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to be reexamined frequently to see whether it deserves to be continued but the essential features of our civilization as the essential features of our universe have been introduced by the Lord directly. God is at its foundation. God in the beginning. I call that A, since 8 was the 8 was the Spiritual Truth. B. C. D. we do not need to tarry long over because we have already discussed it under the uniqueness of the teaching here as compared to any other ancient book or any other religion. B, the teaching about God. We're interesting in observing its uniqueness. We must also secure the great spiritual value of it, of learning what is taught here about God. God's supremacy over all His creation, God's independence of His creation. He is not bound to matter in any way. He is separate from it. He is complete without it. He chooses to make it and the orderliness of God's procedure; His systematic regularity of the way in which He does things; supreme purpose/^{of love} in all His actions, and C, the teaching about man in the chapters, that man is supreme over and different from the animal creation, that man is in his body rooted in this earth, that he is made of the dust of the ground, that he is tied in many ways to this earth, but that he also is made in the image of God. He is distinct from God. He is in no way a part of God but he is in the image of God and he has much in him which the material universe and the animal creation does not share, because it is made after the image of the mighty God.

And then D, the material universe, so clearly taught in these chapters, that the universe as created was great. There is in these chapters no suggestion of the idea which is so commonly found in so many religions and in certain misunderstandings of Christianity, that matter per se is evil, that spirit is good and matter is evil and that there is a strife between them. Spirit can be evil and matter can be evil. Spirit is not in itself evil or good and neither is matter evil or good, but matter was made good and was made for man's good and used rightly is good, and man can cut himself off from matter and can avoid the use of the material things that God has set here for him and it doesn't