

The
GOD
of the
BIBLE

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BIBLE

R. A. TORREY



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This new edition from Whitaker House has been updated for the modern reader.

Words, expressions, and sentence structure have been revised for clarity and readability. Although the more modern Bible translations quoted in this edition were not available to the author, the Bible versions used were carefully selected in order to make the language of the entire text readily understandable while maintaining the author's original premises and message.

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Introduction

For many years, our Lord's deeply significant words, "*And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent*" (John 17:3), have occupied much of my thoughts and meditation.

How surpassingly important it is to know God! But how may we truly, accurately, and fully know Him? There is only one way in which a person may really know God, and that is by studying Him as He has been pleased to reveal Himself to us in His one Book, the Bible, and in His one Son, Jesus Christ our Lord. The greatest philosophers' speculations about God, unenlightened and unguided by the Word of God and the living Spirit of God, are futile and utterly worthless. Man cannot discover God by searching for Him merely in an intellectual way. To the natural intellect alone, God is as English philosopher Herbert Spencer long ago declared: "The Unknowable."

First Corinthians 2:14 tells us, "*The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*" But God can be fully, joyously, rapturously known, even in this present life. We can know Him by studying and pondering the complete revelation He has made of Himself in the written Word and the Incarnate Word, the Bible and Jesus Christ—by studying them and pondering them under the illumination and guidance of the Holy Spirit, whom God gives "*to those who obey Him*" (Acts 5:32).

These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.
(1 Cor. 2:13)

This book is the result of my studying and pondering the Bible and the living Son of God—as revealed by the Bible—for many years. I have not been content with a careful perusal and comparison of the best translations of the Hebrew and Greek Scriptures

but have gone somewhat deeply into an examination of the originals themselves. I have given much time to a consideration of questions of textual criticism,* for which I have had a great fondness for forty-seven years. My careful and minute study of the teachings of the Old and New Testaments regarding God has brought me great joy, and many who have heard the results of this study through my sermons have testified to the joy and spiritual blessing that they also have received.

Thousands of people are hungry for something of real spiritual substance rather than mere light, popular teaching enhanced by exquisite phrasing and skillful rhetoric, or made more “interesting” by an overabundance of humorous or moving anecdotes. Many are searching for the true God, the God of the Bible, rather than the false gods of today’s unbiblical cults, religions, and philosophies. I hope that this book will not only be read once but will also be reread often and deeply pondered with ever increasing joy and benefit.

— *R. A. Torrey*

*Textual criticism is a term meaning the close reading and analysis of a text. It does not imply criticizing the text in a negative way.

Chapter 1

God Is Personal

*This is eternal life, that they may know You
the only true God, and Jesus Christ
whom You have sent.*

—John 17:3

It is of immeasurable importance that men and women know God, that they know “*the only true God.*” To know the true God is, as the above text declares, “*eternal life.*” Not to know the true God is eternal death and darkness. No other knowledge is of such importance as this knowledge of God.

Today, in most of our schools, colleges, and universities, our children are being taught a little of almost every form of knowledge except the one all-important knowledge, the knowledge of God. While the Bible is the only Book in which God has fully revealed Himself, the students are not being taught the Bible or its divine origin, infallibility, and matchless value. Instead, they are being taught the crude and unsupported theory of evolution, which, as a matter of demonstrated fact, undermines their faith in the Bible.

The exclusion of the Bible from our schools and the teaching of evolution as the origin of man are undermining the morals of our children and encouraging an appalling amount of atheism, agnosticism, promiscuity, irresponsibility, and dishonesty among them. Moreover, very little of a definite, thorough nature is being taught about God even in many of our churches. Indeed, in certain foolish circles, there is a great outcry against all doctrinal preaching. Our churches are regarded by many simply as convenient places in which to address the various issues of the day and to raise funds for all manner of causes—good, bad, and indifferent. This is not the way it should be. The important thing for all of us to know and for our

preachers to preach is the full truth about God as He has revealed Himself in the Bible and in His Son Jesus Christ.

The true God of the Bible is not the god of much of our so-called modern thinking, which is actually not modern at all but is a revamping of the old and discarded pantheism of centuries gone by. The God of the Bible is not the god of any of the many and ever multiplying unbiblical cults that influence our times, such as Christian Science, New Thought, Theosophy, Unitarianism, Spiritualism, Modernism, or modern philosophy.* The main purpose of this book is to make a clear distinction between the God of the Bible and the false gods of these unbiblical cults and philosophies.

In this chapter, I want to begin our study with an essential attribute of God: He is personal. As we proceed, we will see that the god of Christian Science and some of these other cults, and the god that is taught in some of our supposedly orthodox theological seminaries, is not a personal God and is therefore not the God of the Bible. Three Scripture texts will serve as the basis of our understanding that God is personal:

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. (John 17:3)

We know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. (1 John 5:20–21)

*Christian Science, founded by Mary Baker Eddy in 1866, denies the deity of Christ and teaches that sin, sickness, and death are illusions that can be done away with through mental efforts. New Thought teaches that through the power of the mind, one can achieve health and happiness. Phineas Parkhurst Quimby, the mentor of Mary Baker Eddy, is considered the father of the New Thought movement. Theosophy came from a movement that originated in 1875 and follows primarily Buddhistic and Hindu theories, especially of pantheistic evolution and reincarnation. Unitarianism came to prominence in the eighteenth and nineteenth centuries. It denies the Christian doctrines of the Trinity and the deity of Jesus Christ, and ascribes divinity to God the Father only. Modernism, when capitalized, refers to a theological movement in the late nineteenth and early twentieth centuries that tried to reconcile traditional biblical doctrine with contemporary thinking in various fields of learning and that devalued the supernatural.

And Thomas answered and said to Him, "My Lord and my God!"
 (John 20:28, emphasis added)

How Is God "Personal"?

First, let us discover what the word *personal* means when applied to God, or when accurately used in other connections.

What is a person? The characteristics of personality are knowledge, feeling, and will. Any being who knows and feels and wills is a person, whether he is visible or invisible, whether he has a body or does not have a body. Many people think that when you say "God is a person," you mean that God has hands, feet, eyes, ears, and so on. But having these parts of the body, or having a body in general, is not the mark of personality but of bodily existence, which is an entirely different matter. Whether or not God has a body or a visible form we will consider later on, but that has nothing to do with God being a person or not.

If the Lord does not return in our lifetimes and you and I pass through the experience of what men call "death," we will pass out of our present dwelling places, that is, our present bodies, and "*depart and be with Christ*" (Phil. 1:23). We will not get our resurrection bodies until He comes again; however, we will not cease to be persons. We will think, feel, and know great joy, for it "*is far better*" (v. 23) to leave the body and be with Him. We will, as Paul put it in another passage, "*be absent from the body and present with the Lord*" (2 Cor. 5:8). It is clear, then, that personality is one thing, and that having a body is an entirely different thing.

One of the most common errors of our day is to confuse personality with bodily existence. I am inclined to think that when Mrs. Mary Baker Eddy, founder of Christian Science, denied the personality of God so emphatically, she was thinking of bodily existence. In fact, in her book *Science and Health*, in the paragraph immediately preceding her denial of the personality of God, she wrote, "Christian Science strongly designates the thought that God is not *corporeal* but *incorporeal*—that is, bodiless. Mortals are *corporeal* but God is *incorporeal*" (Mrs. Eddy's emphasis).

It would not be something to be wondered or surprised at if Mrs. Eddy had been thus confused in her thinking. In her writings, especially her earlier writings, before some person or persons who had a more accurate knowledge of the meaning of English words than she possessed corrected them, she displayed an amazing ignorance not only of the facts of science and religion but also of the meaning of words. The only exception to this was that she had caught some glimpses of things from her study of Dr. Quimby's writings, which she so shamelessly borrowed and failed to return, and of which she ultimately refused to acknowledge the ownership. It is true that she wrote, in this connection,

As the words Person and Personal are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity.

However, she went on to use words that seem to indicate confusion in her own mind as to the distinction between bodily existence and personality.

In any event, she certainly did obscure the great truth of the personality of God all through her writings. She constantly taught that God was a mere abstraction. She taught not only that God is love (which is true, if we properly understand the meaning of the words, which she did not), but she also taught that "Love is God," which is not true. Her teachings, carried out to their logical conclusion, lead to the radically false, utterly damnable, and hopelessly damning idea that "God is us" (all of us) and that "we are God" (not "gods" but "God").

In *Science and Health*, Mrs. Eddy said, in this very connection, speaking of the personality of God, "If the term personality, as applied to God, means infinite personality, then God is personal Being—in this sense but not in the lower sense." You will notice that she said, "God is personal Being," that is, of course, only an abstract Being in general. She did not say, "God is *a* personal Being," that is, a definite Person, separate and distinct from other

persons, all of whom He has created. In the next sentence, she said, "An Infinite mind and a finite form do not, cannot coalesce."

This is another illustration of her extreme ignorance of the meaning of words. No one, even though he may believe very strongly that God has a form, thinks that He and His form "coalesce"; he thinks that they *coexist*. It is unfortunate that Mrs. Eddy did not have a good dictionary and study it more diligently. The correct definition of *coalesce* is "to grow or come together into one; to fuse, blend." Now, no one who believes that God has an outward form in which He manifests Himself thinks that He—an intelligent, thinking, willing, determining personality—"grows together into one" with the form He inhabits, or "fuses" with it or "blends" with it.

However, Mrs. Eddy has not been alone in denying the personality of God. Professors of theology in our universities and seminaries do it also. For example, Professor Walter Rauschenbusch of the Baptist Theological Seminary in Rochester, New York, the chief apostle of what is now so much promoted as the Social Gospel, said in his book, *A Theology for the Social Gospel*, "The old conception that God is distinct from our human life" must give way to "the religious belief that he is immanent in humanity."

Gerald Birney Smith, professor of Christian Theology at Chicago University, wrote in *Man and the New Democracy*, "The worship of God in a democracy will consist in reverence for those human values which democracy makes supreme." The natural, indeed, the inevitable inference is, if Professor G. Birney Smith had any accurate knowledge of the meaning of words, that God is "those human values which democracy makes supreme." In *A Guide to the Study of the Christian Religion*, he spoke of God as "the spiritual forces of the world in which we live." In light of this definition, he might better have called his book a guide to the study of Buddhism or Eastern philosophy. In the same book, he spoke of God as "the unseen forces of the universe."

R. G. Campbell, who was at one time the most prominent proponent of New Theology in England, but afterwards—in a measure, at least—recanted, said, "God is my deeper self and

yours too; he is the self of the universe.” G. Stanley Hall, president of Clark University, in the first volume of *Jesus the Christ, in the Light of Psychology*, set forth the opinion that “God is the truth, virtue, beauty of man.” He went on to say that the only real atheist is he “who denies these attributes to man.” Hall also said that prayer is “communion with the deeper racial self within us.” Professor Royce of Harvard University, in *The American Journal of Theology*, spoke of God as the immanent “spirit of the community.” It would be easy to multiply quotations from professors of theology in theological seminaries and universities that present similar pantheistic definitions of an impersonal God; however, let us turn from all this skillfully phrased foolishness to the exalted revelation of God as He is really set forth in God’s own Word, the Bible.

The Personality of God as Revealed in the Bible

From the first chapter of Genesis to the last chapter of Revelation, we see God as a Person, an infinite and perfect Person. He is not a mere “force,” or “abstract intelligence,” or “the Absolute.” He is an infinitely wise, infinitely holy, and infinitely loving *Person*—“*our Father in heaven*” (Matt. 6:9), as our Lord Jesus spoke of Him and to Him.

I will not take any space here to demonstrate that knowledge, feeling, and will—the characteristics of personality—are all ascribed to God in the Bible, over and over again. All of us who are familiar with the Bible know that the knowledge and love and supreme will of God appear on nearly every page. Moreover, we will take up all these things in detail in later chapters when we consider the omniscience of God, the holiness of God, the love of God, and the sovereignty of God. Let us now look at other important aspects of the personality of God as revealed in the Bible.

God Is a Living God

First, the Bible reveals God as a living God. Read Jeremiah 10:10–16:

But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to endure His indignation. Thus you shall say to them: "The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens." He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens at His discretion. When He utters His voice, there is a multitude of waters in the heavens: "And He causes the vapors to ascend from the ends of the earth. He makes lightning for the rain, He brings the wind out of His treasuries." Everyone is dull-hearted, without knowledge; every metalsmith is put to shame by an image; for his molded image is falsehood, and there is no breath in them. They are futile, a work of errors; in the time of their punishment they shall perish. The Portion of Jacob is not like them, for He is the Maker of all things, and Israel is the tribe of His inheritance; the LORD of hosts is His name. (Jer. 10:10–16)

In this sublimely eloquent passage, so strikingly in contrast to the vapid word-spinning of the supposedly scholarly and brilliant seminary and university professors whom I have been quoting, God is distinguished from idols, the gods men make for themselves. (See verses 8–9.) These idols are things, not persons, things that “cannot speak, cannot go by themselves, cannot do evil, nor can they do any good” (v. 5). In contrast to them, Jehovah is wiser than “all the wise men” (v. 7). He is “the living God and the everlasting King” (v. 10), a Being who has “wrath” and “indignation” (v. 10), and who is separate and apart from all the persons and things that He Himself has created. “At His wrath the earth will tremble, and the nations will not be able to endure His indignation” (v. 10).

The idols men form today and call “God” are not made with their hands, as in Jeremiah’s day, from the wood of the palm tree (v. 5, 8), and decorated with silver and gold (v. 4). They are made with their bewildered and confused minds out of the tenuous thought processes of their own self-intoxicated musings (as we have seen in the absurd quotations given above). However, they are

idols just the same, and they are not “*the only true God*” (John 17:3), the God of the Bible.

In this quotation from the prophet Jeremiah, who lived and wrote six hundred years before Christ, we are in the realm of the sublime. In the quotations from these great and brilliant modern scholars, who lived nineteen hundred years after Christ, we are in the realm of the ridiculous. How did Jeremiah, who lived twenty-five hundred years ago, come to utter such marvelous wisdom in striking contrast to the inane nonsense of these so-called bright, learned, and scholarly thinkers of today? There can be only one rational answer to this question: the infinitely wise God spoke through him, while these modern theologians discount the Word of God and chase the butterflies of modern scholarship, pantheistic philosophy, and self-confident metaphysics. “*Professing themselves to be wise, they became fools*” (Rom. 1:22 ASV).

We do well when we imitate the early converts in Thessalonica and “[turn] to God from [all these disgusting] idols to serve the living and true God, and to wait for His Son from heaven” (1 Thess. 1:9–10).

God Has an Active Interest in the Affairs of Men

Second, God is revealed in the Bible as having a present interest in and an active hand in the affairs of men:

And Joshua said, “By this you shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites.”
(Josh. 3:10)

And when [King Darius] came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, “Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?” Then Daniel said to the king, “O king, live forever! My God

sent His angel and shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you." [The king wrote,] *I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For He is the living God, and steadfast forever; His kingdom is the one which shall not be destroyed, and His dominion shall endure to the end. He delivers and rescues, and He works signs and wonders in heaven and on earth, who has delivered Daniel from the power of the lions.* (Dan. 6:20–22, 26–27)

For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people." It is a fearful thing to fall into the hands of the living God. (Heb. 10:30–31)

We know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? (Rom. 8:28–31)

My God shall supply all your need according to His riches in glory by Christ Jesus. (Phil. 4:19)

We see, then, that the God of the Bible is not only to be distinguished from the god of pantheism, who has no existence whatsoever separate from his creation, but also from the god of deism, who has created a world and put into it all the necessary powers of self-action and development, and, having set it going, has left it to go by itself. The God of the Bible is a God who has a personal, active, and present interest in the affairs of the universe today.

One of the most distinctive and conspicuous features of so-called New Theology and of higher criticism* is that they scoff at the miraculous, the super-natural, and the idea of God taking—at the present time or in biblical times—any active and immediate hand in the affairs of man. Many of us know by joyful and glorious experience that the biblical conception of the miraculous and of God is the true conception, and that the conception of modern scholarship runs up against the stone wall of the established facts of history and the facts of our own personal experiences.

God Is the Creator of All Things

Third, God is revealed in the Bible as the Creator of all existing things, animate and inanimate, earthly and celestial. The very first words we read in the Bible, opening the sublime epic of Creation found in the first chapter of Genesis, are, “*In the beginning God created the heavens and the earth*” (Gen. 1:1). In the New Testament counterpart to this passage, which is found in the first chapter of John, we read:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (John 1:1–3)

In Colossians 1:16, we read:

For by [Jesus Christ] all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

* *Higher criticism* is the study of biblical texts to determine their authorship and literary history, and the purpose and meaning of the writers. It deals with questions regarding the character, composition, editing, dates of writing, historical and cultural background, and collection of biblical writings. It also incorporates the techniques or findings of archaeology, literary criticism, comparative religion, and other related fields. However, higher critics often exhibit a bias against the supernatural and the miraculous. In addition, they tend to view the Scriptures as merely the words of men and not as the inspired and living Word of God.

All this evidence of the God of creation is in marked contrast to the god who is left to us by the crass, scientifically and historically disproved evolutionism that so strangely dominates our universities, theological seminaries, and public and private schools. When you ask the educators of these institutions for some substantial proof of their theory, they reply, "All scholars are agreed upon it." But when you ask them about the views of particular scholars, they reply, "Oh, he doesn't believe in evolution; therefore, he is not a scholar." It reminds me of a talk I had some years ago with a student at Edinburgh University. He had remarked to me that all the great Semitic scholars belonged to the destructive school of biblical criticism. I asked him, "What about Professor Margoliouth (at that time perhaps the greatest Semitic scholar in England)?" "Is he a scholar?" this young man asked me. I replied, "He was considered to be until he left the radical side and came over to the conservative side." The student smiled and admitted that it was so.

God Sustains, Governs, and Cares for the World

Fourth, the Bible reveals God as sustaining, governing, and caring for the world He created, and as shaping the whole present history of the world. The psalmist was inspired to write:

These all [the creatures God has created] wait for You, that You may give them their food in due season. What You give them they gather in; You open Your hand, they are filled with good. You hide Your face, they are troubled; You take away their breath, they die and return to their dust. You send forth Your Spirit, they are created; and You renew the face of the earth.

(Psalm 104:27–30)

And in Isaiah, we find this passage:

I am the LORD, and there is no other; there is no God besides Me. I will gird you, though you have not known Me, that they

may know from the rising of the sun to its setting that there is none besides Me. I am the LORD, and there is no other; I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these things. (Isa. 45:5–7)

Where in all the literature of the modernists or any other literature except for the Bible can we find anything that approaches the sublimity of both of these passages?

Let us look at one other passage of Scripture relating to this topic. We read in Psalms:

At Your rebuke, O God of Jacob, both the chariot and horse were cast into a dead sleep. You, Yourself, are to be feared; and who may stand in Your presence when once You are angry?
(Ps. 76:6–7)

God's Care and Government Extend to All

Fifth, God is revealed in the Bible as One whose care and government extend to all His creatures, even the smallest and the most insignificant. Read the words of Jesus in these two passages:

Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?
(Matt. 6:26, 28–30)

Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. (Matt. 10:29–30)

God's Ministry and Government Extend to the Individual

Sixth, God is revealed in the Bible as One whose care, ministry, and government extend to the individual. As far back as the book of Genesis, the book that contains the seeds from which the whole vast tree of biblical truth has grown, we read: *"But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison"* (Gen. 39:21). And in Daniel 1:9, we read: *"Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs."*

In 1 Kings, we read of God's own tender and personal ministries to His discouraged prophet, Elijah:

Then as [Elijah] lay and slept under a broom tree, suddenly an angel touched him, and said to him, "Arise and eat." Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again. And the angel of the LORD came back the second time, and touched him, and said, "Arise and eat, because the journey is too great for you." (1 Kings 19:5-7)

God Is Sovereign over Evil and Evildoers

Seventh, God is revealed in the Bible as One whose control and government extend to the wicked plots, devices, and doings of evil men and even of Satan himself, and as One who makes the seeming evil work out to His own glory and His people's good. Read these words from Psalm 76:10, written more than twenty-five hundred years ago: *"Surely the wrath of man shall praise You; with the remainder of wrath You shall gird Yourself."* And read these words written in the first book of the Bible, which our modern so-called scholars love so much to despise, but to whose exalted heights they have not yet climbed even the foothills: *"As for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive"* (Gen. 50:20). Read

also these words from the second book in the Bible: “*But indeed for this purpose I have raised you [the wicked Pharaoh] up, that I may show My power in you, and that My name may be declared in all the earth*” (Exod. 9:16). Turn now to the New Testament and read Peter’s marvelously significant words on the Day of Pentecost:

Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know; Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death. (Acts 2:22–23, emphasis added)

Now let us turn to what many scholars regard as the oldest book of the Bible, the book of Job:

The Lord said to Satan, “Behold, all that [Job] has is in your power; only do not lay a hand on his person.” So Satan went out from the presence of the LORD. (Job 1:12)

And the Lord said to Satan, “Behold, he is in your hand, but spare his life.” (Job 2:6)

In the book of Job, the Bible depicts even Satan himself, with all his malevolence, as carrying out the merciful purposes of God.

In Luke 22:3, we see the same thing: “*Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve.*” The result of this act was that God’s eternal purpose of redeeming love was accomplished by the atoning death of Jesus Christ, which was brought to pass by the great enemy of God and man, Satan.

The God of the Bible, as far as the question of His personality and His being a living God is concerned, is a God who lives and loves and acts and works today. Oh, I am glad that I have such a real, concrete, personal, living God—One in whom I can trust and have no fears, whatever may arise—and not the impersonal, abstract, vague, vapory, elusive, unreal god of the rhetorical nonsense of Walter Rauschenbusch, Professor G. Birney Smith, President

G. Stanley Hall, Professor Royce, Mrs. Mary Baker Eddy, and a host of other drowsy dreamers. With such a God, I can face whatever calamity seems to threaten to overtake me and say, "I know that *'all things work together for good to those who love God, to those who are the called according to His purpose'* (Rom. 8:28), and *'if God is for us, who can be against us?'* (v. 31)."

If any of you reading this desire the god of false religions or so-called modern scholarship, you can have it. I would not give two cents for it. But give me the God of the Bible, the Real God, *"the living and true God"* (1 Thess. 1:9), *"the only true God"* (John 17:3), whom to know is not only *"eternal life"* (v. 3) but boundless peace and overflowing joy every day.