

**THE
DAWN
OF
BELIEF**

by
Roger E. Dickson

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Publisher's Statement

We are living in the age of unbelief. Evolution is promoted as fact. The media talks about scientists who are trying to discover how life began. The rockets that are sent into space, and the telescopes on board, along with cameras for photographing, are probing outer space to understand how the solar system, the universe, and life itself had their beginning "millions and millions" of years ago. While the Bible record of creation is ridiculed, schools are telling our children that the earth came into existence through a big bang and that life as we know it came about over millions of years through evolution.

When one goes to a National Park and reads information about the formations of the earth's terrain, or when he hears a lecture, and sees a film about the park, again he will hear the explanation that millions of years were consumed in the forming of the earth and the universe. Nothing is ever said about the possibility that God spoke these things into existence, or that it didn't take a million years for Him to do it.

I feel sorry for all of those so-called learned people who come up with every explanation for the earth's existence, and man's, except the right one. Plain and common sense tells all of us that there had to be a creator, a divine being, an all knowing mind who spoke everything into existence. What foolishness for anyone to conclude that everything happened by accident. If that was the true explanation, why haven't more of these accidents taken place? And why are they not taking place now?

The more people try to explain away the divine element in creation, the more foolish they appear in the eyes of those who know better.

Our thanks to brother Roger Dickson for writing this book to proclaim the existence of God, that He still lives and that He will live for all eternity. We count it an honor to be able to publish **The Dawn of Belief** and we hope that it will encourage all who read it to have greater faith in God.

J. C. Choate
Winona, Mississippi
September 18, 1997

Dedicated to

Those Who Believe

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Preface

We live in an age of secularism. It is a time when men have sought for answers within themselves. Humanism has placed man as the center of the universe, and thus, has moved the consciousness of man to think of himself. In a secular society, belief is often sacrificed for the art of possession or consumption of things upon the vanities of the individual's desires. However, it is my belief that man can carry on with this materialism only so far. He then realizes an emptiness, a void that things and activities cannot fulfill. He is thus driven to belief in something that is beyond the secular, beyond the material world.

So here we are, in a time when we need more books printed on the subject of belief in the God who is beyond this world. For this reason, I have revised and abridged a previous publication of mine entitled, *The Fall of Unbelief*, in order to call attention again to some most vital and fundamental beliefs that we maintain as Christians. It is my prayer that this volume, *The Dawn of Belief*, will add supportive evidence to your belief. In a time of secular scientism and the resurrection of a host of mystical beliefs, I pray that this volume will challenge your thinking and enhance your fundamental evidences for belief in the one true God of the Bible.

The study of Christian evidences has always been an exciting study to me. If this is your first book on the subject, it is my prayer that you will continue your study of this field of Christian education. As students of God's word, we must meet the challenge of those who would attack our faith. We must "*always be ready to give a defense to everyone who asks*" concerning our hope (1 Pt 3:15). It is my desire that this book will in some way help you to "be ready."

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GREETINGS IN HIS NAME

We live in a world of unbelief. There are many who do not believe in the God of the Bible. There are those who are skeptical, agnostic and completely atheistic in their belief. There are those who believe in a deity which is not characteristic of the God of the Bible. There are those who believe in gods of fear and wrath; gods that justify terror and terrorism. According to Bible definitions, such are atheist in that they do not believe in the God which is described in the Scriptures.

It is the purpose of this book to remind ourselves of how objective reason must lead one to the God of the Bible. It is the purpose of this book to present to you a systematic path of reason which results in a logical conclusion. That logical conclusion is the reasonableness of belief, belief in the God of the Bible. Once belief is established, then the reasonableness of that God's revelation to man logically follows. And once we bring our reasoning to the Bible, a whole new world of religion opens up for those who have been misguided into following false gods. By careful study of God's revelation, the Bible, one is brought closer to the true nature of the God of the universe.

It is our final purpose in this book to bring you closer to God's revelation of His personality. God revealed His loving personality through word. However, He knew that man needed more than words. There was the need for Him to incarnate, that is, reveal Himself by becoming flesh. And thus, "*the Word became flesh and dwelt among us ...*" (Jn 1:14).

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1996

Chapter 1

A HISTORY OF DEFENSE

Everyone believes something. That something which is believed is generally believed because one has been convinced of it by some type of evidence. We can also give some sort of defense for believing what we believe. All normal thinking people have beliefs and defenses for those beliefs.

It is no different with Christianity. Christianity is not a defenseless religion. It is not a system of wishful thought. It is grounded on facts which have been proved and proclaimed by reliable witnesses. The truth of it has been confirmed in the annals of history by the blood of those witnesses who died in defense of it. Christianity is a belief of man which can be defended because it is founded on facts.

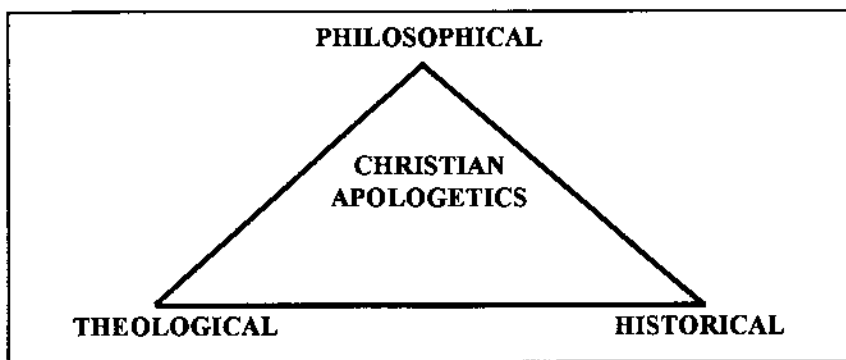
The defense of the Bible and Christianity is no recent development of modern times. The defenses of the Bible originated with the Bible itself. Such action has only been continued through the centuries. When the apostle Paul stood on Mars Hill he confronted vain philosophies of Deity with the power of word and logic. There have been thousands of "Mars Hills" since his day. There has always been those giants of logic who have sounded forth a defense of Jesus and His life and word. It is our opinion that every Christian should be able to defend that which he believes. A religion that cannot be defended is not worth believing. Those who crouch in fear and defend not a defensible belief should realize that they are only hindering their cause by such non-action.

A. DEFINITIONS

We must clarify the use of the following two terms that are

commonly used in this field of study. First, the term **Christian apologetics** has reference to the verifying of Christianity in general (1:13). The task of Christian apologetics is to show that Christianity is the true religion of God (1:13). Secondly, **Christian evidences** can be considered a subdivision of the field of Christian apologetics. The study of Christian evidences deals more with the **actuality** of the Christian religion while apologetics covers the philosophical, theological and historical realms of evidence as a whole.

The definitions of Christian apologetics and Christian evidences vary from one author to another. Both terms can be used to refer to the broad field of defenses of Christianity. We will use the term Christian evidences in this book in order to refer to all evidences that give a supporting base to the Christian religion. Our main concern is to produce and recognize philosophical, theological and factual proofs of Christianity.



We are dealing with the following proposition: **Christianity is the true religion of an eternal Being, God.** If this is true, then we should give our whole lives to this God. If this is a false proposition, then we are left to existentialism, that is, every man is left to determine what is right for himself. This means that we must become humanistic, that is, look only to man for answers. Man must become the center of the universe and the sole authority for law.

In the following material we will frequently use the word "skepticism" (sometimes spelled "scepticism"). This term is used as a general term to refer to those who in any way doubt the verbal

inspiration of the Scriptures. It is used to define those who would question the existence of the God of the Bible, the transcendence of God through miracle and the life and resurrection of Jesus. In other words, any religion that doubts the religion of the Bible is herein referred to as a skeptic. Those who profess religions that are contrary to the Christianity that is revealed in the Bible are religious skeptics.

The skeptic is not the one who has doubts at times in his Christian life and belief. The skeptic is the one who systematically launches an attack against the evidences and beliefs of Christianity.

B. FIRST CENTURY DEFENSES

The defense of Christianity had its origin in the inspired apostles. When Paul boldly marched over the plains of the ancient world he stood ready at any time to sound forth a defense of the truth of Christianity. His defense of the true religion against the Athenian philosophers in Acts 17 is only one example (At 17:22-31). For historical value here we must recognize that the first Christians were willing and able defenders of their faith (See Ph 1:7,16; At 24:10-25; 1 Pt 3:15; Jd 3). They shrank neither from the challenge nor the responsibility of defending their belief.

According to 1 Peter 3:15 we understand that defending the faith was a God-given command. Peter wrote that we must be ready "*to give a defense to everyone who asks*" concerning our hope. Every Christian was to be ready to give an answer concerning his faith. The early Christians were willing to defend the truth of the gospel. So should we.

C. SECOND AND THIRD CENTURY DEFENSES

The defenses of Christianity increased during the second and third centuries. Second century apologists met the attacks of pagans who launched false accusations against the church. Faithful Christians, however, defended the truthfulness of Christianity against the widespread influences of paganism which infiltrated the church.

Christianity was greatly misrepresented by its enemies during the second and third centuries. Christians were called atheists because they did not believe in pagan gods. They were called cannibals because unbelievers misunderstood their partaking of the body and blood of Jesus in the Lord's Supper. The main task of the second century defenders was to meet these false accusations and to show to the political and religious world that Christianity was theologically and morally superior to any other religion. J. K. S. Reid wrote that the early apologists "undertook the double task of showing that Christianity was politically innocuous and of refuting the ignorant charges of immorality brought against it" (2:45).

The following are just a few principal figures who led the way to defend Christianity during the second and third centuries.

1. Justin Martyr (100 - 165): Justin Martyr boldly addressed Antonius Pius and the Roman people as a whole in his *Apology*. Reid says that he "begins with a plea not that the punishment of Christians be terminated, but that the charges against them be examined" (2:46). Justin was not begging for mercy from persecution. He was asking for an honest examination of Christianity. He knew that when men objectively examined the beliefs of the Christian, they would be found innocent.

In his *Dialogue With Trypho*, Justin states that his purpose is "to lay before the public a faithful memorial of our life and doctrine, that we may not thank ourselves for our sufferings, which for want of due information you may inflict upon us" (2:46).

Justin's major task was to prove the superiority of the life and morals of Christ over pagan practices. In the *Dialogue With Trypho* he sets out to defend the messiahship of Christ by referring to Old Testament prophecies. In proving that Jesus was the God-sent Messiah, he proved that Jesus was from God and not man.

2. Tatian (125 - 200): Tatian is best known for his authorship of the *Diatessaron*, a harmony of the gospel records. In his *Discourse to the Greeks* he argued that Christianity was superior to paganism. "He delivers an attack of unusual force upon the

contemporary world: he can find nothing but evil in its religions, its ethics, its philosophy and its culture" (2:47).

3. Tertullian (160 - 220): Tertullian's purpose in his *Apologeticus* was also to defend the superiority of Christianity over paganism. He is well-known for the statement: "**The blood of the Christians is the seed of the church.**" This statement was made in reference to his defense of Christianity, pointing to the fact that persecution against Christianity was unwarranted and illegal. No matter how much Christianity was persecuted, it would continue to expand. In *Apologeticus* he dealt specifically with those injustices which were being leveled against Christians.

In his work, *Against Marcion*, Tertullian turned to a doctrinal refutation of Marcion. Marcion coined the gnostic belief that the God of the Old Testament was different from the God of love in the New Testament. Tertullian thus proved that the God of creation was also the "good" God of the New Testament.

4. Irenaeus (130 - 200): Irenaeus is given credit for being the first to defend the principles or system of apologetical argumentation (2:54). His greatest work was *Against Heresies*. This was an apologetical work against the widespread beliefs of the gnostics.

5. Origen (185 - 254): A man by the name of Celsus attacked Christianity around 177 to 180 in a work called *True Discourse*. In this work, Celsus denied the messiahship of Christ and stated that paganism was a valid alternative to Christianity. Basically, Origen's work, *Against Celsus* (2:30), is an answer to Celsus' argumentation. In this work, Origen essentially sets forth a complete defense of Christianity. His reasoning in this and other writings affected the religious world for many centuries.

D. FOURTH TO EIGHTEENTH CENTURY DEFENSES

The second and third century defenders of the faith began to systemize the study and presentation of Christian evidences. But it was not until some centuries later that many of the philosophical arguments were completely formalized. Great thinkers such as

Kant, Anselm and Paley put the unbelieving philosophical world to task with systematic presentations of apologetic arguments. Their systems of thought are carried on in many schools of philosophy to this present day.

By the twelfth century, science and religion were placed in positions which made them contradict one another. Actually it was false science and some false religious thinking that conflicted. But this is where scientific thinking entered into the study of Christian evidences. Thomas Aquinas made it his task to establish a harmony between these two great fields of thought - science and revelation. Many apologists have followed suit ever since.

The following are just a few principal figures that stand forth as defenders of Christianity during the fourth through the eighteenth centuries:

1. **Athanasius (296 - 373):** Athanasius' principal work was a waging of war against the Arian Heresy which denied the deity of Christ. This was actually a doctrinal debate which came into great focus during the early part of the fourth century.

2. **Augustine (354 - 430):** In his *de Civitate Dei*, Augustine defended Christianity against those who blamed it for the downfall of the Roman Empire. *De Civitate Dei* was written in two parts between 412 and 426. The first part was a defense of Christianity. In the second part Augustine shifts from a defense to an attack against those who opposed Christianity.

3. **Anselm (1033 - 1109):** The greatest contribution that Anselm of Canterbury made to the field of Christian evidences was the formalized presentation of the **ontological argument for the existence of God**. (This will be discussed later.) Anselm affirmed that the evidence of God's existence could be made on the basis of the existence of the idea of God. The very idea of God assumes the existence of God. It seemed like a philosophical twist of words, but the nature of the argument has captured the discussions of philosophers and theologians for centuries.

4. **Thomas Aquinas (1225 - 1274):** As stated before,

Aquinas' main purpose was to harmonize reason and revelation, science and religion. His first major work was *Summa Contra Gentiles* (1259 - 1264). In his second work, *Summa Theologica* (2:112), he dealt specifically with the existence of God by setting forth his five major proofs: (1) There must have been a First Mover to start all motion. (2) Every effect must have an "efficient" cause. There must have been a first and efficient cause to start all present things. (3) If nothing had at one time existed in the past, then nothing would be existing today. Such necessitates the existence of something during all past time. (4) There must be a standard of moral good. Without such the concepts of good and evil could not exist. That standard must be infinite, and God. (5) Aquinas affirmed that there is some intelligence by which things are directed toward an end. His fifth argument was his version of what is today called the teleological argument. (More on this later.)

5. Other late century defenders and ages of contemporary thought: Space will not allow us to discuss all those who have so valiantly stood forth to defend Christianity during the middle ages. However, we must mention a few here in passing who are the more well-known.

During the days of the reformation, John Calvin (1509 - 1564) published his *Instituto Christianae Religionis* (1536). In this work he contended that God presents Himself to man through nature. As Anselm, Calvin believed that God has ingrained in the minds of man the concept of Deity. In 1627 Hugo Grotus wrote *Concerning the True Christian Religion* which was a defense against the teaching of Islam which at the time was commonly referred to as Mohammedanism. His defense of Christianity negated the Divine origin of Islam. A few years later, John Locke (1632 - 1704) contended for the reasonableness of the Christian religion in *The Reasonableness of Christian Faith* (1695). Locke believed that something could not be tested by reason, such as, the future resurrection from the dead and angelic wars.

Some of the prevailing philosophies of the centuries greatly affected society. The following are some of the more prominent

philosophies that set the trends of society for the times.

a. The Age of Scholasticism: “Scholasticism was an attempt to provide a philosophical basis for theology; an attempt to reduce Christian doctrine to scientific form, to harmonize revelation and reason, faith and science” (3:325). This system of thought actually **began in the ninth century but it flourished during the eleventh to the fourteenth centuries**. Spirituality was not characteristic of this period. Philosophers and scientists were more interested in cold logic. The early scholastics dealt with bare logic in defending doctrines, whether they were Bible-based or not. Much of the philosophical thought of these years was centered in this manner of reasoning. Many religionists defended Christianity during this time by this same manner of cold reasoning.

b. The Age of Pietism: Pietism is an over emphasis upon the spiritual side of the individual. Reason is sacrificed for emotion. Pietism was centered more in the **seventeenth century**. “Historically, the movement originated by Philipp Jakob Spener in Germany, seeking a return to vital evangelical Christianity as over against the intellectualism and formalism of seventeenth century Protestant orthodoxy” (4:585). Undoubtedly, this movement arose from the lack of concentration on the spiritual side of Christianity during the years of scholasticism.

c. The Age of Rationalism (Age of Enlightenment): During this age, reason reigned king in the minds of philosophers, scientists and many religionists. Spirituality was at a low and ignorance of the Scriptures high. This period has been explained as the epic when men accepted “reason as a substitute for spiritual depression” (5:81).

This period of thought sprang to life in the **latter part of the seventeenth century**. England was the nation of its birth. Its life-span was a little over one hundred years. “This Age of Reason or Enlightenment began in the reign of Louis XIV and continued without much, if any, abatement until it reached its height in the reign of Louis XV” (5:80). Such philosophers as Rousseau, Voltaire,

Descartes, Leibnitz and Spinoza greatly influenced the minds of men during these lively days of reason.

As stated before, reason become the solution to all problems; reason became a god in the minds of men. Reid explained,

The overriding characteristic that dominated the thought of the day and determined the way in which men talked about religion is a fundamental trust in the omniscience of reason. It is an age in which there are no insoluble problems and no locked doors through which reason cannot pass. The limitations upon our knowledge are brushed aside, if not in practice at least in principle, and nothing lies essentially beyond the grasp of reason (2:140,141).

As a result of the naturalistic thinking in religion during these years, God was separated from His creation by the deist who believed that God did not deal with the material universe. The idea of a transcendent God was removed from religious thought. Deism became a common belief in this age of pure reason.

A deist is "one who believes in God but who does not believe in the Christian Religion; he denies Divine Providence; believes that God is separate and distinct from the world" (6:ii). He does not believe in the Christian religion in that he does not believe the Christianity that is revealed in the New Testament. Deists, during this period, asserted a "belief in God, creator of the universe, but regarded him as detached from the world and making no revelation" (7:221).

Deism took various forms during the enlightenment. Its chief proponents were Lord Herbert of Cherbury (commonly referred to as the "father of Deism"), John Toland (*Christianity not Mysterious*) and, Matthew Tindal (*Christianity as Old as Creation*). Tindal affirmed that natural religion was complete. It needed no transcendent God. Toland affirmed that the gospel was not above reason. In essence, deists did not believe in the possibility of miracles. Rather, they believed that God was separate from the world, He simply performs no miracles at all. As a result of such beliefs, the possibility of revelation tended to be ruled out. As a

result this led to the denial of the inspiration of the Bible.

Deism also laid fertile soil for the doctrine of **theistic evolution**. God created the world, the theistic evolutionist affirmed, and then sat back to let natural laws take their course. When Charles Darwin came along with the *Origin of Species* in 1859, the stage had already been set in the minds of many religionists for a completely naturalistic concept of origins.

Joseph Butler (1692 - 1752) was one of the key figures who raised his pen in protest against deistic religion. In his *Analogy of Religion* (1736) he took for granted the existence of God and gave reasons that God created all things and now rules all things. "His key argument is the inability of human reason to be the judge of religious affairs" (2:151). Butler was right for his time. We must restore such thinking as we move into the twenty-first century.

d. William Paley (1743 - 1805): No study of Christian evidences would be complete without mentioning the works of William Paley. His works in this area of study used for many years in schools throughout the western world. They have had a tremendous influence in the area of Christian evidences.

Rationalism inevitably leads to skepticism, the practice of doubting everything that cannot be perceived through the five senses. Skeptics flourished during the Enlightenment. Men like David Hume flatly denied the possibility of miracles in his book *Treatise of Human Nature* (1727). Thomas Paine in his book *Age of Reason* (1794 - 1796) taught that the Bible was unreliable. As a result of the these attacks, men like William Paley came to the defense of the Bible and revealed Christianity.

In *View of the Evidences of Christianity* (1794), Paley answered the attacks of Hume and Paine. He produced sound philosophical argumentation in defense of the existence of God. Later he turned to prove the validity of miracles, prophecy and other facts of Christianity which are commonly denied by skeptics.

E. NINETEENTH CENTURY DEFENSES

During the last part of the 1700's in Europe, skepticism

flourished under the influences of such men as Voltaire (1694 - 1778) and Rousseau (1712 - 1778). Divine authority was completely rejected. The Bible was considered to be just another book of literature. Christianity was mocked (8). Nurtured by the works of Paine and Hume, rationalism quickly spread to the North American continent. From there it spread throughout the world through literature and cultural art.

As a result of this infiltration of skeptical thought, preachers and professors of religion in America began to raise their voices in defense of the Bible and Christianity. The books of Butler and Paley were widely used as textbooks in schools and universities. In the heated debate that developed, science was unfortunately made the enemy of religion in many cases.

From about 1820 to 1850 many institutions of learning in America taught a course in Christian evidences. These schools taught the literal interpretation of the Genesis flood account of Noah's day. The evolutionistic and naturalistic works of George Buffon (1707 - 1788) and Charles Hutton (1737 - 1823) had little acceptance in the geology departments of early American schools. But this soon changed.

During the latter part of the nineteenth century many scientists accepted a mechanistic interpretation of nature - evolution. Byron C. Nelson explains this transition from supernaturalism to naturalism in relation to the naturalistic influences of the 1800's:

The reasons for this [rejection of the doctrine of uniformity - naturalistic geology in the early 1800's] was that the leading educators of the day were largely men of great religious faith, men who believed strongly in the Bible and did not hesitate to teach others to do likewise. A change came in the nineteenth century. As that century progressed, the control of education in Europe and America passed gradually out of the hands of such men into the hands of men more or less lacking in religious convictions, and even into the hands of men secretly or openly hostile to the Bible (9:83).

As a result of this trend a new enemy made its attack against

the citadel of Christianity. This new enemy was **false science**. Men made science a god. Philosophical, not factual, science captivated the minds of men and reigned supreme. By the end of the 1800's the science god had fully awakened and was making his war against the unprepared ranks of the religious world.

The nineteenth century was an exciting age for the study of Christian evidences. It was an age of controversy. In 1829 the historical public debate of that century was held in Cincinnati, Ohio (USA) between Robert Owen, a skeptic from Scotland, and Alexander Campbell, an early member of the church of Christ who led in the Restoration Movement of America. The subject of the debate was "The Existence of God and the Validity of Christianity."

Though the Christian evidences movement was strong in the middle nineteenth century it seemed to weaken around the latter part of that century. As stated before, many in the religious world were scientifically unprepared to meet this new science god of false science. Religionists, because they were scientifically unprepared, suffered at the hands of those who were more zealous about promoting theories than facts.

F. TWENTIETH CENTURY DEFENSES

At the end of the nineteenth century, liberalism and modernism crept into the ranks of religion. Liberal theologians cast doubt upon the accuracy of the Bible. Theistic evolutionists considered the Bible account of creation a myth. Promoters of naturalism from the scientific world crept into religion to spread false propaganda concerning the miracles and prophecies of the Bible. Modernistic and existentialistic religionists began to look for authority in other sources than the Bible. As a result, when the doors of the twentieth century were opened, all sorts of distorted ideas, both in science and religion, entered in.

During the first part of twentieth century science began to mold the minds of many against religion. Bible believers were unprepared to meet the philosophies of evolution and its consequences. After all - so thought the evolutionist - if evolution be

true we have no need for supernatural origins. Many Bible believers gullibly accepted the conclusions of this philosophical science. As a result, an incessant decay began which ate away at the very foundation principles of the Bible.

But this has all changed in the last few decades. It has changed, not because the destructive decaying philosophies have been exterminated, but because the religious world is more scientifically prepared to meet the challenges of atheistic or humanistic scientists. Bible believers are facing the attack of philosophical science, not by saying that science is wrong but by pointing out the difference between false science and true science. True science does not contradict the Bible as many had earlier been led to believe. **True science harmonizes with true Christianity.**

Christianity has been brought under rigid investigation and found true. Those leading the offensive against the philosophical attacks of the false science today are not only preachers but men from within the scientific field of study. This has been one of the greatest and most exciting aspects of modern-day Christian evidence studies. Geologists, anthropologists, biologists and countless other specialists in the scientific world are making their attack against false science and philosophies that are contrary to Bible teaching. Such is a strategic development and one which must eventually lead to the downfall of erroneous scientific theories and philosophies.

As the twentieth century is being closed and the twentieth-first opened, the influences of skeptical thought continue to be propagated from the industrial centers of the world. The attack of skepticism comes from non-Christian religions throughout the world which do not profess a Bible view of the world and life. As young minds from Third World environments receive their education at the feet of agnostic professors in secular universities, skepticism is imported into lands and nations that have always been religious in nature. The exportation of skeptic and humanistic thought continues to be made throughout the world by the medium of secular education in secular universities. Skeptical thought also continues to be spread throughout the world through cultures which militarilistically press

their beliefs upon others.

As we move into the twenty-first century, however, the Christian is more armed with scientific evidences than he was when he came into the twentieth century. Any objective person who is interested in "belief" is able to both philosophically and scientifically substantiate belief over unbelief. Christians are not at a loss for evidence today as they were when our forefathers had to defend themselves against the onslaught of skeptic philosophies a hundred years ago. For this reason, we are in exciting times for Christian evidence studies. We are in times where it is more reasonable to believe than to disbelieve. This is truly "the dawn of belief" to any who would be objective with the evidence.

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Chapter 2

THE CHRISTIAN AND REASON

The apostle Peter set forth the responsibility of Christians to defend their faith by commanding, "*But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear*" (1 Pt 3:15). The Greek word *apologia*, here translated "a defense", literally means "an answer back, a defense," (1:114) or "a speech in defense" (2:52). The phrase in this passage could also be translated, "ready to make a defense to anyone" (3:95). This same word is also used in 2 Corinthians 7:11 where it has reference "to clearing oneself" from accusations and charges. In Philippians 1:7 Paul wrote, "... *I have you in my heart, inasmuch as both in my chains and in the defense [apologia] and confirmation of the gospel*" In verse 17 Paul again stood his position by saying, "... *I am appointed for the defense of the gospel*" (See At 19:33; 22:1).

From the above passages we conclude that the Christian has the great responsibility of defending his faith. In fact, everyone should be able to give reason for his or her beliefs or else give them up. Archibald Sydney Smith stated, "It is always right that a man should be able to render a reason for the faith that is within him" (4:n.p.). It was rightly said, "The unexamined life isn't worth living and the unexamined faith isn't worth believing" (5:1). For this reason we set forth the following concepts concerning belief. **Belief without supporting evidence is superstition.** Superstition thrives on the motivation of fear. It is not based upon truth. Therefore, we must understand the nature of our beliefs and why we believe what we believe.

A. EVIDENCE AND BELIEF

All people establish truths by reasoning from evidence to

belief in a conclusion. There are those evidences which we empirically experience and thus call facts. There are those evidences which we have not experienced but believe because of the testimony of others. Reason operates on these evidences. We believe those things or facts we experience - "seeing is believing." We do so because we trust our senses. From this trust we reason that what we have seen or experienced or heard is true. However, if we were under the influence of a hallucinating drug, we might have reason to distrust our senses.

We also have faith in, or believe, many things we have not personally experienced. We believe Socrates existed, though we have never seen or spoken to him. However, we believe that he existed at one time in history. Why does the Christian believe that Jesus was raised from the dead? Belief can be an interesting phenomenon. The question "Why do we believe what we believe?" is of great importance to our study of Christian evidences.

B. THE CHRISTIAN AND REASON

Contrary to what some religious believers have contended in the past, it is necessary for reasoning to be a process of Christian thinking. "Reason is the mental activity used in the search for truth. And no philosophical system avoids its use" (6:260).

Many like Fred Denbeaux have claimed that "the New Testament places no great confidence in the power of human reason" (7:86). However, **this is simply not correct.** The Christian's activity in the realm of reason is clearly evidenced by the example of the first Christians. Luke records, "*Paul ... for three Sabbaths reasoned with them from the Scriptures*" (At 17:2). Paul **reasoned** in the synagogue every sabbath. As a result Jews and Greeks were persuaded (At 18:4; see vs 19). Paul "*reasoned about righteousness, self-control, and the judgment to come*" with Felix (At 24:25; see Ph 1:17; 1 Th 5:21). It is a common thing for men to reason concerning that which is truth.

Christianity of necessity utilizes human reason. Christians must use their heads. Harvey Everest wrote,

We cannot believe unless belief is more rational than unbelief. We cannot believe at will, arbitrarily; or against reason. Reason, meaning thereby the whole mental power for the ascertainment of truth, must be our guide. No one insists upon this more earnestly than the defender of Christianity. Reason and faith are not antagonistic, but rather coadjutors. No faith is of worth unless it is justified by the severest use of reason (8:13).

George Santayana said, "Reason is man's imitation of divinity" (9:n.p.). There is no antagonism between God's revelation to man, the Bible, and man's power to reason. God is the author of both. Those who contend that philosophical reasoning concerning existence has no place in Christian thought are certainly mistaken on this point. Galileo once wrote, "I do not feel obligated to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forgo their use" (10:n.p.).

We must understand, therefore, that "there is no antagonism between reason and revelation. The Bible reveals a system claiming to be divine in its origin and invites man to 'come now, and let us reason together' (Isaiah 1:18)" (11:35). "Reason and revelation are not opposed; nor reason and faith. We accept a professed revelation, if at all, because it is reasonable to do so; we put faith in another, and follow him because reason so directs. Reason or man's intellectual faculties, stands behind everything else" (8:108). J. D. Thomas was certainly right when he wrote, "A man cannot think without reason and those who say reason has no significant place in religious faith are surely naive at this point" (6:260).

C. UNDERSTANDING TRUTH

For clarity here, we will be using the term "truth" to refer to the true knowledge derived from the evidences of Christianity, understanding that these evidences include facts, historical events and testimony. There is actually a difference, though, between truth and fact. Alexander Campbell wrote,

Fact means something done. Truth and fact ... are not the same. All

facts are truths, but all truths are not fact. That God exists is a truth, but not a fact; that he created the heavens and the earth is a fact and a truth The simple agreement of the terms of any proposition with the subject of that proposition, or the representation of any thing as it exists, is a truth. But something must be done or effected before we have a fact (12:90).

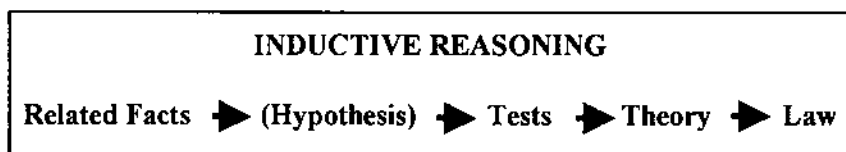
There is a difference between the facts of Christianity and the truths of Christianity. We argue from the evidences, which include facts as archaeological discoveries and the existence of the Bible, to establish the truth of Christianity. But we also establish truths by using ideas as evidence. Such evidence comes into use when we argue the existence of God. To simplify our understanding of the place of reason in Christian evidences and to avoid confusion, we choose to use the word truth in a general sense. All facts, knowledge and events of Christianity are *truths*. And therefore, in the world of knowing (reason), these specific "truths" work together to establish the general truth of Christianity.

In Christian evidences our reasoning focuses on evidence and truths derived from our examination of empirical evidence. Evidence and truth have a direct relationship with one another. If a position of truth is valid, the evidence will prove that it is valid, even though we may not have considered all the evidence. If the particular conclusion we accept as truth is invalid, the evidence will not substantiate its validity, existence, or being. **Evidence consists of those pieces of information which give witness to and confirm the validity of truth.**

D. INDUCTIVE REASONING

Inductive reasoning is a different process than deductive reasoning. However, the two are related. Inductive reasoning actually would produce the major premise of the deductive process. In the scientific method, inductive reasoning usually always comes before the deductive process. The inductive process forms the major premise, or known principle, and deductive reasoning takes it from there.

“In the process of inductive reasoning the mind begins with the particular and proceeds to the general” (13:19). This is the method most used by the scientist and could be illustrated by the following diagram:



In this process of reasoning “the scientist *gathers many facts* that may have a bearing on the problem. He then forms a *hypothesis*” (14:5). This is an “educated guess” (hypothesis) based on what the scientist knows about the already available information. Various tests or experiments are then performed that are based upon the assumption of the hypothesis. If many tests reveal no observed contradiction to the hypothesis, then the hypothesis will become a **theory**. After much time and testing, the theory may become classified technically as a **law**. So a law is a thoroughly tested hypothesis (14:5,6). However, if contradictory evidence is produced, then the hypothesis must be changed to agree with the new evidence or discarded as false.

The discovery of the atom and its function illustrates what we are discussing. Before the “atomic laws” were confirmed, scientists only hypothesized concerning the existence and function of the atom. It was only after diligent experimentation that the atom was discovered and its basic qualities determined. Scientists first assumed that the atom existed, and then, based their experiments on their assumptions. All tests thus far have proven the existence of the atom, even though no man has actually seen an atom functioning. Atomic theory is based upon positive results of experiments which assume the existence and function of the atom. The hypothesis that the atom exists has moved from being a hypothesis to being a scientific fact or law.

If experimentation produces new light on the function of the atom, then scientists will have to revise their atomic laws. We must

be ready to give up any "law" if it later proves wrong. Duane Gish pointed out an example of the effect of a new discovery in the area of atomic research itself. He wrote, "In recent times, a theory dealing with weak interactions of atomic particles became so widely accepted by physicists that it won the status of a law, the Law of parity. During the 1950's, two brilliant Chinese-American scientists performed a series of experiments that disproved the theory and deposed the 'Law'" (15:10). When working with hypothesis and theory, the scientist must always be willing to discard those hypotheses and theories that contradict truth or fact that is revealed by investigation.

It would be good here to read a warning placed in the biology textbook, *Biology: A Search for Order in Complexity*.

The history of science has included the replacement of generally accepted concepts with newer concepts. In the future, we do not know how our present concepts will be changed, but we can be certain that they will change. For this reason we must recognize that all scientific conclusions are tentative. They are not final answers and should not be regarded as such. (14:13).

E. DEDUCTIVE REASONING

In Christian evidences we also work in the area of reasoning called deductive reasoning. "Given the revealed facts," stated Thomas, "the truth is discerned by inductive and deductive reasoning, just like scientific, historical, or any other ordinary knowledge is learned." (16:20). The Christian cannot expect the world to approach his beliefs on a different basis than it would approach any other discipline of learning.

DEDUCTIVE REASONING

Evidence ← (A) ← Reason → (B) → Logical Conclusions

Deductive reasoning is "reasoning from a known principle [major premise] to an unknown, from a general to a specific, or from a

premise to a logical conclusion." (17:474). This is the process of reasoning that usually takes place after inductive reasoning.

The most common form of deductive reasoning is the **syllogism**. A major and minor premise are formed. From these premises a conclusion, a specific, is drawn. The truth is already evident in the major premise, the known principle, before the conclusion, or specific is made. If either of the premises is inaccurate, the conclusion will be false. An example of this type of reasoning would be such:

- A. Major Premise, "**All ruminants are quadrupeds.**"
- B. Minor Premise: "**All impala are ruminants.**"
- C. Conclusion: "**All impala are quadrupeds.**"

If an exception were to be found which contradicted the major premise, then the conclusion would be questioned. Or, the major premise may have to be re-written to conform to any new evidence. The conclusion of the syllogism is qualified only by the validity of the premises.

Deductive reasoning draws a conclusion from particular bits of evidence. We reason with that evidence (A) to form logical conclusions or truths. In Christian evidences as a whole we consider all fields of evidence to verify the truthfulness of Christianity. We examine evidence which affirms that it is more reasonable to believe.

The difference between deductive and inductive reasoning can be clarified by two detective stories. In the first story a crime is committed and immediately investigators begin their search for clues (evidence) that will lead to the capture of the criminal. This is deductive reasoning.

In the second story, a crime is also committed. After the crime a man turns himself in to the police and professes to be the one who committed the crime. The police do not immediately sentence this self-confessed man to prison, though they may believe his confession. Evidence is first gathered to determine whether this is the actual man who committed the crime. If all evidence points to

him as the guilty party, then he is sentenced. This would be inductive reasoning.

F. THE NATURE OF EVIDENCE

In Christian evidences all evidences can be classified into two general areas: **external** evidences and **internal** evidences. External evidences are those evidences outside the realm of biblical revelation, such as, anthropology, archaeology, cosmology, biology and the history of the Bible. Internal evidences have reference to those evidences within the pages of the Bible which substantiate both the Bible to be the word of God and the reasonableness of Christianity. These two sources of evidence, external and internal, provide the material upon which reason takes place in the study of Christian evidences.



The total process of reasoning in Christian evidences examines the evidence (A) in order to bring about the truth of Christianity (B). The reasonableness of the existence of God is set forth both by inductive and deductive reasoning. Once the conclusion is drawn that it is more reasonable to believe in God, then from this conclusion the reasonableness of God revealing Himself to man is considered. In considering the facts of Christianity, the deductive process of reasoning is used. We deduct from many evidences that Christianity is reasonable and true.

G. THE STRENGTH OF EVIDENCE

To maintain any proposition, there must be the presentation of valid evidence. Floyd E. Hamilton correctly stated,

The opinion of **no** man unsupported by evidence is worth the paper it is written on. No matter how great an expert a man may be in linguistic and archaeological fields, his opinion against the Scriptures

is worth nothing unless he backs it with evidence. The Bible itself is evidence, and an opinion against it based on nothing but anti-theistic or evolutionary premises, with no direct evidence in its support, has no value (19:219).

When "determining the truth or falsity of an idea there must be the presentation of real evidence, rather than a cursory, general survey of the situation" (14:36). In determining a truth all possible evidence must be presented and examined.

Remember that the passing of time does not affect the power or strength of the evidence, as long as we have the evidence. The same evidences that were used to prove the inspiration of the Bible in the first century can be used today. They are just as valid. However, it must also be noted that the hypothesis of the inductive process of the scientific method may constantly be adjusted as more evidence is discovered. But this is a change in the conclusion and not in the evidence. **New evidence can be produced.** As long as evidence does not contradict the established verdict, the case still stands that was produced by earlier evidence. The honest scientist recognizes and accepts this as normal and necessary. However, if new evidence conflicts with any present conclusion, we must either revise or discard the previously accepted conclusion. Peter W. Stoner wrote,

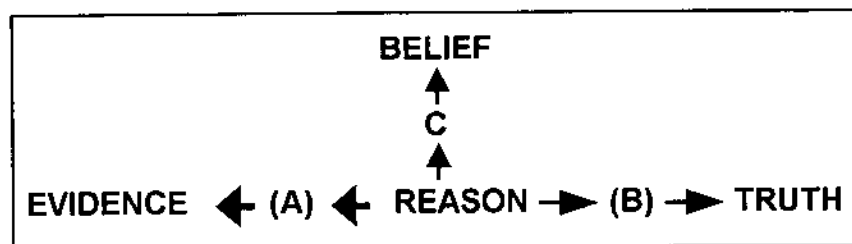
A scientific theory is made up of known facts. The theory may or may not be true; it may not even be thought to be true by its author. It helps the student to organize the facts in his mind and it often enables the scientist or the engineer to predict future behavior of happenings. When additional facts are secured, the theory is often revised to cover the new facts or it may be replaced by a new theory. This frequent change does not bother the scientist (20:26).

In Christianity we are not dealing with changing truths or changing evidence. We are dealing with an eternal God, an eternal Holy Spirit, an eternal Christ and an eternal word of truth. These do not change with time, neither does the evidence that supports their

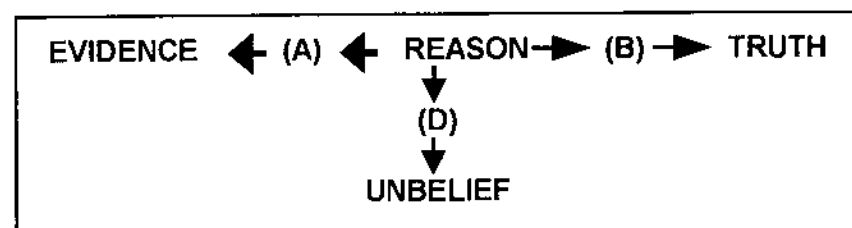
being. Each individual researcher may come into contact with new unchanging evidence; but the truth does not change. Only the researcher's understanding of the evidences changes. We must never think that the evidences of Christianity wear out with the passing of time.

H. THE RESULT OF REASONING

After one evaluates available evidence and is convinced that it proves a specific conclusion, the following would be the result:



The above diagram represents a deductive examination of the evidence A and a belief in that evidence to support a particular truth B. **To produce belief (C) in the truth, there must first be sufficient evidence for the reasoner to consider in order to warrant such a conclusion.** There must be enough evidence to so motivate the researcher to such a response. The reasoner must objectively study the evidence in order to arrive at a specific belief. Insufficient evidence in support of the supposed truth would ultimately result in the following:



We do not believe in unicorns. Our unbelief is not the result of our unwillingness to believe, but because there is no evidence to support their existence. If reasoning process A of above diagram has

not sufficient evidence with which to reason, then B will not have sufficient evidence from which to establish belief. Or, there may be no evidence at all with which to reason. Therefore, the truth never really existed in the first place. If by some reason people believed a "truth" that cannot be supported, we must ask for an objective reconsideration of it if we feel that there is not sufficient evidence or even no evidence at all on the matter.

This all sounds simple until we consider the ever present influences which press upon the mind of the reasoner. Francis Bacon (1561-1626), who is considered to be the father of the inductive method of reasoning, pointed out **four major problems which affect the objectiveness of the reasoner: (1) "wishful" thinking, (2) personal prejudices, (3) failure to define terms, and (4) the blind acceptance of tradition as authority (20:26).** Bacon posted just a few of the necessary warnings concerning his invention of formalized reasoning. There are many problems which we must recognize here and which will help explain why some people fail to see a specific truth even though there is sufficient evidence.

There is the problem of **ignoring the evidence**. There is also the problem that one may be presented with **false evidence**. Others may be **prejudiced** or **unwilling to believe** no matter how strong the evidence may be in support of the truth.

The evidence may be strong enough to support the fact but because the reasoner has not examined all evidences or has examined false evidences (or unqualified authorities), he may arrive at unbelief. It is possible for him to arrive at this conclusion even though the truth is valid. We contend that such is the case with those who disbelieve in the total harmony of the Bible. They do not believe the harmony and accuracy of the Bible text because they have somehow been convinced that it is full of contradictions. The problem may be that they have not examined the entirety of the subject under consideration or they may have examined unqualified authorities who were also ignorant of the evidence.

Unbelief may also be the result of prejudice, preconceived judgments or bias on the part of the reasoner. Thomas Paine stated

in Part I of his work *Age of Reason*, "I had neither Bible nor Testament to refer to, **though I was writing against both** (emphasis mine, R.E.D.)" (22:4). Paine is stating here that he had been criticizing the Bible, but he did not have a copy of it to examine first hand. This statement certainly manifested his prejudice toward the Bible. Later in the preface to *Age of Reason*, Part II, he stated, "I have now furnished myself with the Bible and a Testament, and I can say also that I have found them both to be much worse books than I had conceived" (22:4) This is prejudiced reasoning. We wonder if Paine investigated the Bible text well enough to reach a just conclusion concerning its content.

We must confess that total objectivity in examining the evidence is almost impossible. Frank E. Wier said,

"Objectivity" is much debated in science. Critics assert - correctly, I think - that no human being can really be objective. Defenders of the principle maintain that unless objectivity is at least attempted, there is no hope that a picture of the world can be extricated from the wash of feeling and will (22:65)

Whenever biases and prejudices distort the proof of valid evidences for Christianity, correct reason is abandoned. We must recognize that all have preconceived beliefs. But when these beliefs motivate us to intentionally overlook, distort, or reject valid evidences, invalid conclusions will result. In John 12:42 the Pharisees believed on Jesus, but because of other factors they turned away from Him. Many others refused to believe even though Jesus preformed great wonders before their eyes. Their reasoning was clouded by prejudice. No other religion has evidence comparable to that of Christianity. Those who reject it, do so not because of the insufficiency of evidence, but because of other factors.

The agnostic contends that we can neither believe nor disbelieve. He affirms that we cannot "know." This presents other problems to rightful reasoning. All the evidence can be presented - evidences which greatly support a truth - **but the reasoner may not**

make a decision. This is his fault and does not say that the truth is unproved or unprovable. The problem of right attitude lies upon his shoulders, not the believers. If he is unwilling to make a decision, he should not condemn those who do.

The Christian also must be careful. McGarvey wrote, "The believer, on the other hand, is in danger of pursuing the inquiry with so fixed a determination that the Bible shall be found true, as to lead him to accept shallow sophisms for sound arguments, and to disregard the force of serious objections" (22:3). The reasoner may be so eager to believe that he might accept or even compromise various aspects of his belief to maintain a total view.

Belief in theistic evolution is a good example of this situation. The reasoner in this situation feels that scientific theories (technically, "hypotheses" with reference to evolution) must be harmonized with the Bible. Even though scientific evidence does not support evolution, he feels that if he is to salvage his faith in the Bible while remaining faithful to what he believes to be a scientific evidence in support of evolution, he must make a compromise between the two. Thus we have theistic evolution. This is a result of his unawareness of the lack of evidence for evolution and also his ignorance of the uncompromising teachings between the hypothesis of organic evolution and the Bible.

I. THE STRENGTH OF FAITH

We believe that Socrates existed. We believe this almost without a doubt. **In fact, most of what we believe we have never seen, heard, smelled, tasted or touched.** This illustrates the strength of faith. We believe the facts of history as if we had actually experienced them. The many signs, wonders and acts of Jesus recorded in the Bible were put there for the purpose of generating an unwavering faith in those who read their recorded accounts (Jn 20:31,32). Jesus said, "*Blessed are they that have not seen, and yet have believed*" (Jn 20:29). It is true that "seeing is believing." But the Christian has the edge over the skeptic in that to him "believing is seeing." When we recognize God's being, all the pieces of this

universe make sense. God becomes an answer for that which we cannot empirically explain through scientific investigation. We do not have to actually touch or see God in order to believe in Him. It is not necessary to experience something before one believes in it.

The scientific method lies within the realm of experience. It works with the present **empirically** discerned things, **not the past or the future.** We must keep this in mind. Historians use the scientific method of study in order to determine historical truths. But the historian is working in the past with documents of past history. In the same sense, this historical scientist is working in the present with "documents" (fossils and geological formations) of past history. The scientist is dealing with observation, but the historian is dealing with testimony. The historian uses only the scientific method of reasoning to determine the truth of the testimony.

In Christian evidences we are dealing with testimony and facts. Testimony and facts must come before belief. At least this is the normal process. Paul wrote, "*How shall they believe in him whom they have not heard*" (Rm 10:14). In reality, therefore, the purpose of the gospel records is to produce testimony of Jesus and evidence of His deity. Once this is established, then all other questions concerning salvation and reality take on a different perspective.

J. THE LIMITS OF REASON

C. S. Lewis wrote, "All possible knowledge, then, depends on the validity of reasoning" (23:19). It is essential to post some limits and warnings concerning our faculty of reason in relation to revelation. T. Alec Burkill stated that "reason is a dangerous faculty inasmuch as it tends to press onward beyond its legitimate data derived from the understanding and to apply its ideas to the unconditioned, which lies beyond the limits of experience" (24:12). Benjamin B. Warfield wrote,

Reason may assert things about God and about things beyond the experience of man but that it thus asserts cannot be said to be a part

of knowledge by experience. By reason man cannot reach into the field of the divine. At least he cannot there speak with the same assurance that he is wont to imply with respect to the empirical realm (25:8).

Davis adds,

Through human wisdom, the reason, it is not possible to understand the ways of God, for "we walk by faith, not by sight." If we find the Bible teaching a certain truth, then we should not try to decide whether or not it is reasonable, and reject it if it is not reasonable (from the human standpoint). We can reason about the truth taught, but the truth or falsity of any Biblical doctrine is to be determined by the sole criterion of reason (11:36).

"Reason can teach us many things concerning God and duty, but it cannot teach us everything which is necessary for us to know, unaided by revelation" (11:34). Reason can go so far in belief in God, and then, revelation must carry on from there. We cannot reduce God to total reason, though everything about Him is reasonable.

The great and impending danger of reason is that it many times advances to rationalism. The danger of rationalism is that it is almost always substituted for revelation in religion. W. A. Visser 'T Hooft wrote, "The enthronement of reason means the enthronement of man who becomes his own lawgiver" (26:818). "Nothing could be more fateful than the substitution of rationalism for reason in Christianity" (27:97). Such reasoning is portrayed in Leo Tolstoy when he said, "If there is no higher reason - and there is not - then my own reason must be the supreme judge of my life" (28:n.p.).

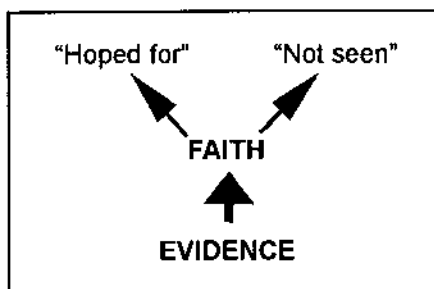
Man cannot be his own judge and lawgiver. If we reject God's revelation in our reasoning concerning the things that be, our conclusions will certainly be false. The Bible warns against rationalistic thought time after time (See Rm 8:7; 2 Co 10:5; 1 Co 1:18-2:16). Brantle said concerning right reasoning, "Reason will find God, but reason will find too, the need to transcend reason, the promise of more than reason can offer." Every person who has more

faith in reason than in revelation (the Bible) should be reminded that man is still fallible. Man needs more than reason alone to guide his life. He needs God's revelation.

K. THE CHRISTIAN AND FAITH

Christianity is a system of faith which motivates a behavior of life. It is not a blind faith but a **reasonable** faith. Christianity is not just facts and reason. If it was, there would be no room for faith. The Christian's faith is somewhat defined in Hebrews 11:1. "*Now faith is the substance of things hoped for, the evidence of things not seen.*" Faith is both assurance and conviction. There is substance to it and it is supported by evidence. The word "evidence" (sometimes translated, "conviction") could also be translated "proof" or "proving" (3:248). Christian faith is proof or evidence of things not seen.

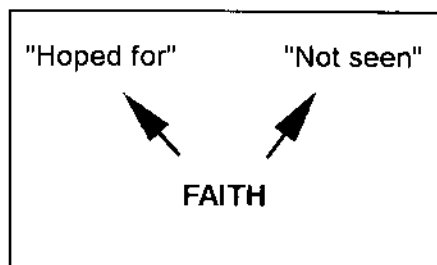
The Greek word which is translated "substance" is also rendered in the *American Standard Version* footnote "the giving substance to." In this scripture, faith "is declared to be the substructure of hope and the proof of its reality" (6:261). The Bible says that faith is evidence



to the things not seen. However, it is an evidence **because it is based on evidence**. Thomas wrote, "When the Bible speaks of faith as evidence, we realize that the faith itself is based upon evidence, and that it can be a valid faith only if it is grounded upon valid evidence" (6:261).

Christian faith is based upon reasonable and valid evidence, or else it would be an unreasonable faith. We must clearly understand that faith is an evidence only if it is based upon evidence. Faith, or belief, without evidence is only superstition.

In Christian evidences we study facts and truths which infer faith in things we cannot experience. And "... necessary to faith is



intellectual assent to a propositional statement or historical fact, and that as pre-conditions to assent there must exist **facts**, evaluated by **reason** and culminating in **knowledge**, to which assent is finally given" (6:276). "Both

knowledge and reason must precede commitment for valid faith" (6:267). This is essentially what Hebrews 11:1 is stating. Faith is the evidence of things hoped for. It becomes a substantiating evidence when it is based upon evidence.

Christian faith takes us beyond those things we empirically experience. Valid faith is able to take us beyond those things our senses are able to experience only if it is based upon reasonable evidences. But the proof of religious knowledge, or the things which we are not able to empirically verify, is never absolute in the sense that they can be proved by the scientific method. "*We walk by faith not by sight.*"

The time comes in our reasoning concerning the evidence that faith is produced in that which is highly probably, but yet, not experienced. We cannot prove empirically that God exists. But the evidence is strong enough to warrant such a conclusion. Thomas adds that this faith "brings to **realization** (as far as the individual believer is concerned) the metaphysical concepts which cannot be discerned through the physical senses" (6:250). In Christian inquiry reason only goes so far. Where it stops, faith takes over. Thomas explained that Hebrews 11:1 "indicates that reason (supported by evidence and empirical facts) can take us only so far, and that then we must go on to our conclusion by faith. It is not Biblical therefore to think that faith conclusions are **totally** undergirded by reason" (16:18). This is to say that solid reason is always the foundation of true Christian faith. However, this is not to say that Christian faith is total reason.

"By faith we understand that the worlds were framed by the

word of God, so that the things which are seen were not made of things which are visible" (Hb. 11:3). This faith is not a superstitious faith that is unsupported by reason. *"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, ..."* (Rm 1:20). God *"did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness"* (At 14:17). God provided for man enough evidence to carry him beyond the material world to faith in the spiritual environment of Deity. He left us just enough evidence to let us know that this material world is not all there is.

L. THE ATHEIST AND FAITH

In the atheist's fruitless struggle to disprove Christianity, accusations have been made that the Christian's belief rests entirely upon faith and that the atheist's position rests entirely upon reason. Such is not the case. The atheist not only has faith, but he has faith without sufficient evidence for his position.

The atheist believes that life came from matter. This is his faith. He believes that consciousness arose from innate matter, that emotions arose from that which has no emotions, that personality came from the impersonal. The atheist believes in the eternity of matter. The atheist *"believes a creed which has no hope; which tells man that he came from slime rather than the sublime, and that man will end in the slime with all his hopes and aspirations crushed"* (29:18).

It takes more faith to be an atheist than to be a Christian.

It is more difficult to believe what the atheist believes than what the Christian believes. Atheism is more of a system of faith than Christianity. The difficulty with the atheist's faith is that it is not based upon the amount or type of evidence that the Christian faith is based upon.

The position of the atheist is a position of **great** faith. *"The position of the atheist is one of consummate folly, because he affirms a negative proposition which is incapable of proof"* (30:181). If

incapable of proof, then it is a position which requires faith, an unreasonable faith that is not supported by evidence. The atheist cannot prove that life came from non-living matter. He cannot prove that intelligence came from the unintelligent, that reasoning came from that which cannot reason. He believes these things but he cannot prove them. This is why his faith is an unreasonable faith.

The atheist denies God but he cannot prove his position. He sustains a position which can never be proved. His system rests upon **denial** not proof.

The point is that the power of a position is to be found not merely in its power of attack but also in its power to sustain its own doctrine. In other words, one should not fall into the "fallacy of objections" and believe that because he can find certain objections to the position of faith in God that therefore faith in God is not reasonable. There is no position that any man can take that does not have some difficulties (29:15).

As the atheist demands proof of the Christian position, so should the Christian demand proof of the atheist's position. Such is fair. No reasonable system of thinking would object to the presentation of its evidence. We would, therefore, challenge the atheist to bring forth his evidence. Baxter wrote,

For many years it has been my observation that the entire burden of proof is often forced upon those who believe the Christian religion by those who question it. Often the atheist or agnostic does not shoulder his share of the burden of proof. He asks a barrage of questions, but does not prove his own position. It is easy to ask questions. It is much harder to demonstrate evidence. Let us begin our study by requiring the positions of faith and non-faith to accept equal responsibility to produce evidence (19:24).

The words of the psalmist were true when he stated, "*The fool has said in his heart, There is no God*" (Ps 14:1). This statement will be made most clear as the evidences for Christianity

are revealed throughout the remainder of this book. However, we must continue to remember that the system of thought of the atheist is a system of faith. R. C. Foster appropriately concluded, "It is nowadays considered shocking discourtesy to call any one an atheist. He is only a 'humanist' - usually a 'theistic humanist,' if you please, for he has a 'god,' an idea, the image of his own distorted self. A theistic atheist!" (32:261).

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Chapter 3

THE DOUBT DILEMMA

Almost every Christian has doubts at times concerning concepts of his belief. In the realm of religious matters we would not be honest with ourselves if we did not admit that at times we harbor some questions concerning different religious beliefs. Is the Bible really the word of God? Does God even exist? Is Jesus the Son of God? Was Jesus raised from the dead? Is Christianity the only true religion? How about Islam or one of the Far East religions? Questions as these can be answered by diligent study of the evidences God offers for truth.

Our search and acquisition of knowledge in these areas of inquiry does not rule out faith. It is the purpose of Christian evidences to satisfy doubt, though there will always be those areas which must be covered by faith. But we must have some answers upon which to base a solid faith. James F. Coppedge once wrote: "It is important that one's philosophy of life provides a strong basis for assurance without lingering doubts on the main issues" (1:25). Atheism denies the main issues of Christianity. Skepticism systematically brings all of them under question. The modernist is headed the same way. It is the purpose of this and the following chapters to challenge the position of the doubters and to strengthen the theist's position of faith.

In studying the existence of God our purpose is to show that an examination of the evidence necessitates His existence. We examine evidences derived from various fields of study which logically and reasonably affirm the necessity of God's existence. In other words, **we conclude that it is more reasonable to believe than to disbelieve.**

The inquirer cannot fill every vacuum of thought in his study of the existence of God. Most of the things we study about God are

not derived from empirical evidences. Even God's revelation does not fill all the gaps. There are some things our finite minds just do not completely understand about God. God is eternal. Can the finite mind fully understand the infinite? Can the mortal understand that which is immortal? If we understood all, we would be gods ourselves. Therefore, there is much room for faith. But our faith is based upon logical reasoning which affirms that God's existence is not simply wishful or superstitious thinking.

The Bible does not try to prove the existence of God. It simply states, "*In the beginning God created ...*" (Gn 1:1). It states that the heavens declare His glory (Ps 19:1-6); that the cosmos reveals His intelligence (Rm 1:18-22); that He is not flesh (Lk 24:39); but that He is spirit (Jn 4:24). The Bible assumes His existence, affirming that His existence is most evident by an examination of the things that He has created (At 14:17; Rm 1:20; Ps 8:1; 50:6).

There are, however, many philosophical schools of thought today whose metaphysics deny God's being. Skepticism has twisted the minds of many thinkers into overlooking evidences which do manifest the reasonableness of Deity. Skepticism is defined as the "method of suspended judgment, systematic doubt ..." (2:815). All those who have doubts, though, are not skeptics. Skeptics are those who **systematically** bring into question those beliefs which are, and always will be, fundamental to Christian belief (2:815). The real skeptic is the one who makes a habit out of doubting.

Christianity is a *positive institution* and has had a positive existence in the world for more than eighteen centuries. Infidelity, as opposed to Christianity, is not an institution, but a mere negation of an institution and of the facts and documents on which it is founded. It has no essential formal existence. It has no facts and documents, and, therefore, it has no proof. It merely assails Christianity, but offers no substitute for it, and it has none to offer (3:206).

A. THE ATTACK OF NATURALISM

Naturalism is a philosophy that **all things must be explained**

by physical processes. Materialism, which is the companion philosophy of naturalism, "maintains that everything - past, present, and future - must be explained in terms of present-day natural process" (4:206). Enno Wolthuis explained it as follows,

It is a philosophy of life which is content to limit its interests to this world. It seeks to explain all we know, including man himself, in terms of physical processes which obey the natural laws discovered by the inductive, experimental sciences. What is real, it says, is that which we can describe scientifically; all else, if other there be, is forever unknown to us, so why bother about it (5:40).

"The existence of God, immortality, disembodied souls or spirits, cosmic purpose or design, as these have customarily been interpreted by the great institutional religion, are denied by naturalists for the same generic reasons that they deny the existence of fairies, elves, leprechauns" (6:n,p). Naturalism is a basic enemy of religious faith and is most commonly the disease of the scientist whose mind has been absorbed by his study of the natural world. There is no room for supernaturalism in the philosophy of the true naturalists.

B. THE ATTACK OF MATERIALISM

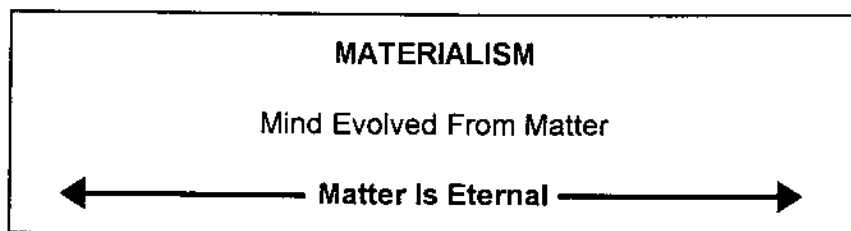
The twin sister of naturalism is materialism. Materialism is defined as a "theory that physical matter is the only reality and that all being and processes and phenomena can be explained as manifestations or results of matter" (2:521). Materialism maintains that matter in motion is the only thing that exists (7:37). Mao Tse-tung said, "There is nothing in the world apart from matter in motion" (8:20). Hamilton correctly stated the belief of the materialist. "Materialism holds that the chemical changes wrought in the brain cells throw off a sort of effluvium which we call consciousness, but as soon as the brain ceases to function, consciousness ceases to exist and vanishes forever" (9:18). Julian Huxley, a materialistic evolutionist, expressed his materialistic

philosophy when he stated the following concerning the activity of the brain, "The brain's complexity of organization is almost infinitely greater than that of any other piece of *biological machinery* in ourselves or in any other animal ... [emphasis mine, R.E.D.]" (10:73). This is how most materialistic evolutionists look at the body. To the materialist we are all just machinery in motion.

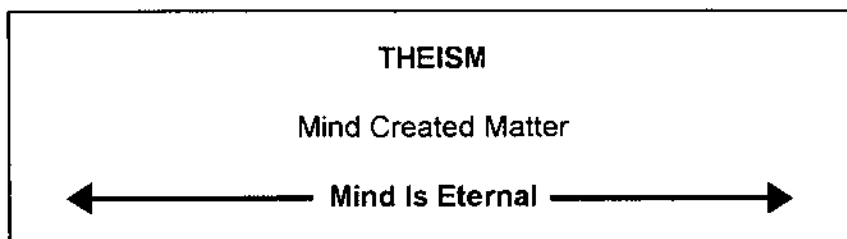
True materialism denies the existence of mind apart from matter. It holds that matter is eternal. Matter is the only source from which the present world comes. The true materialist must deny God, miracles, the inspiration of the Bible and anything connected with supernaturalism. Actually, "no man who is an exclusive materialist can have Christian faith. Nor could anyone who is a complete naturalist accept God or Christ, or the Bible as a divine book in any sense" (11:23). "Strict materialism is necessarily atheistic. Materialism affirms that there is no God and that matter is the only eternal entity, or else matter created itself by evolving into existence from perfect nothingness. The latter case is to say that matter embodies the attributes of a creator" (12:18). "In materialistic philosophy there is no place for God. The materialist believes that matter, physical substance, is all there is in the universe and that all phenomena, including mind and personality, are due to physical agencies" (13:57).

C. THE RELATIONSHIP BETWEEN MATTER AND MIND

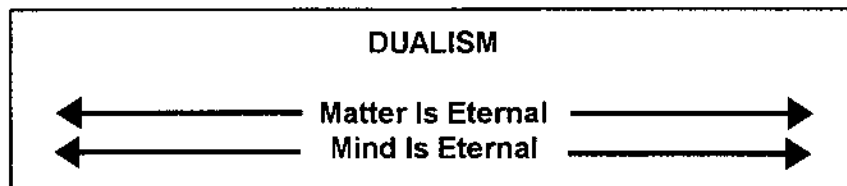
Materialists say that matter has existed from all eternity and that mind is the result of a complex organization of matter itself.



Theists contend that mind has existed from all eternity and that matter is the result of the Mind who created it.



One is left with the choice that either matter created mind (consciousness, intellect, emotion, the idea of God, etc.), or Mind (God) created and sustains matter. **Dualism** contends that both Mind (God) and matter have existed from all eternity. That is, Mind is eternal and matter also is eternal; mind and matter have existed jointly throughout all eternity.



The following are at least two objections to the “eternity of matter” philosophy:

1. **Matter itself is not eternal.** Stoner wrote, “The argument, that matter was eternal and there could have been no creation, was found to be completely fallacious and has been replaced by the newer proven concept that energy can be changed into matter and matter into energy” (14:15). The second law of thermodynamics is a scientific concept that “in any energy transfer or change, although the total amount of energy remains unchanged, the amount of usefulness and availability that the energy possesses is always decreased” (15:14). Many scientists have rejected the eternity of matter as we see it today. (More on this later.)

2. **Mind is master of matter.** Scientific discoveries which have disproved the naturalist’s, materialist’s and dualist’s claim that matter is eternal, have forced scientists to find other answers for the origin of the material world. To the objective investigator this shift

has been toward theism. But to the skeptic it has been toward agnosticism - the idea that we cannot know. Many just reject theistic explanations and resort to any explanation, as long as it does not involve the idea of God.

But mind is the master of matter. This is a logically, scientifically and philosophically accurate conclusion. The following points are factors which exemplify this conclusion:

a. It is only assumed that matter is the eternal, ultimate reality. The materialist "assumes that matter is all there is, and that consciousness, thought, intelligence, hate, love and feeling are all just illusions" (2:37). The materialist cannot prove the eternity of matter. His belief is based entirely upon assumption. Ramm correctly stated, "For a philosophy to be true it must not only be able to explain the universe in general, but itself in particular" (16:61). Materialists cannot explain the universe.

If the mind is only the activity and result of the interaction of matter, then why does it (the mind) determine that the ultimate reality is matter? Ramm stated, "... in natural processes there are no rights or wrongs. There are no erroneous *effects* that proceed from the correct *causes*" (16:65). Matter is non-moral and non-thinking. But we are moral and thinking beings. We transcend matter because we are moral, thinking beings.

If materialism was true it could not prove to itself that it was true without transcending material processes. Of course this completely destroys the concept of materialism. So logically, materialism is a philosophy which cannot explain itself. How can matter explain how it functions? **The fact that we can explain at least to some degree our being is evidence that we are more than just matter in motion.**

b. Mind has the power of thought, memory, consciousness and comprehension. From whence did these abilities come? From that which can do none of these, that is, matter? Hamilton asked,

How could an impersonal force produce a personal being?

How could that which neither thinks nor wills produce that which thinks and wills? The materialist declares that in a universe of chance anything is possible if enough time is given to produce it, but no chance combination of atoms or molecules could produce something which does not consist of atoms or molecules: consciousness and soul! (9:40).

c. Mind is moral; matter is not moral. We ask, "How can a non-moral force (matter) produce (create) a moral force?" On this subject the materialist is asking for a greater miracle than creation. Non-moral matter cannot produce that which is moral. Thomas wrote, "... if mechanistic materialism be the true basic philosophy, then one is relieved of all personal and moral responsibility for his choices and decisions in life. He would have no moral inhibitions, except as he might voluntarily and arbitrarily choose" (11:25). How did so much good get into the world if only matter exists? We conclude that all good is the result of a creative Mind that established moral laws.

d. Mind can anticipate the future. How can matter produce an anticipation of the future? Ramm states,

Equally as phenomenal is the ability of the mind to anticipate the future. For a process to be conscious of process is absurd. Only that which transcends process can be conscious of process. The statement "meet me tomorrow at noon" can only be made by a mind that is aware of the process, yet is transcendent above it (16:65).

If all that we are is matter in motion, then we would have no such capability as future thinking. Ramm adds, "The argument is that mind can transcend time and look forward or backward, a phenomenon that destroys with acidic burning the fabric of naturalism" (16:65). "Matter" cannot conceive that it is in motion in the present and it cannot conceive itself as being in motion in the future.

D. THE FALLACY OF MATERIALISM

Materialism is often promoted as an answer to all that exists. However, it cannot explain anything that exists. The materialist can give no answers for being. He tries to replace Christian faith with another faith that is based upon assumption and improbability. It might be added that the materialist tries to replace Christian faith with a faith that is insupportable and unreasonable. Such a faith is certainly an insufficient faith in comparison to Christian faith.

We must conclude that it is more reasonable to believe that Mind has existed from all eternity and that matter is its product. Dehoff wrote,

Matter is known by its qualities, mind by its activities; consciousness reveals the one, the senses the other; one is dead, the other alive; one is senseless, the other is full of thought and feeling; one is passive, the other active; one is amenable to physical law, the other to intellectual and moral law (17:18).

It is encouraging to see in recent years a slight shift in the scientific field away from materialism, at least, in some areas (18:88ff). Andrew Rule stated, "But developments in science have also been such as to render the adequacy of materialism highly dubious and the very concept of matter no longer appropriate. The processes of physics at the hands of the physicists themselves have been the basic cause of this change" (19:712). The mechanistic and materialistic explanations of things that exist have and are continually being undermined by scientific investigation. Philosophy has already dug the grave; science is shoveling on the dirt. Matter has been replaced by energy in the realm of physics (19:712). Rule added, "If these are sound interpretations of the contemporary situation, then the very concept of materialism would seem to be outmoded and currently meaningless" (19:712).

We would not, however, affirm that the agnostic scientist is researching his way to God. The point is that some scientists in many fields of study have reached conclusions in their investigations that

have moved them to question the hypothesis that the universe is the result of chance or spontaneous generation. There are those who have investigated the smallest detail of matter and have concluded that matter itself could not have sparked the beginning. There is no question that there was a beginning. But what initiated the beginning is what has moved some to conclude that matter alone could not have been the Prime Mover. If not matter, then what, or who?

E. DENIALS OF DEITY

Modernism is a very subtle denial of God and the supernatural. It is often disguised in modern-day "theology." However, we must recognize it as a denial. Bales was right when he stated,

When modernism does not give us a "dead God", it gives us a "dumb God" who has not spoken to man, or a "stammering God" whose message in the Bible is so filled with uncertainty that we cannot know when it is God speaking or when it is a pious presentation of man's ignorance (20:30).

Consistent modernism must logically lead to anti-supernaturalism. Modernism destroys faith in the Bible.

To the extent that modernism is consistent in its naturalism, and anti-supernaturalism, to that extent it pushes God away from man and silences His voice through undermining faith in the Bible. **When it is fully consistent, in its anti-supernaturalism, it denies the existence of God** [emphasis mine, R.E.D.] (20:28).

Modernism is always a threat to Christian faith, not because of its reasonableness but because of its aggressiveness. It is a threat from within as well as a threat from without. It attacks the Christian faith from every corner. In one of the first bulletins of the American Association for the Advancement of Atheism, it was proclaimed, "The hour to overthrow the Church has come. Arise, ye prisoners of the priests! Strike down the God superstition! ... Stand

up. Cast aside supernatural faith and fear! Be men!" (21:n.p.). Huxley stated, "We must now be prepared to abandon the god hypothesis and its corollaries like divine revelation of unchanging truths, and to change over from a supernaturalist to a naturalistic view of human destiny (22:101). Friedrich Nietzsche, an atheistic German philosopher and promoter of the "God is dead" theology once stated, "I regard Christianity as the most fatal and seductive lie that has ever existed - as the greatest and the most impious lie" David Hume wrote in reference to the existence of God, "Whatever we conceive as existent, we can also conceive as non-existent" (23:n.p.). We live in a world which is bent on denying the God of the Bible. Such denials come from the scientific world, the philosophical world and the world of non-Christian religions. Unfortunately, it often comes from those who profess themselves to be "Christian" after a supposed belief in the Bible.

Many philosophers and scientists have accepted and propagated atheism. Supposed "theologians" have also harbored and propagated this graveyard theology, specifically, the "God is Dead" theology. It goes without question that the Far East religions, Islam and a host of other world religions do not profess the God of the Bible. Speaking for atheistic thought, J. J. C. Smart stated, "There can never be a *logical contradiction* in denying that God exists" (24:34). Baier wrote, "It is no longer seriously in dispute that the notion of a logically necessary being is self-contradictory. Whatever can be conceived of as existing can equally be conceived of as not existing" (25:8). John A. T. Robinson, in the book *Honest to God*, expressed his modernistic thoughts thus, "But the signs are that we are reaching the point at which the whole conception of a God 'out there', which has served us so well since the collapse of the three decker universe, is itself becoming more of a hindrance than a help" (26:15,16). Thomas J. J. Altizer, wrote, "Indeed, the first axiom of an authentically contemporary theology is the acceptance of the death of God" (27:107). A professor of a theological seminary stated this preposterous theology in *Time Magazine*.

For contemporary theologians, God is a dimming concept. "Christian Atheists" stand ready to write this obituary Religion in the past has hindered rather than helped man's self-development In the future, Christianity may not conceive God as being - which means, literally, that God does not exist since existence is a property of beings only And, in so far as the word "God" has become a symbol of an outdated supernatural idol, the church may well resign itself to silence as to the name of the being it serves and preaches (12:31).

In the industrial world, the concept of God is under attack from the philosophical world. This same attack has even come from some in the religious world. The Christian's position is under attack from the non-Christian world.

The Bible states, "*The fool has said in his heart, There is no God*" (Ps 14:1). It also says that there are those who refuse to have God in their knowledge (Rm 1:28). There has always been those who have cried out, "There is no God!" As long as there are those who refuse to subject their lives to God's laws, these futile cries will continue. "Atheism is the leprosy of the heart, distilled wickedness, bringing utter gloom to hope, and resigning everyone to oblivion and nothingness" (28:81). H. H. Farmer stated, "There can be no question that many people find belief in God difficult because there is in their mind a bias which predisposes them against it" (29:129). We should never let such a bias cloud the evidences, or distort our thinking.

There are those who simply deny the existence of the God of the Bible. There are those also who have created a god in their own image. This god condones their sinful life and their diabolical philosophies of life. These "gods after Baal" allow man to establish his own moral laws and governments. In the name of religion, atrocities are committed against humanity. Under the name of government religion, military forces are mustered against any who would deny their god.

F. MAN'S DEMISE WITHOUT THE GOD OF THE BIBLE

Without God, man's soul is deprived of a most needed

conscious-securing factor. Man is a physical being and he is also a spiritual being. If the physical needs of man are fulfilled in his life, without fulfilling the spiritual needs, man's being is totally unbalanced. Nietzsche manifested this situation of himself and others like him who have rejected God. He wrote, "Where is - my home? For it do I ask and seek, and have sought, but have not found it. O eternal ever where, O eternal nowhere, O eternal-in-vain" (30:274). Hume likewise stated,

Where am I or what? From what cause do I receive my existence, and to what condition shall I return ...? I am confounded with all these quotations, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of every member and faculty (31:4,7).

Hume and others like him were philosophically lost; they were also theologically lost. Their naturalism denied any supernaturalism and they had nowhere to go. The motion picture director Ferruccio Fellini explained the situation of those like himself, who had no faith, no spiritual security,

Like many people, I have no religion and I am just sitting in a small boat drifting with the tide. I live in the doubts of my duties I think there is dignity in this, just to go on working This is the way things are, you say, now what are we to do? Today we stand naked, defenseless, and more alone than at any time in history. We are waiting for something, perhaps another miracle, perhaps the Martians. Who knows? (32:85).

Altizer confessed that to accept his philosophy, the "God is dead" theology, is to open "the way to madness, dehumanization, and even to the most totalitarian form of society yet realized in history. Who can doubt that a real passage to the death of God must issue in either an abolition of man or in the birth of a new and transfigured humanity?" (33:22). This "transfigured humanity," or better, "disfigured humanity," can only be the society described by

Paul in Romans 1:28-32. That society (the society described by Paul) also “refused to have God in their knowledge.” Paul describes them as “... being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity, whisperers, etc.” This is exactly the type of society the philosophy of Altizer and others like him would try to construct.

Men cannot survive without God in their societies. Those societies that have tried, go backward, not forward.

To live without God is nothing but torture Man cannot live without kneeling, he could not bear it, nobody would be capable of it; if he rejects God, he kneels before an idol of wood or of gold of an imaginary one ... they are all idolaters and not atheists. That’s what they ought to be called (34:71).

“Atheism doth utterly root out of men’s minds all the feat of doing evil” (35:n.p.). “When men cease to believe in God they do not believe in nothing; they believe in anything” (36:133). “The best proof of God’s existence,” Sullivan warned, “is what follows when we deny it” (37:n.p.). Yes, Ralph Waldo Emerson was right when he said, “Skepticism is slow suicide.”

G. SOCIOLOGICAL CHAOS WITHOUT THE MORALS OF GOD

Stephen Charnock (1628-1680) in his arguments for the existence of God stated a major consequence of atheistic thinking. He stated that atheism “would introduce all evil into the world” (38:59). He went on to say, “If you take away God, you take away conscience, and thereby all measures and rules of good and evil. And how could any laws be made when the measure and standard of them were removed?” (38:59).

Charnock was right. If we take away the eternal standard of moral law (God) we have no fixed standard left. If man was a god unto himself, his standard would become more base as time progressed. This is why there is a difference between the God of the

Bible and the god of world religions. The God of the Bible has established eternal moral standards to which man must submit. The god of world religions is a god created after the moral desires of man himself.

Men seek to please themselves. But man is a religious being. What happens to a religious being who seeks to please himself? He creates a religion after his own desires. We are thus strapped in society with "Bibleless" religions that are controlled by man's own moral wanderings. We create a god after our own image. What follows is a secular religion that is created to meet our own needs. We thus live in a world of secular religion, religion that has been constructed for the convenience of men.

Without the God of the Bible we could not determine right from wrong for there would be no right or wrong. When Israel forgot God, their society degenerated to a hideous cruelty of mankind (See Jr 3:21; Ez 22:12; Rm 1:24-32). Bales wrote,

Although there are atheists who are held back by their background or surroundings, from the repudiation of moral law, when the atheist is consistent, he denies the reality of moral law As long as men recognize that God and moral law exist, they can be urged to obey him, but once they deny their existence there is no adequate foundation on which to cultivate a law-abiding spirit (39:324).

Moral law must always have an ultimate standard as a foundation. Therefore, there must always be a "higher court" where the final decision is made. But atheists and those who create their own god are trying to do away with that "higher court." Thomas F. Heinze concluded,

There is often a real difference between the conduct of one who is convinced that God exists and that he is responsible to Him, as he tries to obey God's command to love even his enemies and to treat them as he would like to be treated, and the conduct of one who does not believe in God, but thinks that it would be best for the race to eliminate whomever he happens to consider inferior (40:101).

H. THE DILEMMA OF DENIAL

One would have to be a god in order to deny God. Theodore Christlieb wrote, "The denial of the existence of God involves a perfectly monstrous hypothesis; it is, when looked at more closely, an unconscionable assumption. Before one can say that the world is without a God, he must first have become thoroughly conversant with the whole world" (41:143). In other words, "it would be necessary for you to know everything before you could dogmatically affirm that there is no God, because if you did not know everything, the very thing which may have escaped your notice is God" (42:195).

The atheist, in order to logically deny God, would have to search every corner of the universe (43:40-43). He would have to look behind every star at the same time, be everywhere at the same time and know everything. "If there is one thing that he does not know, that thing might be that God exists" (44:6). The atheist must be acquainted with every source of truth, know all causes of existence, and explain all that has happened in the course of history before he can say that there is no God. "In short," concluded Christlieb, "to be able to affirm authoritatively that no God exists, a man must be omniscient and omnipresent, that is, he himself must be God; and then after all there would be one" (41:144).

I. THE FUTILITY OF DENYING GOD

There are those who claim themselves to be atheists, not knowing the illogical reasoning of this philosophical system of thought. And then some people are as atheistic as the person who said, "Thank God I'm an atheist."

Atheism is no toy philosophy. It is an unreasonable system of thought unsupported by evidence. It would be safe to say that most people who have claimed to be atheist have not fully examined the dilemma of atheistic reasoning. An atheist is a man without any visible means of support. Atheism cannot be proved. It is an assumption.

The atheist's only attack is denial. He can deny but he cannot prove. Oldam rightly said, "The atheist is but the incarnation of a

negative idea. He is nothing but a mere negation" (44:n.p.). Patmore once said, "Atheism in art, as well as in life, has only to be pressed to its last consequences in order to become ridiculous" (45:n.p.). "Reality is such that when man sets out to deny God, man ends up accepting concepts which deny man's own rationality. His own logic demands that he deny that his own arguments are rational" (43:44).

J. THE DESIRE FOR DEITY

It may be that the atheist cannot find God for the same reason a thief cannot find a policeman. Honest inquiry, apart from bias, does lead to a theistic explanation of the universe. Atheists do not give an explanation for the universe because they cannot. They have no answers. They just state its being and let it go at that. Ewing lamented that "the usual modern philosophical views opposed to theism do not try to give any rational explanation of the world at all, but just take it as a brute fact not to be explained" (46:122). Someone once said, "An atheist's most embarrassing moment is when he feels profoundly thankful for something, but can't think of anybody to thank for it."

Reason, however, points to theism. True thinking leads to theism. It is true that "in every land in which philosophy has flourished, there has been profound thinkers who have sought to discover some metaphysical basis for a rational belief in the existence of some supreme being or beings" (46:280). Bacon was right when he said,

A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate and linked together; it must needs fly to providence and Deity (47:n.p.).

There are problems in every system of belief. There are challenges in one's affirmative argumentation for the existence of

God. These problems may never be resolved by our finite minds. However, if we concentrate on them we will swell a small, insignificant and accepted doubt into rank skepticism. Such will breed all forms of irrational reasoning. Benjamin B. Warfield emphasized this point when he stated,

“When men give their undivided attention to these difficulties, they may become, and they have become, so perplexed in mind, that they have felt unable to believe that God is, or that they themselves exist, or that there is any external world without themselves (48:128).

Theism is an explanation of existence. Atheism is a denial of theism's explanation, pointing out some problems but offering no alternative explanation except evolution from innate matter. Argumentation based upon the power of denial is as profitable as a man trying to catch a handful of air. No matter how much he tries, he still ends up with nothing. Nothing is exactly what the atheist has to offer.

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Chapter 4

THE EXISTENCE OF GOD

The thinking, "I know God exists; I just know He does," will not stand with any philosophical thinker if it is unsupported by evidence. Just wishing you are right is not enough. The kind of faith that is not based upon evidence will usually crumble when attacked by the first forces of skepticism. Truly, there are too many rusty swords in the Christian camp on this subject. Too few have seriously examined the evidence or the existence of God.

The Christian is not only in a battle to defend the existence of God, he is often struggling to defend the **God of the Bible**. We live in a world of many religions. All these religions have some concept of deity. We live in a religious world where men worship the same "unknown god" the Athenians worshipped about two thousand years ago (At 17:23). However, most of these worshipers do not have a concept of the Deity that is described in the pages of the Scriptures. As Christians, therefore, it is our responsibility to not only defend the existence of an eternal Intelligence, but we must also defend the God of the Bible. We must at least make an effort to refocus men's minds on the true God of the Bible.

It would not be reasonable to believe that if God exists, He would not reveal Himself to His creation. What kind of a god would create man, and then, leave Himself without evidence. We do not believe the God of the Bible is a God who has left Himself without evidence of existence.

Since the above would be a logical conclusion - that God would evidence His existence - then we would assume that it is the responsibility of the Christian to investigate such evidence. Since God would not expect us to believe without evidence that logically leads to His existence, then we must assume that He expects us to use our "thinking cap" in order to search after Him.

The Christian can know that God exists in the same manner that he can know any other non-experienced truth. It is a matter of deduction from the evidence. True, we cannot know God's existence by use of the scientific method. God is not the result of a scientific experiment. The scientific method deals with empirical evidence and research. The scientific method is a way "to know", **but it is not the only way to know.** In reasoning concerning the existence of God we are not reasoning with such evidence as presented exclusively by the scientific method. We cannot smell, taste, touch, hear or see God. We only smell, taste, touch, hear and see the **manifestations** of His existence. We deduct from the things that exist that He is there.

VALID TESTIMONY



"KNOWING" GOD'S EXISTENCE

SCIENTIFIC RESEARCH

We also work with **testimony**, the testimony of those who have heard God and have experienced His great works. In a similar way we know that King Arthur of England existed by examining testimony. In this way we can know that God exists by examining testimony and by seeing the things He has done. We can know that God exists in the same way that we know and believe most of the knowledge we possess concerning historical events, most of which we have never experienced.

We must remember that it is not the burden of the believer to **prove** the existence of God. It is his task, however, to examine the evidences which have always logically and reasonably resulted in belief. It is the burden of the atheist to prove that the evidences **do not** support God's existence. When an atheist affirms that God does not exist, he must explain why the theistic evidences we use should not lead one to believe in a Divine existence. The burden of proof is on the atheist's shoulders, not the theist's shoulders.

The following theistic arguments do affirm the existence of God. They have been valid and proclaimed for centuries. Men of history have formed them into words. However, their origin and

manifestation was purposed by their logical conclusion, God.

One argument by itself does not necessarily lead to a total commitment to belief. But taken as a whole, their overwhelming conclusion is that God is. The atheist must not only destroy one argument, he must break every link in this chain of argumentation that ties faith to God's existence.

A. THE ARGUMENT FROM CAUSE

The argument from **cause**, commonly called the **cosmological argument**, is the affirmation that there must be a cause for the cosmos. It is "the argument that the cosmos is an effect produced by a Primal Cause, which, from the nature of the case, must be a Person" (1:46).

This argument is one of the oldest formalized arguments of the theistic arguments (2:n.p.). The apostle Paul mentions the basics of this argument in Romans 1:20. "*For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity ...*" (ASV; see At 14:17). Paul emphasizes the fact that the present existing things give witness to the existence of a Creator, a First Cause. Thus, the reasoner, through the things made, can "see" the invisible. We might say that man, through God's creation, can "see" God.



Actually, this is an **indirect** argument for the existence of God. By examining the creation (an effect) we conclude that it was caused by a First Cause. By examining creation we can look beyond creation to that which started it all. This is what Paul affirmed in Romans 1:20.

This argument is only a first step in demonstrating a Divine cause of the worlds. It manifests that there must be a Primal Cause. However, it does not seek to completely explain that Cause. Other arguments are needed to supplement this argument in order to bring

one to the God of the Bible (3:104).

The reasoning of the argument from cause expresses the need for a first and **adequate** cause for all existing things. Aquinas stated, "That which does not exist begins to exist only through something already existing. Therefore, if at one time nothing was in existence, it would have been impossible for anything to have begun to exist; and thus even now nothing would be in existence - which is absurd" (3:54). Therefore, to have something we must start with something. Aquinas simply stated that **something cannot come from nothing**. Charnock stated it, "For as nothing can have a being from itself, so nothing can appear by itself and its own force" (4:35,36).

The argument from cause deals with cause and effect - **every effect must have an adequate cause**. The truth that something cannot come from nothing is **axiomatic**. That is, it is a truth within itself. It does not need proof. A circle is round, not because it is proved to be but because circles are round. The shortest distance between two points is a straight line, not because it is so proved by logic but because it is a law of being. It is obvious. Such is an axiomatic truth. The statement, "Something cannot come from nothing" is axiomatic in that it needs no proof. Its truth is inherent within itself and its truth stands without contradiction.

1. **Something must come from something**. The perception of our senses affirms that **something is**. We exist. The universe exists. But where did we come from? Did we come from a primordial goo as the evolutionists say we do? We affirm that such thinking is ridiculous. Something had to cause that which now exists. All that exists just did not spontaneously come into being. Therefore, we must wonder what caused the things that now exist? From where did we come? What is our origin?

From the two premises, "Something cannot come from nothing" and "Something exists" we can form the following syllogistic system of thought on the next page.

SOMETHING CANNOT COME FROM NOTHING



**BUT,
SOMETHING EXISTS**



**THEREFORE,
SOMETHING HAS ALWAYS EXISTED**

The above formulation of thought has been advocated by many and is the heart of the cosmological argument. Keyser explained, "There must be an ultimate and eternal something. If there ever was a time when there was nothing, nothing could have ever been" (5:14).

There is something existent now: therefore there must always have been something existent. If there ever was a time when there was nothing, nothing could ever have been - nothing could ever have come into existence. *Ex nihilo nihil fit*. So there must be something that is eternal and uncreated. But that which has existed from eternity must be self-existent, infinite and absolute. That which has always existed must be sufficient in itself, and can be dependent on nothing else than itself (5:14).

That something which has always been must be self-sufficient. To the Christian, this is God. And this God is a sufficient answer, that is, He does not need a further answer or explanation (6:15).

2. Matter is not sufficient. The materialist contends that the first cause was matter, some primordial slime. But that which has creative power must have the qualities of that which is caused, and more. We are talking about qualities of being (personality), not substance. God created dirt, but that does not mean that He Himself is composed of dirt. He created mind, personality, volition and thought. He Himself, therefore, must at least have these qualities which are above the material world. "Reason and science demand that the original Cause of all phenomena that appear in the cosmos

must have in itself all the qualities and powers exhibited in the phenomena - in other words, an adequate cause" (5:4).

The First Cause must be infinite, independent and adequate. "We must come to something that is first in every kind," wrote Charnock, "and this first must have a cause, not of the same kind, but infinite and independent; otherwise men run into inconceivable labyrinths and contradictions" (4:31). "The first cause must have been adequate: but matter is not adequate as a first cause because for matter to have produced life and consciousness and mind, so distinct from matter, it would have been the same as getting something out of nothing; for these things are not found in matter" (7:141).

The world does not explain itself. Matter can offer no explanation for the cosmos. The universe needs more explanation than that which any materialist could possibly give. God, though, is a sufficient explanation and one that does not have to be explained (6:18). If God is not an adequate explanation, then we will have to seek another that will explain itself (6:18). If we followed this route of reasoning, we would still end up with God as being an adequate explanation for the universe, for no other explanation can be found. Our search for a sufficient cause should always end in finding God.

3. *The rational cannot come from the irrational.*
Something cannot come from nothing, but something exists; therefore something has always existed.

The above statement is an argument which must be answered by the materialist. The problem is that he cannot find an adequate answer of matter for the existence of all things. Without changing the thrust of the above statement we can change the words and make it apply to mind and consciousness. The following is a valid extension of this reasoning:

A. A rational (thinking) being cannot come from an irrational thing. (If it could, this would be equivalent to something coming from nothing).

B. But, a rational (thinking) being exists.

C. Therefore, a rational (thinking) being has always existed.

The above is the basis of the argument from cause. In this argument we reason that intelligence is behind the universe. God, a rational, thinking being, has always existed. He is an adequate cause. "Something now is, and since something does not come from nothing, we know something has always existed. If at one time in the remote past there was not anything, there would not be anything now. Out of nothing comes nothing" (8:121). So the something that now exists, including mind, must have come from a first something. Reid concludes, "It cannot be that all things are only capable of existing: there must be something that is necessary. Further, this necessary something must have its necessity in its own right, per se, and so may be cause of necessity in other things. 'And this all men call God'" (9:115).

B. THE ARGUMENT FROM DESIGN

The argument from design is many times referred to as the **teleological** argument. Teleology is "the study of evidences of design in nature" (10:906). "The teleological argument is the argument for the divine existence which is based on the evidence of design, purpose, and adaptation in the creation" (1:30). The argument is stated as such: "The order pervading the inorganic, organic, and human realm is indicative of an intended plan in an intelligent and good Purposer" (11:763). In the philosophical world the argument from the design and order of the universe and nature was first suggested by Plato and Aristotle (9:16). It was not formulated into philosophical thought in an orderly way until Thomas Aquinas. In *Summa Contra Gentiles*, Aquinas stated, "Now we see that in the world things of different natures accord in one order, not seldom or fortuitously, but always or for the most part. Therefore it follows that there is someone by whose providence the world is governed. And this we call God" (12:11).

This argument compliments and adds to the cosmological argument (the argument from cause) in that it calls "attention to the adaptive interrelation of the various parts or aspects of the universe to each other in a way conducive to the production and conservation

of human values" (11:763). The cosmological argument demands a cause of the now existing order of things. The teleological argument says that the "order of things" was so designed with purpose. Both arguments go hand in hand and are supports one of another.

The following points are the heart of this argument.

1. **The creation manifests the glory of God.** The Bible holds man responsible for belief in that it affirms that the creation is sufficient evidence to warrant theistic conclusions. As quoted before, Paul wrote, "*For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse*" (Rm 1:20). Paul states that the creation itself is evidence for belief. The creation was caused. It has design. It therefore points to a Designer.

The Psalmist wrote, "*You [God] who set Your glory above the heavens*" (Ps 8:1). "*The heavens declare the glory of God; and the firmament shows His handiwork*" (Ps 19:1). "*Let the heavens declare His righteousness ...*" (Ps 50:6; see 139:14). Paul added, "*He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness*" (At 14:17). The Bible affirms that man should be able to examine the things of the world and deduct by his examination of these things that a Creator exists. Job 12:7-9 reads, "*But now ask the beasts, and they will teach you; and the birds of the air, and they will tell you; or speak to the earth, and it will teach you; and the fish of the sea will explain to you. Who among all these does not know that the hand of the Lord has done this*"

Honest inquiry of the creation leads men to the Creator. This leading of men to God shows that the argument from design is a strong argument for the existence of a Higher Being. Recognition of design demands recognition of a designer. This is a principle for all correct reasoning in this area of study.

One should not overstress this argument to the extent that it be used to discover the supreme characteristics of the God of the

Bible. Such cannot be done. The argument only affirms that there is something other than matter in the universe and that this universe is not the result of chance. It is the result of an all-powerful being.

Men of all centuries have been struck with awe when considering the law, order and design of the universe. Elmer W. Maurer, a research chemist, said, "It is impossible for me to conceive the law and order of the universe as being the result of pure chance. The odds are simply too great. Law, order and intelligence go hand in hand" (13:201,202). Plato stated, "The earth, the sun and stars, and the universe itself; and the charming variety of the seasons, demonstrate the existence of a Divinity" (14:n.p.). Isaac Newton concluded, "The existence of a Being endowed with intelligence and wisdom is a necessary inference from a study of celestial mechanics" (15:n.p.).

Order prevails upon mankind to believe in an eternal Orderer. An examination of a few examples of design and order will manifest this obvious truth. Bales introduces us to this by stating,

If there were no order in the universe, man could not exist, for he is not a disorganized arrangement of matter, and thus could not study the universe. Furthermore, if there were no order in the universe, man would not be able to discover order, and yet he discovers order everywhere he turns (8:122).

It is true that man discovers order everywhere he turns. This order evidences a great Intelligence which created this world.

a. The cell world: There are about 100 trillion cells in an average adult human body. Some cells are so small that it would take over **six thousand** arranged end to end to cover two and a half centimeters. It is estimated that nerve cells can live as long as 100 years. White blood cells live about thirteen days and red blood cells about 120 days.

A single red blood cell contains about 280 million molecules of

hemoglobin. Each molecule has 64,500 times the weight of a hydrogen atom and is made up of about 10,000 atoms of hydrogen, carbon, nitrogen, oxygen and sulphur, plus four atoms of iron, which are more important than the rest (16:64,65).

Each human cell contains forty-six chromosomes. In each chromosome there is what is called **Deoxyribonucleic Acid**, or DNA. DNA is the programmed "computer," the age long blueprint of all heredity traits (17:24,25). DNA is contained in the nucleus of every cell and determines every trait of an individual, such as, color of eyes, height and skin color (18:58,59). These traits are locked into the DNA structure of every cell and have been so since the creation of man. This represents fantastic order. Could this structure have evolved from matter by chance?

The **Mycoplasma homines H39** is the smallest single-celled form of life known to man (19:198). However, it is believed to have around six hundred kinds of proteins (20:72,135). This is incredible order in the smallest form. This surely points the scientist to a Creator which is beyond matter.

The structure and operation of the brain is still a wonder to man. How do brain cells work? Scientists have discovered that small areas of the cortex contain a memory of all the past experiences of an individual. When these areas are stimulated, the individual can remember and relive past and consciously forgotten experiences (21:20,21). A British neurophysicist, W. Grey Walter, stated that it would take ten billion electronic cells, occupying a space of about one and a half million cubic feet, to build a facsimile of the human brain (21:20,21). Even in this day of micro computers this is not an exaggeration. These complexities of the world which are not seen with the naked eye greatly suggest order and a designer. How can one possibly assign the marvelous world of the cell to chance evolution?

b. The bird world: Bird migration has always been a spectacular phenomenon to man. One example of this wonder is the migration of the Arctic Terns. The Arctic Terns nest in the Cape

Cod area of the North American continent. When the urge comes to migrate, they set their course across the Atlantic Ocean to the coast of Spain, down the western coast of Africa, across the Atlantic again, and finally, to the vast Antarctica at the bottom of the world. When nature calls for these marvelous wonders of nature to return home from their southern tour of the southern hemisphere, they fly all the way back to the very same creek bank, to the very same gravel bed they left at the beginning of their journey. In all, they cover a fantastic distance of over 22,000 miles.

Millions of birds migrate every year. They have no compass, no map and no calendar. How do they migrate over such fantastic distances without becoming lost? How can some birds migrate and arrive at their summer lodge the same day, year after year? A *National Geographic School Bulletin* stated, "How birds migrate over such distances is a mystery" (22:n.p.). One authority said, "Even after years of research and experiment, scientists speak of the 'mystery' of bird migration, for they still do not completely understand it" (23:17).

Evolutionists offer no explanation for the wonder of bird migration. They cannot. To say that birds evolved, and then learned migration, would be calling for a miracle greater than creation. Birds received intelligence, but not from unintelligent matter. They received it from an eternal Intelligence. The study of bird migration has confused mechanistic evolutionists for years. Such just cannot be explained by their philosophy of existence.

c. The fish world: One of the most amazing examples of invested intelligence in the fish world is the Archer fish. This fish is found in the waters which extend from India to the northwestern coasts of Australia. The Archer fish acquires its food in a somewhat unique manner. When an insect lands on a leaf or twig above the surface of the water, this marksman of a fish will shoot a spurt of water and knock the unfortunate insect off its perch and into the water. Without hesitation, the Archer fish will then eat his prize trophy.

When this technique of the Archer fish was first reported in

1764 by a member of the Royal Society of London, England, few people believed it. Most people thought that there was something “fishy” about the truth of this fish story. It was not until forty years later, and after the capture and observation of many of these fish, that men finally believed the phenomenon of the Archer fish. He was a good shot after all.

The Archer fish shoots holes in the theory of evolution as an explanation for the order of the world. This fish story washes away any explanation for the order in the world other than creation by an eternal Intelligence. Here again is an example of design, the design of a Designer.

d. The worlds of the universe: The orderliness and complexity of the world manifest marks of an intelligent Designer. A. Cressy Morrison, a former president of the New York Academy of Science and an evolutionist, wrote the following concerning the exactness of the earth,

We have found that the world is in the right place, that the crust is adjusted to within ten feet, and that if the ocean were a few feet deeper we would have no oxygen or vegetation. We have found that the earth rotates in twenty-four hours and that were this revolution delayed, life would be impossible. If the speed of the earth around the sun were increased or decreased materially the history of life, if any, would be entirely different. We find that the sun is the one among thousands which could make our sort of life possible on earth, its size, density temperature and the character of its rays all must be right, and are right. We find that the gases of the atmosphere are adjusted to each other and that very slight change would be fatal (24:94,95).

Morrison and many other scientists have recognized and emphasized the orderliness of the earth (25:72) They contend for the necessity of the earth’s exact measurements by stating that without this precision life would certainly be endangered.

Considering the bulk of the earth, its place in space and the nicety of the adjustments, the chances of some of these adjustments

occurring is in the order of one to a million and the chances of all of them occurring cannot be calculated even in the billions. The existence of these facts cannot, therefore, be reconciled with any of the laws of chance. It is impossible, then, to escape the conclusion that the adjustments of nature to man are far more amazing than the adjustments of man to nature. **A review of the wonders of nature demonstrates beyond question that there is design and purpose in it all** [emphasis mine, R.E.D.] (24:95).

J. Arthur Thomson, an evolutionist, confessed, "When we study the powers in the world, we find, as in other studies, that, as science advances, **the world becomes more and more interpretable as the working out of a Divine Thought** [emphasis mine, R.E.D.] (26:101). Thomson stated, "We cannot comprehend how the Order of Nature could arise from chaos and chance" (26:104). Even though Albert Einstein viewed God as an impersonal force or mind, he stated the following in recognition of the wonders he observed in his work,

My religion consists of a humble admiration of the illimitable superior Spirit who reveals Himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God (27:95).

Can order rise from disorder? Atheists and evolutionistic religionists would have us believe such. All human experience, however, answers this question in the negative. John Calvin stated that God "daily presents himself to public view in such a manner that [men] cannot open their eyes without being constrained to behold him" (28:n.p.). This is the force of the argument from design. Intelligence is seen everywhere in the things that exist.

2. Design presupposes a designer. A design presupposes that there was someone who designed. This is a logical statement and one that cannot be refuted by the philosophy of materialism. The

complex wiring of a radio forces the conclusion that someone designed the orderly arrangements of the components. Each component performs its specific task. The transistors and circuit boards all work together to perform the function and wonder of a radio. The radio just did not happen; it was designed by a designer, an intelligence.

In this matter, the theist contends for belief in a God that can create. It is not logical or scientifically provable that the universe was the result of mere chance. Matter which has no intelligence could not produce that which has intelligence - man. Therefore, we must say that the universe (design) presupposes a Designer (intelligence). What other adequate explanation do we have? The evolutionist does not have any adequate answers because his philosophy runs into too many dead ends. He can give us no answers concerning origin and design.

The cosmological and teleological arguments are steps which lead to the conclusion of believe in the existence of God. They are related and should be studied jointly. With such a great effect to study and observe as the universe, the inquirer is led to the ultimate conclusion that the initial cause of the universe was Intelligence and not matter. Abraham Lincoln, stated, "I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how a man could look up unto the heavens and say there is no God." The Bible says that the heavens do declare the marvelous glory of God. Sir James Jeans wrote,

Today there is a wide measure of agreement, which on the physical side of science approaches almost the unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect it as the Creator and governor of the realm of matter - not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exists as thoughts We discover that the universe shows evidence of a designing or controlling power that has something in common

without own individual minds (29:186,187).

So did order come from disorder? Did intelligence come from non-intelligence? Did mind come from matter? Did feeling come from that which has no feeling? Materialists and religionists who believe in evolution can give no adequate answer to these questions. Carl Wallace Miller concluded, "Stripped of confusing details, belief in God is acceptance of the basic principle that the universe makes sense, **that there is behind it an ultimate purpose** [emphasis mine, R.E.D.]" (30:17). In our examination of the universe, we must ask the atheist, "*Who has measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in the balance?*" (Is 40:12). Who?

C. THE ARGUMENT FROM THE IDEA OF GOD

The argument from the "idea of God" is usually referred to as the **ontological** argument. Ontology is "the science of being, that is, as existing" (31:280). Of all the theistic arguments for the existence of God, this argument appears to be the most difficult to comprehend. Some have even considered it strange. This argument has probably received the harshest criticism of all the theistic arguments. It has been labeled a verbal joke by some. It has simply been rejected by others. Nevertheless, to the believer it has merit. At the same time, the atheist cannot logically reject it.

The ontological argument purports to prove simply from the concept of God as the supreme being that God's existence cannot rationally be doubted by anyone having such a concept of Him. It is thus a purely *a priori* argument, that is to say, one that does not appeal to any fact of experience but is concerned solely with the implications of concepts - in this case, the concept of God (32:vii).

Davis explains,

The argument attempts to prove the existence of God from an

examination of what we **mean** by the word "God." It attempts to show that the idea of God's existence is necessarily involved in the very idea of God itself, so that one who clearly understands what he means by the word must recognize that God exists (32:7).

"Thus, in order even to think about the Being than which no greater can be conceived one has to think about God **as really existing**, for if He is conceived as not existing, one hasn't thought of the **greatest conceivable Being**" (32:8).

We would say that God is conceived as existing simply by the mere idea of God as being a perfect, eternal and all-knowing being. Anselm stated, "No one who understands the reality that God is can think that God does not exist" (33:n.p.). Albert Knudson explains, "The very idea of a supreme or perfect Being thus implies his existence" (11:301).

It is curious indeed to consider how man could have formulated the idea of God if he was the result of matter only. Man does not have the capacity to think or imagine above that information which has been fed to him by the five senses. And yet, man has conceived of a Being that is not dependent on sense perception. God is above the senses. Campbell said, "Imagination ... has not the power of creating any new idea. It has the power of analyzing, combining, compounding, and new-modifying all the different ideas present to it; but imagination has not creative power" (34:123). In his debate with Robert Owen, an atheist, Campbell argued persuasively that the imagination of man is unable to conceive of a being greater than the feedback of the senses (34:123-127, 147-154). To conceive beyond man's empirical perception is beyond the ability of man.

An example of the above would be the inability of man to conceive of a **sixth sense** (34:n.p.). What would it be? How would it function? If we say a sixth sense of man might be as that related to a bat's radar system, our argument is still substantiated by the fact that our conception has been based on sense perceptive studies of bats. A good challenge to the mind is to try to think of something that

man has invented or imagined that has not come from some previous observation or distortion of that which already exists. Where did man get the idea of a boat? An airplane? A fork? A wheel? All these inventions have come from objects already in existence. They are inventions only because man just stumbled onto what was already in existence, or what was already a law. Invention, therefore, is not man conceiving of something of his own initiative or imagination. It is man stumbling on to that which has already existed or can exist.

This brings us to an interesting thought. Where did man conceive of the idea of God? Would we not have to answer that he conceived this idea from a God that revealed Himself to the senses of man sometime in the past? Before we answer this question we would also have to ask why would man, if he is the sole result of matter in motion, want to even conceive of a Divine God in the first place.

If man cannot conceive of anything greater than what he understands by his own experience, it is certainly puzzling to see that he has formulated the conception of a Perfect Being. Campbell asked, "Now, if this be true [that man can imagine nothing greater than his experiences], and founded on a strict analysis of the human mind, and predicated of universal experience - how could man have imagined a God?" (34:125). **"It is a strange thing that, if all that exists is matter in motion, that matter should have universally worked out belief in God"** (35:98).

The ontological argument is saying that if the idea of God is conceivable, it is actual; it is real (36:n.p.). If no logical contradiction exists in the argument, then the argument has validity. Spinoza adds: **"If, then, no cause or reason can be given, which prevents the existence of God, or which destroys his existence, we must certainly conclude that he necessarily does exist** [emphasis mine, R.E.D.]" (37:n.p.). There is no logical contradiction in the argument. We would conclude, therefore, that it must be considered a valid argument for the existence of God.

D. THE ARGUMENT FROM MAN'S RELIGIOUS NATURE

The argument from man's religious nature is very closely

related to the argument from the idea of God (the ontological argument). Anthropology is the study and “teaching about the origin, nature, and destiny of man, especially from the perspective of his relation to God” (10:38). We use the title “argument from man’s religious nature” to refer specifically to the anthropological history of man as being a history of a religious individual since his existence upon the earth.

This argument has often been referred to as the “general argument” (1:24). It is based upon two conclusions we derive from the study of man’s ancient history: (A) Man has a religious instinct. (B) A belief in a Supreme Being has been universal and existent in all known cultures of man from the beginning of his existence upon the earth.

1. *Man is religious:* Those who have studied the history of civilizations unanimously contend that all civilization of men have had some sort of religion. Robert Flint once stated, “An impartial examination of the relevant facts, it appears to me, shows that religion is virtually universal” (38:26). And “as far as our present knowledge goes, religion appears to be universal among men” (39:5). “The statement that there are nations or tribes which possess no religion,” argued C. P. Tiele, “rests either on inaccurate observation or on a confusion of ideas” (40:6). One of the world’s past leading anthropologists, S. H. Kellogg is yet to be found wrong concerning his following statement,

In every case alike, it must be confessed that everywhere and always, man has a religion. This is so manifest, that the denial of the fact, once not uncommon in our day, after more careful and extensive research, is much more rarely heard. **It is commonly admitted that religion is a universal phenomenon, and that exceptions, if any exist, must be regarded as abnormal** [emphasis mine, R.E.D.] (41:54).

Man is a religious being. He is incurably religious. He must

worship something. One of the best known statements of the *Confessions* is: "Thou [God] hast made us for thyself and our hearts are restless till they rest in thee" (42:n.p.). One of the greatest historical philosophers of modern times, Will Durant, stated: "Here, after all, is a remarkable phenomenon - that men everywhere have had religions; how can we understand man if we do not understand religion" (43:n.p.). How can we understand ancient man if we refuse to recognize his religious instinct?

The study of human nature gives abundant proof that man is normally religious, that religion is an experience which man inevitably possesses as soon as his life begins to be organized and enters into relationship with his fellows and the nature which surrounds him on all sides. We are dealing, then, with what is a universal phenomenon (44:27).

"It is a well-known fact that no nation or tribe has yet been found which has no belief in some kind of supernatural power or powers and does not adhere to some kind of religion" (5:1). "Man is religious simply because he is so constituted that for him to be religious is natural, and to be irreligious or non-religious is contranatural" (41:62).

Man must worship something. "Every man worships something or someone even if only himself. He worships something either concrete or abstract, whether it be wrought with his own hands or conceived in his own mind" (45:12).

2. *Universal belief in a supreme being:* Along with the universal religious nature of man comes the universal belief of man in a Supreme Being (46:n.p.). This belief may be readily seen in a given society, or it may be obscure in the histories of the society. There is no religion known to us that cannot have its objects (beings) of worship traced back to a supreme and ultimate being of worship.

All cultures have had religions and all religions have had a supreme being. William Schmidt wrote, "This Supreme Being is to be found among all the peoples of the primitive culture, not indeed everywhere in the same form or the same rigor, but still everywhere

prominent enough to make his dominant position indubitable" (47:257).

Some have contended that religion and the original one-God concept of man have been the result of the evolutionary process of man's thinking (48:485ff). That is, man only dreamed up the idea of God and religion. The facts, however, are in complete contradiction to this affirmation. If the evolution of man was true, it would be logical that man would first develop the idea of many gods and then combine these many gods into only one god; polytheism would precede monotheism. But the facts do not show that this is true. William M. Petrie stated,

Were the conception of a god only an evolution from such spirit worship we should find worship of many gods preceding the worship of one god, polytheism would precede monotheism in each tribe and race. What we actually find is the contrary of this, monotheism is the first stage traceable in history. **Wherever we can trace polytheism to its earliest stages, we find that it results from combinations of monotheism** [emphasis mine, R.E.D.] (49:34).

Everywhere we turn in the religious histories of man we see that man was first monotheistic and not polytheistic. All evidence supports this fact (50:n.p.).

In seeing the obvious religious nature of man we would expect that the Bible would present a reason for this phenomenon. It does exactly that. The apostle Paul wrote, "... *in Him we live and move and have our being*..." (See At 17:26-28). The argument from man's religious nature is valid because there is no other logical explanation for the religious instinct of man.

E. THE ARGUMENT FROM MORALITY

The argument from the morality of man can be divided into two areas: (A) Man is a spiritual being with spiritual needs. (B) Man has a moral conscience which urges him to do what he thinks is right.

1. *Man is spiritual.* The statement that Jesus made, "*Man shall not live by bread alone,*" is right not only because He said it,

but also because it is a proven fact by the Divinely created nature of man. Man is more than a physical being. By nature he hungers and thirsts after that which is not physical.

Man is a dual being, physical and moral or spiritual. In the material world there is that which satisfies and gratifies every physical desire of man. There is not a physical appetite that cannot be gratified by the world of physical things. But there is that about man which all the physical and material things of earth cannot satisfy. There is a constant longing, a hungering for something beyond the merely physical. These are recognized as religious or spiritual needs (51:21).

This thought closely relates to the argument from anthropology. Man is religious. He is a spiritual being with needs that can be satisfied only by spiritual food. If God created man, would it not be reasonable to conclude that He would implant within the mind of man such qualities? If such desires exist - and they certainly do - then to what or to whom shall we credit their origin? Shall we credit them to Intelligence? The logical answer to these questions is that we must give credit to whom credit is due. We must credit Intelligence as the originator. Matter is not moral but Intelligence is. And it is only reasonable to believe that man's spiritual yearnings originated from that which is spiritual.

2. Man has a moral conscience. All men have the urge to choose right over wrong. The right they choose may be wrong or the wrong they choose may be right according to the standard of the Bible. However, man has the ability to choose. He has a sense of right or wrong in relation to his choices. **The existence of conscience is proof that man has this urge to choose right from wrong and to be motivated to choose what he thinks is right.**

Man is a being of volition, that is, he has the capacity of choice. "All men believe that there is justice, and injustice, that there is a difference between evil and good. Furthermore, man believes that he is obligated to do the good and to oppose the evil" (8:128). "So deeply embedded in the very nature of man is this moral sensitivity, this fact of conscience, that even those who reject the

reality of moral law usually argue that their beliefs will lead men to be better" (8:129). Hamilton explained,

What is meant by the statement that conscience is universal with all mankind is that there is a certain characteristic innate in the mind which enables a person who has reached the age of reasoning ability to make a judgment as to the rightness or wrongness of any course of action which may be presented to the mind. Faced with a particular course of action, the mind instinctively, involuntarily, and often unconsciously reacts with the corresponding judgment: "I ought to do the right" (52:47).

Man has a conscience that compels him to do what he thinks is right. "It approves our actions when we do that which we judge we ought to do, and it condemns us when we do that which we judge we ought not to do" (53:41).

If man is the result of materialistic evolution, how did he develop the innate capacity to always want to do that which he feels is right? When he obeys not his desire to do right, from whence did the capacity of feeling guilt come? The materialist can give no answer to these questions.

Materialists cannot explain conscience. They cannot tell us why man is a moral being. Is it not reasonable to believe that morality came from that which is not moral? This question forces us back to an Intelligence as an adequate explanation for the phenomenon of man. The One that originated all, invested within man the ability of choice, the choice between right and wrong (54:13). He invested within man the desire also to do right. When man does not yield to his desire to do right, his conscience is pricked. "The fact that men are creatures of choice and the further fact that their choices are made in terms of some awareness of moral and ethical principles are firm evidences that they originated from a source that also had the capacity of making moral and ethical judgments" (55:52).

F. THE ARGUMENT FROM THE APPRECIATION OF BEAUTY

The argument from the appreciation of beauty, or the **aesthetic** argument, deals with man's unique responsiveness to the wondrous beauties of life and existence. When we observe the beauty and grandeur of a rose, the majestic sounds of music, or the prevailing presence of life around us, we are struck with wonder and appreciation. When we experience the feeling of love and being loved, of giving and being given to, of joy and praise, our uniqueness as living beings is even further removed from all other living creatures. Man is not animal. He is human. There is a big difference between the two.

The argument from the appreciation of beauty affirms that man is an aesthetic being simply because he was so created that way by One who possessed the same qualities. Materialism is not a satisfactory answer for such aesthetic instincts. Matter is not aesthetic. When the materialist says that the things and virtues which now exist came from that which is solely matter, he is asking for a greater miracle than belief in God. Where did man acquire these aesthetic qualities? The only satisfactory answer would be that this nature was invested within man by the One who has the power to originate such. That One is God.

Continue this thought a little further. Man is unique. Animals do not appreciate art, music and beauty. Man appreciates snow and rain, but a cat or dog is not held in wonder at these phenomena of nature. To a dog or cat, snow or cold is only wetness and cold. Man enjoys the sound of a bird. But the bird's predator hears only the sound of a possible lunch.

The materialist has no answer for the aesthetic nature of man. If God does not exist, then we have no answer for the origin of emotion and aesthetic appreciation. If man evolved from animals, we would either have to prove that animals are aesthetic or that man is not aesthetic. If man is aesthetic (and he is) and animals are not (and they are not), then we have to explain the origin of man's aesthetic nature.

G. THE ARGUMENT FROM REVELATION

The argument from revelation is based upon the truthfulness of the arguments concerning man's religious nature and morality. If man is a moral and spiritual being who is inherently religious (and he is), is it not reasonable to believe that the One who created man in this manner would reveal Himself to man? If man is an aesthetic being, is it not reasonable to believe that his Creator would reveal to him why he is that way?

Obviously, this argument assumes that the preceding arguments of this study have sufficiently defended God's existence. Therefore, we contend that it is reasonable to believe that God would reveal Himself to man. His existence demands revelation. We can divide this argument into two areas of concern: (A) There is the possibility, probability, necessity and reasonability of revelation. (B) There is the existence of the revelation itself.

1. *The possibility, probability, necessity and reasonability of revelation:* Would it be **possible** for an eternal Intelligence to reveal itself to man? Certainly! To answer in the negative would immediately place the burden of knowing all impossibilities upon the shoulders of the one who denied revelation. Is it **probable** that Intelligence would manifest itself to that which was created? Yes! To answer in the negative would say that the Creator would be cruel in that He would have created a being with religious and spiritual desires, and yet, leave those desires unfulfilled. Therefore, it is **necessary** that God should reveal Himself to man. God created man to be filled with His spiritual food. The loving nature of God would not allow Him to let His children die from spiritual malnutrition. Man needs God. That is the way God made him. It is only reasonable to believe that the Creator would complete His creation with revelation.

It is **reasonable**, therefore, that the Creator should reveal Himself to the created. The Christian affirms that God has so revealed Himself to man, both by manifestations of His presence and by revelation of His laws.

Man is a moral being and needs a standard by which to judge his life. If atheism is true, there is no such thing as a standard of morality. Each man could do that which is right in his own eyes without logically saying that his behavior is either right or wrong.

There are atheists who claim to be able to live moral lives without the standard of Bible values. However, we question the origin of their morals. Where did they get their value system? Bales rightly stated, "It is true there are atheists who live good moral lives when judged by the general standards of society. By their admirable lives they commend their atheism and make atheism seem morally safe and sound. However, we must ask whether their morality is rooted in and nurtured by their atheism" (56:5).

Biblical morals have been entrenched in most societies. Societies which give up religious values are usually condemned to self-destruction. Though one might say that their moral values did not come from the Bible, they would at least affirm that such values came from religion. The atheist is saying that his moral principles did not originate from any religion. This we highly question.

2. *The revelation itself:* The Bible, the revelation from God, stands as a pillar in the defense for the existence of God. Edward J. Young wrote,

The Bible itself evidences its divinity so clearly that he is without excuse who disbelieves. It bears within it marks of this divinity. Thus, its subject matter - its glorious doctrine of the living and true God, the Creator of heaven and earth, of man's fall into sin and of the wondrous redemption which God has wrought for man - clearly and cogently testifies to its divine origin. The same is true of all its other "incomparable excellencies." They are without parallel in any other writing, and show most convincingly that the Bible is in a unique sense the Word of God (58:27).

How can we account for such a unique book? The unity, prophecy and application of its teachings are qualities which could not have had human origin. Man is just not that smart or dependable. The only satisfactory answer for the origin of the uniqueness of the

Bible is an eternal Intelligence.

It is reasonable to believe that the author of the Bible is God. Anyone who has given himself to know what the Bible actually teaches is convinced that it could not have been the work of man alone. **Man would not have written it if he could and could. He have written it if he would have so desired.**

The argument from revelation has its force in that if there was no God we would not expect a revelation from Him. If there was a God, it would be reasonable and necessary that He reveal Himself.

When one links all the arguments for the existence of God together, there is a tremendous force leading one to belief. Materialism becomes irrational and illogical in comparison with the force of the conclusion of these arguments. Andrew Conway Ivy said, "Belief in the existence of God provides the only complete ultimate and rational meaning to existence" (58:225). Bales wrote, "We do not need to hang our heads in shame in this scientific age because we believe in God. Instead, the atheist is the one who ought to hang his head in shame for his hypothesis denies the possibility of rationality; since he makes all but matter in motion responding to matter in motion" (8:138).

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Chapter 5

THE PROBLEM OF EVIL AND SUFFERING

To many people the problem of evil has been, and is, acclaimed to be the most difficult question the believer faces with reference to the existence of God. It has been referred to as the "evidence for the atheist" (1:231). One unbeliever wrote, "There is too much evil in the world to warrant the inference that there is a Providence or an Architect who has human interests at heart" (2:4). Thomas B. Warren wrote, "It is likely the case that no charge has been made with a greater frequency or with more telling force against theism of Judeo-Christian (Biblical) tradition than that such theism is unable to explain adequately the occurrence or the existence of evil" (3:vii).

This is one of the most pressing questions of our time. More pressing than the question of miracles or science and the Bible is the poignant problem of why innocent people suffer, why babies are born blind, or why a promising life is snuffed out as it is on the rise. Why are there wars in which thousands of innocent people are killed, children burned beyond recognition, and many maimed for life (4:72).

A. DEFINING THE PROBLEM

Around 300 B.C. Epicurus posed the problem of evil and suffering as follows,

The gods can either take away evil from the world and will not, or being willing to do so cannot; or they neither can nor will, or lastly, they are both able and willing. If they have the will to remove evil and

cannot, then they are not omnipotent. If they can, but will not, then they are not benevolent. If they are neither able nor willing, then they are neither omnipotent or benevolent. Lastly, if they are both able and willing to annihilate evil, how does it exist? (5:298).

For the one who believes in an all-good and all-powerful God, the existence of evil does present a problem as described by Epicurus. We must wonder how an all-good and all-powerful God could permit evil and suffering to exist. If God is all-good, would He not **desire** that evil cease to exist? If He is all-powerful, would He not be **able** to extinguish it if He desires that it should not exist? If God cannot eliminate evil, then how can He be all-powerful? If He can eliminate it, but does not, can He be an all-good God? These are questions which face Christians concerning their concept of God.

The atheist denies God and assumes that evil is only a part of matter in motion. To him all is simply a struggle for survival. "To one who does not believe that the world is ruled by a Loving Mind," said Trueblood, "the existence of pain in nature, and the wanton cruelty of man to man, is not in the least surprising" (1:231).

The atheist also has a problem. **He has the problem of explaining how the theist came to attribute this evil and all-material world (as they affirm) to be the product of a good and righteous and benevolent God.** This forces us back to the ontological argument concerning the very existence of the idea of God. It must be recognized that the theist has to explain the existence of a benevolent God in the face of the existence of evil (6:17-36). On the other hand, the atheist has to explain the evolution of the idea of a benevolent God and existence of good values from an environment of a supposedly all-material universe.

B. BIBLICAL REFERENCE TO THE PROBLEM

The prophets asked unceasingly for an explanation from God concerning suffering and pain. Elijah questioned, "*O Lord my God, have You also brought tragedy on the widow with whom I lodge, by killing her son*" (1 Kg 17:20). "*O my lord,*" pondered Gideon, "*if the Lord is with us, why then has all this happened to us?*" (Jg 6:13).

Habakkuk complained, "*Why do You look on those who deal treacherously, and hold Your tongue when the wicked devours one more righteous than he?*" (Hk 1:13). Job, in his confrontation with suffering, anguished, "*My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul. I will say to God 'Do not condemn me; show me why You contend with me. Does it seem good to You that You should oppress, that You should despise the work of Your hands, and shine on the council of the wicked?'"*" (Jb 10:1-3). In all of Job's suffering and questions, God never answered his questions. God simply responded that Job must trust in the all-powerful God who knows what He is doing.

In considering this subject there is usually a distinction made between three types of "evil." These are: (1) **Physical evil or suffering** such as tornadoes, floods, and deformed babies. (2) **Moral evil**, such as murder, greed, strife and lying. (3) **Eternal hell**, a place of punishment for those who rebel against God. As a whole, the atheist uses these sources of "evil" or "suffering" as his argument against any all-powerful, all-good God which is conceived by the Christian.

C. PRELIMINARY CONSIDERATIONS

The following are some points that all must consider who claim that evil is evidence against the existence of God.

1. ***The existence of good:*** The atheist asks the theist, "If there is an all-good and all-powerful God, how do you explain the presence of evil in the world today?" However, the theist can justly ask the atheist, "**If there is no God, how do you explain the presence of good in the world?**" If all that exists is matter in motion, it is curious indeed that matter could have developed good love, good benevolence, good thoughts and good characters. From whence came good? What purpose is there in good? The atheist must answer these questions (7:161, 162). The theist must deal with the problem of evil, but on the other hand, the atheist must deal with the problem of good.

2. *The limitation of man's knowledge:* In this study we must realize that our knowledge is limited. It is often difficult to grasp eternal purposes. It is beyond our power to know the future. At the time of Joseph's mistreatment and sale to foreign traders by his brothers, he did not know that such was in the plan of God for a good purpose. However, Joseph later recognized this (Gn 45:7). The same is true with us today. At a particular time of calamity we might not understand the good that will come from a particular calamity. However, in time we may realize that God was working in our lives in or through the calamity.

The Christian must recognize that there are some things that are hidden in the mind of God. Such things will be made known at their proper time (Dt 29:29). Herbert Farmer stated, "Christianity has never claimed to take the sting out of evil by explaining it, but rather by giving victory over it" (8:231).

Christianity does not take suffering and pain out of one's life. It helps one to endure it. It should take out the suffering resulting from sin by removing, at least to some degree, the sin of one's life. We do reap what we sow. If we sow good, we will reap good (Gl 6:7). If we sow wickedness, we will reap suffering. If we remove as much sin from our lives as possible, then we will remove suffering which comes from that sin.

3. *Determining what is actually good:* Man's idea of what is actually good is sometimes wrong. We often associate pleasure with good and pain with bad. "The pleasure-pain view of existence is shallow and incomplete. Yet, almost all mankind considers a thing good if it gives pleasure and a thing bad if it causes pain" (9:274). This misunderstanding causes many problems in correctly understanding pain and suffering.

Pain does not necessarily qualify something as evil and pleasure does not necessarily qualify something as good. Sin, not pain or suffering, is the only real evil. Obedience to God, motivated by love, not fleshly pleasures, is the only real good (Mt. 22:36,37).

4. *The problem of wrong reactions:* Our reaction to suffering may be wrong. "At times it is our reaction to suffering,"

explained Paul Little, "rather than the suffering itself, that determines whether the experience is one of blessing or of blight. The same sun melts the butter and hardens the clay" (4:80).

Our evaluation of the situation may not always be objective. A mother cow charging to protect her young may be evil to the one being attacked. Nevertheless, the survival of the young calf is good, for it provides food for mankind. A bee sting may be considered bad by some, but if bees had no way of protecting their honey, predators would certainly, and quickly, destroy their life's sustenance. If the honey were destroyed, the bees would die. If the bees die, pollination in the plant kingdom would be severely hindered. Without pollination, plants die. Without plants, man's food supply is suddenly and drastically diminished. Therefore, some things that may first appear evil are actually good in the long run. We need to carefully evaluate all our reactions to pain and suffering.

D. DENIAL OF THE PROBLEM

Some have sought to explain away the presence of evil by stating that it is only an illusion of the mind. Mary Baker Eddy wrote, "Evil has no reality, it is neither person, place, nor being, but is simply a belief, and illusion of material sense" (10:n.p.). This belief certainly does not deal with reality and the problem of suffering. Davis rightly stated, "But even if evil is only an illusion, then illusions exist (in abundance!), and since these illusions themselves are evils, why does God permit the existence of illusion?" (11:34). If suffering is only an illusion, then why fight it when we could just simply forget it?

Pain is not an illusion of the mind. When a man has a broken leg, his mind is not playing tricks on him. If he tries to walk, he will certainly fall on his face and probably suffer another "illusion", a broken nose. The excruciating pain from his "illusionary broken leg" will undoubtedly produce an agonizing yelp from his mouth, informing him that he really does have a broken leg. Claiming that pain is only an illusion is actually ignoring the problem.

E. SOLUTIONS TO THE PROBLEM

In order to understand the problem of evil and suffering we must understand the nature of evil. This understanding will produce answers to the supposed contradiction between the existence of evil and the Christian concept of an all-good and all-powerful God.

1. *The necessity of natural laws:* Much suffering and pain is attributed to physical causes such as tornadoes, earthquakes and floods. When God created the universe He established natural laws to govern His creation. "God planned the universe so that it would be run by a system of natural laws, and by these laws everything functions. Without these laws life would be impossible. A world of chance would be chaotic" (9:275). Genesis 8:22 reads, "*While the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.*" God set things in order in the universe. Order is necessary. If more disorder existed than order, life could not exist (7:160). Therefore, natural laws are necessary to maintain order. There is no such thing as order without law.

This brings us to an answer for many questions. F.R. Tennant introduces us to some answers by stating, "Nature's regularity is the key to this problem. Once let it be admitted that, in order to be a theatre for moral life, the world must be largely characterized by uniformity or constancy, and most significant consequences will be seen to follow" (12:198,199).

There is a spiritual and physical sense to the law Paul stated in Galatians 6:7, "*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*" Gravity is a law of nature. Violate it and severe consequences will follow. The sun is great for the body, but too much sun will cause some unpleasant pain. Fire has properties which make it essential for the existence of life. But the abuse of these properties will cause suffering. For water to have the qualities to satisfy and sustain life, it must also have the qualities to snuff out life by drowning. Tennant added, "We cannot have the advantages of a determinate order of things without its

logically or its causally necessary disadvantages" (12:198,199). "So, despite all the agony that nature's law-abiding forces inflict on mankind, we would not dare substitute a lawless for a law-abiding world" (13:21).

2. *The necessity of free choice:* The necessity of the free will of man supports the necessity of the existence of evil. For man to be truly free, he must have the power to choose good and evil. "Why didn't God make us so we could not sin? To be sure, He could have, but let's remember that if he had done so we would no longer be human beings, we would be machines. How would you like to be married to a chatty doll?" (4:72). "A person who is not free to do wrong is a contradiction in terms" (8:244). Therefore, we must understand that God "cannot give man the power of choice without granting him power to choose evil as well as good" (13:73). "If man was to have freedom of will, it was inevitable that he might choose evil as well as good" (9:276). Ramm rightly stated,

"Freedom, to be real freedom, must be freedom to opposites. A restricted or hedged-in or confined freedom may well exist, as perhaps with an animal, but this cannot be true of man in the image of God. Freedom must be freedom to radical opposites, that is, to sin or to holiness, to good or to evil, to the devil or to God. If one puts shackles on man's freedom, he has destroyed any real sense of man being in the image of God. Therefore evil must be a real possibility for man, for only in this radical possibility is he really free; and only as he is really free is he in the image of God" (14:129).

To be free, man must be able to make choices, even evil choices. He must be able to choose whether to make atomic reactors or atomic bombs. Man must be allowed to build or to bungle the whole situation. A truly free-moral agent without the freedom to choose wrong is a contradiction. C.S. Lewis once wrote,

"Some people think they can imagine a creature which was free but had no possibility of going wrong; I cannot. If a thing is free to be good it is also free to be bad. And free will is what has made evil

possible. Why, then, did God give them free will? Because free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having (15:52).

It is admittedly hard to understand the purpose of God from the view point of a finite mind. Farmer wrote, "It must be admitted that the mind staggers more than a little at the thought of a divine purpose which could make a race free enough to bring about the abominations of corruption and sensualism and cruelty of which history is full" (8:247). Then again, if finite minds were able to understand all that is in the mind of the Infinite, then we would not longer be finite. We would be as God the Infinite.

God purposed in the creation of man that man should be a free-moral agent. He could take evil from the world, but this would also take away man's freedom and make him a robot. And who wants to be a robot?

We must also understand that much evil is attributed to the unwise, greedy and lustful choices of man. These are choices for which God cannot be held accountable. James wrote, "*Let no one say when he is tempted, 'I am tempted by God'*" (Js 1:13). Solomon said, "*There is a way that seems right to a man, but its end is the way of death*" (Pv 14:12). Men often accuse God of evils which they themselves have brought upon themselves. In Homer's *Odyssey*, the mythological god Zeus rebukes mankind by saying, "Lo you now, how vainly mortal men do blame the gods! For of us they say comes evil, whereas they even of themselves, through the blindness of their own hearts, have sorrows beyond that which is ordained" (16, n. p.).

Men do not live unto themselves, nor by themselves. Our life affects others. Paul wrote, "*For none of us lives to himself, and no one dies to himself*" (Rm 14:7). "In a world in which there is some freedom of will it is impossible ... for a man to abuse his freedom without hurting someone else in many instances" (7:162). Men who are motivated by selfish incentives will invariably make choices that will cause suffering and pain on the part of others. We cannot accuse God for this suffering. It is man's fault. He must be counted

responsible.

We must take into consideration in this discussion that God created and intended for man to thrive in a garden-of-Eden situation. Such an environment - and we do not completely know its benefits and glories - was certainly a haven for a free-moral agent. This was God's original plan. However, man fell by sin. Adam gave up this first home by **choosing sin**. As a result of the sin of Adam and Eve, God cursed the earth that from the sweat of man's brow he should provide food for himself (Gn 3:16-19).

Paul wrote, "*Therefore, just as through one man sin entered the world, and death through sin...*" (Rm 5:12). Man is to be blamed for sin, not God. For man to co-exist on earth there must be law. When man breaks this law, he sins against God. His breaking of the law often leads to the suffering of one's fellow man. For this we blame man. God started society in a good way. It was man who made the mistakes. Man's wrong choices leads to great suffering in this present world.

3. God can do only that which can be done. Some charge that the presence of evil is evidence that God is not omnipotent. If God is all-good and desires that evil not exist - so it is stated - then He must not be all-powerful because evil does exist. Atheists wonder why an all-benevolent God would allow evil to exist if He is supposed to be all-powerful.

The above charge is inaccurate as well as unjust. We must ask: **Can God do the impossible?** Can man be a free creature without having the right or ability to choose evil as well as good? Can good exist without evil? These questions must be answered in order to understand the nature of God's relationship with creation.

God can do all that which **can be done**. God's omnipotence does not mean that He can do things that are not possible to be done. Lewis wrote that omnipotence "means power to do all that is intrinsically possible, not to do the intrinsically impossible. You may attribute miracles to Him, but not nonsense" (17:16). Davis added, "But to say that God is all-powerful means only that God can do everything that **can be done**, not that He can do contradictory things

like make square circles" (11:36). "Nothing which implies contradiction," replied Aquinas, "falls under the omnipotence of God" (18, n.p.). God can do that which is possible.

"It is not the case that there are no limits to what an omnipotent thing can do" (3:17). God cannot make square circles, round squares, four-sided triangles and three-sided rectangles. These things do not exist and cannot exist. He cannot make something exist and not exist at the same time. God cannot do that which cannot be done.

The point, then, is this, **God could not have created a true, free-moral agent as man and at the same time not allow him to be able to sin, to do evil and make bad choices.** Man could be a puppet of God and not allowed to make evil choices. Or, he could be a free-moral agent, as he is, with the ability to make evil choices. True freedom demands the latter. For man to be truly free he must have the capacity of choice. This capacity includes the ability to make wrong decisions. **A true, free-moral agent without the power to choose evil just cannot be.**

It is not a question as to whether God could have created a being that would not be able to sin. He could have done such. However, to create a free-moral being and not allow him to choose, would be an impossibility. God can do what can be done, not what is impossible or contradictory.

Man must have the power of choice in order to be free. **The abuse of such power answers numerous questions concerning the existence of evil and suffering in the world today.** How much evil is the result of man's evil choices?

F. THE BENEFITS OF EVIL AND SUFFERING

In understanding evil and suffering one must understand that evil and suffering inherently have benefits. Too often we question God's wisdom in allowing suffering and pain and sin to exist without realizing the benefits that do exist because God allows them to go on. Consider the following:

1. *The presence of suffering produces better sons of God.*

For man to truly be a free-moral agent, he must live in an environment which would provide choices for him to make. For man to develop into a true son of God, he must live in an environment that would promote character-building. The world provides such an environment. The environment in which man lives "must be an environment which offers to man the **challenge** of choosing to become and to live as a son (of God) and a brother (to one's fellow man) at a possible very high price (a great deal of sacrifice" (3:46). **This environment (the world) offers the best possible environment to accomplish God's purposes.**

This world, in light of God's omniscience, is the best possible world for the preparation and character-making of man for now and eternity. Could God eliminate **all** suffering and yet expect men to develop courageous characters? We think not. The atheist contends for a better world by the elimination of pain and suffering. However, for what would it be better? In such a world - a world free of suffering and pain - it would be impossible for man to be a free-moral agent. It would be impossible for man to develop spiritually by making right choices. Augustine wrote, "For Peter was in a healthier condition when he wept and was dissatisfied with himself, than when he boldly presumed and satisfied himself" (19, n.p.).

Suffering does forge better characters. James wrote, "... *the testing of your faith produces patience*" (Js 1:3). Without trial, temptation and turmoil, there can be no truly courageously developed men in the spiritual realm. T. B. Maston wrote,

The main point, from our immediate perspective, is that God did not remove the thorn but said to Paul, "My grace is sufficient for thee: for my strength ["power," RSV] is made perfect in weakness" (II Corinthians 12:9). How could Paul have known the power and sufficiency of the grace of God without his thorn in the flesh? (20:46).

"The crucial question is not whether ours is the **best** possible world, but whether it may be the **only** possible world" (1:253). For soul development, it appears that **this is the only possible world.**

God "cannot eliminate all hardship, risk, pain, and difficulty from life and still expect courageous character and venturesome minds to develop here" (13:73).

Peter wrote, "*But may the God of all grace, ... after you have suffered a while, perfect, establish, strengthen, and settle you*" (1 Pt 5:10). Peter had earlier explained the reason for suffering persecution. "*In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ*" (1 Pt 1:6,7).

Therefore, there are benefits of suffering. "If God thus intervened for his child, the child would become what someone has called 'a cosmic pet,' and a petted child is a spoiled child. Our Heavenly Father has not petted or spoiled children" (20:6).

2. *Evil exemplifies good.* Ramm wrote,

Man would never know good if he did not know evil. A man created in goodness, eternally protected from evil, would have no appreciation of goodness. Therefore evil is introduced into the universe so that man may experience evil and in so doing come to know good. He is therefore eternally better for having experienced evil, for he now knows the real character of the good (14:124).

That which is good often results from evil. After Joseph had undergone numerous evils as the result of the evil doing of his brothers, he proclaimed to them, "*But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive*" (Gn 50:20). In the overall view, all things work together for good to them that love God (Rm 8:28).

Therefore, it is not evil that evil exists. Warren stated that "it is the case that evil really does exist, it is not evil that it does exist" (3:38). **Sin is the only real evil for it is the willful transgression of God's will** (1 Jn 3:4; Rm 3:18; 4:15). It is not evil that God gave man the power of freedom. It is evil when man abuses that power by

choosing rebellion against God. God cannot be held accountable for the sinful choices of man.

3. *Evil points one toward heaven.* "It must be remembered that God did not create the world to be man's permanent home but to be merely his temporary 'vale of soul-making,' the environment in which man's one and only probationary period is to be spent" (3:58). If man was free from suffering and pain in this life, would he thirst after heaven in the next life? We think not. John Bennett wrote that "the very absence of evil would constitute a problem since there would then be nothing to jar us out of an attitude of self-sufficiency" (21:164).

Paul wrote, "*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*" (Rm 8:18). There is a better land, a land of no more pain, tears or sorrows (Rv 21:4). It is this land, this rest to which we strive as Christians (Hb 11:24-26; Rv 2:10).

We must react to the presence of suffering in the light of what God has promised to those who endure. Too often it is our reaction, not the suffering itself, that causes most of the trouble. Maston exhorted, "... suffering in general, can and will be used of God to deepen and enrich our lives if we will react rightly to it" (22:n.p.). Right reactions, however, are only found in the truly biblical understanding of what evil really is. Right reactions will come only to those who realize and understand the great reward prepared for those who overcome.

G. THE REALITY OF FINAL DESTRUCTION

We must continually remind ourselves that God has given man the power to choose his destiny. If he abuses his privileges here on earth he will have to suffer the consequences of his wrong choices (Gl 6:7). Man destines himself to destruction because he so chooses the course in life that leads to such. When man violates natural laws which must of necessity exist, he must pay the price. It is the same in the spiritual realm. When man violates moral laws which of necessity must exist, he must pay the price. Men must know that they

will pay the ultimate price for the ultimate sin.

In order for man to be truly free, he must have the power to choose between good and evil. If he chooses evil, there must be bad consequences. If not, then men would choose only that which pleased themselves. Every man would then do only that which was right in his own eyes, only that which brings pleasure to self. Such would certainly lead to human annihilation. If men were not severely warned for practicing sin, certainly society would have vanished long ago. Or at least society would have debased itself to animality. Man cannot do wrong against his fellow man without punishment. That is the way it has to be for man to survive. It brings no pleasure to God to see His children suffer. God is not a sadistic old man. He is a loving Father guiding His children toward heaven. As a loving father chastises his son, so God chastises His sons to keep them on the right road (Hb 12:6,7). This is the way it should be. This is the way it is.

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Chapter 6

THE BIBLE AND SCIENCE

The separation between science and religion today has been encouraged by accusations from both fields against the other. Some scientists have accused those who believe in the Bible to be believing in superstitions and myths. Some religionists have accused scientists as being cold and irrational. However, we affirm that most of the problem has been with some scientists who proclaim that which is unproven fact and who do not understand the evidences of Christianity.

H. Homes Hartshorne blames those who consider the Bible as the infallible word of God for the conflict. He writes, "Although, therefore, fundamentalism is partly dependent upon the presuppositions that inform modern science, in its dogmatism it is irreconcilably opposed to science" (1:78). Hartshorne makes the mistake of viewing the Bible in a modernistic fashion in an effort to harmonize it with science. He makes the Bible the slave and science the dictator of truth.

Some scientists have intimidated Bible believers into thinking that truth lies only within the realm of the scientific method of study. Bible believers have many times retaliated only with accusations, believing that their position was based upon unsupported faith. Fearing that we might lose our faith when confronted with the scientist's so-called "facts," we have often withdrawn from the battle. We have too often allowed scientists to have their way. However, Bettex once stated, "Whoever says he lost God through studying nature never really possessed Him" (3:112).

Truth has nothing to fear from true scientific research. True science will never produce a contradiction in truth. Facts will never be able to conflict with facts. Christians must understand that true science is for the advancement or betterment of living. In his

investigations, the Christian must not be intimidated into believing that scientists have the upper hand in determining what is true.

Scientists, however, seem to have intimidated Christians. Whatever the scientist affirms, it is too often accepted as indisputable truth. In our world today it seems that scientists can announce any theory as fact. It is expected that Christians believe such theories without question. The Christian is many times placed in a disadvantageous position at this point. Scientists claim to know enough about religion to reject it. At the same time, however, they say that no Christian can know enough about science in order to be a worthy critic of science. Clark explains,

When a scientist or a philosopher argues against religion, he does not need to know much about religion: but when a theologian discusses science, he must know quite a lot. The scientist can get by if he understands no more than that Christians believe God to be an incorporeal spirit: but the theologian is called upon to discuss space, time, motion, energy, electrodynamics, the solar system, quantum theory, relativity, and other assorted items (4:8).

It is true that every critic should have a good knowledge of the field he is criticizing. It is true also that no field of study that claims to be a source of truth should set itself above criticism. No believer should think that science is above criticism when it brings forth **theories which contradict time-tested truths.**

The study of true scientific facts, not theories, will never overthrow one's faith. Scientific facts will never discredit the Bible. Scientific facts will never prove that God does not exist. True facts never prove true facts to be wrong.

Since ever the world began, and so long as heaven and earth shall last, there never has been and never will be a fact to prove that there is no God, or that the soul is not immortal, or that Jesus Christ did not come to earth as God-man to die for our sins; and there is no fact which proves that there is no resurrection of the dead, and that the sick can not be healed by prayer, for the reason that facts have no negative

proof-power (3:117,118).

Man was meant to be scientific. After the creation God said to man, "*Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth*" (Gn 1:28). David considered the heavens, the work of God's creative finger (Ps 8). In reading the book of Ecclesiastes one must affirm that King Solomon was a scientist. Over and over again Solomon makes the statements, "*I have seen*" or "*I considered.*" Man should not shun science. He should use it to search out facts. The more we know about the facts of this world the closer we are moved toward God. True science should work for the Christian, not against him.

Paul, however, gives Timothy a warning concerning science. "*Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called*" (1 Tm 6:20-KJV). There is a false science. It is this false science that conflicts with the Bible. Paul warned the Colossians, "*Beware lest anyone cheat you through philosophy and empty deceit...*" (Cl 2:8). The problem comes when science turns into a philosophy. It is the philosophies of men that cause the trouble. On the other hand, there are also false religions. These false religions also conflict with true science and true Christianity. We should never be led to believe that all science and philosophy are true. There is such a thing as false science and false philosophies or religions.

A. DEFINING THE PROBLEM OF CONFLICTS

Much of the conflict between science and the Bible has been the result of **false interpretations of the Bible and false interpretations of scientific facts.** "Most of the apparent conflict stems from making the Bible say things it really does not say, and from 'scientism,' a philosophic interpretation of facts. These interpretations are distinct from the facts themselves" (5:63). When the scientist asserts that his answers are final authority, then this is where much of the problem arises. Merrill C. Tenney explained,

“The perennial friction between science and the Bible has often generated more heat than light, and has resulted in futile controversy. On both sides of the question there has been error, for many scientists have assumed that their methods and deductions were final, while some biblical exegetes have regarded their exegesis as infallible” (6:n.p.).

If “we limit ourselves to what the Bible actually says and to what the scientific facts actually are, we shrink the area of controversy enormously” (5:64). Scientists have too often criticized religion without any adequate knowledge of the field. This error has been committed by too many scientists. Lewis was right when he said, “Very often, however, this silly procedure is adopted by people who are not silly, but who, consciously or unconsciously, want to destroy Christianity. Such people put up a version of Christianity suitable for a child of six and make that the object of their attack” (7:47).

False interpretations of the Bible have added fuel to the fire of the Bible-science conflict. In reference to the thirteenth through the fifteenth centuries (the Dark Ages), George A. Klingman wrote,

We regret as much as any one that misconception that true Science and true Religion are opposed to each other. It is only the false ideas and notions of religion that clash with true Science. The persecution of “the Church” visited upon those who advanced scientific thought is a blot upon Christianity. Such persecution [during the Dark Ages] was the result of false interpretation of the Scriptures. There is no want of harmony between Truth and Science, but there is such a thing as truth “falsely so-called,” and there are many sciences “falsely so-called”; hence the conflict (8:126).

We must understand that these accusations during the Dark Ages were made by a false religion. True Christianity never did reject science. During the Dark Ages, many who took a stand for the Bible taught that the earth was flat. Those who disagreed with this teaching were considered heretics. However, the Bible never did

teach this fallacy. Isaiah 40:22 says, "*It is He [God] who sits above the circle of the earth*"

Contrary to Isaiah's plain statement, there have been modernistic theologians as Harry Emerson Fosdick who denied that the Bible taught that the earth was round (9:58). However, the Bible has always taught that the earth is spherical.

Superstitious religions of the Dark Ages taught that the earth rested upon the back of an ox. The Bible teaches that it hangs upon nothing. "*He stretches out the north over empty space; He hangs the earth on nothing*" (Jb 26:7).

It must be understood here that many of the false scientific teachings upheld by religionists in the Dark Ages were adopted from the **scientific field of prior years**. The Ptolemaic concept of the universe, which originated around A.D. 150 by Ptolemy, affirmed that the earth was the center of the universe. This theory was later accepted by the Roman Catholic church as truth. When Galileo in the seventeenth century adopted the Copernican theory, that the sun was the center of our solar system, he was met with vigorous religious opposition. This opposition resulted in his having to renounce his Copernican beliefs. The conflict, therefore, was actually between two teachings of science, one that the religious world had accepted and one that was more recent to the times. Galileo just happened to accept the less popular belief that was based upon more recent studies.

Today, most of the problem has resulted from a failure to distinguish between fact and theory in the scientific field. Many scientists have confused facts and theories. Facts, though, do not contradict the truths of the Bible. "All truth is harmonious and all real science is in perfect accord with truth" (8:13). The real cause of this conflict lies in the area of scientific theory, not fact. It was once believed that flies were spontaneously generated from meat. Of course, this was a direct contradiction with the Genesis account of creation. At the close of the seventeenth century a man by the name of Francesco Redi (1626 - 1698) commenced the destruction of this long held theory of spontaneous generation. The final exploitation

of the spontaneous generation theory was made by Louis Pasteur (1822 - 1895) in the nineteenth century.

When it comes to scientific theories, Klingman was absolutely correct when he stated, "In all probability our grandchildren will wonder how we could be such fools to believe some of the theories that are considered scientific today. The scientific morgue is 'crowded' with the carcasses of defunct and explained theories" (8:84).

B. THE RESULT OF THE CONFLICT

The wide gap between science and religion has led to atheistic philosophies on the part of many scientists. In his book, *Science, God and You*, Enno Wolthius wrote,

It was not until about the seventeenth century that science as we now think of it began to take shape. Since that time the separation between the material and the spiritual facts of life has become more and more complete. In fact, the phenomenal growth of science during the last century has now brought us to the point where the spiritual values are totally eclipsed by the material in the lives of many of our fellowmen (10:34).

Many scientists have completely thrown religious thought out of their scientific investigations. One example would be that of Harlow Shapley who wrote,

The ideas of supernatural intervention in the operations of nature and of revelation from supernatural source are generally dismissed as unproved and objectionable ... any arbitrary "supernatural" interference with natural processes must be ruled out, and any apparent evidence of such miraculous events must be due to imperfections in our knowledge of natural law (11:307).

It is here that many scientists make a tragic mistake. They bring philosophy into their work. Unfortunately, preconceived philosophical beliefs have had a bad tendency of manipulating the

interpretation of the bare facts.

When any scientist rules out divine creation or divine providence in human affairs simply because they are unscientific, he is then and there making an **a priori**, philosophical, speculative judgment and not a scientific one. He is guilty of Scientism, since science has not nor cannot prove that there is no providential activity (12:93).

C. DEFINING THE LIMITS OF THE SCIENTIFIC METHOD

We are now getting to the heart of the Bible-science battle. "The basic conflict between science and Christian faith is not over the theory of evolution, but over the scientific method" (13:138). This is the center of the problem.

Science stands for a way of study and an attitude of mind. To leave theories and prejudices to one side, to bring an open mind and ask only for the truth, to study concrete facts with endless patience, to try to find an order to behavior in the world (natural law) as indicated by these facts, to test these findings by experiment and more facts - this is the spirit and method of science (14:66).

The scientific method is limited in at least five areas. Every scientist must recognize these limitations of the scientific method of research.

1. *The scientific method is limited to the senses.* Truth in the field of science is derived from an empirical investigation of the world around the scientist. When the scientist steps outside this field of sense perception in his grasp for truth, it should be made known to all what is taking place. The scientist must limit his study to the world of observable facts. When he steps outside this world of observable facts, he steps into the world of speculation and philosophy.

Jack Wood Sears wrote, "Science is limited to the material world, to observable fact" (6:93). We must clearly understand that

theories are not facts. "Facts can be observed or tested experimentally but theories are ideas about the facts" (15:10). We must remember that theories are too often wrong. "Scientific evidence depends on man's knowledge and observation," warned Rita Rhode Ward, "and thus is subject to error" (15:8).

The leap from fact to theory is many times obscured in the field of science. **There is a difference between one's interpretation of the facts and the facts themselves.** The problem for the scientist is that he has to interject his senses between the facts and his conclusion. The result can be that his senses misread the facts.

The scientist stands between the facts and that which is communicated to the public (Fig. 1). We must always remember that we usually stand in a position where the scientist is between us and the facts. Our interpretation of the facts, therefore, is often made through the scientist who is making his own interpretation.



Science is limited to the uncovering of the facts. Though the scientist can and does form a hypothesis from accumulated facts, we must realize that his deductions are not the facts themselves. These deductions are only his interpretations of the facts. His objectivity is put to test by this act of interpretation. Total objectivity, though, is not possible. We all work from preconceived biases and prejudices. One scientist wrote, "The goal of scientific objectivity is a noble one. Realistically it is rarely reached, but it is still worth striving for" (15:8).

2. It is not the objective of the scientific method to determine what is ethical and moral. Science is non-moral and cannot establish a reliable moral code for society. Wolthius affirmed that "... science has always concerned itself with the material world and its behavior as distinct from the spiritual realities of life" (10:12).

“Science is better suited to describe than to prescribe, and even when it describes it is far from infallible” (10:53).

It should further be recognized that science is incapable of making value judgments about the things it measures. Many men on the frontiers of science are realizing that there is nothing inherent in science to guide them in the application of the discoveries they make. **There is nothing in science itself which will determine whether nuclear energy will be used to destroy cities or destroy cancer. This is a judgment outside the scientific method to determine** [emphasis mine, R.E.D.] (5:65).

3. *The scientific method is limited to the present.* When science ventures outside the present into the past or future, it can only theorize.

Science seeks to explain the behavior of that which is, and to check its explanation by means of experiments. But this experimental requirement can be met only in the present time. The past, and especially the beginning of things, lies beyond the grasp of this method, and so science can only speculate about the origin and early history of this world (10:50).

Science cannot prove that the world has been in existence for millions of years, twenty-four hours or even five minutes. God could have created all things with existent age. The God that created a universe could surely do this. Sears adds,

Approaching the matter from another way, science deals only with that which is timeless, repeatable at will, dependable, and universal. By this I mean that a scientist doing an experiment works only with those phenomena that are the same today as they were yesterday and as they will be tomorrow. He cannot deal with the unique, the thing that happens only once, for science relies for verification not upon one experiment but on repeated experiments (6:22,23).

The scientist's definitions of the origin of things can only be speculation. He cannot tell us how things came into being. "The whole realm of science is the study of things as they are. Science can examine and analyze present processes and materials, but science is not in a position to say how things actually come into existence" (16:91). When science looks into the future or past, it can only speculate concerning the past and future by its observation of **present known facts**. Whitcomb and Morris emphasized this point when they wrote, "Since historical geology, unlike other sciences, cannot deal with currently observable and reproducible events, it is **manifestly impossible** ever really to **prove** by the scientific method, any hypothesis relating to prehuman history" (17:213).

Past history, therefore, is actually out of the field of the scientific method of research. We need to keep this in mind when studying earth history. Concerning such, "it should be sufficient to state that if we do not know (and cannot know for certain) what the primitive earth conditions were, then we should not expect to be able to simulate those conditions in a modern laboratory. **We cannot simulate what we do not know**" (18:73).

4. The scientific method is limited by basic assumptions. We must add here that scientific investigation is based upon certain **assumptions**. These assumptions limit the scientist. These assumptions stand between the scientist and the physical world.

The following are the assumptions that hinder the work of the scientist in working the scientific method of research:

a. The limitations made by sense perception. Since the scientist is limited strictly to sense perception, **he assumes that his senses do not deceive him**. Because he is limited to his sense perceptions, **he is limited to the present** where his sense perceptions are working.

b. The limitations made by the assumption of uniformity. Any student of science today recognizes that almost all scientific investigation is based upon the doctrine of uniformitarianism. This is the belief that things have always happened in history in the

same manner as they are happening today. However, this is only an assumption. In later studies we will point out that things have not always happened as we see them occurring today. Geological evidences prove that catastrophic events have happened in earth history.

c. The limitations made by assuming that matter has always been the same. The scientist assumes that matter has always been the same as it is today. He must assume that matter has always been constituted in the same manner as we see it today. However, he has no evidence that it has ever been different. This is again a restatement of the doctrine of uniformitarianism.

d. The limitations made by the assumption that evolution is true. Many scientists also assume that the theory of evolution is true. Actually, the theory of evolution is a philosophy, and thus, has no part in the actual scientific method. Because so many scientists accept it as fact, it has hindered objective scientific investigation for decades.

e. The limitations made by preconceived ideas. The philosophies and biases of the researcher should never enter into his investigations. Nevertheless, they do. In the matters of inductive and deductive reasoning the preconceived beliefs of the scientist do influence to some degree, his observations and establishment of hypotheses. Because preconceived ideas do enter one's research, this would be another limit we must recognize and place on the use of the scientific method.



No observation is free from interpretation through preconceived assumptions. The scientist has to look through a cloud of assumptions in order to interpret the facts provided by the scientific method. Sometimes he cannot see the bare facts because of the cloud. Sometimes the cloud of assumptions distorts the facts.

It must be added that the problem with philosophies and theories is that they are always changing. **The personal philosophies and theories of scientists are always in a state of change, therefore, the influence of these philosophies and theories on their research will affect their deductions.** Honest scientists recognize and accept this. Edward Teller stated such in the following way in a lecture at the University of California, "In fact there is only one statement that I would now dare to make positively: There is absolutely nothing faster than the speed of light - maybe" (19:20).

D. OVER-CONFIDENCE IN SCIENCE

Many have attributed to science more respect and authority for determining truth and reality than it deserves or is capable of handling. Many have claimed that science is our **only source of truth.** Louis Cassels correctly stated, "Every age has its superstitions, and ours is the notion that science is an infallible and all-sufficient guide to truth" (20:6). In a speech made in Washington D.C. on February 17, 1966, the late scientist Wernher von Braun pointed this out when he said,

Because of the wonderful things it has done for society, we are tempted to place too high a value on science. We should remember that science exists only because there are people, and its concepts exist only in the minds of men. Behind these concepts lies the reality which is being revealed to us - but only by the grace of God.

Bacon once said, "Knowledge is power." Certainly, we must confess that his observation has some merit. Too much emphasis seems to have been placed upon science in the area of determining what is truth and moral. With this knowledge has come a sense of power and conquering. "Science has played the role of messiah in our time: men have looked to it for the solution of the persistent perplexities and evils of our age" (1:110). Science has been made a god to many. "In the modern world the scientific approach enjoys an

authority very nearly to that of dogma, and it has impressive accomplishments to support its bid for competence" (21:140).

Many unsuspecting people have been led to believe wholeheartedly that the road to truth lies only within the scientific method. Wier emphasized this fact when he wrote, "Knowing is only a part of loving - often the least part. But for some, to know is a passion. At the extreme, the scientist is a man utterly absorbed in knowing" (22:12). Many scientists, as a result, have been swallowed up by scientism. Edward David, the past science advisor to former President Nixon warned, "Science and engineers are not omnipotent" (23:39). They are human.

"The deification of science is not science and is really a detriment to true science. At times even scientists are caught up in the exaltation of science until they forget their limitation and the limitation of their methods" (6:26). We should never fall into the philosophical trap that says that science is the only path to knowledge.

E. UNDERSTANDING THE CORRECT PLACE OF SCIENCE

In all of the exaltation of science there seems to be many people, and many scientists, who have leaned toward the dethroning of the science god. Some are losing faith in science as the ultimate answer. There seems to be a growing feeling of distrust in what has been considered the final authority for so many years. The science god is losing his foundation in the minds of men. Samuel Silver emphasized this point when he wrote,

There is a feeling, which is growing in the United States, and in other western countries, that the advances made through science and technology have somehow failed their promise; that the hope placed in them by mankind for the attainment of a more satisfying and of a happier and more tranquil world has suddenly been betrayed. There is in consequence a growing sense of dismay and frustration regarding science and technology ... (24:83).

In an article in *Time* magazine entitled "Reaching Beyond the Rational," the fall of science in modern thought was very thoughtfully pictured. The following statement was made on this point, "Unemployment runs high in many scientific disciplines; the number of young people drawn to the laboratory in certain key areas has diminished significantly. Indifference to scientific achievement is the mood of the movement" (24:86).

The new critics of science "have suggested that science does not have a stranglehold on truth, and that the cold, narrow rationality so long stressed by scientists is not the only ideology for modern man to live by" (24:n.p.).

In a more recent statement, Frank Trippett of *Time*, wrote,

And in its [science technology's] place has risen a new public attitude that seems the antithesis of the former awe [reverence for science]. That awe has given way to a new skepticism, the adulation to heckling. To the bewilderment of much of the scientific community, its past triumphs have been downgraded, and popular excitement over new achievements, like snapshots from Mars, seems to wane with the closing words of the evening news (26:38).

Trippett went on to say, "The new skepticism [about science] can be seen, as well as heard, in the emergence of a fresh willingness to challenge the custodians of arcane technical knowledge on their own ground Sci-Tech [science & technology], in a sense has been demoted from its demigodhood" (26:38).

This has been and is a good trend. Such is putting science in a more correct role in our lives. Science is not the god of truth. God never meant it to be. Hans J. Morgenthau concluded, "The scientist's monopoly of the answers to the questions of the future is a myth" (27).

F. A SCIENCE WITHOUT A GOD

"The end of science is not knowledge for its own sake, or even knowledge for the sake of the welfare of man. Instead,

ultimately it must serve to honor God and arise out of a desire to perform His will" (10:113). Science cannot be true science if God is left out. "Good minds, good teachers, good textbooks - all are important. But the decisive factor of truth may never be ours unless we are willing to recognize the fact of God behind all nature. If He is there and we ignore Him, our system is false" (28:16). God is the author of that which science examines. A study of a substance by ignoring the Author of the substance, many times leads to false conclusions. This is a major factor in the conflict between the Bible and science.

We must agree with Frances P. Cobbe when he stated, "Science is but a mere heap of facts, not a god chain of truths, if we refuse to link it to the throne of God." Von Braun was right when he said, "Through a closer look at creation, we ought to gain a better knowledge of the Creator, and a greater sense of man's responsibility of God will come into focus" (29:5).

G. THE BIBLE AND SCIENCE

In the conflict between the Bible and science, we must understand that the Bible is not unscientific or anti-scientific. Neither is the Bible a science book. It was never meant to be. It is a book of religion, the science of living. When it does deal with scientific themes, however, it is infallible. There are many scientific facts in the Bible. Science has claimed to have discovered many things which were really revealed in the Bible many hundreds of years before the rise of modern science.

Almost 2,500 years before Magellan and Columbus sailed to the unknown parts of the world proving that the world was not flat, Solomon wrote of God, "*When He [God] prepared the heavens, I was there, when He drew a circle on the face of the deep*" (Pv 8:27). Isaiah affirmed also that the earth was a circle and not flat. "*It is He [God] who sits above the circle of the earth*" (Is 40:22). The Bible has always taught that the earth is round and not flat. It was only when men **misunderstood** figurative language, such as "the four corners of the earth" in Revelation 20:8, that teachings developed

that said the earth was flat. However, figurative language such as this should not be used to support arguments against scientific facts.

Job declared that God "*stretches out the north over empty space*" (Jb 26:7). The earth is suspended in space. This is perceived through sight, the scientific method. However, the Bible proclaimed this truth thousands of years before men, through the scientific method, had sufficient evidence to empirically state that the earth was suspended in space.

Modern science affirms that the sun and its planets revolve around the center of our galaxy. The *Illustrated World Encyclopedia* states, "It [the sun] is toward the outside of this galaxy and is revolving around the center of the galaxy at the rate of about 170 miles per second, carrying the earth and all the other planets and bodies of the solar system with it" (31:4474).

The above truth was revealed to David about 2,900 years ago. Speaking concerning the sun, David wrote, "*Its [the sun's] rising is from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat*" (Ps 19:6).

Modern science tells us that the general flow of our atmosphere is from the poles (north and south) to the equator. The atmosphere is heated at the equator. It rises, cools, and is forced again to the poles. It is not unusual that this fact has been in the Bible for thousands of years. The wise Solomon wrote, "*The wind goes toward the south, and turns around to the north; the wind whirls about continually, and comes again on its circuit*" (Ec 1:6).

Matthew Fontaine Maury is given credit for discovering ocean currents. His faith in the Bible moved him to believe what David had said in Psalms 8:8. David made the statement that fish "*pass through the paths of the seas.*"

Who determined the exact dimensions of the earth? To bring Israel's thinking back to God, Isaiah asked a question, "*Who has measured the waters in the hollow of his hand, measured heaven with a span and calculated the dust of the earth in a measure?*" (Is 40:12). God asked Job a similar question. "*Who determined its measurements? Surely you know! Or who stretched the line upon*

it?'" (Jb 38:5). God created the heaven and earth. He determined the measures of the universe.

The earth itself is revolving at a speed of 1,000 miles per hour at the equator. If it were to revolve at only 100 miles per hour, night and day would increase ten times in duration, planets would be scorched in the day and seedlings would be frozen to death at night If the moon were only 40,000 miles away from the earth the tide would flood all lands including high mountains.... If the oceans were deeper, carbon dioxide and oxygen would all be absorbed and no plants could exist. If the atmosphere were thinner than at present, millions of meteors which are burned up in the air would fall to earth and cause terrible fires (31:5,6).

True science does not conflict with the Bible. True science confirms the Bible. The Bible is not a science book, but when it speaks there is no contradiction with the facts of true science.

We can now understand that the great battle between science and the Bible is only a battle of accusations and theories of science against the Bible. Science's bluff is really based upon the theories of man. Christians should not fear the scientism of any scientist, but be encouraged by the factual scientific verification of God's Holy Book. There is truth in the following statement of W. R. Inge,

A religion which does not touch science and a science which does not touch religion are mutilated and barren. Not that religion can ever be a science or science a religion. But we may hope for a time when the science of a religious man will be scientific and the religion of a scientific man religious (31:348).

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Chapter 7

GENESIS 1

The conflict between the theory of evolution and Genesis 1 represents the major area of battle between science and the Bible. Here is where the only two philosophies of origin (evolution and creation) come face to face. Many evolutionary scientists contend that their concept of origins is proven by facts. Those who believe that the worlds and life were created by the finger of God contend that their position is likewise supported by scientific facts. Nevertheless, both sides demand faith concerning origins. Therefore, this is a battle of the faiths. It is a battle of faiths in origins.

This study will deal specifically with what the Bible actually teaches concerning origins. We will also discuss the theological compromise of theistic evolution which some Bible believers have made with the theory of atheistic evolution. **Theistic evolution is the belief that God used the process of evolution to bring about that which now exists.** The theistic evolutionist has given in to the millions of years of time demanded by evolutionists. Therefore, he has read these millions of years of time into the Scriptures. Such has led to a distortion of Genesis 1.

A. DEFINING THE PROBLEM

In order to destroy the opposition of a witness one must first destroy his credibility. This is what has been and is taking place in respect to the skeptic's battle against the first chapter of Genesis. Men of modern times have dismissed Genesis 1 as a "myth," "parable," or "allegory." For example, Rudolf Bultmann stated, "Israel, like other nations, had its creation myths. God was depicted as the workman, forming the earth and all that is therein out of pre-existent matter. Such myths lie behind the creation stories of Genesis 1 and 2" (1:16). Albert Wells similarly stated, "It is hardly necessary

to regard the Genesis account of creation as literal truth in order to obtain its true meaning and relevance" (2:113).

Man's mythological understandings which he has tangled within the pages of God's word have led many to unbelief. Many scientists have claimed theory to be fact and by this have brought many to doubt and question the validity of Genesis 1 and the creation account. Because of the present day theoretical dogma of evolution, many have tried to discredit Genesis by calling it a myth of the ancients.

It must be remembered that the philosophy of evolution cannot be made true by claiming that the other alternative to origins (creation by God) is false. This is exactly what many are trying to do. Denying that Genesis 1 is true does not make evolution true.

B. THE BEGINNING OF ALL THINGS

Science agrees and affirms that there was a definite beginning of all things. Patrick Huxley stated, "The elements of the world we live in definitely were not in existence forever; therefore, neither was the earth, nor this solar system, nor our galaxy of stars" (3:12). However, many evolutionists plainly admit that science cannot give us an answer for the origin of the present existing things. This is a question science will never be able to obtain. Pearly, an evolutionist, stated,

The early state of this globe is unknown. It can be described only in terms of the theory of origin that is accepted by the individual scientist or philosopher - and many are the theories that have been proposed! Although it seems likely that this intensely interesting question may never be answered to the satisfaction of science (this subject is known as *cosmogony*), it is nevertheless a question of supreme importance to man (4:37).

A. C. B. Lovel correctly stated that it is beyond the limits of science to give an adequate answer to the origin of things. He wrote, "But when we inquire what the primeval atom was like, how it

disintegrated and by what means and at what time it was created we begin to cross the boundaries of physics into the realms of philosophy and theology" (5:98).

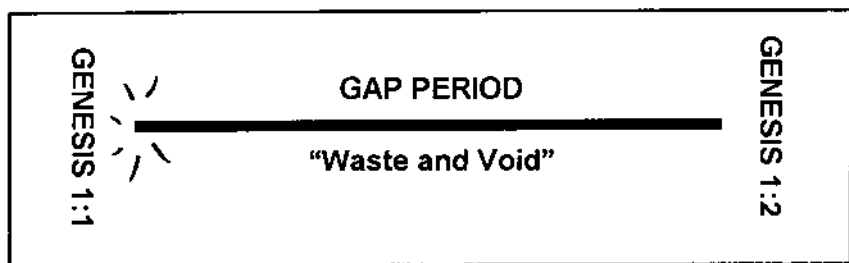
Many evolutionists are in a dilemma here. They state profoundly that the material and organic things we observe today arrived through a long process of evolution. However, they cannot confirm these assertions by the scientific method. When we discuss how things came to be, we have left the field of science and ventured into the realm of philosophy.

One's belief concerning the origin of things is based upon faith. As one examines the theory of evolution he is suddenly struck with the thought that it demands more faith to believe than the creation account of Genesis 1.

C. UNDERSTANDING THE GAP THEORY

George Wald, an evolutionist, stated, "Time is in fact the hero of the plot Given so much time, the 'impossible' becomes the possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles" (6:48). Wald was right in expressing the beliefs of evolutionists. The philosophy of evolution needs time.

Genesis 1 has too often been stretched chronologically out of shape in order to fit the long periods of time demanded by the theistic evolutionists. One such effort is the claim that there was a span of millions of years between the first two verses of Genesis 1. It is believed that during the gap between Genesis 1 and 2 animals and vegetation thrived upon the earth. Also during this period all signs of the apparent age of the earth were formed.



The “gap theory” has generally been based upon the Hebrew verb *hayetha* which is translated “become” in a few Old Testament passages. The gap theory contends that Genesis 1:2 should read, “And the earth **became** waste and void.” Thus, this theory assumes that there was a creation of things before the recorded creation following Genesis 1:2.

Much of this misunderstanding has resulted from a misinterpretation of what is actually said in these first few verses. The earth was not created a solid mass in Genesis 1:1.

Bible scholars make one of their greatest mistakes in understanding the creation of the earth at this point. They assume that because Genesis 1:1 says that in the beginning God created the earth that it was created as a solid. The word “earth” seems automatically to convey to our minds a solid, round globe as we know the earth today. But this is not what the Bible says. Genesis 1:2 says that the original earth had no form - so it could not have been solid and round (7:163,164).

There is usually a misunderstanding about what the Bible actually says concerning the condition of the earth before Genesis 1:3. We must understand that the earth was not covered with waters; it was waters. The earth was not solidified until the creation of the firmament on the second day. The original condition of the earth on the first day was formless and composed of waters. Only on the third day did such a thing as “dry land” appear (Gn 1:9-13). We must remember that the earth was not created a solid mass in Genesis 1:1.

The earth was first created in a manner as described by the two words “waste” and “void” in Genesis 1:2. F. A. Filby defines these two words as follows,

The state of the earth in the remote past is described by the two words *tohu* [waste] and *bohu* [void] The first term seems to mean either empty, formless, or possibly invisible. Although the conception of formless seems the most probable meaning of the Hebrew, the translation “invisible” is supported by the Septuagint *aoratos* (not

seen) and by Josephus and a number of Christian writers ... the two words taken together imply "formless and empty" (8:58).

The earth was first created an empty, formless mass which had depth. It did not degenerate to this condition. C. F. Keil and F. Delitzsch, two of the greatest Hebrew scholars of modern times, testify that the Hebrew words for "waste and empty" **do not imply a "laying waste" or "desolating"** (9:48). The prophet Isaiah wrote, "*For thus says the Lord, Who created the heavens, who is God, who formed the earth and made it, who has established it, who did not create it in vain, who formed it to be inhabited...?*" (Is 45:18). God did not create the earth in Genesis 1:1, decide that He had goofed, and then, start all over again in Genesis 1:2.

With the above description of Genesis 1:1 in mind, let us examine some points which argue against the theory that there was a period of millions of years between the first two verses of the Bible.

1. *The word hayetha should be translated "was" in Genesis 1:2.* The argument used to support the gap theory is based on the contention that the Hebrew word *hayetha* in Genesis 1:2 should be translated "became." However, this would be an erroneous translation of this text.

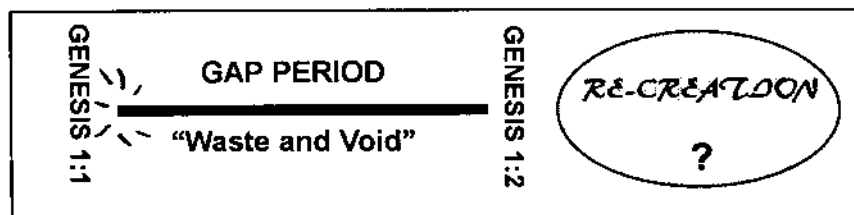
Hayetha is used 258 times in the Pentateuch. It can be translated "become," "had become" or "was." Many times it is translated "had become." However, **the context in which it is used clearly indicates that this is the meaning of the word** (See Gn 3:22; 19:26; 21:20; Ex 7:19; 8:17; 9:10). The word is most often translated "was." The context of Genesis 1:1,2 certainly demands this translation.

This same word (*hayetha*) is used in Jonah 3:3 and is translated "was." "*So Jonah arose and went to Nineveh Now Nineveh was an exceedingly great city*" Does this mean that Nineveh "became" a great city after Jonah's arrival? In Genesis 3:1 we read that the serpent was (*hayetha*) more subtle than any beast of the field. Does this mean that the serpent "became" more subtle? We

think not. Genesis 2:25 states that Adam and Eve were (*hayetha*) naked. Does this mean that they "became" naked? Certainly not. In the entire Old Testament, the word *hayetha* is used 1522 times. In all of the texts in which it is used it is translated "became" or "had become" only twenty-two times. Thus, it is not surprising to note that all standard translations of the Bible render the word *hayetha* "was" in Genesis 1:2. This is a correct translation. The regular word for "become" is *haphak*. Why did not Moses use this word in the text instead of *hayetha*? The reason is that Moses wanted to convey the fact that the events of verse two immediately followed those of verse one. Moses did not believe in a gap theory.

2. The events of Genesis 1:2 immediately follow the events of Genesis 1:1. Genesis 1:2 begins by saying, "and the earth was waste and void" (KJV). The use of the Hebrew word *waw* [and] at the beginning of verse 2 indicates that the events in verse 2 immediately followed those of verse 1. This construction emphasizes the close relationship of the two verses with no gap mentioned. In relation to this, we must remember that the verse divisions were not part of the original autographs. Therefore, there would be no "verse" separation between the two verses.

3. Exodus 20:11 confirms Genesis 1. In Exodus 20:11 Moses recorded, "For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day" (See Ex 31:17). This passage, in connection with the summation of the creation events recorded in Genesis 2:1-4, indicates that the heavens, earth and all living things were created in the six days of creation. There is no indication of a gap of millions of years between these verses with a re-creation beginning in verse 2. If we accept the Genesis account for what it actually says, then we do not get the impression that there was either a gap between the first two verses or a recreation beginning in verse 2. The flow of the text from verse 1 to verse 2 is continuous as if Moses was conveying to us there these two verses are explaining a process of creation without a break for millions of years of development.



If life was created before the statements of Genesis 1:2, then the creation account following Genesis 1:2 would actually be a *re-creation*. Obviously, Genesis 1:2ff is not written from the standpoint of being a record of *re-creation*. If such was a re-creation we would certainly wonder why God would be deceiving us by allowing us to believe that Genesis 1 was the initial creation of all things. Jesus believed that the creation in Genesis was "original" (Mt 19:3-6). We believe the same.

4. We wonder what would have taken place during the gap period. It must be mentioned also that the gap theory leaves us with no revelation from God concerning what took place on earth during these supposed millions of years. Are we to believe that Genesis 1 is not the initial creation of all things and that God is keeping secret those things which transpired before Genesis 1:2? Why would God lead us to believe that Genesis 1 is the original creation account? All emphasis in the Bible concerning creation goes back to Genesis 1 and not to any time before.

5. The gap theory minimizes the importance of the flood of Noah's day (Gn 7,8). As far as geological formations are concerned, theistic evolutionists try to ascribe all formations of the earth to the gap period. They say that all fossils had been laid down by the time of the flood. All mineral deposits had already been formed. In fact, they are saying that the great flood of Noah's day was a small, insignificant washout that affected only a small portion of the world's population.

However, the biblical account of the flood far exceeds the proclamations of theistic evolutionists. The tremendous upheavals and geological changes that were made during the flood are an adequate answer to what we see today in the world. (More on this

later in a following chapter.)

D. UNDERSTANDING THE NATURE OF CREATION

How did God create the things that we now observe? We can never fully understand this because we were not there. Neither are we God. However, in order to understand what is revealed concerning creation, we must first examine the clear statements concerning creation that are made in the Scriptures. Secondly, we must define the meaning of the Hebrew words that are translated "create" and "made."

1. *The Bible says that what God did was create out of nothing.* Psalm 33:6,9 declares that heaven and earth were created at the command of God. *"By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth. For He spoke, and it was done; He commanded, and it stood fast"* (See Ne 9:6). The Hebrew writer states that God created the heavens and earth from nothing. *"By faith we understand the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible"* (Hb 11:3). Creation took place at the command of the word of God, not by an evolutionary process. That which is seen was created out of that which we do not see. God did not command an evolutionary process to create things.

The Bible's statements concerning the creation of the worlds clearly picture the power and authority of the Creator (Is 44:24; 40:28; Rm 11:36; Cl 1:16,17; Rv 4:11). These Bible statements concerning the origin of the universe and life cannot be harmonized with the theory of evolution.

2. *The Bible defines how God created the worlds.* As mentioned earlier, the Bible clearly states that the present observable things were created out of nothing (Hb 11:3). There is some confusion, however, concerning the meaning of the Hebrew words *bara* (create), *asah* (made) and *yatsar* (form). We must first understand that it is difficult to make a distinction in definition between these three words. In different context all three words are

used to define the creation of the things that presently exist.

In Genesis 1:27 the Bible says that “*God created (bara) man.*” But in Genesis 1:26 God said, “*Let us make (asah) man in our image.*” And in Genesis 2:7 God formed (*yatsar*) man from the dust of the ground. In Genesis 1:21 God created (*bara*) sea-creatures and in verse 25 it says that He made (*asah*) the beast of the earth. Genesis 1:1 says that God *bara* heaven and earth and yet Psalm 33:6 and Exodus 20:11 state that He *asah* the heavens.

In the Greek New Testament, Hebrews 11:3 says that things were made (*gegonenai*). However, Colossians 1:16 says that things were created (*ektistha*) (See Rv 10:6). Here again two different Greek words are used to describe the creation of things from that which does not exist.

There is no clear definition in Hebrew dictionaries for any distinction between the words *bara*, *asah* and *yatsar*. Whitcomb concludes by saying, “It is particularly clear that whatever shade of meaning the rather flexible verb **made** (*asah*) may bear in other contexts of the Old Testament, in the context of **Genesis I** it stands as a synonym for **create** (*bara*)” (9:129).

We know that God did create out of nothing the things that now exist. The statement in Hebrews 11:3, “... *so that the things which are seen were not made of things which are visible ...*”, clearly states this fact and settles the matter. Only an attempt to twist Genesis 1 to fit one’s preconceived philosophical understanding of evolutionary theories into the biblical text would change that meaning.

E. THE SIX DAYS OF CREATION

In an effort to harmonize the six days of the creation account with the length of time required for evolution, many have said that the six days of creation of Genesis 1 were actually long periods of time and not six literal 24-hour days.

One text that is used to support the above view is 2 Peter 3:8. Peter wrote, “... *with the Lord one day is as a thousand years, and a thousand years as one day.*” If we understand by this passage that

a long period of time, a thousand years, is only one literal day in God's time, then Peter would have been saying, "A long period of time (a thousand years) is with the Lord as a thousand years." Certainly, this makes no sense whatsoever. This passage is simply stating in a **figurative** manner that **time is of little essence with God.**

The Hebrew word *yom* in Genesis 1 (which is translated "day" in English translations) in some contexts does mean a long period of time (See Gn 4:3; 26:8). In Genesis 2:4 it has reference to the total of the six days of creation. In Psalm 95:8,9 the word *yom* refers to the forty years of wilderness wanderings of the children of Israel. Jeremiah 46:10 uses the word to refer to the time when Israel would be punished for her sins. This "time" of punishment was not limited to a single 24-hour day but to a long period of captivity. Thus, *yom* does occasionally mean more than a 24-hour day.

Were the "days" of Genesis 1 periods of time? Actually, no real effort was ever made to lengthen the days of the creation until the development of the theory of evolution. Klotz wrote, "It is hardly conceivable that anyone would question the interpretation of these as ordinary days were it not for the fact that people are attempting to reconcile Genesis and evolution" (10:89). The following are reasons which support the view that the days of creation in Genesis were 24-hour solar days and not long geological periods.

1. *Yom* means a 24-hour day in almost all passages in which it is used. The Hebrew word *yom* is used and **defined** in Genesis 1:5. "*God called the light day.*" This word is used 1,284 times in the entire Old Testament - 396 times in the Pentateuch alone. There are a few exceptions where it does not mean a 24-hour day. However, the context of these exceptions clearly indicates the meaning to be a longer period than 24 hours (See Gn 2:4; Ps 95:8; Jr 46:10). In the context of Genesis 1 there is no support for the word meaning a long period of time. Consistency would demand the "24-hour" meaning for the word *yom* in Genesis 1.

2. *The use of "morning and evening" with yom indicates a 24-hour day.*

YOM + "MORNING & EVENING" = 24 HOURS

The short phrase "morning and evening" is used over one hundred times in the Old Testament with the word *yom*. **Each time it has reference to a 24-hour day.** Morris re-emphasized this by saying, "The Hebrew words for 'evening' and 'morning' occur over 100 times each in the Old Testament and **always** in a literal sense" (11:58). Should we assume a different meaning in Genesis 1?

Some have affirmed that the 24-hour day did not begin until the fourth day with the appearing of the sun (Gn 1:14). It is contended that millions of years of time occurred before the fourth day, but 24-hour days after that day. However, the same "morning and evening" is used with the word *day* before Genesis 1:14 as after. Why would there be three long eras of time before the appearing of the sun on the fourth day and only 24-hour days after its appearing?

3. *Yom, plus a numeral, always equals a 24-hour day.*

YOM + NUMERICAL VALUE = 24 HOURS

When the Hebrew word *yom* is preceded by a numeral **it always carries the meaning of a 24-hour day.** The word *yom* appears over one hundred times in the Pentateuch alone in this manner and always the meaning of a 24-hour day is conveyed (See Gn 8:3; Nm 13:25; Ex 20:11; Jh 1:17). Arthur F. Williams emphasized this when he wrote, "We have failed to find a single example of the use of the word 'day' in the entire Scriptures where it means other than a period of 24 hours when modified by the use of the numerical adjective" (12:32).

Why should our understanding of the word in Genesis 1 be any different from the rest of the Old Testament? Williams adds, "The evidence arising from serious consideration of the cultural meaning of the word *yom* as used by Moses and understood by the Israelites is wholly on the side of a 24-hour day in the Genesis

account of creation" (12:27,28). This is one of the strongest arguments for the 24-hour meaning of the word *yom* in Genesis 1.

4. *Yom in the plural form always means a 24-hour day.*

YAMIN = 24-HOUR DAYS

When the plural form of *yom* (*yamin*) is used in the Old Testament it always has reference to a 24-hour day. *Yamin* never refers to a long period of time.

The Hebrew for "day" may occasionally be used to mean an indefinite time, but it never means a definite circumscribed time period (such as founded by "evening" and "morning," or as implied by the "first" day, "second" day, etc.) unless that time period be an actual day. Similarly, the Hebrew plural for "days" (*yamin*) is never used in Scripture for any time period except literal days (13:60,61).

In his book *Biblical Cosmology and Modern Science*, Morris draws a definite conclusion to the use of the word *yamin*. He wrote,

When the word "days" appears in the plural (Hebrew *yamin*), as it does over 700 times in the Old Testament, it **always** refers to literal days. Thus, in Exodus 20:11, when the Scripture says that in "six days the Lord made heaven and earth, the sea, and all that in them is," there can be no doubt whatever that six literal days are meant (11:58).

5. *Olam means a long period of time but was not used by Moses.* The Hebrew word *olam* means a long period of time. Why did not the Holy Spirit use this clearly understood word if he wanted to convey the meaning that the creation took place over long geological time periods? In order to save confusion, it would have been obvious that the Holy Spirit inspire Moses to use this word. But He did not. The obvious conclusion, therefore, is that the Holy Spirit wanted us to understand that the days of Genesis 1 were 24-hour days.

6. If the days were long periods of time then there is a wrong chronological order. If the days of Genesis 1 are long periods of time and creation came about by a long process of evolution, then the events of the first chapter of Genesis are **chronologically out of order**. Plants were created on the third day, but the sun was created on the fourth day. If these were geological time periods of millions of years, then how did the plants survive without the sun? Insects were created on the sixth day. Many plants and insects need one another in order to survive, such as the Yucca plant and Yucca (*Pronuba*) moth. How did these plants survive for millions of years without their needed companions?

7. The seventh day was not a long period of time.

DAYS 1-6		DAY 7		DAYS 8 ...
WORK IN CREATION		REST		RESTING? OR WORKING?

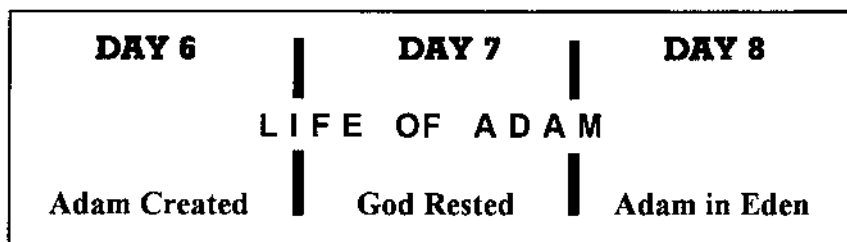
If the six days of creation were long periods of time, then the seventh day would logically be the same. Is God still creating on the seventh geological time period? Certainly not! Jesus said, *"My Father has been working until now, and I have been working"* (Jn 5:17). But Exodus 20:11 says that God "rested" on the seventh day. Genesis 2:1-3 states that God "finished" His creating work and that He "rested" (See Hb 4:4). **These verbs are all in the past tense.** If God was still resting, the verb would be in the present progressive tense. The seventh day was the same length as the other six days, 24 hours in length. If the seventh day was not 24 hours in length, then when did God stop resting?

8. The Bible plainly states that creation was in six 24-hour days. The creation days were 24-hour days because of the plain statements made about them in the Scriptures. *"In six days the Lord made the heavens and the earth ..."* (Ex 20:11). *"... for in six days the Lord made the heavens and the earth, and on the seventh day*

He rested and was refreshed" (Ex 31:17). "*For He spoke, and it was done; He commanded, and it stood fast*" (Ps 33:9). "*Let them praise the name of the Lord, for He commanded and they were created*" (Ps 148:5). Do these verses imply long geological time periods? We think not.

9. *The creation was finished on the sixth day.* Genesis 2:1 reads, "*Thus the heavens and the earth, and all the host of them, were finished.*" God finished His creation on the sixth day (See Hb 4:3). If these were long geological periods, and the means of creation was evolution, why does the Bible say that the evolutionary process ended on the sixth day period? If God was still creating through evolution unto this day, then the Bible would not have stated that He had finished creation.

10. *Adam did not live to be millions of years old.* This would be the sixth geological age according to theistic evolutionists. The text states that he lived through the seventh day, the day God rested. To be consistent, theistic evolutionists must say that the seventh day was a long geological day as the other six days. Adam was created on the sixth day, lived through the seventh and into the eighth.



Adam lived through the night of the seventh day. He was then driven out of the garden on the eighth day at the earliest, the day after God's day of rest, the seventh. Therefore, Adam would have lived during one complete geological period, the seventh day, and in parts of two others, the sixth and eighth.

According to the theistic evolutionist's view of Genesis 1, Adam would have been thousands, if not millions of years old. This manifests the inconsistent and ridiculous interpretations many have

of the Scriptures. In an effort to harmonize the theory of evolution with the Bible they must twisted the Scriptures to fit the theory.

11. God made a model for man of six days of work and one of rest. As a last point for your consideration is the fact that God created the earth in six 24-hour days and rested on the seventh day as a **pattern for man in his life**. Six days of work and one of rest is the pattern given for the Jews as commanded in Exodus 20:9-11. God could have created the earth and living things in six seconds and rested on the seventh second. For some reason He did not. Therefore, we conclude that in order to establish a pattern for man He chose six days of work and one day of rest.

It is obvious that God did not need a day of rest after the creation. The concept of rest by God in Genesis does not have reference to Deity being tired. God simply terminated creation. The seventh day was a signal to humanity to rest on the seventh.

In considering the above eleven points one cannot but insist that the creation days were 24-hour solar days. To affirm differently would contradict the harmony of God's word. The philosophy of evolution as it stands, needs time and lots of it. Genesis cannot give the amount of time demanded by evolution for the development of life. No gaps and no long periods of time can be found in Genesis 1. Therefore, evolution as a process for explaining the origin of life, does not harmonize with the time and order of Genesis.

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Chapter 8

PROBLEMS FOR THEISTIC EVOLUTIONISTS

Theistic evolution is theological treason. As far as atheistic evolutionists are concerned, it is evolutionary treason. The theistic evolutionist is a supposed Bible believer who has been deceived into thinking that the evidence for evolution is so strong that it demands our re-interpretation of the Genesis account of creation. However, such is not the case. There are innumerable problems associated with the supposed evidences for evolution. (These problems will be discussed at length in a following chapter.)

The theistic evolutionist believes in the theory of evolution. However, in believing in evolution he desires to keep God in the picture of evolutionary development. Frederick C. Grant, a theistic evolutionist, explains his own view of theistic evolution as follows,

The story of the origin of the race is even more sublimely told in Evolution than in the Bible, if a man has ears to hear it. Not by the anthropomorphic fingers of a Semitic God, and out of Babylonian clay, but through long aeons of slow progressive development, guided by a Supreme Mind and Purpose, man was at last formed, made in the "image" of the spiritual Mind who created him - i.e., on the side of his inner capacity for an intellectual and spiritual nature, which is really what makes him man (1:81).

A new philosophy besides theistic evolution has evolved in more recent times. This new philosophy is called "progressive creationism." The contention of the progressive creationist is that God created all living forms of life. However, He did so during six geological periods. In other words, He created within each geological time period all the life forms we see today. This belief is

yet another effort of those who are trying to hang on to the Bible, and yet, believe in the millions of years demanded by evolutionary geologists.

Whether one proclaims to be a theistic or progressive evolutionist, he still has the problem of time. There is not enough time in the Bible to justify the preposterous assumptions of evolution. Those who make an effort to cling to the Bible and at the same time hold on to the philosophy of evolution are attempting an impossible feat. Creationism and evolution cannot be harmonized. The following are problems that the theistic evolutionist must face.

A. THE PLAIN-STATEMENT PROBLEM

Theistic evolutionists are faced with the problem of explaining away the many clear statements made in the Bible concerning creation. They must, through the eyes of evolution, explain such statements as, *"In the beginning God created the heavens and the earth"* (Gn 1:1). *"In six days the Lord made the heavens and the earth..."* (Ex 20:11; 31:17). *"You alone are the Lord; you have made heaven, the heaven of heavens, with all their host, the earth and all things on it, the seas and all that is in them..."* (Ne 9:6; see Jr 27:5; At 14:15; 17:24,25; Rv 4:11).

The Bible states that God made various organs of the body (Pv 20:12; Ps 94:9). The Bible states that all things were made through Christ (Jn 1:3; Cl 1:16). The Bible states that things were created by the spoken word of God (Ps 33:6-9). It must be remembered that God did not just speak one command to create a small form of life from which to evolve all other forms of life. Creation was the result of a series of commands. Creation by the command of God is clearly taught in the Bible. Theistic evolutionist must struggle to explain away every verse where it is stated that God commanded creation.

B. THE CONFIRMATION PROBLEM

Theistic evolutionist must not only re-interpret Genesis 1 in an effort to harmonize it with evolution, they must somehow re-

interpret the entire Bible. The first few chapters of the Bible are not the only passages that teach creation. Jesus taught that God made man in the beginning (Mt 19:4; Mk 10:6). Was Jesus mistaken concerning His views of origins? Paul taught that it was God "*who commanded light to shine out of darkness ...*" (2 Co 4:6). If we deny the Genesis account of creation, consistency demands that we deny all other Bible statements that are based upon the facts of Genesis 1. This is a heavy burden to be borne by theistic evolutionists. Their attack, therefore, is not just against Genesis 1. It is against the whole Bible!

C. THE INTERVENTION PROBLEM

Creation is a miracle that proves the omnipotence of God. What good is a God that cannot create? If we delete God's intervention in time through creation, what keeps us from extracting His work in other miracles as the resurrection of Jesus? The serious problem here is that modernism does not know when to stop in this subtraction of God from His universe. If God is made impotent, that is, He can work no miracles, then we have no way of knowing that He is there. Evolution is a subtle removal of God from the affairs of man. And once God is removed, man can do as he pleases. In such a way has risen the philosophy of humanism.

However, the Bible says that God made man by His great power (Jr 27:5). He created by the power of command (Ps 33:6-9). He spoke and it was done. He was active in creation. He is there.

D. THE WRONG-ORDER PROBLEM

A real problem for theistic evolutionists and progressive creationists is the order in which things were created in Genesis 1. Vegetation was created on the third day but the sun was not created until day 4. How did these plants exist for the supposed eons of time between the third and fourth days.

Plants as the Yucca plant depend upon pollination which is made possible only by the Pronuba or Yucca moth. The female Pronuba moth depends upon the Yucca plant in which she can hatch

her eggs. Neither can survive without the other. However, in the Genesis account insects were created on day 6 (Gn 1:24) and plants on day 3 (Gn 1:11,12). How could the Yucca plant or others like it have survived through two geological periods until the creation of the Pronuba moth? There are numerous animals and plants which need one another for survival. Theistic evolutionists must deal with each of these situations.

To escape this serious problem that faces theistic evolution many have stated that the Genesis account is not chronologically right. However, this is only an effort by theistic evolutionists to rewrite the Bible in order to make it agree with naturalistic theories.

Genesis 1 is chronologically right. "The six days are to be understood in a chronological sense, that is, one day following another in succession. This fact is emphasized in that the days are designated, one, two, three, etc." (2:169). Genesis 2:4 states, "*This is the history [generations] of the heavens and the earth when they were created*" Genesis 6:9 refers to the **generations** of Noah. This terminology is used in many instances in the book of Genesis (See Gn 10:1; 11:10,27; 25:12,19; 36:1,9; 37:2). Such is used to indicate a historical listing. Genesis 1 is a historical listing of the chronological order of created things.

There are also those who interpret Genesis 1 as a Hebrew parallelism. They say that the six days of creation form a triad. Days 1, 2 and 3 correspond to days 4, 5 and 6. In other words, day 4 is a restatement of day 1, day 5 a restatement of day 2, and day 6 a restatement of day 3.

There are some problems with the above triad theory. The first day, with the creation of life, could possibly parallel with the creation of light bearers on the fourth day. But the sun, moon, and stars were placed in the firmament on day 4 and the firmament was not created until day 2. Day 2 should correspond to day 5, not day 4. Again, the fish were created on the fifth day, but the supposed corresponding account has the seas created on day 3. The corresponding day to day 5 should be day 2. As you can see, the triad theory does not match the facts of creation as listed in Genesis 1.

E. THE "KIND" PROBLEM

Genesis 1 teaches that all living things were to reproduce "after their **kind**" (Gn 1:11,12,24,25). There is no clear definition of the word "kind" in the book of Genesis. It would be wrong to equate this term with what biologists refer to as species. However, **the principle that is stated here is strictly anti-evolutionary**. Genesis 1 says that God commanded that each kind reproduce **after its own**. Paul said that God gives to every seed its own body and that every flesh is not the same (1 Co 15:38,39). There is a flesh of beast, birds, man and fishes. They are not the same and neither did one evolve from the other. They reproduce after their own kind.

The Bible teaching that life was to reproduce only after its own kind is certainly contrary to the theory of evolution. Evolutionists say that one form of life has evolved from another form. The Bible says that each form of life reproduces another form of life after its own kind.

F. THE DUST PROBLEM

Genesis states that man was created from the dust of the earth (Gn 2:7). How can this be harmonized with the theory that teaches that man evolved from lower creatures, which in turn evolved from a primeval cell? Genesis states that Adam was the one original man (Gn 2:7; see 1 Co 15:45). But if evolution is true, at what point in the evolutionary chain did God label animal man? Was it ape, then ape-man, then man-ape, and then total man?

The first man was created fully developed according to the Genesis account. But the theistic evolutionist has an animal developed to the point where God finally calls him a man. God created one original, fully complete man in the beginning. He was made from **dust**, not from a lower form of pre-human life.

G. THE IMAGE PROBLEM

Genesis teaches that man was made in the **image** of God (Gn 1:26,27; 5:1; 9:6). Man is in the spiritual image of God. Man is a spiritual being, an eternal soul (Mt 10:28; Ec 12:7). But at what

point in the supposed evolutionary ascent of man did God finally insert an eternal soul into animal and call the animal man? If evolution was true, this is one question theistic evolutionists would have to answer.

When God uttered the phrase, "*Let us make man,*" the distinct impression one receives is that God considered the man He was going to make a very unique creation. This phrase is used nowhere else in the Genesis record. This thought is also manifested in the change of reference God made to animals in Genesis 1:24,25 concerning reproduction, that each animal should reproduce "after its kind." But in reference to man, God says "after our likeness" (vs 26). There is a relationship shown here between God and man in the beginning that did not exist between God and animals.

To further exemplify man's uniqueness and difference from animals, Genesis 3:21 states that God made coats for Adam and Eve from the **skins of animals**. It is evident that the death of some animal resulted from this tailor work. In Genesis 4, Abel, offered an animal sacrifice. But later we see Cain killing Abel. If there is no distinction between animals, Adam, Eve and their children, who are supposed to have evolved from a common animal ancestor, then why does God condemn the killing of Abel? If Abel was just another animal, why so much concern about his death and no concern over the death of the animals which provided sacrifices and clothes?

H. THE RIB PROBLEM

Genesis states that Eve was created from the rib of Adam (Gn 2:21-23). The New Testament teaches that man was first formed and then woman, male before female (1 Co 11:8,9; 1 Tm 2:13,14). But according to the theory of evolution male and female would have had to evolve sometime immediately after the formation of the first life. They would then have had to continue to **evolve together in order that reproduction might be possible**. Therefore, if evolution was true, male and female would have been in existence before God labelled them total man and total woman. Theistic evolutionists have man and woman in existence before God

so labels them such in Genesis 1 and 2. But Genesis says that the existence of **woman came after man**. Woman did not exist before man was man in Genesis 1:2.

This is no small problem for theistic evolutionists. They have never been able to explain the reproduction phenomenon, let alone harmonize it with Genesis. The formation of woman from the rib of man is considered a myth in the eyes of any true evolutionist.

I. THE MALE-AND-FEMALE PROBLEM

In relation to the above point, Genesis 1:27 teaches that God created the sexes, male and female. After seeing Eve, Adam said, *"This is now bone of my bones and flesh of my flesh ..."* (Gn 2:23). Zimmerman writes concerning this, "The whole emphasis on sex at this point would again be pure nonsense if theistic evolution were involved, because sex would have originated many, many millions of years previous to this" (3:114). Jesus stated that God made male and female from the beginning (Mt 19:4; Mk 10:6). There is no harmony between this biblical concept and theistic evolution. "If man had been an animal physically before he acquired his spiritual nature, he would **already** have been male and female, and the statements of Genesis 1:27 and Matthew 19:4 would be inaccurate and misleading" (4:103).

Paul said that God *"made from one blood every nation of men to dwell on all the face of the earth ..."* (At 17:26). Genesis 3:20 states that the first woman was named Eve because she was the mother of all living. But theistic evolutionists would have us believe that there was a first "ape-woman" who was the mother of all living. They would have us believe that different races of people evolved from different races of pre-human beings who had a common ancestor. How could Eve be the mother of all mankind when actually, according to the evolutionists, different people evolved from different pre-human beings?

Theistic evolutionists either have to contend that both Adam and Eve - the originators of the present human race - were **initial mutations** from their pre-human family or that all the descendants of

Adam and Eve's pre-human species immediately died off after God "injected" His spiritual nature into them and called them human. Theistic evolutionists must answer the question as to what happened to the pre-human brothers, sisters, mother and father of Adam and Eve. What happened to their relatives and descendants after they became "human"? Did God cause them to devolve back into apes? A maze of questions could be asked here for which no theistic evolutionist can even begin to answer.

J. THE INTELLECT PROBLEM

Genesis teaches that man was created with a mind. He could decide, reason and think. He could talk and communicate (Gn 3:1-7). Paul says that man could perceive the greatness of God since the beginning (Rm 1:20). Because of his intellect, God commanded Adam to have dominion over all other living things. This view of Adam's intelligence is far different from that which theistic evolutionists would have us believe.

K. THE DOMINION PROBLEM

Genesis teaches that man had dominion over all animals (Gn 1:28). In this, God surely considered man different from animals. If evolution was true, at what point in the evolutionary chain did God so decide this? At what point in man's evolution did God finally place Adam and Eve as head over their pre-human mother and father?

This would certainly have been a juvenile rebellion. It would have been hard to take by Adam and Eve's pre-human mother and father. Did Adam and Eve's mother and father stay apes while they evolved on to a higher form of life?

Man was to have dominion over animals, not because he had evolved to a higher state in the line of evolution, but because he was in the likeness of God; **he had been created that way**. He was different from animals, much different. God's authority was part of his nature. For this reason, man has had dominion over animals **since the beginning**.

L. THE LONG-LIFE PROBLEM

If Adam had not sinned, Genesis 3:22-24 teaches that he could have kept on living by partaking of the tree of life. How are we going to reconcile this with the theory of evolution? There is no way! Theistic evolutionists will never be able to harmonize this fact with the theory of organic evolution.

M. THE SIN-AND-FALL PROBLEM

The Bible teaches that as a result of Adam's sin, death passed to all men (1 Co 15:20-22). Sin entered into the world through the sin of Adam (Gn 2:17; Rm 5:12,19). However, the idea of sin is entirely foreign to the theory of evolution. **At what point in man's supposed evolution did God finally decide he could sin?** At what point did God finally decide that man would be held accountable for his sins?

N. THE HARMONY PROBLEM

There can be no harmony between the Bible account of creation and the philosophy of evolution, even though theistic evolutionists try their hardest to make logical compromises. Thomas Huxley, an evolutionist, rightly said, "It is clear that the doctrine of evolution is directly antagonistic to that of creation **Evolution, if consistently accepted, makes it impossible to believe the Bible** [emphasis mine, R.E.D.]" (5:8). Huxley was right. Zimmerman, a creationist, adds, "Any one who is acquainted with the theory of evolution knows that it is impossible to reconcile with any theory of evolution a historic Adam and Eve" (3:119).

True belief in the theory of evolution leaves no room for the Bible. True belief in the Bible leaves no room for evolution. Simpson, an evolutionist, wrote, "The attempt to build an evolutionary theory mingling mysticism and science has only tended to vitiate the science. **I strongly suspect that it has been equally damaging on the religious side** [emphasis mine, R.E.D.]" (6:232). If evolutionists as Huxley and Simpson can see this, why cannot some supposed Bible believers see it? "Putting God in does not make

evolution any more sound scientifically and, if anything, it makes evolution less scientific" (7:111). Lewis Oldam said of theistic evolutionists that they "are neither good Christians nor good evolutionists, for they must continually reject parts of both systems" (8:109).

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Chapter 9

THE GENESIS FLOOD

We contend that the Genesis flood of Genesis 6-8 is an adequate answer for the geological phenomena which we observe today. **Paleontology is the study of the remains of ancient organisms that lived in the past.** This study proves the Genesis flood. **Geology is the study of the earth's structure as it exists today and in the past.** This study also proves the Genesis flood.

Uniformitarianism is the belief that all geological processes which occur today have occurred in the same way in the past. We believe that the present geological and paleontological records prove that this is not true. **Catastrophism is the belief that at periods in the past there were geological catastrophes which caused most of what we see today in the physical world.** Such evidences prove that a real flood as presented in the Bible actually occurred.

We must affirm that geological catastrophes occurred in the past. How else can we explain fossils that exist through several layers of earth sedimentation? How can we explain fossil graveyards where fossils were smashed together and buried? What is the answer for the existence of so many fossils, since fossils are formed as the result of cataclysmal conditions? How can we explain sedimentation (strata)? For those who reject uniformitarianism, the answer to these questions can be found in the flood of Noah's day.

"The existence of the flood is denied by evolutionists, not so much for lack of evidence, as because of the necessity of keeping to strict uniformitarianism in order to provide more time for evolution" (1:106,107). Uniformitarianism is an assumption and an inadequate explanation for what we now see in the geological record. "We have seen that the principle of uniformity is utterly inadequate to explain the geological phenomena, even in its most important aspect - that of

the fossil deposits on which the entire structure of evolutionary historical geology is built!" (2:169).

It is not the facts that cause so much confusion in historical geology. It is the various interpretations of the facts. There are only two explanations for the present geological structure of the earth that we observe today. One is uniformitarianism and the other is creation and catastrophism. If one is a strict uniformitarian he can leave no room for creation and catastrophism.

We affirm that the flood of Noah's day is an adequate answer for the present structure of the earth in relation to organic remains. We also affirm that the evidence of geology and paleontology affirms that catastrophic events occurred in the past. This evidence firmly denies that the present formations of the earth came about by uniformity of geological events in the past.

A. THE BIBLICAL RECORD OF THE FLOOD

The Genesis flood has been attacked from all sides. Some say that it was not a universal flood but limited to the Mesopotamian region. Others contend that the ark of Noah could not possibly have contained two of every kind of animal in all the world today. Some simply dismiss the flood account as a myth of the ancients.

A full understanding of the biblical account of the flood reveals that it was universal and that the geological forces produced by it are adequate explanations for most present day geological phenomena.

1. *The flood was universal.* Many in recent years have affirmed that the Genesis flood was local, encompassing only the Tigris-Euphrates valley. However, neither the geological record or the biblical record affirm this position. Consider the following points.

a. **There is a definite emphasis in the Bible on a universal and all encompassing flood of the earth.** A survey of the "universal terminology" of the Genesis account definitely leaves one

with the impression that the flood was universal. In reference to the flood, Moses recorded phrases as, "... *all flesh ... the earth is filled ... upon the earth to destroy all flesh ... everything that is in the earth shall die ... every living thing that I have made will I destroy from off the face of the ground ... the waters of the flood were upon the earth ... all the high mountains under the whole heaven were covered ... all flesh died ... all that was on dry land died ... every living thing was destroyed ...*" (See Gn 6:17,18; 7:4,10,18-23). One cannot read this narrative and say that the Bible pictures the flood to be only a local happening.

b. There is the concept of a universal flood that is pictured by other biblical writers. God, through Isaiah, restated that He would no more allow waters to go over the earth as in Noah's day (Is 54:9). Peter wrote concerning the flood that by the word of God "*the world that then existed perished, being flooded with water*" (2 Pt 3:6). The Greek word used in this passage, *kataklystheis*, literally means to "overthrow with water." It is the word from which we derive our English word "catastrophe." The world that then was, was overthrown by a catastrophe of water.

c. The Bible clearly states that except for Noah's family, all flesh died. Peter says that only eight people were saved in the ark (1 Pt 3:20). That is what Moses had said in Genesis 7:23. God did not spare the rest of the world (2 Pt 2:5). The Genesis record profoundly states that **all flesh died** which was outside the ark (Gn 7:19-22; 8:21,22; 9:8-17). Jesus taught that all who were outside the ark, died (Lk 17:26-30; Mt 24:39).

d. If the flood was only local, then the rainbow and the covenant it signified, lose their universal application. The Bible states that the rainbow covenant was between God, Noah and all living generations after Noah (Gn 9:8-12). It was a covenant between God and man that God would never again destroy all flesh from off the face of all the earth (Gn 9:11,15-17). However, if one contends for the local flood theory, he is saying that this covenant does not exist today between God and all mankind.

e. If the Genesis flood was only a local ordeal, why

did God even command Noah to build an ark at all? Whitcomb and Morris stated, "Nevertheless, we agree that the sheer massiveness of the Ark staggers the imagination. In fact, this is the very point of our argument: for Noah to have built a vessel of such magnitude simply for the purpose of escaping a local flood is inconceivable" (2:11). They continue, "The whole procedure of constructing such a vessel, involving over 100 years of planning and toiling, simply to escape a local flood can hardly be described as anything but utterly foolish and unnecessary" (4:47). It seems that if the flood was only local, Noah and his family could have just fled the area, just as Lot and his family fled Sodom and Gomorrah.

If the flood of Genesis was universal, how could the Bible have stated it more clearly than it does? "So frequent is the use of universal terms and so tremendous are the points of comparison ('high mountains' and 'whole heaven'), that it is impossible to imagine what more could have been said than actually was said to express the concept of a **universal** flood" (2:57). The extent that the flood was to be and the necessity for building such a large boat do not make sense if the flood was only a local event.

2. The flood is supported by evidence of universal forces.

We must never underestimate the great forces that were unleashed during the deluge of Genesis. Genesis 7:11 states that "*all the foundations of the great deep were broken up, and the windows of heaven were opened.*" As a result, the waters were going and returning from off the face of the earth. The flood, therefore, was no tranquil rain shower.

The hydraulic power of water is immense. When unleashed in the magnitude as that of the Genesis flood, we can assume that the Divine Plastic Surgeon refaced the surface of the earth with waters. Peter said that the world which then existed **perished** (2 Pt 3:6). The face of the entire earth was changed by the flood waters of Noah's day. The following is a brief picture of what possibly happened and what the Bible implies concerning this great event.

a. GLOBAL RAINS: There was a fantastic global

rain that lasted for forty days and forty nights. Nothing like it has ever happened since. The amount of water released by this rain would have been enormous. God unleashed the canopy of cloud that covered the earth. It was condensed to fall to the earth over a period of forty days.

b. GLOBAL ARTESAN ACTIVITY: The opening of the fountains of the deep clearly indicates volcanic and seismic or earthquake activity. Great stores of inner-earth water poured forth. Volcanic activity was triggered. The earth groaned with upheavals. The earth broke asunder to form great gorges and canyons. Mountains were pushed up by great geological tensions.

c. GLOBAL EROSION: Erosion cut, gouged and refaced the ancient world. Tremendous quantities of rock and dirt and clay were transported, retransplanted, and then deposited (Gn 8:3; 2 Pt 3:6). Tremendous runoff of water left rock and boulders exposed. Valleys were cut; great quantities of eroded soil rushed to lower levels.

d. GLOBAL ENLARGEMENT OF SEAS: Ocean basins were enlarged and God established the boundaries thereof (Is 40:12). As the vast amounts of water rushed to the newly formed oceans, great valleys were formed as waters tore through newly settled sand and soils.

e. GLOBAL FOSSILIZATION: All living things, plants, animals and man, were drowned, buried and many fossilized. Others were compressed to form coal beds. The vegetation of the "Garden of Eden" environment of the entire world before the flood was now gone. The vast vegetation and organic life were encased by tons of earth which stored it for modern times as coal and oil deposits.

The combined forces of the above points changed the geographical structure of the ancient world. We see evidence of it today in vast amounts of sedimentation, canyons, fossil graveyards, oceans and mountains. Whitcomb described the flood action as follows,

The vast "waters above the firmament" poured forth through what are graphically represented in the Scripture as the "floodgates of heaven," swelling the rivers and waterways and initiating the erosion and transportation of vast inland sediments. At the same time, waters and probably magmas were bursting up through the fractured fountains of the great subterranean deep. In the seas, these "fountains" not only belched forth their waters and volcanic materials, but the corresponding earth displacements must have been continually generating powerful tsunamis.

This tremendous complex of forces, diastrophic and hydrodynamic, must beyond any question have profoundly altered the antediluvian topography and geology of the earth's crust (2:265).

3. *The entire Bible confirms the universal flood story.* It must be emphasized that not only does the book of Genesis affirm a universal flood, but also the rest of the Bible. This presents a great problem for those who contend that the flood was only a myth. Isaiah believed and preached the flood of Noah's day (Is 54:9). Ezekiel believed that Noah was real and that he was not a fictitious character (Ez 14:14,20). Jesus believed and preached the fact of Noah and the Genesis flood (Mt 24:37-39). Luke and Matthew recorded Jesus' teachings concerning the flood (Lk 17:26,27). The Hebrew writer affirmed the flood (Hb 11:7), as did Peter (1 Pt 3:20; 2 Pt 2:5).

If we deny the Genesis flood, we have to say that Jesus and other prophets of the Bible were not reliable witnesses. We would have to believe that they were in error when they referred to Noah and the flood as a true historical man and a true historical happening. One cannot make Genesis a myth without making the entire Bible a myth. One cannot deny the flood without denying the inspiration of the Bible.

4. *There was a universal greenhouse before the flood.* In studying the biblical account of the flood one is immediately struck by the fact that the flood harmonizes with scientific findings. Though the Bible does not explain many aspects of the flood and the pre-flood conditions, we can assume a fairly consistent picture from what

is stated.

The conditions before the flood were quite different from those we experience today. It is believed by many scholars that the climate was much milder. Life existed in very tropical conditions. These mild conditions are attributed to what is called the **greenhouse effect**. The greenhouse effect is when the sun's rays enter a closed area through a transparent enclosure. The ultraviolet light is allowed to escape, but the heat of the light is captured. This is the reason why the inside of a closed car or jar heats up when allowed to set in the sun.

Before the flood, the earth was covered by a **canopy of water**. Genesis 1:6,7 indicates that God created such a canopy in the beginning in the statement, "*the waters which were above the firmament*" (See Jb 38:9). Also before the flood, Genesis 2:6 indicates that there was **no rainfall**. A mist came up from the ground to water the plants. This may partly explain why many did not believe Noah when he preached about the great flood to come. This would also explain the appearing of the rainbow after the flood since rain existed for the first time (Gn 9:14).

The water vapor canopy above the earth would have caused a greenhouse effect upon the earth. **The water canopy would capture the heat of the sun**. Because of this greenhouse effect, the pre-flood atmosphere would have been much warmer throughout the entire world.

The canopy of clouds above the earth before the flood would also have acted as a shield from ultraviolet rays. Coppedge explains,

It is hypothesized that this [canopy] would have screened out the ultraviolet rays, some of which now manage to filter through the ozone shield and which may be involved in the aging process. This would explain the long life-span of people who lived before the flood, according to the Bible. Immediately after the flood, the life span dropped by degrees, but rather rapidly, to present levels (5:193).

"The declining life-span after the Flood seems to fit in perfectly with our concept of the dissipation of the earth's protective

blanket during the Flood" (2:399). "After the Flood, the canopy was precipitated, its protective effects largely removed, and then began a long decline in general health and longevity, only partly offset in recent decades by advances in medicine and public health engineering" (2:404).

Such a canopy would produce a warm climate. The warm climate would be world-wide. No arctic poles would have existed. This is exactly what the archaeological and geological records state. Michael W. Ovenden, an evolutionist, affirmed in the following statement the existence of some climatic existence that caused a warmer atmosphere. "In past geological ages lush vegetation grew in Greenland, and it has been suggested that this fact was a result of excessive volcanic activity that belched carbon dioxide into the atmosphere, thus increasing the surface temperature by increasing the efficiency of the atmosphere greenhouse" (6:27,28). V. L. Westbeg adds, "As already noted in redwood [tree] studies, the finding of fern and palm leaf imprints in coal even at the poles, indicates a warm climate prevailed over the world before the Flood" (7:5). The evidence is strong in support of this warm climate before the flood. This evidence supports the belief that it was a world-wide warmth. W. J. Miller, in referring to ancient times, wrote, "The general distribution and character of the rocks and their fossil content point to more uniform climatic conditions than those of today" (3:116).

Life thrived before the flood. Animals grew bigger. Genesis 6:4 states that man was bigger. Fossils prove that giants once existed. However, the flood changed all this. The protective canopy was condensed to produce the forty days rain. The ocean basins were enlarged to contain the excess waters. We now live in a different world than that which existed before the flood.

5. *Historical dating of the flood places it only a few thousand years ago.* The pre-flood greenhouse conditions would greatly affect present-day dating methods. These conditions would greatly affect the well known Carbon-14 method of dating. (This dating method will be discussed at length a following chapter.) The

pre-flood atmosphere probably had a higher content of carbon dioxide. Because of this higher content of non-radioactive carbon dioxide, warmth would be greatly contained within the atmosphere of the earth.

Before the flood, therefore, there was probably less radioactive Carbon-14 in the atmosphere. Living organism would have ingested less C-14.

A plant or animal that might have lived at a time when the biosphere contained the same amount of Carbon-14 but eight times the amount of nonradioactive carbon characteristic of contemporary conditions would at its death have a radiocarbon age of 17,190 "years" in comparison with contemporary materials (3:87,88).

In other words, **the percentage of radiocarbon (C-14) in the carbon dioxide in the atmosphere before the flood was evidently less than today.** It was less because of the protective canopy. As a result of this smaller amount of radiocarbon, less was ingested into living organisms. **Therefore, any date of pre-flood fossils that is determined by the presence of Carbon-14 would be measured to be a much older organism than any specimen tested after the flood.** Those organisms tested before the flood would be measured to be thousands of years older. This would account for the fact that Carbon-14 dating beyond 6,000 to 8,000 years ago (the possible date of the flood) would produce dates of many thousands of years.

6. *The age of civilization indicates a recent date for the flood.* In denying the Genesis flood one is faced with a population problem. At the time of the flood, a conservative estimate of the world's population has been stated to be around **one billion**. Thus, about one billion people would have been killed in the flood. The earth was then repopulated by Noah's family.

The final analysis of all historical records of statistical population growth that we can possibly examine today suggests that the history of man goes back to about 3,000 B.C., though there are more who suggest that such statistics show that history would go

back as far as 5,000 to 6,000 B.C. Though there are differences of opinion here, we are talking about differences of thousands of years, not hundreds of thousands or millions of years. If man has been on the earth for hundreds of thousands of years, we wonder why he has recorded history only since about 5,000 to 6,000 B.C.

If man, as intelligent as he is today, has been here for 100,000 or 200,000 years, why do all the evidences of civilization and what we call a genuinely "historical" period arise suddenly, and as late as 5000 or 6000 B.C.? What has this intelligent man been doing all these thousands of years, if he has been here? (9:60).

Though some, as indicated above, go back to 5,000 or 6,000 years B.C. as the date for the beginning of civilization, the most commonly accepted date of the flood is around 3,000 to 4,000 B.C., give or take a few hundred years. It is impossible to set an accurate date. We would and cannot be dogmatic concerning the date. However, the statistical growth of the world's population seems to support this. It is not important how accurate these dates are. **What is important is that their recency destroys the theory that man has been multiplying on the earth for hundreds of thousands of years.**

By using conservative figures of present population growth, including diseases and wars, many who have thoroughly studied this subject come up with a date of a little more than 3,300 B.C. as the birth date of the present world's population (2:397,398). Morris presents the date of 4,300 in the following statement,

Thus, we conclude that all that is actually **known** about present or past populations can be explained very reasonably and logically on the basis of a beginning only about 4300 years ago, making ample allowance for the effects of wars and natural catastrophes. **However, the assumption of the evolutionists that man first appeared a million or more years ago becomes completely absurd when examined in the light of population statistics [emphasis mine, R.E.D.] (10:77).**

7. *The ark was large enough to contain all existent animals.* Many have attacked the biblical record of the flood on the grounds that the ark just could not have been large enough to contain all present species and necessary food. However, there are several things to consider here that make the arguments of the skeptics invalid.

a. All present varieties of life were not present during the flood. There are hundreds of varieties of dogs and cats and pigeons. But all these varieties came from their specific "kind." **From all the kinds that Noah took on the ark, came all the present varieties.** We really cannot say that Noah took all the known varieties of dogs or cats or anything else aboard the ark. He took two of every "kind," not species or varieties.

b. The ark was enormous in size. It measured 30 x 50 x 300 cubits which is 43.75 x 72.92 x 437.5 feet (1,390,00 cubic feet). This would be 13.33 x 22.22 x 133.35 meters or about 39,500 cubic meters. This would be equal to the cubic meters of 522 standard American stock cars of a railroad train. Some have figured that there were no more than 35,000 individual vertebrates to go on the ark (2:69). A justifiable assumption is that the average size of the animals was about the size of a sheep, at least this is the average size today. Of course, the young animals of the larger species, as elephants, could have been taken instead of the full-grown animals. Therefore, these 35,000 animals would probably have filled about 75 boxcars of the 522 boxcar capacity of the ark (11:88ff). This would have left plenty room for food. We must also consider that some of the animals could have hibernated during their stay in the ark. The ark was large enough to do the purpose for which it was intended.

B. HISTORICAL RECORD OF THE FLOOD

If the Genesis flood never occurred, we would not expect to find historical legends or records of its occurrence. But if it did occur, we would expect that such a spectacular event would not have been forgotten by Noah's descendants. We would expect to find

allusions to its occurrence in the histories of civilizations that were dispersed throughout the world. In studying ancient civilizations, we find just that.

Almost all civilizations have had some kind of flood story in their history. This is a very interesting phenomenon of anthropology. Nelson wrote, "The existence among all races of stories or traditions of a great flood which destroyed all mankind had long been known and regarded by those familiar with them as a remarkable confirmation of the truth of the Deluge account in Genesis" (12:165).

One of the most remarkable accounts of the flood given in corrupted secular history is the Gilgamesh Epic. The Gilgamesh Epic is a product of the Semitic Babylonians. It dates back to around 1,700 to 2,000 B.C.

This account, which was found in the library of Ashurbanipal of Assyria, tells of the adventures of Ut-napishtim. He was commanded by the god Ea to build a boat for the purpose of saving himself and "the seed of all living things." This boat was to have been 120 x 120 x 120 cubits. It had nine decks. When Ut-napishtim had finished the boat, he, his family, relatives, and the animals entered in. The door was closed and it rained for six days. When the rain ceased, a dove was sent out first, then a swallow, and finally, a raven. After the ordeal, Ut-napishtim offered a sacrifice.

This account of the flood is closer to the actual events of Genesis than any of the other non-biblical flood stories. Though handed down by oral tradition, it is remarkably close in the general scope of the narrative to the biblical account.

Our concern here is not to discuss the ancient traditions of the flood but to call attention to the fact of their existence. What would be said if there were no accounts of the Genesis flood save only the biblical record? Those who doubt the existence of the Genesis flood might think they have a stronger point of denial, even though the Bible is a trustworthy historical document. However, these accounts do exist in ancient civilizations. We must ask why they exist?

Those who doubt the truth of the Bible must answer the phenomenon of the existence of deluge legends. They are, however, dealing with some overwhelming evidence. Brigs Dengman stated, "Traditions regarding a disastrous flood which occurred long ago are handed down by many peoples. **Isolated tribes in all parts of the world have been found to have such traditions** [emphasis mine, R.E.D.]" (13:285). "Look in what continent we please," said Daniel G. Brinton, "we shall find the myth of a Creation or a primeval construction, of a Deluge or a destruction, and of an expected Restoration" (14:13). We would assume that these oral traditions would be corrupted, and thus, different from the actual happening. Nevertheless, their existence is evidence that something as the flood did actually occur.

C. PALEONTOLOGICAL RECORD OF THE FLOOD

The Genesis flood is an adequate explanation for paleontological phenomena. In fact, much of the paleontological record can be explained only in terms of catastrophism. There is no other explanation, no other answer. The following points are facts that demand catastrophism. They therefore stand in support of the Genesis flood as the only adequate answer for their existence.

1. *The existence of fossils:* The existence of fossils themselves is evidence of catastrophes, or a single world-wide catastrophe. **Plant and animal remains can be preserved only if they are quickly buried.** If not, then scavengers and weather will quickly do away with anything out of which a fossil could be made. But in the earth's crust there are millions of fossil remains. Millions of fossils have been buried completely intact. Many have been buried in rock, sand, mud and ice before decay could set in. The very existence of these fossils is evidence against any doctrine of uniformitarianism. At the same time they are evidences of catastrophes. We affirm that they are proof of a world-wide flood that destroyed all life, except those on the Ark and the fish of the sea.

2. *The evidence of polystrate fossils:* Polystrate fossils are

fossils which extend through several layers of sedimentation. N. A. Rupke was right when he said, "Only a wholly uncommon process of sedimentation can account for conditions like these" (15:154).

How can a slow process of sedimentation over millions of years explain polystrate fossils? The only adequate explanation is a catastrophe which buried these living things before they could decay. Trees, that run through several layers of rock had to have been buried in a very short time. Rupke adds, "Personally, I am of the opinion that the polystrate fossils constitute a crucial phenomenon both to the actuality and the mechanism of cataclysmal deposition" (15:157). We believe that such is evidence of the Genesis flood that occurred in a matter of forty days.

3. *The evidence of fossil graveyards:* All over the world there are graveyards of fossils. These are places where fossils have been smashed together, buried and fossilized.

The Green River Basin (Eocene) of Colorado and Wyoming [in America] is considered part of an old lake bed. Masses of fish fossils are found in this formation, far more than can be accounted for by present day processes. On the basis of the excellent preservation and large numbers, a quick burial is the most logical explanation (16:418).

Immanuel Velkovsky stated concerning pre-historic animals that were frozen in the "muck" of northern Alaska near Fairbanks, "These animals perished in rather recent times ... millions upon millions of animals were torn limb from limb and mingled with uprooted trees" (17:13). "Their numbers are appalling. They lie frozen in tangled masses, interspersed with uprooted trees. They seem to have been torn apart and dismembered and then consolidated under catastrophic conditions" (17:261). These graveyards can be explained only in the light of catastrophism. The Genesis flood is here an adequate answer for the fossil graveyards.

4. *The evidence of sudden death:* Closely related to the above point, the following evidences illustrate again the manner by which prehistoric animals and plants died. Such phenomena certainly produces evidences that are contrary to any uniformitarian

concepts.

Many prehistoric animals died violently, not peacefully. Mammoths, bison, sheep, horses and many other animals thrived in prehistoric times in the northern regions of the world of Siberia and Alaska. All evidence indicates that these regions were once lush with vegetation. The climate was much warmer than it is today. However, something happened. Something changed the scenic environment of these great animals. Henry Howarth, who is not a believer in the Genesis flood, admitted, "A very great cataclysm overwhelmed a large part of the earth's surface. A vast flood buried great numbers of animals under beds of loam and gravel and there was a sudden change in the climate in regions like Siberia and Alaska" (11:23).

Filby adds the following testimony. "Examination shows that some died of sudden shock with eyes and blood vessels violently distended. Experts estimate that they were suddenly struck with extreme cold of the order of -150 [degrees F.] which froze these huge beasts before decomposition could set in" (11:24). This incredible event is emphasized even further by Velikovsky.

In 1797 the body of a mammoth, with flesh, skin, and hair, was found in Northeastern Siberia, and since then bodies of other mammoths have been unearthed from the frozen ground in various parts of the region. The flesh had the appearance of freshly frozen beef; it was edible and wolves and sled dogs feed on it without harm In the stomachs and between the teeth of the mammoths were found plants and grass that do not grow now in Northern Siberia (17:16).

The *Saturday Evening Post* reported the following awesome picture of sudden death,

Here is a really shocking - to our previous way of thinking - picture. Vast herds of enormous, well-fed beasts not specifically designed for extreme cold, placidly feeding in sunny pastures, delicately plucking flowering buttercups at the temperature in which we would probably not even have needed a coat. Suddenly they were

all killed without any visible sign of violence and before they could so much as swallow the last mouthful of food, and then were quick-frozen so rapidly that every cell of their bodies is perfectly preserved (18:82,83).

These accounts go on and on. There are cases of birds, lizards, fish and hundreds of other types of animals which were suddenly killed and quickly buried without any decay. The renowned evolutionary paleontologist L. B. Leakey correctly stated the evolutionist's thinking when he said, "These are things to make a paleontologist rub his eyes in wonder ..." (19:147).

Any strict uniformitarianist can give no answer for such paleontological phenomena. On the other hand, the Genesis flood is an adequate answer. We were not there when it all happened. However, when the flood came, millions of animals were suddenly buried. Many were suddenly frozen in the overpowering waters when the north and south poles were formed by the dissipation of the global canopy. What mechanism God used to cause this sudden freezing we do not know. But "the entombment of such numbers of such great creatures literally demands some form of catastrophic action" (2:280).

5. *The evidence of deposited fossils:* The paleontological record is usually composed of more simple organisms in the lower strata and the more complex in the upper strata, though there are many exceptions to this rule. Nevertheless, the record normally shows an apparent progression from the simpler forms of life to the more complex. This has been one of the primary points which evolutionists have used to promote their theory.

However, the above is also what one would expect if such organisms were buried by a flood. "The fact that, in general, the fossils are found segregated into assemblages of similar sizes and shapes is exactly what would be expected as a result of diluvial processes, since turbulent water is a highly effective 'sorting' agent" (3:133). Morris wrote,

It would be reasonable to expect, therefore, that the hydraulic activity of a world-wide Flood would tend to deposit organisms of

similar sizes and shapes together and that the depth of burial would be in order of increasing complexity from the bottom up. Furthermore, this is directly parallel to the elevation of the normal habitat of organisms (3:134).

“And still further, the mobility of animals is rather closely related to their complexity, so that high animals would escape burial for longer periods” (3:134). This evidence which is commonly used in support of evolution, can just as well be used in support of the Genesis flood.

D. THE GEOLOGICAL RECORD OF THE FLOOD

There are many phenomena in the geology of the world which can best be explained in terms of catastrophism, not uniformitarianism. The following are just a few.

1. *The evidence of sedimentation and stratified fossils:*

Almost all the sedimentation found in the world has been laid down by water. Certainly, such is evidence of flood waters. We do not intend to attribute all sedimentation and strata to the Genesis flood. Such is not the case. Different strata were no doubt caused by God's working during the initial creation of the world (Gn 1:1,2) and by the work of God during the six days of creation when He formed and separated the waters from the land (Gn 1:6-13; Ps 104:6-9). After all, mountains did exist before the flood, for Genesis states that the flood waters went above the mountains. Though much of the sedimentation of the present world was caused by the above workings, we attribute most of the geological appearance of the earth to the Genesis flood.

2. *The evidence of canyons:* Uniformitarians claim that canyons were cut over millions of years of time by rivers. But the existence of canyons, as the Grand Canyon in America, can be more adequately explained by Bible geology. The biology textbook, *Biology: A Search for Order in Complexity*, explains,

A better explanation according to creationists is that it [the Grand Canyon] was formed rapidly as water cut through not yet

consolidated material that had been deposited by the flood of Noah's time. This explanation is superior because it conforms to the **principles of hydrodynamics**. These principles state that water can not meander at the same time it is cutting a deeper channel. The channel of the Colorado River is both deep and meandering (16:412).

Morris and Whitcomb add,

It seems much more likely that the sediments all were deposited more or less rapidly and continuously, followed by a single great regional uplift. Subsequent rapid canyon downcutting then ensured while the sediments were still relatively soft and the rivers were carrying much larger discharges (2:153).

3. *The evidence of oil and coal:* Geologists have been divided over how coal beds were formed. Some contend that vegetation grew in one place over millions of years and then was covered by strata. Others have contended that the vegetation was deposited by flood waters. The evidence seems to support the latter view.

Coal seams are almost always found in stratified deposits; thus giving evidence of flood waters. Polystrate fossils, extending through many feet of coal also demand the conclusion that such fossils were laid by flood waters.

Recent studies have shown that it does not take great lengths of time to form coal as demanded by uniformitarian geologists. It has been scientifically demonstrated that coal can be formed in a very short time. Of course, evolutionists need millions of years for their theory so they cannot accept the fact that coal could be formed in a few thousand years.

Geologists have never found an adequate explanation for oil deposits. Such deposits are found in practically all geological ages. This says that oil deposits all over the world must have been formed by a universal phenomena.

4. *The volcanic evidence:* With the breaking up of the fountains of the great deep during the Genesis flood, volcanic

activity undoubtedly occurred. Such would explain the fact that almost all geologic strata contain volcanic deposits.

Volcanic activity would account for much of the geologic formations we see today. We must never underestimate the changes of the earth which were made in the past by volcanoes. For example, in 1943, the volcano Paricutin in Mexico erupted and continued erupting until 1952. As a result, a mountain over 1,500 feet was formed. Also, the island called Surtsey off the coast of Iceland resulted from volcanic activity in 1963. The amazing thing about this island is that it was formed in only a few months. After only a few more months it had the appearance of great antiquity, sandy beaches, life and all. This would seem to defy any attempted explanation by uniformitarians of similar formations throughout the world that good supposed millions of years to form.

The Genesis flood of Noah's time is an adequate explanation for present day paleontological and geological phenomena. Actually, no man can reject the flood story upon the pretense of avoiding any absurdity supposed therein, without accepting and believing a greater absurdity than that which he tried to escape. The Genesis flood is the most logical answer to the present geological phenomena. The concept of a great hydraulic cataclysm which was accompanied by tremendous volcanic and tectonic activities, on a world-wide scope, provide a better answer to the questions presented by the geological phenomena of the present world. The philosophy of evolutionary uniformitarianism just will not answer the questions.

The biblical record supports the Genesis flood. The historical record supports the Genesis flood. The paleontological record supports the Genesis flood. The geological record supports the Genesis flood. Taken together, there is a great amount of evidence that proves the universal flood day.

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Chapter 10

THE ATTACK OF EVOLUTION

The word "evolution" comes from the Latin word *evolutio* which means "to evolve," "to roll forward" or "to change." The philosophy of evolution is one of the most powerful philosophies of our time. It is, however, one of the least studied by the average person of the street. It is a critical philosophy because it attacks the central world view of Christianity. Bible believers have justly defended themselves against this false philosophy, for it attacks Christian values, and thus, Christian behavior.

Because Christians have defended themselves against the attacks of evolutionary philosophy, some have been led to believe that Christians are unscientific. G. C. Brewer once wrote, "When any man speaks against the theory of organic evolution in our day he is, by all evolutionists, and by many other people who are under the influence of evolutionary propaganda, thought to be against science and scientists" (1:3). However, we are not against science or scientists when we bring into question doubtful theories that are claimed to be scientific fact but are actually the philosophies of men who have either given up the Bible, God or both. When theories of men attack time established truth, then we will arise to the occasion. We will not stand by when a self-contradicting theory is assumed to be true and scientific.

A. DEFINING THE ATTACK

The prominent evolutionist George G. Simpson defined evolution as follows, "Evolution, in very simple terms, means that life progressed from one-celled organisms to its highest state, the human being, by means of a series of biological changes taking place over millions of years" (2:967). Some have defined evolution by

saying that "a long yesterday ago, in terms of geologic time, a fish-like animal crawled out of the water and learned to reproduce itself upon the land, starting a new cycle of life on the earth" (4:n.p.).

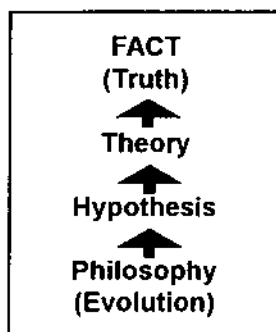
Those who teach the philosophy of evolution contend that the now present forms of life had their origin in a spontaneous generation of life millions of years ago in the seas. From this small start, all present forms of life have developed. Therefore, evolution is looked at as an organic process, a process that is reaching higher order. Julian Huxley, an ardent evolutionist of many years ago, made this point in the following statement.

Evolution in the extended sense can be defined as a directional and essentially irreversible process occurring in time which in its course gives rise to an increase of variety and an increasing high level of organization in its products. Our present knowledge indeed forces us to view that the whole of reality is evolution - a single process of transformation (4:278).

Huxley's statement that the theory of evolution is the "whole of reality" manifests the tight hold this philosophy has on the minds of some men. This total acceptance of evolutionary philosophy should therefore not be taken lightly. However, regardless of the firm belief that some display concerning the philosophy, we will soon see that this is a philosophy without support.

B. THE HYPOTHESIS OF EVOLUTION

We often refer to evolution as a theory. However, in the strictest sense of the word, evolution would not be classified as a theory. Science defines a theory as a proposition supported, at least partially, by observed facts. Organic evolution would more readily be in the category of a hypothesis. A hypothesis is something that is not proved. It is



something that is assumed for the purpose of argument.

If we give credit to evolution for being a theory, we must take the advice of the well-known evolutionist, George G. Simpson. He wrote, "Sometimes theories go beyond that which is testable, by means now available, at least. Such aspects of theories are, for that reason, not scientific fact, and the disagreement is in the field of philosophy and not science" (5:n.p.). G. A. Kerkut, an evolutionist, stated concerning the theory of evolution, "The evidence that supports it is not sufficiently strong to allow us to consider it as anything more than a working hypothesis" (6:157). We would consider evolution a hypothesis, a philosophy which has been accepted by many scientists. Unfortunately, this hypothesis directs the study of too many scientists and is the basis for many conclusions.

In dealing with origins, evolutionists are outside the field of the scientific method. Any concepts about origins must be in the area of philosophy and religion. Therefore, **any ideas concerning origins in the scientific field can never be more than a hypothesis**. No one was there in the beginning to record the facts. Therefore, science can only form a hypothesis about the origin of life. William S. Beck, an evolutionist, recognized this when he wrote concerning origins,

First of all, it is generally agreed that the events we are talking about took place between one and two billion years ago! Among other things, this means (1) that we do not know for certain what the earth was like at that time, (2) **that we are constructing hypotheses that cannot be directly verified, and (3) there is a great difference between stating what might have happened and what did happen** [emphasis mine, R.E.D.] (7:260).

C. EVOLUTION WITHOUT SUPPORTING FACTS

Many evolutionists believe that those who do not accept evolution as a fact are unscientific or even anti-scientific. Richard Goldschmidt, an evolutionist, stated, "Evolution of the animal and plant world is considered **by all those entitled to**

judgment to be a fact for which no further proof is needed [emphasis mine, R.E.D.]” (8:84). The following is an example of over-confident statements that are many times made in biology textbooks. “... modern biologists, almost without exception are convinced of the fact of evolution” (9:268). This is not so. Consider first of all that not all biologists are evolutionists. Secondly, evolution is not a proven fact. The student of science should never be led to believe that evolution is a proven fact by reading over-confident statements of those who have given up the Bible and an omnipotent God. Bold statements that assert that organic evolution has been proven true do not make it true. We must always remember the words of Jeremiah 28:15 that are directed to those who would lead people astray by presenting lies. “... *the Lord has not sent you, but you make this people trust in a lie.*”

D. RECOGNITION OF CHANGE

One must recognize that change has and does occur in organic life. From the original two people created have come forth all present and divergent races of people upon the face of the earth. This is change. But this is change within limits. This understanding of change is entirely different from the change demanded by those who promote atheistic, organic evolution.

Humans produce humans and fish produce fish. To say that humans evolved from fish during eons of time is quite preposterous, let alone scientifically provable. We must believe in change but the amount of change observed in nature is far from what the evolutionist needs to confirm his theory.

E. DIFFICULTIES WITH EVOLUTION'S CONCLUSIONS

The facts of science have not produced the conclusion that organic evolution is true. Only the preconceived conclusions of some scientists have forced the facts. Organic evolution is built upon the foundation of confused evidence stacked together to support the preconceived hopes of those seeking an answer to origins that does not involve God.

When Charles Darwin had completed the first five chapters of *Origin of Species*, he began chapter six by saying, "Long before the reader has arrived at this part of my work, a crowd of difficulties will have occurred to him. Some of them are so serious that to this day I can hardly reflect on them without being in some degree staggered" (10:158). We can appreciate Darwin's honesty on this point. There are many today, however, who would not even consider such a thought in relation to the theory of evolution.

F. BRIEF HISTORY OF EVOLUTIONARY THOUGHT

The theory of evolution did not originate with Charles Darwin. The basic concepts of evolution existed in the minds of many of the ancient philosophers in their efforts to determine how man came to be without the presence of God. Henry Osborn wrote that "from the period of the earliest stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of Nature" (11:ix,x).

Some of the basic concepts of the ancients have been brought to modern times. In some areas, they have been presented in the more sophisticated terminology of modern science. **It is interesting to note that the first histories of evolution existed not in the minds of biologists but in the questioning minds of philosophers.** The following is a list of men and their particular roles in the history of evolutionary thought:

1. *Thales (640 - 546 B.C.):* Thales was a Greek philosopher who believed that water was the ultimate reality. "He believed that all life originated in and arose out of water" (12:10). We still have this pagan belief today. Evolutionists still believe that all life originated in the oceans.

2. *Empedocles (493 - 435 B.C.):* Osborn said that Empedocles "may justly be called the father of the evolutionary idea" (13:52). Empedocles "believed that plants and animals were not produced simultaneously. Plants, he thought, originated first, and

animal life came into existence only much later. He also suggested a sort of 'survival of the fittest' theory" (14:22). Empedocles also believed in a type of fantasy "that parts of bodies were formed independently - heads without necks, arms without shoulders, eyes without their sockets - and were brought together into random arrangements by a force which he called love" (15:39).

3. Aristotle (384 - 322 B.C.): Aristotle, a Greek naturalist and philosopher, classified many known zoological facts of his day. He "believed that there had been a gradual transition from the imperfect to the perfect. He also believed that man stood at the highest point of one long continuous ascent" (14:22). "In contrast to the mechanistic belief of Empedocles, Aristotle believed that an intelligent Designer was responsible for planning the world" (15:40). T. W. Patrick stated, "Aristotle not only taught the doctrines of evolution, but he had, what Darwin lacked, a theory of its causes" (15:41). Aristotle theorized that the "intelligent designer" directed the process of evolution.

4. Augustine (354 - 430 A.D.): Augustine was the bishop of Hippo in North Africa. His apologetic works have been incorporated into the teachings of the Roman Catholic Church for several centuries. Augustine might be referred to as the first **theistic evolutionist**. He leaned very much toward a "naturalistic interpretation of the Genesis account of creation" (13:105,106). He "favored an allegorical interpretation of the book of Genesis in the Bible and openly promoted an evolutionary concept as opposed to special creation" (16:93). Augustine believed in God but believed that creation was the result of a natural process and not a special creative act of God.

5. Immanuel Kant (1724 - 1804): Kant appears in the pages of history as a man who attempted to salvage the religion and science of his day by formulating a logical harmony between the two. The religion he upheld was being attacked by the eighteenth century Age of Enlightenment in Europe. Science was battling for the minds of men. However, the science during these times leaned more toward a system of philosophy based upon

assumptions rather than a system of fact-finding inquiries. Kant determined to bring into harmony these two great forces in an effort to make compromises in both fields.

In compromise, Kant desired that religion and science exist in harmony with one another and not in opposition. It was said of Kant that he affirmed his "final purpose to have been the reconciliation of the conflicting claims of science and man's faith in God, freedom, and immortality, by removing the pretense knowledge, where real knowledge was impossible" (17:26). Kant, in his struggle to compromise these two great fields, created a naturalistic understanding of the origin of things. He thus "believed that the higher organisms had developed from simpler forms" (14:23). Kant was a theistic evolutionist. Unfortunately, during his era there was not enough scientific evidence to teach against the philosophy of evolution. If Kant had lived today, he would probably have given up the concept of evolution.

6. *Jean-Baptiste Lamarck (1744 - 1829)*: Lamarck was a French zoologist. He was an evolutionist who made wild speculations and is known best for his theory of the inheritance of acquired characteristics. He wrote,

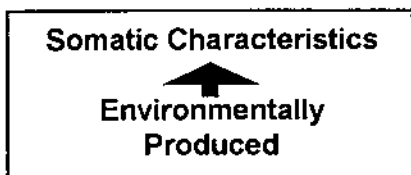
Citizens, go from the simplest to the most complex and you will have the true thread that connects all the productions of nature; you will have an accurate idea of her progression; you will be convinced that the simplest living things have given rise to all others (12:11).

Lamarck "believed in evolutionary change, but thought such changes were brought on as an animal strove to adapt to its environment, and then passed on by inheritance" (12:11). In illustrating his theory, Lamarck used the long neck of the giraffe. He theorized that for a long period of time there was a drought in Africa, and as a result, the vegetation of the land began to perish. The giraffe was forced to stretch his neck higher to reach the foliage at the top of trees. This caused his neck to be elongated

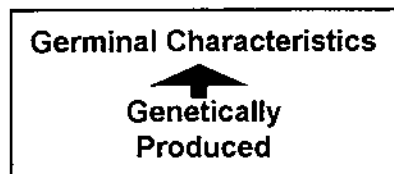
as time went on. This acquired characteristic - the long neck - was then passed on to succeeding generations who also had to stretch their necks for food in order to survive. As a result, we have long-necked giraffes today.

Science today has long rejected Lamarck's theory. Many years after Lamarck, August Weisman (1834 - 1914), a German zoologist and evolutionist, disproved this theory by cutting off the tails of twenty consecutive generations of mice. The twenty-first generation had just as long a tail as the first generation. One biology textbook remarks concerning Lamarck's theory, "The Lamarckism account of the development of change is simple, clear, and attractive, but unfortunately wrong. Lamarck and many others have repeatedly sought confirmation of the theory, but today no evidence exists to support it" (17:596).

We must note here in relation to Lamarck's theory that **somatic characteristics** (a strong arm, strong leg, etc.), to which Lamarck had reference, **are developed by environmental influences.**



Germinal characteristics are not inherited. The long neck of the giraffe, however, would not be classified as a somatic characteristic. **Germinal characteristics are determined by genes and chromosomes.** These characteristics, of which Lamarck had no knowledge, are genetically inherited. These characteristics are not influenced by the environment to produce the evolutionary change demanded by evolutionists.



Concerning Lamarck's theory, Davidheiser presents another problem. "Neither Lamarck's theory nor Darwin's explains how the animals which were not giraffes survived with their short necks, nor how the females survived with their necks about a foot shorter than the males, nor how the young giraffes with their much shorter necks managed to survive to adulthood" (15:50).

7. **Thomas Robert Malthus (1766 - 1834):** Malthus believed that life was in a struggle to survive. He "believed that poverty and illness are unavoidable since population increases faster than the means of subsistence; that only famine, disease and war keep the world's population in check" (12:40). Malthus believed that in any increase of population only the stronger would survive. Darwin was greatly influenced by Malthus' *Essay on Population* which appeared in 1798. In October, 1838 Darwin wrote,

I happened to read for my amusement *Malthus on Population* and, being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observations of the animals and plants, it at once struck me that under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed. The result of this would be the formation of new species (18:51).

We would say then, that Malthus' evolutionary beliefs were adopted and adapted by Darwin. They were then handed to the world through the publication of the *Origin of Species*. The underlying teaching the world received with these theories was that war, famine and disease are positive elements toward the evolutionary development of mankind. The stage is now being set for "Hitler mentalities" to justify their atrocities.

8. **Charles Lyell (1794 - 1875):** Charles Lyell was an Englishman who is best known for his book *Principles of Geology* which was published in 1830.

It was this work of Lyell's which popularized and made acceptable to the men of science the view that all the agencies which produced logical changes in the past were the same which we observe today, such as local floods, earthquakes, landslides, and the like. In particular, Lyell's uniformitarianism denied the deluge of the time of Noah (15:60).

9. **Charles Robert Darwin (1809 - 1892):** No man has had

a greater impact on society with the theory of evolution than Charles Darwin. His theories deserve special attention in any study of the theory of evolution.

Darwin was born on February 12, 1809 in Shrewsbury, England. In the history of evolutionary thought, Darwin is probably the most famous. His two major publications on the subject brought to the surface evolutionary beliefs which had been harbored in the minds of men for many ages.

From 1831 to 1836 Darwin researched his work while taking a trip around the world in the ship *Beagle*. By collecting and studying various forms of nature, and as the result of the influences of Lyell's *Principles of Geology*, Darwin formed his evolutionary beliefs. In 1844 Darwin wrote, "I always feel as if my books came half out of Lyell's brain, and that I never acknowledged this sufficiently ... for I have always thought that the great merit of the *Principles* was that it altered the whole tune of one's mind ..." (19:115).

Darwin's acceptance of Lyell's theories was a turning point in his life. He published Lyell's theories in his first book, *The Origin of Species by Means of Natural Selection*, on November 24, 1859.

The publication of *Origin of Species* was a turning point in the thinking of the scientific world. Edward Dodson described the age after the publication of the book as "characterized by extreme enthusiasm, together with an uncritical acceptance of whatever data was claimed to support Darwinism. Negative evidence was given little weight, while absurd extremes of interpretations, in order to make observed facts fit Darwinian theory, were quite common" (20:43). Davis wrote that "by 1880 the majority of German biologists had accepted the Darwinian view of the origin of life on earth" (21:95).

In 1871 Darwin published a follow-up work to *Origin of Species* which was entitled *The Descent of Man*. In these two major books he unveiled five major concepts that he considered to be sufficient evidence for his theory. These were the following:

a. Variation: Darwin believed that every plant or

animal of the same species varied. He believed that some animals or plants had characteristics which would be profitable for their survival and that these characteristics could be inherited.

b. Overproduction: Darwin also contended that more life is born into the world than can possibly survive. This is where Darwin's theory had deep roots in Malthus' beliefs concerning overpopulation. This conclusion led to the a third theory.

c. Struggle for survival: As a result of overpopulation, there is a struggle in all life for survival. Members of the same species must struggle in order to survive. Erasmus Darwin, Charles' grandfather, also an evolutionist, believed the philosophy, "Eat or be eaten." In plain terms this is a good definition for Darwin's theories of struggle in society.

d. Natural selection or survival of the fittest: Darwin believed that those individuals having characteristics that would give them a better chance for survival above their fellows will survive. The stronger are preserved and the weaker are eliminated. "Darwin assumed that these varieties which had somehow acquired a favorable characteristic would be selected to survive over other members of the same species" (14:237).

As a result of the survival of the fittest, Darwin believed that new species were developed. The survival of the better qualities of a specific species would eventually lead to another species. From such inheritance of variations arise new species, new forms of life.

e. Inheritance of acquired or favorable characteristics: As already suggested in the previous point, Darwin believed that the favorable characteristics of a specific species provided the material for the betterment of that species.

Charles Darwin proposed ... that animals and plants were being improved in the sense that those best suited to the environment were surviving and reproducing their kind at the expense of those which were not so well suited to the environment. Thus, as time went on, creatures became better and better adapted to the environment (15:189).

Darwin made many assumptions which have since been

disproved by modern science. James Reid made the following statement concerning Darwin's general view of natural progress,

Even now some of Darwin's principles seem to be at variance with scientific fact. For example, consider the case for "natural selection," a major point of the "theory." Darwin assumed that progress is always up the scale - that things always improve. This runs counter to many scientific findings in the material world where things always tend to seek the lowest level, a state of minimum energy (22:195).

Another criticism of Darwin's theory is that "*survival of the fittest tells nothing about the arrival of the fittest* and thus is no explanation at all of the origin of different life forms" (23:15).

Natural selection has the ability to choose those characteristics which are within the capability of an animal or plant, as determined by the genes, but this theory does not have the capability of bringing new characteristics into existence. It is this later requirement which the theory of evolution must have if it is to be proved true. The survival of the fittest can be demonstrated, but the arrival of the fittest is the problem (24:152).

There are many other criticisms of Darwin's theory which will be discussed in following studies. These assumptions of Darwin stunned the religious world of his day. Those who upheld the Genesis account of creation were not prepared scientifically to meet Darwin's assumptions. This led to bitter turmoil and debate between those in the fields of religion and science during the immediate years that followed.

10. Thomas H. Huxley (1825 - 1895): Huxley was the public defender of Darwin's evolutionary theories. Huxley was an ardent atheistic evolutionist and was not timid in letting it be known. At one time he declared his beliefs by saying "that there is no evidence of the existence of such a being as the God of the theologians is true enough" (26:162).

On June 30, 1860, Huxley debated Bishop Wilberforce on the subject of evolution. Because Wilberforce was not scientifically prepared to meet the forceful rhetoric of Huxley, evolutionary theories gained a foothold in the minds of men as a result of this debate. It was because of Huxley's militant stand in the field of evolution that the theory's acceptance during the latter part of the nineteenth century was greatly enhanced. This hold on the scientific mind continues with just as great a force even to this day. We must never underestimate the great historical sociological changes which are made by such events as the above.

11. *Herbert Spencer (1820 - 1903):* Spencer probably did more to advance evolutionary beliefs in modern times than any other person. He was a great orator and one who was well respected in the scientific field. His public presentations on evolution did much in establishing such beliefs in the minds of scientists throughout the twentieth century. His beliefs were then handed to our generations by those who accepted his philosophies.

12. *Hugo DeVries (1848 - 1935):* DeVries is best known for his mutation theory. He believed that when a mutation occurred in a species that this mutation was passed on to the offspring. As a result of this, new characteristics and abilities were formed in the species. Eventually, new species evolved.

Evolution reigned supreme in the scientific world during the last part of the nineteenth century and the first half of the twentieth century. During these years, the theological world was unprepared to meet this materialism on a scientific basis. One of the main reasons religious thinkers could not effectively wage war against the theory of evolution during these years was that it, evolution, was a philosophy presented as a scientific fact. However, there was insufficient scientific evidence on both sides. Therefore, the particular skirmishes in different areas were usually won by those who could deliver the most powerful rhetoric, not the most convincing facts.

These battles over evolutionary thought still rage on. However, the philosophy of evolution has now gained the

acceptance of most scientists. Those Bible-believing scientists who stand for the Scriptures are a minority in a field of skeptics, agnostics and atheists.

Concerning scientific evidence, however, the picture has rapidly changed in the last few decades. Evolution, though accepted by those who reject any other concept of origins, can be placed under thorough scientific attack by creationists. Evolution can be dethroned by many new facts which bring it under severe censor. Numerous scientists have produced books that greatly attack evolutionary thinking. Christianity's objections to evolution today are not only in the theological or philosophical world. It is in the scientific world. As the facts come in, the creationist's position becomes progressively stronger in the field of science.

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Chapter 11**RECONSIDERING THE EVIDENCES**

Since evolution is believed by so many we are sometimes led to believe that the evidences for evolution are solid and beyond question. It is claimed by many that the theory stands upon unquestionable evidence. However, when these evidences are closely examined it is surprising to find that they fall far short of what is needed to prove the theory of organic evolution. A greater problem for evolutionists is the fact that the evidences that are said to prove evolution can easily be understood to support creationism.

Most of the evidences that are used to support evolution fall under the following categories:

EVIDENCES FOR EVOLUTION

Classification
Similarity
Embryology
Vestigial Organs
Geographical Distribution
Paleontology
Mutations and Breeding

In this chapter we want to re-examine these evidences in the light of scientific evidence which shows that such evidences are not supportive of evolution. We challenge your thinking to consider them in the light of God creating all things.

A. CLARIFYING CLASSIFICATION

Evolutionists contend that because it is possible to arrange all living things into phyla, species, genera, etc., we can assume that

these living things evolved from common ancestors. It is said that structures of animals are homologous and can be classified "because they are derived, in evolution, from the same structure in a common ancestor" (1:364). Therefore, it is claimed that because we can classify animals that it is apparent that animals evolved within different classes which originated from a common ancestor.

There are some problems with this so-called proof. Wilbert H. Rusch wrote,

Frankly, that we can group living and fossil forms of life into some 30 animal phyla and some 25 plant divisions would be the last thing one should expect from an evolutionary development. A random evolutionary development should call for an enormous hodge-podge, rather than such a relatively small number of recognizable entities compared with the total species number (2:44).

If evolution has occurred and all living things are descended from common ancestors, we are surprised that classification is even possible at all. We would have an "enormous hodge-podge" rather than such an orderly arrangement of present living things.

This supposed evidence for evolution could just as easily be interpreted in favor of the creationist. **That life can be classified in such arrangements as mentioned earlier is also evidence of design on the part of a Creator.** Could not a Creator have created all things to fit into its zoological niche? Rusch concludes, "Since this is subjective evidence (animals and plants don't carry classification labels), an argument could continue *ad infinitum* on this subject with no progress being made" (3:45). Classification, therefore, is just as good an evidence, if not better, for creationism than evolutionism.

B. CLARIFYING SIMILARITY

Similarity, or comparative anatomy, is also used as an evidence for evolution. It is assumed that because the anatomical structures (physical structures) of many animals are so closely related, they must have evolved from a common ancestor. Much

study has been done in the area of the similarities of human and animal life, especially in the area of blood. Evolutionists contend that because there is a certain similarity between the structures of bones, or blood, or nerves of one animal to that of another, that this is evidence that the two having similar characteristics are evolved from a common ancestor. However, this conclusion does not necessarily follow.

There are some problems with this theory. In the area of biochemistry, evolutionists contend that the similarity of body chemicals in various forms of life is evidence that such forms evolved from a common ancestor. However, we see some problems with this assumption. For example, such similarities would say that man and rats, man and dogs, and man and goats are related and should have a common ancestor because of the similarities in their biological makeup. "Man and dogs have rabies, man and birds have malaria, man and rats have plagues, and man and goats have Malta fever. Body chemistry is involved in any disease, and disease similarities defy evolutionary theory" (5:1537). Klotz pointed out,

This argument that similarity is evidence of descent from a common ancestor really represents a shift in logic. It is true, of course, that individuals descend from a common ancestor tend to resemble one another, but it is not true that individuals who resemble one another are necessarily closely related and inherit those similarities from a common ancestor. Thus all members of that family have long canine teeth, but this does not mean that any animal with long canine teeth is a member of the cat family (5:25).

There are still other problems with the "similarity theory." "If all organisms have a common ancestor, as the evolutionist claims, then there should be a continuous integration between all the various kinds of animals and plants. Instead there are great gaps between the different kinds, both in the present world and in the fossil world" (4:522).

There is similarity in the many existent forms of life. "If the similarity shows us anything, it is that the two originated in the

mind of the same Creator" (6:17,18). J. Howard Trull stated, "... comparative anatomy only shows evidence of a common Creator instead of a common ancestor" (7:9,10).

Similarities in plants and animals are evidence of a common Creator. It would certainly have been a lack of wisdom on the part of God if He had not created similarities in animals and man. **If He had created animals entirely different from man and then created an environment for animals, man would have been unable to live in the environment of animals.**

"If evolution were true, anatomical similarity would be expected but there is nothing about such similarity that is incompatible with creation" (8:195). Therefore, the similarity between different forms of life is not close enough to prove evolution, but just close enough to add evidence of a common Designer. Similarity does not form an evidence for evolution and it does not form an evidence against creation.

C. CLARIFYING EMBRYOLOGY

Embryology as an evidence for evolution has passed through many stages of development and revision. Past evolutionists have claimed that "the embryos of higher animals repeat many of the stages passed through by embryos of lower animals" (9:685). This is known as *recapitulation* and was first formulated by a man named Karl von Baer. However, in 1866 Ernst Haeckel revised the theory by coming out with his Biogenetic Law. Haeckel said that the embryo passes through the evolutionary adult stages in its development. Scientists today disagree with this concept and would agree with Julian Huxley who stated, "The individual does not run through the **adult** stages of its evolutionary ancestors" (10:17). Evolutionists today state that "Haeckel's version is wrong ... present knowledge of the hereditary mechanisms tends to support the views of von Baer" (9:685).

Huxley defines what many evolutionists believe today concerning the embryonic development. He states, "What it [the embryo] often does is to pass through ancestral development stages.

The gill clefts of the human embryo correspond to those of the fish embryo, in which they persist (with some slight transformation), to become the gill slits of the adult fish" (11:342). Darwin considered the embryonic development and the similarity of embryos of different animals to be "one of the most important subjects in the whole round of history" (12:408). Many evolutionists feel the same about such today.

To many modern biologists, the law of recapitulation has fallen by the wayside even though it is still nurtured in some biology textbooks. H. H. Waddington stated, "The type of analogical thinking which leads to theories that development is based on the recapitulation of ancestral stages or the like **no longer seems at all convincing or even very interesting to biologists** [emphasis mine, R.E.D.]" (13:242).

At one time some scientists thought that a study of the embryonic development of a species would yield clues of its ancestry and development from organisms of a different sort. Many textbooks still teach this, though the experts have largely given up this belief. A great many exceptions have been found and also instances where events in embryonic development occur in reverse order (4:136).

D. CLARIFYING VESTIGIAL ORGANS

Vestigial organs are claimed to be organs or structures in the body which have lost their usefulness through the evolutionary process. Huxley stated, "The really significant fact about rudimentary [vestigial] organs which are fully developed, but which are not of use to their possessors, constitute evidence for evolution of the same kind as that provided by truly rudimentary organs: they are rudimentary in function" (14:50).

At one time, the number of vestigial (rudimentary organs) in the human body was considered to be over 180. Today, that number has dwindled to about a half a dozen. Evolutionists are quickly losing this evidence as the functions for these organs are discovered in the body. Organs which were first thought to be useless in body functions have been found to be quite necessary. The appendix is

always listed among the vestiges. But today, science is finding that it plays a major role in the daily function of body processes.

Actually, the whole idea of vestigial organs would be a sign of de-evolution.

It is becoming more and more evident that the "evidence" of vestigial organs is of little use. Even if it could be proved that certain organs were vestigial, at best this would only show that these organs have *degenerated*. And degenerate structures would tend to indicate a *devolving* rather than an *evolving* process, which is not exactly what evolutionists need to prove their theory (15:33).

E. CLARIFYING GEOGRAPHICAL DISTRIBUTION

Evolutionists state that all forms of life had a place of origin. It is believed that similar forms of life slowly spread many ages ago to separate geographical regions of the world. As a result of the geographical separation of the different forms of life, they evolved in different directions, or developed different characteristics. When two groups of a certain species were isolated from one another, it is assumed that each will adapt to its specific environment. Thus, it is claimed that this development of differing characteristics is evidence that evolution has occurred in the past.

It is not easy to find an answer for the geographical distribution of some animals. Why are kangaroos in Australia and not in South America? Why are there elephants in Africa but not in North America? Why is there a difference between the African elephant and the Indian elephant? These are interesting questions to answer. Nevertheless, simply because one may not have a scientific explanation for such phenomena does not mean that such is sufficient proof for evolution.

Isolation and adaptation to a certain environment in some cases produces change. However, the small changes that are noticed today are far from the major changes demanded by evolution. Change for adaptation occurs. But change sufficient to cause the evolution from one animal into an entirely different form is only an assumption on the part of evolutionists. We have no such evidence

to even hint at such an assumption today. All we have to go on to determine what happened in the past is what we see and examine today. And what we see and examine today is not that geographical distribution has aided the evolution of different forms of life.

Concerning the manner by which animals arrived at a South Seas island or migrated to the Arctic, we do not know. Davidheiser pointed out,

Since the scientific experts have problems in trying to explain the distribution of animals on the earth, it is hardly to be expected that Bible-believers should be expected to give all the answers. **But since the evolutionists put animal distribution on a natural basis, it is required that they produce the answers to all the questions involved or keep looking for them [emphasis mine, R.E.D.] (16:281,282).**

F. CLARIFYING FOSSIL EVIDENCE

It is assumed that this is the greatest evidence for evolution. Evolutionists believe that fossils comprise the basic documents to prove their theory. To many evolutionists, fossils provide all that is needed to substantiate evolution.

Evolutionists state that the smaller, or more primitive organisms of life are found in the lower geological layers of sediment. The older and more advanced are found in the upper layers. It is assumed, therefore, that there was a gradual development from the simpler organisms to the more complex. However, the geological record is loaded with exceptions to this evolutionary principle.

Evolutionists assume that there is a gradual progression in the fossil record from the more simple forms of life to the more complex. In assuming this, it is theoretically believed that there exists transitional forms of life - "missing links" - between the definitely formed groups of life. But this is just not so. "No matter how far back we go in the fossil record of previous animal life upon earth, we find no trace of any animal forms which are intermediate between various major groups or phyla" (17:189). Concerning

birds, W. E. Swinton, an evolutionist, admitted, "There is no fossil evidence of the stages through which the remarkable change from reptile to bird was achieved" (18:1).

Evolutionists are not only in search of the "missing link" to prove their theory, they are in search of the whole chain. Transitional forms of life are non-existent. The fossil record as an evidence for evolution falls far short of what evolutionists are needing to prove their theory. (We will discuss this subject in greater detail in a following chapter.)

G. CLARIFYING MUTATIONS AND BREEDING

Mutation is considered the mechanism for neo-Darwinian evolution. Combined with natural selection, it is believed that the advantageous mutations are selected to better develop a specific form of life. Many evolutionists believe that all change is based upon mutation.

Because mutation and natural selection are considered to be the means by which evolution occurs, we will cover these two areas in greater detail in a following chapter. It is necessary here, however, to make a few statements to briefly show that mutations are completely insufficient to bring about the evolution demanded by evolutionists.

Breeding of different animals in order to produce a required characteristic is said to be the proof that evolution can happen over a period of millions of years of mutation and natural selection. However, there are innumerable problems associated with this assumed means.

1. *The problem of breeding: Breeding does cause change in species.* Favorable characteristics can be retained in a species. However, what may be favorable to man - a fatter cow, a bigger apple or an orange without seeds - may actually be harmful in the so-called "struggle for survival." Fatter cows would not be able to flee from predators. Bigger apples would be easily seen and eaten. Oranges without seeds would not reproduce. These characteristics

would hinder the survival of each specific form of life.

In breeding, change can be made. But Gish was right when he stated, "What artificial selection and breeding actually accomplished is to rapidly establish the limit beyond which no further change is possible" (19:23). It must also be remembered that **breeding is artificial**. It is a process **coordinated by man**. It is not blind chance.

2. The problem of mutation: The greater number of mutations are **harmful**. Andre do Cayeux stated, "We know that the great majority of mutations are bad" (20:200). It is a fact that "mutations will almost always be deleterious, almost always, in fact, they will kill the organism or the cell ..." (21:106,107).

Now, the relation of harmful to neutral or even possibly slightly beneficial mutations, is about 1000 to 1. So if a species evolved by mutations, the genetic load of drastic or harmful mutations would be so high in a few hundred generations as to result in almost all offspring having some defect (3:169).

So why do evolutionists hang on to mutations? Coppedge answers, "... the reason mutations are retained as a source of evolutionary hope is that there is nothing better" (22:89). In feeling the force of the fact that mutations are generally deleterious to species survival, an evolutionist makes this surprisingly contradictory statement in the *Encyclopedia Britannica*, "Natural selection has used mutations for building up well-integrated organisms. **New mutations are likely to upset this balance and are therefore mostly harmful or lethal** [emphasis mine, R.E.D.]" (23). How can we claim that something so vital to evolutionary development happened in the past but is not happening in the present? This writer is asking us to believe that nature has completely reversed itself concerning mutations.

Most "evidences" for evolution are considered such on the assumption that evolution is true. But this is wrong. The supposed evidence from geographical distribution, for example, is considered

an evidence for evolution because evolution is assumed to be a fact. But a common Creator can be affirmed on the same basis. For a thing to be considered an evidence it must conclude in that which is evidences. It must be an evidence within itself. The conclusion cannot be assumed and then the specific evidence proclaimed an evidence. Also, it is not proved to be an evidence because of other evidences. For geographical distribution to be an evidence for evolution, it must point to evolution. Assuming that evolution is true does not prove that it, evolution, is an answer for geographical distribution, and thus, make geographical distribution an evidence for evolution. We cannot accept such circular reasoning. Nevertheless, supposedly wise men of the world resort to such reasoning in order to defend the philosophy of evolution.

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Chapter 12

DATING ANCIENT THINGS

In this study we focus on some real problems for the evolutionist. Specifically, these problems include dating ancient remains of organic matter and rocks and the problem associated with the geological time scale. The better we understand the present (and past) methods of dating the better we can understand that methods of dating are just not as conclusive as some evolutionists would have us believe. The same goes for the geological time scale. There is no such thing as an absolute and conclusive date of an ancient thing. This will be realized when we study the many problems of present methods of dating.

Evolutionists are about as divided on the age of things as they could possibly be. Holmes states that "the earth is 3,350,000,000 years old" (1:127ff). Simpson and Beck are more indefinite in their guess by saying that the solar system is from three to ten billion years old (2:750). Some contend that the earth is five billion years old. Others have stated that it is six billion years old. There are even some who have estimated the solar system to be older than sixteen billion years (3:42).

When we come to the problem of dating organic remains, the confusion is just as great. Louis S. B. Leakey discovered *Zinjanthropus*. He claimed that his "ape-man" was 1,750,000 years old (4:564). A few years later his son, Richard Leakey, discovered another ancient man which he claimed was 2,800,000 years old according to present methods of dating (5:819-829). We must remember that evolution needs great time spans for the theory of evolution. Therefore, these phenomenal dates are proposed for us to believe.

In order to untangle this dating mess, we must briefly examine some of the methods of dating which have been used to

determine ancient dates. With each method there are problems. In fact, as will be seen, there is no truly accurate method of dating ancient things. Melvin A. Cook rightly stated, "There really are no reliable time clocks despite an almost overwhelming contrary opinion" (6:xi). Gish added, "It should be realized that there is no **direct** method for determining the age of any rock Radiochronologists must resort to indirect methods which involve certain basic assumptions" (7:42).

Scientists who are evolutionists are too often slow to accept dates which are contrary to the great amounts of time needed by their theory. Evolutionists need time for their theory. They need not thousands of years but millions and billions of years. Obviously, they will assume that the earth is billions of years old in order to get the amount of time they need for evolutionary development. This assumption of great age does affect their objectivity in using present-day methods of dating. The following dating methods have been used to date past things. Examine each one closely in order to understand the necessary assumptions that go with each particular method of dating.

A. USSHER'S CHRONOLOGY

Though not specifically a scientific method of dating as those which we will study in this section, Ussher's chronology of the Old Testament must be considered here. It is a method of dating and has been relied on by many in the past.

Bishop Ussher (1581 - 1656) was an Anglican bishop who determined the age of the earth by referring to the chronologies of the Old and New Testaments. In his two volumes of *Annals Veteris et Novi Testamenti* (1650 - 1654), he established that the earth was created in 4004 B. C.

By adding the ages of Old Testament patriarchs, Ussher attempted to establish a genealogical line back to Adam, and thus, back to the creation. However, it is now known that Ussher made some mistakes.

In using the genealogies of Matthew 1, Luke 3, Genesis 5 and

Genesis 11 it must be recognized that some of the descendants are missing in these listings. For instance, Cainan is placed between Shelah and Arphaxad in Luke 3:36. However, he is left out of the Genesis 11 chronology. If the genealogies of Genesis 5 and 11 were meant to establish a given number of years, it is strange that Moses never added the ages of these men. Therefore, it can be concluded that the purpose of the Genesis chronologies was not to establish absolute dates of events or earth history.

The Bible does not fix a date of creation as some contend. It would be futile to try to do so from biblical records. This is true though the Bible is our most accurate historical reference to dating today. Bible dating back to about 1000 B. C. is fairly accurate. The further beyond that date one goes the harder it is to fix a date for a given event of history.

B. THE METEORITE METHOD

The meteorite method of determining dates is based on a comparison of the isotopic composition of lead in the earth's crust with the isotopic composition of lead in meteorites (8:109). It is assumed that when the earth and meteorites were formed, they both had the same composition of lead (8). "It is assumed that when the earth was formed, it contained lead with an isotopic composition the same as that found in iron meteorites and that the relation of lead to uranium has been changed only by radioactive decay in the surface of the earth since the surface was formed" (8:109). By comparing the composition of the lead of the earth with that found in meteorites scientist have derived different dates of the earth. Dates for the age of the earth have varied anywhere from two billion years to six billion years.

The problem with this method is that **there is no way to determine that the earth and meteorites had the same isotopic composition of lead in the beginning.** Scientists can only assume that it was the same. **It cannot be determined if the rate of decay has been the same between the earth and meteorites.** There is no way of knowing what changes may or may not have taken

place in the earth or meteorites since the beginning.

C. THE SALT METHOD

Different attempts have been made to measure the earth's age by determining various solutions found in the oceans. One that has almost been completely abandoned is the measurement of sodium chloride (salt) in oceanic waters.

It was believed that the oceans contained fresh water in the beginning. Through the supposed millions and billions of years of earth history, salt was washed into the seas by rivers. Assuming this to be an unchanging and constant process, the presently observed rate of salt flowing into the oceans was used to calculate the number of years this process has been going on. Some believed that this method of dating placed the earth's age around fifty billion years. But Whitcomb and Morris stated, "Modern marine biologists and oceanographers are, on the other hand, convinced that the salinity of oceans has always been about as it is now" (9:386). Therefore, scientists have almost completely given up on this method of dating.

D. THE NITRATE METHOD

This method of determining the age of oceans is carried out by calculating the nitrate content of the ocean in relation to the amount of nitrate added annually by rivers (7:196). John G. Read, a scientist who was formerly an atheistic evolutionist, calculated that the oceans are approximately 6,000 years old by using this method (10:146). In view of this and other methods of dating which measure the ages of oceans in thousands of years instead of millions, Coppedge stated, "In view of such evidence, it would seem reasonable to keep an open mind toward the possibility that, after all, earth's past may be measured in thousands rather than billions of years" (7:197). However, no evolutionists can accept such small dates for the age of the earth. Any measurement method that produces such dates is immediately brought under question by evolutionists.

E. THE FLUORINE METHOD

This has been one of the main tests in dating fossils. When a fossil is buried in soil containing fluorine, by a process of "ionic interchange," the bone absorbs the fluorine of the soil. The age of the fossil can be determined by measuring the amount of fluorine contained in the fossil in relation to the absorption rate of fluorine into a fossil.

The accuracy of this method depends upon many things. First, there is the fluorine content of the soil. If the soil has a high level of fluorine, the fossils may be saturated too rapidly. Also, there can be no comparison of fossils in different areas where the fluorine content of the soil is different. About the only use this method has is in determining the differences of ages between various fossil which have been found at the same location (11:62,63).

F. THE HELIUM METHOD

This method of dating is a measurement of the amount of helium trapped in certain rocks, especially meteorites. This method is related to the radioactive dating methods which will be considered later. Klotz rightly analyzed this method by stating, "... it is generally believed that this method is unreliable in determining the age of rocks because helium, being a gas, is likely to escape. As a result, different figures are gotten from the constituent minerals found in a single rock" (8:99).

G. THE URANIUM-LEAD METHOD

This method of dating is based upon the change of uranium into an isotope of lead and helium over a long period of time. This rate of decomposition is known to be the following: "7,600,000,000 grams of uranium yield about 1 gram of lead a year" (8:100). Therefore, "... the age of a mineral can be determined from the ratio between the remaining uranium and the lead produced by the disintegration of what was originally uranium" (2:750). Simpson and Beck give the following formula:

GRAMS OF LEAD					
<hr style="width: 80%; margin: 0 auto;"/>					
GRAMS OF URANIUM	X	7,600,000,000	=	AGE (2:750)	

Though this method appears accurate on the surface, it is based upon some great assumptions. Both Simpson and Beck point out that this method requires "good, fresh crystals of radioactive minerals that were formed at the same time as the rock containing them" (2:750). To be advantageous to the theory of evolution, these radioactive minerals must be associated with rocks which have fossils. Simpson and Beck state, "Relatively few uranium minerals have both these qualifications" (2:750). The following are some of the assumptions which must be made with this method of dating.

1. The "no-lead" assumption: It must be assumed that the first rocks of the earth contained no lead but were composed only of uranium and thorium. Richard Acworth points out that "the methods involving the disintegration of uranium into lead give very discordant results, and it is impossible to be certain whether all the lead present came from disintegration of uranium" (27:25). For the creationist, there is no problem here. God could have created rocks with both uranium and lead. We must also keep in mind that there have been those specimens which have produced dates older than anyone could possibly believe, even by evolutionists.

2. The "closed system" assumption: It is assumed that the specimens tested have been "closed systems" without any influence from outside sources. Morris contends, "It is almost certain that such minerals could not have functioned as 'closed systems' during several billion years of geologic time. It is easily possible for some of the uranium to have been removed or for external radiogenic lead to have been added at many times during such fantastic ages" (12:69,70).

3. The "steady-rate-of-decay" assumption: It must be assumed that the decay rate has been constant through the supposed billions of years. Morris states that "the decay rate may have slowed

down with the passage of time, especially as the incidence of cosmic and other radiations in the environment gradually decreased" (12:70).

It is impossible to determine the original length of a candle by observing its present burning rate. One could approximate an original length by an evaluation of the remains of the candle. But has the candle burned at the same constant rate at all times in the past? There is no sure answer to this question. This is a question concerning the radioactive time clock which cannot be answered.

H. THE POTASSIUM-ARGON METHOD

A promising method for dating that has developed in recent years is the potassium-argon method. Basically, this method ...

... depends on the fact that naturally occurring potassium contains an isotope of potassium-40 (K40), that decays at a known rate to the inert gas argon-40 (Ar40), which becomes trapped in the crystals of potassic minerals. Estimates of the argon content of a sample of one of these minerals, obtained from a deposit containing fossil bones, will indirectly measure the age of the bones (13:50).

Though this method is used to date materials back to 600 million years, there are some problems inherent in the method. In using the potassium-argon method and the uranium method, there is always the problem of contamination of the specimen. Acworth warns that "argon is a common gas in the earth's atmosphere, and it is impossible to tell what proportion of argon in a given rock specimen came from the disintegration of potassium, and what proportion from the atmosphere" (27:25,26). This appears to be the great problem associated with this method. Curtis, an evolutionist, stated in reference to the potassium-argon method, "Every sample, however, that comes into our laboratory is contaminated in an unfortunate way" (14:590).

There is the problem of determining the age of the fossil by

the soil in which it is found. The potassium-argon method is used to date the sediment, and the fossil is then indirectly dated by the sediment in which it is found. This indirect method of dating is highly suspect.

How can one accurately date a fossil by dating the sediment in which it lies? Can an animal that fell dead on soil that is supposed to be a billion years old, and then, was covered by a sand storm, a flood, a volcano, an earthquake or a land slide, be accurately dated by dating the soil in which it lies?

In many places around the world there are areas where there is supposedly older sediment on top of younger sediment. Such formations are called **thrusts**. According to present dating methods, these sediments are in reverse order. Hundreds of square kilometers of older soil have been found on top of what is dated to be younger strata. Such formations pose a serious problem for dating fossils by use of the potassium-argon method.

In reference to the uranium-lead and potassium-argon methods, Simpson and Beck state, "At present, however, the accuracy of the methods and the number of dates obtained from them are not sufficient to warrant our reliance on year dates alone in such a study" (2:751).

I. THE CARBON-14 METHOD

The Carbon-14 (C-14) method of dating was discovered in 1948 by William F. Libby at the Institute for Nuclear Studies. Day describes this method of dating as follows,

Nitrogen atoms in the upper atmosphere are bombarded by neutrons produced by cosmic radiation resulting in the production of a known proportion of radioactive carbon (C-14) that becomes incorporated in atmospheric carbon dioxide. In turn, this carbon dioxide is absorbed by vegetation and passes into animal tissues when the plants are eaten. When the animal dies no further isotope is absorbed and beta ray emission gradually reduces the radioactivity of the remains to about a half after a period of 5,730 years, call the "half-life" of the isotope (14:48,49).

Some have established the half-life of the initial C-14 to be 5,568 years (15:95). However, there are some differences of opinion concerning the half-life years. Nevertheless, the differences are small and do not affect the subject all that much. Half-life means that half of the remaining amount of C-14 of a given specimen will "disappear" as the result of radioactive decay every 5,568 years.

One of the first problems faced by this method of dating is the overconfident faith evolutionists have in it. Such overconfidence often results in stretching its accuracy in measuring specimens. Some evolutionists have claimed that it provides a chronology of life as far back as 70,000 years. Others have stated that it is accurate back to 50,000 years. As the C-14 method becomes more refined, such speculations of great dates have simply been wishful thinking of evolutionists. Actually, this method of dating is not all that accurate beyond 8,000 years.

In comparing the dates of many specimens dated by the C-14 method with the dates of Egyptian chronology, Libby stated that "the two sets of dates agree back to 4,000 years ago" (16:278). He went on to say that "the uncertainty in the historical ages of the individual samples and the scatter beyond 4,000 years ago are large" (16:278). Donald E. Chittick stated that "it seems quite risky to push radiocarbon dates back past 5,000 years ago ..." (17:50). Recent studies of the C-14 method place dates under 30,000 years (16:95). We would question this number for the reasons which follow.

Actually, C-14 dating has shocked some evolutionists. According to C-14 dating, many things are just not as old as were originally thought. Heinze stated,

The dates which have been established by radiocarbon dating have been published in *Science* [magazine] up through 1959, and in the *Radiocarbon* annual thereafter. In looking through these dates, one is at first struck by the fact that the overwhelming majority of samples dated are quite recent, with a rather small percentage having over ten thousand years (18:43).

Brown added, "Radiocarbon dating of spruce trees buried by glacial advance in Wisconsin [in America] has forced geologists to **reduce** the presumed solar years to 11,400 radiocarbon years" (15:85). Thus, C-14 dating has lessened the number of years life has been on the earth.

There are certain problems which must be dealt with in using C-14 dating.

1. Problem of C-14 consistency: The biggest problem is that there is evidence that **the amount of C-14 in the atmosphere has not been the same as it is today.** In the *Geochronicle*, Libby reported, "Perhaps the most important single assumption of the radiocarbon dating method is that the rate of C-14 production by cosmic rays in the upper atmosphere has been constant" (19:1). There is no absolute proof that the amount of C-14 in the atmosphere has been constant over the evolutionary millions of years. This would lead us to assume also that the amount of C-14 in the atmosphere has not been the same.

2. Problem of assuming uniformitarianism: It must be understood that most of the early work with the C-14 method was based upon a uniformitarian world view, that is, **all things have continued since the beginning as we observe them today.** Early calculations were formed with the idea that the earth was billions of years old and that life has been on the earth for millions of years. Any such idea as a universal world flood in Noah's day was not considered. It is still not considered today by evolutionists. If there was a canopy of cloud surround the earth before the flood of Noah's day, the bombardment of the atmosphere by ultraviolet light would have been less, thus, there would have been less C-14 in the atmosphere. Specimens that died before the flood, therefore, would naturally date much older if they were judged according to the present amount of C-14 in the atmosphere.

3. Problem of the industrial revolution: We must also consider the fact of great rapidity of carbon added to the atmosphere since about 1850, the beginning of the industrial

revolution. The use of fossil fuels - coal, oil, gas - has added carbon to the atmosphere and has complicated the C-14 method of dating. Therefore, we cannot assume that the amount of C-14 in the atmosphere today is the same as was in the atmosphere thousands of years ago. Remember, the less C-14 in the atmosphere at the time of an animal's existence would mean that less would be absorbed into tissue. As a result, the present-day testing of that particular animal would produce a much older date than what is actually true.

4. Problem of contamination: In using the C-14 method there is also the problem of contamination. There is always the chance that water seepage or other unknown factors would add C-14 to the fossil.

5. Problem of inconsistent cosmic ray bombardment: There is also the problem that the cosmic ray bombardment of the upper atmosphere has not been constant in the past. This was stated before and is a great assumption on the part of some evolutionists. James R. Arnold, a co-worker of Libby, stated, "So far there is no proof, independent of the method, that cosmic ray intensity has remained constant, and, however reasonable it may be, we must rank this as pure assumption" (20:35). And such is a "pure assumption", then we must conclude that the dating methods that are based upon the measurement of cosmic rays must always be in question.

J. THE GEOLOGICAL TIME SCALE

The geological time scale is one of the greatest problems faced by evolutionists. "No one will deny," says Klotz, "that the whole scheme of arrangement in the geological time scale is highly speculative, has many gaps, and presents a great many problems for the evolutionists" (8:211). Actually, the "time scale", which is listed on the following page, was originated about 150 years ago by Charles Lyell (1797 - 1875). Few changes have been made concerning the names of ages since then. Some changes have been made concerning dates. However, paleontologists still go by the general setup of the scale as it was established by Lyell and others.

GEOLOGICAL TIME SCALE

ERA	EPOCH	YEARS (Millions)	EVOLUTIONISTS' CON- CEPT OF DEVELOPMENT	
CENOZOIC	<i>Quaternary</i>		First men, modern plants & mammals	
	Holocene Pleistocene			
	<i>Tertiary</i>		Development of early man	
	Pliocene	12		
	Miocene Oligocene	25 35		
	MESOZOIC			Development of highest plants & mammals. Wide spread forest.
		Eocene Paleocene	60	
<i>Cretaceous</i>		135	Dinosaurs become extinct, expansion of angiosperms.	
<i>Jurassic</i>		180	First mammals & birds, angiosperms rose from gymnosperms.	
PALEOZOIC	<i>Triassic</i>	230	First dinosaurs, some birds & mammals.	
	<i>Permian</i>	280	Development of primitive reptiles.	
	<i>Pennsylvania</i> (carboniferous)	330	First reptiles, forest of fern-like plants	
	<i>Mississippian</i> (carboniferous)	345	First amphibians, fish became widespread, first coal deposits	
	<i>Devonian</i>	400	First insects, boneless fish, dominance of algae plants.	
	<i>Silurian</i>	425	First land animals & plants, primitive fish.	
	<i>Ordovician</i>	500	Earliest fish, first vertebrates and some land plants.	
	<i>Cambrian</i>	600	First vertebrates, appearance of most phyla, abundance of marine invertebrates.	
PROTEROZOIC	<i>(Pre-Cambrian)</i>	1,500	Some water dwelling plants, algae.	
ARCHEOZOIC		2,000	No recognizable fossil evidence.	

Lyell and others based the time of the geological time scale upon the hypothesis of uniformitarianism. However, uniformitarianism is an assumption, and can never be more than that. That layers of strata have gradually been laid down over millions of years in an even and undisturbed manner is only an assumption. Most geologists have given up uniformitarianism because of the vast amount of evidence which has been discovered that supports catastrophism.

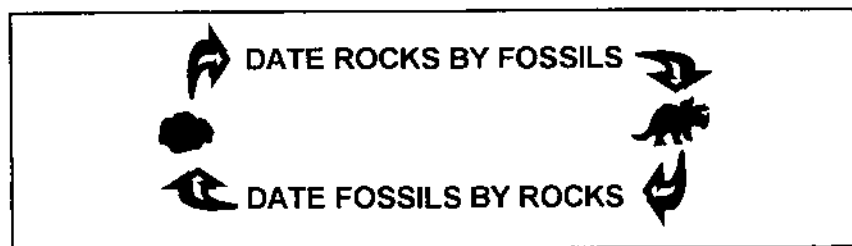
The geological time scale listed on the previous page will give you some idea of what we are discussing. The dates vary from one geologist to another, but in general, this is an accurate picture of the evolutionist's view of earth history. Keep in mind that the time scale is a construction **made by men who have assumed that evolution is true**. Simply because evolutionists have constructed an idea as this does not mean that it is true. In the course of the remainder of this study, we will present reasons why we believe geological evolutionists have made a mistake concerning geological time.

The geological time scale is quite a fabrication when considering of the assumptions and problems that scientists have come up with in recent years. The following are some of the significant problems that render the geological time scale a figment of evolutionary imagination.

1. *The "fossil" problem:* The fossil problem is more than just a bone of contention. It is a compound fracture in the geological time scale. "Over 150 years ago William Smith, in England, determined that each stratum is characterized by certain index fossils; thus, it is possible to identify similar strata in different parts of the world" (21:693). In other words, **evolution from the simpler forms of life to the more complex was first assumed**. Strata with simpler organisms was assumed to be older than formations with more complex organisms. Therefore, the geologic time scale originated on the assumption that evolution was a fact.

The time scale is also based on the concept of circular

reasoning. Remains have been dated by strata and strata dated by remains.



The age of different strata is determined by dating the fossils found in them. On the other hand, the fossils are dated by the strata in which they are found. In the *Encyclopedia Britannica* (1956 ed.), R. H. Rastall clearly pointed out this fallacy of establishing dates.

It cannot be denied that from a strictly philosophical standpoint, geologists are here arguing in a circle. The succession of organisms has been determined by a study of their remains embedded in the rocks and the relative ages of the rocks are determined by the remains of the organisms that they contain (22:168).

2. The "misplaced-fossil" problem: Associated with the above problem in dating strata is the fact that there are fossils which are located in the wrong strata, that is, the wrong strata to support a consistent theory of evolutionary development. For example, pollen grains of the pine family have been found at the bottom of the Grand Canyon in America in Pre-Cambrian strata (23:417). But according to the evolutionists' theory, such complex forms of vegetation did not develop until millions of years later.

3. The "missing-link" problem: Evolutionists contend that life has gradually developed through the ages of time to the present forms of life. It is reasonable to assume, therefore, that if such was true, **the fossil record would be loaded with transitional forms of life in the strata of the geological time scale.** However, evolutionary development is not shown by the fossil record. There are no transitional forms.

The fossil record is vacant of the evolutionary intermediate

links. Charles Darwin pondered, "But as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?" (24:159). Missing intermediate links of evolutionary development in geological formations haunted Darwin to no end. It still haunts evolutionists today. **This is a most serious problem with the theory of evolution.**

Fossils do not support the geological time scale as evolutionists would have them. Julian Huxley admitted concerning fossils, "Unfortunately, for perhaps three-quarters of geological time, the rocks are almost bare of them [fossils]: any that there were have mostly been baked or squashed out of recognition, while most animals could not get fossilized at all, as they were still soft-bodied" (25:26).

4. *The "order" problem:* Another problem with the geological time scale is that **there is no location on earth where all strata of the scale are found together.** Actually, it is pieced together like a complex puzzle from different strata located thousands of miles apart. If all the pieces of strata of the time scale were placed one upon the other in succession, according to what evolutionists would like, the total thickness would be over **one hundred and twenty kilometers.**

The fact that there is no complete successive order of all geological strata anywhere on earth greatly complicates the problems for evolutionists. "Since there is no one area where the whole series is represented, pieces from different areas are arranged together on the **assumption** that the less complex should be the oldest. Evolutionists decide what order the rocks should be put in by the order in which they believe the organisms have evolved" (23:415).

5. *The "wrong-order" problem:* The problems for evolutionists and the geological time scale are further complicated by the fact that **much strata exist out-of-order.** That is, it is out-of-order according to the evolutionists' geological arrangement. There are many places where older strata is found on top of younger strata.

Areas where there is older strata on top of younger strata are found all over the world. There is the Heart Mountain Thrust of Wyoming in America. There are examples in the Swiss Alps, the Scottish Highlands and northern India. Such evidence poses no little problem for uniformitarian evolutionists.

The age of strata is determined by the so-called index fossils found in the strata. The more primitive and supposedly older fossils determine older strata. The more recent fossils determine younger strata according to evolutionists. But according to this scale of measurement, there is that which is supposed to be older strata on top of younger strata.

The common explanation for such "geological phenomenon" is said to be a process of "thrust." Such thrust took place over millions of years. During these great ages of time, it is claimed that the older strata was forced by great pressures to slide over the younger. However, there is no evidence in these areas of such thrusting or lithification. Whitcomb and Morris stated, "It seems almost fantastic to conceive of such huge areas and masses of rocks really behaving in such a fashion ..." (9:180). Indeed, it does seem incredible that thousands of square kilometers of rock could be "thrust" over thousands of square kilometers of other rock. Nevertheless, this is what evolutionists are asking all scientists to believe. Whitcomb and Morris conclude,

Nothing we know of present earth movements of rock compressive and shearing strengths, of the plastic flow of rock materials, or of other modern physical processes - gives any observational basis for believing that such things are happening now or ever could have happened, except under extremely unusual conditions (9:181).

6. The "tree-trunk" problem: In Essen, Germany, as well as many other places in the world, there exist what is called **polystrate fossils**. These are fossils which extend through more than one layer of stratum. In England, a tree was found which was over thirty meters long. It was laying at a forty degree angle

and extended through stratum that was supposed to have been laid down over a period of millions of years. If such be true, according to the theory of evolution, the upper sections of the tree would have decayed before it could have been completely buried. These facts cannot be explained by evolutionists. The uniformitarianist is left without any possible explanation. Such evidence greatly disproves the uniformitarian geological time scale. However, the flood of Noah's day would explain such phenomenon

7. *The "footprint" problem:* On June 1, 1968, William Meister found near Delta, Utah in America, fossilized human footprints, in which were embedded trilobite fossils. However, evolutionists contend that "fossil remains of these organisms [trilobites] are abundant in the rocks of the Cambrian Period, **dating back approximately 550 million years.** They were the dominant animal forms during the early part of the Paleozoic Era, **but ... became extinct ... some 200 million years ago** [emphasis mine, R.E.D.]" (2:679). That is what the evolutionists say. But here in Utah is evidence of human footprints in stratum which is assigned a date of over 200 million years.

There is also the case of the Paluxy River bed near Glen Rose, Texas in America. What this site proves is that man and dinosaurs were contemporaries. In this river bed were discovered human footprints in Cretaceous strata. In the same bed, well-preserved dinosaur tracks were also discovered. The Cretaceous period supposedly dates back as far as 135 million years. But man was not supposed to have evolved until the late Tertiary period according to evolutionists. Dinosaurs supposedly become extinct during the Cretaceous period.

All of this poses a great problem for those who believe in the geological time scale. Human footprints have repeatedly been discovered in strata that is supposed to be millions of years old. Albert C. Ingalls made the following interesting statement in relation to this fact.

If man, or even his aged ancestor, or even that ape ancestor's early mammalian ancestor, existed as far back as in the Carboniferous Period [Pennsylvanian and Mississippian periods] in any shape, then the whole science of geology is so completely wrong that all the geologists will resign their jobs and take up truck driving. Hence for the present at least, science rejects the attractive explanation that man made these mysterious prints in the mud of the Carboniferous Period with his feet (24:14).

8. The "sudden-appearance" problem: There is a sudden appearance of all major phyla in the Cambrian period with no evidence of development. This sudden appearance of life in the Cambrian era has been a great problem for evolutionists in two ways. First, there is the fact of the sudden appearance of life on the geological time scale itself. Secondly, there is the lack of explanation on the part of any evolutionary geologist. Simpson and Beck stated, "... fossils become varied and abundant only with the beginning of the Cambrian ..." (2:760). They go on to admit, "The sudden contrast between the Pre-Cambrian rocks, in which animal fossils are so rare or dubious, and the Cambrian, in which they are abundant, poses a serious question: Why? A good scientist must be prepared to say, 'I don't know,' and that is at the present the correct answer" (2:760).

All major forms of invertebrate life have been found in Cambrian rocks. Gish wrote, "Not a single, indisputable, multicellular fossil has ever been found in Precambrian rocks!" (8:45). "From all appearances, then, based on the known facts of the historical record, there occurred a sudden great outburst of life at a high level of complexity. The fossil record gives no evidence that these Cambrian animals were derived from preceding ancestral forms" (8:46,47).

This seems to be characteristic with all forms of life, that is, there is a sudden appearance of any specific form of life, plant or animal, without any evidence of evolutionary development. R. B. Goldschmidt wrote, "When new phylum, class, or order appears, there follows a quick, explosive, in terms of geological

time, diversification so that practically all orders of families known appear suddenly and without any apparent transitions" (25:119).

If life slowly developed over great periods of time, as indicated by the geological time scale, we are left without any explanation for the evidence that shows that life suddenly appeared without gradual development. Some evolutionists inadequately try to explain this problem by saying that millions of years are involved and that we have discovered only the fully developed forms. But is it too much to demand of evolutionists that they produce at least one fossil which is a transitional fossil?

Add to the above problem the difficulty of evolutionists who must explain the sudden **disappearance of life**. "It is also interesting to note that the scientific record is a bit strained to explain why the dinosaurs suddenly (relatively speaking) died out. They had spent about 140,000,000 years adapting for survival and then in a few short centuries disappeared" (26:184). The geological record is actually a picture of death, a picture of extinction and not development. The fossil record is loaded with remains of the extinction of well-developed and complex forms of life. Without doubt, the geological time scale is completely out of time. "It is clear that **the long ages of the geologic time scale are a matter of faith rather than evidence**" (8:195).

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Chapter 13

PROBLEMS FOR EVOLUTIONISTS

Many evolutionists would have us believe that organic evolution is a proven, harmonious fact free of any major or even minor difficulties and contradictions. In this chapter some basic facts will be considered that thoroughly disprove the theory of evolution. These are not minor problems. They are major stumbling stones over which the theory of evolution has fallen.

A. THE PROBLEM OF THERMODYNAMICS

Evolutionists contend that life is reaching greater organization, greater perfection. Things are developing to a more perfect state. However, when we examine the laws of thermodynamics, nature presents to us an entirely different picture.

1. *The first law of thermodynamics:* In relation to the first law of thermodynamics there are some Bible statements which manifest this principle. The Bible says at the conclusion of the creation account in Genesis 1, "*Thus the heavens and the earth ... were finished. God ended His work ...*" (Gn 2:1-3). The Psalmist wrote, "*For He spoke, and it was done; He commanded, and it stood fast*" (Ps 33:9). Moses recorded, "*For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day*" (Ex 20:11). The Hebrew writer also reminds us, with reference to the creation, "*... the works were finished from the foundation of the world*" (Hb 4:3). "*For he who has entered His rest has himself also ceased from his works as God did from His*" (Hb 4:10).

Creation has been completed. God is making no more worlds to be inhabited; He is making no more creatures. The Bible plainly teaches that creation ceased at the completion of God's

creative acts recorded in Genesis 1.

The first law of thermodynamics states that there is no creation of new matter. It is scientifically true that matter can be changed into energy. In this transfer, no energy is lost. However, the **availability** or usability of that energy does decrease. "Energy can change its form but not its quantity -this is a statement of the first law of thermodynamics, which until quite recently could be accepted without qualification" (1:14).

2. *The second law of thermodynamics:* The Psalmist wrote, "*Of old You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but you will endure; yes, all of them will grow old like a garment; like a cloak You will change them, and they will be changed*" (Ps 102:25,26; see Is 51:6). The Bible teaches that things are not reaching greater order and complexity but that deterioration has set in. The universe is running down. For example, light a match. The match burns and releases energy. The energy goes into what is called "entropy." It cannot be recaptured and reused. Neither can the match be relit. The second law of thermodynamics states this fact about the energy of the universe. The universe is burning out.

"The concept of entropy is used to measure the lack of availability of the energy in a system" (2:44). Entropy is the measure of disorder of a system or **the measure of the unavailability of energy**. In other words, as decay and disintegration take place, entropy increases. Therefore, the law of entropy and the second law of thermodynamics cannot be separated.

The first and second laws of thermodynamics present a major contradiction between the principle of evolution and the laws of nature. Evolutionists state that the first life that developed upon the earth was single celled and spontaneous in origin from the sea. If this was so, the second law of thermodynamics would eliminate that "first life" before it had a chance to reproduce. Instead of spontaneously originating it would have spontaneously degenerated.

Evolutionists contend that things are becoming more orderly. Nature affirms that things are reaching greater disorder.

Harold F. Blum wrote, "All real processes go with an increase of entropy. The entropy also measures the randomness or lack of orderliness of the system, the greater the randomness the greater the entropy ..." (3:15). "The theory of a rising level of organization in evolution," said Clark, "is so directly contrary to the presuppositions of all scientific thinking that it cannot be left to future discoverers to affect a reconciliation by 'filling in details'" (5:163). Such is true concerning the theory of evolution and the laws of thermodynamics. Things are heading downhill, not up hill.

B. THE VARIATION AND MUTATION PROBLEM

Within the "nucleus of every cell from the simplest to the most complex, are spiral strands formed like twisted ladders made of deoxyribonucleic acid, which is abbreviated to DNA" (5:58). The DNA in the chromosome of a cell duplicates the chromosome as well as determines all hereditary characteristics. It is the DNA component of the cell which determines the characteristics of the offspring of every generation. Rutherford Plate wrote, "All the while that DNA sits in the nucleus giving orders that will spur growth, digestion, heartbeat, thinking and feeling, it in following its built-in plan which it has carried down the corridors of time. It makes no alterations in that plan unless they are imposed by radiations or accidents from outside the cell" (6:148). (More on DNA later.)

Occasionally an accidental change will occur in the chemical make-up of a gene and as a result a **mutation** will occur. When Darwin formulated his theory of natural selection, he did not know about the existence of genes and mutations in this manner. Modern research has produced a vast amount of knowledge on this subject, most of it being contrary to the "natural selection theory" of Darwin. Darwin did notice mutations. He made such a part of his theory, assuming that mutations are passed on to succeeding generations.

Variations do occur in the "kinds" of animals created by God. When an abnormal change does occur in an animal outside the normal range of variation, it is called a mutation. Many of these mutations are also heritable. It is thought that mutations are

“sudden, discontinuous, but heritable changes in the DNA code. This might be simply a single change in the base sequence or it could be more extensive” (7:125). Keep in mind that the DNA structure is highly resistant to change and that any change is completely abnormal.

Evolutionists contend that mutation is the means by which evolution has occurred. They claim that mutations are passed on to the offspring and future generations. Unfavorable characteristics fade away but the advantageous or favorable characteristics are retained to eventually form new species. It is affirmed that the great variety observed today in life is a result of a series of reproductions and developments of mutations. However, the facts do not support this mutation proposition. In fact, the opposite is true.

Mutation does occur but it does not produce the evidence the evolutionist needs to sustain his theory. Clark wrote, “Yet, although many thousands of mutations have now been studied, not a single clear instance has been found in which a mutation has made an animal more complicated, brought any new structure into existence or even affected any new adaptation of a radical nature” (4:131). Almost all mutations are recessive in reproduction.

When a mutant is crossed with a non-mutant, the mutation usually disappears from the species. But such “disappearance” is not what the evolutionist needs. “Mutation of genes, as we know them, chromosome changes, hybridization, natural selection and genetic drift all are at work but they do not provide the mechanism needed for the general theory of evolution As far as genetics is concerned it does not provide the needed mechanism for evolution” (7:137).

The major problem with the evolutionist’s mutation theory is that **almost all mutations are detrimental**. For example, in 1791 a mutant sheep having short legs appeared in the flock of a New England farmer. As a result of this one mutant, a new breed of sheep, called the Ancon sheep, was developed. However, the short legs of the Ancon sheep would certainly be a detriment to the survival of this species. These short legs would not be a favorable characteristic

because in the struggle for survival, the sheep would not easily flee from predators.

Another example of this type of mutation would be the California Navel Orange. This orange is the result of a mutation. It produces few seeds and sometimes no seeds. This characteristic may be advantageous to man, but for the survival of the orange it is obviously lethal.

"Mutation rates have been studied in a wide variety of experimental plants and animals, and in man. There is one general result that clearly emerges: Almost all mutations are harmful" (8:19,20). Dobzhansky, an evolutionist, clearly recognized this fact. "... a majority of mutations, both those arising in laboratories and those stored in natural populations, produce deteriorations of viability, hereditary diseases, and monstrosities. **Such changes, it would seem, can hardly serve as evolutionary building blocks** [emphasis mine, R.E.D.]" (9:16).

We must also recognize that **mutations do not produce the variety that is needed to change species or develop new species.** Hampton L. Carson emphasized this when he wrote, "One of the great dilemmas that modern evolutionary theory has had to face is the fact that most of the mutations found repeatedly ... do not constitute the kind of differences which distinguish species" (10:18). This is a problem with the basic philosophy of the mutation-natural selection theory. This and the previously mentioned problem, argue against the concept that mutation and natural selection provide the mechanism for evolutionary development.

C. THE NATURAL SELECTION PROBLEM

Darwin believed the following: (1) More offspring are produced by the parent than can survive. (2) As a result of this overproduction there exists within each species a struggle for survival. (3) The struggle for survival leads to natural selection of the more fit. (4) The favorable characteristics of the fittest are inherited by the offspring (11:187). Darwin's theory of natural selection has been reworded and reworked by many modern

scientists. It has also been brought under serious question by many modern evolutionists.

Evolutionists link mutation with natural selection to provide an explanation for the present day species. "A basic problem facing evolutionists is finding some means or mechanism, that might produce the changes of plant and animal forms, or kinds, required by the doctrine of evolution" (12:441). To evolutionists the mutation-natural selection theory is the answer to this problem. It is believed that mutation furnishes the raw materials and natural selection produces the variety in species. Huxley contented "that reproduction plus mutation produces natural selection; and ... that natural selection plus time produces the various degrees of biological improvement that we find in nature" (13:33).

Huxley and others claimed that natural selection "guided" the species to higher variety or complexity. To some, natural selection has become the "god" of evolution, directing life to greater ends. Huxley wrote, "Most basically, natural selection converts accident into apparent design, randomness into organized matter. Mutation merely provides the raw materials of evolution; it is a random affair, and takes place in all directions" (13:36). However, Reid stated,

Even now some of Darwin's principles seem to be at variance with scientific fact. For example, consider the case for "natural selection," a major point of the "theory." Darwin assumed that progress is always up the scale - that things improve. This runs counter to many scientific findings in the material world where things always tend to seek the lowest level, a state of minimum energy (14:159).

The mutation-natural selection theory is under great attack in the scientific world today. Many evolutionists have given it up, recognizing that it is nothing more than a futile effort which has no support from the real world of life reproduction. Others are hanging on to it because there is no other answer to provide the variety of life in the secular world view of evolution.

It is claimed that "natural selection results in the survival of those forms that are best integrated with the various factors of the environment in which they live" (15:719). However, we must clearly understand the real world of natural selection. Nature does allow, in some cases, the survival of those who are more fit to survive. The characteristics of those who survive may then be passed on to the offspring. Ranchers and farmers have for centuries selected the better characteristics of stock. They have bred their stock in order to produce better animals. There are various animals which have the ability to adapt themselves to different environmental conditions. This should not surprise us. God built into the cells of every living thing the ability to survive, the ability to exist. Breeding only brings out in the nature or character of the animal that which already existed. Nevertheless, Walter Lang reminds us,

It is known that mutations are in reality harmful to the life cell. There are built-in variations which are not harmful, and these are deliberately confused with mutations by the evolutionists. This is not scientific, for this built-in variation capability was designed and created by God in the beginning, and this capability is passed on from generation to generation through heredity. Because of this built-in variation we find a great deal of adaption to the environment, but there is no evidence whatever that this adaption was produced by the environment (16:1).

These variations in nature are readily admitted by the creationist. However, nature's definition of natural selection and the evolutionist's definition of natural selection are drastically different. The following are just a few of the problems associated with the concept of natural selection.

1. *There is no answer for the origin of favorable characteristics.* Evolutionistic natural selection cannot tell us the origin of the favorable characteristics which become permanent in any specific life form. For example, we place two fish in an aquarium and cool the water to 20 degrees centigrade. Fish A dies because he

cannot survive in water below 25 degrees. Fish B survives because of his ability to survive in 20 degree water. But where did fish B acquire this ability? Did not fish B already have this ability before the crucial test?

“According to Neo-Darwinism natural selection is an essential factor in the evolution of species. But natural selection, if there were such a principle in nature, could only select and never create new characteristics. It could never have originated more complex forms of new species” (17:38). The process of natural selection creates no new abilities or characteristics.

Mutations do not create something new. **Mutations only change an already existing structure.** From this, nature’s natural selection must make choices. Fish B already had the ability to survive. He could possibly pass this ability on to his offspring. Nevertheless, we must remember that mutation and natural selection did not originally produce the ability of fish B. Camp rightly concluded, “The **survival of the fittest** does nothing to explain the **arrival of the fittest**” (18:197).

2. Natural selection cannot explain the usefulness of so-called half-developed structures. Michael W. Ovenden, an evolutionists, admitted, “It is true that there are some difficulties in the straightforward application of ‘natural selection’ - for example, how can it explain the development by stages of an organ that seems to confer no survival advantages in its primitive stages, but only when fully developed” (19:101) No evolutionist can answer this problem for evolution.

Intermediate stages in the evolutionary process must have adaptive value or else they could never develop. What good would a half-developed eardrum have in the survival of a species? What benefit would be derived from a half-developed eye? Partially developed wings would be a hinderance to the survival of birds and therefore would be eliminated by the process of natural selection itself. We must understand that this is a serious problem for evolutionists.

3. The more intensive the natural selection the fewer the

varieties. Klotz explains that "the rule played by selection is a self-contradictory one. The more intensive the selection, the fewer the varieties, and the fewer the species. The less intensive the selection, the more varieties and more species develop" (20:243). Klotz gives Julian Huxley's example that in lakes where predators are common there are less species of fish than in lakes where predators are few (21:323). He concludes, "This is only what we would expect, for intensive selection should eliminate all but the most favored individuals. Yet this role is one which slows down evolution and defeats the process which it is supposed to guide" (21:323).

4. *There is too much chance involved in natural selection.*

The evolutionists' concept of natural selection is based upon chance. Ovenden wrote, "It is essential to the theory of evolution that the changes that occur, and upon which natural selection operates, come about by chance - that is to say, the environment has no direct control over which changes occur in **individuals**, but only in the **selection** of advantageous variations" (19:101).

The chance of favorable mutations being bred into a species by random selection is almost beyond comprehension. Even Huxley confessed that "no one would bet on anything so improbable happening; and yet it **has** happened" (13:42). Of course, **it has to have happened if one believes in evolution, for there is no other answer**. The evolutionists has no other alternative to believe, except creation. After showing the number of times a horse would have to be bred to incorporate within the stock one favorable mutation, Huxley concluded, "Of course, this could not really happen, but it is a useful way of visualizing the fantastic odds against getting a number of favorable mutations in one strain through pure chance alone" (13:41,42).

Evolutionists are dealing with fantastic odds. In fact, they are really working with impossibilities which they like to call probabilities. They are trying to piece together a theory which calls for too much chance. "The living world as we know it today could never have arisen by chance. This simple statement is so obviously true that further elaboration of the subject is unnecessary. But from

the Neo-Darwinian point of view chance takes the place of God in the origin and development of the universe and time is the instrument of progress" (17:34).

In recent years the science of probability theory has dealt a devastating blow to the philosophy of evolution. Evolutionists depend upon chance. Given enough time, anything can happen according to their reasoning. They state, "However improbable we regard this event, or any of the steps which it involves, given enough time it will almost certainly happen at least once ..." (22:48). On the other hand, many scientists today are saying that **high improbability almost equals impossibility**. Pierre du Nouy stated, "If the probability of an event is infinitely slight, it is equivalent to the **practical impossibility of its happening within certain time limits**" (23:38). When examining the vast complexities of life, one is awestruck by intricacies. How could such intricacies have evolved by chance? "Chance cannot create complex, orderly, operational systems. Neither can it account for beauty. To attribute to blind chance the perfume of a rose or the playfulness of a lamb is to ignore all logic" (24:123).

Evolution with its theory of natural selection, is a philosophy based upon chance. And the chance that it all happened is improbable and impossible. Coppedge wrote, "Without a Designer, however, the materialist is left with only one source, namely chance, to do it all" (24:156). It takes more faith to believe in chance than to believe in God's creative hand.

Concerning the natural selection theory, Ovenden confesses, "A hundred years after Darwin's book, there is still argument as to whether the hypothesis of natural selection is fully adequate to explain the wide diversity of life on Earth" (19:100,101). Huxley also concluded, "A little calculation demonstrates how incredibly improbable the results of natural selection can be when enough time is available" (13:41).

D. THE PROBLEM OF ORIGINS

The only ones who can adequately answer questions

concerning origins are those who believe in the Bible. Science cannot produce any empirical answers. The Bible believer also cannot give an answer which is based upon empirical evidence. He does, however, have the witness of testimony, the testimony of those who actually **experienced the workings of the One who could produce life**. That testimony is in the Bible.

Evolutionists have struggled for years to explain the origin of life. In discussing the evolutionary theories of Theilhard de Chardin, Bernard Delffauw stated, "... the development of life out of lifeless matter continues to be a hypothesis, because we cannot, of course, at a subsequent moment in the earth's history catch such a development in the very act, so to speak; nor has it ever, as yet, been made to happen in the laboratory" (25:69).

Evolutionists have no answer that will tell us how life began. Paul Amos Moody, an evolutionist, wrote concerning the problem of the origin of life,

The answer is that we do not know and probably never will. The origin of life occurred more than three billion years ago and was not the type of happening to leave a clear indication of its course of events in the fossil record. Why, then, do we discuss the question at all? The best we can do is to point out what might have happened (26:117).

Evolutionists affirm that we can "assume" that certain steps were taken by "nature" to produce and expand life and that we can make "reasonable guesses" as to how it all developed. It is candidly stated, "Although man **may never be able to prove** that life first arose in a specific way, it is now possible, with the information available, to formulate a working **hypothesis** concerning the conditions and circumstances under which life **might have arisen** [emphasis mine, R.E.D.]" (15:731). But "even though evolutionists are bold in stating how life developed, they simply have to state they do not know how it originated" (27:663). And they will never be able to explain the origin of life. No evolutionist was there in the beginning to see it all happen.

The origin of life is a matter of faith both for those who

believe the Bible account of origins and for the evolutionists. Neither was on the scene when it all happened. The only explanation for evolutionists is spontaneous generation. Even though this theory of origins was disproved by Pasteur, Tyndall and others in the nineteenth century, some evolutionists today try to resurrect it. Huxley, wrote, "The fact that spontaneous generation does not occur now is no evidence that it did not do so at some earlier stage in the development of this planet, when conditions in the cosmic test tube were extremely different" (13:21). We find this hard to accept.

E. THE PROBLEM OF DNA

DNA (deoxyribonucleic acid) is the coded ladder-like tape found in the chromosomes of every living cell. This microscopic "computer system" determines all hereditary traits passed on to the offspring. It controls the color of eyes, the color of hair, fingerprints, and every physical detail of the individual organism. It is the mechanism that allows life to reproduce "after their kind" (Gn 1:24). Coppedge wrote, "In terms of an analogy, [human DNA is like] a very large encyclopedia of forty-six volumes, 20,000 pages is provided with the whole encyclopedia" (24:125).

"It is believed that all species of plants and animals use DNA molecules to pass hereditary traits from one generation to the next" (12:105). How the DNA is reduplicated (called "replication") and transferred to the offspring cell is no simple process. The "copying process" takes place in a ribosome which is composed mostly of protein. The DNA in the chromosome copies itself on a messenger strand of RNA. In the ribosome, transfer RNA (tRNA) takes the message from the messenger RNA to manufacture a protein strand. As a result, thousands of protein strands are manufactured from the same messenger RNA in a matter of seconds.

In carefully studying this process, scientists have learned that "ribosomes are made up of mostly RNA and protein" (12:113). DNA, it is assumed, transfers its message accurately to the messenger RNA strands, which are made from the original DNA pattern or template. Thus, "the gene in the nucleus of a DNA

molecule controls the synthesis of the complementary RNA" (12:113). This messenger RNA becomes the mold, or template, to synthesize the protein. The other type of RNA (Transfer RNA) attracts the amino acids and assembles them according to the mold of the messenger RNA. A new polypeptide chain is formed. The polypeptide molecules are linked together to form larger protein molecules. Thus the protein is formed.

Much research has been done in the last few decades in the area of molecular biology and genetic engineering. As a result, our understanding of the DNA process of reproduction has been greatly advanced. Evolutionists have claimed that this common process in all living things is evidence of a "common ancestor" in evolutionary development. It is reasoned that we all started the same way and the way we all started must be manifested in the chemical make-up of the cell. However, here is where evolutionists run into problems with DNA.

1. *DNA is evidence of a common Creator.* The more we study life the more we understand that it is basically composed of the same chemicals. Such is good evidence of a **common Creator** of all things. The DNA structure of all living cells is surprisingly close in all life. However, being close to snakes, bugs and pigs is not necessarily what evolutionists want. John J. Grebe wrote concerning this, "It would shock the old fashioned thinking of evolutionists on observation about a million times more coarse than now, to know their nearest DNA relatives" (28:320). Using the DNA structure to prove that we all evolved from various common ancestors proves too much.

2. *The complexity of DNA process argues against evolution.* The reproduction of the DNA is a fantastically complicated process. How could such have evolved by chance? The DNA contains the code for every feature of the body. Every intricate detail is locked into this marvelous computer. Its job of reproduction is no simple matter. In discussing the complexity of genes, Wallace stated, "Is there any simpler solution to the problem of reproduction?"

I do not think there is" (29:19). The more complicated life is - and we are discovering every day that it is very complicated - the less chance there is that it could have originated by chance, by spontaneous generation.

3. DNA's resistance to change argues against evolution.

"Scientists know that DNA molecules are quite immutable and resist the conversion of one kind to another, in spite of observed mutations from radiation and variations according to Mendel's laws" (30:314). "Numerous studies ... indicate that the DNA mechanism is highly specific and integrated. As with an expensive Swiss watch, any tinkering with DNA leads to nonsense codes and an inferior organism" (112:118). Although the genetic code of the DNA can produce a wide variety of variation, no few features are produced which were not originally "on record" in the DNA. Any alternations caused by radiation or other outside forces will cause mutations.

Recent DNA engineering does not change the process and resistance of DNA to change. In genetic engineering, that which already exists is restructured, or rematched with already existent DNA structure. No new life form is "created" which was not already in the original DNA structures. Genetic engineering is a process worked by intelligence (man), not chance. Would the evolutionist be so bold as to claim that through time, nature has accomplished genetic engineering? Such would take a great amount of faith.

F. THE BACKBONE PROBLEM

Evolutionists contend that life developed from simple organisms to the more complex organisms. The invertebrate (life forms without backbones) came first in this line of descent and then came the vertebrates (life forms with backbones). If such a process really happened we would expect to find in the fossil record transitional fossils between the invertebrates and vertebrates. But such is not the case.

The first consideration of this study is the fossil record. We must find evidence in the fossil record that proves the point that vertebrates come from invertebrates. However, the fossil record is

vacant of the transitional forms which should link invertebrates to vertebrates. The fossil record, the prime source of evidence for evolution, does not produce promised evidence for evolution.

Evolutionists recognize this critical problem. For example, throughout the first volume of the *Illustrated Encyclopedia of the Animal Kingdom* the authors boldly assume that evolution is a fact. In fact, in reading the volume, one is lead to believe that it is actually an effort to prove evolution instead of being an informative guide to the animal kingdom. However, at the close of the volume, under the section entitled "Missing Links' between Vertebrates and Invertebrates" the authors lose their confidence. It is stated, "All in all, **although no good fossil evidence exists**, we can conclude that the first vertebrates **must have** passed through an amphioxus-like state [emphasis mine, R.E.D.]" (31:141). They conclude, "Although fossils provide much evidence to support our evolutionary theories, there are still unknown 'missing links'"(31:142). We believe that this is a good example of how most evolutionists deal with the "missing link" problem. They ignore it.

The real problem is that there are no "missing links." They never existed in the first place. Evolutionists realize that they must fill the gaps between the major forms of life with transitional forms. The *International Wildlife Encyclopedia* stated,

During the second half of the 19th century the scientific world was excited by the new Darwinian theory of evolution, it was realized that there was a deep gulf between the vertebrates and the invertebrates. So a search began for either a theory to explain or a missing link to bridge the gulf (32:10).

That search is still going on today, though many evolutionists think they have filled in the gulf with transitional forms. However, there are those evolutionists who believe that the gaps will never be filled. Homer W. Smith once said, "As our present information stands, however, the gap remains unbridged and the best place to start the evolution of the vertebrates is in the imagination" (33:26). Gish concluded, "The idea that the vertebrates are derived from the

invertebrates is purely an assumption that cannot be documented from the fossil record" (34:138).

G. THE PROBLEM OF SURVIVAL

Another problem for the theory of evolution is the lack of change. Evolutionists assume that change constantly takes place in species. In fact, without change there is no evolution, for evolution is change. All species must change. They must develop into greater organization if they are to evolve into higher forms of life.

This is where the problem arises. **What about those many species of animals which have shown no change in anatomy over the alleged millions of years of their existence? Why have not these species developed into greater organization?**

There are several examples of living organisms that illustrate this. Evolutionists express surprise over this evident fact. Notice the following statement of an evolutionist.

One of the most interesting things about apus [an animal similar in structure to a trilobite] is that it has survived virtually unchanged since the Triassic period about 180,000,000 years ago. Indeed some scientists consider that the species we know today is actually the very same species that was living all that time ago. This is a very long time for an actual species to survive unchanged [emphasis mine, R.E.D.] (32:75).

There are also those forms of life that were first thought to be extinct, but have been discovered as living animals in these modern times. Consider the *tuatara*, a type of reptile. This animal was supposed to have become extinct over 135 million years ago. But living tuatara have been found in New Zealand. They have survived all these years **unchanged**.

There is also the example of the **coelacanth**. Before 1939 this fish was known only through the fossil record. It was thought to be an extinct species of primitive times. However, specimens of this fish have been dredged up off the coast of Madagascar and South Africa. Catherine Jarman, an evolutionist, recognized, "... the

amazing discovery in 1939 of a coelacanth fish off East London, South Africa, gave evidence that **for more than 70 million years coelacanths had survived comparatively unchanged** [emphasis mine, R.E.D.]” (33:96). If this fish has survived unchanged for 70 million years, how can we believe that life is developing through evolution to higher forms of life?

There are other examples that could be pointed out which illustrate this lack of change in life. The problem here is most evident. If evolution is true, we would expect change in the structures of animals as the natural selection made its choices of the most fit. Changing conditions would demand changing forms of life. **In fact, no ancient animal life should resemble its modern evolutionary descendant, for evolutionary change should constantly be changing the appearance of all living things.** But men have discovered examples of animals that have not changed in their supposed millions of years of existence. They have not evolved to higher forms of life. Their structures are the same. There has been no evolution.

H. THE “APE-MAN, MAN-AGE” PROBLEM

There has probably been no area in the theory of evolution where the facts have been twisted more than in the search for “ancient” man. In this field, the imaginations of evolutionary paleontologists have run wild. Too many unsuspecting persons have been carried off by such over-enthusiastic optimism.

The problems surrounding the so-called ape-man theory of the evolutionists are anything but few and far between. Any student who has studied the evolutionists’ search for the missing link is immediately struck by the great amount of assumption and imagination involved in this search. There is really not all that much evidence involved. Evolutionists have filled in the gaps with imagination and a desire to support.

The following are some of the basic discoveries evolutionists have used in their ape-man theory. However, we must first recognize the problems involved in such discoveries.

1. *The problem of remains:* One of the major things to remember when examining the painted pictures in textbooks of supposed ape-men is that **much of the picture, or pictures, has been filled in by the imagination of the artist who is usually an evolutionist.** When a living organism, as a man, dies, everything except teeth and hard bones decay within a relatively brief period of time. Therefore, we have no idea what kind of hair a person had, if he had hair at all. The shape of the nose and ears cannot be determined. The structures or strength of muscles cannot be known. Neither can the color of skin or shape of lips be known. All such things are left to the imagination of the artist. And the artist is going to make ancient man look like what he thinks an ancient man should look like. If he is an evolutionist, he is going to make the drawing look like an ape-man, some prehuman animal that looks like a man with the combined physical characteristics of an ape and man.

2. *The "few-fossil" problem:* When we discuss various ape-men, as in the last point, it is surprising to find that relatively few fossils exist. One is also astonished to see the fragmentary nature of those that have been found. Some ape-men have been reconstructed out of only a skull cap, or a tooth, or a femur. We are not dealing with a vast collection of bones. There is actually not that much evidence from which we can make sound judgments.

3. *The "cemetery" problem:* Man has always had the habit of burying his dead. And when we date a specific specimen we may be dating it by the strata in which it was **buried**, not by the strata on which it died. Also, when we try to date remains there is the problem of sedimentation. Fossils that are supposed to be several hundred thousands of years old are dated by the sedimentation in which they are found. But if they have been buried under several layers of strata, how can we accurately date them? And then, all the assumptions and problems connected with the various methods of dating used in determining the age of fossils also apply here.

The problems in dating are many in number. For example, when the Potassium-Argon method of dating was used to date the strata in which Leakey's Nutcracker Man was found it was claimed

to supposedly be 1,750,000 years old. However, when the specimen was dated by the Carbon 14 method it proved to be only 10,000 years old (34).

4. *The "scattered-bones" problem:* Most of the fossils which are reconstructed by the paleontologists are scattered over a large area. Hardly ever is a complete, supposedly ancient, skeleton found intact. If one is found, it is usually of very recent times.

5. *The "giant" problem:* Some fossil evidence manifests the existence of giants who once lived on the earth. Several fossilized footprints have been found which give evidence of this fact. There is no problem with this evidence in relation to what the Bible says concerning the existence of men of great stature (See the Hebrew text or KJV of Gn 6:4; Nm 13:33; Dt 2:10,11,20,21; 3:11,13; Ja 12:4).

The existence of giants in times of old would be a problem for the evolutionist. Would this not be evidence of evolution in reverse? The existence of these fossils of giants' footprints shows that "we have not had evolution in man but we have had degeneration or deterioration" (20:389).

6. *The "brain" problem:* Not too many years ago, evolutionists placed much emphasis upon the size of the brain as a measure of intelligence. It was believed that smaller brain sizes were evidences of antiquity as well as a measure of low intelligence. However, this argument has been abandoned in recent decades and rightly so. Bozo Skerlj explained, "Brain size does not seem to be a proper measure since we know in modern man that variability goes from 800 to 2,000 c.c. and covers all the range from Java to modern man" (35:19). The brain size of the average male adult today is 1,200 to 1,500 c.c. Neanderthal man had a brain size about 100 c.c. **larger** and modern man. And Cro-Magnon man had a brain which averaged from 1,550 to 1,750 c.c. This is about an average of 250 c.c. to 350 c.c. **larger** than modern man. Therefore, the intelligence or antiquity of any fossil cannot be determined by brain size.

7. *The problem of the evidence:* The greatest problem associated with the ape-man theory is the definite ambiguity of the

discoveries. Dobzhansky rightly stated, "A minor but rather annoying difficulty for a biologist is the habit human paleontologists have of flattering their egos by naming each find a new species, if not a new genus" (36:171). Such over-enthusiasm can be seen in the following discoveries.

a. The Piltdown Man: The Piltdown Man (*Eoanthropus dawsoni*) was a **hoax**. It was supposed to have been an ape-man fossil. It was discovered in 1912 near Sussex, England by Charles Dawson. It was affirmed by many that this was the "missing link." Much of the scientific world believed this for almost forty years following the discovery. But when modern techniques for examining fossils entered the picture, the Piltdown Man had to exit. In 1953 the Piltdown Man as announced a hoax.

Actually, Piltdown Man was made up of a human skull and an orangutan's jaw and teeth. The teeth had been filed to make them look worn. When it was first discovered, it was hailed to be 200,000 to 1,000,000 years old. The brain capacity was said to be around 1,070 c.c. But modern techniques for dating and examining fossils have proved the Piltdown Man a hoax. An interesting statement was made in the June 3, 1996 issue of *Time Magazine*.

Ever since Piltdown Man - once hailed as the "missing link" between man and primate - was debunked as a hoax in the early 1950s, a mystery has remained: Who was the joker who placed human skull fragments with an ape's jaw - stained to look old - in the gravel pit in southern England where they were discovered in 1912? Last week British paleontologist Brian Gardiner announced that he and ... Andrew Currant had identified the culprit: Martin A.C. Hinton, a now deceased curator of zoology at the museum.

It seems that Hinton wanted to "dupe a colleague, Arthur Smith Woodward, with whom he had had a falling-out," according to Gardiner. Gardiner stated, "It just shows that if you want to believe something, you do" (*Time*). Truly, the Piltdown Man will always stand in the field of science as a reminder of those who are

always over-zealous to accept any new find without close investigation.

b. The Nebraska Man: In 1922 Harold Cook discovered a single tooth and sent it to Henry Fairfield Osborn who acclaimed it to be "the first anthropoid ape of America ..." (37:463). Others claimed that it was of a species closer to man than ape. Since it was found in the state of Nebraska, it became known as the Nebraska Man. (Osborn named it *Hesperopithecus Haroldcookii*.)

As the enthusiasm built, it was affirmed to be one of the most primitive members of the human family. The excitement grew and eager paleontologists began to excavate the area where the tooth was discovered. Later, it was found that the tooth belonged to an extinct pig, and the story of the Nebraska Man soon died away.

c. The Java Man: Java Man (*Pithecanthropus erectus*) was discovered in a river bed near Trinil, Java. This discovery was made by Eugene Dubois in 1891 and 1892. Actually, all that Dubois found was a skullcap, three molar teeth and a left thighbone. These remains were scattered over an area of about twenty meters in radius.

In the same stratum of the Java Man, Dubois also found the remains of a fully developed modern man (Wadjak Man). Because he was such a biased evolutionist, Dubois took the remains of the Wadjak Man home with him and locked them in his closet. They were revealed to no one for over twenty years. The Wadjak bones were certainly evidence against Dubois' Java Man and he knew it. "Skulls of the Wadjak type were very much like Australian man of recent times. Therefore, such evidence could not be used to support evolution of man ... and thus the evidence was contrary to what Dr. Dubois was trying to prove ..." (12:437).

For many years after Dubois' discovery, controversy concerning the identity of the finds prevailed. Concerning the finds, M. Doule and H. M. Vallois stated, "Taken as a whole, these structures are very similar to those of chimpanzees and gibbons" (38:118). "Before his death and after he had convinced most evolutionists as to the manlike affinity of *Pithecanthropus*, Dubois himself changed his mind and declared that his Java Man was nothing

more than a large gibbon" (39:87). It was also later found that the teeth were not even a part of the original skull.

d. The Peking Man: Peking Man (*Sinanthropus pekinensis* - later referred to as *Homo erectus*) was discovered near Peking (Beijing), China around 1922. The first finds consisted of several teeth and a lower jaw. Later, a number of skulls were found. The remains were similar to Java man. It was also alleged that Peking Man built fires and made artifacts.

When the Japanese invaded China before World War II, an effort was made to export the bones of Peking Man out of the country. The shipment was intercepted and no one today knows where the fossils went. Such adds to the controversy as to what Peking Man really was. It is interesting to note what Robert E. Kobahl and Kelly L. Segraves have to say about Peking Man in the following quote.

Several informed sources have claimed that Peking Man was largely a fraud on a par with the Piltdown fossil found in England in 1912 and formally exposed as a fake in 1953. It is interesting and perhaps significant that a principal sponsor of the Peking research, Teilhard de Chardin, was also implicated in the Piltdown discovery. In any event, with the evidence gone and the witnesses dead, Peking Man becomes a somewhat mythical stage in the supposed evolution of man (40:128).

e. The Neanderthal Man: The first skeletons of the Neanderthal Man were discovered in 1856 in a cave near Neanderthal, Germany. The total number of individuals which have been discovered to date is over ninety.

Neanderthal Man was first pictured in textbooks as a squatty, ape-like creature. However, this has all changed. In fact, he is no longer considered an ape-man at all. Jacob W. Bruber stated, "Their true place in the evolution of man has never been established" (41:436).

"The last of the Neanderthal men were probably contemporaneous with early *Homo sapiens*. Some anthropologists

do not rule out the possibility that intermixing occurred" (24:29). Many, if not most, evolutionists today consider Neanderthal Man too close to modern man to allow much distinction. In fact, "if Neanderthal boys and girls were dressed as modern high school students and mingled with students at school they probably would not attract any attention" (12:407). Ever since the realization that Neanderthal Man looked almost like modern man, evolutionists have been shaving the faces and straightening the backs of every Neanderthal representation in every museum and biology textbook throughout the world. Heinze rightly stated,

Neanderthal man proves only that man has an awful tendency to force the evidence to conform to his theory. One wonders how many of the other fossil evidences for evolution would bow out if we knew more about them, or if what we knew already was not interpreted with an evolutionary presupposition (5:51).

The textbook, *Biology, A Search for Order in Complexity* rightly warns, "One should be wary of restorations of the past based on the fertile imaginations of paleontologists" (12:406).

f. The Cro-Magnon Man: This man has been hailed by evolutionists to be the first *homo sapiens*. The males were over six feet tall and the females averaged five and one half feet tall. The brain size averaged between 1,550 c.c. to 1,750 c.c., which is on the average about 200 to 400 c.c. larger than modern man. M. F. Ashley Montagu wrote, "Cro-Magnon man is a modern man in every sense of the word, but where he came from or how he came about we have not the slightest idea" (42:73).

g. Zinjanthropus: In 1959 L. S. B. Leakey claimed to have discovered another ape-man in Olduvai Gorge in Tanzania, East Africa (43:564-589). He called his discovery *Zinjanthropus*. His conclusion was based solely upon the crest of a skull. This find was later called *Austrolophiticus* (44:337).

h. Skull 1470: In the June 1973 issue of the *National Geographic Magazine*, Richard E. Leakey, son of L. S. B.

Leakey, shocked the confused world of ape-men theories by announcing that he had discovered a man which dated back almost three million years (45:819-829). Richard affirmed that his Skull 1470 "simply fits no previous models of human beginnings" (45:819).

Leakey believed that the skull's large brain case "leaves in ruins the notion that all early fossils can be arranged in an orderly sequence of evolutionary change" (45:819). "It appears," he states, "that there were several different kinds of early man, some of whom developed larger brains earlier than had been supposed" (45:819).

Leakey's find was extremely fragmentary. When Leakey had his Skull 1470 "filled in" with the artist's conception of how he may have looked, it looked almost exactly like any other modern genus of Africa (45:822-835). This certainly leaves all concerned in a confused state as to how man actually evolved. If man looked like a modern man three million years ago and like an ape-man one million years ago, then he must have devolved from the "modern" look to the "ape-man" look, then, re-evolved to the "modern" look.

i. 333 Woman (Lucy): In Ethiopia, Donald C. Johanson claimed that he discovered an ape-man family dating back over three million years (46:791). He and his fellow-laborers affirmed that all evolutionary lineages must be "revised." It was stated, "All previous theories of the origin of the lineage which leads to modern man must now be totally revised" (47:127). We would add that they will have to be revised until the next over-enthusiastic paleontologist makes another "marvelous" discovery.

Johanson claimed that his ape-man walked upright. He stated concerning his find of a female fossil, "Granted, she bears similarities to *Australopithecus* specimens from South Africa, but primitive aspects of her teeth, jaw, pelvis, and other parts suggest that Lucy may be more closely related to the older hominid forms" (46:805). However, Johanson also states that his specimen bears remarkable resemblance to modern man. He

wrote, "Reaching across the millenniums, hard bones from 333, arranged as a composite pair *bear uncanny resemblance to our own - in size, shape, and function* [emphasis mine, R.E.D.]" (46:808).

Evolutionists scoff at the Genesis affirmation that God made woman from the rib of a man. But that is not half the miracle that evolutionists try to perform in reconstructing an ancient man from a single tooth, femur or piece of skull. We are reminded about what Dobzhansky said concerning paleontologists, that they are eager to tack on to every new find the name of a new genus. Such practices have added to the confusion centered around the evolutionists' ape-man theories.

No serious student should let himself be carried away by the enthusiastic search of evolutionists for his ancestors. Such enthusiasm has destroyed much objectivity in the field of paleontology. It will destroy the objectivity of every person who eagerly accepts every pronouncement of evolutionary paleontologists.

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Chapter 14**THE INADEQUACY
OF
EVOLUTIONARY PHILOSOPHY**

One of the true tests of any social philosophy of life is the fruit it produces in society. Our individual philosophies of life are always our subconscious controllers of behavior. They direct us. They control our direction of life, and most of the time, our individual actions. That is why our particular philosophies of life are so important. This is where the philosophy of evolution does its harm.

Good philosophies can be separated from bad philosophies by examining their logical end, their final consequences. It is easy for the Christian to make a distinction between good and evil philosophies. He can consult the time-tested standard, the Bible. However, for the non-Christian, the task lies within the realm of human reason. Human reason is all the unbeliever has to determine right from wrong. Such leaves him in a very dangerous situation. Human reason is fallible (See Jr 10:23). Human reason changes as the situations of life change.

When evolutionary thinking becomes a part of the individuals process of human reason and behavior, some unfortunate consequences will and have prevailed upon societies throughout the world. It is necessary, therefore, to thoroughly understand the implications of evolutionary philosophy. The consequences of a philosophy often determine whether or not the philosophy is true or false. In the case of evolutionary thinking, we believe that the consequences of the evolutionary process of behavior renders the philosophy false. Because of the consequences, we would challenge those who believe evolutionary philosophy to reconsider the the nature of the belief.

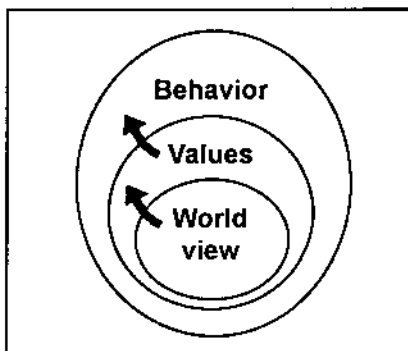
A. CONSEQUENCES OF EVOLUTIONARY THINKING

The following points will manifest some of the major consequences which result from evolutionary thinking.

1. *Evolution destroys objectivity by prejudicing scientific thinking.* Many times it is proclaimed that scientists who believe in evolution are objective in their studies. However, we would disagree with this conclusion. Davidheiser correctly stated,

... scientists have the weaknesses of other human beings, and for some reason they become more emotional about the matter of evolution than about anything else that comes under the heading of science. In writing about evolution, scientists make extravagant statements such as chemists and physicists would never do in their fields. A number of them feel it desirable or necessary to make disparaging statements about the Bible. Biologists in the classroom have threatened to give low grades or to fail students who did not profess to accept the theory of evolution. (1:161).

When one believes that something is an established fact, that "established" fact becomes a part of his **world view**. **His world view then constructs his values and his values determine behavior.** Evolutionary philosophy is a world view, and therefore, affects one's values and behavior.



When a philosophy as evolution, which has so many universal implications, is believed, objectivity for other answers is usually out of the question. This is true because other answers must harmonize with this world view or else be rejected. An example of this would be the following statement of the evolutionist Teilhard de Chardin who said that evolution is a "**general condition to which all theories, all hypothesis, all systems must bow, and which they must satisfy hence forward if they are to be thinkable and true.**"

Evolution is a light illuminating all facts, a curve that all lines must follow [emphasis mine, R.E.D.]” (2:10).

Evolutionists are sometimes the most unobjective scientists in the area of origins. Calvin S. Hall, an evolutionist, manifested this when he wrote, “You may question, of course, whether or not intelligence is the same as human intelligence, **but if you do put the question you are really not an evolutionist, and therefore your views deserve little serious consideration** [emphasis mine, R.E.D.]” (3:19). Certainly, this is not scientific objectivity.

W. R. Thompson correctly wrote, “The success of Darwinism was accomplished by a decline in scientific integrity” (4:34). Without objectivity, however, science is severely crippled. Scientists must have an open mind. But evolutionary thinking has rendered the scientific world a handicapped world of investigation. Morris wrote concerning the influence of evolution, “It [evolution] has probably contributed more to the prevalent secularistic and materialistic philosophy of the world today than any other one influence” (5:29).

2. Evolutionary thinking devalues life and promotes social decay. “The theory of evolution is basically responsible for the moral, spiritual and educational decay of our times and the spirit of anarchy so prevalent today. **It does away with God, and makes a man another animal, subject only to animal instinct for survival or reproduction** [emphasis mine, R.E.D.]” (6:n.p.).

Man will live on a higher plane of integrity if he realizes that he is subject to God. Take God out of the picture and we subtract any feeling of accountability on the part of man. The group that accepts a Godless moral will move toward social chaos. This is what the philosophy of evolution does to society. We must remember that if evolution is true, there is no such thing as an absolute moral code. Evolution needs no God, and without a God there can be no final standard of morality.

3. Evolution promotes the philosophy of struggle. After Darwin had fully brought to the public mind the theory of the struggle for survival, sociologists began to recognize the great

impact such a philosophy would have on a given society. Darwin's theory re-emphasized the ancient barbarian thinking, "kill or be killed." Clark wrote, "Evolution, in short, gave a doer of evil a respite from his conscience. The most unscrupulous behavior towards a competitor could now be rationalized: evil could be called good" (7:106).

When the philosophy of the struggle for existence is inserted into a society, "kill or be killed" becomes a social value. Raubiczak concluded,

... evolution has been made the basis of a complete philosophy. It provided philosophers with a metaphysical and ethical system, thus deeply influencing their ideas about the nature of man and his behavior. In fact, the philosophy based on Darwinism has exercised an extremely strong influence, far beyond the realms of science and philosophy, upon the whole development of European thought. **The ruthless life and death struggle for survival has been translated into a new morality, as ruthless competition in a Capitalist society, as ruthless warfare in the communist world and as ruthless nationalism everywhere** [emphasis mine, R.E.D.] (8:23).

4. Evolutionary thinking justifies war. While Sir Archibald Geikie was traveling through Austria in 1868 and 1869 he observed a definite grasp of the German mind in those times of evolutionary principles. He later remarked, "... what especially struck me was the universal sway which the writings of Darwin now exercises over the German mind" (9:109). In the following decades after Geikie's visit, evolutionary thinking also laid roots in other societies.

Mussolini's attitude was completely dominated by evolution. In public utterances, he repeatedly used the Darwin catchwords while he mocked at perpetual peace, lest it should hinder the evolutionary process. For him, the reluctance of England to engage in war only proved the evolutionary decadence of the British Empire (9:115).

Adolf Hitler inherited the evolutionary philosophy of

German education. Sir Arthur Keith, an evolutionist, rightly stated, "Hitler is an uncompromising evolutionist, and we must seek for an evolutionary explanation if we are to understand his actions" (10:100). The *Mein Kampf* of Hitler is saturated with evolutionary thinking. His speeches were oratories of struggle, survival and war. In a speech in Nuremberg in 1933 he stated,

Thus there results the subjection of a number of people under the will, often of only a few persons, a subjection based simply upon the right of the stronger, a right which, as we see it in Nature, can be regarded as the sole conceivable right, because it is founded on reason (11).

Hitler also stated, "He who could live must fight. He who does not wish to fight in this world where permanent struggle is the law of life, has not the right to exist" (11). Hitler's attempted extermination of the Jews, and his war will always be an epitome of the philosophy of "evolution in action."

In his book *Evolution in Action*, Huxley stated, "Pain and suffering are part of the wastage involved in the workings of the selective process. We must not expect to find human values at work in nature's day-to-day operations" (12:72). It is shocking to hear some evolutionists make statements to justify war in the evolutionary process. For example, read the following statement of Carl Wallace Miller who is a theistic evolutionist.

Thus war, with its obvious violation of the sanctity of human life, may be an inescapable necessity for correcting evils present in the body politic, and may eventuate in the ultimate good of society. It may on occasion be viewed as the better of two alternatives, as a drastic but essential operation for the removal of intolerable obstacles from the pathway of human progress (13:92,93).

5. Evolution promotes atheism. To the true evolutionist, God has no part in his theory. Huxley stated,

Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion. **Darwin pointed out that no supernatural designer was needed; since natural selection could account for any known form of life, there was no room for a supernatural agency in its evolution [emphasis mine, R.E.D.]** (14:41).

“To postulate a divine interference” in the evolutionary changes of matter and energy in the earth’s past history was to Huxley “both unnecessary and illogical” (12:20). “We must now be prepared,” wrote Huxley, “to abandon the God hypothesis and its corollaries like divine revelation of changing truths, and to change over from a supernatural to a naturalistic view of human destiny” (15:101). It was rightly stated in the third annual report of the American Association for the Advancement of Atheism, “Evolution is atheism” (16:4).

Darwin was first a theist. But after his theory began to take his mind to its logical conclusion, he began to strike God out of the picture. He wrote, “Thus disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress, and have never since doubted even for a single second that my conclusion was correct. I can indeed hardly see how anyone ought to wish Christianity to be true...” (17:87). Such should be a warning to every theistic evolutionist. To Darwin, evolution became a “substitute god.” Huxley confessed true evolutionary philosophy as follows,

The God hypothesis is no longer of any pragmatic value for the interpretation or comprehension of nature, and indeed often stands in the way of better and truer interpretation. Operationally, God is beginning to resemble not a ruler but the last fading smile of a Cheshire Cat (18:37,38).

6. *Evolution destroys belief in the Bible.* Many years ago the atheist and evolutionist Charles Smith stated, “Evolution bankrupts the Bible. It discredits the Word of God. The Law

Scheme and the Scheme of Redemption do not go together. If descended from apes, we don't need a Saviour" (19:112). He went on to say, "If you accept evolution, **you must give up the Bible and God** [emphasis mine, R.E.D.]" (19:112). How right he was.

In the same vein, another atheistic evolutionist, Woolsey Teller, stated that "if evolution is accepted, Adam and Eve go out! That story, that Bible fable, is interesting mythology but it doesn't present the true picture of the origin of man" (20:54). A modern-day biology textbook reads, "Darwin and his successors have discredited the old idea of the special creation of living things just as we find them in the world today" (27:731). The German zoologist Ernst Haeckel said, "Evolution excludes the supernatural process, every prearranged and conscious act of a personal character. Nothing will make the full meaning of the history of descent [evolution] clearer than calling it the non-miraculous theory" (22:132).

Every theistic evolutionist should listen closely to the words of these evolutionists. Consistent evolutionary thought has no room for the Bible. **Sooner or later, every theistic evolutionist must face the problem of either wholeheartedly accepting the theory of evolution or wholeheartedly accepting the Bible.** There can be no compromise between these two fields of thought. Diligent respect and desire to accept and believe one will lead to the rejection of the other.

Morris wrote, "Acceptance of evolution is logically followed by the rejection of a high theory of Biblical inspiration, then by rejection of the doctrine of the fall and the curse, and finally by the rejection of the substitutionary atonement" (24:23). If evolution is in, revelation has to be logically out.

Evolution provides man with a way to escape his responsibility to God. If everything in existence today has developed without God, then there is no judge before whom we must all appear. In the interpretation of many, man is responsible only to himself, and that which helps evolution helps society (25:84).

So evolution would obliterate sin. After all, if we are only

evolved animals, how can one animal sin against another? **Theistic evolution limits the power of God.** Followed to the end, it does more than limit, **it eliminates God and miracles altogether.**

Without an eternal standard of morality, society deteriorates. Man has proven that he is unable to establish any real standard of moral living. He must have something higher than himself to set moral standards. If we subtract the Bible from the picture of social conduct, we have subtracted the only higher moral standard that exists for right living. Evolutionary philosophy is an attempt to subtract the Bible from society.

B. WHY PEOPLE BELIEVE IN EVOLUTION

If the theory of evolution is so barren of facts, then why are there so many evolutionists? Why do people believe in such an insupportable philosophy with so many unhappy sociological consequences?

We would like to set forth some reasons why people believe in the theory of evolution. These reasons will basically explain why many are led to believe the theory and will also explain why there is so much contention between evolutionists and creationists today.

1. ***Men are gullible.*** When scientists boldly proclaim that evolution is a proven fact, many students, out of a respect for scientists, gullibly accept such statements at face value. "Unfortunately, the story of evolution has received so much publicity from scientists, encyclopedias, textbooks, and other usually reliable sources that the average person today has accepted it as truth without questioning the source or nature of the information" (26:79,80). This is true not only of those who are relatively untrained in the scientific fields but also of those who are scientists in other fields than those centered specifically around the study of evolution.

Specialized scientists do not have the time to be specialists in fields of study other than their own. They just have to accept at face value the results of others. This unquestionable acceptance of

other's conclusions has led many learned scientists to accept the evolutionary conclusions of biologists, paleontologists and others who work directly on an evolutionary presupposition. "This explains ... why many brilliant people have been led to accept some form of evolution. Not having access to all the supposed evidence themselves, they have been swept along with the overwhelming chorus of assertions by others who had more faith than facts" (27:184).

Why are college students usually susceptible to this system of thought? To many, anyone with a "PhD" degree is supposed to know almost everything. At least, to their thinking, one with such education should be almost inerrant in proclamation. There are those who believe that anything a scientist says must be true. Little wrote, "When a scientist speaks on **any** subject he is likely to be believed. He may be speaking outside his field, but the same respect that should rightfully be given to his statements from **within** his field are almost unconsciously transferred to **everything** he says" (28:64). Such veneration of scientists many times leads to the acceptance of assumptions to be fact. We must recognize that scientists are also human. Many years ago Bettex rightly stated, "Much as we should revere and admire true knowledge and ability, a childish veneration for the professor and his dogmas is to be deprecated as injurious in its effects" (29).

2. Men are pressured to please. Many students are pressured into accepting the philosophy of evolution because of a desire to conform to the norm of thought. "Everybody else believes it, so why not me?" Such childish thinking is not only incorrect, but also dangerous. Such destroys one's objectivity. Coppedge correctly stated,

One can easily become committed to what appears to be a fashionable philosophy, the "in" thing among his peers. The deciding factor is the pressure to conform, right or wrong. It always takes courage and intentional honesty to seek truth in the face of compulsion to be considered "in" because of being "like" (30:171).

“Although one should not be a non-conformist just for the sake of being a non-conformist, yet the pressure to accept evolution is so strong that there are many who accept it because they are afraid of what others may think” (21:107).

3. *Men desire to be considered intelligent.* Many evolutionists teach that if one is going to be considered intelligent he must accept the theory of evolution. Creationism is mocked and is considered a myth. Williams wrote, “There are some who insist that one’s views with reference to the ‘days’ of creation should not be made a test of **spirituality**, but they do not seem to object to its being a test of **mentality**” (32:37,38). If you want to be considered smart, atheistic evolutionists will not allow you to believe in Genesis.

A statement in the book *Evolution* illustrates how biased some evolutionists are on this point. In referring to the two books of Darwin (*Origin of Species* and *The Descent of Man*) the writer stated concerning Darwin, “When he finished, **the fact of evolution could be denied only by an abandonment of reason** [emphasis mine, R.E.D.]” (33:10). When a student is faced with this type of pressure he many times succumbs. Morris rightly said,

Furthermore, the writer is convinced, from having discussed the subject with hundreds of people, that the main reason most educated people believe in evolution is simply because they have been told that most educated people believe in evolution! Very rarely is such a person able to do more than repeat a few stock “evidences for evolution,” and almost never has he given any really serious consideration to the question of their real implications (24:26).

Not all scientists, however, accept the theory of evolution. This needs to be clearly understood here. Many reject it because it is vacant of proof. Objective scientists around the world see evolutionary philosophy as a baseless and unproved theory. We must never be deceived into thinking that all “intelligent” people are evolutionists.

4. *Men search for a Godless answer to life.* Many scientists are evolutionists because they have no other answer to

explain the existence of man. They have given up the Bible as an answer. In giving up the Bible they have given up God. If there is no God and Bible, then there is no one to whom we must feel responsible other than ourselves. This is called **humanism**. Man becomes the central character around which moral law is made.

There are only two explanations for the existence of the present things. Either it is evolution or creation. To evolutionists creationism is mythology. Therefore, they are left with the only other alternative which is evolution. No matter how inconsistent the theory becomes, they have to believe it, for to them this is the only answer to origins. Gish said, "The reason that most scientists accept the theory of evolution is that **most scientists are unbelievers, and unbelieving, materialistic men are forced to accept a materialistic, naturalistic explanation for the origin of all living things**" (35:10).

Atheistic evolutionists not only want to believe in evolution, they have to believe in evolution. "It is believed not because it provides either a logical or scientific explanation of life, of the world, or of the universe about us, but because this is what its proponents want to believe" (36:3). "If we regard history as reliable we are compelled to say that evolution originated in pagan minds, and was given expression in modern times by men who wanted to eliminate the idea of God, and who knew little or nothing concerning the Scriptures" (22:99). Many evolutionists are evolutionists not because they have scientifically been led to believe in evolution, but because they have so willed to believe in evolution.

5. Men are prejudiced. As suggested in the above points, many scientists are evolutionists because they are simply prejudiced against any creation concepts. Creation to them is out of the picture and not even to be considered. Men as Darwin, Huxley and Spencer accepted evolution because they did not want to believe in creation. Sir Arthur Keith, an evolutionist, admitted, "Evolution is unproved and unprovable. We believe it because the only alternative is special creation, and that is

unthinkable" (37:10). Many believe in evolution for the same reason.

This prejudice was pointed out by W. R. Thompson in his introduction to the *Origin of Species*. Mr. Thompson was chosen to write the introductory remarks to the *Origin of Species* which was printed in the *Everyman's Library Series*. Carefully read his remarks concerning the attitudes of many evolutionists.

As we know, there is a great divergence of opinion among biologists, not only about the causes of evolution, but even about the actual process. This divergence exists because the evidence is unsatisfactory and does not permit any certain conclusion. It is therefore right and proper to draw the attention of the non-scientific public to the disagreements about evolution. **But some recent remarks of evolutionists show that they think this unreasonable. This situation, where men rally to the defense of a doctrine they are unable to define scientifically, much less demonstrate with scientific rigor, attempting to maintain its credit with the public by the suppression of criticism and the elimination of difficulties, is abnormal and undesirable in science** [emphasis mine, R.E.D.] (38).

Such over-enthusiasm to suppress criticism of the theory of evolution is an open manifestation of the prejudices of some scientists. We cannot help but think that this prejudice has led to the rejection of facts which disprove evolution. "When a man is convinced of the truth of an idea and is looking for evidence to prove it correct, his judgment tends to become biased, and he tends to interpret everything in a way which will prove his point" (25:12). And in reference to the Piltdown ape-man hoax and similar "scientific hoaxes", Gish added, "The success of this monumental hoax served to demonstrate that scientists, just like everyone else, are very prone to find what they are looking for whether it is there or not" (35:92). We must never forget that scientists are human. To be human means that one operates on certain presuppositions and prejudices. **Being a scientist does not**

free one from these emotions and attitudes of life.

6. *Men are guilty of presuppositionism.* Evolutionists presuppose that evolution is an already proven fact. It is affirmed, therefore, that we must learn more to make our evolutionary theories of origin harmonize. But the truth is that evolutionists just suppose that evolution is true. And from this they lead many to believe that their presupposition is fact. Of course, supposing that something is true does not make it true.

Being carried away with evolutionistic enthusiasm, many scientists confuse their philosophies with the facts. They then present their philosophies to the public as if they were proven fact. Little wrote,

... some scientists are given to making statements that go beyond the facts. These statements are, in fact, philosophic interpretations of data which do not carry the same weight of authority as the data themselves. Unfortunately, the facts and the interpretations are seldom distinguished in the minds of listeners. (28:63).

Evolutionists just suppose that evolution is true and go from there. They do not try to prove the theory anymore. They just take it for granted that it is true. They then expect the public to swallow their presupposition that evolution is true. Such is illustrated by the following statement in a biology textbook,

It [evolution] is the most inclusive of the great unifying principles of biology. It is so much a part of the foundation of biology that science can hardly be understood without it. It has been referred to in this way: "The theory of evolution is to biology as the atomic theory is to chemistry and physics" (39:589).

Many college students who believe in creation read such statements as the above and take it for granted that those who wrote the textbook know what they are talking about. It is unfortunate that such teachings many times go unchecked and unchallenged. They should be repudiated, especially in books which are supposed to be

scientific documentation of facts in biology. These are statements for philosophy books, not biology books.

When someone does raise his hand to question such statements, he is often met with fervent ridicule. A statement in the *Saturday Evening Post* concerning evolutionists and those who criticize their theory reads, "Criticism [of evolution] is sometimes regarded, and perhaps intended, as a deep personal insult" (40:42). Maybe evolutionists feel insulted because they know they cannot prove their theory. They know that such criticisms are an attack against their scientific character, not their unprovable theory. If they expect us to believe an unprovable philosophy, then our attacks are just that. We attack their religion which is evolutionism.

C. EVOLUTIONARY PHILOSOPHY TODAY

Coder and Howe wrote,

Vigorous investigation, carried on for more than one hundred years, in paleontology, taxonomy, homology, embryology, and genetics has failed to come up with any final proof for evolution. Scientific research has been unable to determine how life began, and it likewise has little or no proofs of so-called "missing links" (41:119).

This basically states where evolution is today. It is still an unproved theory. In recent years the theory has been attacked by scientists, not just theologians. Osborn wrote, "In recent months the teaching of evolution has come under attack in a number of states [of America] ... not by theologians but by scientists" (42:46).

Evolutionists are being made to realize that the theory is actually a philosophy. Morris wrote, "One evidence that evolutionary uniformitarianism is a **religion rather than a science** is the fact that its advocates almost invariably react emotionally whenever a fellow scientist questions it" (43:122). Such explains the reactions of evolutionists to anyone who would criticize their religion.

The growing evidence against evolution will eventually force

American evolutionists to face the fact that the position is untenable. Some will then open mindedly explore the idea of creation, while others will doubtless persist in materialism at any cost, and will turn to forms of Lamarckism or follow Oparin in the communist belief that matter intrinsically will develop of its own accord (27:180).

The most recent development today in evolutionary thinking is the turn away from uniformitarian evolution to catastrophic evolution. Evolutionists are beginning to realize and recognize the force of the evidence of geological catastrophes. They have recognized that uniformitarianism cannot give adequate answers to the development of life. The absence of transitional forms in the fossil record has led many evolutionists to question the long held theory that life developed gradually over millions of years. Morris wrote,

An intriguing development in recent evolutionary thought has been the growing repudiation of neo-Darwinian orthodoxy (that is, the idea of slow and gradual evolution, accomplished by the mechanism of small random genetic mutations preserved by natural selection) in favor of the idea of rapid evolution caused by rapid environmental changes. Instead of arguing solely against evolutionary uniformitarianism, the creationist is now having to argue also against catastrophic evolutionism. (44:i)

It is almost ironic that the arguments creationists have been using for years to combat uniformitarian evolution are now being used by many evolutionists to also refute uniformitarian evolution. They are using the same vigor to promote the arguments for catastrophism as they did to reject catastrophism only a few years ago. Morris added,

It is interesting that these current criticisms of Darwinism are essentially the same that creationists have been making for years and which evolutionists have, until recently, denied. When the racist connotations of neo-Darwinism, for example, were pointed out by creationists, evolutionists became indignant, but now their own

colleagues are making the same charge (44:iv).

Uniformitarian evolutionism, though, is deeply entrenched in the mind of secular societies. It will be hard to change such secular thinking. This does not mean that our efforts are futile in confronting this Godless philosophy. It is hard to change the imagination of men's minds when they have a desire to give up a knowledge of God (See Rm 1:18-32). However, it can be done. Man can be convinced that evolution is a useless theory and a hindrance to progress. Louis Dounoure, a well-known French biologist, said, "Evolutionism is a fairy tale for grown-ups. This theory has helped nothing in the progress of science. It is useless" (45:53).

Today, evolution still stands primarily for an attitude of mind - and it is a dangerous and ugly one at that. It encourages pride and excitement which eventually lead to disillusionment and loss of peace of mind. It focuses attention on wild schemes for improvement which never materialize and makes men lose a sense of their limitations (7:187).

In recent years a new philosophy has been born out of the natural selection theories of evolutionists. This new philosophy is called **sociobiology**. Those who have invented this highly controversial study have claimed that all human behavior is genetically based. In other words, our behavior is what it is because it is established in our genes, in the DNA. Our behavior is programmed, not learned. It is pre-determined, not developed from personal experiences. If we hate, it is because our genes are so structured. If we kill, it is because our DNA is so composed. It is not "the devil made me do it" anymore. It is "my **genes** made me do it." Sociobiologist Richard Dawkins said concerning our genes, that they ...

... swarm in huge colonies, safe inside gigantic lumbering robots [the body], sealed off from the outside world, manipulating it by remote control. They are in you and me; they created us body and mind; and

their preservation is the ultimate rationale for our existence ... we are their survival machines (46:36).

This sounds scary when one considers the philosophical implications of such thought. This thinking would take away any responsibility for individual crime. If one's genes made him behave in a particular manner, then actually, one is not responsible for wicked behavior.

Sociobiology is simply another attack of evolutionary philosophy. Sociobiologists are only saying that our behavior has evolved along with our bodies. Behavior and body are under the control of the DNA. Trivers, one of the principal promoters of sociobiology in America, stated,

Once I learned what natural selection was it was clear that for one hundred years since Darwin, almost no work had been done in applying Darwin's reasoning to social behavior. It was an incredible opportunity to be able to move into this enormous vacuum (46:39).

What Trivers has accomplished is take evolutionary philosophy to its logical sociological end. In other words, if evolution is true, and we are the product of matter in motion, then there is no such thing as wrong doing. Every kind of evil that is in the world today would be justified.

The fruits of evolution are plentiful. However, they are all fruits of social decay. Sociobiology is only a recent extension of evolutionary principles. War, crime, theft, murder and hate are all parts of the evolutionary struggle for survival. Nothing is wrong. Nothing is against any moral law, for there is no moral law according to the philosophy of evolution. Do your own thing. Live your own life. Do all you can in life for pleasure. All life is a struggle, a struggle to survive over one's fellow man. This is the real end of evolutionary thinking. The taste of evolutionary fruit is very bitter.

We will contend that the Bible is the central foundation for the betterment of society. Genesis 1 is true. Man will be held accountable for his sin. All of us will stand in judgment to give

account of our wrong doing. This realization promotes right living. This life-thinking motivates us to be kind to our brother. The Bible promotes love, brotherhood, humanitarianism and justice. We dare not dilute its validity in society and the application of its principles.

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Chapter 15

HISTORY OF THE BIBLE

The history of the Bible is unquestionably one of the most marvelous and exciting studies of all histories. Examining the various phases of the lineage of the Scriptures will certainly stir faith into the heart of the sincere student. Jesus said, "*Heaven and earth will pass away, but My words will by no means pass away*" (Mt 24:35). It is thrilling to examine how God has providentially guarded His word from skeptic and critic to provide for men of all ages His written laws.

There are various subjects one must study in order to understand the history of the Bible. One must examine such things as writing materials, languages of the Bible and important Greek and Hebrew manuscripts. We must also investigate the existence and history of the apocryphal books. The following points are only a brief survey of these major points of study.

A. WRITING MATERIALS OF THE BIBLE

There were at least seven basic writing materials used in ancient times. These were stone, clay, potsherd, wood, leather, papyrus and vellum. Ancient writers used these materials in various ways and at various times. The ancient scribes seemed to always follow the principle of using those materials which were close at hand, the best available, and the most long lasting.

1. *Stone*: Some of the oldest inscriptions we have today were written on stone. The code of Hammurabi (a king of ancient Babylon) is an inscription on stone which dates back to about 2,000 B.C. Stone inscriptions in Egypt date prior to 3,000 B.C. The first written laws given to God's people were inscriptions by the finger of God on tables of stone. "*And when He made an end of speaking ...*

He gave Moses two tablets of the Testimony, tables of stone, written with the finger of God" (Ex 31:18; see 34:1,28).

2. Clay: The use of clay as a writing material was very prominent in the Assyrian and Babylonian empires. The Assyrian Royal Library at Nineveh which dates back to about 650 B.C. consisted of thousands of clay tables. The use of clay for writing dates back as far as 3,100 B.C. Clay as a material for writing was worked and made pliable, and then, a stylus (a writing instrument) was used to mark the various figures of writing. The clay was usually baked or allowed to dry in the sun, thus securing the impressions for an indefinite length of time.

3. Potsherd: Potsherds are broken pieces of pottery. This source of writing material was generally used by the poor, or during a time of crisis when material was quickly needed. A good example of its use is the Lachish correspondence during the invasion of Palestine by Babylonian forces 588/587 B.C.

4. Wood: Wood was not greatly used as a writing material because of its lack of durability. It was often shunned as a material for preserving sacred laws and codes. Numbers 17:2 is an example of wood being used for writing in Bible times. Some also suggest that Isaiah 30:2 and Habakkuk 2:2 are instances where wood was used for writing.

5. Leather: Leather was a more advanced material for writing, though its use is dated early. E. C. Richardson wrote, "The use of skins prepared for writing on one side (leather) was early and general, dating back as far at least as the IV Dynasty of Egypt. The Annals of Thumose III in Palestine were written on rolls of leather" (1:3121). William LaSor says that "leather was used as a writing material certainly from the twentieth century B.C. down to the time of the invention of printing from movable type" (3:59). Miller dates its origin around 2,900 to 2,750 B.C. (3:170). The Jews used leather primarily as a writing material for the transmission of the Old Testament. It is likely that Moses inscribed the first words of God's law on sheets of leather.

6. Papyrus: Papyrus paper was made from the papyrus plant

which grew along the Nile River in Egypt. The stem of the plant was sliced, woven, pressed and allowed to dry in the sun. "Papyrus was used in Egypt as early as the Fifth Dynasty (2,500 - 2,350 B.C.), and continued to be used down to Arab times" (2:59). During the first century A.D. this was the most popular writing material. It is very probable that the original autographs of the New Testament writers were written on papyrus paper. Through the centuries many copies of the Old and New Testaments were written on papyrus. Many of those copies still exist today.

7. **Vellum:** The use of vellum, or parchment, as a writing material is believed to have come about as the result of a disagreement between King Eumenes II of Pergamum (197-158 B.C.) and Ptolemy IV, the king of Egypt. When Eumenes was diligently trying to stock his library in Pergamum, the most popular contemporary writing material was papyrus. At the time papyrus came only from Egypt. When a feud developed between these two kings, the Egyptians stopped their supply of papyrus. As a result, Eumenes was forced to develop another material to be used for writing. The outcome of the feud resulted in the development of vellum, which was a fine quality of leather prepared on both sides for writing. This material was used extensively by the early Christians and was used by the world for more than a thousand years after its discovery. We have many copies of the Bible today which were written on vellum.

B. LANGUAGES OF THE BIBLE

Ancient Hebrew was "the Jews' language" and the language of the Old Testament (2 Kg 18:26,28; Ne 13:24). Hebrew is a language that is very closely related to such languages as Syriac, Aramaic, Akkadian and Arabic. The ancient Hebrew alphabet had twenty-two consonants. However, the alphabet had no vowels. The language was thus written without vowels. For example, the Hebrew word for God was originally written *YHWH* (transliterated into English). The Masoretic scribes (500-1000 A.D.) later added vowels to the original words so that the ancient pronunciation would

not be lost. *YHWH* was then spelled *YaHWeH*.

It is believed that Aramaic became the language of Palestine after the Babylonian Captivity. It is probable that Jesus used the Aramaic language during His ministry here on earth. Aramaic was brought into Palestine when the first captives of the Babylonian Captivity returned to the land of Palestine. Many of the captives had been born in captivity and thus grew up knowing Aramaic, the language of their captors.

Some portions of the Old Testament have Aramaic influence. Portions which were originally written in Aramaic are Jeremiah 10:11; Daniel 2:4-7; Ezra 4:8 - 6:18; 7:12-26. There are also a few words and phrases of Aramaic in the New Testament. These include: *talitha cumi* ("little girl, get up", Mk 5:41), *ephphatha* ("be opened", Mk 7:34), *eli, eli lama sabachthani* ("My God, My God, why have you forsaken me?", Mt 27:46), *abba* ("father", Mk 14:36, Rm 8:15, Gl 4:6) and various other words and names.

Greek was the universal language of the first century A.D. The Greek language that was spoken by the everyday people of Palestine was *koine* Greek. *Koine* means "common." The New Testament manuscripts were originally written in *koine* Greek, the common language of the people of the first century world.

There is no evidence that the original manuscripts of the New Testament were written in any other language, save for minor portions of Aramaic as listed above. When we talk about New Testament manuscripts as Codex Sinaiticus, Codex Vaticanus or Codex Alexandrinus, we are talking about manuscripts which are written in *koine* Greek.

C. CANON OF THE BIBLE

The word **canon** originally meant a "measuring rule." In reference to the Bible it is used to refer to a **standard by which books are judged inspired, and thus, authoritative.** Miller stated, "It is the measuring-rod, the straightedge, the testing rule, or critical standard, by which each book of the Bible must be tested before it may be admitted as a part of the Sacred Scriptures"

(3:87,88). Canonical books are those which were accepted as inspired by the early Jews and Christians. "Thus if one speaks of the **canonical** writings, he is speaking of those books which are regarded to have Divine authority and which comprise our Bible" (4:52).

D. HIGHER AND LOWER CRITICISM OF THE BIBLE

In studying the canon of the Bible we must work in areas of what is commonly called **higher** and **lower criticism**. These are not negative studies of the Bible as the words may suggest. These are simply studies which examine the original texts of the Bible. Both areas are essentially the same.

Higher criticism is essentially an examination of the text with the purpose of determining the authorship, date and composition of the examined Bible document.

Higher criticism usually has a bad connotation to one who believes in the historicity of the Bible, but the name may refer to critical differences of the Bible as well as to attacks upon it. The name is primarily used in contrast to "lower criticism," which is the criticism of the text itself of the Bible with a view to establishing the text as it was composed by the original writers. Higher criticism is the study of the documents with a view to ascertaining their age, character, authorship, sources, simple or composite nature, and historical value (5:215).

E. TEXTUAL CRITICISM OF THE BIBLE

Textual criticism, also known as **lower criticism**, has reference to **the history of the accepted canon of Scriptures**. "Textual criticism is interested in reconstructing the long history of the transmission of that context from its origins to our day so that the original context, or text, may be accurately restored" (6:39). Ernest Colwell categorized the source materials of textual criticism into three areas. These were (1) manuscripts in the language of the original, (2) manuscripts of translations, and (3) manuscripts of quotations (6:41). (This subject will be considered more in detail in

a later point.)

F. TEST OF CANONICITY OF THE BIBLE

Before a book or letter became a part of the canon of Scriptures, it had to pass various tests by the people of God. We must keep in mind that if a book or letter was a part of the New or Old Testament canon, it was considered inspired and of Divine authority by God's people. Therefore, higher and lower criticism examine the canonicity of the books of the Bible by asking some of the following questions concerning each document.

1. Did the Jews accept as inspired the specific Old Testament book under consideration?
2. Is the book endorsed by other inspired writers of the Bible?
3. Did the first century Christians accept as inspired the specific New Testament document under consideration?
4. Was the specific New Testament book written in the first century?
5. Were these books recognized by Jesus and the New Testament writers as being of Divine origin?
6. Does the specific Old Testament book fit into the Divine chain of prophets who recognized one another's writings and wrote with a consistent theme throughout the Old Testament?
7. Does the specific book speak with inspirational authority?
8. Does the document under examination contradict the teachings of other documents accepted as inspired?
9. Does the document under examination have a "sense of inspiration"?
10. Was the writer of the book accepted as an inspired man of God?

These are only a few of the broad areas that are surveyed in studying the canonicity of ancient documents in their relationship to those books which we call God's word. Not just any document of ancient times is to be considered inspired and part of the Bible. Every book must at least pass the above tests.

G. ACCURACY OF THE TEXT OF THE BIBLE

One of the major unjust criticisms against the text of the Bible is that it contains many "errors" as the result of being copied over the centuries. In answering this question we must consider what is called **variant readings**.

A variant reading is where manuscript evidence may produce a variation of words or wording in a specific passage. For example, Mark 4:24 reads in some manuscripts, "*Take heed what you hear: with what measure you measure, it shall be measured to you*" In other documents it reads, "*Take heed what you hear, for with what measure you measure*" The difference of reading between the words "with" and "for with" constitute a variant reading.

Compare also 2 Kings 8:26 and 2 Chronicles 22:2. This is a variant reading concerning the age of Ahaziah when he came to the throne. 2 Kings 8:26 reads that he was twenty-two years old and 2 Chronicles 22:2 reads that he was forty-two years old. But this can be easily explained. The Jews used letters to express numbers. Since the letters for "forty" were so similar to those for "twenty" it is evident that some copyist transcribed the wrong letter. The account in 2 Kings is beyond doubt the correct age. If Ahaziah was forty-two when he came to the throne, as is stated in 2 Chronicles, he would have been born two years before the birth of his father who died at the age of forty (2 Kgs 8:17,24).

The origin of variant readings are numerous. Many are the result of an unintentional slip of a copyist's hand. Some were the result of copyists trying to make parallel accounts agree where there was a supposed contradiction. Some manuscripts had explanatory notes placed in the margins. These notes were later inadvertently inserted into the text by a scribe who thought they were part of the text which had been left out by a previous scribe.

The important thing to remember about variant readings is that they have only a minor affect upon the reading of the text. No variant reading affects any doctrinal matters in the entire Bible. Most are variations of prepositions, names, places, characters, things and

the listing of weights and dates. Concerning the New Testament text, Vos emphasized what little effect variant readings have on the complete New Testament by stating, "When one realizes that the Greek text which Westcott and Hort published is some 500 pages in length and that the words in major question therefore could be put on a half page of it, **his faith in the reliability of the New Testament is materially strengthened**" (7:48,49). The nature of variant readings is explained by Geisler and Nix who stated that "significant variants are surprisingly few in number" (8:361).

We must not forget the tremendous accuracy by which the Bible has been transmitted through the ages. Harris wrote,

We can now be sure that copyists worked with great care and accuracy on the Old Testament, even back to 225 B.C. At that time there were two or three types of texts available for copying. These types differed among themselves so little, however, that we can infer that still earlier copyists had also faithfully and carefully transmitted the Old Testament text. **Indeed, it would be rash skepticism that would now deny that we have our Old Testament in a form very close to that used by Ezra when he taught the Law to those who had returned from the Babylonian captivity** [emphasis mine, R.E.D.] (9:124).

An example of the above accuracy of the biblical text is evidenced by the discovery of the Dead Sea Scrolls in 1947. In particular, the Isaiah Scroll is one of the most interesting. The oldest text of Isaiah prior to this discovery was the Masoretic text which dated around A.D. 850. The Isaiah Scroll of the Dead Sea discovery dates around 150 B.C. There is about a thousand year difference between the origins of these two texts. However, when they were compared there were only a few minor differences between the two. Such is a magnificent testimony to the accuracy by which the Bible was copied.

Yigael Yadin in his unusual book entitled *Masada* tells of a portion of the Psalms which was discovered at Masada, a Jewish stronghold in the southern Dead Sea area. This portion of the Psalms

was dated twenty or thirty years prior to A.D. 73, the date Masada fell to the Romans. When it was compared with the Masoretic text, he wrote that it "is almost exactly identical (except for a few minor changes here and there) to the text of the biblical books **which we use today**. Even the division into chapters and psalms is identical with the traditional division" (10:71,72).

The discovery of manuscripts removed in date by only a few years from the inscription of the original autograph has proved that we have God's word in an adequately pure form today. Many have been deceived into thinking that we have only manuscripts which are hundreds of years removed from the time of the original autographs. This is not true. Sir Frederic Kenyon, one of the most renowned scholars of ancient manuscripts, concluded by saying,

The interval, then, between the dates of original composition and the earlier extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established (11:20).

H. TEXTUAL EVIDENCE OF THE OLD TESTAMENT

The number of ancient versions and manuscripts which we have in our possession today for textual comparison and research is overwhelming. There exists today many ancient versions, manuscripts and quotations of ancient writers of both the Old Testament and New Testament. The following is some of this evidence.

1. The Targums: When the Jews returned from Babylonian captivity in 539 B.C. many could speak only Aramaic, the language of their captors. Since this was the case, there was the need that portions of the Old Testament be translated or paraphrased into Aramaic (See Ez 4:8 - 6:18). The need also arose that commentaries be made of the Hebrew text. This was undoubtedly the beginning of the writing of the Targums.

At first the work was done orally, but the translations were gradually reduced to an elaborate system, became fixed and were finally written. The written Targums seem to have been prepared by different men at different times, from the 1st to the 10th or 11th century A.D., although some contain material which reach back into the centuries B.C. (3:249-266).

The Targums are valuable because of their quotations of the Old Testament as well as their translation, or paraphrase, of many Old Testament verses. Their ancient origin and character are a valuable source in determining the exact Old Testament text. From their quotations of the text we can gather readings for Old Testament passages. From their commentary we can understand how the ancient Jews interpreted many parts of the Old Testament.

2. *The Talmuds:* "The Talmud is a collection of the sayings of various scribes, which were transmitted orally for many centuries and at last committed to writing around A. D. 200, though many were added later" (5:205). The Talmuds are known by different names according to their origin, such as, The Palestinian Talmud and the Babylonian Talmud.

The important thing to remember concerning the Talmuds is that they quote from every Old Testament book, acclaiming them to be of Divine origin. They produce much evidence for the Old Testament text which we have today. P. B. Wells explained, "The Talmudists were not concerned so much with fixing the text as with explaining it. Their quotations of Scripture are, however, generally in agreement with the received Hebrew text" (12:36).

3. *The Dead Sea Scrolls:* In the hills of the northwest end of the Dead Sea around early March of 1947, two Bedouin shepherds came upon one of the most significant and exciting discoveries of all history. They discovered what later became known as the Dead Sea Scrolls. Found in caves above the Qumran community of the Dead Sea, these scrolls and fragments numbered in the thousands. "Altogether, the manuscript fragments constitute over 400 books, a few almost intact, and more than 40,000 fragments. Ninety of these books were parts of the Bible, with every

OT [Old Testament] book except Esther being represented among them" (13:840).

The amazing factor concerning these fragments and scrolls is their ancient date. "In the light of all the evidence," wrote William S. LaSor, "most scholars are convinced that the Qumran materials are to be dated in the period between 175 B.C. and A.D. 68, probably several decades within these outside limits in each case" (2:64). Since our latest manuscripts of the Old Testament text prior to the discovery of the Dead Sea Scrolls dated around A.D. 800 or 900, the significance of this discovery is of great value. As stated before, when the scrolls of the Dead Sea caves were compared with those of the ninth and tenth centuries, only minor differences were evident.

4. The Septuagint: The word Septuagint is a Latin word meaning "seventy." The Septuagint is one of the most valuable aids we have in the field of textual criticism. It was the first complete translation of the Old Testament into another language. This translation of the Hebrew into Greek was first begun around 280 B.C., with the translation of the Pentateuch by about seventy men in Alexandria, Egypt. The rest of the Old Testament continued to be translated for about the next one hundred years. It is commonly referred to by the Roman numerals LXX, indicating the seventy men who translated it.

There are some very interesting facts surrounding the Septuagint which we must remember. **This was the version that many Jews used during the time of Jesus and was a great factor in preparing man for the coming of the Redeemer. Jesus and the apostles quoted from the Septuagint.** The oldest fragments we have of the Septuagint today were found on an Egyptian mummy and date around 150 B.C. This is evidence that portions of the Old Testament date to within a few hundred years of the close of the Old Testament canon, the writing of Malachi.

5. The Hexapla: The Hexapla contained a translation of the Old Testament by Origen plus five other translations arranged

in six columns. The arrangement consisted of the current Hebrew text, a transliteration of the Hebrew text, translations by Aquila (A.D. 128), Symmachus (A.D. 200) and Theodotion (A.D. 180). It also contained the Septuagint. The work was done in Caesarea and was completed around A.D. 240. The Hexapla, because of its great length, was never copied as a whole. Origen's copy was placed in the library of Caesarea. Jerome saw and studied it in the fourth century A.D. The fifth column, which was Origen's revision of the Septuagint, was copied many times but only portions of it exist today.

6. *The Nash Papyrus:* The Nash Papyrus consists of four fragments of the ten commandments and Deuteronomy 6:4-9. It is dated from the second century B.C. to the first century A.D. It was the oldest portion of the Old Testament known prior to the discovery of the Dead Sea Scrolls.

7. *The Latin Vulgate:* The Vulgate was translated from Hebrew into Latin by Jerome around A.D. 382. It was completed in A.D. 405. The Vulgate was translated with close consideration being made of the Septuagint and Origen's Hexapla. Today there is an ancient copy of the Vulgate in the Vatican library in Rome, Italy. It is considered the official text of the Roman Catholic church.

8. *The Codices:* Codex originally meant a "canon of law." However, this term is commonly applied to ancient manuscripts of the Bible which contain in book form either all or large portions of the Old and New Testament texts. The following are some of the important codices of the Old and New Testaments with their perspective dates, place of discovery and contents. The Old Testament texts contain translations of the Old Testament into the Greek language.

a. *Cairo Codex:* This codex was discovered at Tiberias on the western shore of the Sea of Galilee. It dates around A.D. 895. It contains the Former and Later prophets (Or, Major and Minor prophets).

b. *Codex Leningrad:* Its date is A.D. 1008. It contains the Latter prophets. This is the largest and only complete manuscript of the entire Old Testament.

c. **Codex Vaticanus:** Vaticanus is dated around the middle of the fourth century A.D. It contains almost all of the Old and New Testaments.

d. **Codex Alexandrinus:** It is dated in the fifth century A.D. (around A.D. 450). It contains the complete Bible except for ten leaves in the Old Testament, twenty-five leaves of the gospel of Matthew, two of John and three of 2 Corinthians.

e. **Codex Sinaiticus:** It was discovered in a monastery at the foot of Mt. Sinai by Constantine Tischendorf. It is dated around A.D. 340. It contains fragments of the Old Testament and almost all of the New Testament.

f. **Codex Ephraemi:** It is dated around A.D. 450 and contains sixty-four leaves of the Old Testament. 2 Thessalonians, 2 John and other portions are missing from the New Testament.

Hundreds of other manuscripts and versions could be listed which would emphasize the fact that textual evidence is strong in support of the Old Testament. There exists also ancient Aramaic, Syrian, Coptic and Gothic versions of the Old Testament which are considered in textual criticism. Therefore, when we talk about textual evidence of the Old Testament we are not talking about the evidence of a few decayed copies of the text. We are talking about an enormous accumulation of material which can be used for comparison.

I. TEXTUAL EVIDENCE OF THE NEW TESTAMENT

The evidence for the text of the New Testament is even more convincing than that for the Old Testament. There are three classifications of this evidence: **ancient manuscripts, ancient versions, and "church father" quotations.** The manuscripts, versions and quotations of the New Testament number in the tens of thousands. Three of the greatest sources for the examination of the textual critic have already been listed (Sinaiticus, Alexandrinus and Vaticanus). An examination of ancient manuscripts such as these, plus the versions and quotations of the New Testament, will erase any doubt as to the accuracy of our present text.

We must keep in mind that the New Testament books or letters were not all written at the same time or collected together into one book at the time of their writing. When the books or letters were written they were copied individually through the years and finally came together as the twenty-seven books of the New Testament. We must also remember that each book was considered inspired at the time of writing. These documents were not collected together as the New Testament canon until many years after their writing. However, they were received as authoritative by those who first received and read them.

The New Testament letters were not made inspired by a council of men but were inspired by God at the time of their writing. Paul wrote, "*If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord*" (1 Co 14:37). This statement was true at the time of its writing, hundreds of years before the ratification of the New Testament books by councils of men. **When God let it be known that a particular individual was an apostle or prophet, then what that apostle or prophet wrote was also considered inspired.**

The following is a brief survey of the New Testament evidence which supports the text of the New Testament writings.

1. Ancient New Testament Manuscripts: A manuscript is a copy of an ancient document in its original language. There are over 5,200 such manuscripts (either fragments, portions or complete documents) of the New Testament. This figure grows as new manuscripts are discovered. No other ancient document can compare with the textual support of the New Testament text. These 5,200 plus manuscript evidences can be divided as follows:

a. **81 Papyri:** Almost all of these originated in Egypt. These papyri manuscripts date from the second to the eighth centuries and represent all twenty-seven books of the New Testament.

b. **267 Uncials:** These are also called majuscules. This is writing in all capitals with no spacing between letters or paragraphs.

Many of the uncials are only fragments. Most date from the fourth to the eleventh centuries.

c. **2,764 Minuscules:** These are also called cursives. This is writing in small Greek letters. Most minuscules date from the ninth to the seventeenth centuries.

d. **2,143 Lectionaries:** Lectionaries are written forms or orders of worship which contain various quotations of the Scriptures. Most of these lectionaries date from the third to the seventeenth centuries.

e. **30 Ostraca:** Ostraca are broken pieces of pottery which have portions or quotations of scriptures written on them.

Of the above manuscripts, many take us back to within only a few years of the original autograph. Here is a list of only a fraction of the more important manuscripts with their dates and contents.

John Rylands Papyrus:

- (1) Date: A.D. 125-140 (The oldest New Testament manuscript known)
- (2) Content: Fragment of the gospel of John (Jn 18:31-33,37)

Chester Beatty Papyrus:

- (1) Date: Around A.D. 200
- (2) Content: Paul's epistles except Philemon, 1,2 Timothy, 2 Thessalonians, Titus and portions of Revelation. It contains also portions of the Old Testament.

P. Bodmer II:

- (1) Date: Around A.D. 200
- (2) Content: The gospel records and the first fourteen chapters of John. Chapters 15 through 21 are fragments.

P. Bodmer VII, VIII:

- (1) Early third century
- (2) Content: Fragments of Luke and John

Barcelona:

- (1) Date: Around A.D. 200
- (2) Content: Portions of the gospel records

Oxford and Barcelona:

- (1) Date: Around A.D. 200

(2) Content: Portions of the gospel records

2. Ancient New Testament versions: There are more than 10,000 documents of ancient versions of the New Testament available for textual criticism. These versions date from the second to the seventh century A.D. These versions are commonly grouped as follows: Syriac (second to the seventh century), Coptic (third to the sixth century), Gothic (fourth century), Armenian (fourth to the fifth century), Ethiopic (sixth century), Georgian (fifth century) and Nubian (sixth century). The following is a listing of some of these groups as to their origin and use.

a. **Old Latin:** Latin was the official language of Rome. The New Testament was probably translated into Latin in the later part of the second century. Many separate translations were made in the third and fourth centuries. In A.D. 382 a man by the name of Damascus commissioned Jerome to translate the Latin Vulgate. As stated before, this translation later became the official translation of the Roman Catholic Church.

b. **Old Syriac:** Portions of the New Testament were probably first translated into the Syriac language (closely related to Aramaic) around the middle of the second century. Tatian is given credit for translating portions of the gospel records, called the *Diatessaron*, around A.D. 160. The Peshitto (meaning "correct" or "simple") was first translated in the third century. The Peshitto as a translation is still used today by many people of the Middle East.

c. **Gothic Version:** The Gothic version was first translated by Ulfilas around the fourth century. This is the first version representing the Byzantine text.

d. **Coptic Version:** As Christianity spread into Egypt, the necessity arose that the Scriptures should be translated into the language of the Egyptians. The New Testament was probably translated into the Sahidic dialect in the third century. It was translated into other dialects in later years as demands arose.

Many other versions of the New Testament exist today

which were translations of ancient times. Textual evidence which has been drawn from the thousands of ancient versions which we have for examination today give valuable proof to the accuracy of our New Testament text.

3. **“Church Father” quotations:** The “church fathers” or church leaders lived during the second and third centuries A.D. They wrote letters of encouragement to persecuted and discouraged churches as well as apologetic defenses to Roman rulers. Contained in their writings are over 36,000 quotations from the New Testament. Many of these quotations, however, were recorded from memory. Nevertheless, they do render a valuable asset to textual criticism. J. Harold Greenlee wrote, “If every ms. [manuscript] of the NT [New Testament] itself were destroyed, the NT could virtually be reconstructed from another significant source, viz., the thousands of quotations of NT passages in the writings of the ancient Church Fathers, principally in Greek, Latin, and Syriac” (13:844). The following points list only a few of the principle figures in this field of study.

a. **Clement of Rome** (A.D. 30-100): Clement wrote a letter to the church in Corinth around A.D. 97. (Some believe that this may be the Clement Paul referred to in Ph 4:3). “This epistle contains 150 quotations from the Old Testament as well as numerous references to the New Testament writings” (14:57). Clement quotes and shows familiarity with Romans, 1 Corinthians, Ephesians, 1 Timothy, Titus, Hebrews and 1 John. Quotations by Clement and other apostolic writers evidence the early acceptance of the New Testament books as well as their canonization.

b. **Justin** (A.D. 100-165): Justin was “born a pagan in Samaria, converted at Ephesus (perhaps), and a Christian teacher in Rome: the most important of the second-century Apologists; known as ‘Martyr’; from the manner of his death” (15:241). Justin refers to the New Testament many times in his writings and defends many New Testament teachings such as worship on Sunday. He wrote, “And on the day called Sunday, all who live in cities or in the

country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits" (16:87). Justin quotes about forty-three times from Matthew and nineteen times from Luke. Numerous other quotes are taken from John and Mark. It appears that he quoted mostly from the gospel records.

c. **Irenaeus** (125-192?): Irenaeus was bishop of Lyons and wrote extensively in defense of Christianity. Most of his writings have been lost but one of his greatest works still survives - *Against Heresies* (written around 185). He quotes from the New Testament over 1,800 times, referring to the four gospel records, Acts, Paul's thirteen epistles, 1 Peter, 1 John and Revelation. He considered all books of the New Testament inspired and authoritative.

An important thing to remember about the writings of the early Apostolic Fathers is that they refer to all twenty-seven books of the New Testament to be of Divine origin. This enforces the fact that the New Testament canon was concluded with the writing of the last of the twenty-seven books - Revelation. No other first century writing was considered inspired by the early Christians.

J. OLD TESTAMENT APOCRYPHA AND PSEUDEPI-GRAPHIA

The word apocrypha means "hidden" or "concealed." It came to be applied to a certain collection of books whose origin is dated from 200 B.C. to A.D. 100. The term pseudepigrapha means "false" or "spurious." It is applied to a collection of Jewish literature that originated between about 200 B.C. and A.D. 200.

The Old Testament apocrypha is composed of fourteen books: 1 & 2 Esdras, Tobit, Judith, Additions to Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Song of the Three Young Men, Susanna, Bel and the Dragon, Prayer of Manasseh, and 1 & 2 Maccabees. If Baruch is separated, as some do, thus making the Letter of Jeremiah, we would have fifteen Apocryphal books. At the

Council of Trent (1546) the Catholic Church rejected 1 & 2 Esdras and the Prayer of Manasseh as part of the Old Testament canon. This left the Catholic Church accepting as inspired twelve of the Apocryphal books if we divide Baruch.

These books are Jewish literature and histories of the troubled period of the Israelite nation between 200 B.C. and A.D. 100. They are usually divided into the following divisions according to their content: **Historical** (1 Esdras, 1 & 2 Maccabees), **Legendary** (Tobit, Judith, Additions to Esther, Song of the Three Young Men, Bell and the Dragon), **Prophetic** (Baruch, Prayer of Manasseh, 2 Esdras), and **Ethical** (Ecclesiasticus, Wisdom of Solomon).

The Pseudepigrapha is composed of about eighteen books which were written for the purpose of giving hope to Israel in times of trouble. False authorships were assigned to these books by their real authors in order to produce a greater impact of encouragement upon the readers. The books are generally divided into four major divisions: **Apocalyptic, Legendary, Poetical and Didactic.**

K. CONTROVERSY CONCERNING THE APOCRYPHA

There has been and is much controversy over the addition of the Apocrypha to the Old Testament canon. Many have claimed inspiration for these books which have doubtful character and many erroneous historical statements in their text. The Pseudepigrapha has always had little support for being added to the canon. The following points are reasons for the rejection of the Apocrypha and Pseudepigrapha from the Old Testament canon.

1. *The Apocryphal books definitely lack the dignity of inspiration.* Cluttered with contradictions, inaccuracies, absurdities and mythology, these books compare in no way with the classic composition characteristics of the thirty-nine Old Testament books. Miller wrote concerning the Apocryphal books,

The books contain many historical, geographical, and

chronological errors, and distortions of Old Testament narratives, contradicting themselves, the Bible, and secular history.

They teach doctrines and uphold practices which are directly contrary to the canonical Scriptures. Lying is sanctioned, suicide and assassination are justified, salvation by works and by almsgiving, magical incantation, prayers of the dead for the dead, etc., are taught and approved (3:118).

2. *The Apocryphal books do not claim inspiration, nor do they claim to be the work of prophets.* The prophetic characteristics that typify the Old Testament prophets is lacking in these books.

3. *When the Apocryphal books were written they were not considered part of the Old Testament canon.* When the thirty-nine Old Testament books were written they automatically became part of the Old Testament canon. The Jews considered them inspired because their writers were known to be inspired men of God. This cannot be said of the Apocryphal books. They were added hundreds of years after the close of the Old Testament canon.

The exact date these books were added to the thirty-nine Old Testament books is not known. The Catholic Church added them as canonical at the Council of Trent in 1546. However, some ancient copies of the Septuagint contain the Apocrypha. It is doubtful that these books were immediately added to the Septuagint when they were written. The evidence seems to support the fact that the Apocryphal books were added to the canon many years after their completion. Josephus wrote,

We have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books [the 39 books of our Old Testament], which contain the records of all the past times, which are justly believed to be divine; ... and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or make any change in them (17).

4. *Jesus and the New Testament writers did not recognize*

the Apocryphal books. In conjunction with the force of the above arguments, Jesus and the New Testament writers never referred to the Apocrypha, either by quotation, nor by inference. This is the most devastating argument against their inspiration. If these books had been added to the Old Testament canon by the time of Jesus, it is natural to assume that Christ and His apostles would have raised their voice in protest against these books. But no such objection is made. Since there was no objection to them, and at the same time no quotation from their texts, it is logical to conclude that they were not part of the Old Testament. Jesus and the New Testament writers did not consider them inspired. Geisler and Nix conclude,

Therefore, all of the arguments urged in favor of the canonicity of the Apocryphal books merely prove that these books have been given varied degrees of esteem and recognition, usually falling short of full canonicity until the Roman Catholic Church officially pronounced them canonical in 1546 at the Council of Trent. This recognition falls far short of the canonicity accorded the thirty-nine books of the Old Testament, and the overwhelming arguments in favor of rejecting the Apocrypha as part of the canon provided convincing evidence that the books are not God-breathed (8:200).

L. NEW TESTAMENT APOCRYPHA AND PSEUDEPIGRAPHA

The New Testament Apocryphal books - there are from eleven to fifteen - originated around the second century and later. These books contain superficial accounts of the early life of Jesus, false acts of the apostles and other accounts of legendary nature. These writings should not be confused with the Apostolic Fathers who wrote from about A.D. 80 to A.D. 200. The Apostolic Fathers wrote letters in defense of Christianity and letters to strengthen churches. The New Testament Apocryphal books are fanciful stories about Jesus and the apostles. They were not accepted to be inspired when they were written, and for that reason, neither should they be accepted as inspired today.

There are also pseudepigrapha books of the New

Testament as those of the Old Testament times. There are about twenty of these books which claim to be records of the gospel, or epistles, or apocalypses which have very early dates. By the ninth century approximately 280 of these books were listed by Photius. These books claim to have been written by New Testament characters. However, none of these books were accepted as inspired by the early church. Therefore, we do not accept them today as inspired Scripture.

One must conclude from the analysis of the many ancient Bible documents which are in existence today that the evidence greatly supports the accuracy of our present-day Bible. Only misunderstanding the facts can produce doubt of our Bible's accuracy. Only the desire to solicit ancient support for religious error would force one to add to the collection of God's authoritative word any documents that are not inspired. We firmly conclude, therefore, that the present sixty-six books of the Bible are the only Scripture that God has communicated to man.

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Chapter 16**ARCHAEOLOGY AND THE BIBLE**

Archaeology is the study of ancient things. It is a wide field of study which includes the digging up and dusting off any relic of the past. This chapter is centered around Bible archaeology or the study of ancient things in relation to the Scriptures. We can define Bible archaeology "as an examination of ancient things which have been lost and found again, as those recovered objects relate to the study of Scripture and the portrayal of life in Bible times" (1:8).

Our inquiry into Bible archaeology produces exciting evidences that verify the historical accuracy of the Bible. Past and present critics have constantly directed attacks against the historical accuracy of the Scriptures. However, as items from the biblical world are discovered, the idea of any contradiction between the Bible and history are buried.

The world famous archaeologist, Nelson Gleuck, once made the statement, "No archaeological discovery has ever been made that contradicts or controverts historical statements in Scripture" (2:n.p.). Time after time the events in the Scriptures have been proven accurate by archaeological discoveries. In recent years Bible archaeology has been directed more in the direction of textual verification of the Bible. Countless discoveries have been made which shed light on the meaning of Greek and Hebrew words. Such studies greatly aid Bible students in understanding the text of the Bible.

Every year new discoveries are made which give us a small glimpse of the secular past of the Bible times. In this study we want to point out a few of the more significant discoveries which have been made that have greatly encouraged Bible students concerning the historical accuracy of the Bible. We feel that you will appreciate

these great discoveries.

A. THE MOABITE STONE

On August 19, 1868, a German missionary in Palestine by the name of F. A. Klein was introduced to a very large black stone about one meter high. It was about a third meter wide and twenty-nine centimeters thick. At the time Mr. Klein had no idea of the real significance of this stone and its precious inscription. Nevertheless, he was anxious to find out.

Mr. Klein returned to Germany to collect money to purchase the stone from the Arabs. However, during the time he was in Germany, a French scholar named Clermont-Ganneau, who was working in Jerusalem, heard of the German Missionary's wonderful discovery and at once set out for Dibon, Moab where the stone had been discovered.

Surrounded by the hostile Arabs, Clermont-Ganneau made a "squeeze" (that is, an impression) of the inscription of the stone. Mr. Ganneau then returned to Jerusalem. The Arabs thought that the stone was some superstitious idol. They thus heated the stone and poured cooled water over it in order to break it into pieces. They parted the pieces among themselves and scattered to many directions.

When Clermont-Ganneau returned to offer the Arabs about two thousand dollars (about five times the price Klein had offered them), the stone had already disappeared. After many months of searching only about two-thirds of the inscription was recovered. However, thanks to Clermont-Ganneau, archaeologists still had the impression of the complete inscription.

It was discovered that this monument was cut during the reign of Mesha, King of Moab (about 850 B.C.). It was a tribute to Chemosh, the Moabite god. This Mesha is the same Mesha of 2 Kings 3:4,5. The basic thought of the inscription tells how Chemosh, the Moabite deity, became angry with Moab and brought the nation under the subjection of the Israelites. It tells how the cities and lands of Moab were returned to Mesha in his day. It also reveals how

Mesha rebelled against Ahab, king of Israel.

The inscription "contains thirty-nine lines of writing in Moabite, a language closely akin to biblical Hebrew. The alphabet is the old or Palaeo-Hebrew script such as was used for the Siloam Inscription and the Lackish Letters" (3:396). Melvin Kyle stressed the importance of the advanced writing of the inscription when he wrote,

Its excellent and well-developed alphabet being superior in that most important combination of legibility and simplicity to any even of the so-called scientific alphabets of today, it has seemed to many to point to a literary development that might well reach back over the whole period of Israel's national life to the Exodus itself. Later discovery of the Siloam inscription, the Gezer Calendar tablet, and other fragments of lesser importance, while not certainly adding much, if anything, to the evidence furnished by the Moabite stone, do uniformly serve to strengthen and confirm this forecast of information on the literary character of the preceding age (4:275,276).

The following is a portion of the inscription as presented by A. H. Sayce in the *International Standard Bible Encyclopedia*.

I [am] Mesha, son of Chemosh-melech, king of Moab, the Dibonite. My father reigned over Moab 30 years and I reigned after my father. I have made this monument for Chemosh at Qorhah, a monument of salvation, for he saved me from all invaders, and let me see my desire upon all my enemies. Omri was king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land. His son [Ahab] followed him and he also said: I will oppress Moab. In my days [Chemosh] said: I will see [my desire] on him and his house, and Israel surely shall perish forever. Omri took the land of Medeba [Numbers 21:30], and [Israel] dwelt in it during his days and half the days of his son, altogether 40 years. But Chemosh [gave] it back in my days. I built Baal-Meon [Joshua 13:17] and made therein the ditches; I built Kirjathaim [Numbers 32:37]. The men of Gad dwelt in the land of Ataroth [Numbers 32:3] from of old, and the king of Israel built there [the city of] Ataroth; but I made war against the city and took it

.... And I took from thence the Arels of Yahweh and bore them before Chemosh.

Throughout the inscription Mesha tells of many cities which he built. He also records how he built many canals and aqueducts to supply his people with water. Mesha also used the Hebrew word **Yahweh**, a reference to the Old Testament Hebrew word for God. Apparently, Mesha was familiar with the Israelite Deity.

The inscription also tells how Chemosh became angry with the people of Moab and allowed Omri, King of Israel, to overtake them and force them to pay tribute. It tells of the Moabite winning back their independence after the death of Ahab, king of Israel.

B. THE BLACK OBELISK OF SHALMANESER III

In 1846 a young lawyer by the name of Henry Layard of Constantinople made a discovery which opened our knowledge to early Assyrian history. One might say that this was one of our most valuable discoveries for the smallest investment paid. When Layard left Constantinople he had only about \$US120 as expense money. It seems near luck that he even survived, let alone make a discovery that would add great historical documentation to the field of biblical archaeology.

While doing his amateur excavation at Nimrod, located in the upper Mesopotamian region, he came across a memorial monument or obelisk made by Shalmaneser III, king of Assyria. The obelisk was a four-sided black limestone pillar which stood about two meters high. It had five rows of roughly executed bas reliefs inscribed on its sides. There were explanations of the reliefs written in cuneiform writing at the top and bottom of the inscriptions.

This obelisk was a commemoration of the victorious acts of Shalmaneser III. The inscriptions on the face of this monument are very valuable to us today in that they mention **Jehu**, king of Israel. This inscription pictures Jehu bowing before Shalmaneser III. This is, by the way, the only picture we have of an Israelite king. Jehu reigned in Israel from 841 to 814 B.C. Shalmaneser III reigned in

Assyria from 859 to 824 B.C. The monument verifies that these two kings were contemporary, just as the Bible says. Werner Keller wrote concerning this obelisk,

The pillar, or obelisk as it is called, was erected in the public place near Shalmaneser's palace to commemorate the achievements of the first thirty-one years of his reign. The reliefs show representatives of five regions subject to Shalmaneser bringing him their tribute. In the second row of reliefs on the front of the obelisk we see Jehu of Israel kneeling before Shalmaneser (3:150).

Three times on the monument it is mentioned that Shalmaneser came up against the coalition of kings of Damascus and Palestine, all of which he defeated. Damascus, whose king was Hazael (2 Kg 8:7ff) and Israel, whose king was Ahab, had an agreement to fight together against invading forces. This information is given on the monument. In the eighteenth year of Shalmaneser's reign it is said that he went up against only one king, the king of Damascus. Ahab, the king of Israel, had been killed at the battle of Karkar in 853 B.C.. Evidently, Israel ceased to maintain a league with Hazael, king of Damascus. The obelisk mentions "Ahab, the king of Israel" as having the strongest armies of the military group that fought against Shalmaneser at Karkar. This is confirmation of Ahab's ninth century B.C. rule. When Jehu became king of Israel he decided to pay tribute rather than fight Shalmaneser. The inscription reads, "Tribute of Jehu son of Omri; silver, gold, bowls of gold, chalices of gold, pitchers of gold, lead, a royal scepter, staves I received from him."

Shalmaneser uses the expression "son of Omri" in reference to Jehu as be the **successor** of Omri, not the literal son of Omri. Ahaziah and Joram reigned after Ahab and before Jehu. Omri reigned before Ahab. Elmer Mould wrote concerning the tribute which Jehu was paying,

For about five years, Jehu remained secure in the purchased protection of Assyria. Then, in 839 B.C., Shalmaneser returned to the

attack upon the kingdom of Damascus. This time he was able to capture four Syrian cities though he failed to take Damascus. He took tribute from Tyre and Sidon but no mention is made of any exactions from Jehu, perhaps because Jehu was paying regularly or possibly because Shalmaneser withdrew before he could collect (5:239).

After the attacks of Assyria on Damascus, Hazael, with an attitude of revenge, began his campaign against Israel. 2 Kings 10:32 states, "*In those days the Lord began to cut off parts of Israel; and Hazael conquered them in all the territory of Israel.*" This was the beginning of the end of Israel because they had forsaken their trust in God and had placed themselves at the mercy of a foreign king.

C. THE INSCRIPTIONS OF SHISHAK

On monuments in Egypt, Shishak is given credit for the establishment of the 22nd Dynasty of Egyptian pharaohs. At the end of the 21st Dynasty, which was marked by the death of Pasebkhanu II, Shishak ascended to the throne of Egypt. His reign extended from 945 to 924 B.C.

In 1 Kings 11 it is recorded that when Solomon became displeased with Jeroboam he forced him to flee to the land of Egypt. This event took place during the reign of Shishak. So Jeroboam was in Egypt when Shishak was pharaoh. When Solomon died Jeroboam returned to Palestine to rule over the northern ten tribes of Israel. This was a fulfillment of a prophecy made by Ahijah (1 Kg 11:31ff). At the same time, Rehoboam reigned over the southern tribes of Israel. Rehoboam had been on the throne of Judah for about five years when Shishak began his plunder of Palestine. In 1 Kings 14:25 we read, "*Now it happened, in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem. And he took away the treasures of the house of the Lord and the treasures of the king's house; he took away everything. He also took away all the gold shields which Solomon had made.*"

Jerusalem was saved from being totally destroyed by Shishak. However, all the riches of the city were taken and the Jews

of Judah became the servants of the king of Egypt (2 Ch 12:8). One cannot help but think that Jeroboam told Shishak of all Jerusalem's riches while he was in Egypt. He possibly even encourage Shishak to subdue Rehoboam.

In Egypt, on the walls of the temple of Amon, at Karnak, Shishak left inscriptions describing his campaigns into Israelite territory. The inscriptions picture Shishak presenting 156 manacled prisoners from Palestine to the god Amon. It is believed that each of these prisoners represents a city in Palestine. Special mention is made of the city of Megiddo, located about twenty kilometers southeast of Mount Carmel in Palestine. When Megiddo was excavated some years ago, a broken stela (inscribed stone slab) was found which bore tales of Shishak. It also showed that Shishak might have set up a monument of remembrance in Palestine. On the south wall of the temple of Amon in Egypt, Shishak also left a list of conquered cities, not only of Judah but also of Israel, the northern kingdom.

D. THE ANNALS OF SARGON II

In Isaiah 20:1 Isaiah dates one of his oracles in the year that Sargon sent his commander-in-chief to subdue the city of Ashdod. *"In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it."* In this passage Sargon is named as the king of Assyria. Critics once said that the Bible at this point was inaccurate. The criticism was based on the fact that the name Sargon was not found in secular history among Assyrian kings. The Bible was the only historical document that mentioned this king. However, little was known about the Assyrian empire when these criticisms were made. These criticisms, however, were to be silenced by archaeological discoveries.

Paul-Emil Botta, a French consulor, discovered the ruins of the palace of Sargon II in Khorsadad, in Assyria, located on the north end of the Tigris River (6:287,288). His expeditions later led to the discovery of many valuable documents which told of Sargon's wars throughout his reign. A total of 22,000 tablets were discovered at

Khorsadad and surrounding regions. These tablets have released a vast amount of information concerning the Bible times.

In 725 B.C. Shalmaneser V laid siege to Samaria, the capital of Israel. He fought against the city for a period of approximately three years. At the close of the siege, Shalmaneser mysteriously disappeared from the picture and Sargon II finished the task of destroying Samaria. In 2 Kings 17:3 Shalmaneser is given credit for starting the siege against Israel. In verse 6, however, it is simply stated that the "king of Assyria" finished the siege of Samaria. In his personal records, Sargon claims final victory.

There is no contradiction here between the Bible and secular history. The annals of Sargon just fill in where the Bible leaves off. Shalmaneser began the war against Israel and its capital, and Sargon II, who later became king of Assyria, finished the task. After he had captured the city, Sargon's records say that he led 27,290 prisoners away into captivity. He records, "I besieged and captured Samaria, carrying off 27,290 of the people who dwelt therein. Fifty chariots I gathered from among them ..." (7:78).

Commenting on the Assyrian war against Israel, D. J. Wisemen stated, "Sargon deported some of the prisoners from Samaria to Gozan or Guzana (Tel Halab) where excavations have shown evidence of the presence of Jewish exiles. He also records the resettlement of the city of peoples drawn from distant parts of his empire" (8:60). This is exactly what the Bible says in 2 Kings 17:6. *"In the ninth year of Hoshea, the king of Assyria [Sargon] took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes"* (Read also 2 Kg 17:24).

In Isaiah 20:1 we read that Sargon sent Tartan to fight against Ashdod. As far as the Bible account reads we do not know the reasons for this attack. However, in the annals of Sargon this can be further explained. The annals read,

Azuri, king of Ashdod, planned in his heart not to pay tribute. In my anger I marched against Ashdod with my usual bodyguard. I

conquered Ashdod, and Gath. I took their treasures and their people. I settled in them people from the lands of the east. I took tribute from Philistia, Judah, Edom and Moab (6:288).

The dates of cities, peoples and countries found in the annals of Sargon correspond with the time ascribed to them in the Bible. The countries of Egypt, Elam, Moab, Edom, and the Medes, Philistines, and Syrian people are mentioned in the documents. By the discovery of the annals of Sargon, "many of the peoples and places, and some of the personages, of relatively obscure mention in the Bible, were identified and their real importance became evident" (3:507).

Sargon II was one of the greatest kings of Assyria who affected Bible history. The annals of Sargon which were discovered at Khorsadad and other Assyrian documents are very valuable in that they tell us of the environment in which the Israelites lived.

It can safely be said that one who is not well acquainted with Sargon II and his times is hardly in a position to appreciate fully either the political and religious history of the Divided Monarchy, or the early ministry and messages of the great prophet Isaiah (3:508).

E. HEZEKIAH'S TUNNEL AND SENNACHERIB'S PRISM.

Hezekiah, Sennacherib and Esarhaddon are three kings who develop a very interesting chapter of ancient history. After the death of Sargon II, Sennacherib, his son, came to the throne of Assyria. He reigned from 705 to 681 B.C. Taking advantage of the royal turnover in Assyria, Hezekiah, king of Judah, "*rebelled against the king of Assyria and did not serve him*" (2 Kg 18:7).

After his rebellion, Hezekiah received word that Sennacherib was going to regain his oppression of Jerusalem (2 Ch 32:2). Upon hearing this, Hezekiah took immediate measures to fortify the city of Jerusalem against probable Assyria attack. In 2 Chronicles 32:3,4 we read,

He [Hezekiah] took counsel with his leaders and commanders to stop

the water from the springs which were outside the city; and they helped him. Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, "Why should the kings of Assyria come and find much water?"

Hezekiah cut a tunnel from the pool of Gihon, which was outside the walls of the city, to the pool of Siloam, which was inside the city walls. A statement which was made at the close of his reign tells specifically what he did. *"This same Hezekiah also stopped the water outlet of Upper Gihon, and brought the water by tunnel to the west side of the City of David"* (2 Ch 32:30).

Hezekiah then concealed the pool of Gihon in order that the Assyrians not have water during any siege of Jerusalem. The last report we have of this tunnel in the Bible is at the close of Hezekiah's reign. *"Now the rest of the acts of Hezekiah - all his might, and how he made a pool and a tunnel and brought water into the city - are they not written in the book of the chronicles of the kings of Judah?"* (2 Kg 20:20).

As time went by, this tunnel became unnoticed and eventually lost. The last mention that was made of it is in the Apocryphal book of Ecclesiasticus (Ecc. 48:17 - written around 200 B.C.). The tunnel was evidently unknown during the time of Josephus (A.D. 37-115) because he makes no mention of it in his writings and description of Jerusalem (9). The re-discovery of the tunnel was made by Edward Robinson, an American scholar, and Eli Smith, a missionary in Syria. In the first part of the nineteenth century they walked through the entire length of the conduit and found that it was a total of 1,750 feet in length (approximately 533 meters). Other characteristics of the tunnel were its zig-zag course and average height of about two meters.

The most significant discovery concerning the tunnel was stumbled upon by a small boy in 1880. While playing near the pool of Siloam, he slipped and fell. From where he lay he noticed some crudely scratched markings on the side of the wall. The boy told his teacher, Conrad Schick, what he had discovered. When Schick investigated the inscription he found that the markings covered an

area about the same size of a newspaper, about three-fourths of a meter long. After further investigation it was found that the inscription was written in classical Hebrew.

To the scholarship of the world, this inscription "constitutes an important item in the rather sparse collection of material available for the Hebrew paleographer" (7:80). G. Ernest Wright said concerning the importance of the inscription that it "has for many years been the most important monumental piece of writing in Israelite Palestine, and other Hebrew inscriptions have been dated by comparing the shapes of letters in it" (10:169). The inscription was written in flowing characters. Such writing was contemporary with the days of Hezekiah, around 700 B.C. (8:532). The inscription reads as follows,

The tunnel is completed. This is the story of the tunnel. While the stonecutters were lifting up the pick, each toward his neighbor (from opposite ends), and while they were yet 3 cubits apart, there was heard a voice of one calling to another; and after that pick struck against pick; and waters flowed from the spring to the pool, 1,200 cubits, and 100 cubits was the height of the rock above (6:225).

Another important discovery gained by the inscription is the number of inches in a cubit. The length of the tunnel as given in the inscription was 1,200 cubits. By measuring the tunnel and comparing inches with cubits it was found that one cubit is equal to about 18 inches. This would be approximately 30.5 centimeters.

The history of the clash between Hezekiah and Sennacherib is significant. After Hezekiah's revolt against Assyria, Sennacherib began his plunder of Judah. In 2 Kings 18:13 it is stated, "*And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them*" (See 2 Ch 32:1; Is 36:1). One of the cities to fall to Sennacherib was the city of Lachish.

In the middle of the nineteenth century, A. H. Layard discovered at Nineveh, the capital of Assyria, thirteen stone slabs in bas relief (inscribed writing) depicting an attack on a well-fortified

city (8:517). It was believed, and later confirmed, that this was the city of Lachish. These bas reliefs found in Sennacherib's palace show the spoils of the city of Lachish which were presented to Sennacherib who is on his throne.

Hoping to buy more time from Sennacherib, Hezekiah "sent to the king of Assyria at Lachish, saying, 'I have done wrong; turn away from me; whatever you impose on me I will pay.' And the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold" (2 Kg 18:14). Although Sennacherib received tribute from Hezekiah he still persisted in his efforts to plunder Jerusalem, the would-be high point of his Judean campaign.

This is where we have a turn of events for the unfortunate Sennacherib. Here is where the importance of the **prism of Sennacherib** comes into the picture. This prism (also known as the Taylor Prism) is a six-sided monument which was made by Sennacherib in 691 B.C. It contains the last records of Sennacherib concerning his campaigns in Judah. On the monument, Sennacherib tells of his battle against Judah as follows,

As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to 46 of his strong cities, walled forts and to the countless small villages in their vicinity, and conquered [them] by means of well-stamped [earth] ramps, and battering-rams brought [thus] near [to the walls] [combined with] the attack by foot soldiers, [using] mines, breeches as well as sapper work. I drove out [of them] 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, considered [them booty]. Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage (11:287).

Sennacherib nowhere claims final victory of Jerusalem. This is not revealed on his prism. However, where he leaves off the Bible continues. In 2 Kings 19:35 we read, "*And it came to pass on a certain night that the angel of the Lord went out, and*

killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses - all dead." When Sennacherib surrounded Jerusalem, Hezekiah went to God in prayer (2 Kg 19:14-19). God faithfully answered that prayer by destroying the army of Sennacherib.

After his dreadful defeat, Sennacherib *"departed and went away, returned home, and remained at Nineveh"* (2 Kg 19:36). The Bible does not say how long Sennacherib dwelt in Nineveh before his assassination. His fate is recorded in 2 Kings 19:37. *"Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place."*

There has also been discovered in the **Annals of Esarhaddon** the following words which correspond perfectly with the biblical account of these events. Esarhaddon stated,

... they rebelled. In order to exercise royal authority they killed Sennacherib. I became a raging lion, my mind was a fury ... these usurpers ... fled to an unknown land. I reached the quay on the Tigris, sent my troops across the broad river as if it were a canal. In Addar [December ... I reached Nineveh well pleased]. I ascended my father's throne with joy. The south wind was blowing ... whose breezes are propitious for royal authority ... I am Esarhaddon, King of the world, King of Assyria ... son of Sennacherib (12:269).

F. JEHOIACHIN'S FOOD RECORDS

In 597 B.C. Nebuchadnezzar, king of Babylon, came up against and besieged the city of Jerusalem. On March 15/16 the city fell. A historical Babylonian account of this event reads as follows,

In the seventh year, the month of Kislev, the king of Addad mustered his troops, marched to Hatti-land, and encamped against

[that is, besieged] the city of Judah and on the second day of the month of Adar he seized the city and captured the king. He appointed there a king of his own choice [lit. heart], received its heavy tribute and sent [them] to Babylon (13:73).

When Jerusalem fell many Jews were taken into captivity, including their king, Jehoiachin (2 Ch 36:9,10). During the period Jehoiachin was in captivity, Nebuchadnezzar died and his son, Evil-merodach, rose to the throne of Babylon. The Bible records that Jehoiachin immediately found favor in the eyes of the new king of Babylon. *"Evil-Merodach king of Babylon ... released Jehoiachin king of Judah from prison. He spoke kindly to him, and gave him a more prominent seat than those of the kings who were with him in Babylon"* (2 Kg 25:27,28). The last verse of 2 Kings 25 reads, *"And as for his [Jehoiachin's] provisions, there was a regular ration given him by the king, a portion for each day, all the days of his life"* (vs 30).

Jeremiah was contemporary with these events, prophesying from 627 to 575 B.C. He also records that the king of Babylon gave rations to the captured king of Judah. *"So Jehoiachin changed from his prison garments, and he ate bread regularly before the king all the days of his life. And as for his provisions, there was a regular ration given him by the king of Babylon, a portion for each day until the day of his death, all the days of his life"* (Jr 52:32,33).

In 1899, the German Oriental Society equipped a large expedition under the direction of Professor Robert Koldewey, an architect, to excavate the mound of Babel in the area of the Euphrates River. After a period of eighteen years they discovered what is called the Ishtar Gate. Many other articles were found such as 300 clay tablets. These tablets were boxed and sent to a museum in Berlin, Germany. There they stayed until 1935.

In 1933, a man by the name of E. F. Weidner accepted the task of translating these tablets. The job was strenuous and

sometimes very disappointing. However, after many days and weeks of hard work, Weidner suddenly came upon a familiar biblical name, *Ja-V-Kinu*, or Jehoiachin. He became even more sure that this was the Jehoiachin in the Bible when he found other tablets referring to him as "king of the [land of] Judah." The tablets identify him as "Yaukin, king of the land of Yahud" (28:302). **Weidner had discovered in the tablets one that contained the actual food allowances of the king of Babylon which he had ordered to be given to Jehoiachin.**

G. THE CYRUS CYLINDER

Isaiah prophesied during the years 739 to 695 B.C. During this time he made a prophecy concerning a man by the name of Cyrus. *"Thus says the Lord to His anointed, to Cyrus, whose right hand I have held - to subdue nations before him and loose the armor of kings, to open before him the double doors, so that the gates will not be shut"* (Is 45:1). This prophecy was made approximately **two hundred years before its fulfillment.**

In Daniel 5:25-28 the termination of Belshazzar's reign is foretold. Daniel's inspired interpretation of the handwriting on the wall of the Babylonian palace said that Belshazzar's kingdom was coming to an end. That very evening of the vision of the handwriting and interpretation, Belshazzar was slain and Darius the Mede began to reign over the kingdom (Dn 5:30,31). Some believe that Darius the Mede was the man placed over the city of Babylon by Cyrus who was the ruler of the Medo-Persian Empire (14:788).

In the latter part of the nineteenth century, Hormuyd Rossam discovered a barrel-like clay cylinder that describes the policies of Cyrus and how he overtook Babylon. This has been called the **Cyrus Cylinder.**

The following portion of the inscription of the Cyrus Cylinder discusses the fall of the city of Babylon.

Marduk ... looked through all the country searching for a

religious ruler ... He pronounced the name Cyrus, King of Anshan, declared him to be the ruler of all the world He made him set out on the road to Babylon, going at his side like a real friend. His widespread troops - their number, like that of the water of a river could not be established - strolled along, their weapons packed away. Without any battle, he [that is, Marduk] made him [Cyrus] enter his [Marduk's] town, Babylon, sparing Babylon any calamity. He delivered into his hands Nabunaid, the king who did not worship him (8:178).

Cyrus evidently took the city of Babylon without any warfare. This is what both the biblical account and the Cyrus Cylinder account reveal. The date of this conquest was around 539 B.C. This was approximately two hundred years after the prophecy of Isaiah. (We have always wondered what the expression on Cyrus' face was when godly Jews who were in Babylonian captivity at the time rolled out the Isaiah scroll before Cyrus and showed him his name and prophecy concerning his reign.)

The inscription on the Cyrus Cylinder also contains the following statement, "I am Cyrus, king of all, the great king, the mighty king, king of Babylon, king of Sumer and Akkad, king of the four corners of the earth ..." (12:310,211). These words of Cyrus are recorded also in the second book of Chronicles, as well as Ezra 1:2. 2 Chronicles 36:23 states,

Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is there among you of all His people? May the Lord his God be with him, and let him go up!"

Cyrus was a humanitarian. He cared for people and wanted all people to be at ease in their own land. His policy of letting captured peoples return to their native lands is clearly depicted on his monumental cylinder (8:178). His policy was the exact opposite of

that of the Assyrian and Babylonian kings. He allowed people to return to their lands as the Bible states and the cylinder historically confirms.

There are scores of archaeological artifacts which illuminate the history of the Bible as well as the languages and customs of Bible times. There are the Mari Tablets which were written primarily from the 18th century B.C. by northwestern Semites. These tablets explain many Israelite traditions. There are the Nuzi Texts. These texts release an enormous amount of information concerning the social and legal customs during the times of the patriarchs. The giving of a slave girl to a husband by the wife if the wife cannot bear children, is found in these texts. These texts also further explain the birthright laws. Such laws were kept by Esau and Jacob. The Execration Texts belong to the late 20th and 19th centuries B.C. These texts were written in Hieratic. They contain valuable information about the political and ethnic history of Palestine in the early patriarchal period.

The Amarna Tablets explain numerous activities of the old Babylonian Empire. The Canaanite Alphabet Tablets from Ugarit give us a vast amount of secular history contemporary with the times of Moses. There are also small artifacts as coins, potsherds, or stone documents which list names as Pontius Pilate, Sergius Paulus, Herod the Great, Herod Antipas, Agrippa I and II, Bernice and countless others of the Bible. The discoveries have piled up so much in the last few decades that new books on Bible archaeology have to be written continually to keep our knowledge up to date. W. F. Albright, one of the greatest known archaeologists of modern times, once stated,

Thanks to modern research we now recognize its [the Bible's] substantial historicity. The narratives of the patriarchs, of Moses and the exodus, of the conquest of Canaan, of the judges, the monarchy, exile and restoration, have all been confirmed and illustrated to an extent that I should have thought impossible forty years ago (15:1329).

The historical accuracy of the Bible does not prove the inspiration of the Bible. However, if the Bible is inspired it must be

historically accurate. Other books of history can be historically accurate. If their record of history contradicts archaeology, then their credibility falls. If the Bible could be found to be in contradiction with history revealed through archaeology, then its inspiration would be brought under question. But the Bible is in harmony with history. *Life Magazine* made the following statement concerning the Bible in an article entitled "Man's Eternal Dialogue With God",

It [the Bible] is on the whole a remarkably dependable history of the Hebrew people and of the early period of the Christian church. All the recent finds of scholarship have tended to raise, not lower, the status of the Bible as history. Cuneiform tablets now provide ample non-Hebrew testimony to many biblical battles, migrations and peoples that rationalists once thought "mythic"; so with other discoveries in Egypt, Babylon, Turkey and else where.... The discoveries are still coming in and expanding - "to the point where it blinds us," says one hard working scroll expert - and will steadily enrich our knowledge of all biblical times, places and beliefs (16:6,7).

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Chapter 17**INSPIRATION AND REVELATION**

Inspiration of the Bible is often criticized in these modern times when it is a common thing to deny the character of the Scriptures. Revelation that God gave to the prophets and apostles is sneered at as myth believed by Christians. Human authorship of the Bible is claimed and as a result man is left in darkness having only his fallible reason as a guide in life. The philosophies of men have made their play and seized the unsuspecting minds of the unlearned. Infidels in the name of "theology" have crippled and stagnated the minds of their bewildered sheep. From the offices of many intellectuals have come statements there this is no set standard of moral conduct. Some say that there is no truth that is unchanging and absolute. Others say there is no final authority for human behavior. Such beliefs were manifested in the following statement of Karl Barth:

If God has not been ashamed to speak through the Scriptures with its fallible human words, with its historical and scientific blunders, its theological contradictions, with its uncertainty of its transmission and above all with its Jewish character, but rather accepted it in all its fallibility to make it serve Him, we ought not to be ashamed of it when with all its fallibility it wants anew to be to us a witness; it would be self-willed and disobedience to wish to seek in the Bible for infallible elements [emphasis mine, R.E.D.] (1:232).

Pinnock rightly answered, "The theology which delights in the absence of final truth is strictly non-sense" (2:5). Any attempt to construct a religion without final authority is an empty effort to follow after man's own inventions. If religion is to be worth believing it at least must have a standard that is unchanging and

eternal.

Man needs a final authority. Man needs a standard to rule his life. That standard cannot be of human origin. Certainly, this need necessitates a standard of Divine origin. David Otis Fuller stated,

The Bible makes high claims to Divine inspiration, inerrancy and authority; and if it is true that the Sovereign God of the universe has condescended to reveal Himself supernaturally in His Book, even as He has revealed Himself naturally in the material universe, then man - even in a world ruined by sin - has a firm foundation on which to build for time and eternity (3:1).

A. DEFINING REVELATION

The word revelation means "an uncovering" (4:292). God has revealed or "uncovered" His being and His truth in two ways: (1) by **natural (general) revelation** and (2) by **special revelation**. Edward J. Young wrote that "the purpose of the Lord in granting revelation is to impart knowledge" (5:41). God has imparted knowledge to man through natural means and special means. Therefore, there is natural revelation and special revelation.

1. Natural revelation: Natural revelation is God revealing Himself to man through a **natural world**. The Bible affirms natural revelation by stating that God's existence and presence can be deduced from the orderliness of beauty in nature. "*The heavens declare the glory of God*" (Ps 19:1,2). "*For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead ...*" (Rm 1:20). To the unbelievers of Lystra, Paul said that God has not left Himself "*without witness, in that He did good, gave us rain from heaven and fruitful seasons ...*" (At 14:17). However, natural revelation necessitates special revelation in that there is a limit to nature's description of God. Nature cannot reveal the true character of God.

2. Special revelation: Special revelation is God revealing Himself by **word**. Nature declares the necessity of a creative Being,

but it cannot explain the character of that Being. There is, therefore, the necessity of that Being revealing Himself to those created and sustained by His power. Gerstner rightly asks,

Will He [God] let us know that He exists only to hide from us any knowledge of how He exists and what are His eternal purposes? Would He wet our appetite only to starve us? We have not so learned God. "Seek and ye shall find," seems to be written large over the universe. Will God set us aseeking so that we may not find? Would He play such a cruel game? (6:62).

God revealing Himself to man in word is the fullest sense of revelation. "A divine revelation is God's unveiling the truth regarding himself in some manner and degree to the intelligence and heart of man. Man can know God only as he thus reveals or unveils himself to man" (7:70). **Special revelation is God revealing truth that man by no other way or means could have known.**

B. THE BIBLE'S CLAIM OF REVELATION

The Bible claims to be revelation from God. Paul affirmed that he received not the gospel from man but it came to him "*through revelation of Jesus Christ*" (Gl 1:11,12, see Rv 1:1). Paul contended that the mystery of the gospel "*has now been revealed by the Spirit to His holy apostles and prophets*" (Ep 3:5; see 3:3). Paul also wrote, "*Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began but now has been made manifest, and by the prophetic Scripture has been made known to all nations, according to the commandment of the everlasting God...*" (Rm 16:25,26; see 1 Co 2:10).

The Bible claims to contain revelation from God. Those facts and truths which man could never have known apart from a special revelation of God are in the Bible. They were inspired to be accurately recorded there for man of all ages.

C. THE METHOD OF REVELATION

The Bible presents God as revealing Himself in various ways. *“God, who at various times and in different ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son ...”* (Hb 1:1,2). Revelation came in a diversity of ways and means in times past. Such means of revelation included the following:

1. God revealed Himself to man through **dreams** and **visions** (Gn 20:3; Nm 12:6; Is 29:10,11; Ez 1:3,4; 11:24; Lm 2:14; Dn 2:19; Am 1:1).
2. God gave revelation to Moses **mouth to mouth** (Nm 12:8).
3. God at times put the very words He wanted spoken into the mouth of the prophet (Dt 18:18; Jr 1:9; Ez 3:4).
4. God’s greatest revelation of Himself was in the person of His Son Jesus Christ (Jn 14:9; Cl 2:9).
5. God has on numerous occasions revealed His will through angels (Gn 16:10-12; 18:13,14; 22:11ff; 32:1,2; At 7:38).
6. On unique occasions, God also revealed Himself through various media such as “a still small voice” (1 Kg 19:12), the mouth of an donkey (Nm 22:28), and a bright cloud (Mt 17:5).

D. DIFFERENCE BETWEEN INSPIRATION AND REVELATION

There is a difference between the action of inspiration and revelation. This difference must be understood before one can fully comprehend God’s operation in giving man His word.

Revelation is the revealing of truth by God to a specific person. Inspiration is God’s **guidance** of that writer or speaker in a way that the truth made known to the writer or speaker might be infallibly written or spoken. “Revelation is the body of truth which God desired men to possess; inspiration is the way in which he gave this body of truth to men” (8:6). Inspiration guaranteed the handling aright of revealed truths.

All of the Bible is the result of inspiration. However, not all of the Bible is revelation from God. Luke evidently knew of the letter to Claudius Lysias in Acts 23:26-30. God did not reveal this letter to Luke but inspired him to inerrantly record it. If Luke only knew of the letter, but did not have it in hand, then **by revelation** God would have made known to him the contents of the letter. Paul quoted pagan poets in Acts 17:28 and Titus 1:12. Paul already knew what these poets had said. God inspired him by the Holy Spirit, first to record these sayings, and second, to record them accurately. God did not reveal them to Paul. Paul only recorded them by God's guidance through the Holy Spirit.

Many of the prophets had facts or prophecies revealed to them which they did not understand (1 Pt 1:10,11). Daniel saw visions of things to come. However, he did not understand those revealed visions until the interpretation of them was also made known (Dn 2:19; 7:13-16; 8:15ff). The visions and interpretations were given by revelation; the inerrant recording of those visions and interpretations was by inspiration.

All prophecy is revelation from God. Man cannot know the future unless God reveals it to him. The speaking and recording of revealed prophecy in an inerrant manner was accomplished by the inspired guidance of the Holy Spirit.

There is a difference, therefore, between inspiration and revelation. We must not confuse the two. Thus, "it is well to keep in mind the fundamental distinction that, whereas revelation is essentially the communication of knowledge or information, inspiration is designed to secure infallibility in teaching" (5:41).

E. DEFINING INSPIRATION

When the term inspiration is used with reference to the Bible, many do not fully understand its meaning. Also, modernists have weakened the Bible teaching on inspiration in an effort to humanize its Divine character. Erroneous views have been advocated concerning the work of God in inspiration. Here are some of those views.

1. *Partial inspiration:* Partial inspiration is the affirmation that only portions of the Bible are inspired. One view of partial inspiration contends that the moral and doctrinal teachings of the Bible are inspired of God, but the scientific or historical sections are the result of the human mind only. Therefore, these sections cannot be trusted as accurate.

The problem with this type of inspiration is that we would need an inspired interpreter to determine what is inspired and what is not inspired. We would ask, "Did God hide His truth in a maze of human thought, leaving the determination to what is truth to the fallible reasoning and judgment of man?" If only part of the Bible is inspired, then logically, it is of no use to man since man cannot determine what is inspired and what is not inspired (See Jr 10:23). This concept of inspiration must be discarded on this basis.

2. *Natural (universal) inspiration:* The teaching of natural inspiration is an effort to make the Bible a product of human invention. This "theory reduces itself to the simple position that the writers of the Bible were inspired only as writers today are inspired" (7:70). It is claimed that the Bible writers had a good idea or good feeling, and then, wrote some good literature. The Bible writers aspired no higher in writing God's word than such great writers as Shakespeare, Dante or Longfellow. It is affirmed that in a moment of ecstasy they only ascended above the normality of thought to write the Scriptures.

The above teaching places the writing of the Bible within the reach and power of man. It lowers the Bible to human authorship. The problem with the "natural inspiration" theory is that it cannot explain the Divine nature of the Bible. It cannot explain the unity by which God links Genesis to Revelation with a central theme that was developed over centuries. We would also wonder that if the Bible was the invention of man, how could simple human beings come up with something such as the Bible over a period of 1,500 years? The Bible is above man simply because man alone could not have produced it.

3. *Mechanical (dictation) inspiration:* Those who contend

for mechanical inspiration, which sometimes is referred to as dictation inspiration, have swung to the opposite position of those who promote natural inspiration. Those who teach mechanical inspiration believe that every word of the Bible was dictated by God to the human author. The Bible writers acted in the capacity of stenographers transcribing only the specific words dictated by God.

This theory is only partially true. God, in some instances, did give the very words to the Bible writer which were to be recorded exactly as given (See Jr 1:9; 5:14; 36:1-3; Ez 3:4; Is 51:16; 59:21). However, this theory does not explain the human personalities manifested in the various books of the Bible. It is obvious to the careful student that Paul's writings in the original language are different from the writings of Luke. Luke wrote in a different manner than John. Each writer had his individual literary characteristics conveyed in his writings. We must recognize this fact in studying any theory of inspiration.

4. Thought inspiration: The contention of this theory is that the Holy Spirit just gave the Bible writers the thought, or idea, and let them express that thought in their own manner without any Divine guidance concerning the correct recording of words. The Bible writers were allowed to choose from their own word vocabulary. They were allowed to express the Divine thoughts in their own words without any Divine interference.

This theory sounds good on the surface because of the personal writing traits evidenced in the books written by the different authors. However, it is only half true. It falls short of what would be required for a truly God-given Bible.

First of all, it is impossible to engage in thought without the use of words. Thought and words cannot be separated. For God to inspire a thought and allow that thought to be liberally transferred with words chosen by an unguided scribe would certainly lead to a loose system of inspiration. "To accept the inspiration of the thoughts and not the words of the Bible writers runs counter not only to the Scriptural claims, but is intrinsically meaningless (What is an inspired thought expressed in uninspired language?)" (2:8).

Secondly, the meaning of a great number of scriptures depends upon the tense or meaning of a single word. In John 8:58 Jesus said, "*Before Abraham was born, I am*" (See Lk 20:37). Jesus was trying to impress upon the minds of the Jews that He existed before Abraham. One can obviously perceive that the right tense of the Greek word translated "I am" was vital to the concept Jesus was teaching. The force of Genesis 22:18 and Galatians 3:16 also depends upon the fact that the word "seed" is singular and not plural. The word "all" in Hebrews 2:8 and the words "once more" in Hebrews 12:26,27 are very critical to the meaning of what is being taught. How could the intricate concepts of the Godhead have been transmitted if the Holy Spirit did not have some control over the words being used by the writer (See Jn 10:30)? It is hard to imagine how John could have written the first chapter of John without careful guidance by the Holy Spirit.

There are also those situations where the writer did not understand the revealed truth (See 1 Pt 1:10,11). This is especially true concerning the details of prophecies (See Dn 12:8,9; Ps 22:16-18; Is 53). How could any prophecy have been made without the careful guidance of the Holy Spirit?

It is evident that the Holy Spirit exercised some control over the selection of words. At the same time He allowed the author the liberty of writing style.

If the very words of Scripture were not chosen of God, then the whole area of the critical study of words is rendered useless. Why study the exact form of a word in the original language of Scripture if that word is the result of mere human choice? At best, all the reader could hope to gain from a given passage would be the general thought that God wished to convey (9:22).

It must be concluded that thought inspiration alone is entirely inadequate. "It follows that any theory which does not guarantee absolute accuracy of the **substance** (the thoughts) and the **form** (the words) cannot be accepted as the correct one" (8:14). Any theory of inspiration which does not guarantee total inerrancy of the original

autographs, and at the same time, allow room for the personal characteristics and qualities of the Bible writers must of necessity be rejected. For this cause we contend for a **verbal plenary inspiration** of the Bible.

F. DEFINING VERBAL PLENARY INSPIRATION

By **verbal** we mean that **every word that is in the Bible is there because God so willed it by the direction of the Holy Spirit.** God did not leave man unguided to express Divine truths. Nor did He dictate word for word every scripture. The Holy Spirit guided every writer in a manner that insured inerrancy but allowed individuality.

The word **plenary** comes from the Latin word *plenus* which means "full." "Plenary inspiration means that all parts of the Bible are equally and fully inspired and is opposed to other views such as 'partial' inspiration and 'inspiration by degrees'" (9:22). So the Bible is verbally (all the words) and plenary (all the parts) inspired of God.

Before defining the word inspiration, one must understand that **verbal plenary inspiration refers only to the original autographs of the sacred writings.** The prophets and apostles wrote and recorded without error in their original documents. However, we must recognize that minute variations have entered into the text as the result of scribes copying the original autographs. The Bible writers were inspired but not the scribes who copied their work. (More on this later.)

This does not mean, as some contend, that we do not have God's word in an accurate form today. Manuscript evidence is certainly convincing of the fact that we have God's word today in an accurate form. Our text of the Bible today can be trusted and considered reliable. The modernist's attack which says that the Bible has been copied wrong, is only a theological scarecrow to frighten those who are not knowledgeable of the art of transmission of the Bible.

G. BIBLICAL DEFINITIONS OF INSPIRATION

We can be assured that every word of the original autographs was accurate and correct in conveying Divine truth. The first avenue to follow in defining how God inspired the Bible to be written is to consult the Bible text itself. Here are some scriptures we must first consider in defining the action of inspiration.

1. *2 Timothy 3:16*: In 2 Timothy 3:16 Paul wrote, "*All Scripture is given by inspiration of God....*" The word inspiration is used only twice in the *King James Version* of the English Bible (See Jb 32:8; 2 Tm 3:16). The five English words "*given by inspiration of God*" in 2 Timothy 3:16 are actually translated from the single Greek word *theopneustos*. This word is used only here in the New Testament. The noun form does not appear in the New Testament. In this scripture it is in the objectival form.

Translating *theopneustos* by the phrase "*given by inspiraion of God*" actually does not do justice to the real meaning of the word. *Theopneustos* literally means "God breathed" or "breathed out by God" (10:133). Paul is saying that every scripture is God-breathed. On other words, all Scripture originated from God.

In conjunction with the literal meaning of *theopneustos* and the wording of the Greek sentence, Benjamin Warfield gives an agreeable translation and explanation in the following statement,

On the whole, the preferable construction would seem to be, "Every Scripture, seeing that it is God-breathed, is as well profitable." In that case, what the apostle asserts is that the Sacred Scriptures in their every several passage - for it is just "passage of Scripture" which "Scripture" in this distributive use of it signifies - is the product of the creative breath of God, and, because of this its Divine origination, is of supreme value for all holy purposes (10:134).

The *New International Version* gives a very favorable and literal translation by rendering the passage, "*All Scripture is God-breathed....*" This is a good translation of the passage and one that conveys more accurately the work of God in giving His word to man.

The word "Scripture" in 2 Timothy 3:16 refers primarily to the Old Testament Scriptures. However, as the New Testament epistles were written they were also classified as "Scripture." Peter refers to Paul's epistles as authoritative and "Scripture" (2 Pt 3:15,16). Paul and Peter taught that "all scripture" was God-breathed. These are inspired writers affirming plenary inspiration of the Scriptures, therefore, they are affirming the authority of the Scriptures.

2. *2 Peter 1:20,21*: Peter wrote, "... knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." Peter affirms that we received the "word of prophecy", not as the result of human invention, but as a result of men being "moved by the Holy Spirit." Young explained, "It is not, he says, a private interpretation, and by this phrase he means that the Scripture did not come into being as the result of individuals investigating into matters and then writing down their findings. The Scriptures are not the product of human investigation and reason" (5:24).

The Greek word *pheromenoi*, which is here translated "moved," literally means "borne along." The inspired writers, therefore, were "borne along" by the Holy Spirit in recording God's word. The Bible clearly affirms this operation of the Holy Spirit in such passages as Acts 1:16, "*The Holy Spirit spoke before by the mouth of David*" "*The Spirit of the Lord spoke by me, and His word was on my tongue*" (2 Sm 23:2). "... *How then does David in the Spirit call Him Lord*" (Mt 22:43; see Mk 12:36). Many times credit is given directly to the Holy Spirit and the human author is bypassed as in Hebrew 3:7. "*Therefore, as the Holy Spirit says ...*" (See Hb 9:8; 10:15). Such passages clearly indicate that it was the Holy Spirit working in and with the human writers in the process of inspiration. The writers did not act on their own. They were "borne along" by the Spirit.

3. *1 Corinthians 2:4,7,10,13*: Probably the most explanatory passage on the work of the Holy Spirit in inspiration is

in the following passage of Paul.

“And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power ... we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.”

If any passage of scripture in the Bible teaches verbal inspiration it is certainly this scripture. Paul says that the mystery of God was revealed. It was spoken not by wisdom of man but by the wisdom of God. It was expressed not in man’s choice of words but by the words guided by the Holy Spirit. Weymouth’s translation of verse 13 reflects a good meaning. *“This we also utter, not in language which man’s wisdom teaches, but in that which the Spirit teaches, adopting spiritual words to spiritual truths.”*

“Thought inspiration” and 1 Corinthians 2:13 contradict one another. “If the inspiration which the biblical writers exercised was limited to the **thoughts** which they conveyed, but did not include the words, the selection of words to express the thoughts would necessitate the use of “man’s wisdom” (8:21). In 1 Corinthians 2 the Holy Spirit is arguing against the use of human wisdom in revelation and inspiration.

H. HOW INSPIRATION OCCURRED

There are many factors one must understand to fully comprehend the essence of inspiration. We have already discussed the fact that human authors were “borne along” by the Spirit. They were guarded from error. What they were “borne along” to write was breathed out by God. Here we would like to suggest some other important factors involved in the process of biblical inspiration.

1. *Spiritual preparation of the biblical writer:* God

spiritually prepared the Bible writers before allowing them to write spiritual truths. This is one way God guarded the inspired writings. In reference to Jesus, the Hebrew writer stated, "*But a body You have prepared for Me*" (Hb 10:5). As God prepared a human body for the revelation of Jesus, so in a similar spiritual sense He prepared the hearts and minds of those who would transcribe His word. No unrighteous individual was considered to be an inspired writer. God used good characters and good hearts. And when He had further prepared His writers, the Holy Spirit used them to write sacred writings.

After the writers had been spiritually prepared, they were vessels fit for the Master's use. Their spiritual preparation assured the spiritual character of the author which would shine through in every book or letter they wrote. The Holy Spirit could influence the writers and at the same time be assured of the spiritual nature of the writings.

2. Joint effort between God and man: Inspiration was a joint effort between the Holy Spirit and the human writers. Warfield defined this by stating that ...

... the Bible is the Word of God in such a sense that its words, though written by men and bearing indelibly impressed upon them the marks of their human origin, were written, nevertheless, under such an influence of the Holy Ghost as to be also the words of God, the adequate expression of His mind and will. It [the church] has always recognized that his conception of co-authorship implies that the Spirit's superintendence extends to the choice of the words by human authors (verbal inspiration), and preserves its product from everything inconsistent with a divine authorship - thus securing, among other things, that entire truthfulness which is everywhere presupposed in and asserted for Scripture by the Biblical writers (inerrancy) (10:173).

Warfield further explained that the Holy Spirit worked with the human authors in a manner that would guarantee complete inerrancy. At the same time, however, the authors were

left to their own writing styles.

The Spirit is not to be conceived as standing outside of the human powers employed for the effect in view, ready to supplement any inadequacies they may show and to supply any defects they may manifest, but as working confluently in, with and by them, controlling them, energizing them, so that, as His instruments, they rise above themselves and under His inspiration do His work and reach His aim (10:95).

The Holy Spirit worked with the human authors in the choice of what materials should be used. For example, many events of Jesus' life could have been recorded. However, the Holy Spirit selected only those events that would satisfy those hungering and thirsting after truth. At the conclusion of John's gospel record, John wrote, "*And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written*" (Jn 21:25). John had earlier stated that Jesus did many things that were not recorded by him (Jn 20:30,31). Luke also by inspiration selected only those materials which would expedite the purpose of giving an accurate account of Jesus' life (Lk 1:1-4). However, the Holy Spirit did the real choosing of events. He worked with and in the writers to make sure that the correct events of Jesus' life were chosen and recorded. Hamilton added, "The Holy Spirit supervised the men who were writing, while they were writing, in such a way that, while they were left in full possession of their own style and vocabulary, they were nevertheless prevented from writing what was not true, and led to select just the facts God wanted His people to have" (11:291).

3. Inspiration by dictation: At times God dictated the very words that were to be spoken or written. God told Moses, "... I will put my words in his mouth" (Dt 18:18). In order to capture the exact words of His message in the mouth of the prophet, God dictated to the mind of the prophet exactly what He

wanted said (See Ex 17:14; 20:1; 24:4; 34:27; 35:1; Nm 23:5,12,16; 2 Sm 23:2; Is 51:16; 59:21; Jr 36:2; Ez 2:7; 3:4,10).

From the above scriptures we get the distinct impression that sometimes inspiration was an actual dictation process. The prophets **spoke** the very words of God; they **wrote** the very words of God. Therefore, we must assume that what they wrote is the very word of God. Not all the Scriptures were given by dictation, but at least at times God gave to man the exact words He wanted spoken or written.

4. Inerrancy with a human flavor: Just because the Holy Spirit used human vessels to convey the truths of the God does not mean that that automatically infers fallibility. The various books of the Bible do have a human element of writing style. The Holy Spirit allowed the writing styles of the human authors to be manifested in their writings. It was God's plan to guide (inspire) men to produce the Bible. This is both evident in what God actually did and in the product of His inspiration, the Bible.

Jesus promised the apostles that the Holy Spirit would come upon them with power to guide them into all the truth (Jn 14:26; 16:12,13). He told them not to fear when they stood before rulers and judges, because He said, "*For it will be given to you in that hour what you should speak*" (Mt 10:19). This is inspiration. Paul wrote, "*I think I also have the Spirit of God*" (1 Co 7:40). "*If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord*" (1 Co 14:37). He was talking about inspiration. All the apostles and prophets had the same Spirit. By the Holy Spirit's influence, the word of God was inerrantly spoken and written by the apostles and prophets.

Paul also wrote, "*...by which, when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets*" (Ep 3:4,5). This is revelation recorded by inspiration. Paul affirmed,

"For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God ..." (1 Th 2:13).

This is revelation written not by the wisdom of man but by the inspiration of God (1 Co 2:13). The Holy Spirit connected Divine truths with human words and by doing so revealed the mind of God to man. This is verbal inspiration. However, He did not destroy the human element in the process. He allowed the styles and spiritual characters of the writers to show through.

The Scriptures claim to be the inspired word of God. The Bible is God's breathed-out word to human authors who were allowed to retain their own personalities and composition traits in writing. Every thought and word of the Bible, though, is God's as a result of the inspiration of His Spirit. So the original autographs were inerrant, infallible and inspired.

We must contend that the Bible is the word of God. If it is not, then God has deceived us into thinking that it is. However, such is completely contrary to the character of the God of the Bible.

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Chapter 18

THE BIBLE IS THE WORD OF GOD

There are two areas from which we draw information to prove the Divine origin of the Bible: (1) **internal evidences** and (2) **external evidences**. Internal evidences are derived from the text of the Bible. External evidences pertain to those evidences outside the Bible text which confirm it to be a book above human origin.

Internal evidences are found within the Bible text itself. However, some contend that the Bible cannot be used as a witness to confirm its own inspiration. But this contention is really unjust. One does not have a right to deny the authenticity of a document without considering the document itself. We would not deny Shakespear's authorship of the Shakespearean plays without first considering their text. The Bible should at least be treated as just another book. Nevertheless, even this right is rejected by the prejudiced minds of some. Pinnock rightly stated, "While insisting on their right to treat the Bible 'like any other book' (vs., a book produced by man alone), some critics proceed to treat it like no other book, by bathing it in the acid solution of their skepticism and historical pessimism" (1:22,23).

External evidences deal with evidences surrounding the Bible. We have already studied archaeology. Biblical archaeology is an external evidence. The fulfillment of prophecy, the historical accuracy of the Bible and even the indestructibility of the Bible must also be considered as external evidences. Before we study these evidences, we must first examine the Bible's claim to inspiration.

A. BIBLICAL CLAIM OF DIVINE ORIGIN

One cannot pass over the fact that the Bible does make bold claims of inspiration. Great writers as Homer, Origen and Plato made no such claims. If the Bible is just another book, its overpowering claims of inspiration would certainly be considered

foolish by any reader. However, when we read the Bible, its claims of inspiration sound anything but foolish.

Stephen, for example, claimed that the Jews received the actual "oracles of God" (At 7:38). Paul says that the Jews "*were entrusted with the oracles of God*" (Rm 3:2). The New Testament claims to be the oracles of God (Hb 5:12; 1 Pt 4:11). The prophets had the word of God put in their mouths (Ex 4:12; Jr 1:7-9; Nm 12:8; see Ex 24:4; Ex 35:1; Is 1:10,20).

Many times when a New Testament writer quotes an Old Testament writer, the Old Testament writer is bypassed and full credit is given to God working through the Holy Spirit (See At 4:24,25; Gl 3:8; Hb 3:7). Often the very words of God are claimed to be recorded in the Bible (Ex 20:1; Dn 10:9ff). Sometimes a book begins by claiming that it is "the word of Jehovah" (See Is 1:1,2; Jr 1:1 Hs 1:1; Jn 1:1; Mc 1:1; Ze 1:1; Ml 1:1). In fact, such phrases as "the word of God," "God said," "the word of the Lord came," "the Lord spoke," "the Lord commanded," etc. are mentioned over 3,000 times in the Bible.

The Bible claims to be "scripture" (Rm 9:17; Gl 3:9; 2 Tm 3:16). Bible writers wrote "in the Spirit" (Mt 22:43; At 1:16; Hb 3:7). John's warning in Revelation 22:18,19 to not add to this "book" would certainly be a strange claim if the Bible was not the word of God. Joshua recorded by inspiration the words of covenants (Ja 24:26). Moses recorded, "*These are the commandments and the judgments which the Lord commanded the children of Israel by the hand of Moses ...*" (Nm 36:13). The Bible clearly claims to be the actual book from God to man.

Jesus' promises manifest inspiration of the New Testament. He told His disciples not to fear when they stood before kings and rulers for it would be given them what to say (Mt 10:17; Mk 13:11; Lk 21:12-15). Such was a direct promise of inspiration. He promised that all truth would be revealed (Jn 14:16,26; 16:12,13). The apostles and prophets received and preached the mystery, the gospel (Ep 3:3-5; 1 Co 2:9-13). The New Testament writers spoke and wrote by inspiration the "commandment of the Lord" (1 Co

16:37; see 1 Th 2:13; 2 Tm 3:16; 2 Pt 3:2,16). These things Jesus promised. And these things were accomplished in the lives of the early disciples.

The Bible definitely claims inspiration. Gerstner correctly concluded, "The Bible might conceivably claim to be revelation without being it, but it certainly could not be it without claiming it. While the claim may not be an argument in its favor, the absence of a claim would surely be an argument against it" (2:69,70).

B. NEW TESTAMENT CONFIRMATION OF THE OLD TESTAMENT

It is a rare occasion today to hear someone deny the inspiration of the New Testament without denying the inspiration of the Old Testament. The two testaments cannot be separated. To deny the inspiration of one necessitates a denial of the other.

The four records of the gospel (Matthew, Mark, Luke and John) have approximately **four hundred quotations of the Old Testament**. There are 278 different Old Testament verses quoted in the New Testament, making up 352 New Testament verses. The letter to the Hebrews quotes eighty-eight times from sixteen different Old Testament books. "The writers of the New Testament were inspired, and when they quoted from the Old Testament they gave force of inspiration to the books from which they quoted, or at least they gave the force of inspiration to the quotations which they made" (3:95). This union of inspiration between the Old and New Testaments is made by the New Testament writer's confirmation of the Old Testament writers. The following are some examples of this unified bond between the two testaments.

1. *The testimony of Jesus:* Jesus recognized the Old Testament to be the word of God. His claim of Old Testament inspiration and authority can be seen in such statements as: "*It is written*" (Mt 4:4,6,7; Lk 20:17), and "*Did you never read in the Scripture*" (Mt 21:42; see Mk 12:10,11). In John 10:34 Jesus said, "*Is it not written in your law*" (See Ps 82:6). In verse 36 He refers

to that law by saying, "... *the Scripture cannot be broken*" (See Jn 5:39). In Luke 20:42 Jesus said, "*Now David himself said in the Book of Psalms*" Jesus then quotes Psalm 110:1. But in Mark 12:36 Jesus quoted the same Psalm and said, "*David himself said in the Holy Spirit.*" He thus affirms the inspiration of David and the Psalms.

Jesus also affirmed the inspiration and authority of Moses (See Mt 8:4; Mk 7:8-11; Jn 5:45-47), Elijah's miracles in providing for the woman of Zarephath (Lk 4:25,26), the healing of Naaman (Lk 4:27), Jonah being swallowed by a big fish (Mt 12:39-41), the prophetic teaching of Daniel (Mt 24:15), the destruction of Sodom and Gomorrah (Lk 17:28-32), the Genesis flood (Lk 17:26,27), the death of Abel (Mt 23:35) and many other Old Testament events. If one denies these Old Testament events, then one is calling Jesus a liar. At least, one is saying that Jesus was deceived into believing that such Old Testament events were actually true. Therefore, to deny any portion of the Old Testament would certainly bring into question the claim that Jesus is the Son of God.

2. *The testimony of Paul:* Paul quotes from twenty-five of the thirty-nine Old Testament books in his letters to churches. In 2 Timothy 3:16, with reference primarily to the Old Testament, He wrote, "*All Scripture is given by inspiration of God*" Paul affirms that the Holy Spirit spoke through Isaiah (At 28:25). He also recognizes the inspiration and authority of Moses and the prophets by quoting from them and referring to their inspired laws (At 26:22,23; 1 Tm 5:18; see Dt 25:4). If Paul was wrong in his understanding that "All Scripture is given by inspiration of God," then we must conclude that he also was not an inspired writer of God. And if this be true, how can we trust him concerning other teachings in the New Testament? This becomes critical when we consider that Paul wrote over two-thirds of the New Testament.

3. *The testimony of Peter:* Peter wrote, "... *for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit*" (2 Pt 1:21). Peter also classified Paul's writings as "Scripture" (2 Pt 3:15,16).

God spoke during the Old Testament dispensation to the fathers and prophets in different ways (Hb 1:1). But He has given His revelation to us today through Jesus, the apostles and prophets (Hb 1:2; Ep 3:3-5). To deny the inspiration of the written records of the prophets and apostles is to deny Jesus as the Son of God, for Jesus promised that the Holy Spirit would guide the apostles into all truth (Jn 14:26; 16:13). It would also be a denial of the inspiration of the Old Testament. Those who contend that the Bible contradicts itself are really saying that it is not inspired.

C. UNITY OF THE BIBLE

The unity of the Bible is one of the strongest arguments substantiating its inspiration. The following internal evidences of unity illustrate what is meant by unity and how that unity sustains inspiration.

1. *Unity of writers:* The Bible is a compilation of sixty-six books and letters written over a period of about 1,500 years by approximately forty authors. These men wrote at different times in history and in different geographical locations. However, their works are in complete harmony without contradiction. Many writers confirm the inspiration of other writers. Peter recognizes Paul as an inspired writer (2 Pt 3:15,16). 1 & 2 Chronicles and 1 & 2 Kings confirm one another in historical events. Joshua 1 verifies Deuteronomy 34. Judges 1:1 verifies Joshua 24:27-33. Jeremiah 52:31-34 verifies 2 Kings 25:25,27-30. Ezra 1 verifies 2 Chronicles 36:22,23. Daniel refers to Jeremiah (Dn 9:2) and Ezekiel refers to Daniel (Ez 28:3). This unity testifies to the fact that the Bible had to have had a Divine, guiding hand over the many years it was written. How could so many writers have been so harmonious in writing?

2. *Organic unity:* Homer Hailey once wrote, "Organic unity implies three things: first, that all parts are necessary to a complete whole; secondly, that all are necessary to complement each other; and thirdly, that all are pervaded by one life-principle" (4:17). Notice these three concepts in the following points.

a. All parts complete the whole. All parts and books of the Bible are essential to complete the entire biblical theme. All add to the completeness of God's revelation to man. Such books as Ruth, Esther, Song of Solomon, Philemon and Revelation deal with unique areas of God's total revelation. Esther relates to us the condition of Israel while in Babylonian captivity. Ruth presents the practice of the Jewish levirate law and fills in a vital link in the genealogy of Jesus (Mt 1:5; Lk 3:32). Each section of the Bible presents truth which is necessary and essential to the understanding of the whole.

b. All parts complete one another. All books and letters are necessary to complete or complement one another. Matthew, Mark, Luke and John emphasize different aspects of Jesus' life in order to relate the gospel to either Jew or Gentile. Also, each emphasizes a specific view of Jesus' mission and ministry. Mark stresses the works of Jesus. John wrote to produce faith (Jn 20:30,31). Matthew directed his record of the gospel primarily to the Jewish people. Taken together, the gospel records give us a complete view of the genealogy, humanity, divinity, life, death, resurrection and ascension of Jesus.

c. All parts complete the one life principle. All books center on one life principle - man's submission to serve and glorify the one true God. Solomon rightly concluded, "*Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man*" (Ec 12:13). Every book of the Bible is a plea of God for man to recognize this principle.

3. Unity of teaching: The obvious theme of the Bible is God's plan for redeeming man. From Genesis to Revelation this theme is in the foreground of the Bible writers. All of God's revelation and workings are centered around this theme. The amazing thing about this aspect of unity is that there are no contradictions of the Bible writers on this theme or any other teaching, though they wrote hundreds of years and hundreds of kilometers apart from one another. Hamilton wrote, "If

contradictions could be clearly proved, the matter would have been settled centuries ago, and there would no longer be room for dispute" (5:160).

If contradictions existed critics would have kept them before the eyes of God's people during every century since the recording of the specific contradiction. But they have not. Such proves that the supposed contradictions proclaimed by some just do not exist in the Bible. James Orr correctly wrote,

But the impartial mind cannot ignore the fact that in the writings which constitute our Bible there is a unity and progression, a guiding purpose, culminating in Jesus Christ and His redemption, a fullness and power of religious truth, which place them in a category, and compel the acknowledgement of a unique origin answering to their unique character (6:12,13).

If forty men began to play musical instruments, and as a result a beautiful sound of melodious music came forth in wondrous harmony, we would perceive that someone had organized and was conducting their activity. If forty men over a 1,500 year period of time wrote literature and their writings came forth with one harmonious theme and with absolutely no contradictions or anyone out of tune with the general theme, we would also perceive that someone had organized and guided their writing. This is only reasonable.

D. THE ETERNAL NATURE OF THE BIBLE

In Matthew 24:35, Jesus said, "*Heaven and earth will pass away, but My words will by no means pass away.*" Peter wrote, "*But the Word of the Lord endures forever*" (1 Pt 1:25). There is a principle of durability here surrounding God's word which we must recognize.

The complete canon of the Bible (the collection of all Bible books) has been in the hands of man for almost two thousand years. The Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) has been available for man to read for almost 3,500

years. Why, or how, have all these books stayed around for so long?

It is interesting to note that there were other books written by the Jews which were contemporary with the books of Joshua, Numbers and Chronicles (See Nm 21:14; Ja 10:13; 1 Ch 22:29). However, these books have not survived to this day. Evidently, the Jews did not consider them to be on the same basis as the books of the Bible. The Bible books were confirmed inspired by the mighty works of God and were therefore carefully guarded by the Jews. Such is evidence that they were truly confirmed and considered inspired thousands of years ago.

Jehoiakim's attempt to destroy the word of God by cutting it into pieces with a penknife and throwing it into a fire illustrates how wicked men have tried to destroy the Bible through the centuries (Jr 36:22,23). During the Dark Ages many attempts were made to keep the Bible out of the hands of the common man. "Bible burnings" became a common practice by the Roman church. Those caught translating or distributing the Scriptures were often subjected to torture and death. Nevertheless, the Bible has survived unharmed and unconquered.

The French skeptic Voltaire once said, "Within fifty years the Bible will no longer be discussed among educated people." Voltaire made that statement over two hundred years ago. It seems that he was wrong. When the American lecturer Robert Ingersol in the early 1900's lectured against Christianity and the Bible, he made the statement in one of his speeches in reference to the Bible, "In fifteen years I will have this book in the morgue." Today Ingersol is in the morgue and the Bible lives on. Some unknown writer once wrote the following illustrative poem in reference to the wondrous durability of the Bible throughout the centuries:

*Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking, I saw upon the floor,
Old hammers, worn with beating years of time.*

*"How many anvils have you had," said I,
 "To wear and batter all these hammers so?"
 "Just one," said he, and then with twinkling eye;
 "The anvil wears the hammers out, ye know."*

*And so, thought I, the anvil of God's word,
 For ages skeptic blows have beat upon;
 Yet though the noise of falling blows was heard,
 The anvil is unharmed ... the hammers gone.*

E. S. Bates stated it correctly when he wrote, "No individual, no Caesar or Napoleon, has had such a part in the world's history as this book If only shards and broken pieces of our civilization should remain, among them would still be found the Bible, whole and uninjured. The book that outlived the Roman Empire will outlive any destruction that impends" (7:74).

E. HARMONY OF THE BIBLE WITH HISTORY

The Bible is completely harmonious with history. Archaeology has confirmed the historical accuracy of the Bible time after time. The field of archaeology does not contradict history as presented by the Bible. Coder and Howe wrote, "The Scriptures name a great many nations, kings, cities, villages, linking them with specific dates and events during thousands of years, without ever making a single error" (8:15).

We must contend for fairness on this point. Any other document is considered accurate until proven inaccurate. Those who are prejudiced against the Bible often consider it inaccurate until proven accurate. But such is really bias against the Bible. Those who deny the historical accuracy of the Bible must prove such. However, discrepancies and contradictions have not been found. In looking at past history we can assume that such discrepancies and contradictions will never be found in the future.

F. INFLUENCE OF THE BIBLE ON SOCIETY

The Bible is also proved to be above human authorship because of its influence on mankind. William Lyon Phelps wrote, "Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity" (9:n.p). Could a book of mere human authorship have such an effect on society? We think not.

Does man have the capacity to author principles which would be universal and adaptable for all men in all ages? Man's futile efforts to do so, since the conclusion of the New Testament canon and in ancient times before, is proof that this task is beyond his reach. The Bible has to be of Divine origin because of man's inability to produce the moral behavior of living as is set forth in the Holy Scriptures.

Various leading men of all ages have recognized the awesome effect the Bible has had upon the lives of men and its value in forming correct thinking and living. Jean Jacques Rousseau, a French writer and skeptic, admitted, "I must confess to you that the majesty of the Scriptures astonishes me ... if it had been the invention of man, the invention would have been greater than the greatest heroes." General U. S. Grant, a past president of the United States, said, "Hold fast to the Bible as the sheet anchor of your liberties, write its precepts in your heart and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to it we must look as our guide in the future" (10:4). Past American President John Quincy Adams said, "I have made it a practice for several years to read the Bible through in the course of every year. I usually devote to this reading the first hour after I rise in the morning" (11). Abraham Lincoln, another president of the United States, wrote in 1864, "Take all this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man" (12). President Woodrow Wilson said in a speech in 1911, with reference to the Bible, "A man has found

himself when has found his relation to the rest of the universe, and here is the Book in which those relations are set forth" (13). "If we abide by the principles taught in the Bible," warned Daniel Webster, "our country will go on prospering, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity" (14:36).

G. THE POWER OF PROPHECY

Prophecy is the major evidence in supporting the inspiration of the Bible. If the Bible was a book from God, we would expect it to contain valid prophecy. We would expect it to give us a record of prophets and their prophecies. And such it does.

One qualification of a prophet is given in Deuteronomy 18:22.

When a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him (See Jr 28:9).

Israel could test their prophets according to the prophet's prophecy. If the prophecies of a certain prophet were fulfilled, then he was a prophet of God. If his prophecies failed to come about, then he was a false prophet. It was as simple as that. God challenged the false prophets of Isaiah's day to prophesy, knowing that their prophecies would fail to come to pass. In this the people could know that these prophets were false (Is 41:22,23; 45:21). Such was a test of prophets for all time.

The true prophets of God were proven true in **all** prophecies. When they spoke concerning future events, the things about which they spoke came to pass. The Bible contains literally hundreds of prophecies which were fulfilled. Such prophecies as Isaiah 13 and 14 concerning the fall of the great city of Babylon, have been unquestionably fulfilled. The nations and cities of Tyre (Ez 26),

Egypt (Is 19; Ez 29,30), Edom (Ob), Nineveh (Na) and others were prophesied destroyed and subsequently were destroyed.

We can understand why Jesus said to His disciples, "*O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?*" *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself*" (Lk 24:25-27). The disciples had a hard time understanding prophecies that related to Jesus. Most men today have the same difficulty. How slow of heart are some today to believe in the prophetic accuracy of the Bible.

H. RECOGNITION OF THE BIBLE

Another argument for the Divine origin of the Scriptures which is many times overlooked is their acceptance as inspired by the early church. Those who witnessed the Divine power invested in Paul, Peter and the rest of God's working force in manifesting miracles did not question their word as being from God. When God, by the hand of Paul, struck Bar-Jesus blind, the Bible says that the observing Sergius Paulus believed (At 13:12). When the prophets of Israel were proved to have been sent from God by the power of miracles and prophecy invested in them by God, the people accepted whatever they spoke or wrote as being from God. Few doubted or denied their credibility or their inspired writings. The New Testament church in the first century of its existence fully accepted the writings of the apostles and prophets, whose miraculous works they personally witnessed.

The Bible is the word of God. It is God speaking to man (2 Pt 1:21; 2 Tm 3:16,17; Hb 1:1,2); God speaking through men (Dt 18:18; Jr 1:9); and God speaking through men to men (Ez 2:7; 3:4,10,11,17). It is God speaking through the Holy Spirit to men (2 Sm 23:2; Ez 11:5; At 1:16; Mt 22:43; Lk 1:67), and God speaking through the Holy Spirit through men to men (Lk 1:70; Rm 1:2; 16:26; At 28:25). If it is not inspired, then we are

doomed creatures without a trustworthy standard to guide us through the despair of life. However, for those who believe, great comfort is found in the Scriptures. It is truly as the Psalmist wrote, "*Your word is a lamp to my feet and a light to my path*" (Ps 119:105).

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Chapter 19

THE POWER OF PROPHECY

In Isaiah 41:22 God asks for the true test of any and all who would claim Divine inspiration. *"Let them bring forth and show us what will happen; let them show the former things, what they were, that we may consider them; and know the latter end of them; or declare to us things to come."* In Isaiah 46:9,10 God applies this same test to Himself. *"Remember the former things of old, for I am God, and there is no other declaring the end from the beginning, and from ancient times things that are not yet done"*

Two major arguments that forcefully prove that the Bible is inspired and that Christianity is true are the resurrection of Christ and the fulfillment of prophecy. The description of events and activities of nations and peoples years in advance of their actual happening is the true proof of Divine inspiration.

A. PROPHETS AND PRETENDERS

"Prophecy is a phenomenon peculiar to Israel," wrote James Orr (1:88). False religions abound with predictions of the future. However, the countless unfulfilled predictions of their history clearly evidences that these religions are really false religions. Ramm stated, "Prophecy is not part of the very fiber of non-Christian religions, and is believed because the system is already believed" (2:84).

But in Israel alone we have the spectacle of a succession of men, speaking with full consciousness in the name of a holy and righteous God, maintaining a lofty and continuous testimony to His will and purpose, and, amidst the greatest revolutions in outward affairs, unerringly interpreting His providence in its bearing on the ends of His

Kingdom - testimony and prediction finding their fulfillment in the advent, work, and spiritual Kingdom of the New Testament Redeemer (1:88).

B. THE TRUE PROPHET

The Greek word for prophet means "to announce" or "to forth-tell." The prophet was a **forth-teller** of God's word, that is, he preached the word of God. However, his forth-telling often involved **foretelling**. "He had insight as well as foresight; he was an inspired, infallible, authoritative teacher of God's will" (3:18). He was both preacher and foreteller of future events.

In the Old Testament the prophet was God's authoritative spokesman on earth. His work often involved certain declarations of future events and peoples. The work of prophecy was primarily preaching. Nevertheless, this preaching often included the foretelling of future events.

There is a difference between the predictions of self-made prophets and the true prophecies of ancient prophets of God. "In prediction there are circumstances in existence upon which we may base a premise and from that premise draw a conclusion" (4:61). Most prophecies of the Bible involve circumstances and events far removed from the prophet. There were no clues or hints on which the prophet could base his prophecy. Essentially, a prophecy of future events was a miracle.

C. THE PURPOSE OF PROPHECY

The pronouncement and fulfillment of prophecy is a key theme of major texts of the Bible. Because of this we can assume that God considers prophecy a strong proof for the Divine inspiration of the Bible. There is purpose behind God's pronouncements of future things. Here are some of those purposes that stood and stand behind God's use of prophecy in the past.

1. ***Prophecy proved God's presence.*** In Isaiah 42:9 God reminded Israel that the things which He had revealed concerning the future had come to pass. In the same breath He said that He would

tell them of things yet to come. "*Behold, the former things have come to pass, and new things I declare; before they spring forth I tell you of them.*" Because no person on his own could do such, Israel concluded that a prophet was true by the fulfillment of his prophecies.

Only a supernatural power would be able to declare future events. The Bible claims and proves by its own declaration of future things that God only could be its author (Is 44:6-8). God is willing to rest His case on the fulfillment of His prophecy (Is 48:3-5).

All prophecy came by revelation of God through the Holy Spirit (2 Pt 1:20; Lk 1:70). Prophecy and fulfillment are so interwoven throughout the entire Bible that one would certainly be inconsistent to accept part of the Bible as inspired and at the same time reject other portions as uninspired. We cannot accept the sections which contain the prophecies and reject the sections that contain the fulfillments. Hulen Jackson wrote, "If you believe the New Testament to be the word of God, inspired of Him, then you believe the prophets of Old Testament days did divinely foretell the future with a wisdom they did not learn by study but which came directly from God" (5:307). **Prophecy is a proof of the Divine presence in the Bible and the Bible is proof of Divine presence today.**

2. Prophecy proved God's messengers. Prior to the birth of Israel as a national government, God determined to raise up prophets to declare His word to them (Dt 18:9-22). This He did time after time during the history of Israel (Jr 25:4; 26:5; 2 Ch 36:15,16; Ez 2:3). However, there had to be proof that one was truly a prophet of God. Not every soothsayer and sage was to be considered inspired. So God declared to His people two major tests by which Israel could determine whether a man was or was not a true prophet. The following two conditions of prophesy served as prophetic tests.

a. The harmony test: The true prophet would prophesy according to the word of God, according to His already revealed word to man (Dt 13:1-5; 18:20). Orr wrote, "In other

words, that it [the word of prophecy] cohered with, and did not subvert or contradict, the scheme of revelation so far as it had already gone" (1:95). If any man claimed to be a prophet of God and uttered things contrary to what God had already spoken, he was a false prophet.

b. The fulfillment test: The prophecy of the true prophet would come to pass. This is certainly the ultimate test and has caused many so-called prophets to be seen as false. Jeremiah wrote, "*As for the prophet who prophesies of peace, when the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent*" (Jr 28:9). This was certainly the case with Samuel. God proved that he was a prophet. 1 Samuel 3:19,20 states, "*So Samuel grew, and the Lord was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the Lord.*"

However, if the prophecy of a prophet did not come to pass, Israel knew that prophet was a false prophet (Dt 18:21,22). God affirms that the fulfillment of prophecy is evidence of His inspiration; it is evidence which cannot be refuted (Is 34:16; 41:22ff; 42:9; 43:9).

3. Prophecy proved God's word. Prophecy is the final test of inspiration. If the prophecies of the Bible had not been fulfilled we would assuredly know that the Bible is not the word of God (Is 46:9,10; 48:3). **A Bible full of fulfilled prophecy is as strong an evidence of its inspiration as a Bible full of unfulfilled and blundered prophecy would be for its not being inspired.** If we subtract Divine revelation of prophecy from the Bible we have no other explanation for fulfilled prophecy. Divine revelation is the only real explanation for prophecy.

4. Prophecy prepared for and proved Christianity. The major purpose of prophecy was the preparation of Israel for the coming Messiah and the proof that Christianity is of Divine origin. Jesus said to His disciples prior to His ascension, "*These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the*

Prophets and the Psalms concerning Me" (Lk 24:44). The Old Testament is loaded with prophecies concerning Jesus. The New Testament refers to Old Testament prophecies hundreds of times. In the book of Matthew alone there are forty-four references to Old Testament prophets.

The prophets prophesied concerning many aspects of Christianity. They prophesied concerning the spiritual nature of Christianity (1 Pt 1:9-12). The prophets prophesied of Christ, His word and many characteristics of the church (At 26:22,23; Jn 5:37-39; Lk 24:25-27; 1 Pt 1:10-12).

The Old Testament was proved inspired when Jesus fulfilled its prophecies concerning the Messiah. Jesus was proved Divine when His prophecies of events were fulfilled shortly after He died. The fall of Jerusalem and His coming again are the two major prophecies of Jesus. One was fulfilled in A.D. 70. The other is yet to be. Jerusalem was destroyed. Its fall was proof that Jesus was a true prophet, since the fall fulfilled His prophecies of Matthew 24, Mark 13 and Luke 21.

Just as the prophecies of the Old Testament and their fulfillment by Christ are proof of the inspiration of the Old Testament, in like manner, the fulfillment of the prophecy of Christ of the fall of Jerusalem is God's final appeal and argument of the acceptance of the inspiration of the New Testament (6:48).

God used prophecy as a means of verification. All those who would claim to be prophets must bring forth prophecies as those in the Bible.

D. THE NATURE OF PROVING PROPHECY

As you examine the nature of valid prophecy one must admit that Bible prophecy is unmatched by the predictions of fake religions and soothsayers. A better understanding of what true prophecy is will certainly amplify it to be a true test of inspiration. Here are some of the characteristics of Bible prophecies.

1. ***Prophecy must be detailed in declaration.*** Arthur

Pierson wrote, "The particulars of the prophecy should be so many and minute that there shall be no possibility of accounting by shrewd guess-work for the accuracy of the fulfillment" (7:75,76). Thus, "The prophecy must be more than a good guess or a conjecture. It must possess sufficient precision so as to be capable of verification by means of the fulfillment" (2:82). True prophecy is detailed enough to erase any claim that the fulfillment was only coincidental. Many prophecies at the time of their making, named persons yet unborn, specified actions of nations yet unfounded, and minutely pictured yet unfought wars. Such listings leave no doubt in the mind of the inquirer that the prophecies were the result of guesswork.

2. Prophecy must have sufficient time and space between pronouncement and fulfillment. The fulfillment of prophecy must be removed far enough in time and space from the initial pronouncement that the prophet has no influence upon the fulfillment. Many Bible prophecies qualify under this point by having hundreds and even thousands of years between pronouncement and fulfillment. Daniel gives a detailed account of the interbiblical period. Isaiah, Jeremiah and many other prophets describe the destruction of many nations, the destruction of which took place several years after the death of the specific prophet who made the prophecy.

There were those prophecies made that were fulfilled within the life-time and geographical location of the prophet. Such proved the prophet to be a true prophet of God. However, those who witnessed the fulfillment of the prophet's prophecy could also know first-hand if the prophet had anything to do with making his prophecy come true.

3. Prophecy must be understandable. Prophecies must be sufficiently clear in order for the observer to be able to link pronouncement with fulfillment. If a prophecy is not understandable enough so as to allow the observer to depict its fulfillment, then what good would the prophecy be? This is not to say that there are prophecies made in the Bible that were not obscure to the immediate hearers. There were prophecies which the prophets did not

understand (See 1 Pt 1:10-12). However, the fulfillment of the prophecies clarified the prophecy.

4. Prophecy must have no historical hints. True prophecy is not based upon a calculation of existing economical, sociological or national conditions of the situation in which the prophet lived. "There should have been nothing in previous history which makes it possible to forecast a like event in the future" (7:75). In the Bible there are many prophecies which are in direct contradiction to what the situation warranted at the time the prophecy was made. Many cities and nations had prophecies of doom pronounced upon them when they were in the zenith of their power. Many did not believe the prophet until after his prophecy came true.

5. Prophecies must not contradict one another. There is no one prophecy in the Bible which contradicts another prophecy. If Bible prophecies were of human origin, there would be countless contradictions. Such is substantiated by the contradictory prophecies of modern-day prophets. By inspiration, however, no prophet of God in the Old Testament prophesied the doom of a city when another true prophet prophesied its salvation.

E. PROPHECY CONCERNING NATIONS

In Isaiah 34 God calls the nations to hear their destinies. "*Come near, you nations, to hear; and heed, you people! Let the earth hear, and all that is in it, the world and all things that come forth from it*" (vs 1; see 41:1; 43:9). Such is a plea of God for all time to all who would consider the certainty of His word.

Numerous prophecies in the Old Testament give a detailed description of the rise and fall of nations, peoples and cities. Such pictorial accounts stand as a bulwark for the Divine guidance of the prophets. To man alone, prophecy is impossible. To an omniscient God, it is natural. Consider the following magnificent prophecies in relation to their historical fulfillment.

1. Egypt in prophecy: Ancient Egypt was one of the wealthiest nations of the ancient world. Its scientific knowledge was

far advanced above its contemporary nations prior to the fifth century B.C. In the days of Ezekiel (593-561 B.C.), Egypt had astronomers and mathematicians who studied principles which we study today. They had beautiful paints, wonderful temples, unmatched architecture and spun textiles that were unsurpassed by any in the ancient world.

In the height of Egypt's glory the prophets of God pronounced a dim future for her. Ezekiel prophesied that Egypt would be diminished. She would no longer rule over the nations (Ez 29:12-15). There would no more be a prince (or, pharaoh) from the land (Ezekiel 30:12,13). Egypt was an economically strong nation when Ezekiel and Isaiah prophesied. However, their proclamations concerning Egypt's future depicted a downfall of her economic strength and glory (Ez 30:12; Is 19:5-8; 20; Jeremiah 46:13-26).

Other prophecies could be pointed out concerning Egypt but these are sufficient to show that history was going to deal unfavorably with one of the great nations of the ancient world. In fulfillment of these prophecies it is amazing to see that Egypt's power was diminished. After the Babylonian captivity of Israel and the prophecies of Ezekiel and Isaiah, Egypt was not ruled by its own prince down through history. It was ruled by the Persians, Greeks, Romans, Arabs, Turks, French and English. It is no longer the economic capital of the world, but one of the major poverty stricken nations of the Third World.

2. *Babylonia in prophecy:* In the days of Isaiah (739-690 B.C.) Babylonia was only an infant nation. By the time of Jeremiah's prophecies (627-575 B.C.) it was the greatest empire of the world. One cannot discuss the greatness of the Babylonian Empire without using as an example the splendor of its capital, Babylon.

Babylon was the "New York City" of the ancient world. Portions of its walls stood almost seventy-five meters high and about twenty meters thick, stretching from thirty to forty kilometers around the city. Babylon had stone-paved streets. Many of its houses had running water. It had beautiful architecture as evidenced by the existing Ishtar Gate. The hanging gardens of Babylon was one

Babylon was one of the seven wonders of the ancient world. This was truly a magnificent city.

Nevertheless, when Babylon was an infant city and Babylonia an insignificant nation among world powers, Isaiah stood up and proclaimed that the Medes would come against her (Is 13:17). Babylon would be overthrown (Is 13:19). She shall never be inhabited, proclaimed Isaiah (Is 13:20). The Arabian shall pitch his tent where houses once stood (Is 13:21). She shall be cut to the ground (Is 14:12; see 14:4-27). When Babylonia became a world empire, Jeremiah cried, "*You shall be desolate forever*" (Jr 51:26). She would be the place where no man dwells (Jr 51:43; see 25:12-14; 50; 51). Such was a dim future for such a powerful city and kingdom.

It would take only one visit to the ancient site of Babylon to convince the critic that these prophecies have been fulfilled to the last minute detail. Babylon is a heap of ruins. It is the dwelling place of desertion and the epitome of God's great foreknowledge. Most of the territory of ancient Babylonia is present day Iraq. It is a nation which still suffers from the prophecies of doom which God pronounced upon it.

3. *The Babylonian, Medo-Persian, Greek and Roman kingdoms in prophecy:* Daniel 2 is one of the most remarkable prophecies in the Bible concerning the nations of the ancient world. Nebuchadnezzar, king of Babylonia, had a dream concerning a great figure which had a head of gold (vs 32), breast and arms of silver (vs 32), belly and thighs of brass (vs 32), and legs of iron with feet part iron and part clay (vs 33).

Daniel interprets this dream to refer to four great world kingdoms (vss 37ff). Babylonia was the first kingdom, with Nebuchadnezzar as its head of gold (vs 38). After this kingdom another would arise, the Medo-Persian kingdom (Dn 5:31). Still another kingdom would follow, the Greek kingdom of Alexander the Great. Finally, a fourth world kingdom would arise, the Roman Empire. It would be in the days of this fourth kingdom, the Roman Kingdom, that God would establish a heavenly kingdom reign in the lives of men (Dn 2:44).

The prophecy of Daniel 2, plus the many other detailed prophecies of the book of Daniel, have been so accurate that many critics have claimed that the book was actually written in the days of the Roman Empire prior to the coming of Christ. Thus, the book of Daniel would be a history book instead of a book of prophecy. However, honest inquiry will not allow such. Daniel lived in the days of the Babylonian kingdom (Dn 1:1-6), not in the days of the Roman kingdom. Any attempt to shuffle him and his book of prophecy to the days of the Roman kings is only a modernistic effort to hurdle the detailed nature of his prophecies.

4. Tyre in prophecy: In Ezekiel 26 Ezekiel prophesied that the city of Tyre would be made bare like a rock (vs 4). She would be the place of spreading of nets (vss 5,14). Nebuchadnezzar, king of Babylon, would destroy her (vs 4). Her stones and timbers would be cast into the sea (vs 12).

In 586 B.C. Nebuchadnezzar laid siege to the city of Tyre and labored in war against it for thirteen years. He finally succeeded in taking it in 573 B.C. Nebuchadnezzar destroyed the main city of Tyre located on the mainland but was unable to overcome the fortified section of the city located on an island about a half mile from the shore.

It was not until 241 years later that Ezekiel's prophecies were completely fulfilled. In 332 B.C., Alexander the Great laid siege to the fortified island. To capture the small citadel, he had to build a causeway from the mainland to the island. He took the stones and remains of the original city and cast them into the sea in order to build this causeway. Today, fishermen dry their nets on the ruins of old Tyre.

5. Nineveh in prophecy: Another metropolis of the ancient world was the city of Nineveh which was founded by Nimrod (Gn 10:11,12). Nineveh was located on the banks of the Tigris River and was the capital of the warlike Assyrian Empire. Excavations in the nineteenth century revealed that Nineveh was no small city but had a population surpassing 600,000. Many archaeologists believe that the walls of the city were about fifty kilometers in length and

composed a parallelogram around the city proper (8:416). The city had many great palaces, specifically the palace of Sargon. One of the greatest libraries of the ancient world was discovered in the ruins of Nineveh.

In the time of Nineveh's greatness, Zephaniah proclaimed that God would desolate the city and make it dry like the wilderness (Zp 2:13). Nahum prophesied that Nineveh would be laid waste (Nh 3:7).

These prophecies were fulfilled to the letter. In 612 B.C. Nineveh fell to the Babylonians. After this, she became a heap of ruins. One writer wrote concerning the destruction of this great city, "Destruction was so complete that its location was soon forgotten by nearly everyone" (8:417).

6. *Cyrus in prophecy:* The prophet Isaiah prophesied from 739 B.C. to about 691 B.C. In Isaiah 44:28 he made a prophecy that puzzled Jews for more than two hundred years. "*Who says of Cyrus, He is My shepherd, and he shall perform all My pleasure, even saying to Jerusalem, 'You shall be built,' and to the temple, 'Your foundation shall be laid'.*"

This prophecy was uttered before the destruction of Jerusalem by Babylon, while the temple was still standing. The Jews just could not believe that their sacred city would be destroyed. Any prophecy concerning its reconstruction must have surely been discounted by many skeptical Jews during Isaiah's day.

It was not until after the destruction of Jerusalem and the temple by Nebuchadnezzar in 586 B.C. that this prophecy started to make sense. Nebuchadnezzar carried the Jews off to Babylon for a seventy year captivity after the 586 destruction. There they stayed, wondering what would become of the beloved city.

In 550 B.C., a man by the name of Cyrus came to the Persian throne. You can imagine the excitement that was stirred in the hearts of every Jew who had believed in Isaiah's prophecy. After the Persians had conquered Babylon, Cyrus made a decree that the Jews could return to their land and rebuild the temple and the city of Jerusalem (2 Ch 36:22ff, Ez 1:1ff). Isaiah's prophecy was fulfilled.

7. *The Jews in prophecy*: When Fredrick the Great asked for one word that would prove the truth of the Bible, the answer that was given was, "Jews" (9:112). The prophecies concerning the Jews are too many in number for all of them to be mentioned. Deuteronomy 28 states that if the Jews obeyed not the commandments of God (vs 15), they would be scattered among the nations (vss 64,65; see Lv 26:33, Ez 22:15; 24:9); they would endure hardships even to the point of eating their own sons and daughters (vs 53); and they would be taken with ships to Egypt (vs 68). However, in the land of their enemies, God said that they would not be utterly rejected and abhorred (Lv 26:44). Countless other prophecies depicted the unhappy consequences of Israel's disobedience.

These prophecies have been fulfilled through the centuries in every detail, beginning with the Assyrian and Babylonian captivities and extending to the slaughter, captivity and destruction of the Jews and Jerusalem in A.D. 70. Morbid details of the destruction of Jerusalem in A.D. 70 are related to us by historians like Josephus. Children were eaten because of unbelievable famine. Thousands died of starvation. Over a million Jews died in the A.D. 70 destruction of Jerusalem. Jews were sold into Egypt until buyers no longer wanted them. Millions of Jews have been dispersed throughout the world today, and yet, as a race of people, they have kept their identity.

F. JESUS IN PROPHECY

Jesus was a real character of history and since the Old Testament was written before His lifetime, it is most astonishing that so many prophecies were fulfilled in this one man in the short thirty-three years of His life. Nothing short of the claim that Jesus was truly the Son of God can give us a satisfactory answer to this phenomenal fulfillment of prophecy in His life.

It is admitted that one or two or three of the hundreds of prophecies concerning the Messiah could be accidentally fulfilled by any one man of history. However, **it would certainly be nonsense**

to suppose that all of them, to the smallest detail, could be fulfilled by one man by accident. However, Jesus fulfilled them all. The probability of one man fulfilling all these prophecies by chance is beyond possibility.

A few of the key prophecies which were fulfilled in Christ are listed below. Such prophecies and their fulfillments profoundly testify that Jesus is the Christ, the Son of God. Jesus told the Jews to search the Scriptures, for they testified of Him (Jn 5:39). John wrote, that Jesus is the "spirit of prophecy" (Rv 19:10). Such He surely is. Every prophecy that was made in the Old Testament concerning the Messiah was fulfilled by Jesus (Lk 24:44).

CHRIST IN PROPHECY

1. He would be (and was) a descendant of Abraham (Gn 12:1-3; 22:18; see Gl 3:16).
2. He would be (and was) a descendant of Isaac (Gn 21:12; see Hb 11:18).
3. He would be (and was) born of the tribe of Judah (Gn 49:10; 1 Ch 5:2; Mc 5:2; see Mt 2:3-6; Hb 7:17; Lk 3:23-38).
4. He would be (and was) of the line of David (Is 9:7; 11:1; 2 Sm 4:12ff; Jr 23:5; see Mt 1:1ff; Rv 22:16).
5. He would be (and was) born of a virgin (Is 7:14; see Mt 1:23; Lk 1:26-35).
6. He would be (and was) born in Bethlehem (Mc 5:2; see Mt 2:1,8; Jn 7:42).
7. He would be (and was) born in the days of the Roman kings (Dn 2:44; 7:13,14).
8. He would have (and had) a forerunner (Ml 3:1; 4:5; Is 40:3; see Mt 3:1-3; 11:14,15; Lk 1:17; Jn 1:22-28).
9. There would be (and was) a slaughter of babies in an effort to kill Him (Jr 31:15; see Mt 2:16-18).
10. He would be (and was) a sojourner in Egypt (Hs 11:1; see Mt 2:15).
11. He would (and did) live in Galilee (Is 9:1,2; see Mt 4:15).
12. He would (and did) live in Nazareth (Mt 2:23).
13. He would be (and was) poor (Is 53:2; see Lk 9:58).

14. His mission would (and did) include the Gentiles (Is 42:1-4; see Mt 12:18-21).
15. He would (and did) teach by parables (Ps 78:2; Is 6:9,10; see Mt 13:34,35).
16. His ministry would be (and was) one of healing (Is 53:4; see Mt 8:17).
17. He would (and did) work miracles (Is 35:5,6; see Lk 7:18-23).
18. He would be (and was) rejected by many (Is 53:1; Ps 69:4; 118:22; Is 6:10; see Mt 21:42; Jn 12:38-40; 15:25).
19. He would (and did) make a triumphal entry into Jerusalem (Zc 9:9; Ps 118:26; Is 62:11; see Mt 21:5; Jn 12:13-15).
20. He would be (and was) a smitten shepherd (Zc 13:7; see Mt 26:31; Mk 14:27).
21. He would be (and was) betrayed by a disciple (Ps 41:9; see Mk 14:66-72).
22. He would be (and was) betrayed for thirty pieces of silver (Zc 11:12,13; see Mt 27:3-10).
23. A potter's field would be (and was) purchased with the thirty pieces of silver (Zc 11:13; see Mt 27:5-7).
24. His followers would (and did) flee at His betrayal (Zc 13:7; see Mt 26:55,56; Mk 14:50,51).
25. He would (and did) choose silence at His trial (Is 53:7; see Mk 15:3-5).
26. He would be (and was) whipped, slapped and spat upon (Is 50:6; see Mt 26:67 - 27:31).
27. He would (and did) die with malefactors (Is 53:9,12; see Lk 22:37).
28. His side would be (and was) pierced (Ps 22:16; Zc 12:10; 13:6; see Jn 19:34-37; Rv 1:7).
29. He would be (and was) given vinegar and gall to drink on the cross (Ps 69:20,21; see Mt 27:34).
30. He would be (and was) mocked (Ps 22:7,8; 35:15-21; see Mt 27:39-44).
31. His grave would be (and was) with the rich (Is 53:9; see Mt 27:57-59).
32. None of His bones would be (and were not) broken (Ps 34:20; see Jn 19:33-36; 19:36).
33. Lots would be (and were) cast for His garments (Ps 22:18; see

Mt 27:35; Jn 19:23,24).

34. He would rise (and did) from the dead (Ps 16:10; see Jn 2:19-22; At 2:32; 1 Co 15:1-3).
35. He would (and did) ascend to heaven (Ps 68:18; Dn 7:13,14; see Lk 24:51; At 1:9).

One cannot honestly study prophecy and fulfillment without being convinced that the Bible is the inspired word of God and that Jesus is the Son of God. Hundreds of prophecies were made in the Old Testament to confirm God's messengers and His word. These prophecies have been fulfilled in every uttered detail. False prophets, both ancient and modern, have tried prophecy. All have all failed. If one claims inspiration, God says let him try prophecy. If his prophecies fail to come to pass, he is a fake. One of the greatest possible prophecies of modern times could have been the prophecy of the fall of communism and the Russian Empire. However, no so-called modern-day prophet even considered it. Because no modern-day prophet even mentioned this great historical event is evidence that there are no true prophets today.

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Chapter 20

THE MIRACLE

The most controversial area of Christianity is the subject of miracles. This proof, or evidence of Christianity, is usually denied by most scientists; it is even denied by many religious people. It is amazing that many who profess religion and base their faith upon the existence of God, actually deny the historical fact of miracles. Many scientists claim to have substantial proof and evidence which contradicts the fact of miracles. They say that miracles could not have happened in a world that is governed by natural laws. However, much of this objection is only metaphysical wanderings what are based on theory and not facts. In fact, as we will see, such denials are all based upon philosophy and not facts derived from the scientific method of study.

Much of the controversy over miracles is the result of a misunderstanding of what a miracle is. Many have gone to the extreme by labeling every unexplainable phenomenon a miracle. On the other hand, many have called valid miracles only natural happenings. What are miracles as defined by their occurrences in God's Word? Did miracles actually occur? Do we have miracles today? These are questions that must be examined.

A. DEFINITION OF MIRACLES

To define the miracles of the Bible our definition must agree with the recorded presentation of miracles that is listed in the Bible. To define miracles by sources outside the limits of the written Word of God would be a great injustice. The Bible must be our first and primary source for defining miracles simply because it claims to be a valid record of miracles.

In the Bible, miracles are usually referred to as "wonders," "signs" or "powers" (At 2:22; 2 Th 2:9; Hb 2:4). We also find the

word "works" used in reference to miracles (Jn 5:20; 6:28,29; 7:3,4; 10:37,38). Each of these terms defines a unique area of what a miracle is. At times, the Greek terms are simply translated "miracle" in some English translations when the rendering is the word miracle it would be wise to consult a Greek text to determine the original Greek word from which the translation is made. The following is a survey of the Greek words as they are used in the New Testament to indicate the supernatural presence of God.

1. *Wonder (Greek, "teras")*: The term "wonder" emphasizes the reaction of the people to the miracle. The reaction of people to the miracles of Jesus is also manifested in passages where *teras* is not used. Examples of these uses would be: "... and her parents were astonished" (Lk 8:56), "and they were all astonished beyond measure" (Mk 7:37), "and they were greatly amazed in themselves beyond measure" (Mk 6:51; see 2:12; 4:41; Mt 9:26; Lk 13:17). None of these passages use the word *teras*. But what is emphasized is the fact that people manifested great wonder at the miracles of Jesus.

The Greek term *teras* is never used by itself in reference to miracles. It is always used with the terms "signs," "powers," or "mighty works." The following are some examples: "signs and wonders" (At 2:43; 4:30; 5:12; 2 Co 12:12; 2 Th 2:9; Hb 2:4), "miracles and wonders" (At 2:22; 6:8; 15:12), "wonders and mighty deeds" or "works" (2 Co 12:12).

It must be remembered that Jesus never wrought a miracle for the specific purpose of striking wonder and amazement in the minds of the beholders. Miracles were not worked for the mere purpose of satisfying idle curiosity.

It must also be noted that the word *teras* does not reflect the definition of a miracle. This word conveys the amazement of the people, not what produced the amazement.

2. *Sign (Greek, "semeion")*: Richard C. Trench said that a sign is a "token and indication of the near presence and working of God" (1:4). Signs are "tokens of God's presence and of the sanction

thus afforded to the teacher or to what is taught" (2:10). "As a sign a miracle is an astonishing wonder which points as a sign of something else - as to the trustworthiness of the performer and speaker of divine truth" (3:15).

A sign points more to the teleology of the phenomenon. It is a manifestation of proof verifying the one who performed it. Paul had the "signs of an apostle" (2 Co 12:12). This meant that he had the proof of his apostleship. He could work certain miracles that would prove that he was sent from Jesus as an apostle. The Jews asked Jesus, "*What sign do You show us, since You do these things?*" (Jn 2:18). They desired proof of His Sonship (See Jn 3:2). They wanted some signal of the supernatural that verified Him as a prophet.

A miracle as a sign signifies something more than the outward manifestation of the miracle itself. The healing of the man born blind had more significance than a mere act of compassion. We must wonder why Jesus healed a crippled man beside the pool of Bethesda (Jn 5:1ff), and yet, did not heal the crippled man at the gate of the Temple (At 3:1ff). Surely, Jesus knew of the crippled man at the Temple, for the man laid there daily for some time. It was Peter who healed the man after the ascension of Jesus. The fact is that Jesus did not heal everyone. Our question is, "Why?" The answer must lie in the fact that miracles had a greater purpose than simply compassion on humanity. (More on this later.)

The teleological significance of miracles was to prove that Jesus was the Son of God (See Jn 3:2; 9:16). The gospel message of the apostles was confirmed by signs (Mk 16:20; At 14:3; Hb 2:4). That which was confirmed was and is more important than that which confirmed it. The gospel of salvation was the main factor. Miracles were a secondary factor which proved the authenticity of the ones who preached the gospel. Therefore, any religion that is based upon the sensationalism of so-called miracles has simply missed the point of Bible miracles.

3. Powers (Greek, "dunamis"): This Greek word is generally translated "powers," "mighty works" or "mighty deeds" in

our English Bibles. When these words are used in reference to a miracle, reference is being made to the **quality or authority of the messenger**. The miracles of Jesus that are recorded in the book of John display His power over quality (2:1-11), distance (4:46-54), time (5:1-9), quantity (6:1-14), nature (6:16-21), misfortune (9:1-12), and death (11:1-46). Jesus was "*a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst ...*" (At 2:22). "*Now God worked unusual miracles by the hands of Paul*" (At 29:11). The term "powers" is definitive of the Divine power manifested in that which was wrought, as well as, the Divine nature in the one who performed the deed. The miracle was the manifestation of the Divine power in the performer, a proof that he was from God.

4. *Works (Greek, "ergon")*: The term "works" is used many times in the book of John. It is used many times to signify the miracles of Jesus (Jn 5:36; 7:21; 10:24,32,38; 14:11,12; 15:24). This term seems to convey the thought that these miracles, as wonderful acts to man, were **only manifestations of the natural environment in which Jesus lived before His incarnation**. The work of Jesus was to convince men that He was the son of God. The miraculous works He performed bore witness to His Sonship. "*... for the works which the Father has given Me to finish - the very works that I do - bear witness of Me, that the Father has sent Me*" (Jn 5:36).

B. SATAN AND MIRACLES

In any discussion of the subject of miracles one must bring into the discussion Satan and his works. We must remember that Satan, through men, could **deceive** with **lying** wonders and signs. Jesus said, "*For false christs and false prophets will arise and show great signs and wonders, so as to deceive, if possible, even the elect*" (Mt 24:24). Paul described the man of sin as one whose coming was according to the "*working of Satan, with all power, signs, and lying wonders*" (2 Th 2:9). Keep in mind that the elect would not be deceived if the signs and wonders were actually miraculous. We would not be deceived if we believed that which was real.

Satan could “perform” **deceiving** wonders. However, he could never work real miracles. Miracles are not performed. They are the response of God to the will of those in whom He invested authority to call upon the Supernatural. If Satan could work true miracles through the hands of those he was deceived, then the miracles of Jesus and the apostles would be nullified.

... If the devil also possesses supernatural power and is able to perform miracles, then we would have no way of confirming God’s Word. We would not know whether God was doing it or the devil. ... this is a real problem to those who believe in the reality of supernatural demonic power. God confirmed His Word by doing things that no one else could do (4:19).

Miracles were proofs of the performer, that he was of God (See Dt 13:1-4; Ex 7:10-17; 8:7; Mt 12:24-27; Rv 13:15; 16:14; 19:20). The miracles of God were not lying wonders. With the miracles came also the message. It, too, was a proof of the bearer. It was proof only if it harmonized with previously revealed truth. Paul gives Christians an adequate test. *“But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed”* (Gl 1:8). Since Satan has manifested **deceiving** wonders, each Christian must also put to test with God’s Word all teachings of men (Jr 23:25-32; Mt 7:21-23; 2 Co 11:13-15; 2 Th 2:7-11).

The great wonders wrought by the prophets, Jesus and the apostles were far superior to any deceiving works of Satan. Jesus said, *“... believe the works, that you may know and believe that the Father is in Me, and I in Him”* (Jn 10:38). Because no one could do miraculous works as He did, Jesus said that these works were substantial proof of His Sonship. If they were not, or if Satan could also work equal and valid miracles, then why did God use miracles as a proof of His messengers before men? The fact that Jesus did do something that was beyond the capacity of His contemporaries is evidence that there was something unique about Him.

C. THE MIRACLES OF THE BIBLE

In defining the miracles of the Bible one must determine the characteristics which are manifested in their occurrence. Many times the term miracle is used today to apply to any unexplainable event. When a car rolls over ten times, is crushed into a small pile of rubble and all passengers escape without a scratch, we are guilty of crying out, "Miracle!" "Miracle!" Certainly, the occupants of this car were very lucky in escaping with their lives, but it would be an injustice to categorize this event with the miracles of the Bible.

We are also guilty of labeling every unexplainable natural phenomenon a miracle. Hamilton rightly stated,

... many of the things which men are in the habit of calling miracles are not properly so called. Some people call a miracle any marvellous event which ordinary men cannot explain by the laws of nature to them, but which could be explained in accordance with those laws if they knew more about them.... A true miracle cannot be explained by natural laws, known or unknown (5:102,103).

A miracle has basic characteristics which must be understood. There are three areas of definition which help us in understanding the true nature of miracles.

1. *A miracle is a sensed happening.* A miracle is a happening recognized as such through the senses. Those who experienced miracles in the Bible recognized the alteration of ordinary occurrences. In Acts 3 Peter healed a lam beggar on the porch of the temple. Pete and John were brought before the Sanhedrin to answer for what they had done. When the Sanhedrin saw "*the man who had been healed standing with them, they could say nothing against it*" (At 4:14). They said, "*What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it*" (At 4:16).

The miracle of Acts 3 was not performed in secret, but before all, even unbelievers. In Paul's defense before Agrippa concerning

the works of Jesus, he said, "*For the king ... knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner*" (At 26:26). True miracles were never just trickery. Many of those who rejected Jesus had seen and believed His works, though hardness of heart kept them from belief in the message of the performer.

George Fisher correctly stated, "It should be added, to complete the idea of a miracle, that it is something manifest - something that can be known and apprehended by men" (2:9,10). With this understanding it would be a mistake to link the definition of providence with the definition of the miracles found in the Bible. It must be affirmed that God works behind the scenes today to accomplish His purpose and to answer the prayers of the saints. This indeed may be supernatural, as such, but not in definition as those miracles Jesus, His apostles and early Christians worked in the first century. Miracles were empirically sensed by men. Providence is "sensed" by faith. Both are the supernatural work of Deity. But in the eyes of the beholders, there is a difference.

Providence is God working behind the curtain of natural law, whereas, a miracle is the direct manifestation of God's working power visible to man. We may have faith that God works all things together for good, but we cannot affirm this on empirical experience. Providence is God working in a manner known through **faith**, whereas, a miracle is God working in a manner known through the **senses**. In a miracle God suspends natural law; in providence He works through or uses natural laws. Thus, "we may define a miracle biblically as an observable phenomenon affected by the direct operation of God's power, and arresting deviation from the ordinary sequences of nature, a deviation calculated to elicit faith-begetting awe, a divine inbreaking which authenticates a revelational agent" (6:356).

2. *A miracle is a supernatural showing of Deity.* The presence of the supernatural must be clearly evident in a miracle. In accordance with the preceding point, it must also be stated that the happening of a miracle leaves no doubt in the minds of the beholders

concerning who or what is working. Elijah prayed for a manifestation of God on Mt. Carmel. God answered that prayer with a miracle which firmly evidenced His presence (1 Kg 18:17-46). When Lazarus came forth from the tomb at the command of Jesus, the people knew the presence of the supernatural (Jn 11:43-45). There was no question in the mind of Nicodemus as to whose power was manifested in the miracles of Jesus (Jn 3:2). These miracles strongly evidenced the presence of the supernatural.

3. A miracle is an unordinary occurrence. A miracle is an event different from the ordinary occurrence of natural law. In determining the actual meaning of a miracle one must fully understand its relation to natural law. One common misunderstanding is that a miracle is a "contradiction" of natural law. Hume, in his *Essay on Miracles*, contended that a miracle was a contradiction of natural law. This is not a correct understanding of miracles.

Law has reference to the ordinary occurrence of things. Natural law is the ordinary occurrence of the principles that govern the material universe. It would not be logical to affirm that natural law existed before nature. God created all things. To govern the things created, natural laws were created. This is not to say that God left His creation to operate on its own as the deist contends. God transcends His natural laws. He makes known His presence by manifesting His "higher laws." God upholds "*all things by the word of His power*" (Hb 1:3). Jesus said, "*My Father has been working until now, and I have been working*" (Jn 5:17). Natural laws were created and are sustained by God in order to control His creation.

Would it not be reasonable to believe that one reason why God instituted natural laws was that He might be able to reveal Himself to man by the use of higher laws, commonly called miracles? If the higher laws of God were commonly in force in the history of the world there could be no way for God to reveal Himself through miracles, for the higher laws are the miracles. Therefore, there would be no such thing as miracle.

It was necessary for God to create the lower natural laws that

He might be able to reveal Himself through miracle. It was necessary for the creation of such a world of natural laws in order that man have an environment in which he could exercise free-moral agency. For man to be a true free-moral agent he had to live in an environment that would produce true moral characters. Such an environment could not exist without the second laws. It will only be when man puts on the immortal, the incorruptible, that he will live in an environment of the first laws.

A miracle is not a contradiction of natural law. It is a setting aside of the second laws to allow the higher first laws to appear. Trench stated,

An extraordinary divine causality, and not that ordinary which we acknowledge everywhere and in everything, belongs then, to the essence of the miracle. The unresting activity of God, which at other times hides and conceals itself behind the veil of what we term natural laws, does in the miracle unveil itself; it steps out from its concealment, and the hand which works is laid bare (1:10,11).

A miracle is the "temporary suspension" of the natural to reveal the supernatural. "A miracle, where there is an interposition of the divine will, is not anti-natural, but super-natural" (2:13). "But while the miracle is not thus nature, so neither is it against nature. Beyond nature, beyond and above the nature which we know, they are, but not contrary to it. The miracle is not unnatural" (2:12). It must be understand that "miracles exceed the laws of our nature, but it does not here follow that they exceed the laws of all nature" (2:13). It is as Hamilton said, "A miracle, as we will use the term, is a departure from the ordinary method of God's activity" (5:102).

The higher laws are miracles to man. These are the laws of the heavenly environment of Deity. This present world is infested with pain and sickness. When Jesus unveiled the powers above natural law, was he not giving man a small taste of heaven? (See Rv 21:4). We must look forward to the day when the second laws are cleared away with the destruction of this material world. It will be then that God will allow us to live in an environment which is

controlled by the first laws. That environment will be a new heavens and new earth.

Another definition of a miracle is given by *Webster's Dictionary*. A miracle is defined as "an event or effect that apparently contradicts *known scientific laws* and is hence thought to be due to supernatural causes, especially to an act of God" (7:1147). This definition is illustrated by what Alfred Walton attempted several years ago in his book *This I Can Believe*. Walton, who would represent many today, claimed that the miracles of the Bible "have reasonably clear explanations" according to the laws which we know today, but were unknown during the periods in which the miracles were performed (8:151-154). Albert Wells also attempted to explain miracles by what we might call the "unknown-natural-law" theory. He wrote, "Study of the healing miracles of Jesus will disclose that his works of healing were wrought through the application of as-yet-unknown laws and methods of healing, laws and methods which have been in part independently discovered by modern science" (9:80).

Walton and Wells represent those who contend that the supernatural events of the Bible were called miracles by those who experienced them because they did not know the natural laws which were used to work such wonders. They say that we know these laws today and can thus explain the miracles. They try to give a naturalistic explanation of the Bible miracles in their books. Such naturalistic theology has invaded the religious world with amazing speed. Concerning this naturalism, R. Hooykass rightly stated, "Deification of nature is still alive, and the fact that this deity has no special cult does not prove anything to the contrary. There was no special cult of Nature in Antiquity, and no temples were erected to it, yet it was adored under the names of other gods" (10:19).

Such "deification" of nature is seen today in the fanaticism of some environmentalists. Environmentalism has become a religion to those who profess no supernatural based religion. In the absence of a true miracle based believe, the religiosity of those who have lost contact with God is fulfilled in the subjugation of man to nature.

Men must be environmentally sensitive and protective. However, the environment in the eyes of the religious environmentalist is often more important than the moral decadency of humanity.

The problem with the reasoning of the naturalist is that we have the recorded facts about these miracles, and yet, miracles still cannot be explained by any natural laws known today. The healing of a blind man by placing spittle and clay on his eyes cannot be explained by natural laws (Jn 9:6,7). What medical power is there in spittle and clay? "A miracle is a work out of the usual sequence of secondary causes and effects, which cannot be accounted for by ordinary action of these causes" (11:123). The miracles of the Bible cannot be explained by the ordinary causes and effects of known natural laws which we experience today. Fisher wrote, "In the case of a miracle, the effect is different because the causes are not the same. The variation in the effect is what must take place, supporting such an alteration of the antecedents. If a new cause comes in, it is irrational to look for the same effect as before" (2:11).

Any effort to explain miracles by occurrences of unknown natural laws is an attack against the supernatural character of the Bible. It is a direct slap in the face of the divinity of Christ. F. Bettex answered those today who would deny miracles many years before they arrived on the scene.

The very essence of a miracle is its intangibility by proofs and reasoning, its incomprehensibility and its incapability of being proved. He who tries to understand and to explain a miracle, to comprehend or to fix such a flash of illimitable, Divine power, shows that he does not know what a miracle is, and in his attempt to explain it only succeeds in making a fool of himself, but from the scientific and the Christian point of view. A miracle scientifically proved and explained would be a logical contradiction (12:143).

Our definition of a miracle does not say that God cannot use natural laws to bring about His purpose. Some of the plagues of Egypt were not unknown occurrences in the land of Egypt. Their

intensity and their **happening at the voice of Moses**, however, was a miracle (See Ex 7-11). The dividing of the Red Sea by a strong east wind to free Israel from the Egyptians was an example of God using natural law (Ex 14). It was a miracle and manifested the presence of the supernatural in that **it happened at the precise time commanded by Moses** and with the force necessary to do the job. Of course, the water turning to blood and darkness were not known in Egypt. Evidently, God used no natural laws in these miracles. The point, though, is that God has used natural laws to manifest Himself. The natural laws, however, were used in an unusual way in order to manifest the presence of the One who created them.

A miracle, then, is not a contradiction of natural laws but a setting aside of those laws to allow the eternal power of God to be released in this world. Or, God may use a natural law in an intense or unnatural way to bring about a marvellous wonder. The miracles in the Bible cannot be explained by the ordinary occurrence of natural laws known or unknown. James Boswell concluded that "a miracle is (1) an extraordinary event, inexplicable in terms of ordinary natural forces; (2) an event which causes the observers to postulate a super-human personal cause; (3) an event which constitutes evidence (a "sign") of implications much wider than the event itself" (13:544).

D. SCIENCE AND MIRACLES

It would go without question to state that most scientists would deny miracles. This is not the result of proof against miracles. On the contrary, such skepticism is the result of unproven assumptions on the part of some scientists. Ramm listed two grounds on which many scientists deny miracles: (A) "On the basis that the supernatural is contradictory to natural law," and (2) "miracles do not fit into the universe the scientist works in" (14:47). We would consider these the two principal areas of opposition against miracles by the scientific world. However, consider the following points which would answer these objections.

1. *Miracles are rejected because they are contrary to the uniformity of nature.* But is this a valid objection. Some scientists reject miracles because they claim that the supernatural is contradictory to the uniform laws of nature. This objection deals principally with the uniformity of nature. First of all, we must determine what is meant by the uniformity of nature. Peter Eckler once gave the following representative definition, and in doing so, gave the thinking of many scientists. "The universe continues in unbroken uniformity regardless of man's puny pretensions No natural law ever deviated an iota from its original path, no grain of matter has yet changed its form without obeying forces that governed it at its birth" (15:136). Obviously, there is no room for miracles in such an understanding of nature. However, upon close examination there seems to be a great assumption here which scientist must recognize.

If some scientists reject miracles on the basis of the uniformity of nature, then they have produced a rejection that is based on a metaphysical assumption. The assumption that all things in the past and future have and will continue as they are in the present is an unprovable philosophy. It is a philosophy simply because we live in the present, not in the past or future. Our past is limited to our lifetime. Our future is limited by our present existence. Whatever is outside this window of existence must be placed in the realm of religion or philosophy.

Philosophy has a great habit of not taking into consideration all the facts. It sometimes constructs its metaphysics before the investigation and verification of the evidence. This seems to be the situation concerning the skeptic scientist's objection to miracles. But an unprovable objection used against that which is believed improbable is a gross error of logic. It is an objection often stimulated by prejudice and not factual evidence. No scientist can prove that nature has always been uniform. And therefore, it follows that logically no scientist can use the uniformity of nature as an argument against miracles.

In considering the second point of ejection which was

previously mentioned by Ramm, we can better understand the argument of those who object to miracles.

2. Miracles are rejected because they do not fit into the scientist's world. Scientists oppose miracles on the basis that miracles do not fit into their world of the scientific method. The scientist works in the present. He is engulfed in present natural laws. Anything contrary to this environment is hard for him to accept. Manford G. Gutzke, who was once a skeptical scientist, but later turned to belief, admitted that when he was a skeptic, "My mind had been so conditioned to believe in natural law I found it difficult to believe in miracles" (16:48).

The above is a fairly accurate picture of most scientists. Their world is a world of natural laws. Those laws are orderly - God made them that way. Any hint of deviation from this order is rejected by the scientist. He can see the **order** of nature. The scientific method is built on this premise. But the scientist cannot see the **Orderer**.

Can one deny miracles on the grounds that they are not customary to our present experiences? This question raises the question, Does one have to experience something before he can believe in it? Certainly not! One does not have to experience an earthquake to realize that they occur. One does not have to experience the power of an atomic bomb to understand that atomic power exists. We have not had the privilege of seeing an angel as did Mary, the mother of Jesus (Mk 1:26-28). But this does not give us the right to deny that an angel appeared to her. Our lack of experience does not justify our denying the experience of others. "To know" does not necessarily mean "to experience." We must remember that knowledge comes both by experience and by testimony, or logic based upon that testimony. Ramm correctly stated,

Now, if a man asserts that he will believe nothing that is not customary, he has put out the eyes of science. Certainly no valid objection can be made against miracles on the ground that miracles are

so different from what we usually experience, and, at the same time, not urge the same objection against the novelties of science (14:161).

We might assume that miracles were more readily accepted during the days of Jesus and the apostles. The scribes and Pharisees asked Jesus, "*Teacher, we want to see a sign from you*" (Mt 12:38). "*And others, testing Him, sought from Him a sign from heaven*" (Lk 11:16).

Granted that miracles were easier to believe then than now, still nobody went around ancient Palestine every day restoring sight, cleansing lepers, raising the dead, as Jesus Christ did. Even though those people more readily believed miracles, the miracles of Christ could not but have had a remarkable effect upon their mentality (14:145).

During one's inquiry into miracles there is one thing he must keep in mind, **man lives within his own time**. He cannot live in the past or in the future. Happenings that were experienced by people two thousand years ago cannot be personally experienced today. Upon this basis of non-experience many scientists try to reject miracles.

God on the contrary looks at nature from its start to its finish and charts its events to suit Himself. In one portion of Nature's allotted time He produces events which man in his little allotted time cannot believe because he can neither see before him nor after him. He believes only what he in his time sees and experiences and only what will occur in accordance with what he in his day knows to be natural law (17:116).

Science cannot object to miracles because miracles do not lie within the realm of the scientific method. Sears concluded,

... science does not deal with the unique. Miracles are unique. Science has not disproved miracles, because they are outside the

sphere of science. Many scientists have denied miracles and have completely repudiate the Bible because of the miracles recorded in it, but science has not and cannot disprove the possibility of miracles any more than science can disprove the existence of any supernatural phenomenon. Science is limited to the material world, to observable fact (14:93).

Any time a scientist makes an attack against miracles he has stepped outside the field of science and into the meanderings of philosophy. Every Bible believer should recognize this. And every scientist should be constantly reminded of it.

E. CONSEQUENCES OF DENYING MIRACLES

If one admits the existence of God he must admit the reality of miracles. This is only logical. If one admits the supernatural he has at the same time left room for miracles. After all, what is God if He cannot work above the natural laws of this world.

The denial of miracles is actually a denial of the supernatural, a denial of God. If God is a God that cannot reveal Himself to man, what kind of a supernatural being is He? Does He have any power? Is He a weak and omnipotent being? If we take away the manifestation of His presence have we not taken Him away? Bettex several years ago wrote,

He who allows his belief in miracles to be reasoned away, or even shaken, by professedly scientific arguments, is, to say the least of it, sadly lacking in perspicacity, and would do well to test his conception of an *Almighty* God, and find out what he really does believe. God is miracle, and he who does not believe in miracles does not believe in God, even though he believes that he believes in him; that is to say, he is mentally too weak to grasp both (12:144).

Too often there are those who want a Baal god and not an Elijah God. They want a crippled god who is deaf and dumb and has no power to blast forth fire to disprove the vanities of the skeptics. But the Bible knows no such impotent god. If we deny miracles, we might as well deny God. What good would be a powerless God? What good was Baal to the Baal prophets?

The consequences of denying miracles are great and many. If we deny miracles we must deny the authenticity of the Bible. "The New Testament without the miracles," wrote John Machen, "would be far easier to believe. But the trouble is, would it be worth believing?" (19:103). If we deny the miracles of the Bible we deny the sudden growth of the early church. Such a phenomenal growth would not have been possible without the working hand of God. If we deny miracles we deny the inexplicable change in the lives of the apostles and the sudden reality of Christianity. E. V. Zollers said that "it is useless to talk of throwing miracles overboard and still holding on to Christianity. As a system it is founded on miracles. If its miracles are genuine, its claim is fully substantiated; if false, its claim is utterly discredited and its foundations are swept away" (20:1-5).

F. THE FACT OF MIRACLES

To substantiate further the fact of miracles one must also consider how and under what circumstances they occurred. Consider the following points:

1. Miracles occurred before unbelievers. Miracles occurred many times before the eyes of those who did not believe. They were not "done in a corner" and hidden from the unbeliever (At 26:26). God's power was no obscure or hidden thing when He poured down fire on Mt. Carmel in answer to Elijah's prayer (1 Kg 18:30-40). The raising of Lazarus by Jesus caused many to believe, but there were also many unbelievers who witnessed the event (Jn 11:45,46). The miracles of the apostles were "*manifested to all that dwell in Jerusalem*" and the unbelievers could not deny them (At 4:16). The validity of no miracle of Jesus depended on its concealment from the unbeliever's eye.

2. Miracles were recorded without any denials either by unbelievers or believers. This is truly an amazing fact. In the gospel records there is not one denial of the miracles worked by Jesus. Many could and would have denied the fact of miracles if they were only acts of magic and fraud. But the absence of denial leads us to believe in their authenticity. Judas could have denied the miracles before the Pharisees, but he did not. We wonder why?

Those who believed in the miracles wrote the inspired

records of the gospel event. If the miracles were deceptions, it would be reasonable to believe that these writers would have contradicted themselves when they recorded the facts surrounding the miraculous events? The fact that there is no contradiction in the recorded accounts is evidence that both miracle and inspiration are true.

The very existence of Christianity is based upon miracle. In other words, Christianity would not exist if it had not first been proved by miracle. We would assume, therefore, that there would be countless contemporary records of secular history that would record denials of these miracles by the enemies of Christianity. Those records do not exist. We have contemporary records that misinterpret and misunderstand Christianity. In this confusion there is the denial of the supernatural. However, no unbeliever who was familiar with the facts ever denied the validity of the miraculous.

3. *Miracles had the testimony of reliable witnesses.* The apostles had everything in this world to lose because of their testimony that Jesus was the Christ. Why would they give their lives for one who had deceived the world? Could they also have been deceived? They had been with Jesus for over three years. Would they have suffered so great a persecution for One they had known to have worked only tricks and not real miracles?

4. *Miracles have the testimony of those who were cured.* In substantiating the fact of miracles we also have the testimony of those who had been cured. Jesus brought sight to a man who had been born blind (Jn 9). This man was brought before the Pharisees and questioned concerning his healing. Though he was pressured and threatened by the Pharisees, neither he nor his parents would deny that he had been healed (Jn 9:25).

Thousands of people were healed in the first century. Would it not be reasonable to believe, that if false miracles were used in these "healings" that at least one of those who was healed would confess that he was not really healed? The fact there are no denials, no "confessions", is proof that these healings were real.

G. THE PURPOSE OF MIRACLES

God does nothing without a purpose. He does not unleash His great and powerful hand to entertain man. J. W. McGarvey once wrote,

"A miracle wrought by a man is an exercise of divine power entrusted to the man for some divine purpose" (21:354). The miracles of the Bible had purpose. When the purpose was fulfilled the miracles ceased.

1. **Miracles were a stamp of God's approval.** Many of the miracles found in the Old Testament made known that God was the only true and living God and that His messengers were sent from Him, not Satan. Elisha, the successor of Elijah, was proven to be the messenger of God by the miracles he worked (2 Kg 2). Moses had the witness of God with him when he showed God's power over the tricks of the magicians of Egypt (Ex 7:8-13). When these miracles had fulfilled their purpose there was no need that they continue. God did not have to continually prove to Pharaoh, after the Israelites were released, that He was the only God.

2. **Miracles proved the Sonship of Jesus.** Miracles authenticated Jesus as the Son of God. John wrote, "*And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God...*" (Jn 20:30,31). Jesus' miracles produced faith in the minds of the beholders. "*This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him*" (Jn 2:11). Nicodemus proclaimed, "*Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him*" (Jn 3:2; see 4:48).

"*But I have a greater witness than John's,*" Jesus stated, "*for the works which the Father has given Me to finish - the very works that I do - bear witness of Me, that the Father has sent Me*" (Jn 5:36; see 6:14; 10:27,37,38; 11:15; 14:11). When John sent his disciples to Jesus to ask Him, "*Are you the Coming One, or do we look for another?*" Jesus responded, "*Go tell John the things which you hear and see. The blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them*" (Mt 11:2-6; see Lk 7:20-22).

The works of Jesus proved that He was the Son of God and that He had the authority to forgive sins (Mt 9:6; see Mk 2:9-12; Lk 5:26). Peter stood up on the day of Pentecost and preached, "*Men of Israel, hear these words; Jesus of Nazareth, a Man attested by God to you by*

miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know" (At 2:22).

If there was to be such a thing as a "Son of God," it is most reasonable to believe that this "Son of God" should have command of the environment of Deity. Miracles to prove authenticity would be necessary in order that gullible men not follow after every so-called, self-made messiah that ventured upon the stage of history. And certainly, history has proven God right in making miracles the proof of His messengers. Has anyone, anywhere in the history of the world worked such works as God's messengers in the Bible?

3. *Miracles proved that the early Christians were of God.*

Miracles that were worked by the hands of the first century messengers of Christ testified to their commission from God with the gospel of truth. Mark recorded,

And these signs will follow those who believe; In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover ... And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen" (Mk 16:17,18,20).

The Hebrew writer also wrote, "*How shall we escape if we neglect so great a salvation, which a the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit...*" (Hb 2:3,4). The witness of miracles was necessary in the first century to authenticate the messengers and the message.

In our courts today we produce witnesses to verify a fact or evidence. The reliability and character of the witnesses plays a great role as to the truthfulness of the witnesses' claims. They are questioned extensively and put to the test by the lawyers. After their reliability is substantiated, and their testimony is placed on record, they are no longer needed. The jury does not take the witnesses to the jury chambers in order to make their decision. They take the record of the trial which

contains the testimony of each witness.

So it is with God's Word. Who can find a flaw in the miracles the inspired writers have recorded for us today? Are not Paul, Peter, and John reliable witnesses? Who can find fault or flaw in the life of Jesus of Nazareth? Miracles proved the trustworthiness of the witness. The Word of God has been confirmed by miracles. The facts have been established. That which confirmed is no longer needed. We have the record of testimony with which to make our decision to obey God or man.

Miracles must be defined in relation to their occurrence in the Bible. Any other source used in their definition would produce both an unjust and false definition. Miracles were not happenings of unknown natural laws, nor were they in contradiction to natural laws. They were the manifestations of the working hand of God by the setting aside of natural laws. This manner in which God worked in past times lies outside the scientific method of investigation. Therefore, scientists cannot on a scientific basis deny the past occurrence of miracles.

Miracles of the Bible were facts but not repeatable facts to be examined today by the scientific method. This does not say that God could not make Himself known today in the same manner as He did at various times in the past. It does say that He has chosen not to do so. We have recorded in the pages of the Bible those evidences necessary to satisfy those who are hungering and thirsting after truth.

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Chapter 21**THE RESURRECTION OF JESUS**

The miracle of miracles of Christianity is the resurrection of Jesus. Upon this event rests the existence of the church. Christianity stands or falls upon the fact of the resurrection. We might say that this is the grand miracle of all miracles, the grand finale of Jesus' personal ministry.

Though others were resurrected by the hand of God's messengers, Jesus was resurrected never to suffer physical death again. He was raised with an immortal body. His same body was raised but it was changed. John says that we will be like Him when He comes again (1 Jn 3:2).

The following are preliminary studies which lead us to examine theories that have been proposed to explain away the resurrection. The resurrection is in prophecy and preaching. It is the cause of Christian belief. Though efforts have been made to explain it away, there still remains no theory that touches this great miracle.

A. THE RESURRECTION IN PROPHECY

The gospel records contain many prophecies of the resurrection. These prophetic statements are commentaries on the few Old Testament prophecies which give only a shadow of this great event. A reading of Jesus' statements concerning His resurrection clearly manifests that He knew exactly what He was doing, what His purpose was, and where He was headed.

1. Jesus declared that He would be crucified (Lk 18:31-34).
2. Jesus declared that He would arise from the dead (Mt 12:40; 16:21; 17:9,23; 20:19; 26:32; Mk 8:31; 9:10; Lk 9:22; 18:31-34; Jn 2:19-21).
3. Jesus declared that He would rise the third day (Mt 12:40; 16:21; 17:23; 20:19; 27:63; Jn 2:19).

There are those who have claimed that Jesus' work upon the earth was interrupted when the Jews seized and crucified Him. But a clear understanding of the gospel records certainly reveals that Jesus knew what He was doing. He knew the Divine plan (At 2:23) and often uttered preparatory statements to His disciples to condition them for the final event of His death and resurrection (See Mt 16:21). Thus, **Jesus took Himself to the cross** (Jn 10:17,18).

Jesus also stated that His resurrection was taught in the Old Testament (Lk 24:44-46). The first reference to such is Genesis 3:15 (See Ps 49:14; 86:13; 16:8-11; At 2:24-32). God stated that the seed of woman would bruise the head of Satan. Jesus did just that when He overcame death to reign in heaven (Hb 2:14,15; Ep 1:20-23). He bound Satan (Mt 12:29; see Jn 12:31; Cl 2:15). He made it possible for one to overcome satan by obedience to the gospel (Mk 16:15,16; At 2:37,38).

B. THE RESURRECTION IN PREACHING

After the resurrection the disciples openly and boldly affirmed that Jesus had been raised. The resurrection was the principal theme of the apostles' preaching. John Shaw wrote,

So far from being a mere accessory or appendage to the apostolic message, a detached event added on to the life and teaching of Jesus to assure the disciples of His survival of death and the truth of His claim, in it [the resurrection] lay germanely and as in a kernel the whole gospel they had to preach; so that the preaching of Christ is for the apostles the preaching of His resurrection, and their primary function is to be witnesses of the fact (1:4).

The following scriptures are only a few of the many which manifest the centrality of the resurrection theme to Christian preaching:

READING: At 2:23,24; 3:14,15; 4:10; 5:30; Rm 1:4; 6:4-10; 8:11,34; 10:9; 1 Co 15:1-8,12-19; 2 Co 4:14; 5:15; 13:4; Gl 1:1; Ep 1:20; Ph 2:9; 3:10; Cl 2:12; 1 Th 1:10; 1 Tm 3:16.

C. THE RESURRECTION AS THE CENTER OF CHRISTIAN BELIEF

The importance of the resurrection in relation to Christianity cannot be overstressed. If one rejects the resurrection, he must reject the Bible and miracles. C. Guignebert stated,

The whole of the soteriology [study of God's redemptive plan] and the essential teaching of Christianity rest on the belief of the Resurrection, and on the first page of any account of Christian dogma might be written as a motto Paul's declaration: "and if Christ be not risen, then is our preaching vain, and your faith is also vain" (2:277).

Even some of those who have a modernistic approach to Christianity have admitted that the resurrection is "decisive for the whole view of Christianity" (3:297). Anyone who has any idea of what the Bible says about Christianity will admit the same.

The New Testament emphatically stresses the importance of the resurrection. Jesus was declared to be the Son of God by the resurrection (Rm 1:4). Jesus was raised for our justification (Rm 4:25). We are reconciled to God by the resurrection (Rm 5:10). We know the power of God by the resurrection (Ep 1:18-20). Christians have a living hope of eternal life made possible by the resurrection (1 Pt 1:3,21). Without the resurrection the work of Jesus was for nothing (1 Co 15:17). Without the resurrection preaching Christ is vain, our faith is vain, "*we are of all men most miserable*" (1 Co 15:12-19, KJV).

John S. Whale said, "Belief in the resurrection is not our appendage to the Christian faith, it is the Christian faith" (4:312). We must remember that the "miracle of the resurrection is a major cog in the plan of redemption whereas the other miracles of our Lord and His disciples are secondary and ancillary to the plan of redemption" (5:185). "It seems, therefore, that the credibility of the whole apostolic testimony must stand or fall according to the view we take of the resurrection" (6:85).

D. THE RESURRECTION WITH NO EARTHLY EXPLANATION

All denial theories with which the believer is confronted today have actually had their roots in the exploded areas of modernists of long ago. Usually, one of these archaic theories is shuffled from the storeroom, polished up, and handed to innocent minds of today dressed in the garb of modern theological terminology. It is still the same old obsolete and answered theory. There are few skeptics today with original ideas concerning the Bible. Nevertheless, the modernist's attempt to explain away the resurrection has aided in substantiating the evidence for the resurrection. A thorough study of these false theories enables one to be thoroughly convinced that there is no skeptical answer for the resurrection. These theories that have been used to deny the event have only sharpened and tempered the evidence for it. Study carefully the following theories which have been presented in the past to explain away the resurrection.

1. *The Simon Theory:* Some have gone so far in their attempt to deny the resurrection that they have affirmed that Simon of Cyrene, who was compelled to bear the cross of Jesus (Lk 23:26), was actually crucified by mistake instead of Jesus. The ancient Nag Hammadi texts of Egypt, or Gnostic Texts, promoted this belief.

No explanation need be made concerning this theory if one has any knowledge of the historical records of the crucifixion. There were too many witnesses to allow such a mishap. It was a public crucifixion. And then, did Jesus just disappear from sight after Simon was supposedly crucified in His place? Surely, just one disciple would have confessed that it was all just a lie if the early Christians were trying to deceive the world by such a falsehood.

2. *The Wrong Tomb Theory:* There are those who have contended that when the women went to the tomb of Jesus early on the first day of the week that they actually went in the dark to the wrong tomb. When Jesus was buried, their eyes were clouded by tears from weeping and they just did not know exactly where the

right tomb was located three days later. When they arrived at what they thought was the correct tomb, and being expectant about the resurrection, they simply became over enthusiastic. They ran to tell the other disciples that Jesus was not there but had been raised. And from there the disciples began preaching the resurrection.

There are a few facts that defuse this hypothesis. The gospel records state that the women were at the actual tomb when Jesus was buried (Mt 27:61; Lk 23:55). Mark records that the two Marys "*beheld where he was laid*" (Mk 15:47). Were these women at the tomb so little time that they could not have recognized the exact same tomb when they returned? This was a tomb of a wealthy man who had it specifically cut out of rock for his own burial. Was it really that undistinguishable from other tombs? Were there really all that many tombs in the area?

What about Peter and John who ran to check out the report of the women? Did they also go to the wrong tomb? When Peter and John arrived at the tomb they found the grave clothes lying in the tomb (Jn 20:6,7). Peter and John had found the right tomb. There was no mistake. The tomb was empty. The presence of the grave clothes is a fatal blow to this theory. The grave clothes marked the correct tomb.

If the disciples were so enthusiastic to preach the resurrection, then why did they wait seven weeks to first preach the resurrection on Pentecost (See At 2)? Also, when the enemies of Jesus heard the disciples preaching the resurrection, they could have easily disproved their claim by producing the body of Jesus. Or, could the enemies of Jesus not find the right tomb either? It is ridiculous to think that the disciples would have braved such an adventure on the flimsy testimony of some over excited women. When the first persecutions became hot, it looks like at least one disciple would have broken down and confessed the real facts or would have gone back to Jerusalem to search the tomb to see if it was really empty.

There is also the problem of Joseph of Arimathea. After all, it was **his** tomb. Surely he could have found the right tomb. And

what about the Sanhedrin? They certainly knew where they placed the guards and could have stopped the "resurrection rumor" once and for all.

3. *The Swoon Theory:* Frank Morison, a lawyer who once doubted the resurrection but changed his mind when he examined the evidence, stated, "Driven by the immense strength and cogency of the case for the empty tomb, the German rationalist Venturini put forward the suggestion that Christ did not actually die upon the cross, but fainted, and that in the cool temperature of the grave He recovered and subsequently appeared to the disciples" (7:96). Jesus, therefore, never really died on the cross. The guards only thought He was dead. He really only swooned and later revived.

There are several problems with this theory. The gospel records definitely affirm that Jesus did actually die on the cross (Mt 27:50; Mk 15:37; Lk 24:46; Jn 19:30). The Roman soldiers at the scene made sure of it by piercing a spear into the side of Jesus (Jn 19:34).

Could Jesus have been scourged, hanged on the cross, pierced with a spear, deprived of food and water for three days and still have walked for miles to Galilee to encourage His disciples? Would the Roman soldiers who were entrusted with the crucifixion have made such a foolish mistake of not making sure He was dead? How could Jesus have slipped by the guards at the tomb without them knowing it? Why did Jesus leave His grave clothes in the tomb? What happened to Jesus after the supposed resuscitation? How could He have disappeared from history? Where did He go? Ramm rightly stated, "The swoon-theory is an outright evasion of the record through willful intention and without a shred of historical validation" (5:86).

4. *The Hallucination Theory:* Those who espouse the hallucination theory claim that Jesus never really arose from the dead in the first place. The disciples were only hallucinating because they were excited about the resurrection. Machen explained the position of the critics by saying,

It was because they were so much impressed with Him that they came to have those hallucinations. Thus the hallucinations, say the advocates of the vision hypothesis, were merely the temporary form which was necessary in that day and among men of that kind of education in order that the influence of Jesus could continue to make itself felt (8:205,206).

The greatest problem with this theory is that **the disciples did not expect the resurrection**. Jesus had told them that He would rise from the dead. However, after the crucifixion their general attitude could be characterized by Peter's statement, "*I go a fishing*" (Jn 21:3). All their hopes of any great things were buried in a Jerusalem tomb.

The disciples did not understand Jesus' statements concerning the resurrection (See Mk 9:10; Lk 18:34). In fact, when Jesus as crucified, their hopes were completely crushed (Lk 24:21). "If they could not envision a crucifixion, the prelude to this rising again, surely it is incredible that they could have foreseen and believed in a resurrection" (9:39).

The appearances of Jesus, which we will discuss later, disprove this theory. Jesus appeared at one time before five hundred people (1 Co 15:6). Did all these witnesses hallucinate at the same time? Hallucinations usually go on for an extended period of time. They either increase in frequency until a crisis is reached or decrease and die away. But for a multitude of people to have such hallucinations of Jesus, and then have the hallucinations die away after seven weeks, would be contrary to reason.

If the hallucinations took place immediately after the resurrection, why did not the disciples investigate the tomb? When they preached the resurrection, why did not the enemies of Jesus investigate the tomb? Why would the disciples face death over a hallucination?

The fact still remains that the tomb after three days was empty. The New Testament documents thoroughly emphasize that Jesus was bodily raised (Lk 24:1-8; Mt 28:6; Jn 20:6-28; At 2:29-32; 10:40,41; 1 Co 15:4). Thomas, who doubted the resurrection, did

not put his hand into a hallucination, neither did he touch the nail prints of a hallucination (Jn 20:24-29). If Jesus had not been bodily resurrected, then His body would have still been in the tomb when all the commotion was going on after the resurrection. Morison stated, "The vacant tomb itself must have been the final and unanswerable objective witness" (7:116). The testimony of the disciples would not have stood for one day if the body of Jesus was still in the tomb.

We must also consider the testimony of the guards of the tomb (Mt 27:62-66; 28:1-4). Did they also hallucinate? Evidently the enemies of Jesus did not think so for they bribed the guards to keep them quiet about the events that took place at the tomb on the third day (Mt 28:11-15).

5. *The Spirit Theory:* There are some who affirm a miracle to explain away the miracle of the resurrection. They deny the bodily resurrection of Jesus by saying that God raised only His spirit. It is stated, "Jesus was put to death in the flesh and was resurrected an invisible spirit creature: therefore the world will see him no more" (10:43,122). And, "Jesus therefore communicated with his disciples - we do not know how, so we call it 'telepathy' - and caused their minds to project an apparition of his body as they had known it" (11:195).

As stated before, this theory purposes a miracle to get rid of a miracle. Tenney argued, "If it were possible for God to implant the reality of Christ's continuing existence and personal presence directly in the consciousness of the disciples without physical intervention, the resurrection would be no less real and no less a miracle" (12:191).

There is little difference between those who say that Jesus appeared in a spiritual vision to His disciples and the idea that God worked on their minds to make them think they saw Jesus in a vision. The same problems are involved here. We again ask, did Thomas put his hand into a vision or spirit? Did the disciples eat with the spirit of Jesus, or a vision (At 10:40,41)? Why did the visions suddenly cease? The main problem with this theory is the body of Jesus. If He appeared only in spirit, or through visions, what became of His body?

The disproof of the apostles' preaching on Pentecost lay only a few hundred meters from them if Jesus' body was still in the tomb. Those who believe that Jesus was raised as a spirit must ignore what He said in Luke 24:39 concerning His resurrection, "*Behold My hand and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.*"

6. The Stolen Body Theory: By asserting the stolen body theory the critics have finally turned their attention to dealing with the body of Jesus. Something happened to it. If it remained in the tomb, the apostles' claims could surely have been disproved. Some critics say that the disciples organized the prophecies concerning the resurrection and then fooled all involved by stealing the body. After their schemes had been accomplished they began to boldly preach that Jesus had risen from the dead. There are also those who claim that Joseph of Arimathea secretly removed the body to another tomb.

First, there is the problem presented by the true character of Jesus and His disciples. The stealing away of the body of Jesus and intentional preaching of a lie is completely contradictory to all teachings of Jesus and the apostles. They, the apostles, never really believed He was going to be raised in the first place. Upon what basis, therefore, would they have devised such a scheme?

Second, there is the problem of the Roman guards and emperor's official seal. How did the disciples get by the guards? Would they have risked their lives in breaking a Roman seal? Most of the disciples fled during the crucifixion. How did they muster enough courage to accomplish such an ordeal? The very fact that the guards and enemies of Jesus tried to cover-up the event that Jesus had been raised is evidence that He was raised, not stolen (Mt 28:1-15). If Joseph of Arimathea removed the body, certainly the guards would have known such and reported it to the Jews. If the Roman authorities had removed the body, they would have claimed such when the disciples began preaching.

Third, there is the problem that the disciples did not expect the resurrection, nor did they understand Jesus when He talked of it.

"The initial shock of Jesus' rejection by priests and people, the disappointment occasioned by the collapse of plans for a kingdom, and the uncertainty of their personal prospects left the disciples completely bewildered and despondent" (12:134,135). When the first reports of the resurrection came to their ears they were critical, skeptical and doubtful (Lk 24:11,23,24,41; Jn 20:25). Tenney wrote, "They were unwilling to accept the testimony concerning the empty tomb themselves. Only when the material evidence was supplemented by direct contact with the living Lord did they acknowledge the fact that He had truly risen" (12:121). "The unfeigned surprise and concern of the disciples are good proof that they neither anticipated a removal nor were party to it" (12:114).

All the evidence shows that they were entirely without motive, that they did not look for a resurrection, that they had no opportunity to accomplish such an undertaking, and that they were, individually and collectively, woefully lacking in spirit for an adventure of such daring and peril (9:46,47).

Fourth, there is the problem of the grave clothes. The very orderliness of the grave clothes is evidence against any stolen body theory (Jn 20:6,7). Roper argued, "The very orderliness of the tomb, testified to by John proclaims the absurdity of the charge that the body of Jesus was stolen by His disciples" (9:37). Why would the thieves take the time to straighten the tomb and leave everything in order? Such an operation would surely not leave time for tidiness.

Fifth, there is the problem of persecution. When the persecution of the church was severe, it is reasonable to believe that if the disciples had actually stolen the body, the knowledge of that fact would have eventually leaked out. When the disciples faced death, we could assume that someone would have broken down and confessed the facts, that it was all a lie. But they did not. Why?

We cannot ignore the fact of the resurrection. The resurrection of Jesus is the center of Christianity. To claim contact with God and yet deny the resurrection as so many "theologians" do, has to be one of the greatest spiritual and theological contradictions

of all time. If God is the type of God we claim and want Him to be, then why do we want to strip Him of His power? Why do some want to destroy the validity of the great Teacher who gave divine direction in Palestine?

The resurrection was the center of the apostle's preaching. It permeated their entire lives. It should mean the same to us today. Truly, "if Christ is not raised," our faith is vain; we are yet in our sins. On the other hand, we can thank God that His Son "was declared to be the Son of God with power ... by the resurrection from the dead ..." (Rm 1:4).

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Chapter 22

THE HISTORICAL JESUS

There are those who contend that “the gospels are not biographies of Jesus written for historical purposes by the original disciples of Jesus ...” (1:2). It is contended that the gospel records are the result of tradition. The early Christians only recorded the traditions of a fictitious character called Jesus to satisfy their yearning desires for a Messiah and Savior. In his book, *Jesus and the Word*, Rudolf Bultman stated, “I do indeed think that we can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary and often legendary, and other sources about Jesus do not exist” (2:8). Others are more bold than Bultman in that they say that Jesus was just a figment of the imagination of zealous Jews looking for a messiah. He never really existed in the first place.

To answer this skeptical attack against the very foundation of Christianity, let us first examine the historicity of Jesus.

A. JESUS AS A HISTORICAL CHARACTER

Jesus was a real person, just like Abraham Lincoln, Socrates and Plato. We know these men existed because of the **testimony** of others. We do not have to personally experience someone or something to believe that they or it existed. We can know because we trust the testimony of others who actually talked with or saw the actual person or experienced a particular event. Our knowledge of and belief in human history prior to our own existence is dependent upon the testimony of others. We believe in Jesus as a historical character because we believe the testimony of those who actually talked with Him.

The historian Will Durant once stated, “That a few simple men should in one generation have invented so powerful and

appealing a personality, so lofty an ethic and so inspiring a vision of brotherhood would be a miracle far more incredible than any recorded in the gospels" (3:557). We must confess that the man Jesus and Christianity that have permeated all history and touched the hearts of millions could not have been the invention of a few fishermen and traders of ancient Palestine.

There is also the matter of the **documents**. One must destroy the integrity of the New Testament documents in order to do away with Jesus. But this is not an easy task. The documents are historically accurate. They do not contradict history. The names of governments, kings, tetrarchs and priests are accurately named. The documents are consistent with one another. They came into existence too soon after the life of Jesus to be the product of recorded legend.

Jesus was a real person and He was actually raised from the dead. This is the only conclusion we can draw from the information that we have at hand. That Jesus and His resurrection were true historical events are the only reasonable answers to the questions presented by the facts we have. **How can we explain the gospel records without a real Jesus? How can we explain the existence of Christianity without a real resurrection of Jesus?**

The historical narratives and the effect of the resurrection cannot be overlooked in any study of history. The actual bodily resurrection of Jesus can be the only adequate answer for the existence of the historical evidences surrounding Christianity. Clark H. Pinnock once wrote, "The resurrection is the only hypothesis which will make peace with all the facts" (4:99). We need to examine some of these evidences.

1. *The evidence of documental integrity:* As previously stated, the critic must destroy the historical accuracy and integrity of the gospel records, the book of Acts and the New Testament as a whole in his effort to discredit the resurrection and historicity of Jesus. However, there is no historical record - if we look at the New Testament just as any other historical record - that surpasses the

New Testament in accuracy and integrity. It is yet to be proven inaccurate in accounting historical facts. Bruce stated,

The evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical authors, the authenticity of which no one dreams of questioning. And if the New Testament were a collection of secular writings, their authenticity would generally be regarded as beyond all doubt (5:15).

There are other historical records than simply the New Testament which confirm Jesus and Christianity. Critics must face the voice of the numerous accounts of the resurrection found in the writings of the Apostolic Fathers and other ancient historical records. It is admitted that these are secondary witnesses to the resurrection and life of Jesus, that is, their testimony is partially based upon the New Testament. However, such witnesses offer proof that the belief in Jesus and His resurrection were proclaimed in the early centuries to thousands of people. This was not the belief of a small obscure sect of Christians.

2. *The evidence of the appearances:* We must not discount the evidence of those who saw Jesus after His resurrection. The concept of a resurrected individual is surely something that would be considered unusual in a religion. Christians affirm that their religion is based upon the fact of a resurrection of Jesus. The following is a list of the appearances of Jesus after His resurrection.

- a. He appeared to the women who came to the tomb early on the first day of the week (Mt 28:1-10).
- b. He appeared to Mary Magdalene (Jn 20:11-18; Mk 16:9-11).
- c. He appeared to Peter (Lk 24:34; 1 Co 15:5).
- d. He appeared to two disciples on the road to Emmaus (Lk 24:13-35; Mk 16:12,13).
- e. He appeared to ten apostles when Thomas was absent (Jn 20:19-25).
- f. He appeared to the apostles when Thomas was present (Jn 20:26-29).
- g. He appeared to the disciples in Galilee while they were fishing

(Jn 21:1-23).

- h. He appeared to five hundred disciples at one time (1 Co 15:6).
- i. He appeared to James (1 Co 15:7).
- j. He appeared to the apostles on the Mount of Olives prior to His ascension to heaven (Lk 24:50-52; At 1:3-10).
- k. Finally, He appeared to Saul of Tarsus on the road to Damascus (At 9:1-9; 1 Co 15:8).

Concerning the appearances, R. C. Foster wrote, "The appearances of Jesus occurred over such an extended period and in so many different places and to so many people that the positive evidence is overwhelming" (6:259). Jesus appeared to one person at a time. He appeared to multitudes. His appearances are positive evidence of His resurrection.

We must not forget that the appearances were necessary. If Jesus had not appeared, the disciples would have always been in doubt as to what really happened to the body of Jesus. They checked the tomb thoroughly (Lk 24:24; Jn 20:6,7). Jesus was not there. The appearances answered their questions. Jesus had been raised.

Some have said that the resurrection was a legend, or myth developed over a period of years. But such cannot be the case. The resurrection was not something that developed over a period of many years. The disciples were convinced by the appearances overnight. Anderson correctly stated, "It seems meaningless, therefore, to speak of legends when we are dealing, not with stories handed down from generation to generation, but accounts given by the eyewitnesses themselves or attributed to them while they were still present to confirm or deny them" (7:91).

When Paul stated that Jesus had appeared to over five hundred people at one time he knew that some were still alive who could deny his claim (1 Co 15:6). If it was a legend, he knew they could call it a legend and thus falsify this testimony. Why would we need witnesses of a legend? A legend is a legend because it is accepted as such by all who know of it. "The utter simplicity of the predictions and of the records of the fulfillment, immediately sets them apart from any efforts of invention by a forger. No one writing

a fairy tale could ever have been satisfied with such eager and matter-of-fact details" (6:258,259).

If the resurrection story is legend, then the oldest documents reporting it would be the most incomplete. But such is not the case. The oldest and more ancient documents are the most complete in reference to the facts. They are the ones that go into detail.

3. *The evidence of the cover-up:* The denial of the priests and their bribing of the guards is also evidence of the resurrection (Mt 28:11-15). If this was the only surviving record that related the happenings around the tomb on the third day we would certainly suspect that this was a "cover up" of what actually took place. Would we not grow suspicious if we were told by one of the guards that the disciples stole the body of Jesus?

The very fact that the Roman officials did not try to avenge the many broken laws of the trial, and especially the breaking of the Roman seal on the tomb, is evidence that someone was trying to "hush up" the incident. Obviously, the events of the third day would be embarrassing to the Roman government, and specifically, the guards. They just could not keep a dead body in a tomb, even with a large stone before the door, a Roman seal on it, and guards themselves protecting the entrance. No wonder there are no Roman records concerning the crucifixion. The Jews, no doubt, took every precaution to keep the events of the resurrection silent. But such only adds to our evidence in support of the actual event. Fairbrain stated, "The silence of the Jews is as significant as the speech of the Christian" (7:17).

4. *The evidence of transformed lives:* How are we going to explain the sudden change in the lives of Peter, Saul and the rest of the disciples without Jesus and His resurrection? "Something came into the lives of these very simple and ordinary people," writes Morison, "which transformed them out of all similitude" (8:104). W. H. Thomas wrote,

The mere removal of the body from the grave could never have transformed their spirits and characters. Three days are not enough for

a legend to spring up which should so affect them. Time is needed for a process of legendary growth. There is nothing more striking in the history of primitive Christianity than this marvelous change wrought in the disciples by a belief in the resurrection of their Master. It is a psychological fact that demands a full explanation (9:2567).

The appearances were convincing. The evidence was unshakable. The disciples believed. They were willing to go to the grave for their belief.

The motives which influenced them, in declaring this truth could have been of no ordinary character, since their attestation involved the sacrifice of every worldly interest. And not only this, but they were assured by the Savior that, for this very cause, they would be put to death. He told Peter that this cause would one day cost him his life (10:324).

Their persecution was the true test of their belief and change. Joseph Beet accurately explained,

If Christ rose, we can understand how Paul's contact with Christians while dragging them before courts of law could help his conversion. For, we can easily conceive that, as he listened to their straightforward statements of fact, and possibly to their account of the teaching of Christ, he would find it more and more difficult to resist the accumulating evidence that the Crucified One was indeed the hoped-for Deliverer (11:122).

One law of psychology is that the human mind does not transform itself overnight. If a man is dedicated to a certain philosophy of life today, he will undoubtedly have the same convictions tomorrow. But how are we going to explain the sudden change in the lives of so many after the resurrection? The disciples could not have dreamed up the resurrection and began to boldly proclaim it so soon after the crucifixion without some supernatural intervention. "After Calvary," wrote Hobbs, "they were a frightened, discouraged, and disorganized band of frustrated men.

At Pentecost, and beyond, they were a courageous group with a message and a master" (7:24). Just what happened between Calvary and Pentecost? "Whence cometh such phenomenon? Length of time to produce such a change out of their educational background simply was not available. But the fact of that change in a very short moment of time stands historically immutable" (8:12). The answer is that they had been with Jesus, and had experienced His death and resurrection.

5. *The evidence of growth:* How shall we account for the rapid growth of the church after the crucifixion without a real Jesus and a real resurrection? The rapid growth of Christianity in itself is a key evidence which supports its supernatural origin. But if we subtract Jesus as a historical character and the resurrection as a historical fact, we are left without any adequate explanation for such a phenomenal growth of religious belief. Beet stated that Christianity "gained in a few weeks thousands of adherents in the town in which Christ died, spread in a few years throughout the Roman Empire, and ultimately changed the face of the world" (11:85). Machen added,

But it [Christianity] spread like wildfire. In a few decades at the most it was firmly planted in the chief cities of the civilized world and in Rome itself. After a lapse of less than three centuries it conquered the Roman Empire. Incalculable has been its influence upon the whole history of the world (12:202).

For such growth, there must be an explanation. Only the bodily resurrection of a real Jesus can be that explanation. Supernatural presence is the only thing sufficient to explain the change in the disciples lives and the spread of the church. Anderson stated, "The triumphant faith and witness of the first generation of

resurrection of Christ which explains the existence of the Christian church" (14:141). "In other words, the survival and spread of Christianity cannot with any likelihood be explained except on the supposition that Christ rose from the dead" (11:125). Without the resurrection, "Christianity as a religion would never have begun to exist" (14:n.p.). "The truth," wrote Machen, "is that the origin of the Church in Jerusalem is explicable if Jesus really rose from the dead, and it is not explicable if He did not rise" (12:214). Mead concluded,

The energetic belief in Christ's resurrection is satisfactorily explained only by the hypothesis that the resurrection was a fact. This hypothesis explains everything - the sudden transformation of the disciples into renewed cheerfulness and courage; the unanimity of historical records and the traditional belief; the admitted absence of the body of Jesus from the grave. In short, all that we know about the circumstance is intelligible on the supposition of the fact of the resurrection, while every other supposition involves the most arbitrary and improbable conjectures (16:196,197).

We must conclude that God left more than enough evidence to support the historicity of Jesus and His resurrection from the dead. "Indeed taking all the evidence together," said Brocke F. Westcott, "it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ" (17:137). Jesus was real. His resurrection was real. The evidence is sufficient; it is convincing enough for the unbiased observer. We have the records; they are accurate. We have the testimony of the witnesses; their credibility is unquestionable. We have the history of those who believed; their multiplication of converts is inexplicable without Jesus and the resurrection. Thomas Arnold concluded,

The evidence for our Lord's life and death and resurrection may be, and often has been, shown to be satisfactory; this is good according to the common rules for distinguishing good evidence from bad. Thousands and tens of thousands of persons have gone through it piece by piece, as carefully as every judge summing up on

a most important case. ... I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God hath given us that Christ died and rose again from the dead (18:324).

Jesus was proved by the resurrection to be more than just a good moral teacher of the first century. If the resurrection proves anything, it proves that He was beyond that - beyond just human. And because of that proof every man must choose his stand right here. Either one shakes loose from the shackles of skepticism and bows in humble obedience, or he refuses to recognize the evidence. The evidence is too strong to be passed off as insufficient or unreliable. No one can ignore Jesus. One must make a decision on the facts. One must make a decision about Jesus. C. S. Lewis correctly concluded,

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit on Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to (19:56).

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SCRIPTURE ABBREVIATIONS

OLD TESTAMENT

Gn - Genesis
 Ex - Exodus
 Lv - Leviticus
 Nm - Numbers
 Dt - Deuteronomy
 Ja - Joshua
 Jg - Judges
 Rt - Ruth
 1 Sm - 1 Samuel
 2 Sm - 2 Samuel
 1 Kg - 1 Kings
 2 Kg - 2 Kings
 1 Ch - 1 Chronicles
 2 Ch - 2 Chronicles
 Er - Ezra
 Ne - Nehemiah
 Et - Esther
 Jb - Job
 Ps - Psalms
 Pv - Proverbs
 Ec - Ecclesiastes
 Ss - Song of Solomon
 Is - Isaiah
 Jr - Jeremiah
 Lm - Lamentations
 Ez - Ezekiel
 Dn - Daniel
 Hs - Hosea
 Jl - Joel
 Am - Amos
 Ob - Obadiah
 Jh - Jonah
 Mc - Micah
 Nh - Nahum

Hk - Habakkuk
 Zp - Zephaniah
 Hg - Haggai
 Zc - Zechariah
 Ml - Malachi

NEW TESTAMENT

Mt - Matthew
 Mk - Mark
 Lk - Luke
 Jn - John
 At - Acts
 Rm - Romans
 1 Co - 1 Corinthians
 2 Co - 2 Corinthians
 Gl - Galatians
 Ep - Ephesians
 Ph - Philippians
 Cl - Colossians
 1 Th - 1 Thessalonians
 2 Th - 2 Thessalonians
 1 Tm - 1 Timothy
 2 Tm - 2 Timothy
 Ti - Titus
 Pl - Philemon
 Hb - Hebrews
 Js - James
 1 Pt - 1 Peter
 2 Pt - 2 Peter
 1 Jn - 1 John
 2 Jn - 2 John
 3 Jn - 3 John
 Jd - Jude
 Rv - Revelation