

The Stairway to Heaven: Materialism and the Church

Don Closson looks at the threat materialism poses to the church and proposes ways for Christians to avoid this snare.

One of the most popular rock songs of the seventies begins with the lyrics, "There's a lady who's sure all that glitters is gold and she's buying a stairway to heaven." The words, written by Jimmy Page, Robert Plant and John Paul Jones of the group Led Zeppelin, reflects the fashionable message of anti-materialism that pervaded much of rock music in the late sixties and seventies. The notion of dropping out of the rat race and rejecting the corporate mentality of one's parents formed the foundation of many a rock musician's career. Today, one often hears people refer to the entire decade of the eighties as the "me decade" as if during that period of time Americans were somehow more self-centered and money hungry than during any that came before it. One popular newspaper framed the mindset with a poem:

Now I lay me down to sleep
I pray my Cuisinart to keep
I pray my stocks are on the rise
And that my analyst is wise
That all the wine I sip is white
And that my hot tub is watertight
That racquetball won't get too tough
That all my sushi's fresh enough
I pray my cordless phone still works
That my career won't lose its perks
My microwave won't radiate
My condo won't depreciate
I pray my health club doesn't close
And that my money market grows
If I go broke before I wake

I pray my Volvo they won't take.

Christianity has had a much longer tradition of critiquing a materialistic lifestyle. Jesus' life was lived as a rejection of the merely material perspective. In His Sermon on the Mount, Jesus tells us that we can become enslaved by the desire for money and things. He pleads with us to go beyond concerns for what we will consume and to seek our creator and His will. In Matthew 6:24-25 Jesus taught that "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money. Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?"

In spite of the fact that materialism is apparently held in low regard by large segments of both popular and religious culture, surveys indicate that it influences the thinking of many Americans. In a recent survey, George Barna found that seventy-two percent of Americans believed that people are blessed by God so that they can enjoy life as much as possible, and fifty-eight percent agreed with the statement that the primary purpose of life is enjoyment and fulfillment. Eighty-one percent believed that God helps those who help themselves. These responses point to the validity of what has been called our "therapeutic culture." The first commandment of this culture appears to be *do whatever makes you feel good, whatever helps you to cope materially*. When Jesus was asked what was the most important commandment He responded by saying we are to love God (not things) with all our heart, soul, mind and strength, and to love our neighbors as ourselves (Mk. 12:30, 31). That kind of love is self-denying and sacrificial.

In this article, I will look at the threat materialism poses to the church and propose ways for Christians to avoid this snare.

The Millionaire and The Dreamer

In his book *The Gospel and the American Dream*, Bruce Shelley tells the true story of a man who boasted to others that he would be a millionaire by age thirty-five. This young man was known as a really nice guy with a good sense of humor. He was considered bright, thoughtful, and generous to a fault. In 1984 he had acquired many of the appearances of success. He was flying to Dallas from Phoenix weekly on business. He drove a nice company car, and had moved his family into an exclusive neighborhood. He was also doing all the things that wealthy young men should do. He was the program chairman of the local Lions Club, president of the 200-member Arizona chapter of the American Institute of Chemical Engineers, and a board member for the local Boys Club. However, on a Sunday in May 1985, the family missed church for the first time in months. The aspiring millionaire spent the day struggling in vain to scrape together enough cash to salvage his business, his image, and his pride. At 11:30 that night, after the family went to bed, he laid out his insurance policies and then went into the garage. He got into his expensive, company-provided BMW and turned on the ignition. He was dead within minutes.

Here is another story about someone that I know. My friend had an important job working for a large defense contractor in the Dallas area. After a number of years, he had placed a substantial amount of money into 401(k)s and other investments, money that most people would consider their financial security for their retirement years. He had also completed a masters degree in theology and left his well paying job in order to teach part-time at a local Christian college for far less pay. However, this young man's real dream was to purchase a large old house in the city and fill it with students who desired to know God deeply and to live in community with others who wanted to do the same. Eventually, he found just such a house. Knowing that it would consume most, if not all, of his savings, he bought it. It is now a

few years down the road and my friend has virtually run out of money. But his dream is coming true. The house has been completely renovated and both graduate and undergraduate students are living in it. He conducts Bible studies and reading groups with students living in the house and some who do not. He is broke, but he is excited and rejoicing in what God is doing.

The two lives described here depict two different faith systems. The millionaire, claiming to have faith in the God of the Bible, ultimately had placed his faith in things. When he was in danger of losing them, he gave up on life itself. My friend who is renovating the old house is just about out of money. However, he is optimistic and excited about the ministry he is having in the lives of the students living there. He is aware of the financial difficulties that his dream presents, but he is trusting in God to provide even when good business sense may argue against it.

Could it be that many Christians have succumbed to the notion of rugged individualism, placing the building of an earthly empire above the building of God's kingdom? James 5:1-3 holds a severe warning for those tempted by wealth. "Now listen, you rich people, weep and wail because of the misery that is coming upon you." God warns believers against placing their faith in things and treating people as expendable commodities.

The Sources of Materialism

In spite of both secular and religious messages against materialism in our culture, it still seems to have a great deal of influence on the lives of typical Americans. Why is this? I propose that there are two sources of materialism: philosophical materialism and functional materialism.

C. S. Lewis defines philosophical materialism as the belief held by people who "think that matter and space just happen to exist, and always have existed, nobody knows why; and that the

matter, behaving in certain fixed ways, has just happened, by a sort of fluke, to produce creatures like ourselves who are able to think.”[\[1\]](#) Philosophical materialism imagines a universe without a spiritual dimension. Carl Sagan, one of the most popular and prolific writers on science in history, held to philosophical materialism. He wrote that the physical cosmos is all that exists, and we inhabit this cosmos as the result of a series of chance occurrences. If one holds to this position, being anything but materialistic would be illogical. This does not mean that philosophical materialists treat all people as if they were merely things. It just means that they have no good reason for treating them in any other way. The atheist philosopher Kai Nielsen wrote, “We have not been able to show that reason requires the moral point of view, or that all really rational persons, unhoodwinked by myth or ideology, need not be individual egoists or classical amoralists. . . . Pure practical reason, even with a good knowledge of the facts, will not take you to morality.”[\[2\]](#) Bertrand Russell wrote that humans are nothing more than impure lumps of carbon and water, and yet late in life talked about his love for humanity.[\[3\]](#) What is there to love about impure lumps of carbon and water? It is hard to live out philosophical materialism. That is why there are very few who hold to this viewpoint.

Survey after survey reveals that the vast majority of Americans believe that a God exists. If most Americans believe in God, why do so many of them live as though He is unimportant? Why do they act like functional materialists? Why do so many Christians measure their success in life by materialistic standards? We could blame our modern society. The triumph of scientism, the tendency to reduce every phenomenon to materialistic components, often leaves little room for behavior motivated by a spiritual reality. However, I believe that the problem goes deeper than this.

Every believer experiences a battle between the spirit and the

flesh. In Galatians 5:17 Paul writes, "For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want." Further, he warns the Galatians that people whose lives are filled with selfish ambition and envy, among other things, will not inherit the kingdom of God. This is not saying that one will lose his or her salvation, but that a life consumed by materialistic desires is probably devoid of a spiritual dimension. If the Holy Spirit is not evident, there is no regeneration and no salvation.

Jesus' ministry was filled with teachings about materialism, both in parables and more directly. In fact, the beginning of His ministry is highlighted by His experience in the wilderness where Satan tries to tempt Him with materialistic seduction. Consideration of the temptation of Christ sheds light on how our surrounding culture operates in much the same way as Satan did in the desert.

Materialistic Temptations

In examining the seduction of materialism and its impact on the church, it is significant that at the beginning of Jesus' short ministry He was lead into the wilderness by the Spirit to experience deprivation and temptation (Matt. 4:1). Biblical writers often use the word *tempt* to mean "to try something for the purpose of demonstrating its worth or faithfulness."[\[4\]](#) Jesus' fasting in the desert provides His followers with an example of earthly suffering they could relate to. It also provides a model for how to resist temptation.

Satan's testing of Jesus in Matthew 4 should be a warning for Christians in our highly materialistic culture. Satan still uses these techniques today to test the faithfulness of the body of Christ. Matthew tells us that the first temptation Satan uses is to fulfill a perfectly normal bodily need. Jesus is hungry; He had fasted for forty days and nights. Satan

suggests that He turn the stones into bread, something well within Jesus' capabilities. Believers wrestle with the same suggestion from Satan today. But what is wrong with fulfilling normal bodily functions? We need food, clothing, and shelter (and some would add sexual outlets) to survive. God made us that way, right?

Satan's temptation is to reduce human nature to what might be called the *will to pleasure* principal, the idea that sensual pleasure explains all of our motivations and needs. Jesus responds with the Scripture "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God'" (Matt. 4:4). He replaces the *will to pleasure* view of human nature with a *will to meaning* view. We cannot live on food alone; humans must have meaning and purpose to survive. In his personal struggle to survive a Nazi concentration camp, the psychologist Victor Frankl discovered that when men lost meaning they quickly died. Mankind needs a transcendent reason to continue striving against the struggles that life presents. It is the Word of God that provides the only true foundation for this struggle.

Next, Jesus is tempted with a formula for *instant status*. Satan suggests that He perform a miracle that would surely convince the Jews that He is their Messiah. He should throw Himself down from the temple. His survival will be just the right sign needed for the Jews to recognize Him. The only problem with this plan is that it is not the will of the Father. Jesus might gain notoriety, but He would lose His integrity. Jesus responds by declaring that we are not to put God to the test. We are not to presume that God will accept our plans with miraculous support. We conform to His will; He does not conform to ours.

Finally, Satan shows Jesus all of the kingdoms of the world and tells Him that they are His if He will only worship him. Satan is tempting Jesus with what might be called the *success syndrome*. If Jesus' goal is to be the king of the Jews, why

not do it the easy way? Jesus replies to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only'" (Matt 4:10). Likewise, we are not called to success, but to obedience. There are many messages in our surrounding culture encouraging the pleasure principal, the importance of status, and the idea of success at all costs. However, as believers we are to seek a higher standard than pleasure, regardless of what others think and often in the face of disappointing results.

Material Possessions and the Church

A Cuban pastor recently attended a conference in Dallas and noticed how people here often say that they have no time. He said that people in Cuba have relatively few things but rarely run out of time. This brings to mind the idea of opportunity cost. This rule from economics tells us that if we spend our resources on one thing we cannot use them on another. If our focus is on things, and our time is spent buying, using, fixing, and replacing them, do we really have time to build the relationships with people necessary to communicating the Gospel?

In his book *A Biblical Theology of Material Possessions*, Dr. Gene Getz suggests some biblical principles to guide Christians in their relationship to material things. First, he notes biblical warnings against being materialistic. As we mentioned earlier, it is possible for believers to be in bondage to things; we cannot serve both things and God. Second, accumulating wealth brings with it specific temptations. The fifth chapter of James and the book of Amos describe how financial power can lead to economic injustice as well as other forms of oppression. In Acts 8, Luke warns believers that some in the church will use the Christian message to benefit themselves. Since this was present at the very beginning of the Church, we should not be surprised or discouraged when we see it happen today.

As the church looks for the imminent return of Christ, believers should avoid the increasing tendency to intensify love for self, money, and pleasure. The warning in 2 Timothy 3 tells us to avoid those who succumb to this temptation. Christians also have to constantly be on guard against self-deception and rationalization when living in an affluent society. When the church at Laodicea imagined itself self-sufficient and without need, Jesus described them as wretched, pitiful, poor, blind, and naked (Rev. 3:17-18).

How then do Christians avoid materialism? The apostle Paul writes that godliness with contentment is great gain (1 Tim. 6:6). Do we have enough faith to believe this revealed truth? If so our first priority in life should be the pursuit of contentment rather than riches. As Paul declares, "I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want" (Phil. 4:12-14).

When God blesses us with abundance, our goal should be to use it in creative ways to further God's kingdom, for where our treasure is so is our heart (Matt. 6:19-21). Jesus taught the disciples not to be absorbed with worry about the future but to seek His kingdom and his righteousness (Matt. 6:34).

What happens when people use their material possessions in harmony with God's will? A good example is given in Acts 2. When believers had given up their claim to even their personal belongings, God added to their number daily. How we use our wealth has a great impact on the watching world. A second effect is that love and unity are created in the body of Christ. When the church was sharing their personal possessions, "all the believers were one in heart and mind" (Acts 4:32). What could be more powerful in our materialistic age than a church using its wealth to further God's kingdom, united in love, and growing daily in numbers? This is how the early church had such a remarkable impact on its surrounding culture. Do we have enough faith to trust God

for the same today?

Notes

1. Lewis, C. S., *Mere Christianity* (MacMillan: New York).
2. Craig, William Lane, *Reasonable Faith: Christian Truth and Apologetics* (Wheaton, IL: Crossway Books, 1994), 61.
3. Israel Shenker, "The provocative progress of a pilgrim polymath," *Smithsonian* (May 1993), 128.
4. Graham H. Twelftree, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 1992), 821.>

© 2001 Probe Ministries International

Archaeology and the New Testament

Dr. Patrick Zukeran shows that numerous people, places and events described in the New Testament have been verified by archeology.



This article is also available in [Spanish](#).

There is an ongoing debate among scholars regarding the historical accuracy of the Bible. Some feel that the Bible is a fictitious work and should be read as a work of literary fiction. Others feel it is an accurate historical work divinely inspired by God. Archaeology has played a major role in determining the trustworthiness of the Bible. In a [previous article](#), we discussed archaeological confirmations of the Old Testament. In this one, we will look at the archaeological discoveries that have confirmed the historical accuracy of the New Testament. There is a great deal of evidence outside of

the Bible that confirms the account of Jesus as written in the Gospels.

It is important to realize, however, that it is unrealistic to expect archaeology to back up every event and place in the New Testament. Our perspective is to look for what evidence exists and see whether or not it corresponds with the New Testament.

Historical Confirmation of Jesus

The first evidence comes from the four Gospels which, themselves, are proven to be accurate.[\[1\]](#) Outside the biblical text are several witnesses as well. Jewish historian Josephus (37 A.D.100 A.D.) recorded the history of the Jewish people in Palestine from 70 A.D. to 100 A.D. In his work *Antiquities*, he states:

Now there was about this 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 over to him both many of the Jews and many of the gentiles. He was the Christ and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him. For he appeared alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct to this day.[\[2\]](#)

Although he mentions Jesus in a sarcastic way, Josephus confirms the facts that Jesus did do many great miracles, drew a following, was crucified, and was proclaimed alive on the third day.

Pliny the Younger, Emperor of Bythynia in northwestern Turkey, writing to Emperor Trajan in 112 A.D. writes:

They were in the habit of meeting on a certain fixed day

before it was light, when they sang an anthem to Christ as God, and bound themselves by a solemn oath not to commit any wicked deed, but to abstain from all fraud, theft and adultery, never to break their word, or deny a trust when called upon to honor it; after which it was their custom to separate, and then meet again to partake of food, but ordinary and innocent kind.

One of the most important Romans historians is Tacitus. In 115 A.D. he recorded Nero's persecution of the Christians, in the process of which he wrote the following:

Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, . . . but even in Rome.[\[3\]](#)

There are over 39 extra-biblical sources that attest to over one hundred facts regarding the life and teachings of Jesus.

Accuracy of the Gospels

The accuracy of the Gospels has been supported by archaeology. The names of many of the Israelite cities, events, and people described in them have now been located. Here are a few examples.

The Gospels mention four neighboring and well-populated coastal cities along the Sea of Galilee: Capernaum, Bethsaida, Chorazin, and Tiberias. Jesus performed many miracles in the first three cities. Despite this testimony, these cities rejected Jesus and therefore were cursed by Him (Matt. 11:20-24; Luke 10:12-16). These cities eventually disappeared from history and their locations remained missing for centuries. Their demise fulfills the prophetic condemnation of Jesus.

Only recently has archaeology recovered their possible

locations. Tell Hum is believed to be Capernaum. (A "tell" is a mound or elevated land that has arisen by repeated and long-term rebuilding of the same site. Layers of civilizations can be found at different strata). The locations of Bethsaida and Chorazin still remain unconfirmed, but the present site at a tell 1.5 miles north of the Galilean shoreline is believed to be Bethsaida, while Tell Khirbet Kerezah, 2.5 miles northwest of Capernaum, is thought to be Chorazin.

Matthew 2 states that Jesus was born during the reign of Herod. Upon hearing that a king had been born, the frightened Herod ordered all children under the age of two to be killed. His slaughter of innocents is consistent with the historical facts that describe his character. Herod was suspicious of anyone whom he thought may take his throne. His list of victims included one of his ten wives, who was his favorite, three of his own sons, a high priest, an ex-king, and two of his sister's husbands. Thus, his brutality portrayed in Matthew is consistent with his description in ancient history.

John's accuracy has also been attested to by recent discoveries. In John 5:1-15 Jesus heals a man at the Pool of Bethesda. John describes the pool as having five porticoes. This site had long been in dispute until recently. Forty feet underground, archaeologists discovered a pool with five porticoes, and the description of the surrounding area matches John's description. In 9:7 John mentions another long disputed site, the Pool of Siloam. However, this pool was also discovered in 1897, upholding the accuracy of John.

Evidence for Pontius Pilate, the governor who presided over the trial of Jesus, was discovered in Caesarea Maritima. In 1961, an Italian archaeologist named Antonio Frova uncovered a fragment of a plaque that was used as a section of steps leading to the Caesarea Theater. The inscription, written in Latin, contained the phrase, "Pontius Pilatus, Prefect of Judea has dedicated to the people of Caesarea a temple in honor of Tiberius." This temple is dedicated to the Emperor

Tiberius who reigned from 1437 A.D. This fits well chronologically with the New Testament which records that Pilot ruled as procurator from 2636 A.D. Tacitus, a Roman historian of the first century, also confirms the New Testament designation of Pilate. He writes, "Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus. . . ."

Confirmation Regarding the Crucifixion

All four Gospels give details of the crucifixion of Christ. Their accurate portrayal of this Roman practice has been confirmed by archaeology. In 1968, a gravesite in the city of Jerusalem was uncovered containing thirty-five bodies. Each of the men had died a brutal death which historians believe was the result of their involvement in the Jewish revolt against Rome in 70 A.D.

The inscription identified one individual as Yohan Ben Ha'galgol. Studies of the bones performed by osteologists and doctors from the Hadassah Medical School determined the man was twenty-eight years old, stood five feet six inches, and had some slight facial defects due to a cleft right palate.

What intrigued archaeologists were the evidences that this man had been crucified in a manner resembling the crucifixion of Christ. A seven-inch nail had been driven through both feet, which were turned outward so the nail could be hammered inside the Achilles tendon.

Archaeologists also discovered that nails had been driven through his lower forearms. A victim of a crucifixion would have to raise and lower his body in order to breathe. To do this, he needed to push up on his pierced feet and pull up with his arms. Yohan's upper arms were smoothly worn, indicating this movement.

John records that in order to expedite the death of a prisoner, executioners broke the legs of the victim so that he could not lift himself up by pushing with his feet (19:31-33). Yohan's legs were found crushed by a blow, breaking them below the knee. The Dead Sea Scrolls tell that both Jews and Romans abhorred crucifixion due to its cruelty and humiliation. The scrolls also state it was a punishment reserved for slaves and any who challenged the ruling powers of Rome. This explains why Pilate chose crucifixion as the penalty for Jesus.

Relating to the crucifixion, in 1878 a stone slab was found in Nazareth with a decree from Emperor Claudius who reigned from 41-54 A.D. It stated that graves must not be disturbed nor bodies to be removed. The punishment on other decrees is a fine but this one threatens death and comes very close to the time of the resurrection. This was probably due to Claudius investigating the riots of 49 A.D. He had certainly heard of the resurrection and did not want any similar incidents. This decree was probably made in connection with the Apostles' preaching of Jesus' resurrection and the Jewish argument that the body had been stolen.

Historian Thallus wrote in 52 A.D. Although none of his texts remain, his work is cited by Julius Africanus' work, *Chronography*. Quoting Thallus on the crucifixion of Christ, Africanus states, "On the whole world, there pressed a most fearful darkness, and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down." {4} Thallus calls this darkness, "as appears to me without reason, an eclipse of the sun." {5}

All the discoveries made are consistent with the details in the crucifixion account given by the writers of the Gospels. These facts lend indirect support for the biblical accounts of Jesus' crucifixion and that the tomb was empty.

Historical Accuracy of Luke

At one time, scholars did not view Luke's historical accounts in his Gospel and Acts as accurate. There appeared to be no evidence for several cities, persons, and locations that he named in his works. However, archaeological advances have revealed that Luke was a very accurate historian and the two books he has authored remain accurate documents of history.

One of the greatest archaeologists is the late Sir William Ramsay. He studied under the famous liberal German historical schools in the mid-nineteenth century. Known for its scholarship, this school taught that the New Testament was not a historical document. With this premise, Ramsay investigated biblical claims as he searched through Asia Minor. What he discovered caused him to reverse his initial view. He wrote:

I began with a mind unfavorable to it [Acts], for the ingenuity and apparent completeness of the Tübingen theory had at one time quite convinced me. It did not then in my line of life to investigate the subject minutely; but more recently I found myself often brought into contact with the Book of Acts as an authority for the topography, antiquities, and society of Asia Minor. It was gradually borne in upon me that in various details the narrative showed marvelous truth.[\[6\]](#)

Luke's accuracy is demonstrated by the fact that he names key historical figures in the correct time sequence as well as correct titles to government officials in various areas: Thessalonica, politarchs; Ephesus, temple wardens; Cyprus, proconsul; and Malta, the first man of the island.

In Luke's announcement of Jesus' public ministry (Luke 3:1), he mentions, "Lysanius tetrarch of Abilene." Scholars questioned Luke's credibility since the only Lysanius known for centuries was a ruler of Chalcis who ruled from 40-36 B.C. However an inscription dating to be in the time of Tiberius,

who ruled from 1437 A.D., was found recording a temple dedication which names Lysanius as the “tetrarch of Abila” near Damascus. This matches well with Luke’s account.

In Acts 18:12-17, Paul was brought before Gallio, the proconsul of Achaia. Once again archaeology confirms this account. At Delphi an inscription of a letter from Emperor Claudius was discovered. In it he states, “Lucius Junius Gallio, my friend, and the proconsul of Achaia . . .”[\[7\]](#) Historians date the inscription to 52 A.D. which corresponds to the time of the apostle’s stay in 51.

In Acts 19:22 and Romans 16:23, Erastus, a coworker of Paul, is named the Corinthian city treasurer. Archaeologists excavating a Corinthian theatre in 1928 discovered an inscription. It reads, “Erastus in return for his aedilship laid the pavement at his own expense.” The pavement was laid in 50 A.D. The designation of treasurer describes the work of a Corinthian aedile.

In Acts 28:7, Luke gives Publius, the chief man on the island of Malta, the title, “first man of the island.” Scholars questioned this strange title and deemed it unhistorical. Inscriptions have recently been discovered on the island that indeed gives Publius the title of “first man.”

“In all, 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.”[\[9\]](#)

The Shroud of Turin

The Gospels record that after His crucifixion Jesus was wrapped in a long linen cloth and placed in the tomb (Matt. 27:59). John records that when Peter investigated the empty

tomb, he found the burial cloth folded neatly next to where Christ once laid (20:6-7).

A linen shroud called the Shroud of Turin, on display at the Vatican, has been claimed to be that burial cloth. It is 14.25 feet long and 3.5 feet wide. On it is an image with pierced wrists and ankles believed to be that of Christ.

The shroud first appeared for public display sometime after 1357 in Lirey, France. A knight named Geoffrey de Charny brought the shroud to France. In 1453 de Charny's granddaughter gave the shroud to the Duke of Savoy who then in 1578 brought it to Turin, Italy. In 1983, it was willed to the Vatican.

In 1898, Secondo Pia photographed the shroud and believed the image was a negative image like that of a photograph. This added to the mystery of the shroud since photography had not been invented during medieval times. In 1973 a group of experts confirmed the fact that no pigment of paint was found even under magnification. For many, this was proof of the shroud's authenticity.

The most extensive study was undertaken in 1977. An international team of Swiss, American, and Italian scientist studied the shroud for five days at the Savoy Royal Palace at Turin. They used six tons of equipment and 2.5 million dollars for their research. It has been one of the most intensely studied artifacts of all time.

The study could not determine the authenticity of the fabric. Experiments that followed proved the image contained blood as well as aragonite, a particular calcium carbonate that is found in Jerusalem's first century tombs. Swiss criminologist Max Frei found forty-eight samples of pollen, of which seven could have come from plants in Palestine. The weave of the cloth was herringbone twill, a style that existed in ancient times.

Although these findings supported the authenticity of the shroud, other findings testified otherwise. In 1987, the shroud was carbon 14 tested to verify its date. Laboratories in Oxford, Zurich, and the University of Arizona tested the cloth. The result indicated a fourteenth century date for the shroud. This conclusion continues to be challenged and future tests are sure to follow. Another problem is that coins minted by Pontius Pilate were placed over the eyes of the figure. This was not a Jewish custom, nor does it seem likely that Joseph of Arimathea or Nicodemus would have placed on Jesus' eyes a coin with the image of the leader who condemned him.

Despite the fourteenth century date, scientists are still unable to explain how the negative image was created. The shroud remains a mystery as well as a lesson for us as believers that we should not put our faith in mysterious articles.

Notes

1. See "[Authority of the Bible](http://probe.org/authority-of-the-bible-a-strong-argument-for-christianity/)" at probe.org/authority-of-the-bible-a-strong-argument-for-christianity/.
2. Josephus, Book 18, Chapter 3:3
3. Tacitus, *Annals*, 15.44
4. Julius Africanus, *Chronography*, 18:1.
5. Ibid.
6. William Ramsay, *St. Paul the Traveler and the Roman Citizen* (Grand Rapids, MI: Baker Books, 1982), 8.
7. John McRay, *Archaeology and the New Testament* (Grand Rapids, MI.: Baker Books, 1991), 227.
8. Norman Geisler, *Baker Encyclopedia of Apologetics* (Grand Rapids, MI.: Baker Books, 1999), 47.
9. A. N. Sherwin-White, *Roman Society and Roman Law in the New Testament* (Oxford: Clarendon Press, 1963), 189.

The Old Testament Apocrypha Controversy – The Canon of Scripture

Don Closson analyzes the controversial issue of the Apocrypha, weighing the evidence on the canonicity of these books, affirming their value, but agreeing with the Protestant tradition which does not regard them as inspired Scripture.

The Source of the Controversy

A fundamental issue that separates Roman Catholic and Protestant traditions is the question of the Old Testament Apocrypha. Catholics argue that the Apocrypha was an integral part of the early church and should be included in the list of inspired Old Testament books. Protestants believe that the books of the Apocrypha are valuable for understanding the events and culture of the inter-testamental period and for devotional reading, but are not inspired nor should they be included in the canon, the list of books included in the Bible. This disagreement about which books belong in the Bible points to other differences in Roman Catholic and Protestant beliefs about canonicity itself and the interplay between the authority of the Bible and the authority of tradition as expressed in the institutional church. Catholics contend that God established the church and that the Church, the Roman Catholic Church, both gave us the Bible and verified its authenticity. Protestants believe that the Scriptures, the writings of the prophets and apostles, are the foundation upon which the church is built and are authenticated by the Holy Spirit, who has been and is active in church congregations and councils.

The books of the Apocrypha considered to be canonical by the Roman Catholic Church are first found in Christian era copies of the Greek Septuagint, a translation of the Hebrew Old Testament. According to Old Testament authority F. F. Bruce, Hebrew scholars in Alexandria, Egypt, began translating the Hebrew Old Testament into Greek around 250 B.C. because the Jews in that region had given up the Hebrew language for Greek.^{1} The resulting translation is called the Septuagint (or LXX) because of legend that claims that seventy Hebrew scholars finished their work in seventy days, indicating its divine origins.

The books or writings from the Apocrypha that the Roman Catholic Church claims are inspired are Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, 1 & 2 Maccabees, Letter of Jeremiah, additions to Esther, Prayer of Azariah, Susanna (Daniel 13), and Bel and the Dragon (Daniel 14). Three other Apocryphal books in the Septuagint, the Prayer of Manasseh, and 1 & 2 Esdras, are not considered to be inspired or canonical by the Roman Catholic Church.

This disagreement over the canonicity of the Apocryphal books is significant if only for the size of the material being debated. By including it with the Old Testament one adds 152,185 words to the King James Bible. Considering that the King James New Testament has 181,253 words, one can see how including the books would greatly increase the influence of pre-Christian Jewish life and thought.

This issue is important for two other reasons as well. First, there are specific doctrines that are held by the Roman Catholic Church which are supported by the Apocryphal books. The selling of indulgences for forgiveness of sins and purgatory are two examples. Secondly, the issue of canonicity itself is reflected in the debate. Does the church, through the power of the Holy Spirit, recognize what is already canonical, or does the church make a text canonical by its declarations?

As believers who have called upon the saving work of Jesus Christ as our only hope for salvation, we all want to know what is from God and what is from man. The remainder of this article will defend the traditional Protestant position against the inclusion of the Apocrypha as inspired canon.

The Jewish Canon

As we are considering the debate over the canonicity of the Old Testament Apocrypha or what has been called the "Septuagint plus," we will first look at evidence that Alexandrian Jews accepted what has been called a wider canon.

As mentioned previously, Jews in Alexandria, Egypt, began translating the Hebrew Old Testament into Greek (the Septuagint) hundreds of years before Christ. Because the earliest complete manuscripts we have of this version of the OT includes extra books called the Apocrypha, many believe that these books should be considered part of the OT canon even though they are not found in the Hebrew OT. In effect, some argue that we have two OT canons, the Hebrew canon of twenty-two books, often called the Palestinian canon, and the larger Greek or Alexandrian canon that includes the Apocrypha.

F. F. Bruce states there is no evidence that the Jews (neither Hebrew nor Greek speaking) ever accepted a wider canon than the twenty-two books of the Hebrew OT. He argues that when the Christian community took over the Greek OT they added the Apocrypha to it and "gave some measure of scriptural status to them also." [\[2\]](#)

Gleason Archer makes the point that other Jewish translations of the OT did not include the Apocryphal books. The Targums, the Aramaic translation of the OT, did not include them; neither did the earliest versions of the Syriac translation called the Peshitta. Only one Jewish translation, the Greek (Septuagint), and those translations later derived from it (the Italia, the Coptic, Ethiopic, and later Syriac) contained

the Apocrypha. {3}

Even the respected Greek Jewish scholar Philo of Alexandria never quotes from the Apocrypha. One would think that if the Greek Jews had accepted the additional books, they would have used them as part of the canon. Josephus, who used the Septuagint and made references to 1 Esdras and 1 Maccabees writing about 90 A.D. states that the canon was closed in the time of Artaxerxes I whose reign ended in 423 B.C. {4} It is also important to note that Aquila's Greek version of the OT made about 128 A.D., which was adopted by the Alexandrian Jews, did not include the Apocrypha.

Advocates of the Apocrypha argue that it does not matter if the Jews ever accepted the extra books since they rejected Jesus as well. They contend that the only important opinion is that of the early church. However, even the Christian era copies of the Greek Septuagint differ in their selection of included books. The three oldest complete copies we have of the Greek OT include different additional books. Codex Vaticanus (4th century) omits 1 and 2 Maccabees, which is canonical according to the Roman Catholic Church, and includes 1 Esdras, which they reject. Codex Sinaiticus (4th century) leaves out Baruch, which is supposed to be canonical, but includes 4 Maccabees, which they reject. Codex Alexandrinus (5th century) includes three non-canonical Apocryphal books, 1 Esdras and 3 and 4 Maccabees. {5} All of this points to the fact that although these books were included in these early Bibles, this alone does not guarantee their status as canon.

Although some may find it unimportant that the Jews rejected the inspiration and canonicity of the Apocrypha, Paul argues in Romans that the Jews have been entrusted with the "very words of God." {6} And as we will see, the early church was not unanimous regarding the appropriate use of the Apocrypha. But first, let's consider how Jesus and the apostles viewed the Apocrypha.

Jesus and the Apostles

Those who support the canonicity of the Apocrypha argue that both Jesus and his followers were familiar with the Greek OT called the Septuagint. They also argue that when the New Testament writers quote Old Testament passages, they are quoting from the Greek OT. Since the Septuagint included the additional books of the Apocrypha, Jesus and the apostles must have accepted the Apocrypha as inspired scripture. In other words, the acceptance of the Septuagint indicates acceptance of the Apocrypha as well. Finally, they contend that the New Testament is full of references to material found in the Apocrypha, further establishing its canonicity. A number of objections have been raised to these arguments.

First, the claim that the Septuagint of apostolic times included the Apocrypha is not certain. As we noted previously, the earliest manuscripts we have of the entire Septuagint are from the 4th century. If Jesus used the Septuagint, it may or may not have included the extra books. Also remember that although the 4th century copies do include the Apocryphal books, none include the same list of books. Second, F. F. Bruce argues that instead of using the Septuagint, which was probably available at the time, Jesus and his disciples actually used the Hebrew text during His ministry. Bruce writes, "When Jesus was about to read the second lesson in the Nazareth synagogue . . . it was most probably a Hebrew scroll that he received." [\[7\]](#) It was later, as the early church formed and the gospel was carried to the Greek-speaking world, that the Septuagint became the text often used by the growing church.

Bruce agrees that all the writers of the New Testament made use of the Septuagint. However, none of them gives us an exact list of what the canonical books are. While it is possible that New Testament writers like Paul allude to works in the Apocrypha, that alone does not give those works scriptural

status. The problem for those advocating a wider canon is that the New Testament writers allude to, or even quote many works that no one claims to be inspired. For instance, Paul may be thinking of the book of Wisdom when he wrote the first few chapters of Romans. But what of the much clearer reference in Jude 14 to 1 Enoch 1:9, which no one claims to be inspired? How about the possible use of a work called the *Assumption of Moses* that appears to be referenced in Jude 9? Should this work also be part of the canon? Then there is Paul's occasional use of Greek authors to make a point. In Acts 17 Paul quotes line five from Aratus' *Phaenomena*, and in 1 Corinthians he quotes from Menander's comedy, *Thais*. No one claims that these works are inspired.

Recognizing the fact that the Septuagint was probably available to both Jesus and his disciples, it becomes even more remarkable that there are no direct quotes from any of the Apocryphal books being championed for canonicity. Jesus makes clear reference to all but four Old Testament books from the Hebrew canon, but he never directly refers to the apocryphal books.

The Church Fathers

Those who support the canonicity of the Apocrypha argue that the early church Fathers accepted the books as Scripture. In reality, their support is anything but unanimous. Although many of the church Fathers held the books in high esteem, they often refused to include them in their list of inspired books.

In the Eastern Church, the home of the Septuagint, one would expect to find unanimous support for the canonicity of the "Septuagint plus," the Greek OT and the Apocrypha among the early Fathers. However, such is not the case. Although the well-known Justin Martyr rejected the Hebrew OT, accusing it of attempting to hide references to Christ, many others in the East accepted the Hebrew canon's shorter list of authoritative books. Melito of Sardis, the Bishop of Sardis in 170 A.D.,

listed the OT books in a letter to a friend. His list was identical to the Hebrew canon except for Esther. Another manuscript, written about the same time as Melito's by the Greek patriarchate in Jerusalem, listed the twenty-four (see footnote on how the books were counted) books of the Hebrew OT as the canon. [\[8\]](#)

Origen, who is considered to be the greatest Bible scholar among the Greek Fathers, limited the accepted OT scriptures to the twenty-four books of the Hebrew canon. Although he defends the use of such books as the History of Susanna, he rejects their canonicity. Both Athanasius and Gregory of Nazianzus limited the OT canon to the books of the Hebrew tradition. Athanasius, the defender of the Trinitarian view at the Council of Nicea, wrote in his thirty-ninth festal letter (which announced the date of Easter in 367) of his concern about the introduction of "apocryphal" works into the list of holy scripture. Although he agreed that there are other books "to be read to those who are recent converts to our company and wish to be instructed in the word of true religion," his list of OT agrees with the Hebrew canon. Gregory of Nazianzus is known for arranging the books of the Bible in verse form for memorization. He did not include the "Septuagint plus" books in his list. Eventually, in the 1600's, the Eastern Church did officially accept the Septuagint with its extra books as canon, along with its claim that the Septuagint is the divinely inspired version of the OT.

In the Latin West, Tertullian was typical of church leaders up until Jerome. Tertullian accepted the entire "Septuagint plus" as canon and was willing to open the list even wider. He wanted to include 1 Enoch because of its mention in Jude. He also argued for the divine nature of the *Sibylline Oracles* as a parallel revelation to the Bible. [\[9\]](#)

However, Jerome is a pivotal person for understanding the relationship between the early church and the OT canon. Having mastered both Greek and eventually Hebrew, Jerome realized

that the only satisfactory way to translate the OT is to abandon the Septuagint and work from the original Hebrew. Eventually, he separated the Apocryphal books from the rest of the Hebrew OT saying that “Whatever falls outside these (Hebrew texts) . . . are not in the canon.”[{10}](#) He added that the books may be read for edification, but not for ecclesiastical dogmas.

Although Augustine included the “Septuagint plus” books in his list of the canon, he didn’t know Hebrew. Jerome later convinced him of the inspired nature of the Hebrew OT, but Augustine never dropped his support for the Apocrypha. The early church Fathers were anything but unanimous in their support for the inspiration of the Apocrypha.

The Question of Canonicity

The relationship between the church and the Bible is a complex one. The question of canonicity is often framed in an either/or setting. Either the infallible Roman Catholic Church, having absolute authority, decides the issue, or we have absolute chaos with no possible guidance whatsoever regarding the limits of what is inspired and what isn’t.

In a recent meeting of Catholics, Protestants, and Eastern Orthodox theologians called the Rose Hill conference, evangelical theologian Harold O. J. Brown asks that we hold a dynamic view of this relationship between the church and the Bible. He notes that Catholics have argued “that the church—the Catholic Church—gave us the Bible and that church authority authenticates it.”[{11}](#) Protestants have responded with the view that “Scripture creates the church, which is built on the foundation of the prophets and apostles.”[{12}](#) However, he admits that there is no way to make the New Testament older than the church. Does this leave us then bowing to church authority only? Brown doesn’t think so. He writes, “[I]t is the work of the Spirit that makes the Scripture divinely authoritative and preserves them from

error. In addition the Holy Spirit was active in the early congregations and councils, enabling them to recognize the right Scriptures as God's Word." He adds that even though the completed canon is younger than the church, it is not in captivity to the church. Instead, "it is the 'norm that norms' the church's teaching and life."[13](#)

Many Catholics argue that the additional books found in the Apocrypha (Septuagint plus) which they call the deuterocanon, were universally held by the early church to be canonical. This is a considerable overstatement. However, Protestants have acted as if these books never existed or played any role whatsoever in the early church. This too is an extreme position. Although many of the early church fathers recognized a distinction between the Apocryphal books and inspired Scripture, they universally held them in high regard. Protestants who are serious students of their faith cannot ignore this material if they hope to understand the early church or the thinking of its earliest theologians.

On the issue of canonicity, of the Old Testament or the New, Norman Geisler lists the principles that outline the Protestant perspective. Put in the form of a series of questions he asks, "Was the book written by a spokesperson for God, who was confirmed by an act of God, who told the truth in the power of God, and was accepted by the people of God?"[14](#) If these can be answered in the affirmative, especially the first question, the book was usually immediately recognized as inspired and included in the canon. The Old Testament Apocrypha lacks many of these characteristics. None of the books claim to be written by a prophet and Maccabees specifically denies being prophetic.[15](#) Others contain extensive factual errors.[16](#) Most importantly, many in the early church including Melito of Sardis, Origen, Athanasius, Gregory of Nazianzus, and Jerome rejected the canonicity of the Apocrypha, although retaining high regards for its devotional and inspirational value.

A final irony in this matter is the fact that even Cardinal Cajetan, who opposed Luther at Augsburg in 1518, published a *Commentary on All the Authentic Historical Books of the Old Testament* (1532) in which he did not include the Apocrypha. [\[17\]](#)

Notes

1. F. F. Bruce, *The Canon of Scripture* (Downers Grove, IL: InterVarsity Press, 1988), 43.
2. Ibid., 45.
3. Gleason L Archer., *A Survey of Old Testament Introduction* (Chicago, IL: Moody Press, 1974), 73.
4. Merrill F. Unger, *Introductory Guide to the Old Testament* (Grand Rapids, MI: Zondervan Publishing House, 1970), p 99.
5. Archer, 73.
6. Romans 3:2 (NIV)
7. Bruce, 49.
8. Ibid., 72. Ezra and Nehemiah were often combined into one book, as were Lamentations and Jeremiah and the twelve minor prophets.
9. Ibid., 87.
10. Ibid., 90.
11. Christopher A. Hall, *Reading Scripture With The Church Fathers* (Downers Grove, IL: InterVarsity Press, 1998), 187.
12. Ibid.
13. Ibid.
14. Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids, MI: Baker Book House Company, 1999) 85.
15. Ibid., 32.
16. Unger, 109-111.
17. Geisler, 31

The Uniqueness of Jesus

Is Jesus the only way to heaven? The Gospels lead to one of three conclusions about Jesus Christ: He was either a liar, a lunatic, or truly Lord.

Liar, Lunatic, or Lord?

A serious study of the Gospels leads a person to one of three conclusions about Jesus: He was (1) an evil lying villain, (2) a preposterously deluded madman, or (3) the Messiah, the Son of God. It is ludicrous for anyone who has studied His life to take the position that He was simply a good teacher. Only one of the three conclusions is a logical possibility.

Jesus made some outrageous claims no ordinary person would dare to make. First, He claimed to be God. His statements of equality with God meant He believed that He possessed the authority, attributes, and adoration belonging to God. He proclaimed authority over creation, forgiveness of sins, and life and death. He declared to possess the attributes of God. He emphatically stated that He was the source of truth and the only way to eternal life. Only Jesus among the significant leaders of history made such claims.

Here are a few of His outrageous claims. When "Philip said, Lord, show us the Father.' Jesus answered. . . .Anyone who has seen me has seen the Father'" (John 14:8-9). Once, when the Pharisees were disparaging Jesus and challenging Him, Jesus responded, " I and the Father are one.' Again the Jews picked up stones to stone Him, but Jesus said to them, I have shown you many great miracles from the Father. For which of these do you stone me?' We are not stoning you for any of these,' replied the Jews, but for blasphemy, because you, a mere man,

claim to be God'" (John 10:30-33). It is clear in these two statements, Jesus claimed to be God. His opponents clearly understood His declaration of equality with God.

When challenged by the scholars on His authority over Abraham, the father of the Jews, Jesus replied, "Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.' The Jews said to Him, You are not yet fifty years old, and you have seen Abraham!' I tell you the truth,' Jesus answered, before Abraham was born, I am!'" (John 8:56-58). Jesus clearly believed He had existed two thousand years earlier and knew Abraham.

On the issue of life and death Jesus stated, "I am the resurrection and the life. He who believes in me will live, even though he dies" (John 11:25). Here He believed He had authority over life and death.

Finally, Jesus accepted and encouraged others to worship Him. Throughout the Gospels the disciples worshiped Jesus as seen in Matthew 14:33 and John 9:38. Jesus states in John 5:22-23, "Moreover, the Father judges no one but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent Him." Jesus knew the Old Testament command "Worship the Lord your God, and serve Him only" (Matt. 4:10). Despite this, Jesus encouraged others to worship Him. Either He was mad (insane), or He was who He claimed to be and deserves our worship as God incarnate.

After reading such claims, it is impossible for anyone to say He was merely a good teacher. A man making claims like these must either be a diabolical liar, insane, or God incarnate. For the remainder of this essay we will be discussing which of these conclusions is most plausible.

A Villain, A Madman, or God Incarnate?

We have established at this point that Jesus made some astounding claims about himself. He presumed to be God, claimed the authority and attributes of God, and encouraged others to worship Him as God. If, however, Jesus was a liar, then He knew His message was false but was willing to deceive thousands with claims He knew were untrue. That is, Jesus knew that He was not God, He did not know the way to eternal life, and He died and sent thousands to their deaths for a message He knew was a lie. This would make Jesus history's greatest villain (and perhaps, a demon) for teaching this wicked lie. He would have also been history's greatest fool for it was these claims that lead Him to His death.

Few, if any, seriously hold to this position. Even the skeptics unanimously agree that He was at least a great moral teacher. William Lecky, one of Britain's most respected historians and an opponent of Christianity writes, "It was reserved for Christianity to present the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love."[\[1\]](#)

However, it would be inconsistent and illogical to believe that Jesus was a great moral teacher if some of those teachings contained immoral lies about himself. He would have to be a stupendous hypocrite to teach others honesty and virtue and all the while preach the lie that He was God. It is inconceivable to think that such deceitful, selfish, and depraved acts could have issued forth from the same being who otherwise maintained from the beginning to the end the purest and noblest character known in history.

Since the liar conclusion is not logical, let us assume He really believed He was God but was mistaken. If He truly believed He had created the world, had seen Abraham two thousand years before, and had authority over death, and yet none of this was true, we can only conclude that He was mad or

insane.

However, when you study the life of Jesus, He clearly does not display the characteristics of insanity. The abnormality and imbalance we find in a deranged person are not there. His teachings, such as the Sermon on the Mount, remain one of the greatest works ever recorded. Jesus was continually challenged by the Pharisees and lawyers, highly educated men whose modern day equivalent would be our university professors. They were fluent in several languages and were known for their scholarship of the Old Testament and Jewish law. They challenged Jesus with some of the most profound questions of their day and Jesus' quick answers amazed and silenced them. In the face of tremendous pressure, we find He exemplified the greatest composure.

For these reasons, the lunatic argument is not consistent. If both the liar and the lunatic options are not consistent with the facts, we must take a serious look at the third option: that Jesus was really God. The next question is, does He prove to have the credentials of God? Let us investigate this possibility.

Messianic Prophecy

Thus far we have learned that Jesus is unique among all men for the profound statements He made about His divinity. We concluded that it is impossible to state He was simply a good moral teacher. From His amazing statements, He must be a liar, a lunatic, or God. Since the first two were not conceivable, we will begin looking at the third alternative, that He really is God. First, we must see if He had the credentials for these claims.

One of the most incredible types of evidence is the testimony of prophecy. The Old Testament contains a number of messianic prophecies made centuries before Christ appeared on the earth. The fact that He fulfilled each one is powerful testimony that

He was no ordinary man. Allow me to illustrate this point using eight prophecies.

- *Genesis 12:1-3 states the Messiah would come from the seed of Abraham.*
- *Genesis 49:10 states that He would be of the tribe of Judah.*
- *2 Samuel 7:12 states that Messiah would be of the line of King David.*
- *Micah 5:2 states that He would be born in the city of Bethlehem.*
- *Daniel 9:24 states He would die or be "cut off" exactly 483 years after the declaration to reconstruct the temple in 444 B.C.*
- *Isaiah 53 states that the Messiah would die with thieves, then be buried in a richman's tomb.*
- *Psalms 22:16 states upon His death His hands and His feet would be pierced. This is quite significant since Roman crucifixion had not been invented at the time the Psalmist was writing.*
- *Isaiah 49:7 states that Messiah would be known and hated by the entire nation. Not many men become known by their entire nation, and even less are despised by the entire nation.*

Now calculate the possibility of someone fulfilling these by coincidence. Let us suppose you estimate there is a one in a hundred chance a man could fulfill just one of these prophecies by chance. That would mean when all eight are put together there is a 1/10 to the 16th power probability that they were fulfilled by chance. Mathematician Peter Stoner estimates 1/10 to the 17th power possibility that these prophecies were fulfilled by chance. [\[2\]](#) Mathematicians have

estimated that the possibility of sixteen of these prophecies being fulfilled by chance are about 1/10 to the 45th power.[{3}](#) That's a decimal point followed by 44 zeroes and a 1! These figures show it is extremely improbable that these prophecies could have been fulfilled by accident. The figures for fulfillment of the 109 major prophecies are staggering.[{4}](#)

Skeptics have objected to the testimony of prophecy, stating they were written after the times of Jesus and therefore fulfill themselves. However, the evidence overwhelmingly shows these prophecies were clearly written centuries before Christ. It is an established fact even by liberal scholars that the Old Testament canon was completed by 450 B.C. The Septuagint, the Greek translation of the Old Testament, was completed in the reign of Ptolemy Philadelphus in 250 B.C. The Dead Sea Scrolls discovered in 1948 contained the books of the Old Testament. Prophetic books like Isaiah were dated by paleographers to be written in 100 B.C.[{5}](#) Once again, these prophecies were confirmed to have been written centuries before Christ, and no religious leader has fulfilled anything close to the number of prophecies Jesus has fulfilled.

Confirmation of Miracles

Jesus made some profound statements about His divinity. We concluded that it is impossible to state He was simply a good moral teacher. From His amazing statements we must conclude Him to be a liar, a lunatic, or God. Since the first two were not conceivable, we began looking at the third alternative. If this is true, we must see if He has the credentials for His claims.

If a person claimed to be God, we would expect supernatural confirmations. We've already discovered the phenomenal record of prophecy. We would also expect Him to demonstrate authority over nature, sickness, truth, sin, and death. Jesus demonstrated such authority. One line of evidence is seen in His miraculous deeds.

Jesus' miracles demonstrated His power over creation, sickness, and death. He demonstrated His authority over nature in such miracles as walking on water (Matt. 14:25), multiplying bread (Matt. 14:15-21), and calming the storm (Mark 4:35-41). He demonstrated authority over sickness with His instantaneous healings over terminal diseases. His healings did not take weeks or days but were instantaneous. He healed blindness (John 9), paralysis (Mark 2), leprosy (Luke 17), and deafness (Mark 7). Such miracles cannot be attributed to psychosomatic healing but to one who rules over creation. Jesus displayed authority over death by raising the dead as recorded in Luke 7 and Matthew 9.

Some doubt whether these miracles occurred. Several view the miracle accounts as fictitious legends developed after the death of Christ. Philosopher David Hume argued that human nature tends to gossip and exaggerate the truth. Others argue that the miracle accounts were propagated in distant lands by the followers of Christ well after the events so that the miracle accounts could not have been verified due to distance and time.

There are several arguments against these attacks. First, the Bible has proven to be a historically reliable document. For more information on this, see the [Authority of the Bible](#) article. Second, legends and exaggerations develop when followers travel to distant lands well after the time of the events and tell of stories which cannot be confirmed. Legends usually develop generations after the death of the figure at which time it is impossible to verify any of the accounts since all available witnesses are not available. However, the miracle accounts of Jesus were being told in the very cities in which they occurred during the lifetime of Jesus and to those who witnessed the event(s). Those who witnessed the miracles were followers of Christ and His enemies. These eye witnesses were questioned carefully by those in authority. If any claims were exaggerated or distorted, it could have easily

been refuted. The New Testament with its miracle accounts could not have survived had not the accounts been true.

German scholar Dr. Carsten Theide and British scholar Dr. Matthew D'Ancona in their book *Eyewitness to Jesus* state their conclusion after a scientific investigation of a fragment from the Gospel of Matthew. The scientific evidence revealed that the book was written before A.D. 70, possibly as early as A.D. 30.^[6] This reveals the fact that the Gospels were written and circulated during the lifetime of the eyewitnesses, who were then able to judge the accuracy of such accounts, and they were unable to refute Jesus' miracles. None of the world's religious leaders performed the miracles Jesus did.

Authority Over Death

A study of the claims of Jesus make it clear that He was professing to be God. It is then impossible to conclude that He was merely a good teacher. In light of these claims, one must conclude that He is a liar, a lunatic, or He is Lord. We investigated to see if His claim to be God was substantiated. Clearly the record of prophecy proved there was something unique about Him. The miracles He performed remain unequalled by anyone, but Jesus' greatest demonstration of authority is revealed in His power over sin and death.

There are many religions and religious leaders who claim to know what lies beyond the grave. The problem is, no one has demonstrated authority over the grave or confirmed their belief of what happens after death. Only Jesus demonstrated authority over death. All men have died, but Jesus is alive.

During His three-year ministry, Jesus exercised His authority over death by raising several people from the grave. Most notable is the account of Lazarus found in John 11. Here even in the face of His enemies, Jesus raised Lazarus from the grave. If this were not a historical account, this story would not have survived since it was recorded and propagated in the

very city where it occurred, in the lifetime of the witnesses, both followers and enemies of Christ. The enemies of Christianity could have easily refuted the account if it were not true. The fact is they could not refute it.

In regard to His own death and resurrection, the Old Testament predicted the death of the Messiah in Psalm 22 and Isaiah 53. However, it also predicts the resurrection in Psalm 16:8 11 and refers to the eternal reign of the Messiah. The only way to reconcile these verses is a resurrected Messiah.

Jesus himself made these predictions in regard to His resurrection: "Destroy this temple and in three days, I will raise it up" (John 2:19). In Mark 8:31 Jesus taught "that the son of Man must suffer many things . . . and be killed, and after three days rise again." In John 10:18 Jesus states, "I have authority to lay it (My life) down, and I have authority to take it up again." In these passages, Jesus predicts His own death and resurrection. Either Jesus was mad, or He really had the authority over death.

Jesus' resurrection proved His authority over sin and death. For a more detailed defense of the historicity of the Resurrection, check the Probe perspective on the Resurrection titled, [Resurrection: Fact or Fiction?](#)

At the beginning of this study we examined the claims of Christ. We realized only three conclusions were possible: liar, lunatic, or Lord. Since the first two were inconceivable, we needed to see if Christ could further confirm His credentials of being God. We discovered that His claims were confirmed by the record of prophecy, His miracles, and the Resurrection.

Jesus proves himself to be unique among all men.

Nineteen centuries have come and gone, and today He is the central figure for much of the human race. All the armies that ever marched, and all the navies that ever sailed, and

all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as this "One Solitary Life."[\[7\]](#)

Notes

1. William Lecky, *History of European Morals from Augustus to Charlemagne* (New York: D.Appleton and Company, 1903), p. 8.
2. Josh McDowell, *Evidence That Demands a Verdict* (San Bernadino, Calif.: Here's Life Publishers, 1979), p. 167.
3. Norman Geisler, *When Skeptics Ask* (Wheaton, Ill.:Victor Press, 1990), p. 116.
4. Tim LaHaye, *Jesus, Who is He?* (Sisters, Ore.: Multnomah Books, 1996), p. 176.
5. Norman Geisler and William Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1986), pp. 365-66.
6. Peter Carsten Theide and Matthew D'Ancona, *Eyewitness to Jesus* (New York: Doubleday, 1996), p. 163.
7. Anonymous, "One Solitary Life," quoted in Tim LaHaye, *Jesus, Who is He?*, p. 68.

Bibliography

1. Craig, William Lane. *Apologetics: An Introduction*. Chicago: Moody Press, 1984.
2. Geisler, Norman. *When Skeptics Ask*. Wheaton, Ill.: Victor Press, 1990.
3. Geisler, Norman, & Nix, William. *A General Introduction to the Bible*. Chicago: Moody Press, 1986.
4. Hume, David. *An Enquiry Concerning Human Understanding*. Oxford, England: Clarendon Press, 1902.
5. LaHaye, Tim. *Jesus, Who Is He?* Sisters, Ore.: Multnomah Books, 1996.

6. Lecky, William. *History of European Morals from Augustus to Charlemagne*. New York: D. Appleton and Co., 1903. Page 8.
7. Lewis, C. S. *Miracles*. New York: Macmillan Publishing, 1960.
8. Little, Paul. *Know Why You Believe*. Downers Grove, Ill.: InterVarsity Press, 1988.
9. Nash, Ronald. *Faith and Reason*. Grand Rapids, Mich.: Zondervan Publishing, 1988.
10. McDowell, Josh. *Evidence That Demands a Verdict*. San Bernadino, Calif.: Here's Life Publishers, 1979.
11. Stott, John. *Basic Christianity*. Downers Grove, Ill.: Inter Varsity Press, 1971.
12. Theide, Peter Carsten, and D'Ancona, Matthew. *Eyewitness to Jesus*. New York: Doubleday, 1996.
13. Walvoord, John. *Prophecy Knowledge Handbook*. Wheaton, Ill.: Victor Press, 1990.

©2000 Probe Ministries.

God and the Future: Examining The Open View of God

Introducing Open Theism

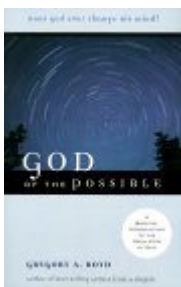
What does it mean to be free? It at least means that one is able to make significant decisions. What if you discovered that all the choices you thought you made freely were mapped

out in advance?

Here's another question. Does God know everything that is going to happen in the future? This has been the teaching of orthodox Christianity from early on.

But let's put these two together. If God knows everything that is going to happen, is there real freedom? Or, if we are truly free, can God really know the future entirely?

In recent years some evangelical scholars have rejected the view that God knows everything about the future. They say this idea is based more on Greek philosophy than Scripture. What they see in Scripture, especially in the Old Testament, is a God who "flexes" with the actions and decisions of people, who even expresses surprise at what people do.



The view is called *open theism*. A number of articles and a few books have been written on the subject. For our discussion in this article I'll focus on a book by Dr. Greg Boyd, a pastor and professor of theology in the Baptist General Conference. The title is *God of the Possible: A Biblical Introduction to the Open View of God*.[\[1\]](#)

Boyd asks the question: "Does God ever change His mind?" He believes God does, not only because of a change of heart and behavior on the part of people, but because God doesn't know everything that is going to happen in the future. As a result He modifies His plans in keeping with our decisions and actions. Open theists thus go further than Arminians who affirm that God didn't foreordain everything; they say He doesn't even *know* everything that will happen in the future. Boyd has two basic reasons for believing this. First, he

believes this is the testimony of Scripture. Second, Boyd believes that complete foreknowledge is incompatible with free will. If the future is settled in God's mind, then it is fixed, and our freedom is only apparent.

But this doesn't mean God doesn't know *anything* about the future. He knows for certain those things which He plans to accomplish. "The future is settled to whatever extent the sovereign Creator decides to settle it," says Boyd.[\[2\]](#)

What is at stake in this debate? For Boyd it fosters a renewed understanding of the importance and significance of prayer, it helps resolve the problem of evil, and it keeps us from feeling resigned to difficult circumstances. For traditionalists, it means a diminished view of God, a loss of confidence in the future, and a general loss of security.

In this article, then, we'll consider Boyd's ideas. In doing so, even if we disagree with him in the end, at least we'll have had the opportunity to think once again about the nature of our God.

The Classical View of God's Foreknowledge

Christian doctrine was developed in a culture imbued with Greek thought. It was thus a product of revealed truths shaped by Greek forms of thought.

What did the Greeks believe about God? A fundamental belief was that God was perfect and unchanging, that change of any kind was a weakness. Proponents of open theism say that this idea was taken into Christian theology, so that God came to be seen as being distant from and unaffected by His creation. It meant, for example, that He could not experience passions or deep emotional desires as we do, for that indicates a deficiency and the possibility of being controlled by outside forces. Likewise, God's knowledge was fixed; any change such as obtaining new knowledge or changing His mind would indicate

an imperfection. This, open theists say, is a quite different picture than what we get of God in the Old Testament, a God who was seen as closely involved with His people, who was genuinely responsive to the circumstances of their lives.

The view of God as unchanging has remained the orthodox view since the early church.^{3} However, it is overstating the case to suggest that Christian theology has been simply “Christianizing” Greek philosophy. There are numerous biblical passages which lend support to this idea as well.

In Exodus we read that God presented Himself to Moses as “I am who I am” (3:14). Although open theists say this refers to God’s consistent faithfulness to His people, traditionally it has been held to refer to God’s nature as well. He has His being in Himself; He is *independent* of His creation (see also John 5:26). Furthermore, there are verses which are understood to refer to God’s *unchangeableness*. Malachi 3:6 says “For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed.” He is the one “with whom there is no variation or shifting shadow” (Jas. 1:17). He is also said to *know* the end from the beginning (Is. 46:10). 1 John 3:20 says God “knows all things.” Psalm 139 has several verses referring to God’s knowledge of the writer’s life from birth to death (vv. 2,4,16). Finally, Scripture presents a God who is *sovereign* over the course of history. Isaiah 48 speaks of the things God had “declared long ago,” and which He now was bringing about (vv. 3-5).

These Scriptures and others have been held to support the traditional view of God’s foreknowledge.

Open Theism’s Response to the Classical View

How does Boyd interpret passages that are held to support the traditional or classical view?

We should first note that Boyd believes God *does* know a lot about the future, specifically what He has planned to happen. What God does *not* know is the future free decisions of individuals. "The future is *partly* open and *partly* settled," he says.[{4}](#)

Boyd says some passages which are taken to teach that God knows everything about the future really only tell us God's *intentions* for the future. One passage is Isaiah 46:9-10 in which God says "I am God, and there is no one like Me, Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure.'" Classical theists say this passage not only declares God's knowledge of the future, but that He knows the future because He planned it.[{5}](#) Boyd says, however, that God is only speaking of those things *He* intends to do. It doesn't say God knows *everything* about the future, but only those things which He has ordained will take place.

Other prophecies can be explained by the fact that God can perfectly predict our behavior in certain circumstances. God knows us perfectly, and He knows all the possibilities which lie ahead.[{6}](#) Boyd says God can predict a person's behavior because of His knowledge of the person's character combined with all future possibilities.[{7}](#) So regarding Jesus' foreknowledge that Peter would deny him, Boyd says that God "knew the effect Jesus' arrest would have on him." He used the circumstances to let Peter see how weak he really was.[{8}](#)

The interpretations Boyd gives to these passages raise questions, however. While the Isaiah passage doesn't say God knows everything about everything, it's hard to see how God could know for certain that His plans would work out if free individuals making free decisions along the way were involved, which surely they would be. The prophecy about Peter's denial seems strained. Jesus could certainly make predictions based upon Peter's character. But how could He know there would be

three denials before the rooster crowed twice simply on the basis of Peter's character and the circumstances?

In his book Boyd gives an open interpretation of a number of other Scriptures typically taken to support the classical view. I'd invite you to buy the book and read his arguments first hand.

The Open View of God

It's time now to take a brief look at Boyd's defense for the open view of God.

First, Boyd points to times that it appears that God *regrets* something He has done. Could God really regret having made man in the first place, as Gen. 6:6 says, if He knew all along what would happen? Similarly, how could God truly regret having made Saul king (1 Sam. 15:35) if He knew all along the direction Saul's life would take?

Second, we see God *confronting the unexpected*, Boyd says. In Isaiah 5 we read where God expected Israel, His vineyard, "to yield grapes, but it yielded wild grapes" (vv. 2,4). Boyd wonders how God could "expect" something that He knew eternally wouldn't happen.

Similarly, in Jeremiah we read where God "thought" Israel would return to Him, when in fact she didn't (3:6-7, 19-20). If He knew all along that Israel wouldn't return, isn't this a lie?

Boyd gives several other examples from Scripture in his book. He then concludes that the biblical witness is that God knows all of reality, but doesn't know the future free decisions of individuals. This means that "Future free decisions do not exist (except as possibilities) for God to know until free agents make them." [{9}](#) Thus, he says, "Scripture teaches us that God literally finds out *how* people will choose *when* they choose." [{10}](#) If God *did* know everything in advance, then our

decisions wouldn't truly be free. "The notion of a 'pre-settled' free action is . . . a logical contradiction," Boyd says.[{11}](#)

Does this mean God isn't omniscient? No, says Boyd. We aren't limiting omniscience just because we differ on *what* can be known. If something is unknowable in principle, God isn't limited if He doesn't know it. "The issue is not about God's knowledge at all," he says. "Everyone agrees he knows reality perfectly. The issue is the *content* of the reality God perfectly knows."[{12}](#)

Boyd explains further. A statement is true if it corresponds with something real. "But unless you *assume* that the future already exists, there is nothing for definitive statements about future free acts to correspond to."[{13}](#) Thus, there is nothing for God to know. To say that this means God is limited would be like saying God is limited because He can't make a square circle. It's an impossibility.

One response to this is that God knows all the possibilities available to us in any given situation, and He knows how particular individuals will respond to certain influences. Another is that the events of time exist in their totality in the mind of God, who has foreordained everything.

A Brief Critique

A basic complaint open theists have against the classical view of God is that it makes God very remote; He is the cold, unfeeling God of the Greeks who is unaffected by our decisions and actions. The open view sees God as truly interacting with His creation, as engaging in give-and-take with us. This closer, person-to-person relating is an important aspect of God's character, and we should take it seriously.

On the negative side, however, there are aspects of Boyd's open view which make it difficult to accept.

First, Boyd never explains how the future events which God *has* foreordained can be certain since the free decisions of individuals are always a factor (unless we're talking about events in nature or in the animal kingdom). He speaks of "predestined events with non-predestined players."[{14}](#) If God doesn't know the future free acts of individuals, how does He know that what He has predicted will happen?

Second, and perhaps most importantly, open theism has a serious problem with prophecy. Did Jesus really only make a prediction about Peter denying him based upon Peter's character? But the prophecy was so specific: three denials before the rooster crowed twice (Mark 14:30-72). When Ezekiel prophesied about the destruction of the city of Tyre, was that just a really good guess? It was too accurate a prophecy for that.[{15}](#)

Third, we need to question whether free will requires the open view of God. Can God know in advance the free decisions of individuals?

Open theists hold to what is called an *incompatibilist* position. That is, truly free choice is *incompatible* with God's foreknowledge. Many classical theologians, however, have held to a *compatibilist* position: free will and foreknowledge *can* go together. Those of a Reformed persuasion believe that "freedom" doesn't mean pure arbitrariness or spontaneity. There are a number of influences on our behavior about which we are rarely conscious, and God can use such influences Himself.[{16}](#) Others might hold to what's called "middle knowledge": God knows all the possibilities the future holds and how we'll freely respond in each possible circumstance.[{17}](#)

While the open view of God is helpful in reminding us of God's nearness and responsiveness to us, the nature of prophecy, if nothing else, seems sufficient to render open theism implausible. While there clearly is interaction between

persons when God meets man, this cannot take away from God's sure knowledge of future events. There must be some way that we can be free in a real sense while God knows what we will do. And because He does know the future, we can have confidence that what He has promised will come about.

Notes

1. Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids, MI: Baker, 2000).

2. *Ibid.*, 31.

3. Pelikan provides a brief sketch of the ideas of church fathers on this matter to show how thoroughly infused with Greek thought they were. *Emergence*, 52-55.

4. Boyd, 32.

5. Millard Erickson, *Christian Theology* (Grand Rapids, MI: Baker, 1985), 348,353. See also Augustus H. Strong, *Systematic Theology: A Compendium* (Valley Forge, PA: The Judson Press, 1907), 282, 355.

6. Boyd, 127.

7. *Ibid.*, 35.

8. *Ibid.*, 36.

9. *Ibid.*, 120.

10. *Ibid.*, 65.

11. *Ibid.*, 126.

12. *Ibid.*, 125.

13. *Ibid.*, 124.

14. Ibid., 44.

15. Geisler, *Creating God in the Image of Man?* (Minneapolis, MN : Bethany House, 1997), 150-51. See Appendix One for several prophecies like this one which were too precise to be just good guesses.

16. Erickson, 206-209.

17. For a brief study of a Reformed compatibilist position see Millard Erickson, *God the Father Almighty: A Contemporary Exploration of the Divine Attributes* (Grand Rapids: Baker, 1998), 203-09. For a middle-knowledge view, see William Lane Craig, "Divine Foreknowledge and Future Contingency," in Ronald H. Nash, *Process Theology* (Grand Rapids: Baker, 1987), 95-115.

©2000 Probe Ministries.

What Difference Does the Trinity Make?

Greg Crosthwait examines the Christian teaching of the Trinity—one God in three Persons—with a view toward how it impacts one's daily life.'

How much do you love the Trinity? Strange question, isn't it? Well, it certainly struck me as strange the first time I read it. But James R. White, in his article *Loving the Trinity*,[\[1\]](#) both asks the question and then addresses why it's so important.

On the issue of the Trinity in the contemporary church, he writes, "For many Christians, the Trinity is an abstract

principle, a confusing and difficult doctrine that they believe, although they are not really sure why in their honest moments. They know it is important, and they hear people saying it is 'definitional' of the Christian faith. Yet the fact of the matter is . . . little is taught about the relationship of the divine Persons and the Triune nature of God. It is the great forgotten doctrine." {2}

When I hear that, it prompts me to ask two questions. First of all, to what extent as Christians are we consciously Trinitarian? Well, that softens the question. Perhaps I should ask more accurately, To what extent as Christians are we relentlessly, doggedly, and fervently Trinitarian? Secondly, why should we be?

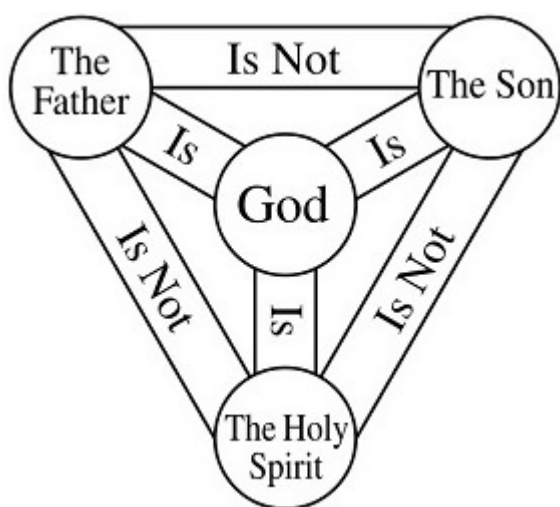
In this article I'll examine why the Trinity is important. And hopefully we'll lay some groundwork so that we may happily realize that to be truly Christian is to be consciously Trinitarian.

Why the Trinity is Important: An Overview

Perhaps some find it easier to think that the Trinity is the "secret handshake" of Christian theologians. Or maybe some may consider the Trinity of value only so we can sing the hymn *Holy, Holy, Holy*. At the root of these notions is the idea that the Trinity serves no place in the real life of one who holds a Christian worldview. But that's a mistake. A. W. Tozer begins his book *The Knowledge of the Holy* saying, "What comes into our minds when we think about God is the most important thing about us." {3} This statement follows his comment in the preface that reads, "It is impossible to keep our moral practices sound and our inward attitudes right while our idea of God is erroneous or inadequate. If we would bring back spiritual power to our lives, we must begin to think of God more nearly as He is." {4}

Before moving on in our discussion, though, it may be helpful

to give a brief explanation of what I mean when I refer to the Trinity. Of course, we could borrow a short phrase from *Holy, Holy, Holy*, “God in three persons, Blessed Trinity.” Another handy definition is this, “Although not itself a biblical term, ‘the Trinity’ has been found a convenient designation for the one God self-revealed in Scripture as Father, Son, and Holy Spirit. It signifies that within the one essence of the Godhead we have to distinguish three ‘persons’ who are neither three gods on the one side, nor three parts or modes of God on the other, but coequally and coeternally God.”[\[5\]](#)



Even though it's short, this definition is both a mouthful and a mind full. But let's settle on four basic concepts before we move on to the implications. At the heart of the definition of the Blessed Trinity we have: one God, three Persons, who are coequal and coeternal. With this sketch in place, then, we are ready to move

out and survey the importance of the Trinity with respect to the Christian worldview and its practical aspects for the Christian life. At the end of our discussion I truly hope that we can affirm together our love for the Trinity.

The Trinity and the Christian Worldview

Having established a short, working definition of the Trinity—one God, three Persons, who are coequal and coeternal—let's look at the implications of the Trinity on your worldview.

When it comes to discussing worldviews the starting point is the question, Why is there something rather than nothing?[\[6\]](#) As you may already know, there are three basic answers to this question. The pantheist would generally answer that all is one, all is god, and this “god with a small g” has always

existed. Second, the naturalist would say that something, namely matter, has always existed. Third, the theist holds that a personal, Creator-God is eternal and out of nothing He created all that there is.

When we look around at what exists, we see an amazing collection of seemingly disparate elements such as gasses, liquids, and solids, planets and stars, horses, flowers, rocks, and trees. And seeing all of these things we notice that they all exist in some sort of equilibrium or unity. How is it that such diversity exists in such apparent unity? And are we as human beings any more important than gasses or ants?

Because the pantheist believes that everything melds into a gigantic oneness, he ultimately has no place for individual things or people. As Scott Horrell argues, "When a worldview begins with an all-inclusive, apersonal deity, there is no final place for the human being or for ethics on either an individual or a social level."[\[7\]](#)

The pantheist's commitment to an all-inclusive oneness leaves no room for the real world in which people live, where I am not you and neither of us is one with a tree or a mountain. The naturalist has no problem accepting the reality of the physical world and the diversity present in it. However, there is no solid ground for understanding why it is all held together. In short, there is no infinite reference point so we are left with the circular argument: everything holds together because everything holds together; if it didn't, we wouldn't be here to see it. What a coincidence! In fact, coincidence, or chance, is the only basis for anything. As a result human beings are left with an absurd existence. "Without a unifying absolute, everything exists by chance and chance alone. . . . The human being is reduced to either a cog in a cosmic machine or an astronaut adrift in space. . . . If there is no infinite, absolute reference in the universe, then all of the particulars . . . have absolutely no meaning."[\[8\]](#)

Trinitarian theism is the only option that contains within itself an explanation of both the one and the many while saying that people are important. In the Trinity, God has revealed Himself as the eternal, infinite reference point for His creation. Moreover, the Trinity provides the only adequate basis for understanding the problem of unity and diversity since God has revealed Himself to be one God who exists in a plural unity. Ultimately then, as Horrell concludes, "Every thing and every person has real significance because each is created by and finally exists in relationship to the Triune God." [\[9\]](#)

The Trinity and Salvation

In reference to the Christian worldview I used the term *Trinitarian theism*. I used that term because the doctrine of the Trinity separates Christianity from any other type of theism. And, most importantly, it's the only view that adequately describes God's work in salvation.

There are other religions beside Trinitarian theism that believe in one God. Judaism, Islam, and so-called Unitarian Christianity (an oxymoron to be sure) all hold to a mono-personal God. This understanding of "God in one person" suffers in two important respects.

First of all, if we understand God to be self-existent, eternal, and personal, characterized by such an action as love, then a mono-personal God cannot be adequate, for love demands an object. Consider Deuteronomy 6:4-5: "Hear, O Israel! The LORD is our God, the LORD is one! And you shall love the LORD your God with all your heart and with all your soul and with all your might." The first part of this passage is one of the great texts affirming the essential unity of God. And love is the proper human response to Him. This love is not some squishy feeling, but rather an expression of devotion from someone to someone. Love has a source and love has an object. Since human beings are created in the image of

God, then He must be capable of love in His very self. So, when we hear, "God is love," (1 John 4:16) we must realize that in Himself God must be at least two. Scott Horrell writes, "In short, it seems from every vantage that for God to be infinitely personal and to be love, he must exist as at least two persons. A mono-personal God is not 'big enough' to be God."[{10}](#)

The other area in which a strictly mono-personal God is inadequate is in the relationship between God's mercy and His justice. In Romans 3:25-26 we read of Jesus Christ, "a sacrifice of atonement" (NIV) and God the Father who is "just and the justifier of the one who has faith in Jesus." Simply stated, a mono-personal God cannot be both just and the justifier. Horrell argues, "[I]f God, as Moral Absolute of the universe, shows mercy and forgives the sinner, then he has violated his righteous justice. And if God exercises justice against the sinner, then he has denied his mercy. For a mono-personal God, compassion contradicts holiness, forgiveness is finally contrary to justice. God's judgment and mercy are arbitrary, if not capricious."[{11}](#)

So far we have seen the work of God the Father, the righteous judge, and God the Son, the only One who can satisfy the judgment of God the Father, and therefore the only worthy object of saving faith. The Trinity is complete as we understand that the Holy Spirit is the One who, in Jesus' words, "when He comes, will convict the world concerning sin and righteousness and judgment" (John 16:8). The Holy Spirit is the active agent in the hearts of men and women, and He "works in the fallen world convicting and leading sinners to salvation. With God's absolute holiness satisfied at the cross, true forgiveness can be freely offered to all who believe."[{12}](#)

So we see that the gospel, the story of the God who saves His people, is Trinitarian at its very core. Otherwise God would not be truly just, in which case grace would be far less than

amazing.

The Trinity and the “Everydayness” of Everyday

What greater reality can be contained within the Christian confession of the Trinity than that of a God who is able to exercise perfect justice and perfect mercy perfectly? Such a self-revelation from God regarding His activity in salvation should encourage confessing Christians to focus on and revel in the Trinity rather than ignoring or dismissing it as though it were some eccentric, old uncle at a family reunion. And according to James R. White, this is what is happening in parts of the church.

Entire sections of the modern church are functionally “non-Trinitarian.” I did not say “anti-Trinitarian,” for that would involve a positive denial of the doctrine. Instead, while maintaining the confession that the Trinity is true, many today function as if the Trinity did not exist. It has no impact on their theology, their proclamation, prayer, or worship. {13}

This observation leads us into the final section of our discussion. Since we covered the importance of the Trinity with regard to the Christian worldview and the gospel, let’s not leave it on the shelf or in the text book. Let’s dress the doctrine of the Trinity in some work clothes and allow this blessed truth to change our lives where we live them, in the everydayness of everyday.

Trinitarianism impacts three important areas: worship, prayer, and the local church.

Worship

Worship is a debated topic these days. But in the midst of the

opinions and preferences about drums, organs, guitars, hymns, praise choruses, and seeker sensitivity, how often does someone declare that our worship is not Trinitarian enough?

Though it seems like a dry, academic issue this is an important question in two ways. First of all, if our worship is not Trinitarian enough, then we fail to worship the God of the Bible. And in biblical terms worshipping anything other than the Most High God is idolatry. As Isaiah records, "Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like me" (Isa. 46:9).

Would a visitor to a typical worship service realize that a Christian church confesses and worships the Triune God? Most certainly someone would realize that we worship Jesus. That person might even hear Him called God's Son. But would this person hear prayers addressed to the Father, in the name of the Son, by the power of the Holy Spirit? Would this visitor hear songs to the different Persons of the Trinity, about the different Persons of the Trinity?

Good examples of this type of song are the classic hymn *Holy, Holy, Holy* and the chorus *There is a Redeemer*, with the refrain, "Thank you, O my Father, for giving us Your Son; And leaving Your Spirit 'til the work on earth is done." That last example is not foggy theology, but an expression of gratitude to the Living God for who He is and what He has done, is doing, and will do.

I am not arguing that all Christian worshipers must hold doctorates in theology, but simply that we exercise care in the content of our worship so that we truly worship the one true God in three Persons. We can focus on Jesus, and indeed we ought to for He is our Savior. But we must not exclude confession and adoration of the Father and the Holy Spirit, much less the blessed Trinity.

Prayer

In his book, *God: Who He Is, What He Does, How to Know Him Better*, J. Carl Laney includes a helpful section on prayer. He writes, “Although God is one divine essence, He is also three persons. Which of these should we address in our prayers?”^{14} Though this question may seem like an unnecessary trifle, we must be informed by Scripture. We are taught by Jesus to address God the Father, “Pray, then, in this way: Our Father who is in heaven, hallowed be Your Name” (Matt. 6:9). In another statement on prayer Jesus says, “Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you” (John 16:23). We see that, in Laney’s words, “Christian prayer involves requesting the Father on the basis of the Son’s merits, influence, and reputation”^{15}—that is to say, ask of the Father in the name of the Son. We can also address our prayers to Jesus, who says, “If you ask Me anything in My name, I will do it” (John 14:14).^{16}

The Spirit is also active when we pray. Paul writes, “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit intercedes for us with groanings too deep for words” (Rom. 8:26). So then we pray to the Father, in the name of the Son, by the power of the Spirit who assists us in our weakness. What a wonderful provision from the Triune God who not only desires us to ask of Him, but also enables us to do it.

The Local Church

As we seek to apply the Trinity in the everydayness of everyday, let’s consider life in the local church. And here we encounter an important application of Trinitarian theology.

The Trinity serves as a model for the local church. For as there are three Persons united in the Godhead, all of whom are equally God, so also those who are children of God, united in Christ, and members of the church universal are all equally

sons and daughters of God and coheirs of His promises. As Scott Horrell writes, "Believers are to be given real value and dignity by the local church, not left as anonymous spectators amidst professional performances." [\[17\]](#) The foundation of the value and dignity of believers, regardless of gender or training, rests in the Trinity.

However, this does not negate the need for order in the church. For, though each member of the Trinity is equally God, we see that there is a functional order within the Trinity. The Father sends the Son, the Son glorifies the Father, the Father and the Son together send the Spirit, and the Spirit bears witness of the Son. So also we have a functional order in the local church. There are those who are responsible to exercise authority, elders and deacons, and those who are responsible to submit to authority. But it's important that we realize that submission does not imply inferiority. The Trinity models this truth. "Whether in the church, family, or society, submission to another does not admit inferiority any more than the Son, by his obedience, is inferior to the Father." [\[18\]](#)

Though brief in some respects, I hope this discussion has been profitable for you. It's only a beginning point, and I encourage you to press on, for the deep well of the greatness of our Triune God can never run dry. May we then remove the concept of the Trinity from our dusty shelves and proudly display it as the jewel of God's revelation that it is.

Notes

1. James R. White, "Loving the Trinity," *Christian Research Journal*, Volume 21, Number 4.
2. *Ibid.*, 22.
3. A. W. Tozer, *The Knowledge of the Holy* (San Francisco: Harper & Row, 1961), 1.
4. *Ibid.*, viii.
5. G. W. Bromily, "Trinity" in *Evangelical Dictionary of*

- Theology* (Grand Rapids, MI: Baker Books, 1984), 1112.
6. For a fuller discussion on worldviews see [Worldviews](#) by Jerry Solomon at www.probe.org.
 7. J. Scott Horrell, *In the Name of the Father, Son and Holy Spirit: Constructing a Trinitarian Worldview* (1998), 1.
 8. *Ibid.*, 8.
 9. *Ibid.*, 8.
 10. *Ibid.*, 11.
 11. *Ibid.*, 11.
 12. *Ibid.*, 12.
 13. White, 22.
 14. J. Carl Laney, *God: Who He Is, What He Does, How to Know Him Better* (Nashville, TN: Word, 1999), 122.
 15. *Ibid.*
 16. *Ibid.*
 17. J. Scott Horrell, *The Self-Giving Triune God, The Imago Dei and the Nature of the Local Church: An Ontology of Mission*, 13.
 18. *Ibid.*

©2000 Probe Ministries

Freudian Slip: When Christians Drop the Ball

The Jewish doctor, urged to flee Vienna during 1937 Nazi advances, is said to have replied that his “true enemy” was not the Nazis but “religion,” the Christian church. What inspired such hatred of Christianity in this scientist?

His father Jakob read the Talmud and celebrated Jewish festivals. The young boy developed a fond affection for his Hebrew Bible teacher and later said the Bible story had “an

enduring effect" on his life.

A beloved nanny took him to church as a child. He came home telling his parents about "God Almighty." But eventually the nanny was accused of theft and dismissed. He later blamed her for many of his psychological difficulties and launched his private practice on Easter Sunday as an "act of defiance."

Anti-Semitism hounded the lad at school. Around age twelve he was horrified to learn of his father's youthful acquiescence to Gentile bigotry. "Jew! Get off the pavement!" a "Christian" had shouted to the young Jakob after knocking his cap into the mud. The son learned to his chagrin that his dad had complied.

In high school he abandoned Judaism for secular science, humanism and Charles Darwin. At the University of Vienna he studied atheist philosopher Ludwig Feuerbach and carried his atheism into his career as a psychiatrist, distrusting the biblical documents. Religion was simply a "wish fulfillment," he taught, a fairy tale invented by humans to satisfy their needy souls and to avoid responsibility for their actions. The doctor was Sigmund Freud.

Freud became perhaps the most influential psychiatrist of history, affecting medicine, literature, language and culture. A recent survey of the nation's leading journalists and historians listed the top 100 news stories of this century. Prepared for the Newseum, a journalism museum in Arlington, Virginia, the poll rated Freud's 1900 publication of *Interpretation of Dreams* as number 86. He ranked higher than the U.S. entry into World War I, John Glenn's first earth orbit, the Berlin Airlift, Microsoft's founding and the Chernobyl nuclear disaster.

Obsessed with the "painful riddle of death," Freud once said he thought of it daily throughout life. His favorite grandson's death brought great grief: "Everything has lost its meaning to me... I can find no joy in life." In 1939 he slipped

into eternity, a willful overdose of morphine assuaging cancer's pain.

As an adult, Freud had encountered at least a few credible Christians, notably a professor, a pastor and a physician. Perhaps by then he was too set in his ways. Suppose that instead of bigotry and presumed dishonesty, the young Freud had met still more intelligent, honest and compassionate believers who welcomed him, respected his Jewish heritage and showed God's love, who could tactfully explain the faith's rational roots and its message of forgiveness. Would psychology—and history—be different?

There are many reasons why people reject faith, including intellectual doubt, emotional confusion and anger over life situations. Nonthinking or hypocritical Christians can make matters worse. Some (many?) people who claim to be "Christians" but don't have a genuine relationship with God can do the same. Not everything done in the name of Christ is an example of people following Jesus.

The racist or anti-Semitic hate group that quotes Scripture, the philandering minister, the abusive parent or spouse, the church leader with his hand in the till—all can breed scorn and skepticism.

Yet along with the hypocrites are many faithful followers of Jesus who feed the hungry, clothe the poor, aid disaster victims and help the hurting find comfort and spiritual life. "Christians aren't perfect," reads a popular bumper sticker, "just forgiven."

These faithful seek to emulate their Leader who, according to the Bible, "committed no sin, nor was any deceit found in His mouth." The not-so-faithful believers would do well to follow their example, seek spiritual help and clean up their acts. Then maybe some future Sigmund Freuds would warm up to the message that faith can bring true meaning and hope even in

life's most difficult circumstances.

© 1999 Rusty Wright

Christian Cliches

Conversations and Clichés

Do you ever use clichés? Do you hear them often? No doubt you can answer “Yes” to either question. But have you stopped to consider what they may mean? Christians often use clichés among themselves and even with non-Christians, but there may be a need to give thought to the meanings of these oft-repeated phrases. That is the intent of this essay. We will investigate what is behind the “Christian clichés” that tend to become so much a part of our conversations.

Let's begin by considering a dictionary definition of the word *cliché*. A cliché is a “trite, stereotyped expression; a sentence or phrase, usually expressing a popular or common thought or idea, that has lost originality, ingenuity, and impact by long overuse.”^{1}

My ministry has put me in touch with Christians all over this country. As I engage in conversation with these Christians, invariably I will hear language about Christian things that has become “stereotyped” and has “lost impact by long overuse.” This doesn't mean there isn't truth contained in the clichés. Indeed, often there is truth of great importance for Christian theology and life. The problem is that frequently we use these clichés while thinking we know what we are saying. But do we? Could we explain these phrases if someone were to ask us to define them? My experience is that Christians have

difficulty when asked to explain themselves.

Let's listen to the following conversation and hear how a Christian named Tom responds to questions from a non-believer named Sam.

Tom: Hi, Sam!

Sam: Hello, Tom. Remember when you were talking to Jim yesterday?

Tom: You mean before the sales meeting?

Sam: Yeah. I hope you aren't offended, but I was listening to your conversation.

Tom: Oh, that's okay. We weren't having a private conversation. We were just sharing our beliefs.

Sam: Well, I'm curious about some of the things you discussed.

Tom: Like what?

Sam: Like when you said you have Jesus in your heart. Were you referring to the Prophet who lived so long ago? If so, how can you possibly have Him in your heart?

Tom: Well, yes, I was referring to the Jesus of long ago. But He is alive now, and He has saved me.

Sam: What do you mean, He's alive now? That's not possible. And what do you mean when you say He saved you? These are weird ideas.

Tom: I guess they sound weird, but they really aren't. You see, Jesus rose from the dead, ascended into heaven, and His spirit lives in me.

Sam: Tom, I don't mean to be rude, but such things sound ludicrous to me. Hey, my phone's ringing and I'm expecting an important call. Maybe we can talk again later.

Sam asked some good questions. They deserved answers. But was Tom able to explain himself? He had a difficult time, didn't he? For example, the phrase, "I have Jesus in my heart" had become a cliché for Tom. He was able to converse with a fellow Christian with the assumption that they understood one another. But it was a different matter when a non-Christian expressed his curiosity about the conversation he had heard the previous day.

I have Jesus in my heart is one of several clichés we will consider. The goal of this article is to motivate Christians to give attention to our conversations and see if you find clichés lurking there.

I Have Jesus in My Heart

Why are you a Christian? How do you answer that question? In my experience many people have responded by stating that they have *Jesus in their heart*. As important as this response may be, too often it is a cliché that belies its meaning. The Christian who acknowledges the importance of thinking through his beliefs will want to consider its implications for those who hear him. After all, the one who hears has every right to ask what such a statement might mean.

In the third chapter of Paul's Ephesian letter he prayed that his readers would "be strengthened with power through His Spirit in the inner man; so that Christ may dwell in your hearts through faith . . ." (Eph. 3:16-17, NASB). Galatians 2 contains one of the most powerful expressions of the indwelling Christ in Paul's life. Paul wrote, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me . . ." (Gal. 2:20, NASB). In his second letter to the Corinthians Paul asks, "do you not recognize this about yourselves, that Jesus Christ is in you?" (2 Cor. 13:5, NASB). These passages, and many more, serve to show that the New Testament affirms that Jesus indwells His followers. Thus it is important to stress that when someone says *I have Jesus in my heart* it has biblical merit. A problem arises, though, when we use this expression without attention to its profound message. When this happens we are using a cliché.

So how can we go beyond the cliché in order to describe its significance in our lives? The first point of reference centers on the fact that Christians are Trinitarian, not Unitarian. We believe God exists in three persons: the Father, the Son, and the Holy Spirit. This is a difficult doctrine to understand and share, but it must be upheld if one is using the Bible as the guide for beliefs. If God exists in three persons, and one of those persons is Jesus, God the Son, then we can better understand *Jesus in my heart* by observing that there is a unity between Jesus and the Holy Spirit. For example, in Romans 8 "the indwelling of the Spirit and the

indwelling of Christ are the same thing.”{2} This doctrine permeates the writings of Paul. He asserted “that Jesus is no mere fact in history, no towering personality of the past, but a living, present Spirit, whose nature is the very nature of God.”{3} In addition, we should realize that Paul’s favorite expression revolved around the phrase “in Christ.” This phrase “(or some cognate expression, such as “in the Lord,” “in Him,” etc.) occurs 164 times in Paul.”{4} Thus we can conclude that Jesus is very much alive in the Christian’s life through the Spirit.

The second point of reference concerns the word *heart*. The Bible refers to the heart of man frequently. “The heart is the focus of mind, feeling, and will; it stands for the whole personality.”{5} Jesus is to “take up residence” in our whole personality. So when a Christian says *Jesus is in my heart* there is a literal implication. Jesus resides supernaturally in the believer through His Spirit. This is an astounding doctrine that indicates a transformed person! May our Lord lead us to continue sharing His presence in our lives by indicating that we understand truly what it means to say *I have Jesus in my heart*.

I Have Faith

Is a Christian the only person who has faith? Many Christians seem to think so. On many occasions I have played “the devil’s advocate” among Christian groups by asking them to describe and defend their beliefs. One of the most frequent responses I get is *I have faith*. When I hear this I usually retort by saying “So what? Do you think that because you are a Christian you are given sole ownership of the idea?” After this I encourage them to think about the implications of the phrase. It is much more than a cliché.

All people, Christians and non-Christians, even atheists, exercise faith. That is, each day of our lives we apply faith in simple and profound ways. For example, you may take a pill

of some kind today. That requires faith that the pill will help you rather than hurt you. If you travel on an airplane, that requires faith that you will arrive safely at your intended destination. Usually you don't even see the pilots until you have landed. These are everyday illustrations of faith. But just what does this word mean?

A major dictionary provides us with intriguing definitions. The first entry states that faith is "confidence or trust in a person or thing." The second entry says faith is "belief which is not based on proof." And then in the eighth entry the dictionary declares faith is "trust in God and in His promises as made through Christ by which man is justified or saved." Obviously the eighth entry comes closest to a Christian understanding of faith. The first entry is also important to a Christian because it includes the idea of trust in a person. But it is the second entry that causes the most problem among Christians. Too many Christians use *I have faith* to mean they believe in something that is not based on proof. Unfortunately, this is when the phrase becomes a cliché.

For over 100 years, naturalism has been the dominant worldview in our culture. Among other things, this worldview bows at the altar of modern science to the extent that many believe that nothing can be true until it can be proven scientifically. Many Christians have been highly influenced by this concept. Thus they tend to say *I have faith* when they can't "prove" their beliefs in a scientific manner. This reaction is not legitimate within a Christian worldview. It is important to realize that even an atheistic scientist takes faith into the laboratory. There are facets of his own life that cannot be "proven" scientifically. If he is married, he may say he loves his wife. Can that be proven scientifically?

The key word in discussing faith is *in*, a small but crucial preposition for all people. Remember, the first dictionary definition we quoted said that faith includes the idea of "trust *in* a person or thing" (emphasis added). Hebrews 11:1,

perhaps the most succinct definition of faith in the Bible, states that “faith is the assurance of things hoped for, the conviction of things not seen.” When we read the rest of chapter 11 we realize that *assurance* and *conviction* are words that are alive. They refer to the reality of the living God in the lives of those who put faith *in* His reality. God was already “proven” to them. He was to be trusted with their very lives.

The same is true for one who claims to be a Christian in our day. When we say we have faith, we should continue by declaring faith *in* the living God.

I’m Saved!

When you say *I’m saved!*, have you ever considered what someone may be thinking? People who hear you may have a number of questions. For example, they may ask why you are speaking in present tense. If you are saved now, does that mean you were actually saved at some point in the past? If so, does the present connect with the past in some way? Or they may want to know why you needed to be saved in the first place. Were you drowning and someone rescued you? Maybe they would even like to know if you are saved *for* something or someone. Proclaiming *I’m saved!* can be a strange expression if it is not explained. If someone asks for an explanation and we can’t respond, we may be guilty of using a cliché. We think we know what we mean, and our fellow Christians may think they know what is meant, but a lack of articulation implies a lack of understanding.

Salvation, of course, permeates the Bible. And innumerable volumes have been written about what the Scriptures tell us about this crucial doctrine. For our purposes the clearest emphases are centered on the person of Jesus, the Savior. When we say *I’m saved!* we imply that Jesus is at the center of salvation.

Before Jesus was born, an angel told Joseph the shocking news that Mary was carrying the center of salvation. "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins" (Matt. 1:21, NASB). Take note of the last portion of this verse. It states that *Jesus will save*, and that He will save *from* sins. When Jesus was an infant, Mary and Joseph took Him to the temple for the Jewish rites of redemption of the firstborn, and the purification of his mother. . . ." {7} While there, they were approached by a righteous and devout man named Simeon who took Jesus into his arms and declared to God that he was now ready to die, "For my eyes have seen Thy salvation . . ." (Luke 2:30, NASB). Another amazing declaration! Mary and Joseph's son was being called God's salvation. During His earthly ministry Jesus asserted many things about Himself, including this famous proclamation: "I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture" (John 10:9, NASB). Because Jesus is the door, there is a present reality concerning salvation that applies to those who enter through the door.

Through these and numerous other verses we have a more complete picture of what *I'm saved!* entails. But there is a crucial question leaping from such passages. If sin creates the need for salvation, then what is it? To put it simply, when the Christian proclaims *I'm saved!* his hearers should understand that ". . . sin is not only an act of wrongdoing but a state of alienation from God" {8} affecting everyone (Rom. 3:23). This is a crucial concept in contemporary culture that is generally misunderstood and rejected. In addition, such alienation from God cannot be rectified by "rightdoing." It can only be rectified through Jesus' sacrificial payment for sin on the cross. I'm saved because of what Jesus did for me. In an amazing, life-changing way an event of the past brings salvation into the present. Praise God, we have been saved! Now we can live knowing salvation is in the present.

What Would Jesus Do?

What Would Jesus Do? is a question that can be seen and heard virtually everywhere in the evangelical Christian community. "The slogan has appeared on coffee mugs, lapel pins, paperweights, and a host of other knickknacks. There are now devotionals, Bibles, books and CDs based on WWJD." {9} With all of this exposure, does the phrase still have meaning? Or has it become a cliché without proper impact? Or does it carry the correct content in the first place? Lets consider what the expression tells us.

One of the more positive aspects of *What Would Jesus Do?* is that it can serve as a simple reminder of the Christian's moral life. Surely each Christian has a perspective of Jesus that includes the moral perfection that permeated His earthly life. There is no greater model to emulate than Jesus. The writer of Hebrews tells us that Jesus was "tempted in all things as we are, yet without sin" (Heb. 4:15, NASB). The same writer tells us He "offered Himself without blemish to God . . ." (Heb. 9:14, NASB). Jesus was and is the only one who could make such an unblemished offering. So asking *What Would Jesus Do?*, whether audibly or inaudibly, can awaken us to our need for a moral model.

But can we always know what Jesus would do in all circumstances? Perhaps it would be more accurate to ask *What did Jesus do?* in certain circumstances. Through a study of the gospels of the New Testament we can learn exactly how Jesus acted and reacted to specific challenges He faced. For example, He was faced with "moral conflicts between obedience toward parents and God (Luke 2), Sabbath regulations and healing (Mark 2), and government and God (Matt. 22)." {10} More importantly, on the cross "he was squeezed between the demands of justice for the innocent (himself) and mercy for mankind (the guilty). This conflict was without question the greatest ever faced by man. . . ." {11} These examples usually have

entered our consciousness to the point that they ring in our minds like bells tolling the truth. It is as if we would not have expected Jesus to have done or said anything other than what we know from the gospels.

Were Jesus' disciples ever surprised, if not shocked, by what Jesus did? Of course we know they often were stunned as they watched and heard Jesus do and say unusual things. The words *amazed* and *astonished* are found frequently in the Gospels. The story of the rich young ruler, for example, relates the disciples' reaction after hearing Jesus' teaching. He said, "How hard it will be for those who are wealthy to enter the kingdom of God!" (Mark 10:23, NASB). And the disciples were "amazed" at His words. Jesus continued by stating, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And they were "even more astonished" and said to Him, "Then who can be saved?" (Mark 10:23-26, NASB).

The actions and words of Jesus and the reactions of the disciples remind us of the deity of Jesus. Think of this in present time. If Jesus physically walked beside you, would you always know what He was about to do? "Jesus is unique in his identity as the incarnate Son of God, and we should not assume that we could do or should do everything he did."^{12} Thus, caution is urged when we assume we always know what Jesus *would* do while we affirm what Jesus *did* do.

Notes

1. The Random House Dictionary of the English Language, 1967.
2. Lewis B. Smedes, *Union with Christ*, revised ed. (Grand Rapids, MI: Eerdmans, 1983), 114.
3. James Stewart, *A Man in Christ* (New York: Harper & Row, n.d.; reprint ed., Grand Rapids, MI: Baker, 1984), 154.
4. Ibid., 155.
5. A. Skevington Wood, "Ephesians," in *The Expositors Bible*

Commentary, vol. 11, gen. ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan/Regency, 1978), 51.

6. The Random House Dictionary.
7. Alfred Edersheim, *The Life and Times of Jesus the Messiah*, vol. 1 (Grand Rapids, MI: Eerdmans, 1969), 194.
8. Donald G. Bloesch, "Sin," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 1984).
9. Albert Hsu, "What Would Jesus Do About WWJD?", *re:generation quarterly* (Winter, 1998/99), 6.
10. Norman L. Geisler, *Christian Ethics: Options and Issues* (Grand Rapids, MI: Baker, 1989), 125.
11. Ibid.
12. Hsu, "What Would Jesus Do About "WWJD", 6.

©1999 Probe Ministries.

Why We Should Believe in the Trinity

How the Doctrine of the Trinity Developed

The doctrine of the Trinity separates orthodox Christian teaching from heresy. This essential teaching of Christianity states that we believe in one God who exists in three separate and distinct persons—God the Father, God the Son, and God the Holy Spirit. Each member is equal in nature and substance. (For a biblical defense of the Trinity, see [Jehovah's Witnesses and the Trinity](#).)

A common question raised by heretical groups is, When and how did this doctrine develop? According to the Watchtower tract *Should You Believe in the Trinity?* this doctrine was not held by the church fathers. Rather, it was imposed on the church by the pagan emperors who had “converted” to Christianity at the Council of Nicea in 325 A.D. and the Council of Constantinople in 381 A.D. The bishops in attendance were overawed by the emperor and signed the creed against their inclination. Let’s take a careful look at what really happened at these two key church councils.

The Council of Nicea was the first church council ever called. Until this time, the church was under severe persecution from the Roman Empire. Early in the fourth century, the emperor Constantine showed an interest in Christianity and was tutored by Hosius of Cordova who held to the doctrine of the Trinity. With peace in the empire, Christianity spread all across the world. However, in Alexandria a presbyter named Arius gathered a significant following around his teaching that Jesus was a created being and not God. As his teachings spread, the controversy grew and Constantine realized it needed to be addressed. He thus called for the first universal church council at Nicea to debate the matter.

Although the doctrine of the Trinity itself was not discussed, the doctrine of the deity of Christ was confirmed. In attendance were approximately 300 bishops, many of whom were divided over the issue. Arius with his supporters, Theonas, Secundus, and Eusebius of Nicomedia, held the view that Jesus was an inferior creature to God the Father. The orthodox camp was led by Bishops Hosius, Alexander of Alexandria, Eusebius of Caesarea, and Athanasius who argued that Jesus is God.

After hours of debate, the council concluded the following in their creed:

“We believe . . . in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is from the

substance of the Father, God from God, light from light, true God from true God, begotten, not made, of one substance (homoousios) with the Father. . . .”

While the deity of Christ—a crucial aspect of the doctrine of the Trinity—was affirmed, Arius nevertheless continued to teach his doctrine of Christ’s inferiority, and Arianism came back into favor for a short time. Fifty years later, in 381 A.D., the Council of Constantinople was called by Emperor Theodosius. Here the Nicene Creed was reaffirmed and further clarified. It is at this council that the Holy Spirit was declared equal in divinity with the Father and the Son.

The councils of Nicea and Constantinople did not establish a new creed. The councils clarified and formalized the belief in the deity of Christ and the Holy Spirit, views already held by the apostles and church fathers. However, Jehovah’s Witnesses contest this point. Let’s see if the church fathers who lived before the Council of Nicea, the ante-Nicene fathers, held to the deity of Christ.

What Did the Church Fathers Say About the Trinity?

According to the Jehovah’s Witnesses, the deity of Christ and the doctrine of the Trinity were never a part of the theology of the church fathers. In the article *Should You Believe in the Trinity?* several church fathers are cited as denying the orthodox view of Jesus. They include Justin Martyr who died in 165 A.D., Irenaeus 200 A.D., Clement of Alexandria 215 A.D., Tertullian 230 A.D., Hippolytus 235 A.D., and Origen who died in 250 A.D. The Watchtower list quotes from each theologian, claiming that they believed the inferiority of the Son to the Father. But the article contains no footnotes citing the source of these quotations.

Did these significant figures in church history really deny

the divine nature of Christ? Let us take a careful (and referenced) look at what the ante-Nicene fathers stated in their original writings.

Justin Martyr: "...the Father of the universe has a Son; who being the logos and First-begotten is also God" (*First Apology* 63:15).

Irenaeus: (referencing Jesus) "...in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, . . ." (*Against Heresies* I, x, 1).

Clement of Alexandria: "Both as God and as man, the Lord renders us every kind of help and service. As God He forgives sin, as man He educates us to avoid sin completely" (*Christ the Educator*, chapter 3.1). In addition, "Our educator, O children, resembles His Father, God, whose son He is. He is without sin, without blame, without passion of soul, God immaculate in form of man accomplishing His Father's will" (*Christ the Educator* Chapter 2:4).

Tertullian: "...the only God has also a Son, his Word who has proceeded from himself, by whom all things were made and without whom nothing has been made: that this was sent by the Father into the virgin and was born of her both man and God. Son of Man, Son of God, ..." (*Against Praxeas*, 2).

Hippolytus: "And the blessed John in the testimony of his gospel, gives us an account of this economy and acknowledges this word as God, when he says, 'In the beginning was the

Word, and the Word was with God and the Word was God.' If then the Word was with God and was also God, what follows? Would one say that he speaks of two Gods? I shall not indeed speak of two Gods, but of one; of two persons however, and of a third economy, the grace of the Holy Ghost" (*Against the Heresy of One Noetus*. 14).

Origen: (with regard to John 1:1) "...the arrangement of the sentences might be thought to indicate an order; we have first, 'in the beginning was the Word,' then 'And the Word was with God,' and thirdly, 'and the Word was God,' so that it might be seen that the Word being with God makes Him God" (*Commentary on John*, Book 2, Chapter 1).

Not only in these instances, but also throughout their writings the ante-Nicene fathers strongly defend the deity of Christ.

What Did the Apostle John Say?

To summarize our argument thus far, we discovered that the doctrine of the Trinity was formally adopted as the official teaching of Christianity after the Council of Nicea in 325 A.D. I argued against opponents who state that the doctrine was imposed on the church by Constantine in a political move. Rather, the Nicene Creed was a formal statement of a doctrine already articulated by the church fathers even before Nicea. Now, let us take a look and see what the apostle John teaches.

John opens his Gospel with, "In the beginning was the Word, and the Word was with God, and the Word was God." *In the beginning was the Word* shows that the Word was eternally with the Father and not a created being. The second phrase, *and the Word was with God*, shows that the Word is a distinct person from the Father. Thirdly, *and the Word was God* reveals that although separate and distinct, the Word in nature and

substance is fully God.

Throughout his Gospel, John demonstrates that Jesus possesses the attributes which qualify Him to be God. Jesus displays power over nature, over disease, and even death. He has a grasp of the Law of God which He, though not formally trained, teaches with such authority as had never been seen before (7:14-16). Testimony from John the Baptist (1:29; 3:26-36) shows His authority to be God. Jesus also accepted the worship of men (9:38).

Jesus also makes several statements revealing His divinity. In John 5:22-23 Jesus says, "Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him." Here, Jesus commands followers to honor Him as they honor the Father. To do this, one must acknowledge Jesus as being equal in nature to God.

John 8:58 states, "'I tell you the truth,' Jesus answered, 'before Abraham was born, I am.'" The term *I am* is the term God used when He spoke to Moses in Exodus 3:14. Here is a clear statement of Christ declaring His divinity.

In John 10:30 Jesus says, "I and the Father are one." Jesus did not mean "I am one in purpose with God." He was claiming to be God. The verses that follow His declaration make that clear: "Again the Jews picked up stones to stone Him, but Jesus said to them, 'I have shown you many great miracles from the Father. For which of these do you stone me?' 'We are not stoning you for any of these,' replied the Jews, 'but for blasphemy, because you, a mere man, claim to be God'" (vv. 31-33). The Jews clearly understood His statement and Jesus does not deny their accusation.

The culmination of John's testimony of Jesus' deity is in 20:28, which is the conclusion he desires all his readers to

come to. "Thomas said to him, 'My Lord and my God!'" John argues throughout his entire Gospel for the purpose that all who read it might come to believe that Jesus is God incarnate.

John 1:1

In spite of the overwhelming testimony throughout the entire Gospel of John, there are some who argue about the translation of John 1:1. *The New World Translation* of the Jehovah's Witnesses reads, "In the beginning was the word and the word was with God and the word was a god," which makes Jesus to be an inferior being to God. In refutation of this translation, I will explain the Greek rules behind the proper translation and argue that the Greek word *God* (*theos*) in John 1:1c must be translated in the definite or qualitative sense—written *God* with a capital G—rather than indefinitely—a *god*—as the NWT has done. This discussion will get a little technical, but the importance of the subject deserves careful attention.

Let me first define some key terms of Greek grammar. An *anarthrous noun* is a noun without the definite article, the English equivalent of the word *the*. A noun in the nominative case in Greek often signifies that this is the subject of the sentence. A predicate nominative noun is a noun in the same case and is equivalent to the subject. The Greek construction of John 1:1c looks like this, *theos eⁿ ho logos*, and is literally translated "God was the Word."

The subject of this phrase is *the Word* (*ho logos*). We know this because it is in the Greek nominative case and it possesses the definite article *ho*. *God* (*theos*) is in the nominative case and does not have an article. It precedes the equative verb "was" (*eⁿ*), and therefore is the predicate nominative.

The Jehovah's Witnesses argue that since *God* (*theos*) does not have the article before it, it must be translated indefinitely. So we get their translation, "a god." However,

there are other possibilities available for translation.

According to a Greek grammar rule called Colwell's rule, the construction in John 1:1c—anarthrous predicate nominative (*theos*)equative verb (*eⁿ*)articular noun (*ho logos*)does not automatically mean that the predicate nominative must be indefinite. Colwell's rule, in summary, states that an anarthrous predicate nominative preceding an equative verb can be translated as either (1) definite, (2) qualitative, or (3) indefinite. Thus, (1) as a definite noun *the Word* equals *God*, (2) as a qualitative *the Word* has the attributes and qualities of *God*, or (3) as an indefinite noun *the Word* is a *god*. Context determines which one it will be.

In the vast majority of cases in the New Testament, especially in the Gospel of John, this construction is translated as a qualitative or definite noun. Greek Scholar Dan Wallace writes, “an anarthrous pre verbal PN [predicate nominative] is normally qualitative, sometimes definite and only rarely indefinite. . . . We believe there may be some in the NT, but this is nevertheless the most poorly attested semantic force for such a construction.”[\[1\]](#)

Furthermore, the translators of the *New World Translation* are not even consistent with their own rule of translation. Throughout John we find instances of an anarthrous *God* (*theos*) not translated as “a god,” but as “God.” John 1:6 and 1:18 are clear examples of this. Therefore, to argue that *God* (*theos*) in John 1:1c *must* be translated as indefinite solely because it has no article is clearly incorrect.

In an effort to insure that our decision agrees with the overall context of John's Gospel, we must see if the Gospel of John argues that Christ is inferior to God. As I showed previously, this is certainly not the case.

We must conclude that grammar and context argue against an indefinite translation that makes the Word an inferior being

to God. The noun *God* (*theos*) should be translated “God,” as a definite or qualitative, thus upholding the fact that Jesus is 100 percent God and 100 percent man.

Alleged Objections from the Gospel of John

To close this discussion, I will address several problem verses in the Gospel of John that are used in attempts to deny the deity of Christ.

In some translations like the *King James Version* and *New American Standard*, John 1:14 reads that Jesus is “the only begotten from the Father.” Some cults understand the Greek word translated *only begotten* to mean “to procreate as the Father.”^{2} In other words, God created Jesus. However, this definition would be inconsistent with John 1:1a, 17:5, and 17:24 which declare the eternal nature of the Word.

The term, translated in some versions as “only begotten,” may sound to English ears like a metaphysical relationship. However, in Greek it means no more than *unique* or *only*. Elsewhere in the New Testament it is used of the Widow of Nain’s “only” son and Jairus’ “only” daughter (Luke 7:12, 9:38 and 8:42). Its use in Hebrews 11:17 with reference to Isaac is particularly insightful. Isaac, we know, was not Abraham’s only son. According to Genesis 16 and 25:1, Abraham fathered several other sons. Isaac is the “only begotten” in that he was unique; he was the only son given to Abraham by God’s promise. Therefore, when *only begotten* is used of Jesus, He is the only begotten in the sense that He is unique. No other is or can be the Son of God. The unique relationship the Son has with His Father is one of the great themes in the Gospel of John.

The next controversial verse is John 14:28. Jesus states, “...I am going to the Father for the Father is greater than I.” Here the Jehovah’s Witnesses understand the term *greater* to mean

“superior in nature.” Thus they assert that Jesus is stating His inferiority to God. Once again, however, this would argue against John’s consistent theme of the deity of Christ. *Greater* here refers to position, not to nature. For example, we would agree with the statement that the President of the United States is greater than you or I. As the chief executive of the country he is greater due to his position. However, we would disagree with a statement that says the President is by nature better than you or I. In other words, is he a superior being to the rest of the citizens of the United States? No, we are all human and equal in nature. *Greater* refers to position, not to nature.

There is an established economy in the Trinity. The Father is the head who sends the Son. The Son sends the Spirit. All three are equal in nature, but different in position. This is called “functional subordination.” We see the same principle in 1 Corinthians 11:3, “...and the head of every woman is man, and the head of Christ is God.” The husband is greater than his wife, her head by position. However, he is not a superior being to his wife. The same applies to Jesus. The Father is greater by position, not by nature.

It is essential that we defend the doctrine of the Trinity, the foundation of Christian theology. Many of the great church fathers courageously defended this truth. Let us follow in their footsteps.

Notes

1. Dan Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan), 262.

2. Watchtower Bible and Tract Society, *Should You Believe in the Trinity?* (Brooklyn: Watchtower Bible and Tract Society, 1989), 15.

End Time Anxieties

End Time Concerns

This past January, the *Wall Street Journal* published a special edition that at first glance anticipated the arrival of the next millennium. However, on closer inspection it quickly became apparent that this edition was a spoof— the year on the masthead was the year 1000. Still, what was interesting was how similar many stories were to their modern counterparts—there was even an account of a sex scandal in high political circles. The underlying message from the *Journal* would appear to be that just as the transition to the year 1000 went off without a hitch, so too life will go on as we enter a new millennium.

However, it would be naïve to ignore the many threats that currently exist to civilization. Recent news reports indicate that North Korea has the capability to hit any part of the United States with nuclear warheads. China too has become increasingly aggressive militarily and has seriously eroded American technical superiority through espionage. And Russia appears headed to a return to totalitarian government; recently, the lower house of the Russian Duma voted to resurrect the forty-foot statue of the founder of the Soviet Secret Police which had been toppled by pro-democracy marchers in 1991. Two years ago, the same house of the Duma had voted to resurrect the Soviet Union itself! On top of all this, there is an increasing awareness that the Y2K computer crisis may be much more problematic than anticipated; even the entire National Guard was mobilized for exercises in May 1999 to prepare for any disruptions the millennial bug may cause. Some fear a declaration of martial law should the problem get out

of hand. Perhaps the advent of the 21st century will not be as painless as that of the 11th century after all.

Questions concerning the future are of special relevance to Christians. Contrary to other worldviews that see history as cyclical, the Bible teaches that history as we know it will come to an end with the dramatic return of the Lord Jesus Christ. Since the Bible has much to say of the end times, Christians have been exposed to a variety of end time scenarios which spell out in exacting detail the chronology of the last days. In this respect, we share much in common with those who faced the transition to the year 1000. The anxiety that many westerners experienced as the year 1000 approached was due in part to a theological concept popularized by the great Christian thinker, Augustine. According to Augustine, the millennial reign of Christ began at His first coming. Since the book of Revelation teaches of a 1000 year period in which Christ reigns over all the earth, Augustine allegorized this concept by teaching that Christ had bound Satan through His earthly ministry. This made complete sense to Augustine, since it would account for the tremendous growth of the church from a tiny band of first century Jews to the favored religion of the empire in Augustine's day. But when Christ did not return anytime in the 11th century, this interpretation was significantly altered.[\[1\]](#) History triumphed over exegesis.

As we approach the year 2000, some Christians are proclaiming that Christ's return is sure to occur within a few short years. One well-known Christian leader recently suggested that the Antichrist is probably living today and that the second coming of Christ should occur in the next ten years.[\[2\]](#) In the current climate, it is necessary that we examine the end time anxieties that are prevalent today.

Adventism Old and New

With the approach of the third millennium, there has been a noticeable increase of fervor among many sincere believers

that Christ's return should be expected in the near future. As an example of this expectation, consider the success of the *Left Behind* book series, written by Tim LaHaye and Jerry Jenkins. This series, detailing the coming rapture of the saints, the horrible tribulation period, and other aspects of biblical eschatology, has sold over 3.5 million copies since 1995.^{3} While it is possible that such a work would find a ready audience at any other time, it is probably not coincidental that such success would be attained as the new millennium approaches.

The increased emphasis by many Christians on the probability that the return of Christ is imminent can be attributed to an understanding of prophecy that has become especially popular in the last 160 years. This form of interpretation, which had been sporadically utilized throughout church history, is known as Adventism, the belief that Christ's second coming could happen at any moment and will inaugurate the millennial kingdom and the end of the age.^{4} The early church lived in high expectation of Christ's imminent return, but by the third century that view became a minority. Throughout history, Adventism has appealed to religious bodies with highly rigorous ethical codes, since an "any moment" return would easily distinguish the lukewarm Christian from the true Christian. Adventists in history comprise a wide spectrum, from the heretical Montanists of the second century, to those groups associated with the Radical Reformation of the 16th century. And although Adventism was considered a minority position throughout most of church history, today it is the predominant position among evangelical Christians, especially in the United States.

This change in interpretation came about through an innovative understanding of Scripture developed by John Darby, a 19th century pastor whose disillusionment with the spiritual condition of most Christians led him to conclude that the contemporary church was in apostasy. He therefore developed a

philosophy of history, known as dispensationalism, which attempted to demonstrate how God's plan of redemption has unfolded under differing circumstances throughout time. It was Darby's interpretation that as the return of Christ draws near, the corruption and apostasy of the church would be increasingly obvious. It is through dispensationalism that the letters to the seven churches in Revelation chapters 2 and 3 have been seen as symbolic of different periods of church history.[\[5\]](#)

Especially significant was Darby's idea that Christ's return would occur in two stages. Initially, Christ would secretly come *for* the saints just prior to the great Tribulation, to separate the true believers from the apostates and the unbelievers. Then, at the conclusion of the Tribulation period, Christ will come *with* the saints, in power and great glory, to establish His millennial reign.[\[6\]](#) The concept of a pretribulation rapture has become the dominant position among conservative Christians in the U.S., and at one time was a test of orthodoxy for many. However, this was primarily a reaction against liberalism's denial of Christ's personal return. Today, many Christians have agreed to disagree on this issue, as conservative biblical scholars have shown that both the midtribulation rapture and the posttribulation rapture are viable interpretations. While all three positions agree that Christ will personally return, the quandary is *when*. But as we shall see, attempts to determine the timing of Christ's return have invariably ended in failure.

Words of Caution

In January 1999 a cult group from Denver was expelled from Israel after Israeli authorities determined that they had gone to Israel in the hope that their radical activities would actually provoke the second coming of Christ. Their leader had predicted that he was to die on the streets of Jerusalem, only to be resurrected three days later.[\[7\]](#) Of course, Revelation

chapter 11 speaks of a similar occurrence when the Beast will kill God's two witnesses in Jerusalem. And although this cult group was certainly not composed of orthodox Christians, it is becoming increasingly evident that even many Christians are attaching special significance to the third millennium for the end times. Is there a biblical basis for doing so? Let's examine that question.

While the church has always looked for the second coming of Christ, it was the dispensational theology of the modern period that seemed to unlock many difficulties associated with prophetic fulfillment. Dispensationalism makes a distinction between Israel and the church, and anticipates the imminent return of Christ after Israel's restoration as a nation. Consequently with the re-establishment of the state of Israel in 1948, many biblical interpreters became convinced that the end was drawing near. Still, it was not until the 1970's, with the publication of Hal Lindsey's *Late Great Planet Earth*, that an easy to understand approach to biblical prophecy became available. This book seemed to unlock the many mysteries of the book of Revelation, and went on to sell millions of copies. Lindsey's work has remained popular, perhaps due to his attempt to show how the events in the book of Revelation are consistent with the contemporary world. For instance, the Kings of the East with the army of 200 million is said to be Communist China, while the King of the North is Soviet Russia. Written like a Tom Clancy novel, it convinced many Christians that we were truly living in the "last days." This type of interpretation led many to believe that the peace negotiations which began in 1975 between Israel and Egypt was the very same peace agreement that the Antichrist is said to break in Daniel 9:27. But once again, history has disproved that theory as well.

Perhaps the most important lesson we can learn from this is that precise interpretation of biblical prophecy is risky business. Just as those who advocate a hidden code in the

Bible only discover “predicted” events after the fact, so too Christians need to demonstrate humility when attempting to interpret apocalyptic images. A key to interpreting the book of Revelation is understanding the purpose of the book. The apostle John was writing to Christians who were suffering persecution at the hands of the Roman Empire. Inspired by the Holy Spirit, he wanted Christians to understand that severe persecution could not prevent God’s victory over satanic forces. The Revelation was not written to satisfy our curiosity about future events, but to assure believers that God’s redemptive program will go forward.

Numerous times throughout church history, sincere people have attempted to discern the details of prophetic Scripture only to have their interpretation disproved by historical events. This often brings discredit to the cause of Christ. Even Augustine, perhaps the greatest theologian in the history of the church, misunderstood the details of biblical prophecy. Like countless others, he failed to acknowledge the difference between the clear teaching of Scripture and end time speculations. Consequently, when interpreting prophetic Scripture we should acknowledge the distinction between the text and our own inferences, remembering to place primary emphasis on the *general* aspects of the text.[\[8\]](#)

Signs of the Times?

As we are considering the possibility that the personal return of Jesus Christ is somehow connected to the year 2000, it is important to recognize that in fact many attempts have been made to determine the approximate date of the Lord’s return throughout church history. Jonathan Edwards, considered by many to be the most eminent American theologian, believed the 1,260 days of Revelation chapter 12 were actually years. Assuming that the start of the 1,260 years began in 606 a.d., Edwards concluded that Christ would return in 1866. John Wesley, the founder of Methodism, believed that the Pope was

the Antichrist and would be overthrown in 1836.[\[9\]](#) This goes to show once again that even the most brilliant minds have been unable to correctly predict the chronology of the end times.

One of the main problems when making predictions of Christ's return has been the emphasis placed on signs of the times. Typically, predictions are based on signs that are assumed to reflect events predicted in Scripture. But when the disciples asked Jesus for the sign of His coming and of the end of the age, Jesus replied in very general terms. He spoke of wars, famines, earthquakes, persecution, apostasy, and the preaching of the gospel in all the world. Scholars still debate whether Jesus is speaking of the Tribulation period here, or of the years leading up to the Tribulation. But it would appear that these signs that Jesus gave are fairly common events throughout church history. Only the proclamation of the gospel in all the world remains to be fulfilled.

Another aspect of interpreting biblical prophecy is maintaining the balance between the imminence and the delay of Christ's return. While many interpreters emphasize the "any moment" return of Christ, especially those who hold to a pretribulation rapture, it is clear that Christ warned His followers not to be disappointed if He failed to come when they expected Him. The Parable of the Ten Maidens (Matt. 25:1-13) and the Parable of the Faithful and Unfaithful Servant (Matt. 24:45-51) both emphasize the importance of remaining faithful, since the bridegroom and the master might not come when expected. Along with Christ's warning that only His Heavenly Father knows the time of His return, it should be obvious why it is impossible to come up with a date for Christ's return.

Also, when we consider the fulfillment of many Old Testament prophecies, we see that their fulfillment is not what many of us would call literal interpretation. For instance, the prophecy of Malachi 4:5 that Elijah would return was fulfilled

in John the Baptist. In Acts 15:16-18, James quoted Amos 9:11-12 to conclude that the Old Testament prophecy of David's restored tabernacle was fulfilled by the Gentiles' acceptance of the gospel. And who would have ever thought that Hosea 11:1, which refers in the original context to God bringing Israel out of their Egyptian captivity, would be applied by Matthew to refer to Jesus' brief sojourn in Egypt to escape the persecution of Herod (Matt. 2:14-15)?

While this is not to suggest that we shouldn't diligently search the Scriptures for understanding God's plan for history, it is at the same time a reminder that the details of biblical prophecy are often difficult to ascertain. Acts 1:11 is one of many verses that affirms that Jesus Christ will personally return, but in Acts 1:7 Jesus Himself tells the disciples that instead of focusing on times and dates, they were to focus on the proclamation of the gospel. Those are good words for us today as well.

Our Prophetic Ministry

As we conclude this discussion on the interpretation of the prophetic Scriptures, perhaps it would be valuable to consider the *purpose* of prophecy. We frequently assume that prophecy is only concerned with the distant future when in fact many Old Testament prophecies were warnings by the prophet to his own contemporaries about the consequences of disobedience. Similarly, the prophet was often called upon to deliver words of comfort from the Lord. Ultimately, it was the responsibility of the prophet to proclaim the Word of the Lord. Today, the primary responsibility of the church is to proclaim God's Word, the Scriptures. What we have attempted to show in this discussion is that, when interpreting prophecy, we must make a distinction between the explicit teaching of Scripture and inferences based on signs or current events.

Some teachers today seem to be suggesting that the Y2K computer bug will act as a trigger for a worldwide catastrophe

that will signal the end times. While we do not want to suggest that any difficulties predicted for the Y2K computer bug should be easily dismissed, we would do well to place Y2K in proper perspective. Due to the prosperity enjoyed in much of the Western world, it is easy to forget the horrific suffering that Christians in other countries have experienced this century. It has been stated that more Christians have been martyred for their faith in the twentieth century than in all previous centuries combined. It would be myopic for Western Christians to interpret a downturn in the economy as a signal for the second coming when our brothers and sisters in Christ in other countries have been experiencing the type of oppression and suffering most of us cannot even imagine.

However, this is not to discount the possibility that the year 2000 may bring with it a period of relative discomfort. It is becoming increasingly clear that the Y2K computer bug will probably have a significant impact. Some news reports indicate that many smaller nations have failed to even begin addressing the problem. And the United States is certainly not immune from any computer failures either. When we consider how important international trade has become to our economy, there is probably going to be some kind of disruption in our lifestyles; many say we should prepare for the worst.

While this may sound frightening to some, it also points to a tremendous opportunity for the Christian to demonstrate the love of Christ to the world. There will be many people who will be caught unprepared for any disruption in society. Even now there are ministries like Joseph Project 2000 that are gearing up to meet the needs of Christians and non-Christians alike should the situation arise. It is unfortunately true that personal prosperity can often lead to a rejection of God's provision. Christians need to be willing to share their resources and God's love with others if in fact there is a breakdown in society. It would appear that the Christian church has a golden opportunity right now to exercise its

prophetic ministry of proclaiming God's Word for this generation. All too often we seem to be waiting for a future cataclysm where God Himself will act in a most direct way, rather than acknowledging our responsibility to act as His ambassadors to our contemporaries. This is why we must keep in perspective both the imminence *and* the delay of Christ's return. Any delay in the Lord's return is a reminder of God's great mercy and patience, who desires that none should perish (2 Pet. 3:9).

Notes

1. Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 1206-07.

2. CNN.com, "Falwell says Antichrist probably is on Earth now," January 15, 1999.

3. Steve Rabey, "Apocalyptic Sales Out of This World." *Christianity Today* (March 1, 1999), 19.

4. M. E. Dieter, "Adventism," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 15-16.

5. J. Dwight Pentecost, *Things To Come* (Grand Rapids: Zondervan Publishing House, 1958), 150-153.

6. W. A. Hoffecker, "Darby, John Nelson," in *Evangelical Dictionary of Theology*, 292-293.

7. *The Go2Net Network*, January 9, 1999.

8. Gordon D. Fee & Douglas Stuart, *How to Read the Bible For All It's Worth* (Grand Rapids: Academie Books, 1982), 211 (See the entire chapter on 'The Revelation' for very helpful guidelines for the interpretation of apocalyptic literature.)

9. G. E. Ladd, *The Blessed Hope* (Grand Rapids: Eerdmans,

1956), 33-34.

© 1999 Probe Ministries International