

truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend His greatness, should inspire us with humility, and we should open His word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.

There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible that is without profit and in many cases a positive injury. When the word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubts; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. Those who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple.

Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's word, and they may gain

an understanding of its truths that will make them wise unto salvation.

Christ has said, "If any man willeth to do His will, he shall know of the teaching" (John 7:17, R.V.). Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt.

There is an evidence that is open to all,—the most highly educated, and the most illiterate,—the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises. He bids us "taste and see that the Lord is good" (Psalm 34:8). Instead of depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive" (John 16:24). His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence.

The apostle Paul says that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Colossians 1:13). And everyone who has passed from death unto life is able to "set to his seal that God is true" (John 3:33). He can testify, "I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ. Do you ask why I believe in Jesus? Because He is to me a divine Savior. Why do I believe the Bible? Because I have found it to be the voice of God to my soul." We may have the witness in ourselves that the Bible is true, that Christ is the Son of God. We know that we are not following cunningly devised fables.

Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). When the people of

God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day" (Proverbs 4:18, R.V., margin).

By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).



**"For God so loved the world,
that He gave His only begotten Son,
that whosoever believeth in Him,
should not perish, but have
everlasting life"**

John 3:16

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What To Do With *Doubt*





any, especially those who are young in the Christian life, are at times troubled with the suggestions of skepticism. There are in the Bible many things which they cannot explain, or even understand, and Satan employs these to shake their faith in the Scriptures as a revelation from God. They ask, “How shall I know the right way? If the Bible is indeed the word of God, how can I be freed from these doubts and perplexities?”

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.

It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery, “Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?” (Job 11:7-8).

The apostle Paul exclaims, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” (Romans 11:33). But though “clouds and darkness are round about Him,” “righteousness and judgment are the foundation of His throne” (Psalm 97:2, R.V.). We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of

His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love.

The word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God’s word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His word because we cannot understand all the mysteries of His providence.

The apostle Peter says that there are in Scripture “things hard to be understood, which they that are unlearned and unstable wrest . . . unto their own destruction” (2 Peter 3:16). The difficulties of Scripture have been urged by skeptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of God but that which we could easily comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented should inspire faith in it as the word of God.

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables

the humblest and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God and faith toward our Lord Jesus Christ, in order to be saved in God’s appointed way; yet beneath these truths, so easily understood, lie mysteries that are the hiding of His glory—mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.

To acknowledge that we cannot fully comprehend the great truths of the Bible is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience.

Because they cannot fathom all its mysteries, the skeptic and the infidel reject God’s word; and not all who profess to believe the Bible are free from danger on this point. The apostle says, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Hebrews 3:12). It is right to study closely the teachings of the Bible and to search into “the deep things of God” so far as they are revealed in Scripture. 1 Corinthians 2:10. While “the secret things belong unto the Lord our God,” “those things which are revealed belong unto us” (Deuteronomy 29:29). But it is Satan’s work to pervert the investigative powers of the mind. A certain pride is mingled with the consideration of Bible truth, so that men feel impatient and defeated if they cannot explain every portion of Scripture to their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. They are unwilling to wait patiently until God shall see fit to reveal the truth

to them. They feel that their unaided human wisdom is sufficient to enable them to comprehend the Scripture, and failing to do this, they virtually deny its authority. It is true that many theories and doctrines popularly supposed to be derived from the Bible have no foundation in its teaching, and indeed are contrary to the whole tenor of inspiration. These things have been a cause of doubt and perplexity to many minds. They are not, however, chargeable to God’s word, but to man’s perversion of it.

If it were possible for created beings to attain to a full understanding of God and His works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme; and man, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in Him are “all the treasures of wisdom and knowledge” (Colossians 2:3). And to all eternity men may be ever searching, ever learning, and yet never exhaust the treasures of His wisdom, His goodness, and His power.

God intends that even in this life the truths of His word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God’s word only through the illumination of that Spirit by which the word was given. “The things of God knoweth no man, but the Spirit of God;” “for the Spirit searcheth all things, yea, the deep things of God” (1 Corinthians 2:11, 10). And the Savior’s promise to His followers was, “When He, the Spirit of truth, is come, He will guide you into all truth. . . . For He shall receive of Mine, and shall show it unto you” (John 16:13-14).

God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest
