

speech, and night unto night sheweth knowledge." Knowledge of what? Knowledge of whom? Knowledge of God. "O Lord, how manifold are thy works! In wisdom hast thou made them all." Look wherever you will and there is the wisdom of God. Here is the argument from design — there has to be an architect, there has to be a mind, there has to be someone who made out the plan and put all these things together. "In wisdom hast thou made them all." That is the argument that you find in the Bible, the argument that our fathers believed — that there is a God because there must be a creator of what we see and find in the world about us.

Who put two eyes in your head; who made this instrument that is so delicate and so marvelous which we call the eye, which give us human sight? Today we are having great experiences with cameras; the most magnificent and precise cameras are being made. But no one yet has been able to invent a camera that anywhere approximates your eye. There are many good cameras, but you always have to wait to see the picture you took. But with the eye you do not have to wait! You can see the picture right now! And in color, too! God made the human eye and it is marvelous in its construction. It takes a mind to do that — the mind of God.

Take this thing you call your heart, which is pumping blood through your system. Now man makes all kinds of pumps and gadgets to make things move, but no one has ever been able to manufacture anything that equals the human heart. Who made it? Who designed it? Where did it come from? The answer is — God Almighty. There is a great passage in John's Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made" (1:1-3). In Colossians 1:16 and 17 we read, "All things were created by him, and for him: and he is before all things." When man is in sin, when his mind is darkened, when he is separated from fellowship with the living God, he cannot see this. But man is without excuse.

When I read this argument by this theological professor from Union Seminary, that great cita-

del of modernism and liberalism, who was chosen to give this answer in *Look*, I understand why he does not use the argument from the Scriptures that I have just employed. I understand why he is ignorant of this truth. It is because he is at enmity or alienated from the light that is in God. These are only "intimations" to him. All that he has to live on are intimations, intimations. That is what you find in Hinduism, in Buddhism, and in Shintoism. And that is what you find in animism — intimations, intimations intimations. But that is not the Christian truth of God. That is the cry of someone in darkness, yearning, groping, wondering, but having no light whereby he can understand.

2. God Has Spoken Directly to Man

There is a second great proof of God that is presented to us in the Scriptures. It is that God has spoken personally and directly to man. He has spoken in language, in speech. He gave us our ears so we could hear; He gave us our minds so we could understand; and He intended that we should glorify Him. He intended that we should serve Him. He intended to speak to us, and He did.

In the very first chapter of the Book of Genesis, after the account of the creation, there is the story of God's creating man in his own image. In verse 26 we read, "Let us make man in our image," and in verses 27-29: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold . . ." "God said . . . God said" is repeated over and over again. In the third chapter of Genesis, after man had fallen into sin, God again came and spoke directly to Adam and to Eve. In verses 16 and 17 we read: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice