

2. The Hierarchy of Being

Attention has already been called to the fact that the interpretation of the Cosmos as a Hierarchy of Being—*i.e.*, as a Totality whose constituent forms of existence are organized according to rank and therefore function on separate and progressively higher levels of being—originated with Aristotle. According to Aristotle, the various kinds of soul (*psyche*), ranked according to the level of being on which each exists and functions, are the vegetative, sensitive, and rational, respectively; and over all is God, who is pure Self-thinking Thought. This view has persisted, though in somewhat different forms, throughout the entire history of human thought. Alfred Russel Wallace, for example, a contemporary and close friend of Charles Darwin, held that there were three distinct breaks in the continuity of the evolution of life upon earth, namely, (1) the appearance of life, (2) the appearance of sensation and consciousness, and (3) the appearance of spirit. (It will be remembered that Darwin himself closed his first book, *The Origin of Species*, with the frank declaration that life, with all its potencies, was originally breathed by the Creator into the first forms of organic being. The last sentence of the *Origin* reads as follows:

There is grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, while this planet has gone circling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved.

Obviously, these breaks in the Creative Process correspond to the beginnings of vegetable, animal, and human life, respectively. Wallace held that while natural selection may account for man's place *in* nature, it cannot account for his place *above* nature, as a spiritual being. The introduction of life (vegetable form), he declared, of consciousness (animal form), and of intellection (human form), points clearly to a world of spirit, to which the world of matter is subordinate; man's intellectual and moral faculties could not have been developed from the animal, but must have had another origin, for which we can find an adequate cause only in the world of spirit.¹ It will be recalled that both Wallace and Darwin, unknowingly to each other, had been thinking along the same general lines; that in fact Wallace had arrived at the evolution hypothesis in its broad outlines *before*

1. A. R. Wallace, *Darwinism*, 445-478. Quoted by A. H. Strong, *Systematic Theology*, One-Volume Edition, 473,

Darwin; but that when Darwin published his *Origin of Species*, Wallace hastened to make his acquaintance and became thereafter his staunch friend and supporter. Wallace may in all truth be said to have been co-author with Darwin of the theory of Natural Selection. (As a matter of fact, it was neither Darwin nor Wallace, but the German, Ernst Haeckel, who tried to develop the theory of evolution so as to make the postulate of a Creator superfluous. Haeckel (in his work, *The Riddle of the Universe*) was the exponent especially of what is properly called *materialistic evolution* (i.e., evolution by *chance*, starting from forms of "energy"). He constructed his "Tree of Life" by adding a superfluity of "missing links," simply by drawing on his storehouse of fantasy. His "Tree" is generally looked upon as a joke today, even among biologists themselves.)

The same general view of the Cosmos as a Hierarchy of Being is implicit in the conception of evolution put forward by Hermann Lotze in his great work, *Mikrokosmos*, published in three volumes, 1856-1864. According to Lotze, *new increments of power came into the life process at different stages, by direct impartation from the Divine Being Himself*. Lotze's position is summarized by Dr. A. H. Strong as follows:

That great philosopher, whose influence is more potent than any other in present thought, does not regard the universe as a *plenum* to which nothing can be added in the way of force. He looks upon the universe rather as a plastic organism to which new impulses can be imparted from Him of whose thought and will it is an expression. These impulses, once imparted, abide in the organism and are thereafter subject to its law. Though these impulses come from within, they come not from the finite mechanism but from the immanent God. Robert Browning's phrase, "All's love, but all's law," must be interpreted as meaning that the very movements of the planets and all the operations of nature are revelations of a personal and present God, but it must not be interpreted as meaning that God runs in a rut, that He is confined to mechanism, that He is incapable of unique and startling manifestations of power. The idea that gives to evolution its hold upon thinking minds is the idea of continuity. But absolute continuity is inconsistent with progress. If the future is not simply a reproduction of the past, there must be some new cause of change. In order to progress there must be either a new force, or a new combination of forces, and the new combination of forces can be explained only by some new force that causes the combination. This new force, moreover, must be intelligent force, if the evolution is to be toward the better instead of toward the worse. *The continuity must be continuity not of forces but of plan*. The forces may increase, nay, they must increase, unless the new is to be a mere repetition of the old. There must be additional energy imparted, the new combinations brought about, and all this implies purpose and will. But through all these runs one continuous plan, and upon this plan the rationality of evolution depends. A man builds a house. In laying the foundation he uses stone and mortar, but he makes the walls of wood and the roof of tin.

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In the superstructure he brings into play different laws from those which apply to the foundation. *There is continuity, not of material, but of plan.* Progress from cellar to garret requires breaks here and there, and the bringing in of new forces; in fact, without the bringing in of these new forces the evolution of the house would be impossible. Now substitute for the foundation and superstructure living things like the chrysalis and the butterfly; imagine the power to work from within and not from without; and you see that *true continuity does not exclude but involves new beginnings.* Evolution, then depends on increments of force plus continuity of plan. New creations are possible because the immanent God has not exhausted Himself. Miracle is possible because God is not far away, but is at hand to do whatever the needs of the moral universe may require. Regeneration and answers to prayer are possible for the very reason that these are the objects for which the universe was built. If we were deists, believing in a distant God and a mechanical universe, evolution and Christianity would be irreconcilable. But since we believe in a dynamical universe, of which the personal and living God is the inner source of energy, evolution is but the basis, foundation, and background of Christianity, the silent and regular working of Him who, in the fulness of time, utters His voice in Christ and the Cross.¹ [Italics mine—C. C.]

It will be noted that this analysis of the Creative Process resembles Bergson's portrayal of the operation of the *Elan Vital* in certain respects. Bergson would say, of course, that the successive increments of power postulated by Lotze—the sources ontologically of the progressively advanced types of existents—were contained within the *Elan* itself and put forth by it (or Him?) at different stages in the ongoing of the life process. Now if it were possible to identify Bergson's *Elan* with the Divine Spirit—which it is not, precisely—such a position would be in accord with the thesis which is being suggested in this treatise.

My own thinking may be stated as follows, in a nutshell: Whereas evolution (i.e., variation, either upward or downward) may conceivably have taken place on each of the various levels of being themselves, the fact remains that the bridges or gaps between those levels have never been successfully bridged, nor do they give any evidence whatever of ever being successfully bridged, multitudinous conjectures to the contrary notwithstanding, by any purely naturalistic theory of evolution. The gaps, for example, in the Totality of Being, between (1) the inanimate and the animate, (2) the unconscious and the conscious, and (3) the conscious and the self-conscious or personal, have never been accounted for, not even remotely so, by any naturalistic evolution hypothesis. The suggestion of the present treatise is, therefore, that it was at these intervening points or gaps that

1. A. H. Strong, *Christ in Creation*, 163-166. Cf. Lotze, *Mikrokosmos*, II, 479 ff.

new increments of power, as postulated by Lotze—that is, that new and successively higher powers and functions, namely, those designated in the aggregate by the terms “life,” “consciousness” and “person”—may have been introduced into the Creative Process at successive intervals, the introduction of each new set of powers or functions thus marking the beginning of a new and higher level of existence; and that these successively higher increments of power may have been imparted to the Creative Process by the the Divine Spirit from the very Being of God Himself. The final result is, and will be, when the Creation shall have been consummated, a Hierarchy of Being. Evolution, as a matter of fact, is a faith, based entirely on inference, and on inference that is, in many respects, very questionable.

On the other hand, should it turn out eventually that these breaks or gaps in the scale of total being could be bridged by any theory of natural evolution or development (i.e., according to Le Conte, continuous progressive change, according to fixed laws, by means of resident forces), the fact would still remain that all those potencies actuated and revealed at subsequent stages in the Creative Process *must have been inherent originally in the first existing forms.* “In order to progress there must be either a new force, or a new combination of forces, and the new combination of forces can be explained only by some new force that causes the combination.” There is simply no getting around the fact of an all-embracing First Principle, that is, One who is the source and cause of all powers and functions inherent in the Cosmos and its creatures as we know them. No theory of evolution can dispense with Creative Power; and when scientists and philosophers talk about Creative Power, they simply mean that Power whom Christians reverently designate as God. All this boils down to the fact that most of the controversy alleged to have prevailed in recent years between scientific and religious thought has been pretty much a business of thinking and talking in circles.

Again, it is quite generally agreed today, I think, that *mutations* constitute about the only satisfactory ground on which the *arrival* of a new species can be accounted for. But what are mutations? And what causes mutations? Cosmic rays, it may be? But who or what causes cosmic rays? And who or what has caused the obtrusion of cosmic rays into the Creative Process, especially in such a manner as to account for the origin *progressively* of the phenomena of life, consciousness, mind, self-consciousness, and so on? Would not such a *progressive*

sequence of mutations, that is, a sequence resulting in such progressively higher types of existences, necessarily presuppose a guiding Intelligence? Can any thinking person attribute such an orderly procedure to mere chance? In a word, if cosmic rays were back of the mutations, and these mutations back of the various levels of phenomena which constitute our Cosmos, then we must conclude that Universal Intelligence and Will directed the application of those primal cosmic rays to the Creative Process, in such a manner and at such well-chosen intervals, as to build up the ordered Totality of Being with which our human science makes us, partially at least, familiar. For, that there has been a Creation, certainly cannot be denied logically or experientially; that there was a time when man did not exist, and indeed an earlier time when neither plant nor animal existed, is implicit in the evolution hypothesis. Then how came all these phenomenal creatures into existence? Whether by mutations or what not, they came into existence by the operation of the Creative Power (Efficient Causality) which is the First Principle of all things. Creation did take place, whether by emanation, by evolution, or instantaneously. We Christians believe, and have every good reason to believe, that the Creative Power is Spirit, He whom we revere and worship and adore as God. It is impossible to rule Intelligence, Purposiveness, and Order—in a word, God—out of the Scheme of Things.

Again, the hierarchical conception of the Cosmos is implicit in the current philosophy of Holism, according to which the Creative Process concretes itself in increasingly complex *wholes* which mark off the different levels in the total structure of being. General J. C. Smuts, for example, defines Holism as

the ultimate synthetic, ordering, organizing, regulative activity in the universe which accounts for all the structural groupings and syntheses in it, from the atom and the physicochemical structures, through the cell and organisms, through Mind in animals, to Personality in man. . . . The all-pervading and ever-increasing character of synthetic unity or wholeness in these structures leads to the concept of Holism as the fundamental activity underlying and co-ordinating all others, and to the view of the universe as a Holistic Universe.¹

Again he says:

The New Physics has traced the physical universe to Action; and relativity has led to the concept of Space-Time as the medium for this Action. Space-Time means structure in the widest sense, and thus the universe as we know it starts as structural Action; Action which

1. *Holism and Evolution*, 317.

is, however, not confined to its structures, but continually everflows into their "fields" and becomes the basis for the active dynamic Evolution which creatively shapes the universe. The "creativity" of evolutionary Holism and *its procedure by way of small increments or instalments of "creation"* are its most fundamental characters, from which all the particular forms and characteristics of the universe flow.¹

And again:

There is a progressive grading of this holistic synthesis in Nature, so that we pass from (a) mere physical mixtures, where the structure is almost negligible, and the parts largely preserve their separable characters and activities or functions, to (b) chemical compounds, where the structure is more synthetic and the activities and functions of the parts are strongly influenced by the new structure and can only with difficulty be traced to the individual parts; and, again, to (c) organisms, where a still more intense synthesis of elements has been effected, which impresses the parts or organs far more intimately with a unified character, and a system of central control, regulation, and co-ordination of all the parts and organs arises; and from organism, again on to (d) Minds or psychical organs, where the Central Control acquires consciousness and a freedom and creative power of the most far-reaching character; and finally to (e) Personality, which is the highest, most evolved whole among the structures of the universe, and becomes a new orientative, originaive centre of reality. All through this progressive series the character of wholeness deepens; Holism is not only creative but self-creative, and its final structures are far more holistic than its initial structures. Natural wholes are always composed of parts; in fact the whole is not something additional to the parts, but is just the parts in their synthesis, which may be physio-chemical or organic or psychical or personal. As Holism is a process of creative synthesis, the resulting wholes are not static but dynamic, evolutionary, creative. Hence Evolution has an ever-deepening inward spiritual holistic character; and the wholes of Evolution and the evolutionary process itself can only be understood in reference to this fundamental character of wholeness. This is a universe of whole-making. The explanation of Nature can therefore not be purely mechanical; and the mechanistic concept of Nature has its place and justification only in the wider setting of Holism.²

"Personality," writes Smuts, "is the latest and supreme whole which has arisen in the holistic series of Evolution. It is a new structure built on the prior structures of matter, life, and mind."³ This "holistic" interpretation implies, unmistakably, a hierarchical organization of the Cosmos.

The same general view is implicit in the following excerpts from the pen of W. P. Montague, who writes, in summarizing a part of his excellent treatise, *The Chances of Surviving Death*:

I have tried to show (1) that the phenomena of life and mind are not susceptible of a mere mechanical interpretation; (2) that the factor that must be admitted to supplement the atoms and their motions, though psychical in nature and possessed of memory, organicity, and

1. *Op. cit.*, 318. Italics mine.—C. C.

2. *Ibid.*, 86-87.

3. *Ibid.*, 261.

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purposiveness, is yet itself describable in physical terms as a field of forces or potential energies; (3) that these fields or systems of the traces of the past are of four successively emergent types or grades: the inorganic, the vegetative, the animal, and the personal; and (4) that in the evolutionary ascent from the lower and earlier to the later and higher fields, the constituent forms of energy seem to become more and more different in quality from the matter and motion of their bodily matrices, and therefore more and more likely to survive the dissolution of those matrices.

Again:

With the dawn of man a new level of life is achieved. The traces of the past stored up in memory attain sufficient strength to function in and for themselves, rather than as mere guides to bodily conduct. Instead of the past and the future and the imagined being utilized only for present action, present action is utilized for them and their enjoyment. Instead of mind as organ of the body, body becomes an organ of the mind, and the whole material set-up is, or may be, treated as the means and the occasion for personal and cultural ends. Fancy, freed from the fetters of present bodily needs, presents us with a world of waking dreams, with promises that far outrun performance and make us humble and ashamed at what we are when thought of in the light of what we might be. The human mind thus constitutes a field of forms in which there is the possibility continually present, however seldom used, of building an interpersonal community, in which the duties are to help others and ourselves to live more richly, and to grow indefinitely in every sort of power. Nor is this all, for there are intimations (and some would say far more than intimations) of *a chance of union with a higher or the highest life*. If we could share in that, our own lives, finite at their best, might be transfigured and gain a new and different prospect of continuance.

Dr. Montague describes the forward steps in the Creative Process as follows:

To us it does seem a moment in evolution when fields of potentiality attain through protoplasm the power not only to induce or reproduce their own patterns in neighboring matter (magnetic, electric, and other inorganic fields can do as much as that), but to induce those replicas with no diminution of intensity; so that life once started ramifies and spreads over the planet, conserving the cumulative heritage of its increasing past, and by that heritage evolving new forms for its future. These new forms, added to the old which still continue, make the phylogeny of life no less increasingly diversified than its ontogeny. . . . The second moment of life's evolution comes when protoplasm takes to mirroring the distant and remembering the past and thus builds up within a nervous system a private history of its own adventures by which reactions to the here and now are modified and guided. The sensory consciousness and intelligent conduct that come to supervene upon the merely vegetative seem certainly to be a definite advance. . . . The third great moment comes, and man emerges from the merely animal stage and gains a figurative freedom from the whole material world, which then becomes a footstool for his spirit and a means for realizing his ideals. . . . The personal or rational stage of evolution brings with it not only increased opportunities for life's enrichment but increased responsibility for using them. The principle of *noblesse oblige* applies to man's status as compared with that of the animal. And as between the human being who fails to use his great occasion

and the brute who does rise to his small occasion, the award for superiority in essential value must go to the latter. The love of a dog for his master, surmounting the sad barrier of species and of rank that separate the two, has in it an absolute and poignant beauty that exceeds the value of any far-flung human plan in which the quality of love, or some equivalent or coordinate ideal, is lacking. And there would be more point in the continuance through eternity of the poor brute being who, despite the limitations of his mental span of comprehension, could go through pain and death for loyalty than there would be in the eternal continuance of the cleverest human rogue who ever lived. These ethical comparisons of animal and human values may not be so irrelevant to the hard world of fact as they might seem. For if we translate the idealistic language of evaluation which we have just been using into the physical or materialistic language in terms of which our main discussion has been conducted, we can say that there well may be a chance that the *moral* qualities of a psychic field would be less easily reduced to mere material motions than would the *intellectual*, and therefore more likely to survive. In short, the simple goodness which animals and men can both *acquire* (rather than the rationality which man alone *inherits*) may be the main determiner of whether life continues after death; or at least of whether such continuance would hold that promise of unending progress lacking which eternity would pall.¹

In a word, according to this author, the "fields" of existence which, in addition to the inorganic, make up the Totality of Being, are, in the order of their ascending complexity and corresponding liberation from matter and its motions, the vegetative, the animal, and the personal. Moreover, the final argument advanced by Dr. Montague, namely, that a *person's* attainment of the higher order of being which awaits him at the death of his body, depends on his cultivation of such spiritual values as faith, hope, and the greatest of all, love, — in a word, the life of the Spirit, in Biblical terms—is precisely the view that is being put forward in the present treatise. Lecomte du Nouy presents the same general thesis in his work, *Human Destiny*, namely, that the Creative Process—he calls it "evolution," of course—has passed and is passing, in the main, through some four stages: the physiochemical, and biological, the intellectual, and finally the moral or spiritual. It is difficult to see how any thinking person could come to any other conclusion.

Therefore, I should like to point out here, again, that the "union with the highest life," envisioned as a possibility for man by Dr. Montague, is precisely what the Bible teaches to be man's natural and proper ultimate intrinsic end, the end to which he is ordered by his Creator. This union, as we have already stated, will consist essentially of the union of the human

1. W. P. Montague, *The Chances of Surviving Death*, reprinted by permission of the publishers, Harvard University Press, in *Basic Problems of Philosophy*, edited by Bronstein, Krikorian, and Wiener, 614-627.

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mind with the Mind of God in knowledge and the union of the human will with the Will of God in love; and the necessary preparation for such union is the life of the Spirit in the individual believer. *Heaven is a prepared place for a prepared people*: in the very nature of things, it could not be otherwise; only the pure in heart can hope, or expect, to see God. The highest achievement of the Spirit of God in the Totality of Being is the nurture of the individual person in that holiness or sanctification "without which no man shall see the Lord" (Heb. 12:14), that holiness necessary to fit him for "the inheritance of the saints in light" (Col. 1:12). *At the lowest level of Being, the inorganic, the Spirit operates as the Spirit of Power; at the second level, the organic, He operates primarily as the Spirit of Life; at the third level, that of the person whom He has endowed with the capacity for seeking and finding Truth, He operates as the Spirit of Truth; and at the highest level, that of sainthood, He operates as the Spirit of Holiness. Sainthood is fulness or wholeness of individual personal being.* This fulness of being begins to be achieved here, in this present life, in union with Christ, who is the Divine Mind, and in the life with the Holy Spirit, who is the Divine Heart of Love. It will be fully realized in the life to come in one's complete personal union with the wholeness of the Divine Being. This is the Life Everlasting.

Moreover, even though we may be able to discern the activities of the Spirit as the Spirit of Power and the Spirit of Life, from the dim light of so-called "natural religion," not until we open the pages of the Bible do we come to know Him as the Spirit of Truth and the Spirit of Holiness. And especially is our knowledge of the Spirit as the *Holy* Spirit mediated to us through the Bible. Indeed, without the Bible, it is doubtful that we should even so much as know that there is a *Holy* Spirit.

I have shown, with some degree of conclusiveness I think, that both scientific and philosophical thought tend toward the hierarchical interpretation of the Totality of Being. The vast majority of evolutionists, and the advocates of "emergent" evolution in particular, would agree, I am sure, that there are at least four fairly well-defined levels of natural existence—those of matter, life, consciousness, and personality, respectively. As yet no theory of evolution has successfully bridged the gaps between (1) the inanimate and the animate, (2) the unconscious (plant) and the conscious (animal), although the latest

science draws the line very thin at this point, and (3) the conscious and the self-conscious or personal. As a matter of fact, the evolution hypothesis as a whole, despite dogmatic assertions to the contrary, is still a hypothesis; indeed it is doubtful that any naturalistic view of Creation could, in the very nature of the case, ever be anything more than a hypothesis. Of course, if these gaps should eventually be closed, that would only prove the Cosmos to be a continuum instead of a hierarchy; in either case it could be accounted for only on the ground of creative Force. As Ernest Dimnet has written: "If the evolutive theory, in spite of the strong scientific objections to it, is the most satisfactory, the elemental formless creatures in which life was first manifested contained the germ of what we now witness." Indeed a feeble analogy of the operation of such primordial potencies or "seeds" might be traced in the power of such submicroscopic "blobs" as chromosomes and genes to contain and to transmit, in some manner wholly incomprehensible, physical and temperamental characteristics, and even mental endowments and aptitudes, from a parent to his offspring. The mystery of heredity is equally as profound as the mystery of creativity; it is, in fact, but another mysterious phase of the total Mystery of Life.

I now call attention to the fact that the Bible not only supports, but actually supplements and perfects, this hierarchical interpretation of the Cosmos that is suggested by science and philosophy. The teaching of the Bible is that the Creation was—or speaking more precisely, *is*—a progressive development, *with new increments of power—impartations from the Divine Being, mediated by the Divine Spirit and Logos—coming into the Creative Process at successive intervals, thus endowing the recipient creature in each case with higher and nobler faculties than its predecessors had possessed, and thus also clearly marking off the various grades or levels which constitute the Totality of Being.* All this is clearly indicated by the verbs used in the Genesis narrative of the Creation. To be explicit, the Hebrew language has three verbs to indicate the general idea of bringing into existence something which had not previously existed. First, there is *yatsar*, which means to "form" or "fashion." Second, there is *asah*, which means to "make" or to "do." Both *yatsar* and *asah* indicate the fashioning or arranging of previously created substances into new forms. Then, third, there is the verb *bara*, which invariably conveys the idea of an *absolute* or *pri-*

1. *What We Live By*, 21.

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mary creation; that is, a creation without the use of pre-existing materials. And in the some forty-eight instances in which *bara* is found in the Hebrew Scriptures, whatever its object may be, it always has God for its subject.¹ Now the verb used in *Genesis* 1:1, translated "created," is *bara*: "In the beginning God *created* the heavens and the earth." This points to the primary creation of matter, in all probability the first putting forth of primal energy from the Being of God. The subsequent transmutation of this primordial energy into gross matter, and the arrangement of the cosmic mass into our physical universe—all as a result of the "brooding" of the Spirit of God—is described in subsequent verses. Now the word *bara* occurs again just two times in the same chapter. It occurs in verse 21, to indicate the transition from the vegetable (unconscious) to the animal (conscious) level: "And God *created* the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind," etc. It occurs again in verse 27, to indicate the advance from the animal (conscious) to the human or personal (self-conscious) level: "And God *created* man in his own image, in the image of God *created* he him; male and female *created* he them." It is significant, too, that the two verbs, *bara* and *asah*, are used together in *Genesis* 2:3: "And God *blessed* the seventh day, and *hallowed* it; because that in it he rested from all his work which God had *created* and *made*." Does not the use of the two verbs, side by side, in this passage clearly differentiate *primary* creation from creation through *secondary* causes? In short, "create" is the term used to describe the introduction of an element or increment of power which cannot be explained by what had gone before. Intermediate acts may have been of an "evolutionary" character, that is, the readjustment of material already present to form new combinations; hence the verb used to describe them is not "create" but "make."

Thus it will be seen that at least three stages in Creation are clearly marked out in the Biblical narrative. These are the beginnings (1) of matter, (2) of conscious life, and (3) of self-conscious life. For some strange reason, the transition from the inorganic to the organic is not as clearly indicated in the Biblical account. Does the Divine command, then, in verse 11: "Let the earth put forth grass, herbs yielding seed, and fruit-trees bear-

1. Robert Young, *Analytical Concordance to the Bible*, Twentieth American Edition, Revised Throughout (Twelfth Printing) by Wm. B. Stevenson. *s.v.*

ing fruit after their kind, wherein is the seed thereof, upon the earth," etc., indicate the cooperation of God with secondary causes proceeding from the earth, or from matter (spontaneous generation), as many of the Church Fathers believed? On the face of it, it would seem so. At any rate, it is quite clear that at each of the three successive advances clearly marked out—the beginnings of matter, of conscious life, and of self-conscious life, respectively—new increments of power came into the Creative Process from the Being of God, imparted as we shall see later by the activity of the Spirit in conformity with the edict (Word) of the Divine Reason. Thus the Spirit brooded over empty illimitable Space at the "beginning" and the energy was produced which transmuted itself into matter in motion. (It is significant, I think, that the Greek word *Chaos* meant originally "empty, immeasurable space." Hesiod, who personifies the concept, represents Chaos as the first state of existence, the rude and unformed mass out of which the universe was created.¹ Thus did early tradition support the Biblical revelation.) At the next forward step in the Creative Process, the Breath of God, in conformity with the Word as always, issued forth to implant the vital principle, the principle of vegetation, in the first plant form. This remains true whether this vital principle imparted by the Spirit was a *new* increment of power, an added vital force, or whether it was the result of a recombination of atoms in such a way as to actuate potencies which had been implanted in them originally. For "in order to progress there must be either a new force, or a new combination of forces, and the new combination of forces can be explained only by some new force that causes the combination." Besides all this, plant life had to come before animal and human life, for the simple reason that the latter forms subsist on it. This is in accord with the very nature of things as we know them.

At the third advance, the Breath of God issued forth again, in conformity with the Word, the edict of the Almighty, to implant the principle of consciousness in the primordial animal form.

Gen. 6:17, [the words of God to Noah]: And I, behold, I do bring the flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven, etc. [Similarly, in Gen. 7:21-22, we read that in the Great Deluge in Noah's time] all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man; all in whose

1. *Theogony*, 116.

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nostrils was the breath of the spirit of life, all that was on the dry land, died.

Obviously, in the case of the animal, the "breath" or "spirit" of life includes consciousness, in addition to the purely vegetative life (the cellular processes which contain the secret of growth) of the plant.

[Cf. Eccl. 3:21]—Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?

And finally, at the next advance in the Creative Process, after all things had been made ready for the new creature who was to take his place upon the earth as lord tenant, the Breath of God accompanied by the Word issued forth again, this time to endow the natural man with all the potencies of person and potentialities of personality. "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Thus did "God create man in his own image, in the image of God created he him" (Gen. 1:27). As the patriarch Job put it: "For my life is yet whole in me, and the spirit of God is in my nostrils" (Job 27:3). And the Psalmist writes in like vein, with reference to the Creation as a whole: "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; He commanded, and it stood fast" (Psa. 33:6, 9).

Now some very important questions arise at this point: Is the human (personal) order the last and highest level in the Totality of Being? Is the natural man the final product of the activity of the Divine Spirit? Did the Creative Process come to an end with the breathing of the spirit of life into the first human form? I can see no necessity for answering these questions in the affirmative. As a matter of fact, it is at this point especially that the Bible supplements science and brings to completeness the true picture of the total Life Process. It is my conviction that what is called "regeneration" in Scripture is, after all, but *the second stage*—or shall we say *fifth*—*in the whole Creative Process*, the stage provided for in the Plan of God, no doubt, in conformity with the Divine foreknowledge of man's fall into sin; that above the level of the "natural" man is that of the "spiritual" man—*the order of sainthood*, the highest level attainable by any creature in the Totality of Being, and *the ultimate goal of the whole Creative Process*. In a word, the order of progression for man, as willed by the Creator, is from

the Kingdom of Nature, through the Kingdom of Grace, into the Kingdom of Glory.

The thesis of this work is that God planned from before the "foundation" of the world the building of a holy race fitted to have perfect fellowship with Him ultimately in an environment purged of all evil. For it must be remembered that only a holy being *could* have unhindered access to, and fellowship with, our holy God. "Blessed are the pure in heart; for they shall see God" (Matt. 5:8). God has ordained us *as persons* to ultimate union with Himself in knowledge and love, and this union is possible of realization only as a result of our living the life with the Holy Spirit (that is, unbroken companionship with Him as our ever-present indwelling Advocate, Guide, and Sanctifier), and thus becoming—each of us—"partakers of the divine nature" (2 Pet. 1:4). This life with the Spirit (or of the Spirit, in the sense and to the extent that the Holy Spirit possesses the human spirit) begins, as we have already made clear, in our union with Christ in faith, repentance, confession and baptism.

Rom. 6:4-5 again: "We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection. 1 John 5:12—He that hath the Son hath the life; he that hath not the Son of God hath not the life. 1 John 1:3—yea, and our fellowship is with the Father, and with his Son Jesus Christ. John 17:3—[the words of Jesus Himself]: And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ. 2 Cor. 11:2—For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ.

From baptism on to the death of the body, this Life with the Spirit is a process of continuous growth "in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18), which is equivalent to that "sanctification without which no man shall see the Lord" (Heb. 12:14). Thus by the processes Scripturally designated *regeneration* and *sanctification*, men are redeemed from both the guilt and the practice of sin. Then, according to the teaching of the Scriptures, *the ultimate phase of the Creative Process* will take place in the redemption of the body from the consequences of sin, namely, physical disease, suffering, and death, in the putting on of immortality.

Rom. 8:22-23: For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan

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within ourselves, waiting for our adoption, to wit, the redemption of our body, Phil. 3:20-21: For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. 2 Cor. 5:1-4: For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed,, but clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Rom. 8:11—But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. 1 Cor. 15:44-58: If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural. The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord.

The consummation of the Creative Process, indeed of the Divine Plan of the Ages, will be realized in the ultimate conformity of God's saints to the image of His Son.

Rom. 8:28-30: And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

And thus at the end of the age, "the spirits of just men made perfect" (Heb. 12:23), that is, clothed in "glory and honor and incorruption" (Rom. 2:7)—in a word, the immortalized saints of God—will take their rightful place in "new heavens and a

new earth, wherein dwelleth righteousness" (2 Pet. 3:13). Then, the wicked also having gone to their proper place, the place of eternal segregation "prepared for the devil and his angels" (Matt. 25:41)—the penitentiary of the moral universe—this renovated earth will have been purged for ever of every form of sin and death: mortality itself will have been "swallowed up of life" (2 Cor. 5:4). Then indeed will that glorious vision which was vouchsafed the beloved John on the barren isle of Patmos, be actualized.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes: and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new, and he saith, Write: for these words are faithful and true (Rev. 21:1-5).

Faith proclaims this to be, in Tennyson's well-known words, that

. . . . one far-off divine event,
To which the whole creation moves.

This, I firmly believe, is the will and plan of our God; and because it is His will, it will be done. "For," says He, "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure. . . . Yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it" (Isa. 46:9-11).

On the basis of this Weltanschauung, the fundamental facts of the Christian religion—the Incarnation, the Atonement, and the Resurrection—are integral parts, or events, of the total Plan of the Universe. And Redemption is but the consummating phase of the total Creative Process.

On this view too, just as the Bible teaches, new increments of power come into the Life Process, by the agency of the Spirit and through the instrumentality of the Word, the incorruptible seed which "liveth and abideth" (1 Pet. 1:23), by which the "natural" man is regenerated and raised to the status of the spiritual man. By the reception of the living Word into his heart—the Gospel which is "the power of God unto salvation

to every one that believeth" (Rom. 1:16), because the life-giving power of the Spirit is in it and is exercised through it—the natural person is elevated to the level of sainthood, the highest level in the total Hierarchy of Being; he is literally "the new man, that after God hath been *created* in righteousness and holiness of truth" (Eph. 4:24). "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). The natural man can no more transform himself into the spiritual man by merely tugging at his own bootstraps, so to speak, than the grain of wheat can, by any power of its own, transform itself into a watermelon seed. As in the biological realm, wheat begets wheat only, and barley begets barley, and so on; so in the moral realm, only the Spirit of God can beget that which is Spiritual. "Each after its own kind" (Gen. 1:11, 21, 25) is as truly a law of the moral world as it is a law of the natural world. As Jesus Himself put it, in His conversation with Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew" (John 3:6-7). Thus by the process known in Scripture as *regeneration*, a new life is born, a new *kind* of life, spiritual life, which, if properly nurtured by the means appointed by Divine Grace, will enlarge and deepen into the Life Everlasting in the very presence of our God.

Thus it will be seen that the highest level in the total Hierarchy of Being is that of *sainthood*. All Christians were known as saints, in apostolic times.

Acts 9:13—But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem. Rom. 1:7—Paul . . . to all that are in Rome, beloved of God, called to be saints. 1 Cor. 1:1-2: Paul, called to be an apostle of Jesus Christ . . . unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours. 2 Cor. 1:1—Paul, an apostle of Christ Jesus through the will of God . . . unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia. Eph. 1:1—Paul, an apostle of Jesus Christ through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus. Phil. 1:1—Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi. Eph. 1:18—what the riches of the glory of his inheritance in the saints. Col. 1:12—giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light. 1 Cor. 6:2, 3—Know ye not that the saints shall judge the world? . . . Know ye not that we shall judge angels? 2 Thess. 1:10—when he shall come to be glorified in his saints, etc., etc., etc.

The saints of God—sons and daughters of the Almighty (2 Cor. 6:18), heirs of God and joint-heirs with Christ (Rom. 8:17)—constitute “the general assembly and church of the firstborn who are enrolled in heaven” (Heb. 12:23).

[Again] Phil. 3:20-21: For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

And on this level of sainthood, the Spirit of God operates, in regeneration and in sanctification, as the Spirit of Holiness. Holiness is Wholeness. And it is the task of the Spirit of God to make the world and man *whole*, so that in the finality of things God may look out upon His creation, as He did at the beginning, and pronounce it *good*. In the words of Paul:

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all [1 Cor. 15:22-28].

I feel that I should comment briefly at this point on *evolution* and *evolutionism*. The former word, of course, is used to designate the alleged *process*; the latter, to designate the *hypothesis*. The chief protest by Christians with respect to evolutionism is a protest against the blowing up of the theory into a dogma. A dogma is a proposition to be accepted on the ground that it has been proclaimed by the proper authority; in this case, of course, the “proper authority” is human science. (We must not forget that science becomes at time *very, very human*.) Evolution is presented in many high school and college textbooks as an *established fact*; and in others, the inference that it is factual is expressed by innuendo, with the accompanying inference that persons who refuse to accept it are naive, childish, or just plain ignoramuses. It seems to be assumed by the devotees of the cult that they have a monopoly of the knowledge of this particular subject. The fact is that much of the material appearing in these textbooks is simply “parroted” by teachers who are so ignorant of Biblical teaching they are not even re-

motely qualified to pass judgment on the matter. Unfortunately too many persons of eminence in certain highly specialized fields are prone to break into print on various aspects of Biblical doctrine only to prove by their statements that they are completely uninformed on the subjects on which they choose to expatiate. Pernicious fallacies, based on the authority of a great name, thus have a way of persisting from generation to generation even though they have been shown many times to be fallacies. (In logic, this is known as the *argumentum ad verecundiam*.) I would have believed, in earlier times, almost anything Henry Ford the First said about the production and marketing of an automobile. But when he broke into print on matters of politics or religion, I would not believe anything he had to say on these subjects: by his very statements he demonstrated his colossal ignorance of both. The theory of the "big lie" has merit, undoubtedly, as first proclaimed by Thrasymachus in Plato's *Republic*, and by Adolph Hitler in his *Mein Kampf*; that is, if you want people to accept any—even the most absurd—proposition, state it vigorously and *repeatedly*, and the power of suggestion will eventually elevate it to a matter of faith and *stamp it in*, so that no one will dare to question it. This, of course, is the danger of present-day "brainwashing" under totalitarian systems. This is precisely what is being done to the hypothesis of evolutionism (as LeConte has put it, the notion of "continuous progressive change, according to fixed laws, by means of resident forces"). As a matter of fact, evolution is *not a fact*—it is still a *hypothesis*, a kind of "sophisticated guess." Evidence to support it is derived not from *established fact*—that is, by the testimony of eye-witnesses—but on evidence that is *inferential* in character. The important question, therefore, is this: Is the inference drawn from alleged phenomena in this field *necessary inference*—that is, inference, the opposite of which is inconceivable? Or does much of it savor of little more than conjecture? Dr. James Jauncey states the case clearly in these words:

Of course you will often hear from some enthusiastic evolutionists that evolution is now indisputable, that it has been proved beyond doubt, and that anyone who disputes this is an ignoramus or a fanatic. This is jumping the gun, to say the least. The vehemence of such statements makes one suspect that the speakers are trying to convince themselves. When a scientific theory crystallizes into law, such as that of relativity, it speaks for itself. All we can say at the moment is that evolution is generally accepted, possibly because of the lack of any scientific alternative, but with serious misgivings on the adequacy of some aspects of it. As for the kind of rigorous proof that science

generally demands, it still isn't there. Indeed, some say that because of the philosophical aspects of the theory, that proof will never be possible.¹

A clear example of the "blind spots" which seem to characterize the devotees of evolutionism is the title of an article which appeared not too long ago in a well-known periodical, (*Reader's Digest*), viz., "Can Science Produce Life?" This title is misleading, to say the least: life never was produced (created) by human agency. This fact, the author of the article in question, seems to realize. Toward the end, he writes, with reference to *microspheres* ("proteinoids" formed by the fusion of amino acids):

Although these spheres are not true cells—they have no DNA genes and they are simpler than any contemporary life—they do not possess many cellular properties. They have stability; they keep their shapes indefinitely. They stain in the same way as the present-day protein in cells, an important chemical test. But the real significance of these microspheres is that scientists do not *synthesize* them piece by piece, they simply set up the right *conditions*—and microspheres produce themselves.

Thus it will be noted that the eminent scientist-author of this article flatly contradicts the import of the title, by stating that man can only set up the conditions necessary to the production of microspheres but cannot himself do the "producing." The title of the article is, in fact, an excellent example of the manner in which careless use of language can spread confusion. Man indeed sets the precondition, but only the God of nature, as the cosmic Efficient Cause, can actualize the life process.

Nor should we overlook the *practical* ("pragmatic") effect of evolutionism. This is so clearly stated by one of my ministerial colleagues that I feel justified in presenting here what he says regarding this aspect of the subject, as follows.

Why do some have so little regard for life? Why are the rebels so careless with their own lives and the lives of others? Why do some think so little of their lives as to ruin their health in dissipation and drugs? One reason is faith in evolution. To the evolutionist life is no more than a tiny step in a long process of happenstance. There is no purpose for it and no plan, since there is no planner. One simply exists under prevailing conditions, and has no obligation to the past or hope for the future. His life is an accident, an interval, and with no intrinsic meaning. After millions of years perhaps a better breed and better condition might happen, but then that is of no value to our present generation. No wonder that so many young people, under this depressing conviction, space out on drugs, cop out and foul up their lives in sin. They do not love life! They may love pleasure, but have no love for living, and the things they may do in this frame of mind tend to destroy chances for a good life.²

1. *Science Returns to God*, 57.

2. Curtis Dickinson, *The Witness*, March, 1972, Lubbock, Texas.