at least! It has still to be proved how and when ape became man, or amoeba ape, and so on *backwards*,—the *forward* aspect of man's advancement is (even according to the scientists), none too good at the moment.

In the same issue of the above magazine, Drs. Clark and Harris give a brief summary of some recent literature by leading authorities on the subject in an attempt to review the present position. The closing remarks of an article by Dr. F. Weidenreich, in a new journal published by the American Museum of Natural History, are interesting: "In the present state of knowledge of human evolution, *Pithecanthropus* (so-called ape-man) is a landmark on the road—if road there be. If and how the ape became *Pithecanthropus* and equally how *P.* became *Homo Sapiens* (man) is *still* a matter for speculation." Again, in *Hallmarks of Mankind*, 1948, Prof. F. Wood Jones "examines in detail a number of assumptions commonly made about human evolution and finds that they are *definitely false*". "Nineteenth century biologists had

* *Science and Religion* is a new Quarterly Review of current Literature and Thought, edited by Robert E. D. Clark, M.A., Ph.D., and published by the Paternoster Press, Ludgate House, Fleet Street, London, E. C. 4. We have pleasure in warmly commending this Journal to all our readers, as being thoroughly scientific and at the same time loyal to Biblical revelation. It reveals an up-to-date knowledge of present religious and scientific questions where these cross and intersect. We believe it fills a very definite need, specially among those who have to face up to such questionings and problems in educational institutions. Italics in above quotations are ours with the obvious exception of technical terms.

little conscience about inventing facts in the interests of *theory*. . .” “There is no ground whatever for claiming that modern man arose from a stock even remotely resembling the Anthropoid Apes,” “If both apes and men came from an original stock *man* resembles that stock much more closely than does the ape, so that *apes may legitimately claim that they are descended from man, rather than the reverse*”. But there is more to follow: “The commonly accepted ideas, supported by imaginative drawings, which ‘depict the early progenitors of man as slouching brutes, carrying themselves in postures incompatible with the dictates of gravity’ can only strike an anatomist as being exceedingly foolish. Unfortunately it has become the fashion for believers in this kind of nonsense to dwell upon the ease with which the structures present in an ‘anthropoid ape’ can be made to resemble those in a man. One has only to make some bones larger or smaller, to alter the shapes of others or twist and turn them in order to produce the required result. Such changes may readily be effected in museum specimens but they must often be performed in defiance of the established changes that take place in real life.”*

“The most reasonable conclusion would seem to be that the psychological and mental beginnings of modern man date from a time not far removed from the Biblical date of Adam and Eve. . . This is, perhaps, as far as *conjecture* based upon established fact can lead us. Those who believe in a literal Adam and Eve may continue to do so, without fear that science has contradicted their belief.” (The last is an editorial comment, *S. and R.*). We dare to think that, “not far removed” is still *too far* from *Truth*, however “far” it may be “scientifically”!

The “problem of man” remains, therefore,—for the scientists—very much where Darwin left it—*unsolved*, in spite of all the pretentious and plausible (and often deliberately deceitful) evolutionary talk since then. On the other hand, it has to be recognised clearly that, for those who accept the Divine Revelation contained in the Word of God, there is really NO SERIOUS PROBLEM. The Inspired Record stands as authoritatively clear as ever against all the assaults of Rationalistic scientists: “GOD

* This quotation from Wood Jones continues thus: “The more an ape walks upright for instance, the *less* and not the *more*, will its foot resemble that of a man.” The whole of the passage, however, is of real significance.

created man in His own image, male and female created HE them" (Genesis 1:27). But Evolution is, to all intents and purposes, man's attempt to eliminate the Creator out of His creation, and to find his own origin elsewhere and otherwise.

This well-known fact is confirmed (if confirmation were needed) once again in *Darwin: Before and After*,* recently published, from which we cull the following statement: "If the dubious credit for emancipating scientific thought from theology must be given to any one man, that man was Darwin, helped, of course, by what Professor F. Wood Jones has called 'the partisan pleadings . . . of Huxley and Haeckel.' For Darwin had treated the sacred subjects of man's body and man's mind without reference to religion. *He found in science a way of escape from God.* It was no wonder his writings produced a sense of liberation in the minds of thousands of his contemporaries, for there were others too, who wanted to escape, and they were delighted when they learnt how it could be done." That statement, we believe, presents an aspect of the subject which too many overlook, and yet is of vital importance.

But this "escape from God" only creates a new problem, which must be satisfied. The Serpent's Lie, "Ye shall be as Gods" (Gen. 3:5) precisely fills the need. Man is his own "creator"—the Resultant of an aeonian upward struggle from primordial cell to penultimate deity—if not actually GOD! Hence the 'Gospel' of Evolution broke upon a God-rejecting minority at first, but quickly permeated the scientific world. The Fall of man, was after all, a fall UPWARD! The watchwords of the 'new age' became Self-determination, Scientific Progress, Power, and so forth—until we reach Utopia, and Man of the Atomic Age!

Strangely enough when Liberal Protestantism rose to power earlier in the century, propagated by sundry liberal theologians on the continent and elsewhere, it did no more than make a new 'Theology' for the 'Gospel of Evolution', and merely "transliterated secular assumptions into religious jargon." "It was impregnated with the optimism which reflected little more than expanding

* This is Dr. R. E. Clark's latest book, to which we refer again under "Notes on New Books" (see back cover). He is also author of *The Atomic Bomb: What of the Future?* etc.

markets and rising material standards. It emptied history of tragedy and equated *Evolution to a gently unfolding Kingdom of God—amoeba to man, man to superman, and superman to deity . . . Were we not all potential Christs? . . .* The poison of Christian Liberalism circulated deeply through the veins of the Churches, or the Protestant Churches at least, and they are only now emerging from its deadly after effects”.*

It is apposite to pause here and listen to a very modern American sociologist speaking, who does not claim to be a Christian and therefore is not likely to be biased in favour of divine revelation: “The age of Atomic disintegration”, he says, “cannot tolerate absolutism in any form, even in the form that regards *scientific knowledge as an absolute*. If science were the *main absolute* to mankind’s continued existence, reasonable men, fully awakened to the danger, would demolish science as really as they would demolish a Congo fetish. They would know that if intellectual progress had caused mankind to reach the edge of the abyss, it is better to recoil than to take the last step that will send us hurtling downward. . . If our leaders remain unimaginative, limited, brutish; if they continue automatically along the path in which they have been going, *they will bring on Catastrophe*.”† D. R. Davies quoting this goes on to remark: “The worship of power is a by-product of the belief in Utopia, that man *can by his own capacity* and resources fashion the perfect social order here in time. The hope of Utopia can only be effectually eradicated by a new and different hope”. The significant point in these recent books is the solemn note of *warning of coming catastrophe* they sound, the sincerity and urgency of which cannot be denied.

So much for Darwinism—the effort to “escape from God”—

* *Theology and the Atomic Age*, by D. R. Davies (Latimer House Ltd. London E. C. 4. 1947). We commend this small volume to readers interested in the subject. It is a fearless exposé of present-day trends of thought in various spheres by one who was “reared, theologically speaking, on the assumptions and prejudices of Liberal Protestantism.” “I drank”, he says “the impure milk of the false word from the pages of Liberal Theologians in the first years of our century.” We are thankful for this fresh outspoken witness to the Truth, it is most needed today. Further quotations are given later in this article.

† *Values For Survival*, Lewis Mumford (Harcourt Brace and Co., New York) extracted from D. R. Davies’ book already referred to. Italics are ours.

and its Evolutionary by-products: "Man has arrived dangerously near the edge of an abyss. One step more and over he goes, with all his triumphs and frustrations. Hence our civilization has now to face the challenge of a great paradox" (Davies). Note that Mr. Davies is not the only "prophetic voice" sounding out—there are Sauls as well as Samuels in that mixed group today!

To the Bible Student, versed in Biblical prophecy and eschatology, such a climax to such conditions is not some *new* eventuality. And when it comes, as come it will, it will not be the first time in history that civilizations evacuated of GOD have perished catastrophically. But the Bible goes further and predicts a *Final Day* of universal cataclysm, in terms strangely like those used by the scientists in describing the shattering effects of Atomic Energy. In fact, the 'last word', and certainly the 'first word', regarding Man is not found in any Evolutionary theorisings, but in the Word of GOD—THE BIBLE! That rather neglected Book (in some circles at least) still speaks with authority as challengingly as ever. That being so let us turn to it and hear what it has to say about man—and God.

The First Word is unequivocal: "In the beginning God created the heaven and the earth" . . . "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; male and female created He them" (Genesis 2:1, 26, 27). The Last Word: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" . . . "*Behold I come quickly; and my reward is with me, to render to each man according as his work is*" (Rev. 1:8; 22:12, 13). Between these is the Word of the Incarnation and the whole vast range of its implications present and future.

In complete contrast to the Darwinian scheme (such as it is) we are here at the Beginning of beginnings, GOD: the Source, the Origin, the pre-ordaining Will active in Creation, in Time and Space; moving towards a definite and benign Objective, according to a predetermined Plan and a fully-revealed redemptive Purpose. Man is the handiwork of GOD; though Sin deface the image his capacity for God-consciousness and divine fellowship remain. Of his own choice he may *descend* from 'manhood' to 'bestiality'

morally and spiritually. But by the putting forth of Divine Power, released through the Cross he may be "delivered out of the Authority of Darkness and *transferred* into the Kingdom of the Son of God's love" (Col. 1:13); he becomes literally a "new creation" (2 Cor. 5:17), possessed of Divine Life in Christ. From that moment (for it is instantaneous and not a process of millenniums) he is capable of rising to the full plenitude of his God-given powers as a rational being.

Now if there is one 'redemptive word' we may choose out of the many to stand over against the much-vaunted Evolution—a David against a Goliath—it is the New Testament word

Transformation

It stands for something in the spiritual realm which is a complete negation of Evolution, and contains a whole Gospel for man—divine and dynamic. Let us briefly look at the word in its settings in the New Testament.

Its spiritual content is illustrated in the material realm on the Mount of Transfiguration, when Jesus was "transfigured* before His disciples; and His face did shine as the sun, and His garments became white as light" (Matt. 17:2).

For a few brief moments, and for a divine purpose, the radiant glory of Deity burst through the veiling humanity of the Incarnate Son of God. Long years after, Peter, writing of the same vision, said: "We were eye-witnesses of *His majesty*". The word is used to express the moral glory, the overwhelming beauty and unsullied purity, which belonged essentially and intrinsically to Jesus Christ. He was perfect Humanity and perfect Deity in One holy Person—the Jesus of history, the LORD of Eternity! "God's humanity", says Campbell Morgan, writing of this, "has blossomed once in the course of the ages, and that transfigured Man upon the holy Mount was God's perfect Man. That was the realization of the thought that was in the mind of God when He said, 'Let us make man in our own image' ". This is God's Pattern Man. Yet that

* The word 'transfigured' (a compound of *morphē*) is possibly the best English word to explain the original Greek but not the most exact. 'Transformed' is more literal and therefore to be preferred. It implies an entire change in the inner life, conversion, in contrast to the word translated 'fashion' (*sehēma*) which has more the idea of instability, superficiality, even unreality. Paul's use of both words is precise and discriminating always.

was not the end; it was but the Beginning. For the eternal purpose of God is consummated only when redeemed humanity is transformed into "the image of his Son, that He might be the firstborn among many brethren" (see Rom. 8:29, 30).¹ And "as we have borne the image of the earthly, we shall also bear the image of the Heavenly (Man)" (1 Cor. 15:49). *That* is the Ultimate, towards which the divine counsels are steadily moving. It is in process of accomplishment *today*. At this moment, "We all, with unveiled face, reflecting as in a mirror the glory of the LORD are *being transformed* into the same image from one stage of glory to another, as from the Lord, the Spirit" (2 Cor. 3:18, trans.).

This is the supreme miracle of the Ages: *The Miracle of divine Transformation*, to which Darwinism and Evolutionary science are wilfully blind. The latter is leading civilization to "*an abyss*"—the former is preparing redeemed humanity for *eternal Glory*!

Furthermore, this transformation begins with the *mind*, the seat of the rational life. It is there the Devil and Sin have done their worst. It is *there* the transfigured personality first opens to a new way of life (Tit. 3:5, 6). St. Paul knew as much sound spiritual psychology as any scientist today, and his urgent appeal to the Christian was: "Be not fashioned according to this age,² but be ye transformed by the *renewing of your mind*" (Rom. 12:2).³ The mind can be either a caravansary for all the passing 'Fashions' of the day—multitudinous, fickle, bullying or bland, according to type—or a Temple of the living God.⁴ If He holds audience there the whole of life will be regulated and conditioned by the "good and acceptable and perfect Will of God". We shall 'prove' the unspeakable virtues and blessings of conforming to that Will, and learn that "the real secret of a transfigured life is a transmitted life—Somebody else living in us, with a capital S for that Somebody, looking out of our eyes, giving beauty to our faces, and His winningness to our personality" (S. D. Gordon).

¹ See also Ephesians 1: 4, 5 in this connection.

² 'Age' and not 'world' is a better translation here and in 1 Cor. 7: 31, etc. It refers to that state, or scheme, of things of which man is the centre, in alienation from God; changeable, temporal, 'earthly', sinful.

³ The subject of this passage is more fully dealt with in the article on 'The Holy Spirit and the Mind', on page 150, to which the reader's attention is directed.

⁴ See 2 Cor. 6: 16, 17 R.V. and the context.

Finally, that which begins in the moral sphere, does not end there; for that which is now inward and spiritual will eventually extend to the outward and physical, at the coming of the Lord in glory: "He shall fashion anew (or *transform*)* the body of our humiliation, to be conformed to the body of His glory" (Phil. 3:21). In other words, "we shall be *like* HIM, for we shall see Him as He is" (1 Jn. 3:2), and share with Him His glory (John 17:24).

The Darwinian philosophy has failed humanity in the crucial hour of its need. Let us who are "looking for that Blessed Hope and appearing of the Glory of our great God and Saviour Jesus Christ" go forth and tell men more intelligently and urgently than ever of the *Gospel of the Transformed Life*. Above everything, let us *LIVE* the Transformed Life!

* The Gk. *metaschematizein*, 'fashion anew', used here, refers to the transient condition of the body *from* which the change takes place, and really could be substituted by the word *metamorphoun*, 'transformed', without detriment. The latter would emphasise the *permanent* condition to which the change takes place. This is endorsed by Lightfoot, *Philippians*, page 131. See footnote above on 'transfigured'.

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