

# “What About Those Who Have Not Heard?”

**What happens to those who have not heard about Jesus and therefore cannot choose or reject Him?**

The Bible does not give a complete answer to the question. But there are certain principles that are contained in the Bible; so, although we may not be totally dogmatic on this subject, neither can we say that we must be agnostic toward it. There is sufficient information given so that we can gain a good perspective on it.

First, God never intended anyone to be out of fellowship with Him. Heaven was intended to be man's destination. God is holy and loving and wants everyone to repent (Exod. 34:6-7; Jonah 4:10-11; 2 Peter 3:9). Though He is a just and righteous God, He's also a loving God.

Second, God's nature prevents Him from being unfair. The Bible teaches that God judges fairly (Gen. 18:25; Psalm 7:11, 9:18; 1 Peter 1:17). In His infinite justice, He will be much fairer than we, with our limited understanding of justice, could possibly be.

Third, man is not in total ignorance or spiritual darkness. The Bible clearly teaches that man has an awareness both of God and of eternity (Psalm 19:1-4; Eccl. 3:11; John 1:9; Acts 14:15-17; Rom. 1:18-21, 2:15). It was the Roman sage Seneca who said, "God is near you, is with you. A sacred Spirit dwells within us, the Observer and Guardian of all our evil and all our good. There is no good man without God." [Quoted in J. Oswald Sanders, *How Lost Are the Heathen?* (Chicago: Moody, 1972), 53.]

However, this God-consciousness is not enough. Man must have more information than this in order to be saved. The Christian

message is in jeopardy at either extreme. If God-consciousness is sufficient for salvation, then the Bible's revelation is unnecessary. This is wrong because the Bible places such an importance in bringing the message of Jesus Christ to those who have not heard (Rom. 10:14). But if the Bible is the only way a person can be saved, then we are back to our initial question about those who haven't heard.

In these cases, we have a fourth principle: God will provide the necessary information to those who seek Him. God rewards those who seek Him (Heb. 11:6). He will give anyone who earnestly seeks Him enough information to make a decision (1 Chron. 15:2; Psalm 9:10; Prov. 8:17; Jer. 29:13; Acts 8:30-31). God sent Peter to a Roman official named Cornelius to tell him about Jesus (Acts 10). It is also possible that God may work faith in a person's heart so that, like Job, he may say, "I know that my Redeemer lives," without knowing the identity of the Redeemer.

Fifth, the responsibility for a decision concerning this information belongs to each one of us. We are ultimately responsible for the course we choose. No one can make the decision for us. As C.W. Hale Amos wrote, "From what we know, respecting the terms of salvation, we are led irresistibly to the conclusion that no man can perish except by his own fault and deliberate choice." [Ibid., 54.]

We do not have a complete answer to this question. The above principles indicate that God wants all of us to repent, that He is a fair judge, that He will give all of us enough information, and that we are responsible for the decision we make based on that information.

But there is not a totally clear picture about what happens to those who have not heard. This should give us all the more reason to make sure, if we are Christians, that we do what we can to share the Good News with all people or, if we are not Christians, we make a decision for Jesus Christ today. If we

are not completely sure that we are believers, we should make sure by a conscious decision. As C.S. Lewis said in *Mere Christianity*, “If you are worried about the people outside [of Christianity], the most unreasonable thing you can do is to remain outside yourself.” [C.S. Lewis, *Mere Christianity* (NY: Macmillan, 1972), 50.]

Kerby Anderson  
Probe Ministries

See answers by  
[Sue Bohlin](#)  
and [GotQuestions.org](#)

---

## “Is Oral Sex a Sin?”

Is oral sex a sin? Does it constitute having sex? Can you have and give oral sex and still remain a virgin? Is it okay to have oral sex if you're in a committed marriage? And if it's wrong can you tell me where in the Bible it says this?

I'm sorry about the many questions but these questions have been nagging me for quite a while.

*Is oral sex a sin?*

It's permitted within marriage (by mutual consent), but a sin outside of marriage. In condemning fornication (some translations call it “sexual immorality”), the Bible says that all sexual activity outside of marriage is sin. It's not that God is a cosmic killjoy—it's that He knows the best way to protect us is to keep the extraordinarily powerful nature of

sex contained within the safe confines of a committed marriage relationship.

*Does it constitute having sex?*

Yes. We need to define “sex” more broadly than many people do (such as a former president . . . ). There are a great many sexual activities and behaviors that fall in the category of “sex” besides intercourse. Here’s a helpful question to help think clearly about any particular activity, such as open-mouth kissing or oral sex: would you do it with your parent or your pastor? If you shrink back in disgust at the thought, that means it’s sexual. (But holding hands, however, is something you can do with anyone without it being sexual. People often hold hands while praying, for instance. See the difference?)

*Can you have and give oral sex and still remain a virgin?*

The definition of a virgin is a person who has not experienced sexual intercourse. It’s really more of a biological term than anything else, because the real heart issue is about purity. You can’t participate in oral sex outside of marriage and still be pure. So people can be technically virgins and still engage in very sexual behaviors. For example, there is an epidemic of gonorrhea of the throat among American junior-high age kids who are still genital virgins but have infected oral sex. The good news is, someone who has had oral sex outside of marriage can confess it as sin, be cleansed and have his or her purity restored.

*Is it okay to have oral sex if you’re in a committed marriage?*

Yes, as long as both spouses are okay with it. If either one doesn’t want it, it would be selfish and unloving for the other one to insist. Also, please see our article, [“What’s God’s Plan for Sex in Marriage?”](#)

*And if it's wrong can you tell me where in the Bible it says this?*

If you read the Song of Solomon, you can see that God encourages married people to enjoy His gift of sex in all its glory. Jody and Linda Dillow (authors of *Solomon on Sex and Intimate Issues*) believe that there are two veiled references to oral sex in the Song of Solomon. Keep in mind that in this biblical book, "garden" usually refers to the wife's genitals, and "fruit" to the husband's:

(Bride) Awake, O north wind  
And come, wind of the south  
Make my garden breathe out fragrance  
Let its spices be wafted abroad  
May my beloved come into his garden  
And eat its choice fruits! (4:16)

Like an apple tree among the trees of the forest  
So is my beloved among the young men  
In his shade I took great delight and sat down  
And his fruit was sweet to my taste. (2:3)

*I'm sorry about the many questions but these questions have been nagging me for quite a while.*

I'm glad we could help!

Sue Bohlin  
Probe Ministries

---

**“Help Me Understand the**

# Genetics of Skin Color”

Ray,

I’ve got a genetics question for you. A pastor friend posed the following for me, which he says is the argument of some creationists he knows. He sums up their argument this way:

1. Adam and Eve were the first parents of all the races.
2. Adam and Eve contained all the genetic information from which eventually all the races came.
3. From Adam to Noah, all descendants of Adam and Eve were probably all a mid-brown color since Adam and Eve were also mid-brown.
4. After the global flood and the tower of Babel incident, descendants of Noah separated into people groups according to their own languages and traveled to different parts of the world.
5. As different “people groups” were exposed to different environments, natural selection occurred resulting in certain genetic traits to be enhanced for adaptability (for example: darker skin pigmentation for environments with more intense sunlight due to the genetic “potential” to increase more melanin).
6. As the “people groups” were isolated and intermarried with each other with a certain group, they eventually lost certain genes that were not needed for adaptability. (That would explain, from this point of view, why African Negroes who move to different northern environments or European Whites who move down to Africa, do not change back to another color because over time they previously lost the genetic potential to do so.)

Ray, from your knowledge of genetics, does this hold water? Or

**is it speculation? Thanks.**

Your pastor friend is essentially correct. This scenario as regards to skin color is eminently workable genetically. There are at least three and perhaps four genes involved in skin color and several alleles at each gene producing differing amounts of melanin. It would not take long for these to segregate out into different inbred populations creating true-breeding lines for particular skin color shades. I even discussed this back in the late 70s with my genetics professor and he saw no genetic problem with this scenario.

The only change I would make in the scenario would be to emphasize the critical role of the wives of Noah's three sons. They are actually more important than Adam and Eve. Noah's sons would most likely be very similar genetically so the major variation would need to originate with their wives since the world is repopulated from these three pairs. The full genetic range could easily be incorporated into these individuals. Adam and Eve would not necessarily need to possess the entire range of skin gene possibilities since there is some time for accumulation of mutations between them and Noah's sons. With that said, since Adam and Eve would both possess two copies of each gene, that means a possible total of at least 4 different alleles at each gene and if there are 3 different genes, that means 12 different alleles which could be combined 144 different ways. This would seem more than adequate to accommodate the full range of human skin color.

Respectfully,

Ray Bohlin

Probe Ministries

---

# **“My Friend is HIV+”**

A person I love very much was diagnosed as being HIV positive. He was infected at the age of 16. If he had been diagnosed with cancer or some other disease the first thing people would say or think is “How terrible, I will pray for this person.” or “I’m sorry. ” They would also wonder about the injustice of it. Unfortunately, that is not the reaction a person gets from the church when they let people know they have AIDS. The first thing they want to know is “How did you get it. “

Because of this reaction my friend has been totally turned off to Christianity. No one at are chuch knew about him because he was afraid of what people would say. Only his family knew. One day at church the subject of AIDS came up and quickly his fears were realized. Comments such as it being God’s judgment and people getting what they deserve for making immoral choices. You should have seen his face. He was shattered. So was I.

I know that not all churches are like this but so far I havn’t found one that wasn’t. I try and tell myself that this is not our savior talking. If he were here he would forgive and love the person afflicted with this disease. I try to talk to him about Jesus loving and healing the leper. But faced with what is said in our church its hard for him to remember that.

There are so many people struggling with this terrible disease. People who make the same bad choices lots of teenagers in the church are making, but fortunately they only got pregnant or got someone pregnant. They were lucky enough not to get AIDS. When someone repents, God casts that sin as far as the east is from the west. Too bad we can’t do that. It doesn’t matter how you got the disease. That person needs to be shown the love of Christ. Don’t wait until it’s your loved one. Learn the facts about this disease. CHURCH, I beg of you don’t let ignorance stop you from being a witness. We are His



hands and feet. Lets use them to show a group of people rejected by the church His love. God has not rejected those who have AIDS. He is loving them and He is expecting us to do the same. Please pray about this issue.

I am so very, very sorry to hear about this horrible experience. You are so right about the church's judgmental reaction and how it grieves not only the person who has it, and the people who love him, but the Father's heart.

The reason it's so easy for people to react so strongly is that, unlike cancer or stroke or other life-stealing disease, HIV is usually contracted through an immoral lifestyle choice, either sex or drugs. But, of course, as the disease has spread, innocent people get it from those who weren't innocent, and the accompanying unfair judgment just adds to the pain.

You're right, too, all churches aren't like this, but it's hard to find a grace-based church that knows the truth about how God accepts us no matter what. Our church, for example, embraced a man who eventually died of AIDS, and he was greatly loved. But part of that process was educating them about their own risk to exposure to him, and assuring them that unless they came in contact with his body fluids they had nothing to worry about. Which is why some of us particularly delighted in hugging him and kissing him on the forehead to communicate that we cared.

Let me share something someone e-mailed me. I love this story and I bet you will too.

*Slandering The Blood of Jesus* One night in a church service a young woman felt the tug of God at her heart. She responded to God's call and accepted Jesus as her Lord and Savior. The young woman had a very rough past, involving alcohol, drugs, and prostitution. But, the change in her was evident. As time went on she became a faithful member of the church. She

eventually became involved in the ministry, teaching young children. It was not very long until this faithful young woman had caught the eye and heart of the pastor's son. Their relationship grew and they began to make wedding plans. This is when the problems began. You see, about one half of the church did not think that a woman with a past such as hers was suitable for a pastor's son. The church members began to argue and fight about the matter. So they decided to have a meeting. As the people made their arguments and tensions increased, the meeting was getting completely out of hand. The young woman became very upset about all the things being brought up about her past. As she began to cry the pastor's son stood to speak. He could not bear the pain it was causing his wife to be. He began to speak and his statement was this: " My fiance's past is not what is on trial here. What you are questioning is the ability of the blood of Jesus to wash away sin. Today you have put the blood of Jesus on trial. So, does it wash away sin or not?" The whole church began to weep as they realized that they had been slandering the blood of the Lord Jesus Christ. Too often, even as Christians, we bring up the past and use it as a weapon against our brothers and sisters. Forgiveness is a very foundational part of the Gospel of the Lord Jesus Christ. If the blood of Jesus does not cleanse the other person completely then it cannot cleanse us completely. If that is the case, then we are all in a lot of trouble. What can wash away my sins, nothing but the blood of Jesus.... end of case!!! God Forgives.. So should we.

Bless you, \_\_\_\_\_.

Sue Bohlin

Probe Ministries

---

# **“Aren’t All Religions Man-Made?”**

Let me get this straight: your view is that “man-made religions lead to spiritual death and only one [i.e., yours] leads to life.” Aren’t all religions man-made? Without man, there is no religion, because religion is a man-made concept. Animals have no concept of Deity, or anything beyond their own survival, so it cannot be a “God-given” concept innate to all creatures; otherwise, the creatures of the wild would spend more time worshipping and less time surviving. Thus, we have proved religion is a concept restricted only to mankind. Man has been interested in this concept for about the last 12,000 years. This interest was sparked when the hunter-gatherer societies (concerned with survival only) evolved into agricultural societies. They saw the existence of a power greater than themselves which made the crops grow and the rains fall. If we look to the first man-made interpretations of Deity, most of which were female, they date from about the 7,000 BC on. If all the concepts of Deity and religion from 7,000 BC to the birth of Christ were man-made religions, then Christianity is one in an ongoing series of man-made religions. Which brings me back to my original point, being that since religion was created by man to bring him into contact with That which was Greater than himself, all of the world’s religions, from the oldest to the newest, are ALL man-made, including Christianity. And if man-made religions lead to spiritual death... how can any one religion claim to offer the only way to life, especially one so young in the overall history of religion? May God bless you with a history lesson.

Peace.

Dear \_\_\_\_\_,

Our view is that Christianity leads to life because it is about Jesus Christ, who defined Himself as life. All religions are not man-made because Christianity (with its roots in Judaism) comes *from* God to man. God communicated with people through His written word (the Bible) and by sending His son Jesus from heaven. In other words, He pierced our space-time continuum and communicated with us.

All other religions are man's way of attempting to find God. Christianity is God reaching US.

The evidence for this is that the Bible is the only holy book that includes true prophecy, history written in advance, because an all-knowing God knew what would happen in the future and made sure it was written down before it happened. More evidence for this is that when Jesus came to earth, He claimed to be God and said He would be crucified and come back to life three days later, which He did.

Christianity is not man-made because it is a religion of revelation—the truth of God and not the invention of man.

Sue Bohlin  
Probe Ministries

---

## **“Did Christ's Sinlessness Begin Only After His Baptism?”**

I recently heard someone state that Jesus did what all children do: lie, steal, etc. When I confronted him on this,

he stated that the sinless life of Christ didn't begin until after His baptism. Is there a particular individual (i.e., Aquinas, etc) or a particular group that espoused this belief? I want to bring this up with the person again.

Thanks for your question. It's difficult to know where this person got this information. They obviously didn't get it from any of our canonical gospels (or any other canonical text). It could be that this person imbibed such ideas from reading something like the (fictional) Infancy Gospel of Thomas—which does portray the young Jesus as quite mischievous, temperamental, and even deadly! But no scholar of any persuasion regards this gospel as giving us historically reliable information about the young Jesus.

Bottom line: the person who made this statement needs to give some account of how they know this. Where did they get this information? How reliable is their source of information? Why do they believe their view is correct? If they don't have good grounds for saying or believing such things (and they most certainly don't), then they need to be shown the error of their ways. The Bible affirms that Jesus was without sin (2 Cor. 5:21; 1 Pet. 2:22; 1 John 3:5; Heb. 4:15; etc.). It does not say that He was sinless from His baptism on.

Shalom,

Michael Gleghorn  
Probe Ministries

---

**“Help! My Boyfriend's Not a**

# Virgin and It's Killing Me!"

Dear Dr. Bohlin,

I read [your article regarding sexual purity](#), and I am forever grateful to God that He has given me strength to resist the temptation for 27 years of my life. Boyfriends come and go, yet I still manage to keep that area pure. I am now in a very serious relationship with a guy that I have known for a long time. He is a great person, very smart, and an active member of church. As we discussed the subject of sex, I recently learned that he's not a virgin, as I had suspected from the tears in his eyes. He told me that he had to come clean before we go further in our relationship. It was his biggest mistake that he gave in to temptation, and he withdrew from all church activities and didn't take the holy communion until he felt that God has forgiven him.

The thing is, the fact really tore my heart. I told him that I needed time to get used to this, to re-think about the whole relationship, and to pray to God for strength. I love him very much, and he loves me.

Even though now the sting doesn't hurt me like in the beginning, sometimes my own imagination still tortures me. I never asked him if he slept with anybody else beside that one person. Part of me wants to know more details about his sexual past (all these times, I assume he only slept with one woman), but the other part of me is afraid of the consequences from knowing more details. What should I do? How much details should I know? He has assured me that we will put God first in this relationship, and we will help strengthen and guard each other as we grow closer in the relationship to resist sexual temptations. So far, we've been doing very well.

He's not a player type, everybody knows that. But why did he fall into temptation. . . somehow I don't understand the

contradiction. He's not the type that would do such a thing, he even told me that, but somehow, it was like being hypnotized, he gave in to sin. \*sigh\* Tonight, my imagination is running wild again, the thought of him sharing his body and soul with someone really hurt me. So I decided to write you for advice. Please help me.

Hello \_\_\_\_\_,

Thank you for writing and I hope I can be of some help to you. I will comment on your situation from a man's perspective, since you are wondering how such a godly man could fall into such a sin. I have asked my wife Sue (below) to comment on your particular predicament dealing with lingering questions and suspicion.

Unfortunately, especially for young men, sexual temptation is very strong. You made no comment about the nature of the relationship that led him onto sin but I would imagine that the woman was not exactly coerced and probably was the instigator of the sexual relationship. Men in general, and introverted men in particular, can be very susceptible to sin if the woman is the one pursuing or pushing it. The physical attraction for sex is much stronger for men than for women. Women are usually searching for greater personal intimacy while men can be very focused on the physical. If the woman is bypassing the personal intimacy for the sexual, the male finds it very difficult to resist. I have thanked the Lord many times that I have never been pursued sexually. In my younger days this would have been an extreme temptation.

Your boyfriend sounds like a wonderful young man who has sinned, repented and seeks to go on with his life. You can help him greatly by truly forgiving him and deciding to trust him. Everything else you told me makes him sound like a very trustworthy man who fell as we all do. Sue has more to say about your turmoil below.

Dr. Ray Bohlin

Dear \_\_\_\_\_,

Ray asked for my input as well to give you the fullest answer possible.

I think the enemy is using your boyfriend's fall to torture you, and he's winning. I also think that knowing more details will only make it worse for you because it will fuel your imagination, not bring healing. You are being tempted to obsess over his sin as if you have never sinned . . . and the only person who has a right to do that is Jesus, and He doesn't even think about it! He paid for your boyfriend's sin, and it cost him not only His life but tremendous torture and suffering first. Since your boyfriend has repented and received forgiveness, for you to hold him and yourself in bondage over this incident is elevating yourself above God. I'm sure you don't mean to do that!

There is a difference between goals and desires, and great trouble happens when we confuse them. We can set goals that we have control over, like graduating from college or learning to rollerblade, but we can't set goals for other people's behavior . . . like a future mate keeping their virginity. It sounds to me like you might have made your future husband's virginity a goal instead of a desire. And when we can't have what we desire, the appropriate response is sadness and then forgiveness, not obsession and anger.

That being said, you have a decision to make. Is marrying a virgin a non-negotiable for you? Is it the most important asset in a potential spouse? Is it so important that you would let go of a long list of positive qualities because they don't count as much as virginity? If so, then stop your relationship right now and acknowledge what it is you want, and tell your boyfriend he can never be good enough for you because he sinned.



On the other hand, if you recognize that you are a sinner as well and you have no right to demand perfection from a husband because you cannot be a perfect wife, then choose to let go of his sin and bury it. And promise both him and yourself to never bring it up again. If you need help forgiving him (and believe me, you haven't forgiven him or you wouldn't be tortured by this), then get Chuck Lynch's excellent book *I Should Forgive, But...* His chapter "I'm Living With the Memories" will help you, but I can tell you right now that the main point is that you can't change what happened, but you can choose how you will live with what happened:

- Bitterness and bondage (being out of control)

-or-

- Forgiveness and freedom (being under control)

In order to truly forgive, we need to choose to accept what happened instead of fighting it.

It sounds like this is a wonderful, godly man who fell into temptation and has resolved not to ever do it again. The fact that he was deeply wounded by his sin and has learned from it makes him an even better man. If you are a woman who deserves him, you will take the hurt over his sin to Jesus and turn it over to Him and promise never to take it back so that you can move forward.

As I read back over what I wrote, I realize it sounds waaaaay stronger than I would ordinarily be with someone I don't know and whose trust I haven't earned, but I did sense the Lord leading me as I wrote this answer. I sure wouldn't want you trashing a great relationship because of some perceived notion that you are better than him. Virginity is a wonderful gift to give, but it's only one of many blessings that people can give each other in marriage. A wise woman concentrates on what she has instead of what she doesn't have. . . and I do hope you are a wise woman! <gentle smile>

I hope this helps.

# **“How Do I Witness to People Conditioned for Soundbites?”**

First let me say what an encouragement your site is to me. I truly enjoy engaging my mind about my faith and your site is a wonderful catalyst for this experience, I find too often that the church has a very anti-intellectual attitude, which brings me to my first of two questions:

1. For all the talk about using the mind in the Christian faith it at least in my opinion seems to be a hollow protest because our culture is absolutely mindless, both the secular side and the Christian side (generally outside of academia and some exceptions). I suppose what I'm saying is that I have found my desire to be a well thinking Christian a handicap for witnessing and contending for my faith in the normal everyday practical world, where people my age speak in slang, are induced by degenerate immoral images, and have grown up being bombarded with billions of bits of emotional, and psychological information throughout their lives, normal people barely want to hear a well thought out statement anymore about anything because they are conditioned for soundbites and have been culturally reborn impatient, how am I to practically deal with this dilemma when I witness, and still keep my intellectual mind from going insane?? Or how do you deal with people who ask straw man questions?? Questions that are asked and really are framed in such a way that no answer is beneficial to actually knowing the truth but only serves to trap the Christian thinker in such a way that whatever answer he gives will just dig his own hole???

*How am I to practically deal with this dilemma when I witness, and still keep my intellectual mind from going insane??*

It can be very frustrating trying to reason with people who aren't interested in or haven't been prepared to think well. But reason is the only tool we have (humanly speaking) to combat this problem. We can't turn to, say, force to bring people around. That will only enforce the "will to power" mentality of our age—that might makes right. So what we must do is take people to those issues which they do think about to get them into a mental framework suitable for thinking about spiritual matters. Of course, once the topic of religion comes up they might very well shift to a "this works for me" or "whatever you believe" attitude. At that point, however, we can simply ask if they think religion falls into a special category where thinking is prohibited, and if so, why. If they should say that religion deals with abstract ideas, we can point them to the factual aspects of Christianity. People who aren't interested in thinking or who are convinced that thinking is unnecessary or prohibited in certain areas cannot be intellectually pressed to think. We have to sneak in the back door, as it were. Get them thinking, and then shift to the things we want them to think about.

*Or how do you deal with people who ask straw man questions??*

If they should ask straw man questions, we can ask them (gently) the relevance of the question. If they seem to be simply out to trap us, we can ask how significant the particular issue is. I see no problem with pointing out that it seems they're trying to trap us! We can ask if they're serious about discussing the issue.

**2. The second question deals with form criticism and its related annoyances. If Christianity is actually "true" and not just something that is relatively true as long as people believe in it, during the time when Christ was on earth why**

did no one actually write immense volumes of material about what He actually did while He was doing it??? He was GOD for goodness sake?!? I mean according to the gospels he healed tons of people and did things people never saw before, but we don't really have any actual at hand testimony of this stuff??? Yes we have outside historical references, but honestly they are seriously lacking in content, and the gospels conservatively estimated about 50 years after his ascension? I have honestly thought about this, and it just makes me wonder??? Yes I have evaluated the lives of the apostles and alot of the other evidences for Christianity but sometimes it just seems as though God decided to make it either/or. It could be a lie and a bunch of stories formed down through time or it could be true: why didn't God make the evidence clear and bulletproof? I have never understood this. It just seems the whole thing seems dependent on man's thinking and not on God's clear revelation. (Did he make it really clear if no one really wrote about until at least 50 years later?) Like biblical scholars will sugar up the outside historical references and stuff. Perhaps my thinking is flawed here, any answer you have to remove this diffuculty will certainly help??

A good recent work of apologetics for these questions is Lee Strobel's *The Case for Christ*. I encourage you to get a copy and read the fuller answers to your questions. I'll also refer below to John Bloom's article "[Why Isn't the Evidence Clearer?](#)".

You said there is no "at hand testimony." What about that of Matthew, John, James and Peter? Surely these apostles and New Testament writers had direct experience with Christ. Paul was taught by the risen Lord. Luke did his research carefully, talking to those who walked with Christ.

Regarding the dates of the New Testament writings: The book of Acts must have been written before A.D. 62, since it contains no mention of Paul's death. Thus, Luke must have been written

before that, and Mark before Luke (since Luke drew from Mark). This puts two of the Gospels within 30 years of Jesus.

Why weren't there mountains of writings about Jesus from his time? Perhaps because journalism as we know it wasn't practiced then. It seems apparent that people did write down things Jesus said and did. But we wouldn't expect the kind of written coverage historical events get today.

Why didn't God make it all clearer? John Bloom has a few suggestions. He notes first:

There are two reasonable demands for any set of evidence. First, the evidence should be clear enough to be intellectually sound at the same level of certainty one uses in making other important decisions. Second, the evidence must be clear enough to select one set of claims over another (that is, clear enough to select Christianity over other religions).

For a point of comparison Bloom considers the knowledge gained from science. He says:

*Often the data are inconclusive or ambiguous preventing a rigorous conclusion. However, abandoning the research and pronouncing that no one can ever discover the answer is poor methodology. The fact is that the natural order rarely produces ideal data, and nature appears to be more far more complex the more we know about it.*

Do we give up on learning about nature because the facts aren't always so clear? Likewise, we wouldn't expect to find the rich truths of our faith to be so easily searched out and set forth.

Bloom also considers the possibility that God might have good reasons for not making it all clearer.

But even if He reveals evidence of Himself only to benefit

us, why isn't He more forthright about it? This much seems clear: If He made His presence or the evidence too obvious, it would interfere with His demonstration, which is intended to draw out or reveal the true inner character of mankind. We know from several passages of Scripture that this is part of God's purpose for maintaining a relative silence. For example, in Psalm 50:21-22 we read, "These things you have done, and I kept silence; you thought that I was just like you; I will reprove you, and state the case in order before your eyes." From these statements we come to see that God is not struggling desperately to gain man's attention. Actually He is restraining Himself in order to demonstrate to human beings something about our inner character, or tendency to evil.

Finally, Bloom notes that we often don't believe evidence which is perfectly clear. In Romans 1 we read that God has made Himself known to everyone, yet many refuse to believe. Says Bloom:

Given this tendency on the part of man, how clear does the evidence have to be before people would universally recognize the existence of the God of the Bible? Would a cross in the sky actually be sufficient to convert Carl Sagan? Would the performance of an undeniable miracle in a scoffer's presence be enough? However impressive such feats would be, the records of history show that most people choose to ignore whatever evidence they have, no matter how clear it may be.

Some, for example, will insist upon starting with naturalistic presuppositions and conclude that Christianity can't be true! Atheists are adept at using this kind of reasoning. They will say, like Bertrand Russell, "Not enough evidence!" What they want is evidence which fits within the narrow confines of their naturalism. Such reductionism doesn't provide for good reasoning.

God has given plenty of evidence for His existence and for the truth of the faith. It is up to the individual to consider the evidence and respond to it.

Rick Wade  
Probe Ministries

---

## **“I Have Questions about the Christian Canon”**

I just read Don Closson's article about the history of the [Christian Canon](#) and found it to be interesting and helpful. I have recently been looking deeper into my religion and other Christian religions to get a better understanding of the various beliefs. However, I have some questions.

Don mentions that the Church Fathers respected and quoted from works that have generally passed out of the Christian tradition. Why are these books no longer considered important? It's almost as though there were some kind of stock market drop in the value of these writings. If certain writings were so important as to guide the early Christians in what was probably the most difficult time for the Church why do they not hold the same value today? Also, were any of the early teachings taken from the Apocrypha?

My other question is more of an observation. When you explain the process of determining the Canon of the NT after the Reformation you write, "As usual, the Catholic position rested upon the authority of the Church hierarchy itself." Then you go on to say, "Instead of the authority of the Church, Luther and the reformers focused on the internal witness of the Holy Spirit." To me this seems to be a very biased statement in an

otherwise objective article. From what I understand, the Catholic Church also believes in the internal witness of the Holy Spirit working through its leaders. And since the NT of both Protestants and Catholics is the same (a surprising fact I just learned and which your article was a little misleading) would you not say it probably did inspire both groups?

Thanks for the thoughtful questions and observations. Let me try to respond to each issue you raise.

*Why don't we read the writings of the Church Fathers today?*

It appears that there has been an ebb and flow regarding the popularity of these writings among average believers. Protestants may have carried the notion of *Sola Scriptura* too far, fearing that spending too much time in the writings of the early church might lead to an unhealthy elevation of these works. However, there appears to be growth in both interest in, and appreciation for, the works of the early church among all Christians that might move us towards a better balance. I recently finished *Reading Scripture With The Church Fathers*, by Christopher Hall (an InterVarsity publication) and found that his admonition to delve into the writings of the early church an enticing one. Part of the problem is that many Christians do not read theological works of any type, much less serious works that are planted in a very different set of cultural challenges. Theological writing is done in response to the demands of pressing cultural questions and issues. The foreignness of the cultural milieu surrounding the early church can make reading the Church Fathers a considerable effort. I do see a trend, especially among the post-baby-boomer generations, towards desiring a deeper spiritual life, one that is often exhibited by the leaders of the early church. People are looking to that era for models of devotion and authentic community that are often lacking in our modern, and postmodern, society.

*My bias against the Roman Catholic Church.*



You are right, my statement is overly biased. I need to revisit that section of the essay and restate my views. I do not mean to say that the Catholic Church does not claim guidance from the Holy Spirit, but that they have depended more on the decisions of a centralized leadership (magisterium) in deciding on the canon rather than on actual use and acceptance by the universal church and individual believers. Thanks for pointing this out. If you don't mind I am going to paste into this response a portion of an essay that I wrote on the [Apocrypha](#) that might help explain my view.

*In a recent meeting of Catholics, Protestants, and Eastern Orthodox theologians called the Rose Hill conference, evangelical theologian Harold O. J. Brown asks that we hold a dynamic view of this relationship between the church and the Bible. He notes that Catholics have argued "that the church—the Catholic Church—gave us the Bible and that church authority authenticates it." Protestants have responded with the view that "Scripture creates the church, which is built on the foundation of the prophets and apostles." However, he admits that there is no way to make the New Testament older than the church. Does this leave us then bowing to church authority only? Brown doesn't think so. He writes, "[I]t is the work of the Spirit that makes the Scripture divinely authoritative and preserves them from error. In addition the Holy Spirit was active in the early congregations and councils, enabling them to recognize the right Scriptures as God's Word." He adds that even though the completed canon is younger than the church, it is not in captivity to the church. Instead, "it is the 'norm that norms' the church's teaching and life."*

*Many Catholics argue that the additional books found in the Apocrypha (Septuagint plus) which they call the deuterocanon, were universally held by the early church to be canonical. This is a considerable overstatement. However, Protestants have acted as if these books never existed or*

*played any role whatsoever in the early church. This too is an extreme position. Although many of the early church fathers recognized a distinction between the Apocryphal books and inspired Scripture, they universally held them in high regard. Protestants who are serious students of their faith cannot ignore this material if they hope to understand the early church or the thinking of its earliest theologians.*

*On the issue of canonicity, of the Old Testament or the New, Norman Geisler lists the principles that outline the Protestant perspective. Put in the form of a series of questions he asks, "Was the book written by a spokesperson for God, who was confirmed by an act of God, who told the truth in the power of God, and was accepted by the people of God?" If these can be answered in the affirmative, especially the first question, the book was usually immediately recognized as inspired and included in the canon. The Old Testament Apocrypha lacks many of these characteristics. None of the books claim to be written by a prophet, and Maccabees specifically denies being prophetic. Others contain extensive factual errors. Most importantly, many in the early church including Melito of Sardis, Origen, Athanasius, Gregory of Nazianzus, and Jerome rejected the canonicity of the Apocrypha, although retaining high regards for its devotional and inspirational value.*

*A final irony in this matter is the fact that even Cardinal Cajetan, who opposed Luther at Augsburg in 1518, published a Commentary on All the Authentic Historical Books of the Old Testament (1532) in which he did not include the Apocrypha.*

Sincerely,

Don Closson

Probe Ministries

Please check out the related posts below for more information.

---

# “How Did the Church Recognize Which Books Were Inspired by God?”

Please elaborate on this statement from your article on [The Da Vinci Code](#): “...the Canon gradually took shape as the church recognized and embraced those books that were inspired by God.”

How did the church “recognize” which books were inspired by God? Did the church, therefore, consider other texts not to be “inspired by God”? Can you suggest any material that refers to the above?

Thank you for your thoughtful question and for visiting our web site.

Below is a document that I composed from information found in F. F. Bruce’s book *The Canon*. I highly recommend his work if you are interested in digging deeper into the subject of canonicity.

Other works were used by the early church (Didache and Shepherd of Hermas) but were not equated to scripture. Later writings were weighed against the Apostles’ teachings and rejected or read accordingly.

Sincerely,

Don Closson

From *The Canon of Scripture* by F. F. Bruce

“That the New Testament consists of the twenty-seven books which have been recognized as belonging to it since the fourth century is not a value judgment; it is a statement of fact. Individuals or communities may consider that it is too restricted or too comprehensive; but their opinion does not affect the identity of the canon. The canon is not going to be diminished or increased because of what they think or say: it is a literary, historical and theological datum.”[\[1\]](#)

Bruce defines the criteria for canonicity in chapter 21 of his book; he includes the following items:

**Apostolic Authority** – All of the NT writings contained a degree of apostolic authority. This could be established by direct apostolic appointment (those chosen directly by Jesus), writing on behalf of one with apostolic authority (Mark writing on behalf of Peter), or being a member of Jesus’ family (James & Jude). The *Acts of Paul*, which was written in the middle of the second century, was orthodox but the author had no apostolic authority and it was a work of fiction. Bruce also points out that any book known to be pseudonymous [written by a person other than the attributed author] would not have been included in the canon.

**Antiquity** – The writing must belong to the apostolic age. Anything written later, although useful and theologically accurate (Shepherd of Hermas) would not be considered canonical. “Writings of a later date, whatever their merit, could not be included among the apostolic or canonical books.”[\[2\]](#)

**Orthodoxy** – Any writing considered to be part of the canon must be theologically consistent with the apostolic faith. This faith rested upon the undisputed apostolic writings and the teachings established in those churches founded by the apostles. The Bishop of Antioch (199 AD) named Serapion had *The Gospel of Peter* removed from books that were read in the

church of Rhossus when he discovered that it included a docetic (heretical) view of Christ. Docetism and Gnosticism were two views of Christ that competed with the orthodox apostolic teachings in the early church.

**Catholicity** – Only those works that were received by the greater part of the catholic or universal church could be acknowledged as canon. This might be combined with the notion of traditional use. Bruce writes, “If any church leader came along in the third or fourth century with a previously unknown book, recommending it as genuinely apostolic, he would have found great difficulty in gaining acceptance for it: his fellow Christians would simply have said, ‘But no one has ever heard of it!’”<sup>{3}</sup>

**Inspiration** – Canonicity and inspiration have been closely connected in the minds of Christians since the early days of the church. Even when apostolic authority was questioned (as with Mark and Luke) works were accepted because they were considered authoritative (inspired, God breathed) and trustworthy witnesses to the saving events of Christ’s ministry.

## Notes

1. F. F. Bruce, *The Canon of Scripture*, (Downers Grove, IL: InterVarsity Press, 1988), p. 250.
2. Ibid., p. 259.
3. Ibid., p. 263.

Edited by Don Closson, Probe Ministries, 2004

See related posts for more relevant articles and answers to questions.