

#### Lesson #4 – “The Eyes of the Lord”: The Biblical Worldview – 17-23 Oct 2020

**C**hrist would have us not try to hide our sins. “The eyes of the LORD *are* in every place, beholding the evil and the good” (Proverbs 15:3). Since the day when Adam and Eve hid themselves among the trees of the garden, the consciousness of guilt has ever tended to make men afraid of God. The natural inclination of the sinner is to try to hide from God; He cannot bear to have His misdeeds laid bare before the eyes of spotless purity. So the words, “All things are naked and opened to the eyes of Him with whom we have to do,” and, “Thou understandest my thought afar off” are words that strike terror to the heart of the ungodly. So the natural man tries to forget the fact, – tries to forget his own sins, – foolishly imagining that his ignorance, or forgetfulness, or unbelief, hides the matter from the eyes of God. But it is impossible to hide from God, for He is everywhere, filling all space. “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me” (Psalm 139:7-10). This being the case, the best thing for man to do is to face the fact, and find the comfort that there is in it, instead of following the devil's prompting, and endeavouring to hide from Him who is love, “the Father of mercies, and the God of all comfort” (2 Corinthians 1:3). God sees everything. God is everywhere, the direct source of all life. Wherever there is life, wherever there is a created thing to be maintained in existence, there God is, and wherever God is there is all wisdom.

**Sunday: “The Eyes of the LORD”** – “The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him” (2 Chronicles 15:9). “In every nation, he that feareth Him and worketh righteousness is accepted with Him”. What then is to hinder the manifestation of the mighty power of God, the power of Him who can do all things, in your behalf? Nothing, except it be your own refusal to let your mind be perfect toward Him, – your own refusal to believe that He can and will show Himself strong toward you in spite of the circumstances which seemed destined to make your life a failure. The idea is altogether too common among people that while God will help them in spiritual things if they earnestly seek Him, in the temporal affairs of this earthly life they must look out for themselves. But this is a great mistake. God can make temporal things, even of the most trifling nature, the minister to our spiritual welfare. He can be glorified in all the every-day affairs of our lives, if we will but let Him into them. And what a blessing it will be to ourselves! How many unnecessary steps are taken, how much work done that needs to be done again, where God is left out of the undertaking! “Cast thy burden on the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved” (Psalms 4:22). We often bear needless pain because we play a fool! A fool is the one who says in his heart, “There is no God” (Psalms 14:1). Every man whose soul is absorbed in amassing wealth for himself and his children, as well as the poor man whose anxiety day and night is how he can make a living, really says in his heart, “There is no God.” He acts as though God were not in existence, and everything depended on himself.

**Monday: Leibniz's Question** – On this part, the Lesson writer says, “Many years ago, a German thinker and writer named Gottfried Wilhelm Leibniz asked what is probably the most basic and foundational question possible: ‘Why is there something instead of nothing?’”

Leibniz (1646-1716) had false view of God, that our imperfect world is “the best possible one that God could have created” and that “God does not arbitrarily inflict pain and suffering on humans; rather he permits both *moral evil* (sin) and *physical evil* (pain and suffering) as the necessary consequences of *metaphysical evil* (imperfection), as a means by which humans can identify and correct their erroneous decisions, and as a contrast to true good.”

A variant false view held by many philosophers is that a man is a better man after having tasted sin after knowing evil experience, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had radioed God's first thought for it. Many professed Christians, and especially some revivalists, seem to be proud of their previous

career of sin, and are constantly advertising it. It is necessary for us always to remember that we are sinners, and that we have been brought up out of the horrible pit, and that we are kept from falling, only by the power of God; nevertheless the tree of knowledge of good and evil is not the tree of life. God never designed that man should eat from the first. To say or to think that a man is a better man, and better able to serve the Lord, because he has sinned grievously, is the same as saying that the fall of man in Eden was really no fall, but was necessary for his more perfect development; and that is to agree with the serpent, in charging God with arbitrarily and selfishly placing the prohibition on man, in order to keep him down. It is, in fact, equivalent to saying that the penitent thief, who suffered the just reward for his deeds, was a better man than Christ, who 'did no sin;' for if it were true that a man is better for having sinned, then the saved sinner would have an advantage over the Saviour. Christ not only did no sin, but He "knew no sin," and for that very reason He is the Saviour of mankind. He knew the power of sin, however, for He met it, and conquered it.

The dead are the perfect examples of the working of sin. Will those who are raised incorruptible at the sounding of "the voice of the Archangel, and the trump of God," and who are thus ever with the Lord, follow Him about only half alive? Will the musty odour of the tomb always cling to them? Not by any means. No one believes it when it is put that way, and yet it must be so, if we can never be what we would have been if we had not sinned. Jesus came that we might have life, and that we might have it "more abundantly;" and this superabundance of life in Christ cleanses from all sin, so that we in Him become "perfect and entire, lacking in nothing." Christ loved the church, and gave Himself for it, "that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:26-27). Is He not able to do that which He purposed? To say that He cannot, is to say that His sacrifice was incomplete, and His work a partial failure. Do not believe it or let anybody shake your faith in Christ to "restore all things."

**Tuesday: The Biblical Worldview** – God in His mercy has given us the Bible to furnish us with the correct view of the world. The Bible *is* a more sure and sufficient guide in all things. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17). "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Proverbs 30:5-6). Whatever varies in the slightest degree from Scripture, is wrong; he who add his words to Scripture will be found to be a liar.

**Wednesday: Worship the Redeemer** – Christ would have us know that the source of all creation is God and that Christ is the means of all that creation. The Bible is clear that it is "God, who created all things by Jesus Christ" (Ephesians 3:9). Who created all things? God. How? "by Jesus Christ." God created by His Son (Hebrews 1:1-2). The source of creation is the Father; the means of creation is His Son. We echo Paul's declaration: "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Corinthians 8:6). All the worship that goes to the Father is through Jesus. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11). The One God, the Father, who created all things by His Son, says, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him" (John 5:23). "And again when He bringeth in the first begotten into the world, He saith, And let the angels of God worship Him" (Hebrews 1:6). When Christ, by whom God created, receives worship, He does not so receive for His own glory: "I seek not Mine own glory" (John 8:50).

**Thursday: The Law of God** – Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." Peter said, "Through the grace of our Lord Jesus Christ we believe to be saved." Paul wrote, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Whatsoever is not of faith is sin." Therefore, all the efforts of men to keep the law of God by their own power, no matter how earnest and sincere they may be, can never result in anything but imperfection. "All our righteousnesses are as filthy rags" (Isaiah 64:6).