Archaeology and the Old Testament

Dr. Patrick Zukeran surveys the importance of archaeology with regard to its confirmation of biblical history.

 This article is also available in Spanish.

Understanding Archaeology

Christianity is a historical faith based on actual events recorded in the Bible. Archaeology has therefore played a key role in biblical studies and Christian apologetics in several ways.

First, archaeology has confirmed the historical accuracy of the Bible. It has verified many ancient sites, civilizations, and biblical characters whose existence was questioned by the academic world and often dismissed as myths. Biblical archaeology has silenced many critics as new discoveries supported the facts of the Bible.

Second, archaeology helps us improve our understanding of the Bible. Although we do not have the original writings of the authors, thousands of ancient manuscripts affirm that we have an accurate transmission of the original texts.{1} Archaeology can also help us to understand more accurately the nuances and uses of biblical words as they were used in their day.

Third, archaeology helps illustrate and explain Bible passages. The events of the Bible occurred at a certain time, in a particular culture, influenced by a particular social and political structure. Archaeology gives us insights into these areas. Archaeology also helps to supplement topics not covered in the Bible. Much of what we know of the pagan religions and the intertestamental period comes from archaeological

research.

As we approach this study we must keep in mind the limits of archaeology. First, it does not prove the divine inspiration of the Bible. It can only confirm the accuracy of the events. Second, unlike other fields of science, archaeology cannot re-create the process under study. Archaeologists must study and interpret the evidence left behind. All conclusions must allow for revision and reinterpretation based on new discoveries. Third, how archaeological evidence is understood depends on the interpreter's presuppositions and worldview. It is important to understand that many researchers are skeptics of the Bible and hostile to its world view.

Fourth, thousands of archives have been discovered, but an enormous amount of material has been lost. For example, the library in Alexandria held over one million volumes, but all were lost in a seventh century fire.

Fifth, only a fraction of available archaeological sites have been surveyed, and only a fraction of surveyed sites have been excavated. In fact, it is estimated that less than two percent of surveyed sites have been worked on. Once work begins, only a fraction of an excavation site is actually examined, and only a small part of what is examined is published. For example, the photographs of the Dead Sea Scrolls were withheld from the public for forty years after they were uncovered.

It is important to understand that the Scriptures remain the primary source of authority. We must not elevate archaeology to the point that it becomes the judge for the validity of Scripture. Randall Price states, "There are indeed instances where the information needed to resolve a historical or chronological question is lacking from both archaeology and the Bible, but it is unwarranted to assume the material evidence taken from the more limited content of archaeological excavations can be used to dispute the literary evidence from the more complete content of the canonical scriptures."{2} The

Bible has proven to be an accurate and trustworthy source of history.

Noted archaeologist Nelson Glueck writes, “As a matter of fact, however, it may be clearly stated categorically that no archeological discovery has ever controverted a single biblical reference. Scores of archeological findings have been made which confirm in clear outline or exact detail historical statements in the Bible.”{3}

The Discovery of the Hittites

The Hittites played a prominent role in Old Testament history. They interacted with biblical figures as early as Abraham and as late as Solomon. They are mentioned in Genesis 15:20 as people who inhabited the land of Canaan. 1 Kings 10:29 records that they purchased chariots and horses from King Solomon. The most prominent Hittite is Uriah the husband of Bathsheba. The Hittites were a powerful force in the Middle East from 1750 B.C. until 1200 B.C. Prior to the late 19th century, nothing was known of the Hittites outside the Bible, and many critics alleged that they were an invention of the biblical authors.

In 1876 a dramatic discovery changed this perception. A British scholar named A. H. Sayce found inscriptions carved on rocks in Turkey. He suspected that they might be evidence of the Hittite nation. Ten years later, more clay tablets were found in Turkey at a place called Boghaz-koy. German cuneiform expert Hugo Winckler investigated the tablets and began his own expedition at the site in 1906.

Winckler’s excavations uncovered five temples, a fortified citadel and several massive sculptures. In one storeroom he found over ten thousand clay tablets. One of the documents proved to be a record of a treaty between Ramesses II and the Hittite king. Other tablets showed that Boghaz-koy was the capital of the Hittite kingdom. Its original name was Hattusha and the city covered an area of 300 acres. The Hittite nation

had been discovered!

Less than a decade after Winckler's find, Czech scholar Bedrich Hronzny proved the Hittite language is an early relative of the Indo-European languages of Greek, Latin, French, German, and English. The Hittite language now has a central place in the study of the history of the Indo-European languages.

The discovery also confirmed other biblical facts. Five temples were found containing many tablets with details of the rites and ceremonies that priests performed. These ceremonies described rites for purification from sin and purification of a new temple. The instructions proved to be very elaborate and lengthy. Critics once criticized the laws and instructions found in the books of Leviticus and Deuteronomy as too complicated for the time it was written (1400 B.C.). The Boghaz-koy texts along with others from Egyptian sites and a site along the Euphrates called Emar have proven that the ceremonies described in the Jewish Pentateuch are consistent with the ceremonies of the cultures of this time period.

The Hittite Empire made treaties with civilizations they conquered. Two dozen of these have been translated and provide a better understanding of treaties in the Old Testament. The discovery of the Hittite Empire at Boghaz-koy has significantly advanced our understanding of the patriarchal period. Dr. Fred Wright summarizes the importance of this find in regard to biblical historicity:

> Now the Bible picture of this people fits in perfectly with what we know of the Hittite nation from the monuments. As an empire they never conquered the land of Canaan itself, although the Hittite local tribes did settle there at an early date. Nothing discovered by the excavators has in any way discredited the Biblical account. Scripture accuracy has once more been proved by the archaeologist.{4}

The discovery of the Hittites has proven to be one of the great archaeological finds of all time. It has helped to confirm the biblical narrative and had a great impact on Middle East archaeological study. Because of it, we have come to a greater understanding of the history of our language, as well as the religious, social, and political practices of the ancient Middle East.

Sodom and Gomorrah

The story of Sodom and Gomorrah has long been viewed as a legend. Critics assume that it was created to communicate moral principles. However, throughout the Bible this story is treated as a historical event. The Old Testament prophets refer to the destruction of Sodom on several occasions (Deut. 29:23, Isa. 13:19, Jer. 49:18), and these cities play a key role in the teachings of Jesus and the Apostles (Matt. 10:15, 2 Pet. 2:6 and Jude 1:7). What has archaeology found to establish the existence of these cities?

Archaeologists have searched the Dead Sea region for many years in search of Sodom and Gomorrah. Genesis 14:3 gives their location as the Valley of Siddim known as the Salt Sea, another name for the Dead Sea. On the east side six wadies, or river valleys, flow into the Dead Sea. Along five of these wadies, ancient cities were discovered. The northern most is named Bab edh-Drha. In 1924, renowned archaeologist Dr. William Albright excavated at this site, searching for Sodom and Gomorrah. He discovered it to be a heavily fortified city. Although he connected this city with one of the biblical “Cities of the Plains,” he could not find conclusive evidence to justify this assumption.

More digging was done in 1965, 1967, and 1973. The archaeologists discovered a 23-inch thick wall around the city, along with numerous houses and a large temple. Outside the city were huge grave sites where thousands of skeletons were unearthed. This revealed that the city had been well

populated during the early Bronze Age, about the time Abraham would have lived.

Most intriguing was evidence that a massive fire had destroyed the city. It lay buried under a coating of ash several feet thick. A cemetery one kilometer outside the city contained charred remains of roofs, posts, and bricks turned red from heat.

Dr. Bryant Wood, in describing these charnel houses, stated that a fire began on the roofs of these buildings. Eventually the burning roof collapsed into the interior and spread inside the building. This was the case in every house they excavated. Such a massive fiery destruction would match the biblical account that the city was destroyed by fire that rained down from heaven. Wood states, "The evidence would suggest that this site of Bab edh-Drha is the biblical city of Sodom."{5}

Five cities of the plain are mentioned in Genesis 14: Sodom, Gomorrah, Admah, Zoar, and Zeboiim. Remnants of these other four cities are also found along the Dead Sea. Following a southward path from Bab edh-Drha there is the city called Numeria. Continuing south is the city called es-Safi. Further south are the ancient cities of Feifa and Khanazir. Studies at these cities revealed that they had been abandoned at the same time about 24502350 B.C. Many archaeologists believe if Bab ed-Drha is Sodom, Numeria is Gomorrah, and es-Safi is Zoar.

What fascinated the archaeologists is that these cities were covered in the same ash as Bab ed-Drha. Numeria, believed to be Gomorrah, had seven feet of ash in some places. In every one of the destroyed cities ash deposits made the soil a spongy charcoal, making it impossible to rebuild. According to the Bible, four of the five cities were destroyed, leaving Lot to flee to Zoar. Zoar was not destroyed by fire, but was abandoned during this period.

Although archaeologists are still disputing these findings,

this is one discovery we will be hearing more about in years to come.

The Walls of Jericho

According to the Bible, the conquest of Jericho occurred in approximately 1440 B.C. The miraculous nature of the conquest has caused some scholars to dismiss the story as folklore. Does archaeology support the biblical account? Over the past century four prominent archaeologists have excavated the site: Carl Watzinger from 1907-1909, John Garstang in the 1930's, Kathleen Kenyon from 1952-1958, and currently Bryant Wood. The result of their work has been remarkable.

First, they discovered that Jericho had an impressive system of fortifications. Surrounding the city was a retaining wall fifteen feet high. At its top was an eight-foot brick wall strengthened from behind by an earthen rampart. Domestic structures were found behind this first wall. Another brick wall enclosed the rest of the city. The domestic structures found between the two walls is consistent with Joshua's description of Rahab's quarters (Josh. 2:15). Archeologists also found that in one part of the city, large piles of bricks were found at the base of both the inner and outer walls, indicating a sudden collapse of the fortifications. Scholars feel that an earthquake, which may also explain the damming of the Jordan in the biblical account, caused this collapse. The collapsed bricks formed a ramp by which an invader might easily enter the city (Josh. 6:20).

Of this amazing discovery Garstang states, "As to the main fact, then, there remains no doubt: the walls fell outwards so completely, the attackers would be able to clamber up and over the ruins of the city."{6} This is remarkable because when attacked city walls fall inward, not outward.

A thick layer of soot indicates that the city was destroyed by fire as described in Joshua 6:24. Kenyon describes it this

way. “The destruction was complete. Walls and floors were blackened or reddened by fire and every room was filled with fallen bricks.”{7} Archaeologists also discovered large amounts of grain at the site. This is again consistent with the biblical account that the city was captured quickly. If it had fallen as a result of a siege, the grain would have been used up. According to Joshua 6:17, the Israelites were forbidden to plunder the city, but had to destroy it totally.

Although the archaeologists agreed Jericho was violently destroyed, they disagreed on the date of the conquest. Garstang held to the biblical date of 1400 B.C. while Watzinger and Kenyon believed the destruction occurred in 1550 B.C. In other words, if the later date is accurate, Joshua arrived at a previously destroyed Jericho. This earlier date would pose a serious challenge to the historicity of the Old Testament.

Dr. Bryant Wood, who is currently excavating the site, found that Kenyon’s early date was based on faulty assumptions about pottery found at the site. His later date is also based on the discovery of Egyptian amulets in the tombs northwest of Jericho. Inscribed under these amulets were the names of Egyptian Pharaohs dating from 1500-1386 B.C., showing that the cemetery was in use up to the end of the late Bronze Age (1550-1400 B.C.). Finally, a piece of charcoal found in the debris was carbon-14 dated to be 1410 B.C. The evidence leads Wood to this conclusion. “The pottery, stratigraphic considerations, scarab data and a carbon-14 date all point to a destruction of the city around the end of the Late Bronze Age, about 1400 BCE.”{8}

Thus, current archeological evidence supports the Bible’s account of when and how Jericho fell.

House of David

One of the most beloved characters in the Bible is King David.

Scripture says that he was a man after God's own heart. He is revered as the greatest of all Israelite kings and the messianic covenant is established through his lineage. Despite his key role in Israel's history, until recently no evidence outside the Bible attested to his existence. For this reason critics questioned the existence of a King David.

In the summer of 1993, an archaeologist made what has been labeled as a phenomenal and stunning discovery. Dr. Avraham Biran and his team were excavating a site labeled Tell Dan, located in northern Galilee at the foot of Mt. Hermon. Evidence indicates that this is the site of the Old Testament land of Dan.

The team had discovered an impressive royal plaza. As they were clearing the debris, they discovered in the ruins the remains of a black basalt stele, or stone slab, containing Aramaic inscriptions. The stele contained thirteen lines of writing but none of the sentences were complete. Some of the lines contained only three letters while the widest contained fourteen. The letters that remained were clearly engraved and easy to read. Two of the lines included the phrases "The King of Israel" and "House of David."

This is the first reference to King David found outside of the Bible. This discovery has caused many critics to reconsider their view of the historicity of the Davidic kingdom. Pottery found in the vicinity, along with the construction and style of writing, lead Dr. Biran to argue that the stele was erected in the first quarter of the ninth century B.C., about a century after the death of King David.

The translation team discovered that the inscription told of warfare between the Israelites and the Arameans, which the Bible refers to during this period. In this find, a ruler of the Arameans probably Hazael is victorious over Israel and Judah. The stele was erected to celebrate the defeat of the two kings. In 1994 two more pieces were found with

inscriptions which refer to Jehoram, the son of Ahab, ruler over Israel, and Ahaziah, who was the ruler over the "House of David" or Judah. These names and facts correspond to the account given in chapters 8 and 9 of 2 Kings. Dr. Hershel Shanks of *Biblical Archaeological Review* states, "The stele brings to life the biblical text in a very dramatic way. It also gives us more confidence in the historical reality of the biblical text."{9}

The find has confirmed a number of facts. First, the use of the term "House of David" implies that there was a Davidic dynasty that ruled Israel. We can conclude, then, that a historic King David existed. Second, the kingdoms of Judah and Israel were prominent political entities as the Bible describes. Critics long viewed the two nations as simply insignificant states.

Dr. Bryant Wood summarizes the importance of this find this way. "In our day, most scholars, archaeologist and biblical scholars would take a very critical view of the historical accuracy of many of the accounts in the Bible. . . . Many scholars have said there never was a David or a Solomon, and now we have a stele that actually mentions David."{10}

Although many archeologists remain skeptical of the biblical record, the evidence for the historical accuracy of the Bible continues to build.

Notes

1. See Are the Biblical Documents Reliable? available on the Web at www.probe.org/are-the-biblical-documents-reliable/

2. Randall Price, *The Stones Cry Out* (Eugene, OR.: Harvest House Publishers, 1997), 46. e, 173.

3. Nelson Glueck, *Rivers in the Desert*, (New York: Farrar, Strous and Cudahy, 1959), 136. e, 173.

4.Fred Wright, *Highlights of Archaeology in the Bible Lands*, (Chicago: Moody Press, 1955), 94-95.

5. Price, 118.

6. John Garstang, *The Foundations of Bible History; Joshua, Judges* (London: Constable, 1931), 146.

7. Kathleen Kenyon and Thomas Holland, *Excavations at Jericho Vol. 3: The Architecture and Stratigraphy of the Tell*, (London: BSA), 370.

8. Bryant Wood, "Did the Israelites Conquer Jericho?" *Biblical Archaeological Review,* March/April, 1990, 57.

9. John Wilford, "Areologists say Evidence of House of David Found." *Dallas Morning News*, 6 August 1993, 1A

10. Price, 173.

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16. Millard, Alan. *Nelson’s Illustrated Wonders and Discoveries of the Bible.* Nashville: Thomas Nelson Publishers, 1997.

17. Price, Randall. *The Stones Cry Out*. Eugene, OR.: Harvest House Publishers, 1997.

18. Wilford, John. “Archaeologists say Evidence of House of David Found.” *Dallas Morning News*, 6 August 1993, 1A and 11A.

19. Wood, Bryant. “Did the Israelites Conquer Jericho?” *Biblical Archaeological Review*, Vol. 16:2, 1990.

20. Wright, Fred. *Highlights of Archaeology in the Bible Lands*. Chicago: Moody Press, 1955.

21. Yamauchi, Edwin, *The Stones and the Scriptures*. Philadelphia: J.B. Lippincott Company, 1972.

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Authority of the Bible – A Strong Argument for Christianity

Dr. Pat Zukeran examines some of the compelling evidence for the reliability and the authority of the Bible. The uniqueness

and astounding accuracy of this ancient text is an important apologetic for Christianity.

 *This article is also available in Spanish.*

There are many books today that claim to be the Word of God. The Koran, the *Bhagavad Gita*, The Book of Mormon, and other religious works all claim to be divinely inspired. The Bible claims to be the only book that is divinely inspired and that all other claims of inspiration from other works should be ruled out. Does the Bible confirm its exclusive claim to be the Word of God? The totality of evidences presents a strong case for the divine inspiration of the Bible.



The strongest argument for the divine inspiration of the Bible is the testimony of Jesus. Jesus claimed to be the divine Son of God and confirmed His claims through His sinless, miraculous life and resurrection. The events of His life have been recorded in the four Gospels, which have proven to be historically accurate and written by first century eyewitnesses.{1} Since Jesus is God incarnate, whatever He taught is true, and anything opposed to His teaching is false.

Jesus directly affirmed the authority of the Old Testament and indirectly affirmed the New Testament. In Luke 11:51, Jesus identified the prophets and the canon of the Old Testament. He names Abel as the first prophet from Genesis, and Zechariah the last prophet mentioned in 2 Chronicles, the last book in the Jewish Old Testament (which contains the same books we have today although placed in a different order). In Mark 7:8-9, Jesus refers to the Old Testament as the commands of God. In Matthew 5:17, Jesus states that the Law and the Prophets referring to the Old Testament is authoritative and imperishable. Throughout His ministry, Jesus made clear His teachings, corrections, and actions were consistent with the Old Testament. He also judged others teachings and traditions by the Old Testament. He thus demonstrated His affirmation of

the Old Testament to be the Word of God.

Jesus even specifically affirmed as historical several disputed stories of the Old Testament. He affirms as true the accounts of Adam and Eve (Matthew 19:4-5), Noah and the flood (Matthew 24:39), Jonah and the whale (Matthew 12:40), Sodom and Gomorrah (Matthew 10:15), and more.

Jesus confirmed the Old Testament and promised that the Holy Spirit would inspire the apostles in the continuation of His teaching and in the writing of what would become the New Testament (John 14:25-26 and John 16:12-13). The apostles demonstrated that they came with the authority of God through the miracles they performed as Jesus and the Prophets did before them. The book of Acts, which records the miracles of the apostles, has also proven to be a historically accurate record written by a first century eyewitness.

Prophecy

Many religious books claim to be divinely inspired, but only the Bible has evidence of supernatural confirmation. We have seen that Jesus, being God incarnate, affirms the inspiration of the Bible. Another evidence of supernatural confirmation is the testimony of prophecy. The biblical authors made hundreds of specific prophecies of future events that have come to pass in the manner they were predicted. No book in history can compare to the Bible when it comes to the fulfillment of prophecy.

Here are some examples. Ezekiel 26, which was written in 587 B.C., predicted the destruction of Tyre, a city made up of two parts: a mainland port city, and an island city half a mile off shore. Ezekiel prophesied that Nebuchadnezzar would destroy the city, many nations would fight against her, the debris of the city would be thrown into the ocean, the city would never be found again, and fishermen would come there to lay their nets.

In 573 B.C., Nebuchadnezzar destroyed the mainland city of Tyre. Many of the refugees of the city sailed to the island, and the island city of Tyre remained a powerful city. In 333 B.C., however, Alexander the Great laid siege to Tyre. Using the rubble of mainland Tyre, he built a causeway to the island city of Tyre. He then captured and completely destroyed the city.

Today, Tyre is a small fishing town where fishing boats come to rest and fisherman spread their nets. The great ancient city of Tyre to this day lies buried in ruins exactly as prophesied. If we were to calculate the odds of this event happening by chance, the figures would be astronomical. No, it was not by coincidence.{2}

Here's another example. There are nearly one hundred prophecies made about Jesus in the Old Testament, prophecies such as His place of birth, how he would die, His rejection by the nation of Israel, and so on. All these prophecies were made hundreds of years before Jesus ever came to earth. Because of the accuracy of the prophecies, many skeptics have believed that they must have been written after A.D. 70—after the birth and death of Jesus and the destruction of Jerusalem. They have thereby tried to deny that they are even prophecies.

However, in 1947 the Dead Sea Scrolls were discovered. These scrolls contained the book of Isaiah and other prophetic books. When dated, they were found to be written from 120 to 100 B.C.,{3} well before Jesus was born. It would have been an incredible accomplishment for Jesus to have fulfilled the numerous prophecies. Some say these prophecies were fulfilled by chance, but the odds against this would be exceptionally large. It would take more a greater leap of faith to believe in that chance happening than in the fact that Jesus is God and these prophecies are divinely inspired.

The record of prophecy is thus evidence for the unique and supernatural origin of the Bible.

Unity

The Bible is the only book with supernatural confirmation to support its claim of divine inspiration. The testimony of Christ and the legacy of prophecy are two proofs for inspiration. A third line of evidence is the unity of the Bible.

The Bible covers hundreds of topics, yet it does not contradict itself. It remains united in its theme. Well, what's so amazing about that? you may ask. Consider these facts. First, the Bible was written over a span of fifteen hundred years. Second, it was written by more than forty men from every walk of life. For example, Moses was educated in Egypt, Peter was a fisherman, Solomon was a king, Luke was a doctor, Amos was a shepherd, and Matthew was a tax collector. All the writers were of vastly different occupations and backgrounds.

Third, it was written in many different places. The Bible was written on three different continents: Asia, Africa, and Europe. Moses wrote in the desert of Sinai, Paul wrote in a prison in Rome, Daniel wrote in exile in Babylon, and Ezra wrote in the ruined city of Jerusalem.

Fourth, it was written under many different circumstances. David wrote during a time of war, Jeremiah wrote at the sorrowful time of Israel's downfall, Peter wrote while Israel was under Roman domination, and Joshua wrote while invading the land of Canaan.

Fifth, the writers had different purposes for writing. Isaiah wrote to warn Israel of God's coming judgment on their sin; Matthew wrote to prove to the Jews that Jesus is the Messiah; Zechariah wrote to encourage a disheartened Israel who had returned from Babylonian exile; and Paul wrote addressing problems in different Asian and European churches.

If we put all these factors together—the Bible was written over fifteen hundred years by forty different authors at different places, under various circumstances, and addressing a multitude of issues—how amazing that with such diversity, the Bible proclaims a unified message! That unity is organized around one theme: God's redemption of man and all of creation. The writers address numerous controversial subjects yet contradictions never appear. The Bible is an incredible document.

Let me offer you a good illustration. Suppose ten medical students graduating in the same year from medical school wrote position papers on four controversial subjects. Would they all agree on each point? No, we would have disagreements from one author to another. Now look at the authorship of the Bible. All these authors, from a span of fifteen hundred years, wrote on many controversial subjects, yet they do not contradict one another.

It seems one author guided these writers through the whole process: the Holy Spirit. 2 Peter 1:21 states, "No prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." The unity of the Bible is just one more amazing proof of the divine inspiration and authority of the Bible.

Archaeology

We've studied the testimony of Jesus, prophecy, and the unity of the Bible as providing supernatural confirmation of the divine inspiration of the Bible. Another line of evidence is archaeology. Archaeology does not directly prove the Bibles inspiration, but it does prove its historical reliability.

Middle Eastern archaeological investigations have proven the Bible to be true and unerringly accurate in its historical descriptions. Nelson Glueck, a renowned Jewish archaeologist, states, No archaeological discovery has ever controverted a

biblical reference.{4} Dr. William Albright, who was probably the foremost authority in Middle East archaeology in his time, said this about the Bible: There can be no doubt that archaeology has confirmed the substantial historicity of the Old Testament.{5} At this time, the number of archaeological discoveries that relate to the Bible number in the hundreds of thousands.{6}

Archaeology has verified numerous ancient sites, civilizations, and biblical characters whose existence was questioned by the academic world and often dismissed as myths. Biblical archaeology has silenced many critics as new discoveries supported the facts of the Bible.

Here are a few examples of the historical accuracy of the Bible. The Bible records that the Hittites were a powerful force in the Middle East from 1750 B.C. until 1200 B.C. (Genesis 15:20, 2 Samuel 11, and 1 Kings 10:29). Prior to the late nineteenth century, nothing was known of the Hittites outside the Bible, and many critics alleged that they were an invention of the biblical authors.

However, in the late nineteenth and early twentieth centuries, archaeologists in Turkey discovered a city which proved to be the capital of the Hittite empire. In the city they discovered a massive library of thousands of tablets. These tablets showed that the Hittite language was an early relative of the Indo-European languages.

Another example is the story of Jericho recorded in the book of Joshua. For years, skeptics thought the story of the falling walls of Jericho was a myth. However, recent archaeological discoveries have led several prominent scholars to conclude that the biblical description of the fall of Jericho is consistent with the discoveries they have made. One of the leading archaeologists on Jericho presently is Dr. Bryant Wood. His research has shown that the archaeological evidence matches perfectly with the biblical record.{7}

Archaeology has also demonstrated the accuracy of the New Testament. One of the most well attested to New Testament authors is Luke. Scholars have found him to be a very accurate historian, even in many of his details. In the Gospel of Luke and Acts, Luke names thirty-two countries, fifty-four cities, and nine islands without error.{8} A. N. Sherwin-White states, For Acts the confirmation of historicity is overwhelming. . . . Any attempt to reject its basic historicity must now appear absurd. Roman historians have long taken it for granted.{9}

There is no other ancient book that has so much archaeological evidence to support its accounts. Since God is a God of truth, we should expect His revelation to present what is historically true. Archaeology presents tangible proof of the historical accuracy of the Bible.

The Bible Alone Is God's Word

We have given several proofs for the divine inspiration of the Bible. These include the testimony of Jesus the divine Son of God, prophecy, unity, and archaeology. Accepting the divine inspiration of the Bible leads to the conclusion that all other works cannot be divinely inspired. This does not mean other works do not contain truth. All people are created in the image of God and can articulate principles that are true. However, only the Bible proves to be divinely inspired by God and therefore, other claims of divine inspiration should be ruled out for several reasons.

The Bible is the only book that gives supernatural confirmation to support its claim of divine inspiration. Other scriptures which contradict it cannot, therefore, be true.

The law of non-contradiction states that two contradictory statements cannot be true at the same time. If one proposition is known to be true, its opposite must be false. If it is true that I am presently alive, it cannot also be true to say that I am presently not alive. This is a universal law which is

practiced daily in every part of the world. Even if you claim, the law of non-contradiction is false, you are asserting this statement is true and its opposite is false. In other words you end up appealing to the law you are trying to deny thus making a self-defeating argument.

Since we have good reason to believe the Bible is the inspired word of God, any teaching that contradicts the Bible must be false. The Bible makes exclusive claims regarding God, truth and salvation that would exclude other scriptures. The Bible teaches that any deity other than the God of the Bible is a false deity (Exodus 20). Jesus declared that he is the divine Son of God, the source of truth, and the only way to eternal life (John 1 & 14:6).

A look at a few works from other religions illustrates this point. The Hindu scriptures include the Vedas and the Upanishads. These books present views of God that are contrary to the Bible. The Vedas are polytheistic, and the Upanishads present a pantheistic worldview of an impersonal divine essence called Brahma, not a personal God.

The Koran, the holy book of Islam, denies the deity of Christ, the triune nature of God, and the atoning work of Christ on the cross (Sura 4:116, 168). These are foundational truths taught in the Bible. The Pali Canon, the holy scriptures of Southern Buddhism, teach a naturalistic worldview (or pantheistic, as some schools interpret it). It also teaches salvation by works and the doctrine of reincarnation. The worldview of the Pali Canon and its view of salvation contradict biblical teachings. Since these works contradict biblical teaching, we reject their claim to divine inspiration.

The Bible alone proves to be divinely inspired and its exclusive claims rule out the claims of other books.

Notes

1. For more information refer to the articles “The Historical Reliability of the Gospels” (probe.org/historical-reliability-of-the-gospels/) and “The Uniqueness of Jesus” (www.probe.org/uniqueness-of-jesus).
2. Ralph H. Alexander, “Ezekiel,” in *The Expositor’s Bible Commentary,* ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1986), 869.
3. Norman Geisler and William Nix, *A General Introduction to the Bible,* (Chicago, IL.: Moody Press, 1986), 364-367.
4. Nelson Glueck, *Rivers in the Desert: A History of the Negev* (New York: Farrar, Strauss, and Cudahy, 1959), 31.
5. William F. Albright, *Archaeology and the Religion of Israel* (Baltimore: John Hopkins, 1953), 176.
6. Randall Price, *The Stones Cry Out* (Eugene, OR.: Harvest House Publishers, 1997), 25.
7. Ibid., 152-53.
8. Norman Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids: Baker, 1999), s.v., Archaeology, New Testament.
9. Josh McDowell, *Evidence That Demands a Verdict* (San Bernardino: Here’s Life Publishers,1999), 66.

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The Case for Christ – Reasons to Believe in the Reality of Christ

Dr. Ray Bohlin summarizes the evidence found by Lee Strobel when researching the question: Is Jesus Christ really who the Bible says He is? He shows that we have strong evidence on every front that backs up our belief in Jesus as the Son of

God. This important apologetic argument helps us understand the enduring value of Christianity.

Sometimes the Evidence Doesn't Stack Up

Skeptics around the world claim that Jesus either never said He was God or He never exemplified the activities and mindset of God. Either way they rather triumphantly proclaim that Jesus was just a man. Some will go so far as to suggest that He was a very moral and special man, but a man nonetheless. Well, Lee Strobel was just such a skeptic. For Strobel, there was far too much evidence against the idea of God, let alone the possibility that God became a man. God was just mythology, superstition, or wishful thinking.

As a graduate of Yale Law School, an investigative reporter, and eventual legal affairs editor for the *Chicago Tribune*, Strobel was familiar with the weighing of evidence. He was familiar with plenty of university professors who knew Jesus as an iconoclastic Jew, a revolutionary, or a sage, but not God. He had read just enough philosophy and history to support his skepticism.

As Strobel himself says,

> As far as I was concerned, the case was closed. There was enough proof for me to rest easy with the conclusion that the divinity of Jesus was nothing more than the fanciful invention of superstitious people. Or so I thought.{1}

That last hesitation came as a result of his wife's conversion. After the predictable rolling of the eyes and fears of his wife being the victim of a bait and switch scam, he noticed some very positive changes he found attractive and intriguing. The reporter in him eventually wanted to get to the bottom of this and he launched his own personal investigation. Setting aside as best he could his own personal interest and prejudices, he began reading and studying,

interviewing experts, examining archaeology and the Bible.

Over time the evidence began to point to the previously unthinkable. Strobel's book *The Case for Christ* is a revisiting of his earlier quest. He interviews a host of experts along three lines of evidence. In the first section Strobel investigates what he calls the record. What did the eyewitnesses say they saw and heard? Can they be trusted? Can the gospel accounts be trusted? What about evidence from outside the Bible? Does archaeology help or hurt the case for Christ? Strobel puts tough questions to his experts and their answers will both surprise and exhilarate.

In the third section of the book, Strobel investigates the resurrection. He examines the medical evidence, explores the implications of the empty tomb, the reliability of the appearances after the resurrection, and the wide-ranging circumstantial evidence.

However, here we'll focus on the middle section of the book, the analysis of Jesus Himself. Did Jesus really think He was God? Was He crazy? Did He act like He was God? And did He truly match the picture painted in the Old Testament of the Messiah?

Was Jesus Really Convinced that He Was the Son of God?

The psychological profiler is a new weapon in the arsenal of criminal investigators. They understand that behavior reflects personality. These highly trained professionals examine the actions and words of criminals and from these clues construct a psychological and sometimes historical profile of the likely perpetrator.

These same skills can be applied to our question of whether Jesus actually thought He was God. We can learn a great deal about what Jesus thought of Himself, not just from what He

said, but what He did and how He did it.

Ben Witherington was educated at Gordon-Conwell Theological Seminary (M. Div.) and the University of Durham in England (Th. D.). He has taught at several universities and seminaries and authored numerous books and articles about the person of Jesus.

Strobel began his interview by stating that Jesus wasn't very forthcoming about His identity in public, even mysterious. He didn't come right out and say He was the Son of God or the Messiah. Couldn't it be that Jesus simply didn't see Himself that way?

Witherington points out that Jesus needed to operate in the context of His day. To boldly state that He was God would have at first confused and then maddened the Jews of His day. Blasphemy was not treated lightly. Therefore He was very careful, especially at first, of what He said publicly.

There are other clues to Jesus' self-identity as God. He chose twelve disciples, as God chose the twelve nations of Israel. He called John the Baptist the greatest man on earth; yet He went on to do even greater things in His miracles. He told the Pharisees, in contradiction to much of the Old Testament law, that what defiled a man was what came out of his mouth, not what he put in it. "We have to ask, what kind of person thinks he has the authority to set aside the divinely inspired Jewish Scriptures and supplant them with his own teaching."{2} Even the Romans labeled Him King of the Jews. Either Jesus actually said that or someone thought He did.

Since Jesus' followers called Him Rabboni or Rabbi, it seems they just thought of Him as a teacher and nothing more. But Witherington reminds us that Jesus actually taught in a radical new way. In Judaism, the authority of two or more witnesses was required for the proclamation of truth. But Jesus frequently said, "Amen I say to you," or in modern

English, “I swear in advance to the truthfulness of what I am about to say.” Jesus attested to the truth of what He was saying on His own authority. This was truly revolutionary.

The evidence that Jesus believed that He stood in the very place of God is absolutely convincing. Maybe He was just crazy. We’ll explore that question next.

Was Jesus Crazy When He Claimed to be the Son of God?

There’s considerable doubt in the general public about the usefulness of psychological testimony in the courtroom. It seems that you can find some psychologist to testify to just about anything concerning someone’s state of mind at the time a crime was committed. But while abuses can occur, most people recognize that a trained and experienced psychologist can offer helpful insights into a person’s state of mind while examining his words and actions.

In our investigation of Jesus, if He really believed He was God, can we determine if He was crazy or insane? You can visit just about any mental health facility and be introduced to people who think they are Julius Caesar or Napoleon or even Jesus Christ. Could Jesus have been deluded?

Not so, according to Gary Collins, a psychologist with a doctorate in clinical psychology from Purdue and the author of numerous books and articles in popular magazines and professional journals. Disturbed individuals often show signs of depression or anxiety or explosive anger. But Jesus never displays inappropriate emotions.

He does get angry, but this is clearly appropriate—in the temple, for instance, when He saw the misuse of the temple courtyard and that the moneychangers were taking advantage of the poor. He didn’t just get ticked off because someone was annoying Him. In fact, Jesus seems at His most composed when

being challenged. In a beautiful passage, Collins describes Jesus as he would an old friend:

> He was loving but didn't let his compassion immobilize him; he didn't have a bloated ego, even though he was often surrounded by adoring crowds; he maintained balance despite an often demanding lifestyle; he always knew what he was doing and where he was going; he cared deeply about people, including women and children, who weren't seen as being important back then; he was able to accept people while not merely winking at their sin; he responded to individuals based on where they were at and what they uniquely needed. All in all I just don't see signs that Jesus was suffering from any known mental illness.{3}

OK, so maybe Jesus wasn't mentally disturbed, but maybe He used psychological tricks to perform His miracles. Many illnesses are psychosomatic, so maybe His healings were just by the power of suggestion. Collins readily admits that maybe some of Jesus' miracles were of this very type, but they were still healed. And some of His miracles just can't fit this description. Jesus healed leprosy and people blind since birth, both of which would be difficult to pull off as a psychological trick. His miracles over nature also can't be explained psychologically, and raising Lazarus from the dead after being in the tomb for a few days is not the stuff of trickery. No, Jesus wasn't crazy.

Did Jesus Fulfill the Attributes of God?

Modern forensics utilizes artists who are able to sketch the appearance of a criminal based on the recollections of the victims. This is an important tool to be able to alert the public as to the appearance of a usually violent offender. In Lee Strobel's investigation of the evidence for Jesus, he uses the Old Testament as a sketch of what God is supposed to be like. If Jesus claims to be God, then what we see of Him in the Gospels should mirror the picture of God in the Old

Testament.

For this purpose, Strobel interviewed Dr. D. A. Carson, research professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois. Carson can read a dozen languages and has authored or edited over forty books about Jesus and the New Testament.

At the start of the interview, Strobel asks Carson, "What did Jesus say or do that convinces you that Jesus is God?" The answer was a little surprising. Jesus forgave sins.

We all see ourselves as having the power and authority to forgive someone who has wronged us. Jesus forgave people for things they did that didn't involve Jesus at all. This was startling for that time and even today. Only God can truly forgive sins, and Jesus specifically does so on a number of occasions.{4}

In addition, Jesus considered himself to be without sin. Historically, we consider people to be holy who are fully conscious of their own failures and are fighting them honestly in the power of the Holy Spirit. But Jesus gave no such impression. In that wonderful chapter, John 8, Jesus asks if anyone can convict Him of sin (John 8:46). The question itself is startling, but no one answers. Sinlessness is another attribute of deity.

This chapter is a wonderful interview with Carson, covering other questions, such as: how could Jesus be God and actually be born; or say that the Father was greater than He; or not speak out strongly against the slavery of the Jewish and Roman culture; or believe in and send people to Hell? I'll leave you to explore those fascinating questions on your own in the book.

Strobel concludes that the Bible declares several attributes for God and applies them to Jesus. John 16:30 records one of the disciples saying, "Now we can see that you know all

things." Jesus says in Matthew 28:20, "Surely I am with you even unto the end of the age." And in Matthew 18:20 He says, "Where two or three are gathered in my name, there I am with them." All authority was given Him (Matthew 28:18) and Hebrews tells us that He is the same yesterday and today. So Jesus is omniscient, omnipresent, omnipotent, and immutable. In John 14:7, Jesus says, "If you really knew me, you would know my Father as well."

Did Jesus—and Jesus Alone—Match the Identity of the Messiah?

So far in Strobel's interviews with scholars we have affirmed that Jesus did claim to be God, He wasn't insane or emotionally disturbed, and He did things that only God would do. Now we want to review Strobel's interview with Louis Lapides, a Jewish believer as to whether Jesus actually fit the Old Testament picture of what the Messiah would be like.

One of the important pieces of evidence that convinced Lapides that Jesus was the long-looked-for Messiah was the fulfillment of prophecy. There are over forty prophecies concerning the coming Messiah, and Jesus fulfilled every one. Some say this is just coincidence. But, the odds of just one person fulfilling even five of these prophesies is less than one chance in one hundred million billion—a number millions of times greater than the number of all people who have ever lived on earth.{5}

But maybe this isn't all it seems. Objections to the correlation of Jesus' life to the prophecies of the Messiah fall into four categories. The first is the coincidence argument, which we just dispelled. Perhaps the most frequently heard argument is that the gospel writers fabricated the details to make it appear that Jesus was the Messiah. But the gospels were written close enough in time to the actual events that, if false, critics could have exposed the details.

Certainly this is true of those in the Jewish community who had every reason to squash this new religion before it got started.

Third, there is the suggestion that Jesus intentionally fulfilled these many prophecies so as to make Himself appear as the Messiah. That's conceivable for some of the prophecies, such as Jesus' riding into Jerusalem on a donkey, but for others it's impossible. How could Jesus arrange for his ancestry, or place of birth, or the method of execution, or that soldiers would gamble for his clothing? The list goes on.

Fourth, perhaps Christians have just ripped these so-called prophecies out of context and have misinterpreted them. When asked, Lapides sighed and replied:

> You know, I go through books that people write to try to tear down what we believe. That's not fun to do, but I spend the time to look at each objection individually and then to research the context and the wording in the original language. And every single time, the prophecies have stood up and shown themselves to be true.{6}

What I found most intriguing about the interviews was the combination of academic integrity on the part of these scholars alongside a very evident love for the One of whom they were speaking. For these scholars, finding the historical Jesus was not just an academic exercise, but also a life-changing personal encounter with Jesus. Perhaps it can be for you too.

Notes

1. Lee Strobel, 1998, *The Case for Christ*, Grand Rapids Michigan/Zondervan Publishing House, p. 13.
2. Ben Witherington, quoted in *The Case for Christ*, p. 135.
3. Gary Collins, quoted in *The Case for Christ*, p. 147.
4. Strobel, *The Case for Christ*, p. 157-158.
5. Strobel, *The Case for Christ*, p. 183.

6. Louis Lapides, quoted in *The Case for Christ*, p. 185.

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The Historical Reliability of the Gospels – An Important Apologetic for Christianity

Dr. Pat Zukeran provides a succinct argument for the reliability of our current copies of the four gospels. This data is an important part of any apologetic argument, i.e. defense of the veracity of the Christian faith.

This article is also available in Spanish. 

Differences Between the Four Gospels

Skeptics have criticized the Gospels, the first four books of the New Testament, as being legendary in nature rather than historical. They point to alleged contradictions between Matthew, Mark, Luke, and John. They also maintain the Gospels were written centuries after the lifetimes of the eyewitnesses. The late date of the writings allowed legends and exaggerations to proliferate, they say.

Are the Gospels historical or mythological?

The first challenge to address is how to account for the differences among the four Gospels. They are each different in nature, content, and the facts they include or exclude. The reason for the variations is that each author wrote to a different audience and from his own unique perspective. Matthew wrote to a Jewish audience to prove to them that Jesus

is indeed their Messiah. That's why Matthew includes many of the teachings of Christ and makes numerous references to Old Testament prophecies. Mark wrote to a Greek or Gentile audience to prove that Jesus is the Son of God. Therefore, he makes his case by focusing on the events of Christ's life. His gospel moves very quickly from one event to another, demonstrating Christ's lordship over all creation. Luke wrote to give an accurate historical account of Jesus' life. John wrote after reflecting on his encounter with Christ for many years. With that insight, near the end of his life John sat down and wrote the most theological of all the Gospels.

We should expect some differences between four independent accounts. If they were identical, we would suspect the writers of collaboration with one another. Because of their differences, the four Gospels actually give us a fuller and richer picture of Jesus.

Let me give you an example. Imagine if four people wrote a biography on your life: your son, your father, a co-worker, and a good friend. They would each focus on different aspects of your life and write from a unique perspective. One would be writing about you as a parent, another as a child growing up, one as a professional, and one as a peer. Each may include different stories or see the same event from a different angle, but their differences would not mean they are in error. When we put all four accounts together, we would get a richer picture of your life and character. That is what is taking place in the Gospels.

So we acknowledge that differences do not necessarily mean errors. Skeptics have made allegations of errors for centuries, yet the vast majority of charges have been answered. New Testament scholar, Dr. Craig Blomberg, writes, "Despite two centuries of skeptical onslaught, it is fair to say that all the alleged inconsistencies among the Gospels have received at least plausible resolutions."{1} Another scholar, Murray Harris, emphasizes, "Even then the presence of

discrepancies in circumstantial detail is no proof that the central fact is unhistorical."{2} The four Gospels give us a complementary, not a contradictory, account.

The Date of the New Testament Writings: Internal Evidence

Critics claim that the Gospels were written centuries after the lifetimes of the eyewitnesses. This would allow for myths about Jesus' life to proliferate. Were the Gospels written by eyewitnesses as they claim, or were they written centuries later? The historical facts appear to make a strong case for a first century date.

Jesus' ministry was from A.D. 27-30. Noted New Testament scholar, F.F. Bruce, gives strong evidence that the New Testament was completed by A.D. 100.{3} Most writings of the New Testament works were completed twenty to forty years before this. The Gospels are dated traditionally as follows: Mark is believed to be the first gospel written around A.D. 60. Matthew and Luke follow and are written between A.D. 60-70; John is the final gospel, written between A.D. 90-100.

The internal evidence supports these early dates for several reasons. The first three Gospels prophesied the fall of the Jerusalem Temple which occurred in A.D. 70. However, the fulfillment is not mentioned. It is strange that these three Gospels predict this major event but do not record it happening. Why do they not mention such an important prophetic milestone? The most plausible explanation is that it had not yet occurred at the time Matthew, Mark, and Luke were written.

In the book of Acts, the Temple plays a central role in the nation of Israel. Luke writes as if the Temple is an important part of Jewish life. He also ends Acts on a strange note: Paul living under house arrest. It is strange that Luke does not record the death of his two chief characters, Peter and Paul. The most plausible reason for this is that Luke finished

writing Acts before Peter and Paul's martyrdom in A.D. 64. A significant point to highlight is that the Gospel of Luke precedes Acts, further supporting the traditional dating of A.D. 60. Furthermore, most scholars agree Mark precedes Luke, making Mark's Gospel even earlier.

Finally, the majority of New Testament scholars believe that Paul's epistles are written from A.D. 48-60. Paul's outline of the life of Jesus matches that of the Gospels. 1 Corinthians is one of the least disputed books regarding its dating and Pauline authorship. In chapter 15, Paul summarizes the gospel and reinforces the premise that this is the same gospel preached by the apostles. Even more compelling is that Paul quotes from Luke's Gospel in 1 Timothy 5:18, showing us that Luke's Gospel was indeed completed in Paul's lifetime. This would move up the time of the completion of Luke's Gospel along with Mark and Matthew.

The internal evidence presents a strong case for the early dating of the Gospels.

The Date of the Gospels: External Evidence

Were the Gospels written by eyewitnesses of the events, or were they not recorded until centuries later? As with the internal evidence, the external evidence also supports a first century date.

Fortunately, New Testament scholars have an enormous amount of ancient manuscript evidence. The documentary evidence for the New Testament far surpasses any other work of its time. We have over 5000 manuscripts, and many are dated within a few years of their authors' lives.

Here are some key documents. An important manuscript is the Chester Beatty Papyri. It contains most of the N.T. writings, and is dated around A.D. 250.

The Bodmer Papyri contains most of John, and dates to A.D. 200. Another is the Rylands Papyri that was found in Egypt that contains a fragment of John, and dates to A.D. 130. From this fragment we can conclude that John was completed well before A.D. 130 because, not only did the gospel have to be written, it had to be hand copied and make its way down from Greece to Egypt. Since the vast majority of scholars agree that John is the last gospel written, we can affirm its first century date along with the other three with greater assurance.

A final piece of evidence comes from the Dead Sea Scrolls Cave 7. Jose Callahan discovered a fragment of the Gospel of Mark and dated it to have been written in A.D. 50. He also discovered fragments of Acts and other epistles and dated them to have been written slightly after A.D. 50.{4}

Another line of evidence is the writings of the church fathers. Clement of Rome sent a letter to the Corinthian church in A.D. 95. in which he quoted from the Gospels and other portions of the N.T. Ignatius, Bishop of Antioch, wrote a letter before his martyrdom in Rome in A.D. 115, quoting all the Gospels and other N.T. letters. Polycarp wrote to the Philippians in A.D. 120 and quoted from the Gospels and N.T. letters. Justin Martyr (A.D. 150) quotes John 3. Church fathers of the early second century were familiar with the apostle's writings and quoted them as inspired Scripture.

Early dating is important for two reasons. The closer a historical record is to the date of the event, the more likely the record is accurate. Early dating allows for eyewitnesses to still be alive when the Gospels were circulating to attest to their accuracy. The apostles often appeal to the witness of the hostile crowd, pointing to their knowledge of the facts as well (Acts 2:22, 26:26). Also, the time is too short for legends to develop. Historians agree it takes about two generations, or eighty years, for legendary accounts to establish themselves.

From the evidence, we can conclude the Gospels were indeed written by the authors they are attributed to.

How Reliable was the Oral Tradition?

Previously, I defended the early dating of the Gospels. Despite this early dating, there is a time gap of several years between the ascension of Jesus and the writing of the Gospels. There is a period during which the gospel accounts were committed to memory by the disciples and transmitted orally. The question we must answer is, Was the oral tradition memorized and passed on accurately? Skeptics assert that memory and oral tradition cannot accurately preserve accounts from person to person for many years.

The evidence shows that in oral cultures where memory has been trained for generations, oral memory can accurately preserve and pass on large amounts of information. Deuteronomy 6:4-9 reveals to us how important oral instruction and memory of divine teaching was stressed in Jewish culture. It is a well-known fact that the rabbis had the O.T. and much of the oral law committed to memory. The Jews placed a high value on memorizing whatever wri ting reflected inspired Scripture and the wisdom of God. I studied under a Greek professor who had the Gospels memorized word perfect. In a culture where this was practiced, memorization skills were far advanced compared to ours today. New Testament scholar Darrell Bock states that the Jewish culture was "a culture of memory."{5}

Rainer Reisner presents six key reasons why oral tradition accurately preserved Jesus' teachings.{6} First, Jesus used the Old Testament prophets' practice of proclaiming the word of God which demanded accurate preservation of inspired teaching. Second, Jesus' presentations of Himself as Messiah would reinforce among His followers the need to preserve His words accurately. Third, ninety percent of Jesus' teachings and sayings use mnemonic methods similar to those used in Hebrew poetry. Fourth, Jesus trained His disciples to teach

His lessons even while He was on earth. Fifth, Jewish boys were educated until they were twelve, so the disciples likely knew how to read and write. Finally, just as Jewish and Greek teachers gathered disciples, Jesus gathered and trained His to carry on after His death.

When one studies the teachings of Jesus, one realizes that His teachings and illustrations are easy to memorize. People throughout the world recognize immediately the story of the Good Samaritan, the Prodigal Son, and the Lord's Prayer.

We also know that the church preserved the teachings of Christ in the form of hymns which were likewise easy to memorize. Paul's summary of the gospel in 1 Corinthians 15 is a good example of this.

We can have confidence then that the oral tradition accurately preserved the teachings and the events of Jesus' life till they were written down just a few years later.

The Transmission of the Gospel Texts

When I am speaking with Muslims or Mormons, we often come to a point in the discussion where it is clear the Bible contradicts their position. It is then they claim, as many skeptics, do that the Bible has not been accurately transmitted and has been corrupted by the church. In regards to the Gospels, do we have an accurate copy of the original texts or have they been corrupted?

Previously, we showed that the Gospels were written in the first century, within the lifetime of the eyewitnesses. These eyewitnesses, both friendly and hostile, scrutinized the accounts for accuracy.

So the original writings were accurate. However, we do not have the original manuscripts. What we have are copies of copies of copies. Are these accurate, or have they been tampered with? As shown earlier, we have 5000 Greek

manuscripts of the New Testament. When you include the quotes from the church fathers, manuscripts from other early translations like the Latin Vulgate, the Ethiopic text, and others, the total comes out to over 24,000 ancient texts. With so many ancient texts, significant alterations should be easy to spot. However, those who accuse the New Testament of being corrupted have not produced such evidence. This is significant because it should be easy to do with so many manuscripts available. The truth is, the large number of manuscripts confirm the accurate preservation and transmission of the New Testament writings.

Although we can be confident in an accurate copy, we do have textual discrepancies. There are some passages with variant readings that we are not sure of. However, the differences are minor and do not affect any major theological doctrine. Most have to do with sentence structure, vocabulary, and grammar. These in no way affect any major doctrine.

Here is one example. In our Bibles, Mark 16:9-20 is debated as to whether it was part of the original writings. Although I personally do not believe this passage was part of the original text, its inclusion does not affect any major teaching of Christianity. It states that Christ was resurrected, appeared to the disciples, and commissioned them to preach the gospel. This is taught elsewhere.

The other discrepancies are similar in nature. Greek scholars agree we have a copy very accurate to the original. Westcott and Hort state that we have a copy 98.33% accurate to the original.{7} A.T. Robertson gave a figure of 99% accuracy to the original.{8} As historian Sir Fredric Kenyon assures us, "…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 general integrity of the books of the New Testament may be regarded as finally established."{9}

Do Miracles Discredit the Gospels?

Skeptics question the accuracy of the Gospels because of the miracles. However, this is an issue of worldviews. Those who hold to a naturalistic worldview do not believe an omnipotent creator exists. All that exists is energy and matter. Therefore, miracles are impossible. Their conclusion, then, is that the miracle accounts in the Gospels are exaggerations or myths.

Those who hold to a theistic worldview can accept miracles in light of our understanding of God and Christ. God can intervene in time and space and alter the natural regularities of nature much like finite humans can in smaller limited ways. If Jesus is the Son of God, we can expect Him to perform miracles to affirm His claims to be divine. But worldviews are not where this ends. We also need to take a good look at the historical facts.

As shown previously, the Gospels were written by eyewitnesses to the events of the life of Christ. Early dating shows eyewitnesses were alive when Gospels were circulating and could attest to their accuracy. Apostles often appeal to the witness of the hostile crowd, pointing out their knowledge of the facts as well (Acts 2:22, Acts 26:26). Therefore, if there were any exaggerations or stories being told about Christ that were not true, the eyewitnesses could have easily discredited the apostles accounts. Remember, they began preaching in Israel in the very cities and during the lifetimes of the eyewitnesses. The Jews were careful to record accurate historical accounts. Many enemies of the early church were looking for ways to discredit the apostles' teaching. If what the apostles were saying was not true, the enemies would have cried foul, and the Gospels would not have earned much credibility.

There are also non-Christian sources that attest to the miracles of Christ. Josephus writes, "Now there was about that

time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew to him both many of the Jews and many of the gentiles." The Jewish Talmud, written in the fifth century A.D., attributes Jesus' miracles to sorcery. Opponents of the Gospels do not deny He did miracles, they just present alternative explanations for them.

Finally, Christ's power over creation is supremely revealed in the resurrection. The resurrection is one of the best attested to events in history. For a full treatment, look up the article *Resurrection: Fact or Fiction* here at Probe.org.

Notes

1. Craig Blomberg, The *Historical Reliability of the Gospels,* (Downers Grove, Ill.: InterVarsity Press, 1987), 10.

2. Ibid., 9.

3. F.F. Bruce, *The New Testament Documents: Are They Reliable?* 5th ed. (Downers Grove: InterVarsity Press, 1983), 14.

4. Norman Geisler, *Baker Encyclopedia of Christian Apologetics,* (Grand Rapids, Mich.: Baker Books, 2002), 530.
5. Michael Wilkins and J.P. Moreland, *Jesus Under Fire,* (Grand Rapids, Mich.: Zondervan Publishing, 1995), 80.

6. Blomberg, *The Historical Reliability of the Gospels,* 27-28.

7. Geisler, 474.

8. Ibid.

9. Quoted by Norman Geisler, *General Introduction to the Bible,* (Chicago: Moody Press, 1986), 405.

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Ancient Evidence for Jesus from Non-Christian Sources

Dr. Michael Gleghorn examines evidence from ancient non-Christian sources for the life of Jesus, demonstrating that such sources help confirm the historical reliability of the Gospels.

Evidence from Tacitus

Although there is overwhelming evidence that the New Testament is an accurate and trustworthy historical document, many people are still reluctant to believe what it says unless there is also some independent, non-biblical testimony that corroborates its statements. In the introduction to one of his books, F.F. Bruce tells about a Christian correspondent who was told by an agnostic friend that "apart from obscure references in Josephus and the like," there was no historical evidence for the life of Jesus outside the Bible.{1} This, he wrote to Bruce, had caused him "great concern and some little upset in [his] spiritual life."{2} He concludes his letter by asking, "Is such collateral proof available, and if not, are there reasons for the lack of it?"{3} The answer to this question is, "Yes, such collateral proof is available," and we will be looking at some of it in this article.

Let's begin our inquiry with a passage that historian Edwin Yamauchi calls "probably the most important reference to Jesus outside the New Testament."{4} Reporting on Emperor Nero's decision to blame the Christians for the fire that had destroyed Rome in A.D. 64, the Roman historian Tacitus wrote:

> Nero fastened the guilt . . . on a class hated for their abominations, called Christians by the populace. Christus,

> from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of . . . Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome. . . .{5}

What all can we learn from this ancient (and rather unsympathetic) reference to Jesus and the early Christians? Notice, first, that Tacitus reports Christians derived their name from a historical person called Christus (from the Latin), or Christ. He is said to have "suffered the extreme penalty," obviously alluding to the Roman method of execution known as crucifixion. This is said to have occurred during the reign of Tiberius and by the sentence of Pontius Pilatus. This confirms much of what the Gospels tell us about the death of Jesus.

But what are we to make of Tacitus' rather enigmatic statement that Christ's death briefly checked "a most mischievous superstition," which subsequently arose not only in Judaea, but also in Rome? One historian suggests that Tacitus is here "bearing indirect . . . testimony to the conviction of the early church that the Christ who had been crucified had risen from the grave."{6} While this interpretation is admittedly speculative, it does help explain the otherwise bizarre occurrence of a rapidly growing religion based on the worship of a man who had been crucified as a criminal.{7} How else might one explain *that*?

Evidence from Pliny the Younger

Another important source of evidence about Jesus and early Christianity can be found in the letters of Pliny the Younger to Emperor Trajan. Pliny was the Roman governor of Bithynia in Asia Minor. In one of his letters, dated around A.D. 112, he asks Trajan's advice about the appropriate way to conduct legal proceedings against those accused of being Christians.{8} Pliny says that he needed to consult the

emperor about this issue because a great multitude of every age, class, and sex stood accused of Christianity.{9}

At one point in his letter, Pliny relates some of the information he has learned about these Christians:

> They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food—but food of an ordinary and innocent kind.{10}

This passage provides us with a number of interesting insights into the beliefs and practices of early Christians. First, we see that Christians regularly met on a certain fixed day for worship. Second, their worship was directed to Christ, demonstrating that they firmly believed in His divinity. Furthermore, one scholar interprets Pliny's statement that hymns were sung to Christ, *as to a god*, as a reference to the rather distinctive fact that, "unlike other gods who were worshipped, Christ was a person who had lived on earth."{11} If this interpretation is correct, Pliny understood that Christians were worshipping an actual historical person as God! Of course, this agrees perfectly with the New Testament doctrine that Jesus was both God and man.

Not only does Pliny's letter help us understand what early Christians believed about Jesus' *person*, it also reveals the high esteem to which they held His *teachings.* For instance, Pliny notes that Christians *bound themselves by a solemn oath* not to violate various moral standards, which find their source in the ethical teachings of Jesus. In addition, Pliny's reference to the Christian custom of sharing a common meal likely alludes to their observance of communion and the "love

feast."{12} This interpretation helps explain the Christian claim that the meal was merely *food of an ordinary and innocent kind*. They were attempting to counter the charge, sometimes made by non-Christians, of practicing "ritual cannibalism."{13} The Christians of that day humbly repudiated such slanderous attacks on Jesus' teachings. We must sometimes do the same today.

Evidence from Josephus

Perhaps the most remarkable reference to Jesus outside the Bible can be found in the writings of Josephus, a first century Jewish historian. On two occasions, in his *Jewish Antiquities,* he mentions Jesus. The second, less revealing, reference describes the condemnation of one "James" by the Jewish Sanhedrin. This James, says Josephus, was "the brother of Jesus the so-called Christ."{14} F.F. Bruce points out how this agrees with Paul's description of James in Galatians 1:19 as "the Lord's brother."{15} And Edwin Yamauchi informs us that "few scholars have questioned" that Josephus actually penned this passage.{16}

As interesting as this brief reference is, there is an earlier one, which is truly astonishing. Called the "Testimonium Flavianum," the relevant portion declares:

> About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he . . . wrought surprising feats. . . . He was the Christ. When Pilate . . .condemned him to be crucified, those who had . . . come to love him did not give up their affection for him. On the third day he appeared . . . restored to life. . . . And the tribe of Christians . . . has . . . not disappeared.{17}

Did Josephus really write this? Most scholars think the core of the passage originated with Josephus, but that it was later altered by a Christian editor, possibly between the third and fourth century A.D.{18} But why do they think it was altered?

Josephus was not a Christian, and it is difficult to believe that anyone but a Christian would have made some of these statements.{19}

For instance, the claim that Jesus was a wise man seems authentic, but the qualifying phrase,
"*if indeed one ought to call him a man,*" is suspect. It implies that Jesus was more than human, and it is quite unlikely that Josephus would have said *that*! It is also difficult to believe he would have flatly asserted that Jesus was the Christ, especially when he later refers to Jesus as "the so-called" Christ. Finally, the claim that on the third day Jesus appeared to His disciples restored to life, inasmuch as it affirms Jesus' resurrection, is quite unlikely to come from a non-Christian!

But even if we disregard the questionable parts of this passage, we are still left with a good deal of corroborating information about the biblical Jesus. We read that he was a wise man who performed surprising feats. And although He was crucified under Pilate, His followers continued their discipleship and became known as Christians. When we combine these statements with Josephus' later reference to Jesus as "the so-called Christ," a rather detailed picture emerges which harmonizes quite well with the biblical record. It increasingly appears that the "biblical Jesus" and the "historical Jesus" are one and the same!

Evidence from the Babylonian Talmud

There are only a few clear references to Jesus in the Babylonian Talmud, a collection of Jewish rabbinical writings compiled between approximately A.D. 70-500. Given this time frame, it is naturally supposed that earlier references to Jesus are more likely to be historically reliable than later ones. In the case of the Talmud, the earliest period of compilation occurred between A.D. 70-200.{20} The most significant reference to Jesus from this period states:

> On the eve of the Passover Yeshu was hanged. For forty days before the execution took place, a herald . . . cried, "He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy."{21}

Let's examine this passage. You may have noticed that it refers to someone named "Yeshu." So why do we think this is Jesus? Actually, "Yeshu" (or "Yeshua") is how Jesus' name is pronounced in Hebrew. But what does the passage mean by saying that Jesus "was hanged"? Doesn't the New Testament say he was crucified? Indeed it does. But the term "hanged" can function as a synonym for "crucified." For instance, Galatians 3:13 declares that Christ was "hanged", and Luke 23:39 applies this term to the criminals who were crucified with Jesus.{22} So the Talmud declares that Jesus was crucified on the eve of Passover. But what of the cry of the herald that Jesus was to be stoned? This may simply indicate what the Jewish leaders were *planning* to do.{23} If so, Roman involvement changed their plans!{24}

The passage also tells us *why* Jesus was crucified. It claims He practiced sorcery and enticed Israel to apostasy! Since this accusation comes from a rather hostile source, we should not be too surprised if Jesus is described somewhat differently than in the New Testament. But if we make allowances for this, what might such charges *imply* about Jesus?

Interestingly, both accusations have close parallels in the canonical gospels. For instance, the charge of sorcery is similar to the Pharisees' accusation that Jesus cast out demons "by Beelzebul the ruler of the demons."{25} But notice this: such a charge actually tends to confirm the New Testament claim that Jesus performed miraculous feats. Apparently Jesus' miracles were too well attested to deny. The only alternative was to ascribe them to sorcery! Likewise, the charge of enticing Israel to apostasy parallels Luke's account of the Jewish leaders who accused Jesus of misleading the

nation with his teaching.{26} Such a charge tends to corroborate the New Testament record of Jesus' powerful teaching ministry. Thus, if read carefully, this passage from the Talmud confirms much of our knowledge about Jesus from the New Testament.

Evidence from Lucian

Lucian of Samosata was a second century Greek satirist. In one of his works, he wrote of the early Christians as follows:

> The Christians . . . worship a man to this day—the distinguished personage who introduced their novel rites, and was crucified on that account. . . . [It] was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws.{27}

Although Lucian is jesting here at the early Christians, he does make some significant comments about their founder. For instance, he says the Christians worshipped a *man*, "who introduced their novel rites." And though this *man's* followers clearly thought quite highly of Him, He so angered many of His contemporaries with His teaching that He "was crucified on that account."

Although Lucian does not mention his name, he is clearly referring to Jesus. But what did Jesus teach to arouse such wrath? According to Lucian, he taught that all men are brothers from the moment of their conversion. That's harmless enough. But what did this conversion involve? It involved denying the Greek gods, worshipping Jesus, and living according to His teachings. It's not *too* difficult to imagine someone being killed for teaching *that*. Though Lucian doesn't say so explicitly, the Christian denial of other gods combined with their worship of Jesus implies the belief that Jesus was more than human. Since they denied other gods in order to

worship Him, they apparently thought Jesus a greater God than any that Greece had to offer!

Let's summarize what we've learned about Jesus from this examination of ancient non-Christian sources. First, both Josephus and Lucian indicate that Jesus was regarded as wise. Second, Pliny, the Talmud, and Lucian imply He was a powerful and revered teacher. Third, both Josephus and the Talmud indicate He performed miraculous feats. Fourth, Tacitus, Josephus, the Talmud, and Lucian all mention that He was crucified. Tacitus and Josephus say this occurred under Pontius Pilate. And the Talmud declares it happened on the eve of Passover. Fifth, there are possible references to the Christian belief in Jesus' resurrection in both Tacitus and Josephus. Sixth, Josephus records that Jesus' followers believed He was the Christ, or Messiah. And finally, both Pliny and Lucian indicate that Christians worshipped Jesus as God!

I hope you see how this small selection of ancient *non-Christian* sources helps corroborate our knowledge of Jesus from the gospels. Of course, there are many ancient *Christian* sources of information about Jesus as well. But since the historical reliability of the canonical gospels is so well established, I invite you to read *those* for an authoritative "life of Jesus!"

Notes

1. F. F. Bruce, *Jesus and Christian Origins Outside the New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974), 13.

2. Ibid.

3. Ibid.

4. Edwin Yamauchi, quoted in Lee Strobel, *The Case for Christ* (Grand Rapids, Michigan: Zondervan Publishing House, 1998),

82.

5. Tacitus, Annals 15.44, cited in Strobel, *The Case for Christ*, 82.

6. N.D. Anderson, *Christianity: The Witness of History* (London: Tyndale, 1969), 19, cited in Gary R. Habermas, The Historical Jesus (Joplin, Missouri: College Press Publishing Company, 1996), 189-190.

7. Edwin Yamauchi, cited in Strobel, *The Case for Christ*, 82.

8. Pliny, Epistles x. 96, cited in Bruce, *Christian Origins*, 25; Habermas, *The Historical Jesus*, 198.

9. Ibid., 27.

10. Pliny, Letters, transl. by William Melmoth, rev. by W.M.L. Hutchinson (Cambridge: Harvard Univ. Press, 1935), vol. II, X:96, cited in Habermas, *The Historical Jesus*, 199.

11. M. Harris, "References to Jesus in Early Classical Authors," in *Gospel Perspectives V*, 354-55, cited in E. Yamauchi, "Jesus Outside the New Testament: What is the Evidence?", in *Jesus Under Fire*, ed. by Michael J. Wilkins and J.P. Moreland (Grand Rapids, Michigan: Zondervan Publishing House, 1995), p. 227, note 66.

12. Habermas, *The Historical Jesus*, 199.

13. Bruce, *Christian Origins*, 28.

14. Josephus, *Antiquities xx. 200*, cited in Bruce, *Christian Origins*, 36.

15. Ibid.

16. Yamauchi, "Jesus Outside the New Testament", 212.

17. Josephus, *Antiquities 18.63-64*, cited in Yamauchi, "Jesus Outside the New Testament", 212.

18. Ibid.

19. Although time would not permit me to mention it on the radio, another version of Josephus' "Testimonium Flavianum" survives in a tenth-century Arabic version (Bruce, *Christian Origins*, 41). In 1971, Professor Schlomo Pines published a study on this passage. The passage is interesting because it lacks most of the questionable elements that many scholars believe to be Christian interpolations. Indeed, "as Schlomo Pines and David Flusser…stated, it is quite plausible that none of the arguments against Josephus writing the original words even applies to the Arabic text, especially since the latter would have had less chance of being censored by the church" (Habermas, *The Historical Jesus*, 194). The passage reads as follows: "At this time there was a wise man who was called Jesus. His conduct was good and (he) was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion, and that he was alive; accordingly he was perhaps the Messiah, concerning whom the prophets have recounted wonders." (Quoted in James H. Charlesworth, *Jesus Within Judaism*, (Garden City: Doubleday, 1988), 95, cited in Habermas, *The Historical Jesus*, 194).

20. Habermas, *The Historical Jesus*, 202-03.

21. *The Babylonian Talmud*, transl. by I. Epstein (London: Soncino, 1935), vol. III, Sanhedrin 43a, 281, cited in Habermas, The Historical Jesus, 203.

22. Habermas, *The Historical Jesus*, 203.

23. See John 8:58-59 and 10:31-33.

24. Habermas, *The Historical Jesus*, 204. See also John 18:31-32.

25. Matt. 12:24. I gleaned this observation from Bruce, *Christian Origins*, 56.

26. Luke 23:2, 5.

27. Lucian, *The Death of Peregrine*, 11-13, in The Works of Lucian of Samosata, transl. by H.W. Fowler and F.G. Fowler, 4 vols. (Oxford: Clarendon, 1949), vol. 4., cited in Habermas, *The Historical Jesus*, 206.

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If God is So Good, Why Does He Let Me Hurt?

This is probably the biggest question, and the biggest obstacle to trusting God, in Christianity. It's a legitimate question, and it deserves a thoughtful answer that honors the amount of pain attached to it. Disclosure: I am writing this while beset by the most physical pain I've experienced since post-polio syndrome started attacking my body with the "unholy trinity" of pain, weakness and fatigue. It hurts to stand, it hurts to walk. Every single step.

Why does God allow it? And my pain is *nothing* compared to the horrific suffering of millions around the world. Doesn't He care? Why doesn't He stop it—surely He can. He could stop it all with a single word. So why does He let innocent people—especially children, for heaven's sake—suffer?

We need to put evil and suffering into perspective, and that means the Really Big Picture. Starting before the beginning of time. When all there was, was God: Father, Son and Spirit, engaged in a three-Personed "holy hug" that had no beginning

and has no end. A continual celebration of love, adoration, respect, and delight in each other. At some point Father God decided to create mankind and draw us into His circle of love, adopting us as sons (Eph. 1:4-5) and creating a Bride for His eternal Son (Rev. 19:7), a fit companion who would reign with the Lamb (Rev. 22:5).

But God knew that all of human history would unfold between the bookends of the creation of mankind and the Marriage Feast of the Lamb. The God of light and life, of love and truth, knew that all those things are found only in Him; He knew that to reject Him meant choosing darkness and death, isolation and deception. He knew that Adam would rebel, that His perfect creation would crash and burn in the Fall, and that everything would be infected and corrupted by sin. He knew that every human being would be born with a compulsion to reject Him, to live disconnected from Him, independent from Him—something like spiritual HIV+, insuring a death sentence. And sure enough, the mortality rate is still 100%.

God knew all this, and He created us anyway. Because He knew the end result was worth it.

Because God is love, He created people to love, and He created people to love Him back. In order for us to choose to return His love, we needed to be free to choose NOT to love Him. God made us with the very real option to say no to Him, so that our yes would mean something. The alternative would be the equivalent to making a phone say, “Good morning, I love you.” The words might be there but there is no heart and no choice behind them—they are nothing more than the result of a programming code. God wanted real and actual love, and that meant that some people He made and dearly loved, could and would say no.

When people say no to God, they not only cut themselves off from relationship with Him, they open the door to all kinds of evil. Some of it comes from sinful human hearts; some of it

comes from the demonic realm, angels who also said no to God and became devils. Evil was unleashed by Adam when he disobeyed God in the Garden of Eden (Gen. 3) and it has been causing havoc, pain and suffering ever since. Sometimes we need to remind ourselves that this world plagued by pain and disease, deliberate meanness and selfishness, is not God's original perfect creation. If it were, God would indeed be a horrible monster. He knew Adam would open the door to all kinds of evil and suffering, and He allowed Adam to do it anyway. Because He knew the end result was worth it.

Why does God let people suffer?

God uses suffering to cleanse us, to mature us, to burn up shallowness. (Please see my article The Value of Suffering.) He uses pain as His instrument to shape us into the image of His Son (Rom. 8:28-29). God has no magic wand that instantly transforms us from something broken and dirty (and we are far more broken and dirty than we have any idea) into something whole and beautiful. There is no divine "Bibbity-Bobbity-Boo."

Instead, the Son left heaven, wrapped Himself in human flesh, and came to earth where He lived a perfect, sinless life. Every day of His earthly life, He suffered as a human, limiting Himself to a body that would get tired, hungry, thirsty and dirty. What the first Adam messed up, Jesus the Second Adam corrected. Where Adam disobeyed the Father, Jesus learned obedience through suffering (Heb. 5:8). Jesus suffered throughout His incarnation simply because of His limitations as a human, then suffered an unimaginably horrible death through crucifixion, made even worse because He absorbed all the sin of every human being who had ever lived, was living on the earth at that time, and would ever exist in the future. He took our sin into Himself, actually becoming our sin (2 Cor. 5:21), so that when He died, our sin died with Him. But the Father raised Him from the dead, and He is alive at His Father's right hand right now in heaven.

This means that God knows what it means to suffer. There is no pain, no suffering we can endure, that God Himself did not experience even more during Jesus' time on earth. This same suffering God promised, "Behold, I am making all things new" (Rev. 21:5). The Father knew He would send the Son to suffer, and the Son knew that's what He would leave heaven for.

He did it anyway. Because He knew the end result was worth it.

God allows pain and suffering and evil because He has a plan, and He's working His plan. The end result is that He is redeeming and restoring all the evil, pain and suffering of this sin-sick world. He will set all things right in the end. The last chapter of the Bible makes it clear that there is a happy ending to what is NOT a fairy tale. What started out as a Three-Personed holy hug of the Father, Son and Spirit loving each other while still remaining one God, will be a hugely enlarged circle of love that includes millions, possibly billions of people God made in His image, marked "Mine," and drew into the divine circle to love and be loved forever.

At that point I believe we will agree, as we look back on evil, pain and suffering on earth, that it was so, so worth it.

This blog post originally appeared at If God Is So Good, Why Does He Let Me Hurt? on July 15, 2014

Law and Grace: Combating the

American Heresy of Pelagianism

The American Church has fallen under the error of Pelagianism*. Law and Grace do not represent two plans of God, but two phases of the same plan of redemption: preparation and fulfillment.*

"For the Law was given through Moses; grace and truth were realized through Jesus Christ." (John 1: 17, NASB)

A young college student once told me that a pastor's son argued with him that no religion—and especially not Christianity—was about faith in any God, but rather the good works that we do for others. Christianity, so the preacher's boy said, concerned doing to others what we would have done to us; it does not even matter if God exists or not, only the good we do for people counts—philanthropy, morality and being a good person matters most, not faith in Jesus Christ as the Son of God.

What the young theologian argued was that all religions are basically the same. They are moralistic[1], which means they inspire people to do good works and that any metaphysical aspect, such as who God is or what he may have done for humanity is irrelevant. Similarly, we often hear that people choose to do evil and that they are not born that way, it is the environment that makes us corrupt—that we are not corrupt by nature.

This all sounds like common sense, but amounts to a denial of the central Christian belief in salvation by grace through faith alone. If we are not sinners by nature but only by choice than we can conceivably make more good choices than evil ones in order to redeem ourselves and then there would be no need for faith or a savior. Good works and keeping either

the internal law of conscience or the old Mosaic Law would suffice.

Salvation by Grace Through Faith Alone

Salvation by grace through faith provides the great distinctive of the Christian faith compared to the other world religions. In contrast, the monotheistic religions Islam and Judaism both present a path of works salvation through obeying either the Torah or the Qur'an. The pantheistic religions, like Buddhism and Hinduism, believe in a rigorous path of enlightenment. While they subscribe to a unique theological heritage and may even be saved, many within the Christian sphere tend to under–appreciate and even unintentionally deny God's free and eternal gift of salvation through a well–meaning but misdirected emphasis on the Mosaic Code, also called the Law (or the Ten Commandments) or other moral and legal codes that operate in a similar fashion, as measuring sticks for salvation.

Christians continually misunderstand and misuse the Law, thus placing themselves and others in bondage to a *de facto* works salvation mentality. The Apostle Paul argued that we did not begin with the Spirit in our salvation only to be perfected by "the flesh" in the works of the Law (Galatians 3: 3). Paul repeatedly identified legalism as a work of the flesh or sinful human nature and worldliness. He spoke of "the elemental principles of the world" (Galatians. 4: 3 and Col. 2: 8, 20) not as secularism, or so called "worldly" practices such as dancing, smoking or movie attendance, as Christians do today. Rather, worldliness according to these passages was the religiosity of the Judaizing heresy that imposed legal restrictions on believers such as circumcision (as seen in *Galatians*) or dietary restrictions, festivals and Sabbath observance or angel worship (in *Colossians*). Paul rejected his great religious inheritance, status and fame as a Pharisee, considering it all a work of the flesh, so that his

righteousness would not derive from the Law, but from Christ (Philippians 3: 1–9). Religious legalism represents as great a threat to grace in the New Testament than any libertine license for sin.

Works salvation indicates a profound insecurity concerning individual freedom in the world's religions and a desire to impose an authoritarian structure. Christians are not guiltless either, as they harbor the same tendencies to impose the Mosaic Code or some form of it on Christians and non–Christians alike. For example, Torah Observant Christians, *Reconstructionism*, *Theonomy*, and *Covenant Theology* all hold to a continuity between law and grace that brings Christians back under the legal and moral requirements of the Mosaic Code. The persistence of Christians who want to commit themselves to the Law, even after 2000 years of Christian history, indicates the Church's misunderstanding of the role of the Law after Christ and the Church's uneasiness with its own belief in grace.

The Role of the Law Today: Instructive, *not* Operative

Preachers and theologians are known to say "We are still under the 10 Commandments" or "The moral law is still in effect, but the rest has been fulfilled by Christ." Although, these explanations offer some guidance on what to do with the 800 pound gorilla in the room– with the theology of grace–they ultimately cannot avoid inconsistencies either with the Law or with the New Testament principle of grace, God's unconditional love.

The Mosaic Law was given to Israel on Mount Sinai as their Constitution and guide to holiness; it was never capable of bringing eternal salvation, but served as a teacher to the preservation of Israel in the Promised Land while demonstrating God's righteous character. It was a temporary operating system, so to speak, that was necessary in order to

display human sinfulness and point to humanity's need for grace. But, crucially, it was destined to pass away or be retired once the plan of God came to fruition in the Life of Christ (Galatians 3). It showed only humanity's guilt, yet foreshadowed in its practices the promise of God's ultimate work of grace (Hebrews 8: 5; 10: 1). Once grace arrived in the work of Christ, the Law was no longer necessary (Hebrews 8: 6). The Law only pointed to human need for grace or the presence of sin. The Law shows people their unrighteousness. God demonstrates his mercy only after explaining and portraying his righteousness. God gives the Law first to demonstrate sin and *then* sends his Son to reveal His love and grace.

The Mosaic Law functions similarly to natural law or general revelation in demonstrating humanity's need for God, the absence of God from the human heart (Romans 1 & 2). The Law and general revelation both perform a preparatory role: either telling humanity it does not know God, as with general revelation, or revealing humanity's sin, as with the Law (Romans 3). They give no saving knowledge, but function only to condemn and never to save. Law and Grace do not represent two plans of God, but two phases of the same plan of redemption: preparation and fulfillment.

One Law, Indivisible, With Grace for All

There is only one Law, which must be accepted as a whole. The unity of the Law applies equally to either its total fulfillment in Christ or to the possibility that the Law remains operative after Christ. The Law cannot be subdivided into different sections such as moral, ceremonial and civil that were applicable before Christ and those sections still applicable after Christ. Any theological approach to the Law that states its partial effectiveness misunderstands the unity of the Law and the work of Christ that has already fulfilled the Law in its entirety. One either keeps the whole Law or

does not (Galatians 3: 10; James 2: 10; Matthew 5: 19; Deuteronomy 27: 1; 28: 1; 30: 8). Likewise, either Christ fulfilled the Law or he did not. Nowhere in the New Testament does it say the Law was partially fulfilled in Christ, leaving the Church to fulfill the rest. A change in one aspect of the Law, such as the Old Testament Priesthood, necessitates the inauguration of a new law and not merely a partial change in the old law (Hebrews 7: 12). Paul argued against the *Judaizers*, who imposed legal restrictions on Christians, that if they accepted one part of the Law they were "under obligation to keep the whole Law" (Galatians 5: 3).

Any return to the Law rejects faith in Christ and even creates a hindrance to the progression of the plan of God in history. The Book of Hebrews gives a dire warning to all who return to these former elements: "For if we go on sinning willfully after we receive the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain terrifying expectation of judgment.… Anyone who set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much more severe punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified and has insulted the spirit of grace?" (Hebrews 10: 26–29).

Does Retirement of the Law Mean God Changed?

The problem many express with notion of the Law's retirement is based on this conclusion: God cannot change, so how can He, in effect, repeal his own law? The Law was given in order to maintain Israel as a separate people who would act as a conduit through whom God would send his Messiah to reach the whole world. "When the fullness of time came, God sent forth His Son, born of a woman, born under the Law" (Galatians 4: 4). *The Law was by its very nature temporary and conditional*

to Israel as an operative system in the history of God's plan of universal redemption. Once the Law and Israel achieved their purposes, or were "fulfilled" in Christ they became obsolete (Hebrews 8: 13). The Law had an expiration date, a shelf life that only lasted until Messiah arrived. The Law played a preparatory role for the coming of Christ; it never had the power to save, but only to condemn in identifying and demonstrating human sin and inadequacies. Its function was to ready mankind for salvation. The Law is good and holy, but it is also obsolete and incomplete (Romans 7; Galatians 3).

Good News! The Law is Fulfilled in Christ

The Law was not abolished, repealed or revamped in any way in the new age of grace. Jesus himself says that he did not come to destroy [*katalyō*] or subvert the Law, but to fulfill [*plēroō*] it (Matthew 5: 17), which means to complete, to finish, accomplish or expire. Paul repeats Jesus' declaration by stating that "Christ is the end [*telos*] of the law," meaning he is the termination or conclusion of it (Romans 10: 4). Jesus does not change the Law nor add to it which he himself admonishes against (Matthew 5: 17–19). The Law was fulfilled in Christ, meaning he met all of its requirements and standards as well as the subsequent punishments for failure. He lived the Law for humanity, keeping it perfectly as our representative before God, and died for all of us, meeting its requisite punishment for sin. Jesus' last words on the cross "It is finished [*teleō*]" (John 19: 30), marks the completion and fulfillment of the Law and effectively completes all of its requirements, obligations or demands for us. Any attempt to place believers back under the Law, even partially, amounts to a rejection of the work of Christ. "You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace" (Galatians 5: 4).

The Law is no longer operative because all its demands were

satisfied. Its expiration date has matured and it is no longer in effect since the death of Christ. The Law then has no direct application in the new age of grace. The Law is to the Church what the *Articles of Confederation* is to the United States. They serve great historical value in providing a history that led to the creation of the U.S. Constitution and contain pertinent principles of government decentralization to learn from—but no one is obligated to abide by them any longer. As a system of government it has been retired. The Mosaic Law, like the *Articles of Confederation*, today serves a strictly instructive role; it retains an honorary position as *system emeritus*.

Although, the Law as a binding system has been retired in the plan of God's redemption, it serves an important role in the advice and instruction readers learn from it. The Law offers examples of righteousness and models of holiness. Paul noted that "whatever was written in earlier times was written for our instruction" (Romans 15: 4). He adds that the history of Israel serves as an example of learning for the Church today (I Corinthians 10: 6) and that "All Scripture is …profitable for teaching … and for training in righteousness" (I Timothy 3: 16). The Church looks back to the Law for guidance and for the meaning of holiness and righteousness, but never applies the Law in the same way as Israel did as a civil nation. The New Testament writers use the Law as examples of righteousness in the reiteration of the Ten Commandments (Romans 13: 8–10; James 2: 8–11). The Law must be used "lawfully" (I Timothy 1: 8) as instruction and not as a binding operating system.

To argue for subdivision in the Law such as ceremonial, dietary, moral, sacrificial, etc., in essence denies the Law's instructive capacities today. The Law is either obsolete in its entirety or it is operative in its entirety and if it is obsolete yet still instructive, it is instructive in its entirety today. The Law has not been abrogated, as if God somehow made a mistake. Again it was fulfilled, and hence has

accomplished its purpose; its *telos* and reason for existence has been realized. The Law was then retired; it serves now only to instruct in righteousness and to demonstrate sinfulness.

The Law never comes to the Church today unmodified from its original context in ancient Israel. If the so–called "moral law" was binding, then its enforcement and punishment must also be binding. Partial Law advocates must change the meaning of the Law to make it palatable. Every system that adopts an operative role for the Law modifies it to some extent through illegitimately subdividing the Law into convenient sections, in a clear case of selective morality, where only some principles from a given system are conveniently chosen and partially applied through abandoning its original meaning and context to fit a contemporary understanding. For example, Sabbath observance is now on Sunday instead of Saturday or the commandment against adultery applying to a monogamous Christian context instead of its original Hebrew polygamous one.

Without enforcement of the Law there is, in reality, no Law. The Church cannot honestly say it is somehow under the obligations of the Law if also does not keep its enforcement. This is where the entire operative approach to the Law breaks apart into utter incoherence in relation to the New Testament principle of grace. The penalty for most infractions against the Law was death by stoning and was often administrated by a civil and religious authority (Deuteronomy 17). Since the Church does not inherit Israel's civil authority, enforcement of the Mosaic Law becomes impossible[2]. (See my article on the prophetic voice of the Church here.)

As the premiere Law of all time, greater than the Code of Hammurabi, greater than the Qur'an, greater than Roman law (Galatians 3:21), the Mosaic Law offers itself as instruction and example for individual morality and civil society, but requires no uncontestable obligation regarding its adoption

and enforcement. The Law ceases to be a legalistic code that must be enforced to the letter upon pain of death. Instead, it *speaks* as the Word of God. *It now brings life instead of death.* In Christ "the ministry of death" transforms into "the ministry of the Spirit" and life" (2 Corinthians 3).

A New Commandment

Though the Law was fulfilled, accomplished and expired in Christ, and its requirements and penalties no longer directly apply today. This does not mean the Church lives lawlessly and without moral standards. The fulfillment of the Law in Christ means the fulfillment of the Law in his Body, the Church. Jesus and both the Apostles Paul and James stated that the commandment of love fulfills the Law (Matthew 22: 37–40; Mark 12: 29–31; Romans 13: 8–10; Galatians 5: 14; James 2: 8). "Love … is the fulfillment [*plērōma*] of the Law" (Romans 13: 10) The Church, as well as Christ, bring a completion and conclusion to the Law. Jesus left the Church with a new commandment of love that fulfills the old Law. Just as the old Law marked the distinction of Israel as a holy people from the rest of the pagan nations (Deuteronomy 28: 1–2), so the new commandant of love distinguishes the Church from a hostile world system: "A new commandant I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 14: 34, 35).

The old Law was not a failure, so that God had to begin again with a New Commandment of Love. The Law was as Paul said, "weak … through the flesh," (Romans 8: 3), meaning it was simply incapable of producing anything other than the recognition of sin and condemnation (Romans 7: 7–13). It could never save and transform humanity. For that purpose God sent his Son and "condemned sin …in order that the requirement of the Law might be fulfilled [*plēroō*, completed, finished or accomplished] in us who do not walk according to the flesh

[sinful human nature] but according to the Spirit" (Romans 8: 4).

Because believers now have the Holy Spirit, they are new creations (2 Corinthians 5: 17) and the Law is accomplished in them. This does not mean Christians live perfectly as Christ did, but that there are no moral or legal requirements that they must meet as a sign of their acceptance by God; instead of living up to a standard, they live out of the sufficiency of Christ. They are guided by the Holy Spirit to accomplish the New Commandment of Love, also called "the law of the Spirit" (Romans 8: 2), "the law of faith" (Romans 3: 27), "the law of Christ" (Galatians 6: 2) and "the royal law" (James 2: 8), reflecting the image of God in Christ. *Jesus did not leave a legal code to regulate every aspect of life, like Moses; instead he gave the Church an orientation of love and freedom.* Law compels obedience through fear of punishment. It dominates the individual's will so that his choices are not his own. Grace inspires obedience through the revelation of God's love; "the goodness of God leads to repentance" (Romans 2: 4). Law is for the immature or those who cannot act responsibly without it. They need to be told what to do in external and institutional codes. Grace is for the mature who act according to the Law of the Spirit or the spirit of the Law residing internally in every believer. They live by the Spirit at a higher standard of personal accountability to God and not according to the letter of the Law (Matthew 19). Law is for the lawless, not the righteous (I Tim 5: 5-10).

The Internal Law of the Spirit

The Law of the Spirit expresses the fulfillment of the Old Testament promise that the Law will be written on the hearts of God's people in a new covenant after God fills them with his Spirit and forgives their sin (Jeremiah 31: 31–34; Ezekiel 36: 24–27; Hebrews 8: 7–13; 12: 24). Believers are not accountable to the Law, but may approach God through Jesus

Christ, the Great High Priest and Mediator between God and man (I Timothy 2: 5; Hebrews 4: 14; 7: 18-19). Grace supplies believers with a greater righteousness and accessibility directly to God, in contrast to the Law of Moses, because as grace fulfills all the requirements of the Law, it also provides both personal transformation and purity of heart through faith. It is not enough to simply *not* commit murder or adultery. One must not harbor hate or lust also (Matthew 5). The Law—is now internalized in believers through the Holy Spirit.

The new Law of the Spirit (i.e., the Law of Love) continues where the old Law left off. But this new law is different from the old because it can only be accepted by faith, a committed trust in the unseen Word of God (2 Corinthians 4: 16—5:7; Hebrews 11: 1—12: 3) as a gift of God's grace, which makes the old Law a law of works, not a law of faith (Romans 3: 27). Abraham understood that "the just shall live by faith" (Romans 1:17). Anyone living righteously knew it even when they were under the Law—that keeping the Law was impossible, requiring grace (Romans 4). The Law required moral and legal perfection, complete and total obedience or works, requiring human effort in order to achieve acceptance with God. Any attempt to work one's way back to God on the basis of keeping the Law disqualifies one from salvation by grace through faith (Romans 3—5). "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly" (Galatians 2: 21).

Christians are not justified by grace through faith, only to be sanctified by works either the works of the Law or any other code of conduct. Theologically, Evangelicals typically divide the term salvation into three stages: *justification*, a positional salvation that can never be revoked; *sanctification*, a lifestyle that reflects justification, and *glorification*, the end result of salvation when believers are restored to the complete image of God in the *eschaton*[3]. The

Church often struggles the most with the middle stage of sanctification, asserting the need for a code of conduct as many Evangelicals do or even a sacramental merit system as Roman Catholics accept that measures the believer's progress and growth towards Christlikeness. Although most Evangelicals will hotly deny that they are setting up a new works salvation system in their codes, the practical effects are the same: justification is by faith and sanctification is by works.

The Ontology of Salvation

Grace represents a temporal discontinuity in the plan of God within an overall eternal continuity. The coming of Christ was a radical disruption in the nature of things (ontology) and punctuated history with grace. The new age of grace, only foreshadowed and hoped for in the previous time, was always in view in God's plan of redemption. But until the coming of Christ there was no tangible mechanism to dispense Grace to humanity. Law never acts as a means of salvation, even if there was someone who kept it perfectly, such as Saul of Tarsus (Philippians 3: 6) .

Good behavior does not eradicate the guilt of original sin, simply doing more good works to outweigh our evil ones will do nothing to accomplish salvation, which is the whole substance of the ancient debate between law and grace from Jesus and the Pharisees, to Paul and the Judaizers, to Augustine and Pelagius to the Reformers and the Catholics. It manifests today in the Free Grace Gospel versus Lordship Salvation position as well as the numerous attempts to reassert the principle of law in the Church to act as a hedge against *antinomianism* and moral *libertinism*.

The human condition remains so stricken with sin that only a divine intervention will save people from condemnation. No amount of good deeds—even if they were perfect—could erase the curse of sin inherited from the First Adam (Romans 5: 12–21). *Salvation must be ontological and not simply moral*. There must

be a change in *being* and not merely a change in *doing*. This means there must be a change in the spiritual condition of people and not simply a moral or behavioral change. God does not forgive sin without compensation for sin. Salvation requires more than just a divine act of will to rescue humanity, which then translates to morality and law (or contemporary manifestations of *moralism* and *legalism)*. This bears out in the New Testament in the struggle between law and grace or works and faith. One position focuses on *ontology* (the transformation of the spiritual condition or essence) and the other on morality (human effort or works). Salvation focuses on either God or man; either God saves humanity by grace or humanity contributes through its merits to its own forgiveness and restoration.

Human nature tends to self–righteousness and belief in its own ability to earn the grace of God expressed in morality and law, or what Paul called "works." Morality means the choices people make based on what they think is right or wrong. Law, that is "Policy" in human terms, is the morality of a few people enforced on the majority, through institutional and legally binding codes of behavior. The modern world has adopted a humanistic perspective that sees humanity as preeminent, not God; it has abandoned ontology and metaphysics.[4] In lieu of metaphysics, the modern world uses morality and law as a guide to life; it creates an understanding of God in its own moral image as glorified law–giver and not the Spirit who changes hearts, minds and lives. Thus Christianity and all religion are reduced to morality as opposed to faith, which is irrelevant to the modern world.

Christianity appears increasingly moralistic and legalistic where a code of behavior replaces living faith in God. This manifests in everything from health and eating rules and dress codes, to Prohibition and club or church membership; middle class family values become identical with Christianity: ideals

such as a high work ethic, patriotism, and belief in *Christian America*. Voting becomes a sacred duty, keeping the Ten Commandments becomes emphasized, along with political activism, and so forth. None of these are bad, but they are never a replacement for faith. Yet, they often are made the test of faith and their presence is often mistaken for a vital life in Christ. These things represent morality and even Christian morality, but morality should never be confused with faith and salvation. Salvation is not morality, it is an ontological change in the condition of the human heart and its relationship with God through the Spirit that is freely given and accepted by faith alone. Morality does not constitute the elements of faith, it follows faith as a natural consequence (Ephesians 2: 8–10), and must never be the measure of faith (Romans 14; 1 Corinthians 8; 10: 12–33).

Moralism: The American Heresy

The common sense approach to religion in America argues that people are responsible for their own actions and therefore can make amends for their misdeeds with good deeds. Although, this position is not false, we need to seek to correct and learn from our mistakes, it makes no difference to one's spiritual condition, which can only change by faith in the person and work of Christ.

Theologically speaking, most of the American Church has followed the classic heresy known as Pelagianism,[5] a belief that denies the inherent sinful condition. Pelagius the fourth century monk and arch opponent of St. Augustine argued that original sin does not exist as the guilt humanity inherits from the First Adam and that Adam's sin was his own. The human race cannot be held accountable for a sin they did not commit. People are born innocent into a corrupt environment and only become sinful after they have sinned. On the surface this doctrine appears rational and fair, but cuts the heart out of the principle of grace and throws all religion back into a

legalist and moralist mode. Without a notion of original sin, today called "radical evil," or "total depravity," or simply the "sinful human nature," it makes perfect sense that the way back to God is through being a good person or moral reformation. As theologian Paul Tillich noted "[Pelagianism] … is always effective in us when we try to force God down to ourselves. This is what we usually call 'moralism,'…. Pelagius said that good and evil are performed by us; they are not given [or an ontic condition, meaning we are not born into a state of sin; rather we become sinners through our own misdeeds or sins]. If this is true then religion is in danger of being transformed into morality."[6]

The principle of grace advocated by the Apostle Paul, St. Augustine and the Reformers radically opposes moralism and makes salvation a matter of a divine intervention in the human condition that can be received only by faith. Works do nothing to alter the human condition of sin and condemnation. No moral or legal remedy exists that will change our basic sinful selves. Moral transformation (works) follows faith, but has no causal effect on salvation or loss of salvation. What God gives in grace he will not revoke (Rom 8: 26-39; 11: 29). Grace is not an excuse or license for sin. Those who argue that way simply do not understand grace and its transforming effects on moral character, nor have they ever participated in it (Rom 6). "For sin shall not be master over you, for you are not under law, but under grace" (Rom 6: 14)!

Endnotes

1. For an article on how Millennial generation Americans display, among other traits, a tendency to be what sociologist Christian Smith dubs moralistic therapeutic deists, see: www.probe.org/is-this-the-last-christian-generation/

2. Lawrence Terlizzese, *Romney vs. Obama and Beyond: The Church's Prophetic Role in Politics*, Probe Ministries, 2012, www.probe.org/romney-vs-obama-and-beyond-the-churchs-prophetic

-role-in-politics/.

3. The time when God completes His plan of redemption.

4. Martin Heidegger. *Being and Time* (New York: Harper & Row, 1962), 44.

5. Paul Tillich, *A History of Christian Thought* (New York: Harper & Row, 1968), 124-25.

6. Ibid., 125.

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Expanding the Biblical Worldview of Christians in Myanmar

Don Closson, who has taught Christian worldview on several continents, recently returned from Myanmar, which has in recent years been oppressed heavily by an atheistic regime. Representing his church Christ Fellowship in McKinney (TX), he shared with pastors and students a biblical perspective on world missions and how the Church there is both historically blessed and currently in a good position to reach their own nation (formerly known as Burma) with the gospel.

Details of a trip can begin to fade even as the effects of jet lag seem to grow stronger. Fortunately, I do remember many wonderful aspects of my whirlwind eleven-day trip with friend and pastor Ken Stoneking to Myanmar (the U.S. still insists on calling it Burma), one of the poorest and most oppressed countries in Asia.

Praise God for a Fruitful Trip

This was my most successful cross-cultural teaching experience to date. I say that for several reasons. First, the topic was timely and relevant to my audience of pastors and students at the Mandalay Bible Seminary. I spoke on God's Kingdom as it relates to world missions by breaking the topic down into four parts: the theological, historical, cultural and strategic perspectives. After I finished teaching the 20 hour class over five days, my host told me that he had been struggling with this very topic, particularly how to motivate the church leaders in Myanmar to play a greater role in missions. He expressed that many churches in Myanmar have an inward perspective and needed help seeing that believers have an obligation to be a blessing to those around us. He told me that my talks gave him a number of ideas to develop further after our visit.

Myanmar's Uniqueness

My preparation for this class increased both my own understanding and appreciation for the task of world missions. As I put the lessons together, I got more and more excited about my opportunity to share with the pastors and students. I realized that they live in a strategic place to reach a part of the world limited to Americans. Myanmar is in the global *10/40 window* that defines the least evangelized segment of the globe. In fact, its capital city Yangon is listed as one of the 100 gateway cities to this 10/40 region, the rectangular area of North Africa, the Middle East and Asia between 10 degrees and 40 degrees north latitudes, according to The Joshua Project. The population of the world is growing more Asian every year and Myanmar is centrally located to impact China, Thailand, and India!

Connecting the Dots…

A serendipity was "connecting the dots" as I researched the relationship between the Church in Myanmar and the early

Reformation—going all the way back to John Wycliffe in the 1300s. Wycliffe challenged the authority of the Pope and the refusal of the Church to put the Bible in of the language of the common people. His followers were known as Lollards, and they preached anti-clerical and biblically-centered reforms.

Jon Huss read the teachings of Wycliffe in the 15th century and attempted to reform the church in Bohemia and the adjacent area called Moravia. Gaining a wide following, the Hussites influenced the region around Prague, Czech Republic, including a group which became known as the Moravian church. Huss was eventually burned at the stake in the center of Old Town Square in Prague for challenging the official doctrines of the Catholic Church. However, the Moravian Brethren continued on and became a powerful force for evangelism in the 18th and 19th centuries.

Evangelist and church leader Count Zinzendorf was at the center of this movement during the late 1700s. He traveled to America and England meeting with Jonathan Edwards and other leaders of the Great Awakening that brought revival to both England and the Colonies in the 1730s and 40s.

In 1806 a group of college students at Williams College prayed that God would again bring revival to the country, sparking a movement among college students known as the Haystack Prayer Revival. These five students would help influence a young man named Adoniram Judson to commit his life to missions. Judson set sail for India with his wife in 1812, but the East India Company would not allow them to enter because they feared that missionaries would stir up the Hindus. Taking the first boat East, Judson arrived in Rangoon (now Yangon) in 1813. After six years he had his first convert and when he died at age 62, after spending 38 years in Myanmar, it was estimated that there were over 200,000 Christians in the country. Judson was the first to translate the Bible into the Burmese language, a translation that was so good that it is still used today and preferred over recent translations because it is more

theologically conservative.

More Dots

The day after I left, an earthquake hit Myanmar. Thankfully, God spared the Mandalay Bible Seminary. Then our president visited for the first time in recognition of the political changes occurring there. Please pray for the Christians in this strategic country. They are standing boldly and are ready to be used of the Lord for the Great Commission.

Jesus Christ Superstar

Kanye West vs. John Lennon

“Who do men say that I am?” (Matt 16:16)

In 1966, rock star John Lennon said the Beatles were “more popular than Jesus.” Lennon made the statement in the context of his predication about the demise of Christianity; “Christianity will go,” he said. “It will vanish and shrink. I needn’t argue about that; I’m right and I will be proved right. We’re more popular than Jesus now; I don’t know which will go first, rock ‘n’ roll or Christianity. Jesus was all right but his disciples were thick and ordinary.” Lennon’s failed predication about the demise of Christianity, like so many since the eighteenth century, grossly underestimated the enormous appeal of Jesus.

Jesus Christ is the most popular figure in history and everyone wants a piece of him. Recent music artists tend to disagree with Lennon. The pop diva Kesha sings, “Got Jesus on my necklace.” Lady Gaga sings, “The three men I’m a serve my whole life is my Daddy and Nebraska and Jesus Christ.” In his

acclaimed single, “Jesus Walks,” a sort of Hip Hop gospel song, Kanye West raps and preaches:

> *I ain’t here to argue about his facial features*
> *Or here to convert atheists into believers*
> *I’m just trying to say the way school need teachers*
> *The way Kathie Lee needed Regis that’s the way I need Jesus.*

It is very reassuring to have Jesus on your team. There is a principle in marketing called “borrowed authority” where a spokesman such as an athlete or movie star endorses a product. Jesus represents the ultimate superstar whose intrinsic authority is borrowed to support every kind of religious and social movement. Even the apparent enemies of faith such as Secular Humanists claim to accept Jesus’ social ethics of peace and equality. Today cults and religions, Christian and non-Christian alike, all claim Jesus as their own or as a great teacher or prophet. Islam claims Jesus as a prophet and teacher of Islam who preceded Mohammad and predicted his coming.

The various images of Jesus may error in one of two ways, either in denying his full deity or neglecting his complete humanity. The biblical presentation shows Jesus Christ as the Word of God who became flesh (John 1). He is both Son of God and Son of Man. Traditional theology calls this the God/man union. This means Jesus is both fully God and fully man. This unity must be retained if we are to follow the Jesus of the Bible and not another Jesus invented by the spirit of the age to lend credibility to a given cause or religious movement.

Jesus once asked the apostle Peter, “Who do men say that I am?” Peter offered a very pluralistic answer: “Some say John the Baptist, others Elijah; but still others, Jeremiah, or one of the prophets.” The idea that Jesus was a prophet is not wrong, just incomplete. When Christ asked Peter again, “Who do you say that I am?” he replied that Jesus was not just another

great religious leader, but the incarnate savior when he said, “You are the Christ, the Son of the living God” (Matt 16:13-16).

The Humanist Tradition: Jesus as the Greatest Man

The emphasis since the Renaissance in Western thought has been on humanism. This means a stress in the arts and sciences on human dignity, freedom, and beauty as well as a renewed interest in the natural world as opposed to a transcendent emphasis on divinity or the authority of the church and the Bible as in the Middle Ages. Every age tends to portray Christ in its own image. In the Middle Ages, Christ is painted as King, divine and regal such as Pantocrator, ruler of all, from the sixth century. Today our view of Jesus reflects the humanist trend from Da Vinci’s *The Last Supper* (1498) all the way to the *Head of Christ* by Warner Sallman (1940), which is by far the most popular portrait of Christ in history.

The famous German poet Goethe noted the sensual power of *The Last Supper*, which represents “‘the boldest attempt to adhere to nature, while, at the same time, the object is supernatural,’ with the result that ‘the majesty, the uncontrol}led will, the power and might of the Deity’ were not expressed.”{1}

This represents the modern liberal Jesus, which has been popular since the nineteenth century. This view shows Jesus as a great man and moral teacher, a faith healer who preached social reform, the Son of Man, but not the Son of God. Modern culture tends to think about Jesus as the greatest man who ever lived rather than the Son of God.

This is also true of “The Quest of the Historical Jesus” of the nineteenth century debunked by Albert Schweitzer as modern people portraying Jesus in their own image as a good ethical

man, who did good deeds.{2} Despite the fact that the search for the Historical Jesus was shown to be biased towards modern views, it continues in movements like the Jesus Seminar and in the famous Baur-Ehrman thesis. Both argue for a historical Jesus who is not in the Gospels but is thought to be the earliest Jesus. They baptize Christ in contemporary culture by arguing that alternative views of Jesus preceded orthodoxy in the earliest Christian community. This presents another attempt to understand Jesus from a pluralistic perspective. The latest quest seeks greater diversity in our social ethics by presenting various views of Jesus.

A very human Jesus is not necessarily a false view, except if we say this is all that he was. So Jesus is the greatest man that ever lived, but he was more than that as well. He was also the incarnate God.

The Gnostic Jesus: The Great Spirit with a Message

There is no difference between the ancient world and the modern one concerning Jesus' star power. Yesterday's Gnostics, like today's, wanted the credibility of having Jesus attached to their movement without really accepting him as their Lord and Savior, once again tapping into his borrowed authority. Gnosticism was a second century heretical belief that has experienced a considerable revival since the discovery of some of their lost documents in 1945. Gnostics believed that the material world is basically evil, created by a demiurge [Ed. Note: "A supernatural being imagined as creating or fashioning the world in subordination to the Supreme Being, and sometimes regarded as the originator of evil," Dictionary.com] that departed from the Pleroma (the Gnostic view of God). The divine spark, or a piece of God, however, remains trapped in our physical bodies that can only be released through secret knowledge of divine messengers like Jesus.

A problem arises theologically when Gnostics reject the belief that Jesus had no physical body because the material world is evil. He only appeared as a man, like a phantom or hologram, but was really a divine spirit. Jesus was not a savior, but a teacher. Gnostics did not believe in salvation, meaning one is saved from sin by grace through faith. Instead, Gnostics taught enlightenment or the impartation of knowledge. People are not sinners, only ignorant of the divine spark within them.

Who was Jesus to the Gnostics? He was not the divine Son of God made flesh, but an elevated spirit being, an emanation sent to give special knowledge of how to ascend back to God. One of the greatest artistic expressions of Gnosticism comes from the modern Surrealist painter Salvador Dali in his depiction of Jesus in *The Sacrament of the Last Supper* (1955), which shows a transparent effeminate Jesus as a sort of exalted spirit god administering the communion table. Here Jesus is divine, but not human.

Modern Gnostics like Dan Brown, some Feminists theologians and Neo-Gnostic churches are attracted to the apparent androgyny, diversity, and collusion of opposites in the Gnostic concept of God, which depicted the emanations in the Pleroma as both masculine and feminine. This leads to the notion that Gnosticism was more tolerant of differences and individualistic and offered a prominent role for women because its theological nomenclature spoke of "God the Father" and "God the Mother."{3}

Yet the Gnostic belief system is antithetical to the entire tenor of the modern materialistic worldview. Most Neo-Gnostics adopt the psychological aspects of Gnosticism that appeal to the individual's sense of superiority to the world. It is the world that is fallen in Gnosticism, not the individual. It is the creator who is at fault, not people. The unacceptable metaphysical aspect of Gnosticism to a modern materialist worldview makes it obvious that Neo-Gnostics are grasping at

straws. They are looking for anything to validate their belief in diversity, androgyny, and individual superiority. What better person to turn to than the leading cultural figure of all time, Jesus Christ?

Arianism: Jesus the Creator Angel

Another major error in the history of Christian thought is named for its major proponent Arius (250-336). Arianism believes that Jesus was not equal with the Father but was a created being like an angel. In fact he is the chief of all the angels. Arius' famous line states "there was a time when he was not."{4} This means Jesus was a created being. All orthodox theology and teaching roundly rejects this view because it compromises the deity of Christ. In an effort to preserve the radical oneness of God, Arianism accomplishes the opposite by falling into polytheism. There is not one God, but two. The Father made the Son and the Son in turn made the rest of the world. It is similar to the modern view that says Jesus is the greatest man who ever lived with the added dimension of being like God but not equal to God. He is a god. This is one of the most common mistakes people make in their understanding of Jesus, even thinking that the term "Son of God" suggests an inferior station to the Father. The term "Son of God" means Jesus is equal to the Father (John 5:18).The Arian heresy was revived by some Unitarians in the modern Age, Isaac Newton being the most famous, but has been especially embraced by the cult of the Jehovah's Witnesses who argue vigorously for the idea that Jesus is not God but a created being.

The famous theologian Athanasius (298-373) argued that our view of Jesus must be tied to our salvation. If we get our view of Jesus wrong we will also misunderstand salvation by grace. Only God creates and only God saves, but it is humanity that must suffer the penalty of sin. But because people are unable to offer the sacrifice for sin God must offer it himself in human form to save us. The dual nature of Christ

solves this problem by making Christ the perfect sacrifice as the God/man. An angel is not capable of offering a sacrifice for sin. This is essentially what the book of Hebrews says: “He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs” (Heb. 1:3, 4 cf. Heb. 2:14-18).

New Age Jesus: The Ascended Master

The New Age Jesus is very popular today. This is the belief that Jesus is one of the greatest religious leaders of all time, an “ascended master” much like Buddha or Krishna. Jesus is not the unique Son of God but one of many divine incarnations. He does not come to deliver us from sin but to enlighten us. He came to show us how we can achieve God-consciousness or to help us realize we are God within. This is similar to Gnostic idea of a divine spark left in humanity after the creation of the world.

Because of this the New Age is often confused with Gnosticism. There are correlations, but there are also substantial differences between the two. New Age thinking is pantheistic. This means God equals the all pervasive force of the universe, which makes it more happy and world-friendly as expressed in the modern ecology movements that find God in nature. Gnosticism is not pantheistic, but radically dualistic; the world is evil and the individual is good but trapped in the material world. Gnosticism tends to be dark and foreboding with other worldly hopes of escape and ascension. New Age tends to have hope in the current historical continuum of change. There is a New Age of Aquarius dawning right around the corner. We don’t find that optimism in Gnosticism.

The New Age version of Jesus expresses another aspect of

Jesus' popularity among non-Christian religions as well as spiritual but not traditionally religious Americans. Like Gnosticism, it absorbs Jesus into its belief system, but it also acquires greater credibility for itself by adopting Jesus. Most of the popular views of Jesus are a way of accepting a semblance of spirituality without really committing oneself to the message of Christ as the only way to the Father. Jesus said, "I am the way, the truth, and the life; no one comes to the Father, but through Me" (John 14:6). The great offense today in Christianity is given by our belief in the exclusivity of Christ as the only way to God. Every alternative view of Jesus compromises this central idea, making Jesus one of many ways to God. The enormous popularity of Jesus need not create confusion. The Bible is very clear that Jesus is the Son of God and the only way to the Father. John Lennon and the Beatles have been relegated to the oldies station, but Jesus is still here and more popular than ever. We need to help refocus the culture's acceptance of Jesus as the greatest man and religious leader with the biblical message of salvation that says Jesus is the incarnate Word sent to save us from sin and restore us to the Father.

Notes

1. Quoted in Jaroslav Pelikan, *Jesus Through the Centuries: His Place in History of Culture* (New York: Harper & Row, 1985), 146-147.
2. Albert Schweitzer, *The Quest of the Historical Jesus* (New York: MacMilliian, 1964).
3. Elaine Pagels, *The Gnostic Gospels* (New York: Vintage, 1979); Bernard Simon, The Essence of the Gnostics (Edison, NJ: Chartwell Books, 2004), 203-220.
4. Quoted in Tony Lane, *Harper's Concise Book of Christian Faith* (New York: Harper & Row, 1984), 28.

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What is Technology?

Dr. Lawrence Terlizzese uncovers a disturbing new view of technology: not as neutral, but a way of life that objectifies everything, including people.

The Neutrality View



Most people take a favorable view towards technological progress; new cars, cell phones and computers – what's not to like? They embrace technological innovation as a plus despite the suspicions of questionable things like cloning, genetic engineering and nuclear weapons. But what is technology anyway? Do we really understand this all-embracing phenomenon directing human history? We often take for granted that we think we know the answer when in fact the meaning of the greatest social mover of all times remains elusive. When it comes to defining technology we are beset with the problem of defining more than just a word, but a concept and whole way of life and worldview.

The typical definition of technology these days says technology is neutral, suggesting that technology is nothing more than tools that people use as needed. Technology is a means to an end and nothing more. All objects are separate and disconnected. They are neutral and value-free, right? Tables, chairs, and light fixtures have nothing to do with each other and express no values in themselves and are completely determined by our use. They are simply objects at our disposal and present no moral problems so long as we use them for good. We can pick up a hammer and use it, then place it back in the tool box when finished. The hammer has appropriate and inappropriate uses. Hitting nails into wood is one of the

acceptable uses of a hammer; using it to play baseball is not acceptable. So long as we act as good moral agents we use our technology rightly, or so we think. This definition is so widely accepted that we have trouble ever questioning it. When faced with morally questionable uses of technology we fall back on this old cliché: "technology is neutral," and that settles all disputes. We are all familiar with this popular view and embrace it to some extent. The problem is not that the cliché is so simple or popular, but that it is so wrong. Philosophers have been telling us for decades now that the neutrality of technology definition is wrong and dangerous because it blinds us to the true nature of technology.

The Holistic View

The second view of the nature of technology, held mainly by philosophers, we call the "holistic view." This view states that the "neutral view" is false because people hold to it as a means of justifying every type of technology. The neutrality view blinds us to the true nature of technology, which is not value-free. The lack of understanding regarding the true nature of technology creates a serious problem for a society so heavily influenced by technological development. As sociologist Rudi Volti says, "This inability to understand technology and perceive its effects on our society and on ourselves is one of the greatest, if most subtle, problems of an age that has been so heavily influenced by technological change."{1} Technology is understood as a social system. We can also call it a worldview, a philosophy of life that sees all things as objects, including people. Instead of defining technology as disparate tools unconnected to each other, philosophers have suggested a more comprehensive definition that says technology does not mean neutral objects ready for use at our convenience, but a way of life that informs and controls everything we do. In other words, technology is a belief system with its own worldview and agenda—more like a

religion than a hammer.

This belief system is often called the *essence of technology* or *spirit of technology* and cannot be seen in technological objects because we cannot see the entire system by looking at individual parts. We must grasp the spiritual essence before we can understand its technical parts. The "neutrality view" looks only at parts rather than the whole and misses technology's true nature. This is a lot like looking at the tires of your car or its engine parts and thinking you now understand a car from seeing separate pieces of it and never seeing how the whole thing fits together.

The holistic view understands technology as a way of life and spiritual reality that shapes all our thinking. Philosopher Martin Heidegger gives the example of how the Rhine River exists not as a river, but as a source for electricity. Everything becomes stuff ready for usefulness.{2}

Technology really means an interconnected system rather than a neutral tool. The neutral definition blinds us to the true nature of technology and prevents us from mastering it. Heidegger argued that "we are delivered over to [technology] in the worst possible way when we regard it as something neutral; for this conception of it, to which today we particularity like to do homage, makes us utterly blind to the essence of technology."{3}

Technology as Spirituality

The neutrality argument reassures us that we remain in control of our means rather than our means controlling us. It does not allow us to find the essence of technology in everyday technological objects such as cars, computers, or screw drivers and baseball bats; rather, technology is a way of life and thought that creates a universal system. Technology means the grand accumulation of all the different technological

parts into a global system.

Technology is a system of interlocking systems. As philosopher Jacques Ellul said, “It is the aggregate of these means that produces technical civilization.”{4} Technology is our modern frame of reference that speaks of the profoundly spiritual and not the strictly technical. If we look at individual everyday technologies we will miss it. Instead we must see past the common objects to the larger global system that comprises technology as a social process. In the technological system both humanity and nature have no separate standing or value outside of technical usefulness. People are simply resources to be used and discarded as needed.

This view reveals the depths to which technology shapes our thinking by informing us and conforming us into the image of the machine, which represents the greatest example of technological thinking. Everything is understood as a machine and should function like a machine including the government, the school, the church and you! Bureaucracy is a social machine.

The machine is predictable. It has no freedom. It follows mechanical steps, or linear logic. Step one leads to step two, and so forth. Any deviation from its programming causes chaos and possible break down, which is why the machine is the worst possible analogy for human beings to follow. Yet this is the basis of the entire modern conception of life.{5} People are not machines that can be programmed; to adopt this conception reverses the role between humanity and its machines, making people conform to the image of the machine rather than vice versa. Machines are our slaves. They do what we tell them to do. They have no will, feelings or desires. Philosophers tell us that the natural relationship between people and machines is in a process of reversal so that we are becoming slaves to technology. We may control our individual use of technology but no one as of yet controls the entire system.{6}

Neutrality as Modern Myth

Nothing can be explained by the neutrality argument, not even the meaning of "neutrality." It is simply not possible for any technology to be neutral; even the most primitive tools such as fire or stone axes take the form of their designers. Every technology bears inherent values of purpose and goals. Fire has value for a particular reason, to clear the land, cook food, keep people warm and ward off dangerous animals. By their very design, all inventions and tools reflects our values and human nature. Philosopher of Science Jacob Bronowski argued that "to quarrel with technology is to quarrel with the nature of man."{7} Technology is an extension of ourselves and expresses human nature, which is never entirely good or bad, but ambivalent. Our technology reflects who we are and nothing more; it is not divine, it will not save the human race; but neither is it animal, but fully human, whose nature is always ambiguous, capable of great acts of kindness and mercy as well as cruelty and evil. People can be self-sacrificial and giving and self-destructive and greedy. There will always be good and bad effects to our inventions. They are a double edged sword that cuts both ways and it is our responsibility to discern between the two.

The modern bias in favor of neutrality reveals our protectionist tendencies towards all things technological. How is it that sinful people can produce morally neutral technology? We would not say that about art. "Oh! All art is morally neutral! It is all a matter of how you use it!" Yet the same creative forces go into producing technology as art. Is there anything neutral about the works of Caravaggio, Da Vinci or Picasso? Why then should there be anything neutral about Facebook or MX missiles?

This appears simple enough, but as modern people addicted to our latest toys and novelties we have difficulty admitting we may have a problem. We don't like to think that too much

Facebook might be causing young people to be further isolated from the community because they are more accustomed to relate electronically than in person, or that email actually reduces our ability to communicate because of the absence of tone of voice, body language, eye contact and personal presence. TV and film may have a surreal effect on its message, giving it a dream like quality rather than communicating realism.

Controlling Technology

The solution is not to abandon any of the incredible inventions of the modern age, but to recognize their limits. It is the sign of wisdom that we understand our limits and work within them. We should proceed along a two tiered path of questioning and the application of values. Ellul said that "It is not a question of getting rid of [technology], but by an act of freedom, of transcending it."{8} The act of questioning is the first act of freedom; by becoming aware of the problem we can assert a measure of freedom and control. Through critical questioning we recognize our limits and thus we are able to exercise a measure of control over technology.

We should develop technologies that reflect our values of freedom, equality and democracy. For example, Ellul did envision in the early 1980's the potential use of computer technology in a way that would create a decentralized source of knowledge that would maintain the values of democracy. We know this now as the internet. However, as Ellul also argued technology cannot change society for the better if we don't change ourselves. The computer can also be used to bring in stifling State control.{9} We will never have a perfect technology that has no problems, but we should be visionaries in how we think about technology and the application of our values to it.

Limits serve as a warning to us. It is obvious that society has progressed in many ways thanks to advanced technology, but

society's spiritual regression shares the same condition as advancement. We have not become better people because we live in the twenty-first century rather than the nineteenth century. Without a renewed spiritual and moral framework to direct our development and give new purpose to the system, technology may become the source of our own destruction rather than improvement. An inventory of advancement compares starkly with the litany of potential catastrophe. We have eliminated disease, but also created dangerous levels of overpopulation. We live longer and more abundant lives materially, but are pushing the natural world into extinction. We are able to travel quicker and communicate instantly, contributing to world peace and understanding, but have also developed the weapons of war to unimaginable levels of devastation.

Without a moral framework to control technology and understand its ethical limits we will go down a path of losing control of technology's direction, allowing it to develop autonomously. This means it will develop in a predetermined linear direction, like a clock that will inevitably strike midnight once wound up. That direction as we have seen moves inexorably closer to the mechanization of humanity and nature. With the right value-system we can begin to reassert control. The choice is yours. Where do you want to go?

Notes

1. Rudi Volti, *Society and Technological Change*, 4th ed. (New York: Worth Publishes, 2001), 3.
2. Martin Heidegger, "The Question Concerning Technology" in *The Question Concerning Technology and Other Essays*, trans. by William Lovitt (New York; Harper, 1977), 16, 17.
3. Ibid., 4.
4. Jacques Ellul, *The Technological Society*, trans. by John Wilkinson (New York: Vintage, 1964), 2.
5. John Herman Randall, Jr. *The Making of the Modern Mind: A Survey of the Intellectual Background of the Present Age* (New York: Columbia University Press, 1976), 227.

6. Lewis Mumford, *The Myth of the Machine; Technics and Human Development* (New York: Harcourt Brace Jovanovich, 1966); Idem, *The Myth of the Machine: The Pentagon of Power* (New York: Harcourt Brace Jovanovich, 1970); Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Knopf, 1992); Lawrence J. Terlizzese, *Hope in the Thought of Jacques Ellul* (Eugene, OR: Cascade, 2005).
7. Jacob Bronowski, "Technology and Culture in Evolution," *Philosophy of the Social Sciences* 1. 3(1971): 199.
8. Ellul, *The Technological Society,* xxxiii.
9. Jacques Ellul, "New Hope for the Technological Society: An Interview with Jacques Ellul" in *Et cetera* 40.2 (1983): 192-206.

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