

The Debate Over the King James Version – Which Is the Best Translation for My Personal Use

Written by Rick Wade

Which version of the Bible is the most reliable and authoritative providing me with understanding of God's revelation? Rick Wade provides a balanced comparison of the King James Bible with other more recent translations to help you answer this question for yourself.

Introduction: What the Debate is About

Have you ever been in a Bible study where everyone in the group reads a verse . . . and there are two or three Bible versions being used? Following the train of thought can be difficult when a verse in one version clashes with the next verse in another version.

Since the 1940s, many new Bible versions have appeared on the market: the Revised Standard Version, the New English Bible, the New American Standard Bible, the New International Version, the Living Bible, the Contemporary English Version, The Message, and many more. When I was growing up in the 1950s and 1960s, the King James was still the dominant version. Today the New International Version leads sales followed by the KJV.(1)

For some people, the multiplicity of versions is a nuisance, but they accept it, believing that it is all a matter of personal preference. For others, however, this is a serious issue; not because of the inconvenience of multiple versions, but because they believe the King James Version is the only

correct version for the church.

These new versions came about because of the publication of a new Greek New Testament about a century ago. Defenders of the primacy of the KJV were very vocal in their opposition to the new Greek text and the new English versions which followed its publication. This issue is not as big today, but it remains problematic for some Christians. Thus, a discussion of the King James/modern version debate is useful with a focus on the New Testament, for that is where the main concerns lie.

This debate is argued on two levels. On one level, the focus is on the King James itself (remember that our English versions are translated from Greek texts). Some simply believe that this particular translation is the best one. They see a certain majesty in its language, and they appreciate its important role in the history of the church. It has served the church well, so there is no need to begin confusing things by bringing in all those other versions, they believe.

There are some Christians, however, who go further than that. They believe that the KJV is not only the *best* version; they insist that it is the only valid English version. Newer translations of Scripture do not reliably convey God's truth. Some arguments for this side are little more than angry diatribes which are often circular. For example, some say that since the new versions differ from the King James, they are bad versions. The supremacy of the KJV is simply assumed.(2)

Although arguments from tradition and style can be powerful, there might be other considerations which outweigh them. A significant problem with the KJV, of course, is the language. People who did not grow up using the KJV have a hard time understanding it. Some of its words are no longer in use, and the antiquated forms of many words impede the understanding of the text. Over time they can learn to understand it, but without any more compelling reasons than tradition and style, it is hard to see why they should bother.

On another level, this debate focuses on the Greek manuscripts from which the English versions are translated. Some “King James only” proponents believe that the Greek text underlying most of the newer versions is corrupt. As we will see, they present some good arguments for their position.

Because the Greek text is the critical issue in this debate, it will be the focus of our examination of the debate (we will not get too technical!). To set the stage, we will begin with a brief history of the King James Version.

A Brief History of the King James Version

Many of us have heard the joke about the King James Version: “If it was good enough for the apostle Paul, it is good enough for me!” Paul, of course, was fifteen and a half centuries too early for the KJV. The New Testament writers wrote in Koine Greek, the language of the common man in the first century A.D. The first complete English Bible was not produced until John Wycliffe produced his in the fourteenth century. He translated from the Latin Vulgate which was the most widely used version at that time.

The next major step in the development of the English Bible was Tyndale’s translation of the New Testament published in 1526 and portions of the Old Testament published later. Tyndale’s version was significant because it was translated from a newly published Greek New Testament rather than from the Vulgate.

After Tyndale’s, a number of other versions were produced. Among them were the Coverdale Bible, the Matthews Bible, the Great Bible, the Geneva Bible, and the Bishops’ Bible. In 1611 the King James Version was published to provide a Bible which could be used by both Anglicans and Puritans. Marginal notes reflecting any particular theological bias were removed, and the language used was that of the people.

I noted earlier that Tyndale used a Greek text for his translation. The first published Greek New Testament appeared in the year 1516. It was edited by Erasmus, a Dutch scholar. Erasmus had at his disposal no more than six Greek manuscripts (we have thousands at our disposal today). These manuscripts were part of what is called the *Byzantine* text family.

Although Erasmus' edition provided a great boost to the study of the New Testament, it had a number of problems. For one thing, none of his sources had the last six verses of the book of Revelation, so Erasmus translated from the Latin Vulgate back into Greek! Thus, in his text "several words and phrases may be found that are attested in no Greek manuscript whatsoever." (3) In the first two editions of his New Testament, Erasmus left out I John 5:7 because it did not appear in any of his Greek manuscripts. That verse reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This omission created a furor, so he promised to include the verse in a later edition if it could be found in any Greek manuscript. One was brought forward, and, although Erasmus did not think the text was genuine, he kept his promise and included the verse. It is now believed to have been a very late and unreliable manuscript, and some think it was forged to include the verse. (4)

Erasmus' Greek text was reworked and reprinted by others including Robert Estienne who divided the text into verses. Theodore Beza then built upon Estienne's work, and his Greek text provided one of the major foundations for the King James Bible. The term *Textus Receptus*, or Received Text, came from a blurb in another Greek text produced in the early seventeenth century by the Elzevir brothers. This title is still used in connection with the King James, and it is one you will see again in this article.

Westcott and Hort

I noted earlier that the more substantial arguments for the “King James only” position focus on the Greek texts underlying the different versions. There are four significant issues in the debate involving these texts which I will develop: the science of textual criticism, the number of Greek manuscripts available, the history of the Greek texts, and the dates of the manuscripts.

Before getting into the debate itself, it will be helpful to mention the historical event which brought the debate to a head, and to introduce a central element in New Testament textual studies.

Between the thousands of Greek manuscripts available there are differences of one kind or another (although there are not any which effect doctrinal matters). Certain Greek manuscripts share enough similarities that they are believed to have come from the same source. Each of these groups is called a *text family* or a *text-type*. There are four text families which are generally agreed upon by scholars. The manuscripts which were used to produce the Textus Receptus (and later the King James Version) were of the Byzantine family. The other three text families generally agreed upon by scholars are the Alexandrian, the Caesarean, and the Western.(5)

The fundamental debate between scholars in the King James/modern version controversy is over the question of the most accurate Greek text family or families. Which of the four families, if any, most accurately represents what the New Testament authors wrote? The Byzantine text was the dominant Greek text from about the eighth century until the end of the nineteenth century.(6) In 1881, however, two scholars named Westcott and Hort published a new Greek New Testament which relied more on other text families than on the Byzantine family. Their Greek text became the basis of the New Testament portion of modern Bible translations.

Westcott and Hort evaluated the Greek manuscripts of the New Testament according to the principles of *textual criticism*. This is the science of the study of ancient texts, the originals of which are lost. Based upon their studies, they argued that the Byzantine text was *not* the closest to the original writings as the King James advocates claimed. It seemed to have combined readings from other text families, and some readings appeared to have been modified for greater clarity and understanding. Thus, they believed it was at least two steps removed from the original writings. Also, they found no clear evidence of its existence in the writings of the early church fathers, and there are no copies older than the fourth century. Those who agree with Westcott and Hort believe that the Byzantine text was produced in the fourth century probably in an attempt to give the church one New Testament (there were a number of different Greek texts being used at the time). Other text families, on the other hand, appear to have more original readings and *are* quoted by the early church fathers, and are thus closer to the originals. So, the conclusions drawn from the application of textual criticism along with the ages of the manuscripts led them to believe that the most accurate Greek text is to be found by drawing from all the Greek text families, especially the Alexandrian family.(7)

Supporters of the Byzantine or Received Text responded that it was inappropriate to use naturalistic methods of study such as textual criticism on Scripture. They said that this amounts to elevating man over God in determining what the Bible says.(8) They also argued that the vast numbers of Byzantine manuscripts along with the centuries of history behind this text family should not be set aside on the basis of a few manuscripts discovered relatively recently. They insisted that the Spirit of God would not allow His true word to lie dormant so long while the church was being guided by inferior texts.

Textual Criticism

As I noted above, those who argue for the Byzantine or Received Text say that it is improper to subject the Bible to the scrutiny of textual criticism. The Bible, being the inspired Word of God, is unique. One begins with it as inspired and then accepts what it says.

But those in the Westcott-Hort tradition note that we cannot simply shut our eyes to the fact that there *are* differences between the various Greek manuscripts, even those in the Byzantine family. Even those who believe in the inerrancy of Scripture recognize that the original writings of the New Testament were inerrant, not the copies. It is our responsibility to apply the most sound principles we know of to determine what the original manuscripts said. This is the aim of textual criticism.

So, how does textual criticism work? Differences between Greek manuscripts are called variants. There are several causes of variants. Some are accidental, such as misspelled words or repeated or reversed words. Some resulted from a scribe not hearing a dictation correctly. Also, deliberate changes seem to have been made to bring passages in different Gospels into harmony or to make a doctrinal point clearer.

What are some examples of differences between the Greek texts which show up in our English Bibles? One example is the Lord's Prayer as it is recorded in Matthew and in Luke. In the KJV the two versions are almost identical, while in the NIV the prayer in Luke 11 is significantly shorter than that in Matthew 6. Most scholars believe that, at some point in history, a scribe added to the text in Luke to make it agree more with Matthew.

The last half of Mark 16 is a lengthy section which is disputed. The KJV retains verses 9 through 20 while the NIV includes the passage with a note saying it is not found in the

most reliable early manuscripts. Scholars who believe it should be excluded also note that the style and vocabulary are very different from the rest of Mark.(9)

To add one more, in the KJV, three verses in Mark 9 (44 ,46, and 48) are identical: "Where their worm does not die and the fire is not quenched." The NIV puts verses 44 and 46 in footnotes and notes that *some* manuscripts include the phrase. Since each verse follows a reference to hell, it is very possible that a scribe simply repeated the warning to strengthen the message.

If all this makes you nervous about the accuracy of your Bible, it is important to note that textual criticism is used on all documents for which the originals no longer exist. New Testament scholar J. Harold Greenlee noted that, with respect to the Bible, "No Christian doctrine . . . hangs upon a debatable text."(10) This conflict provides no fodder for critics of Christianity who might ask how we can know what the Bible really says. We can be confident that we have a highly accurate text, especially given the number of New Testament manuscripts available and the antiquity of some of them.(11) As one writer has said, "It is well to remember that the main body of the text and its general sense are left untouched . . . textual criticism engages in turning a magnifying glass upon some of the details."(12)

Other Issues in the Debate

In addition to the question of textual criticism, questions regarding the number of manuscripts, the historical dominance of the Byzantine text, and the dates of the manuscripts still need to be considered.

First is the matter of the *number* of manuscripts. Between eighty and ninety percent of existing manuscripts are of the Byzantine family and are in remarkable agreement. This fact is not in dispute. King James supporters say that the few

manuscripts to which Westcott and Hort gave preference cannot override the witness of the vast majority of manuscripts in existence which are of the Byzantine tradition. It is normal to expect that the oldest manuscript will have the most copies.(13) In response, those who follow Westcott and Hort point out that hundreds of copies could have been made from one defective text while a better text was not copied as often. The copying of New Testament texts was not as carefully monitored as the copying of the Old Testament text by Jewish scholars. As we have seen, errors were made and changes were deliberately introduced. Simply finding a lot of manuscripts which are in agreement is not enough. To illustrate their point, they ask whether one would rather have one real \$100 bill or five counterfeits.

A second issue is the *preservation* of the text through history. Supporters of the Received Text ask why God's Spirit would allow the church to be under the authority of a defective text for almost 1500 years. Textual critics respond that this argument exaggerates the issue. They do not consider the Byzantine text to be a "'bad' or heretical text; it presents the same Christian message as the critical [or Westcott-Hort] text."(14) Again, there are no doctrinal differences between the Greek texts. Members of the Byzantine family are used along with members of other text families to determine what the true reading of a passage should be. The major text families are neither absolutely corrupt nor absolutely perfect. Text critics must use all the available resources to determine what the original documents said.

Finally, the *dates* of the manuscripts are important in this debate. Textual critics point out that church fathers before the fourth century "unambiguously cited every text-type except the Byzantine."(15) If the Byzantine text-type comes directly from the original writings, one would expect unambiguous quotations of it from the beginning. They also point out that there are no Byzantine manuscripts older than the fourth

century, whereas there *are* copies of other text families older than that.

In response to this, King James supporters note that the New Testament manuscripts began to be altered very soon after they were written. Eusebius, the ancient church historian, reported that heresies sprang up early after the turn of the second century, and proponents of these heresies sometimes altered Scripture to accord with their beliefs.(16) Thus, antiquity is not the crucial test. That there are no copies older than the fourth century can be explained by the fact that the material manuscripts were written on was fragile; it's reasonable to conclude that the early copies probably wore out through frequent handling.

Summary and Concluding Thoughts

To summarize, those who support the King James/Received Text tradition emphasize the number of manuscripts, the church's history with the Byzantine text, and God's interest in preserving His Word, whereas those following Westcott and Hort say that the variants in the manuscripts – even between those in the Byzantine family – prove the need for the textual criticism of the New Testament. The results of their analysis along with the ages of the manuscripts leads them to believe that the Byzantine family is just one text family that can lead us back to the originals – or close to it – but it is not the one best text family.

So, which way should you go on this debate? If you are concerned about the issue, I suggest that you study it more. The texts cited in the notes will give you a place to start. If not, I would recommend using a version that is as close to the Greek text as possible while being understandable to you. But whichever version you choose, be very sure of your arguments before insisting that others use it, too. It seems to me that, with all the difficulties we face in our often hostile culture, we should not erect walls between Christians

on the basis of Bible versions. We are not taking God's Word lightly here. We are simply calling for a more well-reasoned discussion and for the rule of love to govern the debate.

Notes

1. *Marketplace*, Christian Booksellers Association, May, 1998.
2. An example is the pamphlet by J. J. Ray, *The Eye Opener* (Junction City, Oregon, 1953).
3. D.A. Carson, *The King James Version Debate: A Plea for Realism* (Grand Rapids: Baker, 1979), 34.
4. *Ibid.*, 35.
5. F.F. Bruce, *The Books and the Parchments* 3d ed., (Westwood, NJ: Revell, 1963), 185.
6. J. Harold Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1964), 61-62.
7. To be more precise, while Westcott and Hort gave the greater weight to the Alexandrian text over the Byzantine, they gave even greater weight to the manuscripts Vaticanus and Sinaiticus which they considered to be "neutral texts." Later, sympathetic scholars grouped these two with the Alexandrian family. See Carson, 41.
8. Edward F. Hills, "The Magnificent Burgon," in *Which Bible?*, 5th ed., David Otis Fuller, ed. (Grand Rapids: Grand Rapids International Publications, 1975), 101-105.
9. Greenlee, 133.
10. *Ibid.*, 68.
11. In addition to the Greek manuscripts, also available for study are ancient lectionaries, various translations into other languages, and the writings of the early church fathers. See Greenlee, pp. 44-58.
12. *Ibid.*, 17.
13. Zane C. Hodges, "The Greek Text of the King James Version," in *Which Bible?*, 37.
14. Greenlee, 81.
15. Carson, 47.

16. Eusebius Pamphilus, *Ecclesiastical History* (Grand Rapids: Baker, 1971), 215-216. See also Benjamin G. Wilkinson, "Our Authorized Bible Vindicated," in *Which Bible?*, 190-193.

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Cruci-Fiction and Resuscitation

A paid advertisement in a campus newspaper declaring Christ's resurrection a hoax was deeply disturbing to its readers. This essay raises 9 problems with the ad and answers them.

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



The title used above was the headline of a paid advertisement in a campus newspaper from a major university. Allegedly written by a university student named "Daniel," the ad appeared as a result of Resurrection Week on that campus in the spring of 1997.

I received a copy of the ad in a letter from a long-time friend of my son. He was angry, confused, and scared by the article. He opened his letter by saying, "This is one of the most upsetting articles that I have ever read. This paid advertisement' has contradicted everything that I believe in. It makes a mockery out of the way I have chosen to pattern my life. It even frightens me."

In this essay we are going to address the misleading statements and half-truths found in the article. A few days after receiving this correspondence, I took the article and broke it down into nine significant errors or issues raised by the author. My procedure will be quote each half-truth or

misleading statement, then address it.

I do not presume that this brief treatment will completely answer all of the objections raised by the “paid advertisement,” but these thoughts were a great help to my son’s friend as he took a deeper look at his faith. I trust that they will be equally helpful to you.

Christian Scholars and the Bible

Problem #1

“Have you ever wondered why so many biblical experts are so skeptical about Jesus’ resurrection’ and why even a growing number of Christian scholars and theologians are heard saying that his resurrection is not so central to Christianity” (“Cruci-fiction”).

It appears that Daniel is only interested in going to those “biblical experts” and “Christian scholars” that support his position. It is no secret that there are a number of Christian scholars who hold a low view of the Bible and the deity of Christ, i.e., they do not believe in the veracity or trustworthiness of the Scriptures or the deity of Christ.

They very often question not only the deity of Christ and His resurrection, but also the Trinity, His uniqueness as a Savior, and His second coming. They also tend to discount hell as a place for eternal damnation and consider sin as only a mistake. They see guilt as being of no consequence because it is imposed on humanity by those who would enforce a strict moral code of conduct.

Daniel’s comment about Christian scholars and theologians not considering the resurrection of Jesus being of any real importance is a ridiculous notion that denigrates the uniqueness of Jesus and ultimately places Him on the same plane as Buddha, Krishna, or any other “holy man” in history. Jesus is totally unique and that distinct difference is based

on His resurrection in bodily form. Without the Resurrection, there is no salvation for we are still in our sin.

Next, we will look at Daniel's assumption that there were tens and possibly hundreds of "gospels" in existence at the time the church selectively chose the Gospels of Matthew, Mark, Luke, and John as a basis for understanding God's truth, along with his assertion that the Apostle Paul fabricated these writings to alter the truth.

Numerous Gospels

Problem #2

Now we are going to look at the question of the canon: just where did the Bible come from and how can we know that it is trustworthy?

Our antagonist, Daniel, continues by making this statement:

"Since preachers have often failed to inform the people of what really happened in events surrounding the so called resurrection,' I will make an attempt to give the most possible accurate picture. Our information source will be the four surviving gospels even though they have been carefully selected by the Church from a pool of a multitude of gospels' tens, possibly hundreds. . . . The four surviving gospels were edited and corrected over time to best fit the doctrines worked out earlier by Paul" ("Cruci-fiction").

There is no doubt that there were a number of "gospels" circulating during and after the first century. But, Daniel's problem is that he does not have an understanding of how the Bible was canonized. There were several ways various writings were judged to be authentic. If they failed in any one area, they were suspect overall.

First, for a gospel or other book to be considered authentic by the early church, the author must have been an Apostle, one

who had been with Jesus during His ministry.

Remember that Jesus promised His disciples the Holy Spirit would enable them to remember His teachings so that they could communicate them accurately to others. He said to the Apostles, "These things I have spoken to you, while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you" (John 16:25-26). Jesus, who is absolutely reliable, believed that what the disciples wrote about Him would be just as true as if He wrote it Himself. That means that it would be historically accurate.

Second, the book had to be authoritative. Did it come from the hand of God? The previous passage indicates that a genuine message from God would come through the Holy Spirit.

Third, is it prophetic? Was it written by a man of God?

Fourth, is it authentic? When in doubt about a manuscript, the Church fathers threw it out.

Fifth, is it dynamic? Did it contain the life-transforming power of God?

Sixth, was the book received and used by the people and considered to be authentic and authoritative?

Daniel uses Irenaeus as a source for the idea of tens, even hundreds, of possible gospels circulating in the first century and subtly implies that he (Irenaeus) questioned their authenticity out of hand. However, we know that Irenaeus, according to historical documentation, gave credence to the four Gospels of the Bible.

Irenaeus was a student of Polycarp, Bishop of Smyrna, had been a Christian for eighty-six years, and was a disciple of John the Apostle. Irenaeus wrote the following regarding the four Gospels of the New Testament:

So firm is the ground upon which the Gospels rest, that the very heretics themselves bear witness to them, and, starting from these (documents), each one of them endeavors to establish his own particular doctrine. For as there are four quarters of the world in which we live, and four universal winds, and as the Church dispersed over all the earth, and the gospel is the pillar and base of the Church and the breath of life, so it is natural that it should have four pillars, breathing immortality from every quarter and kindling the life of men anew. Whence it is manifest that the Word, the architect of all things, who sits upon the cherubim and holds all things together, having been manifested to men, has given us the gospel in fourfold form, but held together by one Spirit (Against Heresies III).

It seems as if Irenaeus would probably differ with Daniel on this count.

The latter part of Daniel's statement, "The four surviving gospels were edited and corrected over time to best fit the doctrines worked out earlier by Paul" holds no water as well.

Daniel makes it seem that Paul was the official editor of the New Testament and that nothing made the canon unless he approved of its inclusion.

Daniel seems to overlook the fact that the books of the Bible were decided upon by Church Councils and not individuals. Plus, there is an overwhelming amount of manuscript evidence to help the inquiring student to recognize that there was no wholesale editing of the Gospels. (For more information on this, see the Probe article [Are the Biblical Documents Reliable?](#))

Remember these manuscripts were being used daily by the Church and those using the Scripture were contemporaries of Paul. If, in fact, he had edited or distorted the writings of the Apostles, he would have had his hand called (see Acts

17:10-11) and would have been ostracized. The fact is, it didn't happen.

Crucifixion and Prophecies

Problem #3 Next, our antagonist, Daniel, questions the fact that Jesus really died on the cross and makes this statement regarding the event.

"In order to speed up death of the crucified , he ordered the soldiers to break the legs of both criminals, but not those of Jesus" ("Cruci-fiction").

It appears that Daniel is not familiar with prophecy and, in particular, those prophecies relating to Jesus' death. Psalms 34:20 says, "He keeps all his bones; Not one of them is broken." The fulfillment of this prophecy is found in John 19:33 where it is said, "But coming to Jesus, when they saw that He was already dead, they did not break His legs."

The Romans were not novices when it came to crucifixion and death. They knew a dead person when they saw one. It seems that Daniel cannot accept this possibility.

Problem #4

"But one soldier thrust a lance into his side. How can one see that a person is dead without a careful close inspection of signs of life as heartbeat and breathing? How many times are people pulled from water, fires, car wrecks who appear to be dead, but then are resurrected?' And if the soldier saw that Jesus was dead, why the lancing? No reason for it.

"Moreover, Romans never lanced the crucified. If the soldier did not get special orders from Pilate and if he was only a bit suspicious that Jesus was alive (as he had all reasons to be), he would have broken Jesus' legs like anyone else's, no

preferential treatment. It seems that the lancing (was) observed only by a mysterious anonymous witness ("Crucifixion").

Once again Daniel is allowing his bias to overtake his lack of understanding of the prophecies surrounding the Crucifixion

Zechariah 12:10 says, "They will look on me whom they have pierced."

John 19:34 offers the fulfillment of this prophecy. It reads, "But one of the soldiers pierced His side with a spear."

Daniel is caught up with the notion that Jesus did not die on the cross, but seemed to have fainted and was resuscitated at a later time, thereby ignoring some basic facts regarding the death of Christ. There is no record that any of the onlookers questioned the fact of Jesus' death; also the centurion gave testimony of the death of Jesus to Pilate (Mark 15:44).

Furthermore, the piercing of His side confirmed that Jesus was indeed dead. But, equally important is the fact that from the wound came both blood and water. John 19:34 35 gives us an eyewitness account of the effect of the piercing. We read that blood and water poured from the wound, but had Jesus been alive at the time of the piercing, strong spurts of blood would have come forth with every heartbeat. Instead, we are told that a semi-dark red clot was seeping out and was separate from a flow of watery serum. These signs are evidence of massive clotting of the blood in the main arteries and, therefore, proof of death.

Problem #5

Next in our analysis of Christ's crucifixion, we are going to deal with several problems about which our antagonist, Daniel, attempts to create doubt. In doing so, we catch Daniel using poor logic to make his case against the Resurrection.

Daniel continues by observing that the lancing of Jesus was *“observed only by a mysterious anonymous witness which appears only in John’s gospel (and) was the author’s initiative to correct the previously written three gospels which did not document any such lancing”* (“Cruci-fiction”).

Each of the gospel writers had different interests: Matthew was a tax-collector; Mark was the son of Mary and close to the Apostles; Luke was a physician; and John was a fisherman. Each of these men likewise had a different perspective in their Gospel narrative. Luke, although he was a physician, wrote his Gospel as a historical account. John offers the reader no account of the birth of Jesus, His baptism, or His temptations; it tells us nothing of the Last Supper, nothing of Gethsemane, and nothing of the Ascension, to name just a few omissions.

However, if we are to use Daniel’s logic we would have to discount all these facts because they were not mentioned in all four Gospels that “survived the editing of Paul.”

Genealogies of Christ

Problem #6

“When Matthew and Luke were independently editing the earlier Mark’s gospel, they knew that its contemporary critics pointed out that the Messiah must come from David’s line and Mark did not mention Jesus’ genealogy. So each made up his own list of names” (“Cruci-fiction”).

Here, Daniel seems to be a bit lazy. Instead of doing a little research to gain an understanding of Jesus’ lineage, he simply makes the comment that each writer just made it up to suit his own wishes.

In Judaism a man’s lineage was his pedigree. It was a matter of high regard for a Jew to have direct lineage from Abraham, thereby proving his Jewishness. The Gospel writers had

different reasons for including Jesus' pedigree.

As Daniel points out, the genealogies given by Matthew and Luke are quite different. There are several possibilities for this occurrence.

Luke includes the genealogy between Adam and Abraham. The section between Abraham and David is the same in both Matthew and Luke. However, the genealogies between David and Joseph are almost completely different. Why is this?

One school of thought is that both genealogies are symbolic and that Matthew gives us the line of royal descent of Jesus and Luke gives us the line of priestly descent.

Another school of thought is that one genealogy (Matthew's) gives Christ's ancestral line from Abraham through Joseph (Jesus' legal father, though not His natural one) establishing Jesus' legal right to the throne of David. This fits the Jewishness of the Gospel of Matthew. The second part of this approach is that the genealogy in Luke traces Jesus' ancestry from Mary (Jesus' physical mother) back to Adam (physical father of the human race). (There are some minor concerns about the spelling of some names in this genealogy, but this seems to be the best answer.) It is also very compatible with the universal character of the book of Luke.

The fact is that we do not fully know which genealogical approach is more correct. However, we do know that genealogies were extremely important to the Jews and the idea of making them up is preposterous and would have been exposed.

Our next discussion will center on the claim that Jesus did not die on the cross, but only swooned.

Burial of Christ

Problem #7

“Thus Jesus was taken off the cross after approximately three hours by Joseph of Arimathea and was buried on his property in his new tomb that he (Joseph) had hewn in the rock.’ Why there? Why didn’t Joseph bury Jesus in the ground as most people were buried, but instead he put him into his own tomb? Because in the ground Jesus would have certainly suffocated. Moreover, Joseph knew that he would be able to reuse the tomb in the future” (“Cruci-fiction”).

It is true that the Romans normally buried those who were crucified in a pit unless the body was claimed. The body of Jesus was not claimed by a family member or by one of the disciples. They were evidently too scared and feared the possible outcome of doing so. It was Joseph of Arimathea who desired a more appropriate resting place for the body of the Lord.

Joseph realized that he had to move quickly in order to accomplish his goal of burial because the Sabbath was close. There was no time for elaborate preparations, and Joseph did what any other believer would have done he made his newly hewn sepulcher available to our Lord.

The tomb was in close proximity to Golgotha and spared Joseph and Nicodemus the trouble of preparing a burial site along with the need to prepare the body.

Problem #8

“What would you do in Joseph’s place knowing Jesus had only been on the cross three hours and had not had his legs broken? Exactly what Joseph did. Once dark settled, he took several of his servants and unrolled the stone to get Jesus out. According to all expectations, Jesus was alive, so Joseph got him out and rolled the stone back. Only the next day did the Pharisees realize their mistake and asked Pilate to guard the tomb, by which time Jesus was resting in Joseph’s house” (“Cruci-fiction”).

On the surface this argument sounds plausible. However, it does not take into account the fact that Joseph fully believed and recognized that Jesus was indeed dead. If he were to follow through, as Daniel suggests, by removing the stone and taking Jesus to his home for recuperation, he would have been directly disobeying Jewish law.

Jewish law prohibited a Jew from working on the Sabbath. They had very strict ideas about what comprised work. It is highly unlikely that Joseph would have risked the penalty for breaking the Sabbath for removing a body that he believed was dead. For what purpose? To risk the penalty of death for breaking the Sabbath?

According to scholars, the stone that was placed at the entrance of the tomb was not only larger than what would normally be used, but one that would take twenty men to move. Beyond the above, if Joseph did return with twenty men to remove the stone and release Jesus, it would be most unlikely that it could have been kept secret. It is untenable to think that such a conspiracy would have succeeded.

Likewise, it is ludicrous to suggest that after the Roman guard was posted and the tomb sealed, that evidence of tampering—should someone be so foolhardy as to try it—would have escaped the notice of the highly trained Roman soldiers. They knew the penalty for failure was death.

Problem #9

“Next we are told that after Sabbath was over women came to the tomb. Why? To anoint the body with spices as Mark 16:1 says? No! It is not a Jewish custom to open graves and anoint corpses which have already been buried and which have been fermenting for two days!” (“Cruci-fiction”).

Here Daniel is correct. However he does not take into account the special circumstances under which Jesus was interred.

Under normal conditions a body would have been properly prepared with ample time in which to complete the task. Joseph and Nicodemus had very little time to accomplish their duty before the Sabbath restrictions were imposed. The women sitting at the preparation site saw that the process was incomplete according to their custom and subsequently desired to prepare the body in the proper way. Therefore, they made plans to return after the Sabbath and finish the process by anointing the body with sweet spices, nard, or some costly unguent.

Perhaps the most damaging piece of information to Daniel's hypothesis is the fact that the grave clothes were left undisturbed in the place where the body was laid. The body of Jesus was wrapped from the armpits to the ankles with strips of linen twelve inches wide. The linen wraps were then wound around the body placing spices, aloes, and other fine ointments between the wraps. It is believed that a minimum of seventy pounds of spices were used in the process and as much as a hundred pounds were used for someone of Jesus' position.

The grave clothes constituted quite a mass encasing the body. If we are to assume Daniel's position that Joseph and several of his servants took the body, we would expect that they were concerned about being detected. Therefore, they would have likely been in a great hurry, and we should expect that the grave clothes would have been left in great disarray with spices trailing out the doorway, not to mention that it would have been difficult to have placed the grave clothes neatly back on the resting place in the dark while being in a great hurry to do so.

However, the observers did not find spices and wrappings trailing out of the doorway. The grave clothes were intact, undisturbed with the exception of the head napkin that was placed slightly above where it should have been found.

John R. W. Stott in his book, *Basic Christianity*, makes this

observation: "The body had disappeared. It would have vaporized, being transmuted into something new and different and wonderful. It would have passed through the grave clothes, as it was later to pass through closed doors, leaving them untouched and almost undisturbed. For the body clothes, under the weight of one hundred pounds of spices, once support of the body had been removed, would have subsided or collapsed, and would now be lying flat."

The grave clothes represent an undeniable fact: Jesus was not bodily or physically removed from their bondage, but He was indeed raised, transmuted from them in the glorious act of the Resurrection.

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The Historical Christ

Introduction

Can we trust what our New Testaments tell us about Jesus? Or must we look elsewhere and possibly conclude that Jesus was just a man like all others whose teachings became the basis of a religion largely created by his followers?

Over the past fifteen years or so, New Testament scholars have been involved in what has been called the Third Quest for the historical Jesus. The television program "From Jesus to Christ: The First Christians,"[{1}](#) which aired on Public Broadcasting System (PBS) stations April 7th and 8th, 1998, was intended to bring the public up-to-date with the latest "new and controversial historical evidence" about Jesus and the establishment of the church.

If you watched the program you might have been surprised by some of the things you heard. The narrator said that “archaeologists must sift clues and scholars decode the stories told by the first followers of Jesus” in order to find the truth. It was suggested that the differences between Mark’s and John’s reports about Jesus’ arrest is evidence that they aren’t historically accurate accounts. One participant said that the Gospel writers were only giving their own theology using Jesus as a spokesman.

For the scholars on “From Jesus to Christ,” Jesus was just a man who preached about the coming kingdom of God. He was not the incarnate Son of God. But he had enough charisma that he was able to gather about himself a group of people who were attracted to his ideas, and who sought to keep his memory and teachings alive after he died. As time went by, legends began to develop as words and actions were attributed to Jesus which weren’t really his. The new Christians needed Jesus to speak to their own difficulties, so they put words in his mouth or invented miracles to address whatever the difficulty was.

The views aired on “From Jesus to Christ” are widespread among mainline scholars, and they are the views typically heard on college campuses and in the media. Two assumptions are made about the life of Jesus, and they are considered such common knowledge that they typically aren’t defended. They are: first, that the Gospels aren’t reliable historical documents; and second, that there was no real supernatural element in Jesus’ life and ministry. In fact, the belief that Jesus really didn’t perform miracles or rise from the dead is part of the reason many scholars reject the Gospels as historical documents. One of the participants in the program, John Dominic Crossan, wrote in one of his books, “I do not think that anyone, anywhere, at any time brings dead people back to life.” {2} If one begins with anti-supernatural assumptions, that will affect how one reads historical accounts such as those in the New Testament.

The question of the historical reliability of the Gospels is critical, because Christianity rests upon historical events. If the possibility of having true knowledge of these is gone, we have nothing upon which to base our beliefs. Without the historical events, Christianity becomes just another set of beliefs.

Since the PBS program focused on historical issues, we'll concentrate our attention there and leave the matter of the supernatural for another time. But before making a case for the historicity of the Gospels, we should have some background information on the project of searching for the historical Jesus.

A Brief History of the Quest

The first indication that "From Jesus to Christ: The First Christians" might not be presenting historically orthodox views of Jesus is the title of the program itself. The viewer might have thought that "From Jesus to Christ" referred to what Peter said in Acts 2:36: "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ this Jesus whom you crucified." The scholars on "From Jesus to Christ," however, weren't thinking of the position to which Jesus was exalted by God the Father; they were thinking about the position Jesus' *followers* gave him through the development of the Christian religion. In other words, Jesus the man from Nazareth was transformed *by his followers* to Jesus the Christ, the Son of God. The result was a break between the Jesus of history and the Christ of faith.

So, where did this idea come from?

In the last century and a half there have been three so-called "quests" for the historical Jesus. The first quest began in the 19th century when David Strauss published a book titled *The Life of Jesus*. Believing "that the Gospels could no longer be read straightforwardly as unvarnished historical records of

what Jesus actually said and did,"[{3}](#) Strauss said that "unbiased historical research" needed to be done to find out who Jesus really was. Why did Strauss think we could no longer accept the Gospel narratives at face value? As philosopher Stephen Evans says, "The quick answer is simply 'modernity.'" In the era of the Enlightenment, optimism about the power of human reason quickly led to the renunciation of the supernatural, so that reports of miracles and resurrections were now to be considered pre-scientific and mythological.[{4}](#) Since so much of the Gospels deals with the supernatural, the documents were no longer to be trusted historically.

In the 1940s a second quest began with students of German theologian Rudolf Bultmann. According to Bultmann, very little could be known about the historical Jesus, not much more than that he lived and died on a cross. Some of his students began a new effort to find the historical Jesus. This second quest continued until the early 70s.[{5}](#)

In the early 80s the Third Quest for the historical Jesus began with the rise of a new enthusiasm about the prospects of historical study.[{6}](#) New archaeological and manuscript data have greatly increased our knowledge of Jesus' world. This quest seeks to know who Jesus was by understanding the world in which he lived.

These three quests have been based upon the idea that the Gospels are deficient in giving us a true picture of Jesus of Nazareth. Now, it's tempting to just brush all this aside as liberal balderdash, but we should be careful not to throw out the baby with the bathwater. Some good information is coming out of current studies.[{7}](#) However, not everything is to be accepted simply on the academic merits of participating scholars. In fact, the work of the Jesus Seminar, a splinter group that was represented in the program by at least three of the scholars, has drawn conclusions that even most liberal scholars reject. What we need to do is to look at the arguments presented and see if they hold water historically.

What follows, then, is a brief defense of the historical reliability of the Gospels.

Dating the Gospels

The assumption in “From Jesus to Christ” that the Gospels are not historically reliable records was very clear. Historian Paula Fredriksen said, “What [the Gospels] do is proclaim their individual author’s interpretation of the Christian message through the device of using Jesus of Nazareth as a spokesperson for the evangelist’s position” (FJTC, Pt. 2). Thus, these documents aren’t to be taken literally as historically true. There are at least three reasons many scholars believe this: a late date for writing; biased writers; and differences between the Gospels. Let’s look first at the question of dating.

Mainline New Testament scholars believe that the Synoptic Gospels—Matthew, Mark and Luke—were written after the fall of Jerusalem to Rome in A.D. 70. Mark was written first, drawing on earlier written and oral traditions. Matthew and Luke drew from Mark and still other traditions. Even conservative scholars recognize an interdependency in the Synoptics. The crucial issue here is *when* the documents were written. A late date would give more time for legends to develop. Late dates for the Synoptics would also suggest that they weren’t really written by Matthew, Mark, and Luke.

However, although the dates aren’t firmly established, good arguments have been given for earlier dating which would strengthen the case for the historicity of the Gospels.

Craig Blomberg, a professor of New Testament at Denver Seminary, provides several arguments for early dates. For one thing, the early church fathers said that Matthew, Mark, and Luke were written by the biblical characters we’re familiar with. “No competing traditions assigning these books to any other authors have survived,” he says, “if any ever

existed.”[{8}](#) For example, in the late second century, one of the church fathers said Matthew composed his gospel before Paul was martyred under Nero in the 60s A.D. Blomberg wonders why the early believers would have attributed these writings to such unlikely candidates as Matthew, Mark and Luke if they were written by others. Mark and Luke weren’t apostles. And Matthew didn’t have an especially good reputation. “The apocryphal Gospels,” Blomberg continues, “consistently picked more well-known and exemplary figures for their fictitious authors—for example, Philip, Peter, James, Bartholomew or Mary.”[{9}](#)

Another argument Blomberg presents is built upon the date of the book of Acts. Acts ends abruptly with no record of what happened to Paul. Why would Luke have left out that important information if he wrote the book a decade or more after Paul’s death? And why would he make no mention of the fall of Jerusalem in A.D. 70? The likely explanation for the abrupt ending of Acts is that it was written as the events unfolded—in other words, while Paul was still alive (Paul died in the mid-60s). If so, then Luke’s Gospel—as the first part of his two-part history—must have been written earlier. Since Luke drew from Mark, Mark must have been written earlier still.

A case can be made, then, that the Synoptic Gospels were written within about 30 years of Jesus’ death. This puts them close enough to the events that the facts they report could be corrected if wrong.[{10}](#)

The Gospel Writers and Historical Truth

Assuming that we have presented a plausible argument for early dates for the Synoptics, this still leaves unanswered the question whether the writers *intended* to write factual history.

On the program, Prof. Dominic Crossan suggested that we are

mistaken in taking the Gospels factually because the writers didn't intend us to do so. He says that the issue "is whether the people who told us the stories in the ancient world took them all literally, and now we're so smart that we know to take them symbolically, or they all intended them symbolically and we're so dumb that we've been taking them literally." Crossan takes the second option. He says, "I think we have been misinterpreting these stories because the people who write [sic] them don't seem the least bit worried about their diversity. We see the problem and then we want to insist that they're literal. I think that we have misread the Scriptures, not that they have miswritten them" (FJTC, Pt. 2).

Thus, it is thought that Matthew inflated the importance of the Pharisees in his Gospel because they were so influential later in the first century when the book was written. Mark, they say, presented Jesus as the persecuted one because Mark's community was suffering. And Luke embellished his narrative with "shipwrecks and exotic animals and exotic vegetation" (FJTC, Pt. 2) to make it more in keeping with the novelistic literature of his time.

While it's surely true that each writer chose the events and sayings of Jesus that he thought were significant and which would be meaningful to his audience, this doesn't mean the stories were made up.

Craig Blomberg offers some help here. First, he points to the opening statement in Luke's Gospel where Luke declared his intent to "write an orderly account" of the things he had "carefully investigated . . . from the beginning" (Lu. 1:1-4).[\[11\]](#) Luke wanted to convey the truth.

But were Luke's sources *themselves* concerned with accurately passing on what Jesus said and did? Some believe that, since the church thought Jesus was returning soon, they wouldn't worry about accurate reporting. But first, it isn't certain that Jesus' followers thought he would return right away. And

second, the Israelites before them had kept accurate records of the things prophets said, even though they were expecting at any time the coming Day of the Lord (Joel 2:1; Obad. 15; Hab. 2:3). The words of Jesus, who was considered greater than a prophet, would have held even greater value to early believers. They had a good reason for accurately remembering and reporting.

Prof. Blomberg also says that if the Gospel writers devised the words and works of Jesus to suit the needs of the early church, one might expect that they would have addressed the controversies that arose after Jesus ascended to heaven. The writers could have put in Jesus' mouth answers to these issues. But this didn't happen. Jesus didn't answer the controversy over circumcision; he didn't say whether Christians could divorce non-Christian spouses; he didn't settle the matter of speaking in tongues. It seems that "the first Christians were interested in preserving the distinction between what happened during Jesus' life and what was debated later in the churches."

Thus, contrary to what Prof. Crossan said, we are not "dumb" to believe the Gospel writers intended to give us factual history.

Differences Between the Gospels

A crucial piece of evidence for the view taken by the scholars of "From Jesus to Christ" is that of the differences between what the Gospel writers report. The sequence of some events, and some of the things Jesus said, are recorded differently. This is said to indicate that the Gospels aren't accurate historical documents.

Dominic Crossan gives as an example the accounts in Mark and John of the night before Jesus' death. Mark has Jesus in agony over his coming death, while John shows a more victorious Jesus standing up against the troops which came to arrest him.

Crossan concludes, “You have a Jesus out of control, almost, in Mark; a Jesus totally in control in John. . . . Neither of them are historical,” he says. “I don’t think either of them know [sic] exactly what happened” (FJTC, Pt. 2). Prof. Crossan didn’t mention the possibility that, while both writers told the truth, they only told part of the truth. The events recorded in the four Gospels can be put together to form a coherent account of what happened in the Garden of Gethsemane.{12}

Blomberg argues that the Gospel writers were capable of remembering what Jesus said and did, but they weren’t concerned to record it all word for word.

On the one hand, the written word was at a premium in the ancient world, so oral transmission was the primary means of passing on knowledge. Thus, people learned to memorize a great deal of information. To illustrate, Blomberg notes that rote memorization was the method of education for Jewish boys, and rabbis were encouraged to memorize the entire Old Testament.{13}

On the other hand, as another conservative New Testament scholar, Darrell Bock, points out, the tradition for reporting history in the Greco-Roman world involved a “concern for accuracy in reporting the gist of what had been said, even if the exact words were not remembered or recorded.” Ancient historians didn’t take it upon themselves to simply make up speeches and put them in others’ mouths.{14} They saw it as their duty to record what really happened or was said. As Craig Blomberg says, certain details could be omitted and the sequence of events could be changed “*so long as the major events of the narratives and their significance were not altered*” (italics his).{15}

This shouldn’t be alarming for those of us who accept the Gospels as God’s inspired Word. Even in our own experience we don’t, for example, question the word of an attentive and

trustworthy person who summarizes a speech he heard. Likewise, if I tell you that our *Mind Games* director asked me today to participate in an upcoming conference, I'm telling you the truth of what he said, even if I'm not quoting him verbatim. We can't avoid the fact that Jesus' words and deeds are reported differently in the Gospels. Understanding the method of ancient historians, however, assures us that we have been given the truth about Jesus. Accepting Paul's testimony that "all Scripture is inspired by God" (2 Tim. 3:16) assures us that the Gospel writers gave us the truth exactly as God wanted it presented.

We have attempted in this essay to show that the Gospel writers *could* have written historical truth because they wrote soon enough after the events to insure against legend; that they *intended* to report what really happened; and that the *differences between the Gospels* do not make for a valid case against their historical truthfulness. There is no reason, then, short of theological bias, to reject what is in the Gospels, and instead search for the real historical Jesus elsewhere.

While those involved in the program "From Jesus to Christ" have benefited the church by their archeological finds and new information about the world in which Jesus lived, they have erred in rejecting the clear message of Jesus in the Gospels. The Christ of faith *is* the Jesus of history.

Notes

1. "From Jesus to Christ: The First Christians," April 7 (Part 1) and April 8 (Part 2), 1998, PBS (hereafter cited in text as FJTC). Transcript obtained from PBS web site: <http://www.pbs.org/wgbh/pages/frontline/shows/religion/>.
2. John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: HarperCollins, 1994), 95.

3. Ben Witherington III, *The Jesus Quest: The Third Search for the Jew of Nazareth* (Downers Grove: InterVarsity Press, 1995), 9.
4. C. Stephen Evans, *The Historical Christ and the Jesus of Faith: The Incarnational Narrative as History* (Oxford: Clarendon Press, 1996), 13.
5. Witherington, *The Jesus Quest*, 11.
6. *Ibid.*, 12.
7. Darrell L. Bock, New Testament professor, Dallas Theological Seminary. Telephone conversation with the author, April 15, 1998.
8. Craig L. Blomberg, "Where Do We Start Studying Jesus?" in Wilkins and Moreland, *Jesus Under Fire*, 28.
9. *Ibid.*, 28-29.
10. *Ibid.*, 29.
11. *Ibid.*, 30. Material for the remainder of this section was drawn from Blomberg, 30-32.
12. See for example A. T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ* (New York: Harper and Row, 1950), 201-208.
14. Darrell L. Bock, "The Words of Jesus: Live, Jive, or Memorex?" in Wilkins and Moreland, *Jesus Under Fire*, 79.
15. Blomberg, "Where Do We Start?" 32.

Learning About God

The God Who Would Be Known

Recently my wife and I took a few hours off to visit a local nature preserve. You know how quiet and peaceful that can be. Imagine you're out there in nature enjoying your walk, and talking with . . . God. That's what Adam and Eve did, wasn't it?

We don't walk and talk with God the same way Adam and Eve did, but the God of the universe Who holds our very existence in His hand wants to show Himself to us as well; He wants us to know Him. He not only wants us to *know* Him, though; He wants us to know *about* Him.

Sometimes Christians will say they don't need a lot of doctrine; they just want to know God personally, to just *experience* Him, without complicating things by adding all that theological gobbledy-gook. With a little bit of reflection, however, one can see how important knowing *about* God is to *knowing* God.

If my wife were to try to talk to me about her interests or desires or anything about herself, and I were to say, "You know, dear, I hate to get confused with all that information. I just want to *experience* your presence; I just want to *relate* to you personally," you might understand if she experienced some confusion! What does it mean to "know" someone in our experience without knowing things *about* the person? The most it could mean is that I just want the feelings that come with being near someone I love.

My own joy in her presence, however, rests on certain knowledge about her. How much joy would any of us experience in the presence of, say, a known axe-murderer?! It's amazing what a little knowledge can do for one's "experience!"

Resisting any knowledge about my wife would also indicate that I don't really have much interest in her; I'm only concerned with *myself* and *my* experience. What greater way is there to let someone know you really care and are interested than to want to learn about him or her?

Have I convinced you of the need to know *about* God in order to truly *know* God? If so, I hope you'll invest some time in studying theology. You needn't read a massive work on systematic theology. A writer whose work I'm benefiting from is Alister McGrath. He's a well-respected theologian who makes theology accessible for the layperson. R.C. Sproul and J. I. Packer are two others from whose writings you would benefit. In fact, Packer's popular book, *Knowing God*, would be a great place to start.

You might still be hesitant because you know that it's possible to substitute the "knowing about" for the "knowing personally." How can we let what we know about God feed our personal knowledge of Him? Listen to this suggestion from J. I. Packer: "The rule for doing this is demanding but simple. It is that we turn each truth that we learn *about* God into matter for meditation before God, leading to prayer and praise to God." [\(1\)](#)

In this essay we'll just touch on a few subjects of importance in knowing about God: revelation; the Trinity; God's sovereignty; and idolatry. I hope this will be helpful to you as you continue the wonderful journey of knowing God.

The God Who Can Be Known

In a debate on the existence of God between Christian philosopher J.P. Moreland and atheist philosopher Kai Nielsen, Nielsen argued that, for the educated person, "it is irrational to believe in God." [\(2\)](#) Why? Because there is nothing in our experience to refer to when we say "God" that gives meaning to the word. If we want to argue, for example,

that a certain table exists, we can point to the table or we can describe it in terms we understand. Since we can't point to God and we can't understand what God is in Himself, we can't talk about Him meaningfully, Nielsen says.

So, where does this leave Christians? Does it leave us with an irrational faith? *Can* we know about God? If so, *how* so?

We are able to know God because of revelation. *Revelation* means "disclosure." As New Testament scholar Leon Morris says, "Revelation is not concerned with knowledge we once had but have forgotten for the time being. Nor does it refer to the kind of knowledge that we might attain by diligent research. It is knowledge that comes to us from outside ourselves and beyond our own ability to discover." [\(3\)](#) The last book of the Bible is called *Revelation* because it reveals the plans of God which were otherwise unknowable.

Revelation is necessary because of the nature of God. He can't be seen by us (Jn. 1:18; I Tim. 6:16; I Jn. 4:12); we can't know his depths or His limits, Zophar told Job (Job 11:7; cf. Rom. 11:33); and no one knows His thoughts except the Spirit (I Cor. 2:11). Jesus said, "No one knows the Father except the Son and anyone to whom the Son wills to reveal Him" (Mt. 11:27). Thus, if God and His ways are to be known, they must be revealed by Him to us. As Deut. 29:29 says, "The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever. . ."

How has God revealed Himself to us? Rom. 1:20 says that we know God exists through what He has made (i.e., nature). We see the hand of God in the historical events recorded in the Old Testament, such as the Exodus and the establishment of Israel and the regathering of God's people under Ezra and Nehemiah (cf. Ps. 9:16; 77:14; Eze. 20:9). Our own conscience bears witness through a knowledge of moral law (Rom. 2:15). God has made Himself known specially through Jesus and through the written Word of God (Jn. 15:15; Mt. 11:27). Recall Heb.

1:1,2: "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by His Son."

Through revelation we know of God's glory (Is. 40:5), His righteousness (Is. 56:1), and His righteous judgment (Rom. 2:5). We know his plans (cf. Dan. 2:28,29; Eph. 3:3-6) and what He desires of us (cf. Micah 6:8). Even the message of the Gospel is referred to as a mystery now made known (Mt. 13:35; Rom. 16:25; I Cor. 2:7; Eph. 3:3-6).

If atheists like Prof. Nielsen refuse to acknowledge the reality of God, that doesn't negate what we know to be true. *Our* belief in God doesn't depend upon the confirmation of others. Besides, God has made Himself known in a tangible way in Jesus as well as in nature, history, conscience and Scripture. At the day of judgment, those who rely upon the excuse "Not enough evidence!" will be in for an awful surprise. God has revealed Himself, and we can know Him.

The Trinity

There's probably no more baffling doctrine taught in Scripture than that of the Trinity. Christians say that God is three in one. How can that be? How can there be one God, and yet we name three persons— Father, Son, and Spirit—as God?

Attempts have been made to find some comparison in our own experience that can make this truth understandable, but they all fail at some point. Some say the Trinity might be like steam, water and ice—three forms which H₂O takes. But this analogy fails because the same quantity of H₂O doesn't assume all three forms at one time. The analogy of an egg also fails because the three components—yolk, white and shell—are completely different. God isn't three separate parts in one unit. The Bible teaches that there is only one God, and that He is unified in His being. It also teaches that there is God the Father, God the Son, and God the Spirit, distinct from one

another, all existing at the same time. One being, three persons. A mystery, for sure, but not a contradiction.

Theologian Alister McGrath offers a helpful illustration. If a scientist takes a sample of air for some kind of testing, he has real *air* in his sample but not *all* of the air. He just has a sample, but he expects that what can be found in the rest of the air can be found in the sample; they are identical in nature. As McGrath says, “Jesus allows us to sample God.”[\(4\)](#) When people saw Jesus, they saw God. This is a better illustration, but it still isn’t perfect.

Is this doctrine important? As McGrath notes, it is the foundational reality underlying our belief that “God was in Christ reconciling the world to Himself” (II Cor. 5:19). God could reach out to us effectively because He reached out Himself. It was God in Christ who acted on our behalf; it wasn’t some mere human emissary who brought us a good word from God. And it is the Holy Spirit—God again—who continues to minister in us while we wait for the glory which is to come.

The doctrine of the Trinity isn’t only a difficulty for Christians: it’s also a favorite target of critics who seek to undermine our faith by finding flaws in it. Apart from the logical question of how one God can be three persons, critics also point to the fact that it was centuries after Christ that the doctrine was formulated. They say it was an invention of the church.

It shouldn’t seem surprising that there was a delay in the development of the doctrine of the Trinity. As noted earlier, it’s the theological explanation of the teaching that was present from the beginning, that “God was in Christ reconciling the world to Himself.” As the church came under attack and as Christians thought through scriptural teaching, they gradually developed fuller and more sophisticated doctrines. They weren’t making up new beliefs; they were more fully explaining what they already believed.

The doctrine of the Trinity is a necessary component of Christian belief. Any description of God which doesn't include all that this doctrine includes is inadequate. Far from being theologically burdensome, the doctrine of the Trinity is an essential part of Christianity.

The Sovereignty of God

Along with the doctrine of the Trinity, an issue that is equally baffling is that of God's sovereignty and man's free will. The Bible indicates that God is fully in control of this universe, yet it also makes clear that we have real freedom. Our decisions are significant. Our prayers, for example, do make a difference. How can we be free and our actions be meaningful while God determines the course of history?

In recent years a view of God called the "open view" has gained a hearing among evangelicals. According to this view, "God does not control everything that happens."[\(5\)](#) God often changes His plans to meet the changing situation brought about by our decisions and actions. As one writer says, "God's will is not the ultimate explanation for everything that happens; . . . history is the combined result of what God and his creatures decide to do."[\(6\)](#) Among other things, this means that God doesn't know everything that is going to happen in the future; He is learning as we are.[\(7\)](#)

What do we learn from Scripture about this subject? First, we learn that God is unchanging in His being and perfections or attributes. In Malachi 3:6 God says "For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed." James tells us that in God "there is no variation or shifting shadow." (Jam. 1:17)

Second, we learn that God is unchanging in His purposes. "The counsel of the Lord stands forever, the plans of His heart from generation to generation," says Ps. 33:11. In Is. 46:9-11 God says clearly that what He has planned from long ago He

will bring about.

Third, we learn that God knows the future already. Is. 46:10 says He “[declares] the end from the beginning.”

While acknowledging God’s control of history leading to His own ends, we must also acknowledge that He does respond to our actions and petitions. In Gen. 6 we read that God was “grieved in His heart” that He had made man, so He acted to wipe out everyone except Noah and his family. In Numbers 14 we read of a time when God said He would wipe out the Israelites, but He relented after Moses interceded for the people.

What are we to make of this? As writer Mark Hanna has noted, we tend to make adjustments in our theology to compensate for this tension between God’s sovereignty and our free will. To do this, however, only creates problems elsewhere in our theology. What we must do is leave the tension where the Bible does. [\(8\)](#)

Why is the reality of God’s sovereign control important? It’s because God is unchanging in His being that we can trust Him to be “the same yesterday, today, and forever” (Heb. 13:8). It’s because God has knowledge of the future which is settled that predictive prophecy is possible. It’s because God knows in advance what people will do that he isn’t blind-sided by evil. Thus we can trust Him to know what is ahead of us; our future is ultimately in His hands, not the hands of people.

Although some people have theological problems with this, for others the problem might be personal. In other words, maybe we just don’t like the idea that anyone else—even God—has ultimate control over us. For those who are truly and joyfully submitted to God, however, the doctrine of God’s sovereignty and complete foreknowledge is a source of comfort, not of annoyance.

A Jealous God

In Isaiah 44 we read about a man who makes an idol from a tree. Part of the tree he worships; he calls on it to deliver him. The other part he burns for cooking and for warming himself. Isaiah 44:19 shows the ridiculousness of what he is doing with these words:

No one recalls, nor is there knowledge or understanding to say, "I have burned half of it in the fire and also have baked bread over its coals. I roast meat and eat it. Then I make the rest of it into an abomination, I fall down before a block of wood!"

Idolatry is setting something up in place of God. Paul sums it up in one simple phrase: "For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever" (Rom. 1:25). Those things to which we devote ourselves and which end up ruling our lives, thus taking precedence over God, become our idols.

Writer Richard Keyes speaks of nearby idols which give us a sense of control over our lives, things as ordinary as a clean house or even a stamp collection. Keyes also speaks about faraway idols, those things that give a sense of meaning to our lives such as financial security or progress in science. Nearby idols give us an immediate sense of security; they're substitutes for the immanent activity of God in our lives. Faraway idols give us a sense of purpose and meaning; in them we put our hope. They are substitutes for the transcendent rule of God over our world. [\(9\)](#)

In response to the unfaithfulness of the Israelites, God often revealed Himself to be a jealous God. "They have made Me jealous with what is not God," He said. "They have provoked Me to anger with their idols" (Deut. 32:21). Why would God respond this way? Because first, God deserves all glory, for

all good things come from Him (Jam. 1:17). And second, because created things can't do what God can and wants to do for us. In Is. 42 we read: "Thus says God the Lord, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it and spirit to those who walk in it. . . . 'I am the Lord, that is My name; I will not give My glory to another, nor My praise to graven images.'" (42:5-8). He is the creator and life-giver. There is no one and nothing like Him.

In contrast to this, idols are created, they aren't eternal, and they are incapable of providing what we really need. Theologian Carl Henry brings to mind Elijah and the prophets of Ba'al when he refers to idols as "the false gods who never show." (10) Ba'al couldn't respond to his prophets no matter how much they shouted and danced and prayed (I Ki. 18:17-40). As the psalm writer said, "They have mouths, but they cannot speak; They have eyes, but they cannot see" (115:5). The problem is that idols by nature are not gods at all (Jer. 2:11; 5:7; Acts 19:26; Gal. 4:8). Thus it is that when such things as money or power or athletic prowess become our idols, we find that they cannot deliver us from everything that would destroy us.

We began this essay talking about the God Who would be known. To set up an idol in His place is to reject what He has told us about Himself and His desires. Today there are many other gods which call for our allegiance. We must continually recommit ourselves to the One Who won't share His glory with others.

Notes

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Why A Moral Life Won't Get Us to Heaven

Will a good, moral life get me to heaven?' The answer is no, and Probe's Jimmy Williams spells out why, including how we CAN get to heaven.

Man: The Worshiping Animal

This essay is concerned with the often-asked question, "Won't a good, moral life get me to heaven?"

We begin first with the nature of man himself. One of the most remarkable things about humans is that from the dawn of history, and no matter where we find them on this planet, they

are *worshipping* animals. In fact, humans are the *only* animals in the world who worship. *Homo Sapiens* is incurably religious. Why is man so inclined? What are the reasons, and how do they bear on our question about having good morals and getting to heaven?

Let's look briefly at some foundational elements that appear to be universals when it comes to human behavior. The first, as we stated above, is simply that humans *do* worship. Ethnic groups of all kinds and in all places, whether remote or close to other peoples, have their own history, folklore, deities, rituals, particular moral system and life-customs. All of these enable each culture to cope with the great issues of life and its passages—from childhood to maturity to old age, and to the ultimate passage through that dark gate, Death. Christians tie this human inclination to worship directly to the fact that God says man, and only man, is created in His divine image (*imago dei*).

Secondly, what is also curious is *how* and *what* humans worship. The most prominent feature of human worship from earliest beginnings has been a *sacrifice* of some sort, whether the sheep, goats or bulls of the early Mediterranean world, or the human beings hurled into the mouths of volcanos by the Polynesians, or the child sacrifices of the Canaanites, or the ritual slaughter practiced by the Aztecs, the Incas, and virtually all of the New World Indians. In all cases, it appears some kind of blood must flow. We can also add to this (in many cultures) the prominence of *self-sacrifice* through flagellation, severe asceticism, or acts of personal penance.

The centrality of sacrifice in all human religious thinking points to an unmistakable reality: that humans instinctively know, or at least suspect, that there exists One to whom they are accountable for their behavior. They also assume, or know, that they have fallen short of what that higher being (or beings) requires of them. There is a universal sense that "God is not pleased with me." So a third feature of worship is

universal *guilt*. People worship because they feel guilty. They feel this guilt because they perceive they have fallen short of the standard that God, others, and they themselves require.

The Great Global Heresy: Religion

“Good little boys go to heaven and bad little boys go to hell!” Probably most of us, at one time or another, have undergone the ordeal of having a parent or a teacher point a finger at us (or a neighboring miscreant) and warn of the ultimate outcome of unacceptable behavior.

This “Santa Claus” mentality suggests that God is “makin’ a list and checkin’ it twice, gonna find out who’s naughty or nice.”

Everywhere we turn, we hear people speak of this religion: it is the most popular approach to God on the planet. We all know about the good little angel sitting on one shoulder and the bad little angel on the other. And we are very familiar with jokes about what happens to the person who dies and is immediately face to face with Saint Peter at the Golden Gates of Heaven. Peter stands there ready to evaluate and pass judgement on whether we’ve been good enough to be admitted and accepted inside. Saint Peter expects us to give moral account of ourselves before we can go inside.

The general, world-wide assumption is that, when we die, our good deeds and our bad deeds will be placed on the divine scales and weighed to determine if we go “up” or “down.” However, from Christianity’s viewpoint, this is a great, global heresy.

This is “religion,” but it is definitely not Christianity. In fact, Christianity is radically opposed to such an idea, teaching us that we are not to *do* something, but rather that something has already been *done* on our behalf. This global heresy, which we call “religion,” actually comes from

Hinduism. It is the idea that God resides at the top of a great mountain, and it makes little difference which path a seeker chooses in his ascent up that mountain, since all paths lead to the God on top. And it is up to you to climb if you want to reach the summit—and God.

At the western end of the Forum in ancient Rome, there stood the *Millenarium Aureum*, the Golden Milestone, a gilded bronze column set up by Augustus Caesar to mark the junction and the origin of the major Roman roads spreading out like the spokes of a great wheel in every direction to distant destinations throughout the Empire. On this column were inscribed the major towns and their distances from Rome. From this came the popular saying, “All roads lead to Rome.”

This is what religionists believe about God. They say things like, “Well, it really doesn’t matter what you believe. What’s important is that you try to do your best and be sincere about it. After all, we’re all trying to get to the same place; we all worship the same God.”

But in the Genesis account of Adam and Eve, we encounter something very different: in fact, we discover that there are *two* possible approaches to God, but only *one* is acceptable. After Adam and Eve had disobeyed God, they immediately hid in the bushes, took out needle and thread, and began sewing fig leaves together to cover themselves.

God came and found them in the bushes—flunking the first home economics course ever offered! God looked at the clusters of fig leaves they had hastily sewn together, and He was not pleased. In fact, He scolded their efforts and their conduct. Adam and Eve not only had to admit their guilt and disobedience, they also had to acknowledge their inability to make things right *through their own efforts*. They could not cover, or atone, for what they had done. The account goes on to say that God had to take the initiative to adequately clothe them. He killed some animals and made garments from

their skins for a covering.

All philosophy, philanthropy, asceticism, religion, ethics, and all other systems which seek to gain the approval of God through human self-effort are the "fig-leaf" approach. This method is at the heart of what we call "religion," man's best effort to reach up and find God. But the problem every worshipper encounters when climbing the mountain is an impenetrable barrier which denies all further advance: it is the barrier of God's holiness and perfection. Each individual's personal sin and imperfection prevents him or her from coming any closer.

In his autobiography Mahatma Gandhi, a devout Hindu, speaks eloquently of his own struggle with this when he says: "Oh wretched man that I am. It is a constant source of torture to me that I am so far from the one I know to be my very life and being, and I know that it is my own sin and wretchedness that hides Him from me."

The Problem of Sin

When the word "sin" comes up in a conversation, most people look as though someone just slipped them a mildewed fig! We *do* a lot of it; we just don't like to *talk* about it! Many people do not know what sin or a sinner really is. What is sin? Sin is a violation of the law, the standard God requires of every human. A sinner is therefore someone who has broken that standard.

Do not misunderstand me. I am not saying that there is no good at all in people. There is a great deal of good. Humans are not as bad as they *could* be. The point is simply this: if our premise is that to get to heaven one has to be good, then how good is good enough?

The Scriptures are quite clear about this. God is not demanding "goodness." We saw above that Adam and Eve's best

efforts to cover themselves (fig leaves) were not enough. The good which is in man, all his moral achievement, is not acceptable to God—because God is not demanding goodness, He demands *perfection!*

Many will say they try to live by the Ten Commandments or by some other rule of life, such as the Golden Rule. And yet, if we are honest, each of us discovers we have violated our own standards at some point. This is what Paul meant when he said, “All have sinned and come short of the glory of God” (Romans 3:23).

The Grand Canyon is 6 to 18 miles across, 276 miles long, and one mile deep. The world’s record in the long jump, set by Mike Powell at the 1991 World Championships in Tokyo is 29’ 4 1/2”. Yet the chances of a person jumping from one side of the Grand Canyon to the other are greater than that of someone attempting to establish fellowship with God through his own efforts.

The standard man must meet is God’s perfection. Who can match that? It is a goal so far away that *no one* could ever reach it. To make matters worse, James tells us that “whoever keeps the whole law and yet stumbles in one point, he has become guilty of all” (James 2:10). This means if someone breaks just one of the commandments, he is as guilty as if he had broken all ten!

The purpose of giving the Ten Commandments in the first place was not because God knew human beings would keep them perfectly. The Bible tells us that these revealed standards were intended to be to us what an X-ray machine is to a broken arm. The machine reveals the *condition* of the arm, but it will not set and knit the bones, nor will it put the arm in a cast. By the same token, the Ten Commandments can only reveal to us the condition of our lives; they cannot heal us or cover our sin.

The Pharisees looked at the Law and then at their own lives and said, "I'm pretty good, really good." Jesus had wanted them to come to the opposite conclusion. He even called them hypocrites! He said they were wrong to claim they were righteous enough and that all was well between them and their Maker. That is why he said, "Those who are well do not need a physician" (Matthew 9:12). When you are well, you don't seek a doctor. The time to consult a physician is when you realize you are sick. Jesus was urging the Pharisees to be honest about themselves when He said, "I have not come to call the righteous, but sinners to repentance" (v.13).

When my wife Carol and I travel, and I discover I'm lost, I really hate for her to make her classic statement, "You're lost. Why don't you ask for directions?" In my case, the issue is always my male pride! With the Pharisees, it was *religious* pride, as it is for all who would seek heaven on the basis of their own merits.

A wise old Baptist preacher once said, "It isn't difficult to get people saved; it is difficult to get them lost!" This is man's dilemma: like the Pharisees, people cling to the old fig leaves of self-effort instead of submitting to the covering God Himself has provided for all (Christ's sacrificial death, the Cross). Each of us must choose one or the other (John 3:18, 36).

The Problem of Righteousness

While morality and human goodness are to be commended, God makes it clear from the very outset that no one, through his own efforts, possesses the ability to make himself presentable before God. It was Charles Haddon Spurgeon who said, "Man is basically a silkworm. A spinner and a weaver ... trying to clothe himself ... but the silkworm's activity spins it a shroud. So it is with man." Adam and Eve are classic examples.

Our problem is not only that we have fallen short of God's

standard (Romans 3:23), by sinning; we also *lack* something. We not only need the removal of personal sin through blood sacrifice to satisfy divine *justice*; we need something *further* to make us fit for heaven and the divine presence of God. In other words, Christ's death in our place will keep us out of hell—but we still have the problem of getting into heaven. Isaiah spoke of this when he said, "For all of us have become like one who is unclean, and **all our righteous deeds** are as **filthy rags.**" (Isaiah 64:6). Not our *sins*, but our good *deeds*! We need not only atonement for our sins, we also need righteousness to enter heaven! But it has to be a certain *kind* of righteousness.

The most righteous people of Jesus' day were the Pharisees. They knew the Old Testament by heart. They went to the synagogue three times a day and prayed seven times a day. They were respected in the community. But Jesus looked right through their religious veneer and, in their presence, admonished the crowds that "Unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven" (Matthew 5:20).

The crowds responded by staring at each other in bewilderment. "You mean the Pharisees aren't righteous enough to go to heaven? If *they* can't make it, who will?"

In the Garden of Eden we observe this conflict between two *kinds* of righteousness—*human righteousness*, which is clearly symbolized by the fig leaf garments Adam and Eve sewed together to make themselves presentable before God, and *divine righteousness*, which is symbolized by the adequate covering of the slain animals provided by God Himself. We find these two kinds of righteousness marching and clashing with each other all the way through both Testaments.

Paul referred to these same two righteousnesses when he said of his Jewish brethren, "I bear them witness, that they have a zeal for God, but not in accordance with knowledge. For not

knowing about God's righteousness, and *seeking to establish their own*, they did not submit themselves to the righteousness of God" (Romans 10:1).

In the former Soviet Union, rubles are printed and circulated. With those rubles you can buy your dinner, pay your hotel bill, and purchase things in the shops. But if you brought those rubles back to America and tried to do the same thing, the rubles would not be honored. It would be futile to try to do business with rubles in America.

Let's think of these two righteousnesses in mathematical terms. Let's call God's righteousness "+R" and human righteousness "-R." The first righteousness is *absolute*, while the second is *relative*. Over a lifetime, a human being can accumulate a huge pile of -R, but added up, it still totals -R. To do business with God in heaven, we must deal with Him in the only "currency" honored and accepted by Him, and that is +R. It is futile to try to negotiate with God on the basis of relative, human goodness. We need +R.

Where do we get such "currency?" It is *given* to us as a gift if we will accept it—the perfect righteousness of Jesus Christ. The yardstick God uses to measure everyone is His Son. This +R righteousness is ours only in Christ: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing by the Holy Spirit" (Titus 3:5).

This gracious provision is a radical departure from all other religious ideas humans have ever conceived or set forth. It is so radical that human beings would never have thought of it.

The Uniqueness of Christian Grace

We have sought to arrive at a biblical answer to the question, "Will a good, moral life get me to heaven?" We have examined the bankruptcy of every attempt by people to reach that goal

through any and every means of self-effort. We have discovered that the salvation offered by Christianity is uniquely opposed to all human efforts to secure it by working one's way into God's good graces. In fact, if God expected us to attain our salvation through good deeds, then God made a terrible mistake. He allowed His only-begotten Son to come to earth—robed in human flesh—and die a horrible death on a cross for our personal, eternal benefit. To choose a “good works” path to God is to negate the total significance of Christ's death, making it meaningless and unnecessary.

What God has to offer is free. It is a gift that is not deserved by any of us, nor could we ever repay what the gift is worth. God has dealt with humankind in grace and love. The only thing that God has asked us to do is to humbly admit that we have broken His laws, acknowledge that He has indeed made things right through His Son's sacrificial death on the cross, and accept His forgiveness by faith. We are invited to lay aside our own “fig-leaf” costumes and freely submit to the covering God has provided for us, the blood-stained garment of His Son, the very righteousness of Christ.

This is what Jesus sought to communicate in Matthew 22:1-14, the parable about the wedding feast that a king was preparing to give his son: “So the servants went out into the highways, and gathered together all, as many as they found, *both good and bad*: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he said unto him, ‘Friend, how came you here not having on a wedding garment?’ And he was speechless. Then said the king to the servants, ‘Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth!’”

The text does not tell us whether this person was one of the “good” ones or the “bad” ones. Why? Because it is irrelevant to what Jesus wants us to understand. The important issue was proper *attire* for the occasion. God is telling us that the

only acceptable attire for heaven is the righteousness of Christ.

As a gracious host, He stands holding out to humanity the most expensive, costly garment in the universe, and He eagerly desires to wrap us up in it—safe and warm and happy and secure:

“I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorns herself with her jewels.” (Isaiah 61:10).

So how does this apply to you and me? Simply this: Everything that *needed* to be done for your salvation and mine was *accomplished* the moment Christ died on the cross. The penalty has been paid and God’s righteous demands satisfied. God is now free to extend eternal life as a free gift. He declares, “The wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23). Gifts, of course, must be received. For that reason, Jesus said, “He who believes has eternal life” (John 6:47). “Believe” means “to trust or depend on.” God is asking each person to come to Him as a sinner, recognize that His Son died on the cross of us, and trust His Son *alone* as our only hope of heaven.

This was the message, the good news which the first Christians took to the world: “Neither is there salvation in any other, for there is no other name under heaven that has been given among men, by which we must be saved” (Acts 4:12).

In reality, every human being is just a prayer away from receiving the grace and forgiveness of God and the promise of heaven. But it has to be the *right* prayer, based on the *right* facts: that Jesus Christ came into this world to save sinners, not “Do-Gooders”: “I have not come to call the righteous to

repentance, but sinners” (Matthew 9:13). You can begin to trust Christ for your salvation today instead of your own, futile efforts of trying to be a fairly nice person all your life. Obviously, your heart attitude, your sincerity, is what really counts. God knows your heart. But if the following suggested prayer will help to bring a sense of closure and certainty to your decision to believe in, to trust Christ, then please feel free to use it as a simple guide:

“Dear God, I admit that I am a sinner, and nothing I can do will ever get me to heaven. But I believe Jesus Christ died for me and rose from the grave to prove the validity of His claim to be my Savior. He took my place and my punishment. So right now, I place my trust in Christ alone to make me presentable and acceptable to you. Come into my life. I accept the gift of your Son. Thank you that you are now within me, not based upon my feelings, but upon your promise that if I open the door of my life and invite you to come live within me and be my Savior, you would (Rev. 3:20, John 1:12). Make me the kind of person you want me to be. Begin to show me that you really have entered my life and heart, and now give me the guidance I need to live a new life in fellowship with you. Amen.”

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Is Being Touched by an Angel Enough?

Don Closson evaluates what's good about TV's "Touched by an Angel" and identifies areas where it lacks substance from a biblical perspective.

Society's Interest in Spirituality

During a recent television ratings week, a relatively new program, "Touched by an Angel" ranked third with a 16.6 Nielsen rating. That means more than 16 million households were tuned in to watch three angels communicate God's love and offer of eternal life to people in various difficult, real life situations. Also, *TV Guide* magazine has featured a special report called "God and Television" which includes an article by Jack Miles, author of *God: A Biography* and quotes popular writers James Redfield, author of *The Celestine Prophecy*, Rabbi Harold Kushner, author of *When Bad Things Happen to Good People*, Jack Canfield, coauthor of *Chicken Soup for the Soul*, and others. [\(1\)](#) One might conclude that TV has suddenly found God, and to a degree, that conclusion is right.

TV producers are finding out that typical TV watchers are hungry for programming that includes spiritual themes. In *TV Guide's* own survey, they discovered in a national telephone poll that 56% of adults feel that religion does not get enough attention on prime-time TV; only 8% feel that it gets too much. Of those responding 61% desired more references to God, church attendance, and other religious observances; 68% were eager to see more spirituality as long as it was not tied to organized religion, and 82% wanted more emphasis on moral issues. One of the most successful programs at attracting these viewers has been "Touched by an Angel."

Although it had a rough beginning and was almost canceled, the program has made a miraculous recovery subsequent to hiring a professing Christian as executive producer and changing the focus of the program to more mature topics. The stories center around the activities of three angels played by Della Reese, Roma Downey, and John Dye. In the words of the *TV Guide* article, "Never has prime-time network entertainment presented God in such an unabashed and earnest fashion." [\(2\)](#) Recent programs have dealt with death in a sophisticated manner,

relating how the angels help humans come to grip with both our mortality and the existence of a loving God. Significant topics such as the nature of God, works, eternal destiny, and faith itself have entered into the dialogue. In the words of executive producer Martha Williamson, "our show is God's truth," which is that, "God exists. God loves us. God wants to be part of our lives," and, Della Reese adds, ". . . he has a plan." [\(3\)](#)

Recently, the three actors and their producer were on the Oprah Winfrey show where they remarked about the popularity of the "Touched by an Angel" program. The actors have received thousands of letters relating how the program has changed viewers' lives by making a spiritual reality more plausible and by focusing on the love of God. The actors are very proud of how they are portraying God. In the words of John Dye, who plays the angel of death, "If we're doing it poorly, I just don't think God would bless the show and allow it to continue." [\(4\)](#)

Are we experiencing a cease-fire in the culture war? Is the Christian right winning the battle for the media? Some might argue that only the most cynical observer could find something wrong with programs that promote a loving, personal God who wants a relationship with us and is concerned about our salvation. But, now let's consider what is good and not so good about programs like "Touched by an Angel."

Audience Response

This development new TV programs that are using God-talk during prime-time hours and getting good ratings for it is a new phenomenon. "Promised Land," "Seventh Heaven," and especially "Touched by an Angel" are boldly going where no producer would have previously gone in the spiritual realm. With four new shows about angels, spirits, and ministers lined up for the next season, it might be suggested that TV is changing for the better. Maybe the networks are finally

listening to the public's demand for programming that is more family oriented and morally uplifting.

In fact, I believe that they are. And although not perfect, the new programs are providing a positive service to the viewing community. Let me explain why. Christians have been decrying for years what Richard John Neuhaus called the "naked public square" in a book by the same name. [\(5\)](#) We have lamented the fact that public institutions such as government, education, and the media, rarely leave room for a spiritual reality. Naturalism, as a worldview, has had a monopoly. Christianity, if referred to, was ridiculed and parodied—what I like to call the "Frank Burns" form of Christianity. Frank Burns, the character from "M.A.S.H.," was hypocritical, emotionally weak, and possibly dangerous when given any real authority.

Current programming like "Touched by an Angel" offers a competing worldview to naturalism. It lends plausibility to the notion that there is a loving, personal God. Although the angels seem to struggle somewhat with their own understanding of God's will, they are performing, in a general sense, the most prominent role of angels in Scripture, that of being a messenger from God.

The audience also gets a reasonable picture of what life might be like if a spiritual reality is taken seriously. Contrary to the prevailing naturalistic hopelessness that pervades much of our culture, "Touched by an Angel" does offer hope via a relationship with the Creator of the universe. Characters in the episodes are encouraged to seek God and to have a relationship with Him. And importantly, they are told that they will not earn salvation by following a set of rules. People in the show are generally treated as complex individuals with weaknesses and strengths, and they respond to life's tragedies in a fairly realistic manner. All of this contributes to a positive influence that the other networks should be encouraged to emulate. As Christians we are quick to

condemn, but slow to admit when something positive occurs. This type of programming, which in many ways reminds me of how God would have been expressed or talked about on TV in the late 50s or early 60s, is a bright spot amid new shows like "Buffy the Vampire Slayer" or "Pacific Palisades."

But while the program does promote belief in God and the legitimate place that faith should play in one's daily affairs, it falls short in a number of significant ways from being all that Christians would like to see in a bold presentation of biblical truth. Its most glaring omission is the "J" word, as in Jesus Christ. Also, God is seen as loving and caring, but little is said about His other attributes such as being holy and righteous. "Touched by an Angel" might be a useful springboard from which to present the biblical plan of salvation, but its message is too shallow to be depended upon to evangelize the viewing public on its own.

Let's turn now to take a closer look at the ways in which "Touched by an Angel" might be a handicap to saving faith for its many fans.

The Nature of God and the Nature of Man

In our look at the return of God to prime-time TV programming, particularly the "Touched by an Angel" show, we have thus far considered the positive aspects of the show; now we will focus on how it might be improved.

Granting that "Touched by an Angel" points to a personal God, encourages a personal relationship with that God, and even teaches that our good works are not enough to establish that relationship, it still falls short of teaching a specifically Christian message because of one glaring omission. It never offers a means for that personal relationship. In theological terms, the program never tells us how we are to be found righteous before a holy God. The Bible teaches a concept known as justification which explains how God, being perfectly holy

can declare us righteous enough to enter His presence. The angels on TV assume that God will accept us on our own merit, that simply turning to Him will bridge whatever separation exists. This lack of clarity could be the result of a number of reasons. The writers may feel that there is no need for justification either because God isn't Holy or humankind isn't sinful or fallen in the biblical sense. Both of these ideas are popular today. While people may accept the biblical teaching that God is love, they often ignore the equally important truth that God is just and holy. Most portrayals of human nature identify lack of education as the source of our problems, not a sinful nature.

If God is loving, but not righteous, then the Apostle Paul is in great error when he says in Romans 2:5 that “. . . because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.” And concerning human nature he adds that “all have sinned and fall short of the glory of God” (Rom. 3:23). This great chasm between man and God is an organic part of the Christian gospel and is missing in much of TV's current focus on spirituality.

On what basis can people have fellowship with a holy God? If you argue that God is merely a projection of human attributes, He is neither holy nor a real spiritual being. If all of us are God, as New Age pantheists often teach, all we need to do is realize our godness via meditation. However, since Jesus walked on the earth, He has been the hope of many in their quest to close the gap between man and God. But again, there have been many different ideas about what Jesus' life accomplished. Some see His life as an example to be copied. Others accept Paul's teaching in Romans 3 that Jesus provides a righteousness from God, apart from living according to the Jewish law, through his death on the cross. But again, there is confusion about who Jesus is. Mormons teach that Jesus was a pre-mortal, as we were at one time, and that everyone can

become gods like He is now. Jehovah's Witnesses believe that Jesus' death atoned for the sins of Adam, but that Jesus was an angel who lived a sinless life in the form of humanity. They also insist that good works are necessary to please Jehovah.

These different views cannot all be true. For all the good that shows like "Touched by an Angel" might accomplish, they allow for all of the above views to be seen as equally valid. When asked in an interview which God they are representing on the show (Christian, Jewish, Muslim), Della Reese responded by saying that they talk about a Supreme Being, not about religion. But one has to ask, Which Supreme Being? We will examine this question next.

Sin and Salvation

We turn now to determine which Supreme Being, which God is being referred to by these programs. When "Touched by an Angel" actress Della Reese argues that her program refers to a Supreme Being, not to a religion, just what does she mean? Della Reese, whose TV character Tess was chosen in a TV Guide survey as the person most parents would like for their children's Sunday school teacher, is the pastor of a metaphysical congregation on the West side of Los Angeles and participates in the "New Thought Movement." The New Thought movement describes itself as "creedless" and "celebrates individual freedom," but not freedom from acting ethically. Cult leader Barbara Marx Hubbard and author Marianne Williamson of the Course in Miracles fame recently attended a conference with Ms. Reese, the 81st annual meeting of the International New Thought Alliance. [\(6\)](#) All of this is mentioned not to condemn Ms. Reese or to deny her the right to support the New Thought movement, but merely to observe that she is anything but a neutral portrayer of God's nature and activities.

To claim that one can speak the truth about God, and do so

from a creedless perspective is a bit disingenuous. Anyone who claims knowledge about God must also tell us how they came by this knowledge. If they reject revelation, or the Christian creed that results from the Bible, where do they receive their information from and why should we accept it? Has God spoken to them personally? Are they accepting revelation from another source? How do they know what they proclaim to know about God? They must also tell us why their approach to having a relationship with God is the right one. Even if they hold to the view that all paths lead to God, or all religious perspectives are valid ones, we must ask why they believe this is true and why it is an appropriate way to think about God and salvation.

All that having been said, Christians can use "Touched by an Angel" as a beginning point in talking about God and salvation from a Christian perspective. But the Christian will begin with the message that humanity is fallen and in need of atonement and justification. At the very beginning of Jesus' ministry John the Baptist said of Him "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29). This brief sentence is filled with profound implications. First is the notion of sacrifice. Jesus is both the victim and priest, both the sacrificial lamb and the high priest who offers the sacrifice. The sacrificial system of the Old Testament taught the necessity of blood sacrifice as payment for sin. Christ's sacrifice was the once-for-all payment for sin against a Holy God. Paul says that we are now justified by Jesus' blood and that He has reconciled to Himself all things, making peace by the blood of His cross (Rom. 3:25; Eph. 2:13). Jesus' death was an act of propitiation; in other words, it removed God's wrath against sinful humans; it appeased His anger. It was also a substitutionary death; He died on our behalf and in doing so bore our sins on Himself.

It is these truths of Scripture that the new TV programs leave out by not mentioning the "J" word. Without Jesus in the

picture, being “Touched by an Angel” leaves us as sinners before an angry God.

The Gospel and the Great Commission

Finally we will consider whether or not programs like “Touched by an Angel” can be used to share the gospel of Jesus Christ.

In 1 Corinthians 15 Paul reveals in a concise way what the Christian gospel is and its significance to believers. He writes, “Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.” Paul is serious about what is and is not the gospel. Paul continues by teaching that the gospel is “that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day.” Paul then notes that Christ appeared to Peter, the Twelve disciples, five hundred believers, James, then to all the apostles, and finally to Paul himself. To Paul, belief in the atoning death of Christ and His resurrection is necessary for salvation.

What Paul claims to be the gospel of Christianity is entirely missing from today’s spiritually enlightened programming. As good as programs like “Touched by an Angel” are compared to the rest of TV’s weekly fare, they fall far short of giving viewers what they need to know to experience a relationship with God. The God of these programs is enigmatic, we know that He exists, but how we can experience His love and forgiveness is a bit obscure.

But we should be neither surprised nor angry about this situation. Instead, these programs offer great stepping stones to serious discussions about spirituality and the Christian gospel. Evangelism depends upon the common ground that we humans all share, including questions about God, fear of death

and suffering, alienation, and other topics that are highlighted by these programs. In order to take advantage of these stepping stones, believers must get beyond the temptation to see Christianity as just another personal enrichment program or self-esteem therapy.

Fallen human beings are unable to satisfy God's judgment and wrath against sin. In this sense we are totally depraved. We are not as bad as we could be that would be absolute depravity but we are completely unable to please God via our good works. As Isaiah wrote, "All of us have become like one who is unclean, and all our righteous acts are like filthy rags" (64:6). Paul, writing to the Church at Ephesus, states, "For it is by grace you have been saved, through faith and this not from yourselves, it is the gift of God not by works, so that no one can boast" (Eph. 2:8-9). If it were not for God's imputing, or attributing, Christ's righteousness to us when we placed our faith in His sacrificial death on the cross, we would have no hope for eternal fellowship with God regardless of how many angels we have been touched by.

Network TV should be applauded for recognizing and responding to the public's desire for programs that deal with important moral and spiritual themes. However, Christians cannot become complacent or believe that TV will now bring about the Great Commission. As always, that job is to be accomplished by spirit-filled ambassadors for Christ who teach the gospel as revealed by Jesus Christ and His apostles.

Notes

1. *TV Guide*, March 29-April 4, 1997, pp. 24-45.
2. "Angels & Insight," *TV Guide*, March 29-April 4, 1997, p. 43.
3. *Ibid.*, p. 44.
4. *Ibid.*, p. 55

5. Richard J. Neuhaus, *The Naked Public Square* (Grand Rapids, Mich.: William B. Eerdmans, 1984).

6. Larry Poland, *The Mediator* (Redlands, Calif.: Mastermedia International), vol. 12, no. 1, 1997.

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The Bible Code

Written by Richard Milne

How should thinking Christians respond to purported information embedded in the Bible's original language? There is more to "The Bible Code" than meets the eye.

What Is a Bible Code?

There is no way to ignore the clear fact that a computerized code in the Bible . . . accurately predicted the Gulf War, the collision of a comet with Jupiter, and the assassination of [Israeli Prime Minister] Rabin, also seems to state that the Apocalypse starts now, that within a decade, we may face the real Armageddon, a nuclear World War.[\(1\)](#)

So ends Michael Drosnin's best-seller *The Bible Code*. On the *New York Times* bestseller list for months, the book has created a small industry of people selling books about secret codes, and a huge audience of people reading about and discussing codes. And what are these "codes" that are so fascinating and how does the Bible fit into all of this? Those are just a few of the questions we will address in this essay as we try to reach some balanced conclusions about a very controversial topic.

People have written codes since at least 400 B.C., and Jewish scholars have looked for codes in the text of the Old Testament for approximately a thousand years. *Gematria*, the discipline of changing portions of text into numbers to look for a deeper meaning, has been part of Jewish Cabalistic tradition since at least the 13th century. But it is only in the last twenty years that computers have extended the range of text searches to almost unimaginable lengths.

At the heart of the current controversy is a scientific paper by three Israeli mathematicians with the helpful title of: "Equidistant Letter Sequences in the Book of Genesis." A quite technical paper, it was published in *Statistical Science* in 1994.[\(2\)](#) As is typical in scientific publications, it was peer reviewed. In fact, three other qualified statisticians read the paper, and while confounded by the results, each agreed that the mathematics and data used seemed legitimate. So what did Doron Witztum, Eliyahu Rips, and Yoav Rosenberg write that has caused so much excitement?

In the 1980s Eliyahu Rips, an Orthodox Jew and well-known Israeli mathematician, came across the writings of Rabbi Michael Weismandel. The book is so rare that Rips found only one copy, at the National Library in Israel. Rabbi Weismandel discovered that by starting with the first Hebrew letter "T" in the book of Genesis and counting forward 49 letters to find an "O" as the 50th letter, and then another 49 letters to an "R," another 49 letters to an "A," and finally another 49 letters to an "H," the word TORAH was spelled out. "Torah" is the Hebrew name for the books Moses wrote. This same pattern happens in the book of Exodus. But in Numbers and Deuteronomy one must count backwards beginning at either the first or fifth verse. But why 50?[\(3\)](#)

In Jewish rabbinic tradition, most numbers are symbolic. For example, 50 is the year of Jubilee, the year that all land goes back to its original owner, when all debts are canceled, when the land rests for the whole year. It is also said that

there are fifty gates of wisdom in the Torah.

Rabbi Weismandel is reputed to have found many patterns like this in the Torah as he laboriously counted by hand again and again in the most holy of all Jewish books. Rips was fascinated by these patterns and wondered what a computer could do to find more patterns.

Now, let's see what Eli Rips discovered as he looked at the text with a computer.

Bible Codes Are Demonstrated by Mathematics and Computers

Michael Drosnin's book, *The Bible Code*, describes the discovery by Eli Rips and others, of messages they claim are coded into the text of the Hebrew Old Testament, and only discoverable in our own time by using computers. These codes warn of dire events in the near future that could affect the whole world. But how are these messages hidden in a book that has been read for more than 2,000 years?

What Rips uncovered was that if he used Rabbi Weismandel's idea of counting off equal intervals between letters, he could find many words in the Hebrew text. The technical name for this method is quite a mouthful: Equidistant Letter Sequences, or ELS. A computer program finds the first letter of a word, and then begins counting until it finds the next letter of the word. This becomes the "skip code." Then, using that skip code, it counts to see if the third letter of the word is found at that same interval. So it would start by skipping every other letter, then every two letters, then every three letters until it finds a "skip" that spells out the word. Thus, as mentioned earlier, the Hebrew word for the first five books of the Bible, "Torah," is spelled out with an ELS of 50 in the book of Genesis.

This might be the answer to an interesting trivia question,

but why is *The Bible Code* selling thousands of copies? That's because Michael Drosnin has made some astounding claims about the ELS codes: that one code anticipated, weeks in advance, the exact day the Gulf War would start; that another code predicted Yitzhak Rabin's assassination by a man named Amir; that a code anticipated, within two years of the actual events, earthquakes in Japan; and that in the year 2000 or 2006 an atomic holocaust, beginning in Israel, is likely. This is great millennial material!

Drosnin's book is based on a paper published in *Statistical Science* in 1994 by Witztum, Rips, and Rosenberg. With great statistical rigor, the authors show that the 78,064 Hebrew letters of the Book of Genesis, when set out with no spaces or punctuation, can be searched by a computer for specific words spelled out by ELS codes. Specifically, they set out to see if they could find the names of 32 famous rabbis in Genesis. Not only did they find ELS codes that spelled out all 32 rabbis, but near their names were coded their birth dates or death dates, or sometimes both. How could any author have known these details 2000 years before these men lived?

This is amazing enough. The odds are said to be one in ten million! But in his book, Drosnin claims the same kind of codes revealed that Prime Minister Rabin would be assassinated a year before it happened. Drosnin even got a letter delivered through a friend to Rabin, but it was ignored. He also shows dozens of other historic events and how details about them are encoded all around where an ELS code finds the main name or event.

As you might guess, the response to the book has been mixed—to say the least. Most people say, "How could a three-thousand-year-old book possibly say anything about the future?" Others see this as proof that the Bible is the divinely inspired word of God. And some are just interested but very skeptical.

Next, we'll look at the reaction to *The Bible Code* and why

some are so critical.

Critical Reactions to the Bible Codes

A book making claims to “foretell” the future is almost certain to become a target for both eager followers and cynical scholars. In particular, a rift has developed between the original writers of the mathematical paper, and how Drosnin has used their work.

Witztum, Rips, and Rosenberg, while maintaining the accuracy of their original paper, say that Drosnin’s attempts to state what may happen in the future are “futile,” and that Drosnin’s book “employs no scientific methodology.”[\(4\)](#) Witztum categorically states “predicting the future is impossible.” Seems like a strange statement from a man who claims in his own paper that the ELS codes found the names, birth dates, death dates, and cities of residence of 32 rabbis thousands of years before any of them had been born. What the original authors of the *Statistical Science* paper claim is that the ELS codes they have discovered can only give information about what one has a place or name for already. In this view, codes can tell us about death camps in Germany because we know what to look for. Witztum uses this to demonstrate ELS codes at work.

What can we find out about Auschwitz? First, we must have mathematical tools to measure whether a specific ELS and the words found near it are statistically significant. This is provided by the calculations laid out in the 1994 paper, *Statistical Science*. Then one must have a prepared list of words one is looking for.

So, Witztum begins with the words “of Auschwitz” and a list of all of the subcamps of this World War II death camp. Once an ELS for Auschwitz is found, Witztum claims, “We find something very unexpected that [the names of all the subcamps] consistently appear in the area of the words ‘of Auschwitz.’”

This, he says, is all that Bible codes can do. Codes cannot predict the future.[\(5\)](#)

But when Genesis was written, all 32 rabbis found in Genesis were still far in the future. The earliest rabbi found lived in the eighth century A.D. This is nearly 2,000 years after Moses. Isn't that predicting the future, at least from the author's point of view?

Michael Drosnin himself has been ambivalent about what the codes tell us. His book says, "I found the Bible code's *prediction* of [Rabin's] assassination myself. . . . When he was killed, as *predicted*, where *predicted*, my first thought was, 'Oh my God, it's real'"[\(6\)](#) (emphasis mine). But in a CNN interview he said, "I don't think the code makes predictions. I think it might tell us about possible futures."[\(7\)](#) Either Drosnin has changed his mind, or he is disingenuous in his book.

Harold Gans, a retired senior mathematician for the U.S. Department of Defense, and an expert at making and breaking codes, was one of the first mathematicians to look at the Bible codes. Highly skeptical at first, he duplicated their experiment, finding the same information. Still suspicious, Gans made up his own test: find the rabbis' cities of birth and death. Again the information appeared in close connection with their ELS codes. His conclusion: "The information was deliberately placed in the Bible by its author. . . . Logic would dictate that the author could not be human, could not be bound by the limits of time. It would be natural to conclude that the author is a divine being."[\(8\)](#)

Is there finally "proof" that the Bible was written by a divine being? That is our next subject.

Do the Bible Codes Prove Divine

Inspiration?

Have codes hidden in the Bible finally proved it to be written by God? As we stated earlier, mathematician and code expert Harold Gans thinks so. What about *The Bible Code's*, Michael Drosnin? His own response is quite remarkable: "Everyone I met with seemed to assume that if the code was real, it must be from God. I did not. I could easily believe that it was from someone good, who wanted to save us, but was not our Creator. Clearly it was not someone omnipotent, or he would simply prevent the danger, instead of encoding a warning." [\(9\)](#)

On the other hand, a Jewish group called Aish HeTorah has developed a Discovery Seminar that has been given to nearly 70,000 people in the last ten years. To help attendees develop an "appreciation of the relevance and value of Torah and Judaism in their lives," roughly 20% of the Discovery Seminar features the work of Witztum, Rips, and Rosenberg. Harold Gans, the Defense Department code specialist mentioned earlier, is an advisor for this group, so compelling has this evidence become for him. [\(10\)](#)

Christians, too, have started looking for ELS codes, claiming to find the Hebrew for Jesus in all sorts of interesting passages about the coming Messiah. Two books by Christians are already out, and surely more will follow. So is this finally "the most important evidence that proves to this generation that the Bible is truly inspired by God" [\(11\)](#) as one Christian writer says?

Brendan McKay is a man with a sense of humor. He also has a mission: to show that even the mathematical uses of ELS codes prove nothing. McKay is an Australian mathematician who has published the first statistical critique of the WRR paper. But at his Web site he has accumulated a most interesting series of what he calls "pictures," much like the diagrams Drosnin published in *The Bible Code*. In these "pictures" he does exactly what Drosnin does: he looks for a word by ELS codes,

and then sees what other words occur nearby. He has also taken up Drosnin's challenge in *Newsweek* magazine: "When my critics find a message about the assassination of a prime minister encrypted in *Moby Dick*, I'll believe them." [\(12\)](#)

Undoubtedly Drosnin felt he had nothing to fear: hadn't Rips and his colleagues tried to find information in the Hebrew version of *War and Peace* and found nothing? But published on McKay's web page are the diagrams from *Moby Dick* of predictions of the death of Prime Minister Indira Gandhi of India, Lebanese President Moawad, Marxist Leon Trotsky, Abraham Lincoln, Martin Luther King, John Kennedy, and even Princess Diana. For Lady Diana, not only is her boyfriend Dodi spelled out across her name, but even the name of their chauffeur, Henri Paul is there! And more are added regularly. But by far the most ironic "discovery" concerns the death of Drosnin himself. The place, method, and motive for his death are all spelled out. [\(13\)](#)

McKay's technical paper claims to duplicate the WRR paper but finds the 32 rabbis encoded in the Hebrew of Tolstoy's *War and Peace*. [\(14\)](#) McKay and his co-author use the same statistical methods, and have Jewish authorities to back their spellings for the rabbis names, just as WRR had. So what does this tell us? At this point, no one knows for certain.

Finally, let's consider how Christians might want to think about this whole controversy.

How Should Christians Respond to the Bible Codes?

How should thinking Christians respond to these seemingly incredible findings of future events foretold in the Bible, but hidden in codes only a computer can find? Undoubtedly, it is too early to say very much, as even the specific methods and mathematical checks have yet to be agreed upon. But certain things appear to be clear.

We know very little about how sequences of letters behave when not written by an author, but rather put together by a program within a computer. Witztum, Rips, and Rosenberg make certain assumptions about what would and would not be a significantly close connection between two sets of words to rule out random placement. But these are, in the end, arbitrary. What McKay and Dror Bar-Natan have done in their own paper, "Equidistant Letter Sequences in Tolstoy's *War and Peace*," is demonstrate to their satisfaction that whatever phenomena occurs in the Hebrew text of Genesis can also be found in the Hebrew text of *War and Peace*.[\(15\)](#)

The scholarly arguing about method and mathematics is still going on, but what seems to be emerging is the fact that almost any "message" can be found if a sufficiently long text is used. If this is true, then we have learned something new about how humans who can program computers can find non-random messages in random texts, but we have not shown that a divine intelligence wrote the Bible.

An important question to ask ourselves is, "Why are we so fascinated by codes and mysterious messages in a book as clear as the Bible?" Do we not trust that God has given us all we need to know, both for ourselves and to evangelize the world, in the text that all of us can read? Perhaps for His own pleasure, God has indeed hidden certain things in the text of the Bible, but surely they are not the main message. God has given us the Bible so that we might know Him and make Him known. ELS codes in the Bible do not seem to do much more than pique curiosity.

Our responsibility is to read the text for what it says, not for what may be hidden under the surface. We know from the Book of Revelation that some great cataclysm is coming, and as it draws nearer, we are warned not to be misled. Jesus vividly portrayed how obvious His return would be: "Just as the lightning comes from the east and flashes even to the west, so shall the coming of the Son of Man be."[\(16\)](#) So as you watch

the news and the millennium approaches, keep your "[baloney detectors](#)" alert!

Will Bible codes become an important tool in the apologetic toolkit of evangelical Christians? We should be very cautious when we do not use God's Word as He wrote it. Merely studying the Bible codes will not necessarily result in Christian faith. For example, Michael Drosnin, after years of research for his book, *The Bible Code*, was still an atheist: "I had proof there was a code, but not proof there was a God. . . . I don't believe in God. . . . The message of the Bible code is that we can save ourselves." [\(17\)](#) If that is all that Drosnin came to believe after working with these codes for five years, we are probably better off having people read the Bible and encountering the real God through His own words. One needs no codes to read and understand John 3:16.

Notes

1. Michael Drosnin, *The Bible Code* (New York: Simon & Schuster, 1997), 179.
2. Doron Witztum, Eliyahu Rips, and Yoav Rosenberg, "Equidistant Letter Sequences in the Book of Genesis," *Statistical Science*, 1994, vol. 9, no. 3, 429-438.
3. Drosnin, 20-21.
4. <http://www.discoveryseminar.org/cgi-bin/var/aishdisc/witztum.html>
5. Ibid.
6. Drosnin, 14.
7. Interview on CNN www page, "Meet Michael Drosnin the Author, *The Bible Code*."
8. Harold Gans, "Bible Codes," <http://www.discoveryseminar.org/bc.html>
9. Drosnin, 79.
10. Aish HaToreh, "Discovery" web page.
11. Yocov Rembsel, *Yeshua* (Toronto, Ontario: Frontier Research Publications, 1996), vi.
12. *Newsweek*, 9 June 1997.

13. [Http://cs.anu.edu.au/~bdm/dilugim/moby.html](http://cs.anu.edu.au/~bdm/dilugim/moby.html)
14. "Equidistant Letter Sequences in Tolstoy's *War and Peace*,"
bdm@cs.anu.edu.au
15. Ibid.
16. Matthew 24:27.
17. Drosnin, 103, 179.

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The Deity of Christ

The belief that Jesus was and is God has always been a non-negotiable for Christianity. Don Closson explains that this belief is based on Jesus' own words as well as the teachings of the early church.



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

I recently received a letter from someone who argues that there is only one God, and that He is called many names and worshiped by many different people who hold to many different faiths. This kind of thinking about God is common today, but its popularity does not reduce the intellectual problems that may accompany it. For instance, does this notion of god include the god of the Aztecs who required child sacrifice? What about the warrior gods of Norse mythology: Odin, Thor, and Loki? How does the Mormon belief that we can all become Gods if we join their organization and conform to their system of good works fit into this theological framework? Even John Hick, an influential religious pluralist, believes that only some of the world's great religions qualify as having a valid view of God. Islam, Christianity, Judaism, Buddhism, and Hinduism are valid, but Satanism and the religions of the

Waco, Texas, variety are not. Belief that all religious systems worship one God raises difficult questions when we see how different groups portray God and seek to describe how we are to relate to Him.

The issue becomes even more acute when one religious tradition claims that God took on flesh becoming a man and walked on the earth. The Christian tradition has claimed for almost two thousand years that God did just that. The Gospel of John proclaims that, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth." John is, of course, talking about Jesus, and this claim presents an interesting challenge for a religious pluralist. If what John and the rest of the New Testament writers claim about Jesus is true, then we literally have God in the flesh walking with and teaching a small band of disciples. If Jesus was God incarnate as He walked the earth, we have a first hand account of what God is like in the biblical record. Truth claims about God that counter those given in the Bible must then be discounted. In other words, if Jesus was God in the flesh during His time on earth, other religious texts or traditions are wrong when they teach about God or about knowing God in ways that contradict the biblical record.

In this essay we will consider the evidence for the deity of Christ. Christianity's truth claims are dependent on this central teaching, and once accepted, this claim reduces greatly the viability of religious pluralism, of treating all religious beliefs as equally true. For if God truly became flesh and spoke directly to His disciples about such things as sin, redemption, a final judgment, false religions and true worship, then we have the God of the universe expressing intolerance towards other religious claims- -specifically claims that discount the reality of sin and remove the need for redemption or the reality of a final judgment. Some might not agree with God's religious intolerance, but then again,

disagreeing with God is what the Bible calls sin.

Rather than begin with a response to attacks on Christ's deity by modern critics like the Jesus Seminar or New Age gnostics, our discussion will begin with Jesus' own self-consciousness, in other words, what did Jesus say and think about himself. From there we will consider the teachings of the Apostles and the early church. My goal is to establish that from its inception, Christianity has taught and believed that Jesus was God in the flesh, and that this belief was the result of the very words that Jesus spoke concerning His own essence.

Christ's Self-Perception

As we begin to examine evidence that supports the claim that Jesus Christ is God in the flesh or God incarnate, a good starting point is Jesus' own self concept. It must first be admitted that Jesus never defines His place in the Trinity in theological language. However, He made many statements about himself that would be not only inappropriate, but blasphemous if He was not God in the flesh. It is important to remember that Jesus' life was not spent doing theology or thinking and writing about theological issues. Instead, His life was focused on relationships, first with His disciples, and then with the Jewish people. The purpose of these relationships was to engender in these people a belief in Jesus as their savior or Messiah, as their only source of salvation. Jesus told the Pharisees, the Jewish religious leaders of His day, that they would die in their sins if they did not believe that He was who He claimed to be (John 8:24). And to one Pharisee, Nicodemus, Jesus said, "For God so loved the world, that He gave His one and only Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16).

Millard Erickson, in his book *Christian Theology*, does a nice job of laying out evidence that Jesus considered himself equal in essence with God.(1) Unless He was God, it would have been highly inappropriate for Jesus to say, as He does in Matthew

13:41, that both the angels and the kingdom are His. Elsewhere, angels are called "the angels of God" (Luke 12:8 9; 15:10) and the phrase Kingdom of God is found throughout the Scriptures. But Jesus says, "The Son of man will send **His** angels, and they will gather out of **His** kingdom all causes of sin and evildoers" (Matt. 13:41).

When the paralytic in Mark 2:5 was lowered through the roof by his friends, Jesus' first response was to say that the man's sins were forgiven. The scribes knew the implications of this statement, for only God could forgive sin. Their remarks clearly show that they understood Jesus to be exercising a divine privilege. Jesus had a wonderful opportunity to set the record straight here by denying that He had the authority to do what only God can do. Instead, His response only reinforces His claim to divinity. Jesus says, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, Your sins are forgiven,' or to say, Rise, take up your pallet and walk'?" To confirm His authority to forgive sins, Jesus enabled the man to pick up his pallet and go home.

Two other areas that Jesus claimed authority over was the judging of sin and the observance of the Sabbath. Both were considered God's prerogative by the Jews. In John 5:22-23 Jesus says, "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." Jesus also claimed authority to change man's relationship to the Sabbath. Honoring the Sabbath is one of the Ten Commandments, and the Jews had been given strict instructions on how to observe it. In the book of Numbers, Moses is told by God to stone to death a man who collects wood on the Sabbath. However, in Matthew 12:8 Jesus says that "the Son of Man is Lord of the Sabbath."

These examples show that Jesus made claims and performed miracles that reveal a self awareness of His own divinity. In our next section, we will continue in this vein.

Christ's Self-Perception, Part 2

At this point in our discussion we will offer even more examples of Jesus' self knowledge of His essential equality with God.

A number of comments that Jesus made about His relationship with the Father would be unusual if Jesus did not consider himself equal in essence with God. In John 10:30 He says that to see Him is to see the Father. Later in John 14:7-9 He adds that to know Him is to know the Father. Jesus also claimed to have existed prior to His incarnation on earth. In John 8:58 He says, "Truly, truly, I say to you, before Abraham was, I am." Some believe that the words used here by Jesus constitute His strongest claim to deity. According to the *Expositors Bible Commentary* this passage might more literally be translated, "Before Abraham came into being, I continuously existed." The Jews recognized the phrase "I am" as one referring to God because God used it (1) to describe himself when He commissioned Moses to demand the release of His people from Pharaoh (Exodus 3:14), and (2) to identify himself in the theistic proclamations in the second half of Isaiah. Jesus also declares that His work is coterminous with the Father. He proclaims that "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (John 14:23). The Jews hearing Jesus understood the nature of these claims. After His comment about pre-existing Abraham, they immediately picked up stones to kill Him for blasphemy because they understood that He had declared himself God.

In Jesus' trial He makes a clear declaration of who He is. The Jews argued before Pilate in John 19:7, "We have a law, and according to that law he must die, because he claimed to be the Son of God." Matthew 26 records that at Jesus' trial, the high priest tells Jesus, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of

God." Jesus replies, "You have said it yourself, . . . But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." This would have been a wonderful opportunity for Jesus to save himself by clearing up any misconceptions concerning His relationship with the Father. Instead, He places himself in a position of equality and of unique power and authority. Again, the Jews understand what Jesus is saying. The high priest proclaims, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy." He calls for a vote of the council, and they demand His death (Matt. 26:65-66).

Another indicator of how Jesus perceived himself is in His use of Old Testament Scripture and the way He made His own proclamations of truth. In a number of cases, Jesus began a sentence with "You have heard that it was said, . . . but I say to you. . . ." (Matt. 5:21-22, 27-28). Jesus was giving His words the same authority as the Scriptures. Even the prophets, when speaking for God, would begin their statements with: "The word of the Lord came to me," but Jesus begins with: "I say to you."

There are other indications of how Jesus saw himself. For example, Christ's claim to have authority over life itself in John 5:21 and 11:25, and His use of the self referential "Son of God" title point to unique power and authority and His essential equality with God.

The Apostles' Teaching

We will turn now to look at what Jesus' followers said of Him. The Gospel of John begins with a remarkable declaration of both Christ's deity and full humanity. "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning." Later in verse fourteen John remarks that this "Word" became flesh and walked among them and points to Jesus as this "Word" become flesh. What did John

mean by this remarkable passage?

The first phrase might literally be translated: "When the beginning began, the Word was already there." In other words, the "Word" co-existed with God and predates time and creation. The second phrase "The Word was with God" indicates both equality and distinction of identity. A more literal translation might be "face to face with God," implying personality and relational coexistence. Some groups, like the Jehovah's Witnesses, make a great deal of the fact that the word "God" in the third phrase "The Word was God" lacks an article. This, they argue, allows the noun God to be translated as an indefinite noun, perhaps referring to "a God" but not "the" almighty God. Actually, the lack of an article for the noun makes the case for the deity of the "Word" more clearly. The Greek phrase, *theos en ho logos* describes the nature of the "Word," not the nature of God. The article *ho* before the word *logos* shows that the sentence describes the nature of the Word; He is of the same nature and essence as the noun in the predicate; that is, the Word is divine. It is interesting to note that verses 6, 12, 13, and 18 of the same chapter refer unambiguously to God the Father and use an anarthrous noun, i.e., a noun without the article.(2) Yet strangely the Jehovah's Witnesses do not dispute the meaning of these passages.

The author of Hebrews writes plainly of Christ's deity. The first chapter states that, "The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word." The passage also states that Jesus is not an angel nor is He just a priest. In Colossians 1:15 Paul adds that, "He is the image of the invisible God, the firstborn over all creation. For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him. He is before all things, and in Him all things hold together." Although Paul clearly

attributes godlike qualities to Jesus, the use of the word firstborn often causes confusion. The word can be a reference to priority in time or supremacy in rank. Since Jesus is described as the Creator of all things, the notion of supremacy seems more appropriate. Philippians 2:5-11 also talks of Jesus existing in the form of God. The Greek term used for form is *morphe*, denoting an outward manifestation of an inner essence.

Mention should also be made of the use by New Testament writers of the word *Lord* for Jesus. The same Greek word was used in the Greek Old Testament, the Septuagint, as the translated word for the Hebrew words Yahweh and Adonai, two special names given to God the Father. The Apostles meant to apply the highest sense of this term when referring to Jesus.

The Early Church

Thus far we have been examining the Christian claim of Christ's divinity, first considering Jesus' own self-concept and then the thoughts of those who wrote the New Testament. It is not within the scope of this essay to argue that the words attributed to Jesus by the writers of the New Testament are indeed His. Instead, we have argued that the words attributed to Jesus do claim an essential equality with God the Father. The traditional view of the Christian faith has been that God has revealed himself to us as three separate persons—Father, Son, and Holy Spirit—who shared a common essence.

Belief in Jesus' essential equality with God the Father was communicated by the Apostles to the church fathers to whom they handed the task of leading the church. Even though these early leaders often struggled with how to describe the notion of the Trinity with theological accuracy, they knew that their faith was in a person who was both man and God.

Clement of Rome is a good example of this faith. Writing to the church at Corinth Clement implies Jesus' equality with God

the Father when he says "Have we not one God, and one Christ and one Spirit of grace poured upon us." Later, in his second letter, Clement tells his readers to "think of Jesus as of God , as the judge of the living and dead." Clement also wrote of Jesus as the preexistent Son of God; in other words, Christ existed before He took on human flesh. Ignatius of Antioch spoke of Christ's nature in his letter to the Ephesians, "There is only one physician, of flesh and of spirit, generate and ingenerate, God in man, life in death, Son of Mary and Son of God." A little later, Irenaeus of Lyons (ca. A.D. 140-202.) had to stress the humanity of Christ because of Gnostic heresy that argued that Jesus was only a divine emanation. Irenaeus wrote, "There is therefore . . . one God the Father, and one Christ Jesus our Lord, who . . . gathered together all things in himself. But in every respect, too, he is man, the formation of God: and thus he took up man into himself, the invisible becoming visible, the incomprehensible being made comprehensible, the impassible becoming capable of suffering, and the Word being made man, thus summing up all things in himself" (*Against Heresies III*, 16). During the same time period, Tertullian of Carthage (ca. A.D. 155-240) wrote of Christ's nature that "what is born in the flesh is flesh and what is born in the Spirit is spirit. Flesh does not become spirit nor spirit flesh. Evidently they can (both) be in one (person). Of these Jesus is composed, of flesh as man and of spirit as God" (*Against Praxeas*, 14). Later he added, "We see His double state, not intermixed but conjoined in one person, Jesus, God and man" (*Against Praxeas*, 27).

By A.D. 325 the church had begun to systematize Christianity's response to various heretical views of Christ. The Nicene Creed stated, "We believe in God the Father All-sovereign, maker of heaven and earth, of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all the ages, Light of Light, true God of true God, begotten not created, of one substance with the Father, through whom all things came into

being.”(3)

The belief in Jesus Christ being of the same essence as God the Father began with Jesus himself, was taught to His Apostles, who in turn handed down this belief to the early church Fathers and apologists. Christ’s deity is the foundation upon which the Christian faith rests.

Notes

1. Millard J. Erickson, *Christian Theology* (Grand Rapids, Mich.: Baker Book House, 1985), pp. 684-90.
2. Merrill C. Tenney, *The Expositors Bible Commentary*, vol. 9 (Grand Rapids, Mich.: Zondervan Publishing House, 1981), pp. 28-29.
3. Henry Bettenson, ed., *Documents of the Christian Church* (New York: Oxford University Press, 1967), p. 26.

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Worship

Jerry Solomon examines the history and purpose of worship, some contemporary hindrances to worship, and suggestions concerning renewal in corporate worship.

Definitions of Worship

During a 1954 interview A.W. Tozer, a great pastor and editor of the Alliance Witness, was asked what he thought would awaken the church from its complacency. This was his response: “In my opinion, the great single need of the moment is that light-hearted superficial religionists be struck down with a

vision of God high and lifted up, with His train filling the temple. The holy art of worship seems to have passed away like the Shekinah glory from the tabernacle. As a result, we are left to our own devices and forced to make up the lack of spontaneous worship by bringing in countless cheap and tawdry activities to hold the attention of the church people.”(1) John MacArthur, a more contemporary preacher and writer, wrote this indictment in 1993: “In the past half decade, some of America’s largest evangelical churches have employed worldly gimmicks like slapstick, vaudeville, wrestling exhibitions, and even mock striptease to spice up the Sunday meetings. No brand of horseplay, it seems, is too outrageous to be brought into the sanctuary. Burlesque is fast becoming the liturgy of the pragmatic church.”(2)

These stinging analyses, whether we agree with them or not, remind us that the biblically based Christian is challenged to consider worship, along with all facets of life, in light of the culture in which he or she lives. Worship should be included in the total worldview of each individual Christian. It is a significant part of a believer’s life. With this in mind, we will reflect on the meaning and history of worship, hindrances to worship, and the content of worship. And we will offer our own analyses and suggestions.

As is true with many terms used among Christians, the word “worship” can become a cliché devoid of significant content if we don’t stop to consider its meaning. “Our English word means worthship,’ denoting the worthiness of an individual to receive special honor in accordance with that worth.”(3) The Hebrew and Greek terms found in the Bible “emphasize the act of prostration, the doing of obeisance.”(4) Warren Wiersbe offers a broad definition based upon these concepts. He writes, “Worship is the believer’s response of all that he is—mind, emotions, will, and body—to all that God is and says and does. This response has its mystical side in subjective experience, and its practical side in objective obedience to

God's revealed truth. It is a loving response that is balanced by the fear of the Lord, and it is a deepening response as the believer comes to know God better."(5) A more narrow definition may sound like this: "Worship is pure adoration, the lifting up of the redeemed spirit toward God in contemplation of His holy perfection."(6)

Do these definitions describe worship as you experience it with your gathered church and in your daily life? If so, you are blessed. If not, perhaps you need to evaluate the place of worship in your life. Perhaps you need to consider honestly if you have allowed yourself to become accustomed to traditions that have confused true worship. Perhaps you have approached worship with the idea it applies only on Sunday mornings. Or maybe you have never stopped to consider the importance of worship.

The History of Worship

What comes to mind when you think of worship? Is it a formal occasion? Is it a joyous occasion? Does it contain certain rituals? Are you involved? Are you praising God? Are you learning? Are you hearing from God? Are you in contemplation? Are you singing? Are you praying? Are you alone, or with other people?

Perhaps you can answer some or all of these questions in the affirmative. And you probably can add other elements to what is contained in worship in your experience. But have you ever considered what worship may have looked like when the early church gathered? Were these elements included, or did it look very different? A very brief survey of the history of worship will help us begin to evaluate the purpose and content of worship today. Our ancestors had to wrestle with what worship entails long before our time. We can and should learn from them.

The worship patterns of the Jewish synagogue served as the

model for the first Christians. As Robert Webber has written, "It must be remembered that the early Christians came into worship from a different perspective from modern Christians. We accept the Old because we have been informed by the New. But they accepted the New because they had been informed by the Old." (7) The promises and prophecies of the Old Testament had been fulfilled in Jesus, the Messiah. Thus Jesus set the stage for the first acts of worship among the early believers by giving new meaning to the ancient ritual of the Passover meal. Acts 2:46 tells us that the earliest form of Christian worship was a meal—"breaking bread in their homes." (8) Believers were remembering the Last Supper just as the Jews remembered the Passover. Eventually churches became too large to accommodate these shared meals, so a single table with the elements of bread and wine became the focus. Thus "the central act of Christian worship in the history of the church has always been the Communion." (9)

By the second century worship began to look more like what most of us include in our churches. Justin Martyr, an apologist and pastor, wrote of two major parts: the liturgy of the Word and the liturgy of the Eucharist. The liturgy of the Word consisted of lessons from the Old and New Testaments, a sermon, prayers, and hymns. The liturgy of the Eucharist included a kiss of peace; offering of bread, wine, and water; prayers and thanksgiving over the bread and wine; remembrance of Christ's death, including the narrative of the institution of the Last Supper, and a command to continue in it; an Amen, said by all the people; Communion; then the reserved portions were taken by the deacons to those who were absent. (10)

It is unfortunate that by the late medieval period this twofold form of worship was overcome by pomp and ceremony that crowded out its meaning. But even the Reformers of the sixteenth century insisted on maintaining both Word and Sacrament. Their intent was to restore both elements to their primitive simplicity, and in the process the Scriptures were

to be given an authoritative place.(11) Most evangelicals attempt to sustain the traditions of the Reformers. But what is the purpose of all this for the gathered church, and the individual believer?

The Purpose of Worship

Why should we worship God? Quite simply, we should worship Him because of who He is—God. In Revelation 4 and 5 we see descriptions that should provide impetus for our worship. He “is the only God, the highest, the Lord God, the heavenly King, the almighty God and Father, the Holy One.”(12) To put it succinctly, “in worship we simply tell God the truth about Himself.”(13) Each day of our lives we tell God the truth about Himself, if we are thinking and living through the grid of a Christian worldview.

I have a good friend who is a physicist. Years ago his job included the consistent use of a sophisticated electron microscope. This impressive device allowed him to take pictures of the microscopic things he was studying. From these pictures he developed a wonderful slide presentation that served to remind us of the order and complexity that exists beyond what we can see with the naked eye. When we viewed these remarkable images, we responded in worship. Why? Because our worldview prompted us to contemplate the One who created such awesome things. We were filled with wonder. In our response we were telling God the truth about Himself. We were worshiping.

After his death friends of the great French thinker, Blaise Pascal, “found stitched into the lining of his doublet a scrap of parchment with a rough drawing of a flaming cross. Around that cross was the following poem,”(14) entitled “Fire”:

God of Abraham, God of Isaac, God of Jacob,
Not of the philosophers and the learned.
Certitude. Joy. Certitude. Emotion. Sight. Joy.

Forgetfulness of the world and of all outside of God.
The world hath not known Thee, but I have known Thee.
Joy! Joy! Joy! Tears of joy.
My God, wilt Thou leave me?
Let me not be separated from Thee for ever.(15)

In this unforgettable refrain we hear the heart of a man in worship. Pascal was responding to the very personal presence of God in his life by pouring out his heart. His contemplation led to worship. Jonathan Edwards, the great American philosopher- theologian of the eighteenth century, shared one of his experiences of worship in his *Personal Narrative*, which was published after his death.

The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception . . . which continued near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears and weeping aloud.(16)

The full account of this encounter indicates that Edwards experienced worship during a time of contemplation and prayer. He sought to focus on God, and God responded in a dramatic way, just as was true for Pascal.

Such experiences don't have to be descriptive only of a few. We can apply at least two things from them. First, as with my physicist friend, our lives should include a sense of wonder. And wonder should lead to worship. As Thomas Carlyle wrote, "The man who cannot wonder, who does not habitually wonder and worship, is but a pair of spectacles behind which there is no eye."(17) Second, as with Pascal and Edwards, we need times of contemplation and prayer. Thoughts about God, and prayer to God can lead to a personal encounter with the One we worship.

Some Contemporary Hindrances to Worship

As of July 3, 1997, I will have known my wife for 30 years. During that time my love for her has become enriched through many experiences. If you were to ask me why I love her, I might respond by telling you what I receive from her. Or I might give you analyses of marriage fit for an essay. I might even attempt to persuade you to believe in marriage as I do. None of these responses would be wrong, but they would be incomplete, and they wouldn't focus on the primary subject: my wife, the object of my love. The lover would have hindered true praise of the loved one.

The same can be said frequently of us as we consider worship in our lives. If we aren't careful, we can hinder worship, both individually and corporately, by emphasizing things that may be good, but don't give us a complete picture of what worship entails. There are at least three words that can describe these hindrances: pragmatism, intellectualism, and evangelism.

Pragmatism as a hindrance to worship. First, pragmatism has led many to find ways of getting what they want, instead of what they need. This means the worship "customer" is sovereign. "The idea is a basic selling principle: you satisfy an existing desire rather than trying to persuade people to buy something they don't want." (18) Many churches are growing numerically through such strategies, but is worship taking place? It's my conviction that the answer is "No." People may be coming, but numbers are not the issue. Worship is done among regenerated Christians who are concentrating on who God is, not on what we want. Paradoxically, what we truly want, communion with God, takes place when we pursue what we truly need.

Intellectualism as a hindrance to worship. Second, intellectualism is not a substitute for worship. Coming from one who believes strongly in the importance of intellect in

the Christian life, this may be surprising. But I have come to realize that worship is not a glorified Bible study. This does not mean that the preaching of Scripture is not a key ingredient of worship, but the one who is preaching is responsible to share in light of worship. As Warren Wiersbe has written, "There is much more to preaching than passing along religious information. It must reveal, not mere facts about God, but the Person of God Himself." (19) Wiersbe continues: "When preaching is an act of worship, the outline is to the text what a prism is to a shaft of sunlight: it breaks it up so that its beauty and wonder are clearly seen." (20) Such comments also apply to our private times of Bible study. Our minds are to be used in study, but what is studied includes worship of the One who has communicated with us.

Evangelism as a hindrance to worship. Third, evangelism is not the ultimate reason for worship. Non-believers who are in attendance at a time of worship certainly can be touched by the Spirit, but worship implies the believer's response to God. A non-believer cannot worship the true and living God. Thus an "altar call" should not be the primary focus. Instead, the church should be called to focus on the One who has called them into His family. Then they take what they have heard, seen, and experienced into the surrounding world.

Let's reconsider such hindrances as we seek to worship God, who will be glorified in the process.

The Content of Worship

"I know that Thou canst do all things, And that no purpose of Thine can be thwarted" (Job 42:2). "I will give thanks to the LORD with all my heart; I will tell of all Thy wonders. I will be glad and exult in Thee; I will sing praise to Thy name, O Most High" (Ps. 9:1-2). "The heavens are telling of the glory of God; And their expanse is declaring the work of His hands" (Ps. 19:1). "Holy, Holy, Holy, is the LORD of hosts, the whole

earth is full of His glory” (Isa. 6:3). “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ” (Eph. 1:3). “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3). “Hallelujah! For the Lord our God, the Almighty, reigns” (Rev. 19:6).

What do these Scriptures have in common? They are statements of worship; they are inspired statements from men to God. And for the moment it’s our hope that they serve to stimulate us to contemplate the content of worship.

One of the most pointed scriptural statements concerning worship is found in Jesus’ well-known encounter with the Samaritan woman (John 4:23-24). Jesus told her:

But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit; and those who worship Him must worship in spirit and truth.

Earlier (vs. 21) Jesus had told the woman that the place of worship was unimportant. One doesn’t worship just on a particular mountain, in Jerusalem, or any other place. We are free to worship God anywhere. So then He told her what is important.

First, the spirit of worship is important. We are to render “such homage to God that the entire heart enters into the act.”(21) Whether we are in a time of private praise and adoration, or gathered with the church in corporate proclamation, we are to respond to who God is from the spirit, from the whole of our innermost being. Second, we are to do “this in full harmony with the truth of God as revealed in his Word.”(22) The concept of responding to God in spirit can give rise to confusing individual expressions if those expressions

are not guided by Scripture. There must be balance between spirit and truth. One without the other is not complete. "As some see it, a humble, spiritual attitude means little. According to others, truth or doctrinal soundness is of no importance. Both are one-sided, unbalanced, and therefore wrong. Genuine worshipers worship in spirit and truth."(23)

These comments began with quotes from biblical writers who wrote their statements of worship. It's striking to note how those statements contain not only the truth of God, but the truth about God. Truth permeates their worship. But it's also striking to note the spirit with which those expressions were shared. They are from the heart. They penetrate our lives; they are alive with true worship. As we read and hear such expressions they should encourage us to worship God in spirit and truth. And thus the content of our worship will be pleasing to Him.

Concluding Suggestions Concerning Corporate Worship Renewal

We have discussed several aspects of worship: its definition, history, purpose, hindrances, and content. To conclude we will focus on five suggestions that can be applied to corporate worship in the contemporary church.

First, consider how time is allotted when the church gathers for worship. As churches grow they tend to break into various times of worship. Thus the available time for worship is decreased. One group needs to be released from the worship center in time for another to enter. As a result, often there is a feeling of being rushed. And this feeling of being rushed is exacerbated because so much of the available time is spent with things that may be good, but are not conducive to worship. Announcements may concern good things, for example, but they take time from the true intent of the gathered church.

Second, consider how much attention is given to worship by the leadership of the church. The pastor, staff, and other leadership should demonstrate that worship has a very high priority. There should not be a question of how much energy has been given to preparation for worship on the part of the leadership.

Third, consider who is the leader of worship and why. It is my conviction that the pastor should be the one who calls the body to worship and leads it by example. Much is communicated to the congregation when the primary earthly leader implores the people to give their undivided attention to the reason for their gathering. In addition, much is communicated when the pastor is involved in worship beyond just the delivery of a sermon, no matter how good it may be. Having served on a church staff for many years, I know some of the time implications of this suggestion. But I believe if the church makes worship the priority, the pastor should provide the leadership for it. Fourth, consider what has priority in worship. Quite simply, the question is whether or not God has priority. Or do other things tend to crowd the allotted time and distract from the true intention? For example, it may be good to let a visiting relative of a church member sing a solo, but has someone talked with this person in order to discuss the reason for any solos within the time of worship? Remember, worship is to be God-centered, not man-centered.

Fifth, consider the place of style versus substance in worship. It appears to me that the "style" of worship is not the issue as much as the substance. In other words, if the people are called to worship God with integrity and concentration on Him, the style is secondary. This applies regardless of whether the style is liturgical/traditional, contemporary, or something in between. But if the style overshadows substance, true worship may be thwarted. It is a wise church that brings both style and substance together in a manner that pleases God.

These five suggestions and the thoughts that have preceded them have been offered with the hope that you have been stimulated to consider the importance of worship in your life. The worshiping Christian in a worshiping church is a person who is continually empowered to impact the world for the glory of God. May you be among those empowered people!

Notes

1. A.W. Tozer, *Keys to the Deeper Life* (Grand Rapids, Mich.:Zondervan, 1957), 87-88.
2. John MacArthur, *Ashamed of the Gospel* (Wheaton, Ill.:Crossway, 1993), xvii-xviii.
3. Everett F. Harrison, "Worship," in *Baker's Dictionary of Theology*, ed. Everett F. Harrison (Grand Rapids, Mich.:Baker, 1960), 560.
4. Ibid.
5. Warren Wiersbe, *Real Worship* (Nashville, Tenn.: Oliver Nelson, 1986), 27.
6. Harrison, *Baker's Dictionary of Theology*, 561.
7. Robert E. Webber, *Common Roots* (Grand Rapids, Mich.: Zondervan, 1978), 84.
8. Ibid., 83.
9. Ibid., 86.
10. Ibid., 80-81.
11. Ibid., 87-88.
12. Ibid., 85.
13. Ibid.
14. Peter Toon, *The Art of Meditating on Scripture* (Grand Rapids, Mich.: Zondervan, 1993),
15. Blaise Pascal, *Fire*, quoted in Toon, *The Art of Meditating on Scripture*, 13.
16. Jonathan Edwards, *Personal Narrative*, quoted in Toon, *The Art of Meditating on Scripture*, 13-14.
17. Thomas Carlyle, quoted in Tryon Edwards, *The New Dictionary of Thoughts* (New York: Standard, 1936), 713.
18. MacArthur, *Ashamed of the Gospel*, 49.

19. Wiersbe, *Real Worship*, 123.

20. *Ibid.*, 124.

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The Christian Canon

Don Closson provides a summary of the process through which the books of the New Testament were selected by the early church fathers and brought down to modern times. Understanding how the books of the Bible were determined according to important criteria of authorship, wide acceptance and relevance, help give us an appreciation for the wonder of God's word to us.

The Early Church Fathers

Some Christians are unnerved by the fact that nowhere does God itemize the sixty-six books that are to be included in the Bible. Many believers have at best a vague notion of how the church arrived at what we call the Canon of Scripture. Even after becoming more aware, some believers are uncomfortable with the process by which the New Testament Canon was determined. For many, it was what appears to be a haphazard process that took far too long.

Furthermore, whether talking with a Jehovah's Witness, a liberal theologian, or a New Ager, Christians are very likely to run into questions concerning the extent, adequacy, and accuracy of the Bible as God's revealed Word.

In this essay, therefore, we will consider the development of the doctrine of the Scriptures in the Church Age. Just how did the church decide on the books for inclusion in the New

Testament? This discussion will include both how the Canon was established and the various ways theologians have viewed the Bible since the Canon was established.

The period immediately following the passing of the Apostles is known as the period of the Church Fathers. Many of these men walked with the Apostles and were taught directly by them. Polycarp and Papias, for instance, are considered to have been disciples of the Apostle John. Doctrinal authority during this period rested on two sources, the Old Testament (O.T.) and the notion of Apostolic succession, being able to trace a direct association to one of the Apostles and thus to Christ. Although the New Testament (N.T.) Canon was written, it was not yet seen as a separate body of books equivalent to the O.T. Six church leaders are commonly referred to: Barnabas, Hermas, Clement of Rome, Polycarp, Papias, and Ignatius (Berkhof, *The History of Christian Doctrines*, 37). Although these men lacked the technical sophistication of today's theologians, their correspondence confirmed the teachings of the Apostles and provides a doctrinal link to the N.T. Canon itself. Christianity was as yet a fairly small movement. These Church Fathers, often elders and bishops in the early Church, were consumed by the practical aspects of Christian life among the new converts. Therefore, when Jehovah's Witnesses argue that the early church did not have a technical theology of the Trinity, they are basically right. There had been neither time nor necessity to focus on the issue. On the other hand these men clearly believed that Jesus was God as was the Holy Spirit, but they had yet to clarify in writing the problems that might occur when attempting to explain this truth.

The early Church Fathers had no doubt about the authority of the O.T., often prefacing their quotes with "For thus saith God" and other notations. As a result they tended to be rather moralistic and even legalistic on some issues. Because the N.T. Canon was not yet settled, they respected and quoted from works that have generally passed out of the Christian

tradition. The books of Hermas, Barnabas, Didache, and 1 and 2 Clement were all regarded highly (Hannah, *Lecture Notes for the History of Doctrine*, 2.2). As Berkhof writes concerning these early Church leaders, "For them Christianity was not in the first place a knowledge to be acquired, but the principle of a new obedience to God" (Berkhof, *History of the Christian Church*, 39).

Although these early Church Fathers may seem rather ill-prepared to hand down all the subtle implications of the Christian faith to the coming generations, they form a doctrinal link to the Apostles (and thus to our Lord Jesus Christ), as well as a witness to the growing commitment to the Canon of Scripture that would become the N.T. As Clement of Rome said in first century, "Look carefully into the Scriptures, which are the true utterances of the Holy Spirit" (Geisler, *Decide For Yourself*, 11).

The Apologists

After the early Church Fathers comes the era of the Apologists and Theologians, roughly including the second, third, and fourth centuries. It is during this period that the Church takes the initial steps toward establishing a "rule of faith" or Canon.

During this period both internal and external forces caused the church to begin to systematize both its doctrines and its view of revelation. Much of the systemization came about as a defense against the heresies that challenged the faith of the Apostles. Ebionitism humanized Jesus and rejected the writings of Paul, resulting in a more Jewish than Christian faith. Gnosticism attempted to blend oriental theosophy, Hellenistic philosophy, and Christianity into a new religion that saw the physical creation as evil and Christ as a celestial being with secret knowledge to teach us. It often portrayed the God of the O.T. as inferior to the God of the N.T. Marcion and his

movement also separated the God of the Old and New Testaments, accepting Paul and Luke as the only writers who really understood the Gospel of Christ (Berkhof, *History of Christian Doctrine*, 54). Montanus, responding to the gnostics, ended up claiming that he and two others were new prophets offering the highest and most accurate revelation from God. Although they were basically orthodox, they exalted martyrdom and a legalistic asceticism that led to their rejection by the Church.

Although the term *canon* was not used in reference to the N.T. texts until the fourth century by Athanasius, there were earlier attempts to list the acceptable books. The Muratorian Canon listed all the books of the Bible except for 1 John, 1 and 2 Peter, Hebrews, and James around A.D. 180 (Hannah, Notes, 2.5). Irenaeus, as bishop of Lyon, mentions all of the books except Jude, 2 Peter, James, Philemon, 2 and 3 John, and Revelation. The Syriac Version of the Canon, from the third century, leaves out Revelation.

It should be noted that although these early Church leaders differed on which books should be included in the Canon, they were quite sure that the books were inspired by God. Irenaeus, in his work *Against Heresies*, argues that, "The Scriptures are indeed perfect, since they were spoken by the Word of God [Christ] and His Spirit" (Geisler, *Decide For Yourself*, 12). By the fourth century many books previously held in high regard began to disappear from use and the apocryphal writings were seen as less than inspired.

It was during the fourth century that concentrated attempts were made both in the East and the West to establish the authoritative collection of the Canon. In 365, Athanasius of Alexandria listed the complete twenty-seven books of the New Testament which he regarded as the "only source of salvation and of the authentic teaching of the religion of the Gospel" (Hannah, Notes, 2.6). While Athanasius stands out in the Eastern Church, Jerome is his counterpart in the West. Jerome

wrote a letter to Paulinus, bishop of Nola in 394 listing just 39 O.T. books and our current 27 N.T. ones. It was in 382 that Bishop Damasus had Jerome work on a Latin text to standardize the Scripture. The resulting Vulgate was used throughout the Christian world. The Synods of Carthage in 397 and 418 both confirmed our current twenty-seven books of the NT.

The criteria used for determining the canonicity of the books included the internal witness of the Holy Spirit in general, and specifically Apostolic origin or sanction, usage by the Church, intrinsic content, spiritual and moral effect, and the attitude of the early church.

The Medieval and Reformation Church

In the fourth century Augustine voiced his belief in the verbal, plenary inspiration of the N.T. text, as did Justin Martyr in the second. This meant that every part of the Scriptures, down to the individual word, was chosen by God to be written by the human writers. But still, the issue of what should be included in the Canon was not entirely settled. Augustine included the Book of Wisdom as part of the Canon and held that the Septuagint or Greek text of the O.T. was inspired, not the Hebrew original. The Church Fathers were sure that the Scriptures were inspired, but they were still not in agreement as to which texts should be included.

As late as the seventh and eighth centuries there were church leaders who added to or subtracted from the list of texts. Gregory the Great added Tobias and Wisdom and mentioned 15 Pauline epistles, not 14. John of Damascus, the first Christian theologian who attempted a complete systematic theology, rejected the O.T. apocrypha, but added the Apostolic Constitution and 1 and 2 Clement to the N.T. One historian notes that "things were no further advanced at the end of the fourteenth century than they had been at the end of the fourth" (Hannah, *Notes*, 3.3). This same historian notes that

although we would be horrified at such a state today, the Catholicism of the day rested far more on ecclesiastical authority and tradition than on an authoritative Canon. Thus Roman Catholicism did not find the issue to be a critical one.

The issue of canonical authority finally is addressed within the bigger battle between Roman Catholicism and the Protestant Reformation. In 1545 the Council of Trent was called as a response to the Protestant heresy by the Catholic Church. As usual, the Catholic position rested upon the authority of the Church hierarchy itself. It proposed that all the books found in Jerome's Vulgate were of equal canonical value (even though Jerome himself separated the Apocrypha from the rest) and that the Vulgate would become the official text of the Church. The council then established the Scriptures as equivalent to the authority of tradition.

The reformers were also forced to face the Canon issue. Instead of the authority of the Church, Luther and the reformers focused on the internal witness of the Holy Spirit. Luther was troubled by four books, Jude, James, Hebrews, and Revelation, and though he placed them in a secondary position relative to the rest, he did not exclude them. John Calvin also argued for the witness of the Spirit (Hannah, *Notes*, 3.7). In other words, it is God Himself, via the Holy Spirit who assures the transmission of the text down through the ages, not the human efforts of the Catholic Church or any other group. Calvin rests the authority of the Scripture on the witness of the Spirit and the conscience of the godly. He wrote in his *Institutes*,

Let it therefore be held as fixed, that those who are inwardly taught by the Holy Spirit acquiesce implicitly in Scripture; that Scripture, carrying its own evidence along with it, deigns not to submit to proofs and arguments, but owes the full conviction with which we ought to receive it to the testimony of the Spirit. Enlightened by him, we no longer believe, either on our own judgment or that of others, that

the Scriptures are from God; but, in a way superior to human judgment, feel perfectly assured as much so as if we beheld the divine image visibly impressed on it that it came to us, by the instrumentality of men, from the very mouth of God.

He goes on to say, "We ask not for proofs or probabilities on which to rest our judgment, but we subject our intellect and judgment to it as too transcendent for us to estimate."

Modern Views

Although the early church, up until the Reformation, was not yet united as to which books belonged in the Canon, they were certain that the books were inspired by God and contained the Gospel message that He desired to communicate to a fallen world. After the Reformation, the books of the Canon were widely agreed upon, but now the question was, Were they inspired? Were they God breathed as Paul declared in 2 Timothy 3:16?

What led to this new controversy? A great change began to occur in the way that learned men and women thought about the nature of the universe, God, and man's relationship to both. Thinking in the post-Reformation world began to shift from a Christian theistic worldview to a pantheistic or naturalistic one. As men like Galileo and Francis Bacon began to lay the foundation for modern science, their successes led others to apply their empirical methodology to answering philosophical and theological questions.

Rene Descartes (1596-1650), although a believer, began his search for knowledge from a position of doubt, assuming only that he exists because he is able to ask the question. Although he ends up affirming God, he is able to do this only by assuming God's existence, not via rational discovery (Hannah, *Notes*, 4.2). Others that followed built upon his system and came to different conclusions. Spinoza (1633-77)

arrived at pantheism, a belief that all is god, and Leibnitz (1646-1716) concluded that it is impossible to acquire religious knowledge from a study of history.

Thomas Hobbes (1588-1679) took another step away from the notion of revealed truth. He attempted to build a philosophy using only reason and sense perception; he rejected the idea that God might have imprinted the human mind with knowledge of Himself. Another big step was taken by Immanuel Kant (1724-1804). Attempting to protect Christian thinking from the attacks of science and reason, he separated knowledge of God or spirit and knowledge of the phenomenal world. The first was unknowable, the second was knowable. Christianity was reduced to a set of morals, the source of which was unknowable by humanity.

The 1800s brought with it the fruit of Kant's separation of truth from theology. German theologians built upon Kant's foundation resulting in man becoming the source of meaning and God fading into obscurity. Frederick Schleiermacher (1768-1834) replaced revelation with religious feeling, and salvation by grace with self-analysis. The Scriptures have authority over us only if we have a religious feeling about them first. The faith that leads to this religious feeling may come from a source completely independent of the Scriptures.

David Strauss (1808-74) completely breaks from the earlier high view of Scripture. He affirms a naturalistic worldview by denying the reality of a supernatural dimension. In his book, *Leben Jesu* ("The Life of Jesus"), he completely denies any supernatural events traditionally associated with Jesus and His apostles, and calls the Resurrection of Christ "nothing other than a myth" (Hannah, *Notes*, 4.5). Strauss goes on to claim that if Jesus had really spoken of Himself as the N.T. records, He must have been out of His mind. In the end, Strauss argues that the story we have of Christ is a fabrication constructed by the disciples who added to the life of Christ what they needed to in order for Him to become the

Messiah. Strauss's work would be the foundation for numerous attacks on the accuracy and authenticity of the N.T. writers, and of the ongoing attempt, even today, to demythologize the text and find the so-called "real Jesus of history."

What Now?

As one reviews the unfolding story of how the Canon of Christian Scriptures has been formed and then interpreted, we can get a fairly accurate picture of the changes that have taken place in the thinking of Western civilization. Two thousand years ago men walked with Christ and experienced His deity first hand. God, through the Holy Spirit, led many of these men to compose an inspired account of their experiences which revealed to the following generations what God had done to save a fallen world. This text along with the notion of Apostolic succession was accepted as authoritative by the emerging Christian population, and would eventually come to dominate much of Western thought. In the sixteenth century, the Reformation rejected the role of tradition, mainly the Roman Catholic Church, when it had begun to supersede the authority of Scripture. Later, the Enlightenment began the process of removing the possibility of revelation by elevating man's reason and limiting our knowledge to what science could acquire. This was the birth of Modernism, attempting to answer all the questions of life without God.

The wars and horrors of the twentieth century have crushed many thinkers' trust in mankind's ability to implement a neutral, detached scientific mind to our problems and its ability to determine truth. As a result, many have rejected modernism and the scientific mind and have embraced a postmodernist position which denies anyone's ability to be a neutral collector of truth, which might be true for everyone, everywhere. This has left us with individual experience and personal truth. Which really means that truth no longer exists. What does this mean for the theologian who has

accepted the conclusions of postmodern thinking? One theologian writes, "At the present, however, there is no general agreement even as to what theology is, much less how to get on with the task of systematics. . . . We are, for the most part, uncertain even as to what the options are" (Robert H. King, *Christian Theology: An Introduction to Its Traditions and Tasks*, 1-2).

This same theologian argues that Christian theology can no longer rest upon metaphysics or history. In other words, neither man's attempt to explain the causes or nature of reality nor the historical record of any texts, including the Bible can give us a sure foundation for doing theology. We have the remarkable situation of modern theologians attempting to do theology without any knowledge of God and His dealings with His creation. It is not surprising that modern theologians are seeing Hare Krishna and Zen Buddhism, along with other Eastern traditions, as possibilities for integration with Christian thought or at least Christian ethics. These traditions are not rooted in historical events and often deny any basis in rational thinking, even to the point of questioning the reality of the self (King, *Christian Theology*, 27).

Once individuals refuse to accept the claim of inspiration that the Bible makes for itself, they are left with a set of ethics without a foundation. History has shown us that it rarely takes more than a generation for this kind of religion to lose its significance within a culture. How then do we know that Christianity is true? William Lane Craig, in his book *Reasonable Faith*, makes an important point. As believers, we know that the Scriptures are inspired, and that the Gospel message is true, by the internal witness of the Holy Spirit. We show that it is true to unbelievers by demonstrating that it is systematically consistent. We make belief possible by using both historical evidence and philosophical tools. However, it is ultimately the Holy Spirit that softens hearts

and calls men and women to believe in the God of the Bible.

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