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**THE HARMONY BETWEEN REVELATION AND  
SCIENCE AS THE FOUNDATION OF BIOETHICAL EDUCATION**

by

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## **THE HARMONY BETWEEN REVELATION AND SCIENCE AS THE FOUNDATION OF BIOETHICAL EDUCATION**

The overwhelming moral crisis that is with us at the culmination of the millennium is one of the greatest in history and it is a bioethical crisis. Its causes must be found in the distortion and the abandonment of fundamental truths of Biblical revelation about the origin of the universe, life and humanity. Truths today can be understood without conflicts with science that in its incessant development has allowed us to see the perfect functionality of structures that sustain life and its overwhelming complexity and beauty.

The theory of evolution, with its phases of the big bang, spontaneous generation of life, and natural selection by survival of the most apt, and human audacity to transgress and to even change the physical, chemical, biological, psychological and moral laws that God arranged to regulate human life, constitute undeniable etiological factors of the present bioethical and educative crisis. The results are observed in new generations forsaking wisdom, good sense and altruism that would lead them to happiness and more and being more inclined to evil, selfishness, sadness and death.

This makes that it fundamental for the Christian educator to perceive with all clarity, and to the point of spiritual rejoicing, the precious harmony existing between Revelation and Science. Both, when they take us to the knowledge of truth, meet themselves in its true source, that is God, the Designer, Creator and Legislator of all things.

### **I. THE PRESENT BIOETHICAL AND EDUCATIVE CRISIS**

In view of the vertiginous advance of science and technology in general and in the biological area in particular that characterizes these times, one could assume that, with greater knowledge and power, humanity would also show a greater responsibility in the handling of its biological possibilities and have a greater respect for life. But lamentably it is not so.

We live immersed in a deeper and deeper moral crisis. And being that, according to the World Health Organization, "bioethics is the systematic study of human behavior in relation to biological sciences and the care of health," one should ask this question: How does human behavior affect life and its protection, health and its promotion, disease and its prevention, and education and its responsibilities?

The human conduct is in crisis. Our 20th century has seen two world wars. In the second one, nuclear energy could already be used. One of the deepest advances in knowledge and dominion of matter was used for the destruction of thousands of human lives, and the military ethics of the most civilized nations justified its use. In this century we have had the greatest genocide in history. Some very recent ones affect countries with technological level that seems to

be inferior than to the average, but the Nazi genocide that cost at least six million lives happened in a country with the highest cultural, scientific, technological and even religious levels.

For many years after that, behind the iron curtain, in an atheistic country that with its technology was able to initiate the space age, the political dissidents were put into insane asylums, since only a psychopath could doubt the perfection of the dominant political philosophy.

"Health for all in the year 2000" was the motto proposed in the meeting of the World Health Organization celebrated in Alma Ata, Russia in 1978. But today it is clearly an unattainable utopia. In most of the world, the "inequity" in access to medical services is made more and more clear. The quality, and the opportune moment at which they are offered, depend to a great extent on the economic capacity of those who need them.

The technological development of medicine of high complexity, as it pertains to diagnosis and treatment, costs enormous sums of money while there are neglected actions that should be of higher priority in preventive medicine and health education.

The government fights to control drugs that have described as illicit. But frequently, civil employees at all levels, people in charge of that control, have been implicated in its traffic. At the same time, many governments obtain profit from drug traffic labeled as "legal", like alcohol and tobacco which causes millions of annual deaths in the world.

In some countries, prenatal human life is still protected by the law; but in a greater part of the world and in countries with the greatest scientific and supposedly religious levels, abortion is considered an acceptable option for birth control and, as a result, millions of human creatures are assassinated annually by so-called "health professionals" in medical institutions of prestige who are supposed to serve the better interests of the community.

We were impressed by the words of cardinal Bernard Law of Boston, when he spoke in Buenos Aires, in the presence of crowds which convened to celebrate "the Day of the child to be born" the 25th of March of 1999. He said, "I am ashamed to say it, but in my country 2,000 legal abortions are made every day." In effect, there are already few "pro life" groups left that are against the overwhelming majority of "free choice" one which have imposed in its extensive areas of influence, the legality of abortion.

But, when does human life really begin? Is the embryo merely a protoplasm, or is it a human being? What size must it have, or how much time from its conception has to elapse, so that its right to life will be respected?

The patriarch Job, being at the depth of his misfortune, exclaimed: "Let the day perish wherein I was born, and the night in which it was said, there a man child is conceived."<sup>(1)</sup>

So Job was born during the day but he was conceived at night. These are frequent

circumstances in the human experience. But the remarkable thing is that, on that night, it was said: that "a man child is conceive." Who could know, at the moment of conception, the gender of a new being? Of course, only God, the Creator of life. The psalmist clarifies this concept when in his address to God: "You created my inmost being, you knit me together in my mother's womb...your eyes saw my unformed body."(2) So the life of a new being begins, and its gender is determined at the moment of its conception.

And if God considers that life, will He leave unpunished those who destroy it?

In the subject of sexual behavior, the bioethical crisis is equally deep. Nobody seems to know what is good or what is bad about sex. In many cities of the world, prostitutes and homosexuals can offer their services in the streets. The infidelity of married adults and the sexual promiscuity of adolescents is ever increasing.

All statistics show a serious increase of the birth of children to unwed mothers, of legal or illegal abortions, of children who do not know their parents, and of abandonment of newborn children.

Criminality, violence, social insecurity and administrative corruption are the predominant subjects that the mass media reveal anywhere in the world daily.

This warrants a question: At what end will this moral crisis arrive? In order to find the answer, first we have to ask ourselves two questions:

- ◆ What are the causes of the present bioethical crisis?
- ◆ Do reliable parameters exist, to govern and to judge human behavior in its relation to life?

The answer to these questions depends to a great extent on the creationist or evolutionary perspective with which we understand the origin and purpose of life.

## II. THE EVOLUTIONARY PERSPECTIVE

The evolutionary theories pretend to be scientific. But their concepts do not agree with what science really is: "Science is the systematic knowledge of the physical world obtained by means of observation and experimentation." (3)

Being that the origins of the universe and life, from our perspective, occurred in a very distant past and does not consist of repeatable events, it cannot be the subject of experimentation or observation at the present.

In spite of this, the evolutionary theories, pseudoscientific and non demonstrable as the are make our origin the result of a slow and prolonged process. According to them the universe was

born of a great explosion, the "big bang", life arises by "spontaneous generation" and a man is not a son of God but of anthropomorphic simians, evolved from protozoa, mollusks, fishes, batraquian, reptiles and quadrupeds that arose by "natural selection" and "the survival of the fittest". In other words, we would have come from a zoological scale in which we have survived, the "fittest;" is to say, those with the greater capacity to destroy the less fitted in order to occupy its spaces and to take control of its resources.

According to this, there would exist in us instinctive impulses of our ancestors: snakes, wolves or simians: impulses that we could hardly control and that some psychoanalytical schools tie to manifestations of human behavior.

Let us see what Erich Fromm says in his book, "*Anatomía de la Destructividad Humana*" (Anatomy of the Human Destructiveness).

"For Lorenz, as for Freud, human aggressiveness is an instinct fed by an inexhaustible power and not necessarily the result of a reaction to external stimuli... the animal and the man usually find stimuli that unload the energy accumulated of the pulsion ...The aggression is in service of life; it has the function to favor the survival of the species, acts spacing the individuals of a species selecting 'the best one'... The aggression can have this function with as much greater effectiveness inasmuch as in the process of the evolution, the deadly aggression has been transformed into a behavior composed of symbolic threats and rituals that perform the same function... the animals, as much as men are equipped very instinctively with aggression. But, between the thousands of species that fight, it is the unique one that assassinates in mass, the only one that does not adapt to his own society." (4)

This distortion of the truth about our origin evidently constitutes an etiological factor of the moral crisis that afflicts us, and can it explain the egoism, the cruelty, the scorn in the life that more and more oppresses our contemporary society?

### III. THE BIBLICAL CREATIONIST PERSPECTIVE

The base of all Divine Revelation is in the first words of Genesis: " In the beginning God created the heavens and the Earth." (5)

Several questions arise after this affirmation: The creation of matter, is it possible or impossible? Why did God decide to create? Who is the Creative God? What is it that God created in the beginning? When was that beginning? Why did God create the universe, the Earth, and man?

*1. The creation of matter, is it possible or impossible?*

"Nothing is created, nothing is destroyed" said the French chemistry Antoine Lavoisier, by the end of the eighteenth century. For Lavoisier, matter always existed and the idea of a Creative God was unnecessary. But when the physicist Jewish-German Albert Einstein displayed in 1925 his mass and energy equation, the scientific world returned to think that matter could be created and could be destroyed, concentrating or dispersing enormous amounts of energy. Then, the concept of nuclear energy was developed and Einstein was, perhaps involuntarily, the father of the atomic pump.

When, during World War II, on the 16th of July 1945, the American investigators were to detonate the first experimental atomic pump, based in the chain reaction by fission of the 235 Uranium atom, in the Alamo Gordo desert, New Mexico, suddenly, in its cement casemates, watching with their binoculars the steel tower that had on top the "critical mass" of Uranium, they asked themselves what would happen if then, initiated the nuclear fission, the chain reaction extended from the Uranium to the steel of the tower and from that to the planet earth?

It was said that they then called Albert Einstein and presented their fears to him. The answer of the wise man was: "Don't be afraid. The One who made the atoms made them far better than you believe."

Yes, matter was created, the atoms were made. We were not there when God created them. We still did not exist but, "By faith we understand that the universe was formed at God's command."(6)

*2. How could God create?*

In agreement with the equation of mass and energy, matter is formed by enormous amounts of energy, tremendously concentrated but also intelligently organized. The God that reveals itself in nature as infinite in power and in wisdom is the God revealed in the Bible as the God Almighty. That was the name of God that Abraham, Isaac and Jacob knew.(7)

This God is also the one who appears in Revelation as "the Alpha and the Omega, who is, and who was, and who is to come, the Almighty."(8)

This God Almighty also reveals Himself in the Bible as the God Omniscient: "Great is our Lord and mighty in power; his understanding has no limit."(9)

Today we know that the smallest particles of matter, the atoms, contain immense amounts of energy. But, the perfection of its inner structure, the balance of its subatomic particles and the organization of the elements in units of increasing complexity, ordered functionally, according to the periodic law of the elements discovered by Russian chemist Dimitri Mendeleiev. They also require infinite wisdom, the one of God, for his creation, and sustentation.

This is the God that the nature and the Bible tell us.

Yes, the God Almighty, the God Omniscient, could create matter because he has the qualifying conditions to do it. "Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host...because of his great power and mighty strength."(10)

### 3. *Why did God decide to create?*

"Whoever does not love does not know God, because God is love"(11)

But, what is LOVE?

"Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonders and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness of all living creatures. God is love is written upon every opening bud, upon every spire of springing grass. The birds, the flowers, the trees, all testify to the tender fatherly care of our God and to His desire to make His children happy."(12)

Then it is clear that LOVE is the desire and the capacity of God to afford happiness.

God wanted to create to share the joy of life with all its creatures. God wanted to create because He is LOVE.

### 4. *Who is the creative God?*

In the word of God, the joint participation of all members of the Divinity in creation is revealed.

#### ◆ God the Father, the Creative Will.

Revelation chapter 4 describes the glory of the throne of God the Father, the center from which He rules the universe; and the beings who surround the throne praising Him, and saying: "You are worthy, our Lord and God to receive glory and honor and power, for you created all things, and by your will they were created and have their being."(13) God the Father is the Creative Will, the Designer, the Architect of the universe.

#### ◆ God the Son, the Creative Action.

"In the beginning was the Word, and the Word was with God, and the Word was God...Through him all things were made, without him nothing was made...The Word became flesh and made his dwelling among us and we have seen his glory."(14)

God the Son is the Creative Action, the Constructor of the universe.

"God has spoken to us by his Son...through whom he made the universe."(15)

◆ God the Holy Spirit, the Creative Agent.

"The Spirit of God was hovering over the waters." "The Spirit of God has made me, the breath of the Almighty gives me life."(16)

The Holy Spirit is the Creative Agent, the one who moved over the water in the beginning, and the one who sustains human life. "Your body is a temple of the Holy Spirit, who is in you, who you have received from God."(17)

All the works of God came from the joint action of the Trinity. The Father, the Son and the Holy Ghost, who acted together in the creation, continue working together toward our redemption.

##### 5. *What did God create in the beginning?*

The Bible begins with these words: "In the beginning God created the heavens and the Earth." But what does that mean? Let us see first, how many heavens there are.

In several Biblical texts, the word "heavens" is repeated three times: "The heaven and the heaven of heavens cannot contain thee, how much less this house that I have built," said Solomon.

"Praise him, heavens of heavens and the waters that be above the heavens,"(18) sang King David.

And Saint Paul explains to us that the third heaven is the paradise, the dwelling of God.  
(19)

The first heaven is the atmosphere of planet earth, the second heaven is the universe and the third heaven is the throne of God.

Which one of these three heavens was created in the beginning?

- ◆ It was not the first heaven, where the birds fly and from where the rain falls. It was not the earth's atmosphere, in which we breath to live. This first heaven was made on the second day when God said: "Let there be a firmament in the midst of the waters...and God made(Hebrew = *asha*) the firmament... and called the firmament heaven."(20)
- ◆ It was not the third heaven, that is the throne of God, the place of His presence, the center of His government, because this is eternal, as is God. The heaven created by God in the beginning is the second one. It is the universe. It is the heaven that we see when we follow the advice of Isaiah: "Lift your eyes and look to the heavens. Who created all these? He

who brings out the starry host...and calls them each by name."(21)

So, we understand that Genesis 1:1 means, "In the beginning God created ( Hebrew = *bara*) the universe, including the earth". The Good News Bible Today's English Version says textually: "In the beginning God created the universe." What follows in the first chapter of Genesis, verses 3 to 31 is the description of which God made to order the surface of this very small planet earth that it could contain life.

And considering the infinite power and the infinite greatness of God, we can be sure that He did all things as He said that He did, and used the time that He said that He used: one week of literal days, like the present ones, determined by sunrise and sundown.(22)

In addition to the Biblical registry of the creation in Genesis, God wrote the Ten Commandments of the moral law with His own finger in tables of stone,(23) and wished to write them with His Spirit on our hearts (24). And the fourth commandment orders us to sanctify the Sabbath day because "In six days the Lord made the heavens and the earth, the sea and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy."(25)

## 6. *God, the Eternal One*

When was that beginning Speaking about the birth of the Messiah in Bethlehem, Micah the prophet wrote that his "goings forth have been from old, from everlasting."(26) Time can only be counted from the creation. For the Eternal One, time does not count.

"Before the mountains were born...from everlasting to everlasting you are God."(27)

Our galaxy, the Milky Way, has 100,000 light years of diameter and the nearest spiral galaxy in Andromeda is at more than 2,000,000 light years of distance from us.

It is evident that the creation of the universe, done by God in the beginning, happened in as remote past as we dare to imagine.(28) Also the Earth, that is a part of our Solar System and of our galaxy, was also created in that remote beginning of Genesis 1:1.

We do not know how much time the darkness remained over the water, surrounding a world empty of life as it is described in Genesis 1:2. But we know that God, ordered the biosphere of the planet. The ground, the water and the air were populated with life: vegetable, animal and human, in six literal days, as it is described in the Bible. And that was several thousand years ago. Around 6,000 years?

The multimillionaire fossil ages calculated by radiometric dating simply ignore the cataclysm of the universal flood that buried several forms of life, covering them with minerals of multimillionaire ages, that totally impregnated dead organisms, making possible their fossil

conservation; so the radiometric antiquity of the fossils is not the antiquity of the cadavers but the one of the minerals that impregnated them. (29)

7. *Why did God create the universe, the earth, and human beings?*

◆ The universe:

"You alone are the Lord. You made the heavens...the earth, the seas and all that is in them, and You give life to everything."(30) God created the universe to populate it with life, and made it wonderfully suitable to sustain life.

◆ The earth:

"He who fashioned and made the earth, he founded it. He did not create it to be empty but formed it to be inhabited."(31) God created the earth in order that it become the home of the human family. This is our planet; and when God restores it, it will be our eternal possession. "The righteous will inherit the land and dwell in it forever." " Blessed are the meek, for they will inherit the earth."(32)

◆ Human beings:

Did God create human beings because He needed to have servants or worshippers? Or did He created them impelled by His LOVE? "You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand."(33)

God created us to be happy! He wants to show us the footpath of life. He wants us to understand why He made us. "I have told you this so that my joy may be in you and that your joy may be complete"(34) And this joy will be everlasting: "Be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy."(35)

"With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained though ages upon ages in contemplation of God's handiwork. And as knowledge is progressive, so will love, reverence and happiness increase."(36)

Yes, God created us to be happy and to share with us the joy of life for all eternity.

#### IV. THE WONDERS OF CREATION

"He performs wonders that cannot be fathomed, miracles that cannot be counted."(37)

From the smallness of the atom, whose beauty we only perceive by intuition, to the greatness of the starry sky, that we don't begin to understand, all things made by God are perfect.

"I will proclaim the name of the Lord... He is the Rock, his works are perfect."(38)

" God saw all that He had made, and it was very good."(39)

We can be astonished before the flight of the bird, its colors, the melody of its songs, and the construction of its nests. A South American bird, the "hornero," never saw his parents build their little home. But in its small brain is the outline and all the information needed for his perfect construction. These nests, made with mud compacted with straw can resist rains, storms and hurricanes and remain firm, adhered to the branches of the trees where they were built

We can be astonished before the symmetry and the color of the flowers and enjoy their perfume. We can enjoy the aroma and the flavor of the fruits, so varied, nutritious, and delicious.

But beyond our admiration, astonishment and surprise, we can feel and express our gratitude to the Creator and Giver of so many wonders.

But without a doubt, the ultimate wonder and gratitude to the Creator arises in the human mind when it perceives, although only partially, the wonder of its own structure.

"For you created my inmost being...How precious to me are your thoughts, O God."(40)

Our life is a miracle of the wisdom and the love of God. Each cell of our body is a wonder: from the red cell that transports the vivifying oxygen to our tissues, to the neuron upon which function our thoughts depend. We can see, hear, touch, smell, taste, walk, think, enjoy and love.

But each one of these acts requires structures and functions of amazing complexity.

Let consider for a moment a small, apparently very simple act: to see a red rose that has bloomed in our garden. For that to happen, a ray of light, from the sun, must arrive at the flower, reaching the molecules of a red pigment synthesized by the petals. This pigment is red because it absorbs in its structure all the luminous waves of the white light of the sun, but not the red ones that disperse in the space of the garden.

And those are the waves that reach our eyes, go through the pupils and the transparent means and project in the retina an inverted image of the flower. There, these waves of light, electromagnetic as they are, activate the photoelectric cells of this membrane that sends neuroelectrical impulses along the optical nerves that reach the neurons of the brain cortex at the occipital region where the vision center is located, and we perceive the corrected image of the red rose that we enjoy.

## V. THE SUSTENTATION OF LIFE

Our God is not only the Creator of all things but also is "sustaining all things by his powerful word." (41)

The four basic forms of energy: nuclear, electromagnetic, chemical and gravitational, are used by God to sustain our life.

◆ Nuclear energy.

God maintains the ignition in the sun, a thermonuclear reactor which continuously is producing the fusion of four hydrogen atoms to form one of helium with liberation of enormous amounts of energy.

◆ Electromagnetic energy.

By this means God brings the solar energy to us. Its rays, traveling at 300,000 km per second, are only delayed eight minutes in arriving to the Earth.

The energy that the sun emits consists of electromagnetic waves of different lengths. Only are visible those of the luminous spectrum, the seven colors of the rainbow, from the red to the violet, that when being combined form the white color of solar light.

The waves longer than the red, the infrared ones are not visible, they are thermal and produce heat, and thanks to them we have here the necessary temperature for life.

The waves shorter than the violet, the ultraviolet ones are also not visible, are actinic and provide the necessary energy for the photosynthesis that happens in the vegetal kingdom; and by means of that, God provides us with our food.

◆ Chemical energy.

In the organic molecules that compose our foods, energy has been locked in by photosynthesis; and it is released, like chemical energy by means of the combustion with oxygen, making possible therefore the movements of our bodies, the beating of our hearts, the thoughts of our minds, and all our other functions.

◆ Gravitational energy.

With gravity God maintains the functional balance of the universe and measures the amount of energy that He provides us with to sustain life.

He rotates the Earth on its own axis, from west to east at a uniform speed, once every

day, so that all its surface can be warmed and refreshed alternatively.

He guides the Earth in its orbit around the sun in order to maintain the distance and with it the temperature needed for life. He rotates our galaxy around its center in order to disperse the stars that form it. And maintains remote the other galaxies, to balance the forces of gravity and to sustain in the universe the necessary order for life.

And each one of these movements is essential, is vital; upon perfect coordination, on its exact magnitude, depends our live. We live in an intelligently ordered universe, deliberately organized to sustain life.

## VI. THE MYSTERY OF PAIN AND DEATH

In the face of so many evidences of the power, of the wisdom and of the love of God, and amidst innumerable proofs of His capacity to provide happiness, arises a difficult question:

Why, if everything was made perfect and good, why if God wishes our happiness and He is Almighty, why does pain and death exist in this world? Way do we suffer here? Saint Paul admits that this is a mystery, something that we still cannot understand completely, and he calls it "the mystery of iniquity."(42)

Jesus, in His parable of the wheat and the weeds summarizes Biblical teachings on the stranger origin of sin.

- "Sir, didn't you sow good seed in your field? Where then did the weeds come from?"
- "An enemy did this."
- "Explain to us the parable of the weeds in the field."
- "The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age and the harvesters are angels."(43)

God created a perfect universe and in it perfect beings: an ordered universe, governed by perfect laws. God created perfect beings, made in His image, children of God, equipped with intelligence and therefore with freedom and responsibility, and still with creativity. In one of these beings, in a perfectly created cherub called Lucifer, sin was born.(44)

And Jesus called him " devil, murderer and liar."(45) He has deceived many angels and also our first parents. Thus the transgression of the law of God, on which depend human life and happiness. Sin entered this world and with it also came pain and death.(46)

## VII. THE DIVINE ANSWER TO THE PROBLEM OF SIN

"God did not ordain that sin should exist but he foresaw its existence and made provision

to meet the terrible emergency." (47)

"He that rules in the heavens sees the end from the beginning. The one before whom the mysteries of the past and the future alike outspread, and who beyond the woe, darkness and ruin that sin has wrought, behold the accomplishment of his own purposes of love and blessing."(48)

"This grace was given us in Christ Jesus before the beginning of time."(49)

In the face of the problem of sin and the accusations of the devil against the character of God and his holy law, Divinity displays the answer. The answer was not to destroy the father of lies, because it would not have destroyed his false ideology.

The answer of God was the one of his omniscience, his justice and his love. The answer of God was His own sacrifice, infinite self-denial, and wonderful grace, because "Christ Jesus, being in the very nature God...made himself nothing, taking the very nature of a servant, and became obedient to death, even death on a cross."(50)

A love like this is also a mystery, something that we still cannot understand completely. Saint Paul calls this "the mystery of godliness."(51)

But the full answer of God to the problem of sin is not only the sacrifice, but also the intercession, judgment and restoration. This is the complete answer, of God, to the problem of sin. It is what Isaiah calls "the atonement."(52)

Finally, as a result of this answer, all intelligence that populate the universe will recognize the error of sin, its malignancy and destructively; and will understand the wisdom, the justice and the love of God.

Then everything that is stained by sin will be destroyed : "Surely the day is coming; it will burn like a furnace. And the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire...But for those who revere my name, the sun of righteousness will rise with healing in its wings." "And God will make everything new."(53)

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animated and inanimate, in their unshadowed beauty and perfect joy declare that GOD IS LOVE!"(54)

### VIII. HUMAN ANSWERS TO DIVINE LOVE

"Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!"(55)

"O Jerusalem, Jerusalem...how often I have longed to gather your children together...but you were not willing!"(56)

God respects the freedom of his intelligent creatures. He invites, He offers, He calls, He can and wants to save us, but He don't force our will.

"I have set before you life and death, blessings and curses. Now, choose life so you and your children may live."(57)

Yes, the decision is ours. We are the architects of our destiny. For all time there have been only two answers: the one of Abel and the one of Cain, the one of Moses and the one of Pharaoh, the one of Peter and the one of Judas, the one of they who choose to become children of God, and the one of they who reject His love.

## IX. BIOETHICAL AND EDUCATIONAL CONSEQUENCES

As Christian educators we must always remember that our teaching capacity depends far more on our lives than on our words. The ones who choose to become children of God in these last days of history finally will "keep the commandments of God and the faith of Jesus"(58) We must remember that "Faith is trusting God, believing that He loves us and knows best what is for our good."(59) This kind of faith always produces obedience, which together with are the fruit of the Spirit (60). "Faith is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ."(61)

O, if the Ten Commandments of God's law were the guiding norm of human behavior in all its relations between man, his Creator and his creatures, how much more we would experience the joy of living, the respect for life, and the readiness to defend and protect it from anything that could destroy it, and to practice, teach, and share everything that could save and dignify it!

But unfortunately, how far have we gone as humans, in despising and neglecting the physical, chemical, biological, psychological and moral laws that God has set up, in his love and wisdom, to guide human life and behavior!

As we approach the end of the conflict between justice and injustice, between light and darkness, between love and hate, between Christ and Satan, and as we approach the "terrible times in the last days"(62), "the greatest want of the world is for men who will not be bought or sold, men who in their inmost souls are true and honest...men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall." (63)

## X. PRIVILEGES AND RESPONSIBILITIES OF CHRISTIAN EDUCATORS

"To educate is to redeem" and "True education...is the harmonious development of the physical, the mental and the spiritual powers, and it prepares the student for the joy of service in

this world and for the higher joy of wider service in the world to come." (64) It is the most precious privilege and the most sacred responsibility of the Christian educator to understand, to the point of spiritual rejoicing, and to share with the power that only the deepest personal conviction can produce, the existing harmony between the divine revelation and the scientific truth respective of the origin and the destiny of the universe, the life and humanity.

The goal is to live to the height of the received light, reflecting in the character the love of God, so that example, without words, can say to students, that which Jesus told his disciples: "I have set you an example that you should do as I have done." (65)

For this to be possible, Christian educators must:

- ◆ Remain humble and willing to continue to learn, no matter how high may be their academic level or their teaching responsibilities.
- ◆ Depend on God, recognizing their constant need of Him.
- ◆ Connect with God every morning, as the psalmist says: "O God...early will I seek thee, my soul thirsts for thee."(66)
- ◆ Follow Jesus' example who began the day by "rising up a great while before day...and prayed."(67)
- ◆ Eat every day from God's Word because Jesus said: "The words that I speak unto you, they are spirit, and they are life."(68)

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