

**What Jesus Christ Has To Do
With $2 \times 2 = 4$**

By

George S. Christian

Table of Contents

Introduction

I. Faith, Morals, and Civil Law in the Bible. God holds man responsible in these areas of human activity. Man is also held responsible by God for Distinguishing all these without divorcing them, for relating them without merging them.

II. Logic and Number in the Bible. God holds man responsible in these spheres also. Man is responsible for distinguishing these (and all the fifteen or so other spheres of man's activity) without divorcing them, for relating them without merging them.

III. The Orderly Arrangement of the Different Spheres of Human Activity Follows from the Orderly Mineral-Vegetable-Animal-Human Arrangement. This is seen in Nature and, according to the Bible, has been established by God.

What Jesus Christ Has To Do With $2 \times 2 = 4$

Introduction

A mathematician with sincere convictions that God and mathematics had nothing to do with one another was overheard vehemently relating God and Jesus Christ to the long and intricate mathematical calculations he had been working on for several weeks. He had discovered an error, and his work would have to be done all over again. The mathematician was profanely relating Jesus Christ to his mathematics. He was swearing of course. Judging by his vehemence, there was not the slightest doubt in his mind that the relationship he was setting up between Jesus Christ and his mathematics was well founded.

In John's Gospel, Chapter 11, it is recorded that Caiaphas, high priest that year; said to the Chief Priests and the Pharisees:

“Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the Children of God which were scattered abroad” John 11:50-52.

Caiaphas two thousand years ago saw what he thought was a grave danger to his nation if Jesus Christ were permitted to remain alive. God, however, turned the very words of the High Priest, spoken with hatred and vicious malice, to God's own sacred purpose.

It is the purpose of this paper, through a study of the Scriptures, to set forth the sacred relationship of Jesus Christ to mathematics, and similar matters. It is the ambition of this paper to help men have at least as great a conviction of the genuineness of the sacred relationship of Jesus Christ to these matters, as the mathematician had of the profane relationship of Jesus Christ to his mathematics.

I. Faith, Morals, and Civil Law in the Bible. God holds man responsible in these areas of human activity. Man is also held responsible by God for Distinguishing all these without divorcing them, for relating them without merging them.

To begin our study, let us turn in the Bible to the realm of faith. Does the Bible hold man responsible in the realm of faith?

It most certainly does – even to the extent that man’s eternal destiny depends on it.

Let us turn to the Ten Commandments in Exodus 20:

“Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God. . .” Exodus 20:3-5

Let us turn next to Hebrews 11:6:

“But without faith it is impossible to please [God]”

Now Ephesians 2:8 and 9:

“For by grace are ye saved through faith. . .”

The whole Bible is full of it. No one doubts that the Bible holds men responsible for faith in Him. Any further pressing of the point is only laboring it.

Does the Scripture hold man responsible ethically? Of course. Commandments Five to Ten come to mind as proof texts. The Bible is full of this also. No one who reads the Scriptures would question this. This too needs only mentioning.

Does the Scripture relate ethics to faith as well as to distinguish between them? Yes. This also is elemental. The first four and the last six Commandments, to cite an instance, are put together by God in such a manner that readers are lead to believe indubitably that all Ten Commandments naturally go together as a unit. In the New Testament Christ’s authoritative voice assures the readers of the New Testament beyond any shadow of a doubt that this is true. Christ says:

“Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as

thysself. On these two Commandments hang all the law and the propets.” Matthew 22:37-40

In Matthew 25:40 He says the same thing in a slightly different way:

“Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.” Matthew 24:40

Thus for the Christian Christ forever related the ethical aspect of man’s activities to man’s faith. Christ thus distinguishes ethics from faith without divorcing them. He relates them, but does not merge, or crush them together beyond recognition.

Matthew 22:37 to 40 brings up the question of man’s legal activities, the question of civil law or jurisprudence in other words.

Does the Bible hold men responsible for maintaining law and order?

Yes, it does. Not only does God ordain rulers but he enjoins subjects to obey the rulers. To quote, token wise, one or two verses as proof texts:

“Whoso sheddeth man’s blood, by man shall his blood be shed, for in the image of God made he man” Genesis 9:6

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by God” Romans 3:1

The phrase in Genesis 9:6: **“for in the image of God made he man”** relates the legal aspect of man’s life to man’s relationship to God. Romans 13:1 does the same thing; and Romans 13:3 following, relates human jurisprudence to ethics (which passages, please see).

The Holy Spirit thus distinguishes but at the same time relates faith, ethics, and law. It does not divorce them.

To summarize, God in Scripture holds man responsible in these three spheres, not only as regards man’s particular activities in each sphere as distinguished from the other two, but God holds man responsible for relating his activities in these spheres to one another. Man’s pistical, moral and legal actions, according to God’s Word, are not divorced but related. Failure to exercise himself in these three fields, failure to distinguish these three fields, and failure to relate these three fields, God’s Word labels “sin”, “iniquity”, “wickedness”, etc. All this is not only deduced from the well known proof texts already quoted, but literally thousands of such texts might easily be adduced to support this theme. As a matter of fact, we are considering nothing that is not the

very warp and woof of the Bible. The Holy spirit says by the pen of Paul (to give a few more instances)

“whatsoever is not of faith is sin.” Romans 14:23

every activity must include an aspect of faith, must be related to faith; otherwise it is sin. The writer of Proverbs says:

“. . . the plowing of the wicked is sin” Proverbs 21:4

God also says through the writer of Hebrews:

“. . . the word preached did not prosper them, not being mixed with faith in them that heard it” Hebrews 4:2

Not only must man’s activities be related, but they must be distinguished.

Jesus sharply distinguished between the activity of faith and the activity of jurisprudence. At the same time He rebuked the man who failed to make this distinction but who attempted to bring the two under one head. Jesus said to him:

“Man, who made me a judge or a divider over you?” Luke 12:14

Jesus had come to administer the Gospel, not to be a judge at law. Peter and John rebelled against an attempted divorce on the part of the rulers of Israel between jurisprudence on the one hand, and Godly faith and morals on the other:

“But Peter and John answered and said unto them [i.e., the rulers of Israel] Whether it be right in the sight of God to hearken unto you more than unto God, judge ye” Acts 4:19

Jesus castigated the scribes and Pharisees (who at the time possessed political as well as ecclesiastical power) for divorcing the legal and moral functions of man:

“. . . Why do ye also transgress the commandment of God by your tradition?” Matthew 15:3

Their tradition should have conformed to God’s commandment, not have disregarded it. The Holy Spirit speaking through James says of one of these human activities that if it be divorced from another, which the Spirit mentions, it is not truly itself:

“For as the body without the Spirit is dead, so faith without works [moral well-doing] is dead also” James 2:26

Faith and works should be distinguished, but not divorced.

On the other hand the kingdom of Saul, king of Israel, could not continue because he, unlike Christ, attempted to force the legal and the religious aspects under one head. After Saul had gone ahead unlawfully with the sacrifice instead of waiting for Samuel, Samuel said to Saul:

“Thou hast done foolishly: thou hast not kept the Commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue.” 1 Samuel 13:13 – 14

The Scripture expects man to distinguish his God-given functions while yet relating them. It commands him to carry out the various functions for which he was created according to this pattern. It commands the institutionalization of these functions according to this pattern, as a matter of fact, thus emphasizing its integrity and significance in God's eyes. Witness the institutions of the prophets, priests, and kings of the Old Testament.

The mere neglect or failure to observe this pattern, or formula, is considered by the Scriptures to be sin.

If time and space permitted, we could just as easily and just as conclusively trace through in the Bible all the other activities of man. We would obtain in the same result, the same pattern. If time permitted we could run through man's esthetic; economic; social; linguistic; cultural; logical; psychological; biotic; physical; even kinematic, geometric, and arithmetic; responsibilities as delineated for him by God in the Scriptures. We choose however but two more of these for discussion: man's logical activity (including the logical aspects of his other activities) and his arithmetical, or mathematical, activity (including the arithmetical aspects of his other activities).

II. Logic and Number in the Bible. God holds man responsible in these spheres also. Man is responsible for distinguishing these (and all the fifteen or so other spheres of man's activity) without divorcing them, for relating them without merging them.

Does the Bible expect men to act logically? Does God in His Word hold a man responsible if he doesn't act logically? The answer is, Yes, to both questions.

In Matthew 25:1 to 13 Jesus tells the Parable of the Ten Virgins. The five wise vergins, logically, took oil for their lamps. The five foolish did not. The penalty after the door was shut was the Lord's severe words:

“ . . . Verily I say unto you, I know you not.”

In 1 Kings 3, Solomon logically deduced which of the two women was the true mother of the disputed living child when the true mother was willing for the other woman to have the child rather than have the child killed. The Holy Spirit recorded the incident as an example of the wisdom and understanding which God had given Solomon.

At the conclusion of His Sermon on the Mount, Jesus turned to the realm of logic for a likeness (Matthew 7:24). Like a logical man who built his house on a rock instead of on sand so is the man who hears His sayings, said Jesus.

Isaiah speaking for God said:

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow” Isaiah 1:18

Peter speaking under inspiration says:

“be ready always to give an answer to every man that asketh you a reason of the hope that is in you” 1 Peter 3:15

The disciples also appealed to logic and considered it to be of God:

“Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.” Acts 6:2

In the Great Commission by which Christians are commanded to teach, logic is of course necessarily implied since logic is unavoidably an aspect of teaching.

“Go ye therefore, and teach all nations” Matthew 28:19

And so on we could go, all through the Scripture. God does therefore hold man responsible in the field of logic itself, for other aspects in the field of logic, for the logical aspects of other fields, and for relating logic to other fields.

What we have just seen in the Scripture to be true of logic is also true of mathematics.

While it is difficult to find direct references in the Bible to the study of arithmetic, geometry, and the other branches of mathematics, there are many indirect references which indicate that God not only expects men to know what mathematics itself is and the relationship of mathematics to other realms, but that God expects mankind to understand the numerical aspects of other matters, and

to see other aspects involved in mathematics. As a matter of fact the Word of God, holds men responsible upon pain of God's wrath for lacking an understanding of the important relationship of the numerical aspect of things to these things themselves and to God Himself. (We are speaking of mankind in general of course, and are not considering the special case of morons or idiots, who do not possess all their faculties.) Further, the Bible attributes the origin of the mathematical realm itself and the mathematical aspects of other realms to God. It even goes further than this: the Bible attributes the special skill of some men to understand certain realms of human learning, including mathematics, as His special gift to them. Let us look at some sample proof texts for the statements of this paragraph.

In the Book of Daniel the Holy Spirit tells us that King Nebuchadnezzar gave orders for certain of the most gifted of the captive Jewish youths to be selected for advanced education:

“And the King spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes; children in whom was no blemish, but well favored, and skillful and all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.” Daniel 1:3 and 4

Mathematics was of course one of the branches of Babylonian learning. Daniel was undoubtedly schooled in all branches of Babylonian learning since we are given indication further in the chapter that his education was very broad:

“And in all matters of wisdom and understanding that the king inquired of them [i.e., the Jewish youths] he found them ten-times better than all the magicians and astrologers that were in his realm.” Daniel 1:20

Later on numerical aspects crop up in the very prediction given by God to Daniel. Without these numerical aspects the prophecies would be pointless, even incomprehensible at times. In Daniel 8:3 it was of significance that the ram had two horns. In Chapter 8 verse 14 the **“two thousand and three hundred days”** were of special significance. This is true of the **“seventy weeks”** of chapter 9, the **“seven weeks, and three score and two weeks”** of the same chapter; and so on throughout the book. From Daniel 1:17 we know that it was God Himself who had given Daniel, Hananiah, Mishael, and Azariah, the four youths of the Children of Israel, their knowledge and skill in learning and wisdom:

“As for these four children, God gave them knowledge and skill in all learning and wisdom”

Christ Himself, centuries later, charged men to understand these prophecies of Daniel:

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand) then let them which be in Judea flee into the mountains” Matthew 24:15 – 16

That Christ considered his charge to men to understand these prophecies to be of the gravest import to men is amply revealed by the context. We have here, therefore, an intermingling of the numerical sphere of learning itself with the numerical aspects of other spheres of human life such as the political, economic, and faith aspects. Directly here in these Scriptures, God has held men responsible.

Let us therefore now remember that inextricably associated with the political, economic, and religious aspects are certain numerical aspects.

There are of course, other instances in Scripture where God indirectly holds man responsible for understanding and acting in accordance with the numerical realms of life.

The task of building the temple was committed by God to Solomon. This ancient engineering feat which Solomon in obedience to God performed with the able assistance of Hiram, King of Tyre, necessarily implied some mathematics.

Ananias and Saphira in the New Testament in the act of telling their lie to the Holy Spirit gave the wrong amount of money which they had received for their land. Thus a certain abuse of numbers was indirectly involved in the judgment of death which God imposed upon Ananias and Saphira. Their lie was a failure in the moral realm to be sure. But their failure in this realm was also a failure to carry out their God-given responsibilities in related realms: it was a failure in the realm of faith certainly; it was a failure in the economic, social, linguistic, historical, and really in all other realms, including the numerical, or mathematical, as we have seen.

Jesus told us that the very hairs of our head are numbered when he wished to assure us of our Heavenly Father’s care for us (Luke 12:7). There was an arithmetical aspect, in other words, to Christ’s words of comfort to us.

There were on one occasion, the Scripture informs us, about five thousand whom Christ fed by a miracle; on another occasion, about four thousand. The numbers make the event the significant miracle that it was. Without the incorporated numerical aspect the event could not be appreciated. If Christ had fed only one or two people there would have been no miracle, no demonstration of His great power.

Numbers are, we therefore conclude, important and significant to God, and God holds man responsible for taking this significance into consideration.

There are scores of other passages in the Scripture further illustrating this point. But we have here adduced a sufficient number of samples.

We have now seen from the Scripture that God holds mankind responsible for his activities in all realms of life, not in just a few. We have seen that God holds man responsible for distinguishing these realms, the one from the other. Further, we have seen that God expects man to recognize and respect the aspects of a particular realm as it occurs in another realm. We can sum it by saying that God holds man responsible for distinguishing between the spheres without divorcing them, for relating them without merging them, or crushing them together beyond recognition, and for attributing the whole to God.

III. An Orderly Arrangement of the Different Spheres of Human Activity Follows from the Orderly Mineral-Vegetable-Animal-Human Arrangement. This is seen in Nature and, according to the Bible, has been established by God.

Regardless of what men say or make of their lives in general or of their everyday experiences in particular, all men are subject to a certain order both in their lives in general and in their everyday experiences in particular. We can discover (Indeed, no man can avoid it!) this order everywhere around us. All men can see it even without reading about it in the Bible.

We will first discuss the order in creation briefly without reading about it in the Bible. Then we will turn to the Bible not only to read samples of it there, but to make doubly sure our Biblical interpretation of it is correct since it is our concern to give God the great glory He is due.

An adult might tease a kindergarten child by telling him that little children were once adults whom God turned into little children as a reward for being good because God thought it was better to be little and have somebody take care of you than to be big and have to take care of somebody else. The adult might also tease the little child by telling him that the workmen the child had asked about were tearing down the house to get wood to make trees out of, and that everybody had to put trees in the ground these days to make more ground because the ground was running out.

It wouldn't be too long that the child would continue to swallow such tales of the adult. The child would soon see for himself that children come first, then adults; and that the trees came from the ground, and the wood from the trees, and the houses from the wood (and for that matter of course that the houses are for men to live in). After a certain age if the child did not see this mineral-vegetable-animal-human natural order of life he would be considered idiotic or

otherwise abnormal. He would be considered incapable of making his own way in life.

This simple inescapable natural order of things, plants, animals, and men brings with it a natural order among the actions, or functions, of minerals, vegetables, animals, and men. For instance, the chemical and physical functions of the lifeless physical minerals in the ground must take place according to physical and chemical laws before the functions of living plants, according to the laws of plants, can take place. Both mineral and vegetable functions must come before the biological function of living, feeling, animals. And all these three sets of functions must of course take place before man can live in his body and act as he does, according to the different laws which govern human behavior (such as: the laws of logic, history, language, social laws, economics, esthetics, jurisprudence, ethics, and faith). We might also add that the laws of the minerals in the ground, and other physical things, involve with themselves the laws of arithmetic, geometry, and kinematics – in that order. At any rate it is clear that there is not only a natural order of created things in the universe, but entailed with this order of things there is a natural order of the functions, or acts, of these things.

It might seem superfluous for us to turn to the Scriptures to see if this order of creation is anywhere, either directly or incidentally, touched upon there. Nevertheless Jeremiah the prophet says:

“The heart is deceitful above all things and desperately wicked who can know it” Jeremiah 17:9

Since then the human heart is perverse and stubborn in refusing to give God His rightful glory we will turn to Scripture to see whether or not Scripture attributes the natural order of things, plants, animals, and men, along with their functions, to God.

This we find to be true. In fact upon looking at the first pages of the Bible we find it!

In Genesis 1 and 2 we find an order of creation attributed to God. This order is none other than the mineral-vegetable-animal-human order which we have been talking about.

In Genesis 1:10, and preceding Genesis 1:14 to 1:19, we have the so-called mineral kingdom:

“And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.” Genesis 1:10

In Genesis 1:11 to 12 the creation of the vegetable, or plant, world is singled out:

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.” Genesis 1:11 – 12

In Genesis 1:20 to 26 the so called “animal” kingdom is described. The creation of the creatures of the water, air, and land is mentioned. To quote just a verse about the creation of creatures of the land:

“And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.” Genesis 1:25

And finally in Genesis 1:26 (and in other verses following) man is mentioned:

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Genesis 1:26

The following verse, Genesis 1:29, tells us again that this “man” with his God-given dominion over all the other creatures and with his “male and female” state is an image of God:

“So God created man in his own image, in the image of God created he him; male and female created he them.”

Thus in the very first pages of the Bible we find the mineral, vegetable, animal, and human kingdoms of God described. We find that God is said to be the originator of these kingdoms. The Scripture indirectly indicates this order by the order in its text in which it introduces the four kingdoms. It directly indicates this order by its statements that man was given dominion over the lower orders. Not only was he given dominion over the animals, but over plants and things:

“And God said, Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.” Genesis 1:29

In Genesis 2:9 the Holy Spirit reveals the thought God had regarding Adam and the ground, or the mineral kingdom:

“ . . . and there was not a man to till the ground.” Genesis 2:9

The ground was to yield its strength to Adam, the rest of the chapter indicates; and it was only later, after Adam’s sin, that the ground was to restrict its yields to Adam:

“ . . . Cursed is the ground. . . .” Genesis 3:17

“ . . . thorns and thistles shall it bring forth to thee.” Genesis 3:18

Adam was over the ground, not the ground over Adam. Genesis 1:30 assures us that God put the animals over the ground also, not vice-versa:

“And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life I have given every green herb for meat: and it was so.” Genesis 1:30

Let us note that this is an ascending order, that is: the purpose of the mineral kingdom is the vegetable kingdom, the purpose of the vegetable is the animal, and the animal, the human. Let us also note that the higher created things in this order “rule over” the lower ones once they have been established – established by creation out of nothing of course so far as the original creation is concerned, and second by creation out of, and by nourishment from, the lower ones.

“In the beginning God created the heaven and the earth and the earth was without form and void.” Genesis 1:1 – 2

“ . . . God formed man of the dust of the ground” Genesis 2:7

This dominion, or order, in the creation is all “under God”, according to the Scripture. Man is held responsible by God to recognize God’s ownership of it all and His establishment of its order. God’s sovereignty and man’s responsibility is directly indicated by God’s command to Adam:

“Of every tree of the garden thou mayest eat freely: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.” Genesis 2:16 – 17

This state of affairs in nature, the Scripture teaches, has not been established by science, but by God.

Long before modern science, the thing-structures of creation and their functions were in existence. Before any science could get under way, these things and their functions necessarily had to be in existence. This is true because there is nothing else but these with which science can deal. There is no muscle of man that can move or any thought that he can think except by these.

Though the traffic laws of a city make free passage through the city possible, yet they exercise an inevitable restraint. Similarly the structures and functions of creation make possible, but at the same time limit, man.

We have now proved – principally from Genesis 1 and 2 so far – that God established the order of nature as well as the thing structures of nature and their functions, and that God intended all these to be a witness to Himself. An intensive study under God, of these thing structures, their functions, and this order, a study which at every point gives God the glory, can not possibly then be evil. God pronounced His creation in all its wonderful party, and orderly arrangement “good.” This Christian study, which gives God the glory at every point, is the only true philosophy. Christian philosophy alone is legitimate. All other philosophies are false and are an abomination to God. The very word “philosophy” has been tainted by false philosophies. The very study of God’s own order of creation has been brought into disrepute by sinful man just as sinful man has abused and perverted all other gifts and opportunities God has given him. The holy land of the study of the things in God’s creation and their order must be rescued from the heathen forces which have been trampling this study down for so many generations. This is the task of Christian philosophy. Jesus Christ has everything to do with $2 \times 2 = 4$ and similar matters. He only is the rightful source, owner, and final reason and judge of it all.

**“. . . He is before all things and by Him all things consist.”
Colossians 1:17**

This is the message of Christian philosophy, found in the Word of God.

Let us move on, then, to our God given task.