Reasonable Faith – Why Biblical Christianity Rings True

Dr. Michael Gleghorn briefly examines some of the reasons why noted Christian philosopher William Lane Craig believes that Christianity is an eminently reasonable faith.

Reasonable Faith

One of the finest Christian philosophers of our day is William Lane Craig. Although he has become very well known for his debates with atheists and skeptics, he's also a prolific writer. To date, he has authored or edited over thirty books and more than a hundred scholarly articles.{1} His published work explores such fascinating topics as the evidence for the existence of God, the historical evidence for the resurrection of Jesus, divine foreknowledge and human freedom, and God's relationship to time. In 2007 he started a web-based apologetics ministry called Reasonable Faith (www.reasonablefaith.org). The site features both scholarly and popular articles written by Craig, audio and video recordings of some of his debates, lectures, and interviews, answers to questions from his readers, and much more.



But before he launched the Reasonable Faith Web site, Craig had also authored a book by the same title. One of the best apologetics books on the market, a revised and updated third edition was recently released. His friend and colleague, the philosopher J. P. Moreland, endorsed Craig's ministry with these words:

> It is hard to overstate the impact that William Lane Craig has had for the cause of Christ. He is simply the finest

> Christian apologist of the last half century, and his academic work justifies ranking him among the top one percent of practicing philosophers in the Western world. Besides that, he is a winsome ambassador for Christ, an exceptional debater, and a man with the heart of an evangelist. . . . I do not know of a single thinker who has done more to raise the bar of Christian scholarship in our generation than Craig. He is one of a kind, and I thank God for his life and work.{2}

Although the book has been described as "an admirable defense of basic Christian faith,"{3} many readers will find the content quite advanced. According to Craig, "*Reasonable Faith* is intended primarily to serve as a textbook for seminary level courses on Christian apologetics."{4} For those without much prior training in philosophy, theology, and apologetics, this book will make for some very demanding reading in places. But for those who want to seriously grapple with an informed and compelling case for the truth of Christianity, this book will richly repay one's careful and patient study.

Although we cannot possibly do it justice, in the remainder of this article we will briefly consider at least some of the reasons why Craig believes that biblical Christianity is an eminently reasonable faith.

The Absurdity of Life Without God

Imagine for a moment that there is no God. What implications would this have for human life? Science tells us that the universe is not eternal, but that it rather had a beginning. But if there is no God, then the universe must have come into being, uncaused, out of nothing! What's more, the origin of life is nothing more than an unintended by-product of matter, plus time, plus chance.{5} No one planned or purposed for life to arise, for if there is no God, there was no one to plan or purpose it. And human beings? We are just the unpredictable

result of a long evolutionary process that never had us in mind. In fact, if one were to rewind the history of life to its beginning, and allow the evolutionary process to start anew, it's virtually certain that none of us would be here to think about it! After all, without an intelligent Agent guiding this long and complicated process, the chances that our species would accidentally emerge a second time is practically zero.{6}

Depressing as it is, this little thought experiment provides the appropriate backdrop for Craig's discussion of the absurdity of life without God. In his view, if God does not exist, then human life is ultimately without meaning, value, or purpose. After all, if human beings are merely the accidental by-products of the unintended forces of nature, then what possible meaning *could* human life have? If there is no God, then we were not created for a *purpose*; we were merely "coughed" into existence by mindless material processes.

Of course, some might wonder why we couldn't just create some meaning for our lives, or give the universe a meaning of our own. But as Craig observes, "the universe does not really acquire meaning just because *I* happen to give it one . . . . for suppose I give the universe one meaning, and you give it another. Who is right? The answer, of course, is neither one. For the universe without God remains objectively meaningless, no matter how *we* regard it."{7}

Like it or not, if God does not exist, then the universe and our very lives are ultimately meaningless and absurd. The difficulty is, however, that no one can really live consistently and happily with such a view.{8} Although merely recognizing this fact does absolutely nothing to show that God actually exists, it should at least motivate us to sincerely investigate the matter with an open heart and an open mind. So let's now briefly consider some of the *reasons* for believing that there really is a God.

The Existence of God

In the latest edition of *Reasonable Faith*, Craig offers a number of persuasive arguments for believing that God does, in fact, exist. Unfortunately, we can only skim the surface of these arguments here. But if you want to go deeper, his book is a great place to start.

After a brief historical survey of some of the major kinds of arguments that scholars have offered for believing that God exists, Craig offers his own defense for each of them. He begins with a defense of what is often called the *cosmological* argument. This argument takes its name from the Greek word *kosmos*, which means "world." It essentially argues from the existence of the cosmos, or world, to the existence of a First Cause or Sufficient Reason for the world's existence.{9} Next he defends a *teleological*, or design, argument. The name for this argument comes from the Greek word *telos*, which means "end." According to Craig, this argument attempts to infer "an intelligent designer of the universe, just as we infer an intelligent designer for any product in which we discern evidence of purposeful adaptation of means to some end (*telos*)."{10} After the design argument, he offers a defense of the *moral* argument. This argument "implies the existence of a Being that is the embodiment of the ultimate Good," as well as "the source of the objective moral values we experience in the world."{11} Finally, he defends what is known as the *ontological* argument. Ontology is the study of being, and this much-debated argument "attempts to prove from the very concept of God that God exists."{12}

Taken together, these arguments provide a powerful case for the existence of God. As Craig presents them, the cosmological argument implies the existence of an eternal, immaterial, unimaginably powerful, personal Creator of the universe. The design argument reveals an intelligent designer of the cosmos. The moral argument reveals a Being who is the transcendent

source and standard of moral goodness. And the ontological argument shows that if God's existence is even possible, then He must exist!

But suppose we grant that all of these arguments are sound. Why think that *Christianity* is true? Many *non-Christian* religions believe in God. Why think that Christianity is the one that got it right? In order to answer this question we must now confront the central figure of Christianity: Jesus of Nazareth.

The Son of Man

When the previous edition of *Reasonable Faith* was published in 1994, most New Testament scholars thought that Jesus had never really claimed to be the Messiah, or Lord, or Son of God. But a lot has happened in the intervening fourteen years, and "the balance of scholarly opinion on Jesus' use of Christological titles may have actually tipped in the opposite direction."{13}

For example, we have excellent grounds for believing that Jesus often referred to himself as "the Son of Man."{14} Although some believe that in using this title Jesus was merely referring to himself as a human being, the evidence suggests that he actually meant much more than that. Note, for example, that "Jesus did not refer to himself as 'a son of man,' but as '*the* Son of Man.'"{15} His use of the definite article is a crucially important observation, especially in light of Daniel 7:13-14.

In this passage Daniel describes a vision in which "one like a son of man" comes before God with the clouds of heaven. God gives this person an everlasting kingdom and we are told that "all peoples, nations and men of every language worshiped him" (Dan. 7:14). It's clear that Daniel's "son of man" is much more than a human being, for he's viewed as an appropriate

object of worship. Since no one is worthy of worship but God alone (see Luke 4:8), the "son of man" must actually be divine, as well as human.

According to Mark, at Jesus' trial the high priest pointedly asked him if he was the Christ (or Messiah), "the Son of the Blessed One." Jesus' response is astonishing. "I am," he said, "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven" (Mark 14:61-62). Here Jesus not only affirms that he is the Messiah and Son of God, he also explicitly identifies himself with the coming Son of Man prophesied by Daniel.{16} Since we have excellent reasons for believing that Jesus actually made this radical claim at his trial, we're once again confronted with that old trilemma: if Jesus really claimed to be divine, then he must have been either a lunatic, a liar, or the divine Son of Man!

Now most people would probably agree that Jesus was not a liar or a lunatic, but they might still find it difficult to accept his claim to divinity. They might wonder if we have any good reasons, independent of Jesus' claims, for believing his claims to be true. As a matter of fact we do!

The Resurrection of Jesus

Shortly after Jesus' crucifixion, on the day of Pentecost, the apostle Peter stood before a large crowd of people gathered in Jerusalem and made a truly astonishing claim: God had raised Jesus from the dead, thereby vindicating his radical personal claims to be both Lord and Messiah (see Acts 2:32-36). The reason this claim was so incredible was that the "Jews had no conception of a Messiah who, instead of triumphing over Israel's enemies, would be shamefully executed by them as a criminal."{17} Indeed, according to the Old Testament book of Deuteronomy, "anyone who is hung on a tree is under God's curse" (21:22-23). So how could a man who had been crucified

as a criminal possibly be the promised Messiah? If we reject the explanation of the New Testament, that God raised Jesus from the dead, it's very difficult to see how early Christianity could have ever gotten started. So are there good reasons to believe that Jesus really *was* raised from the dead?

According to Craig, the case for Jesus' resurrection rests "upon the evidence for three great, independently established facts: the empty tomb, the resurrection appearances, and the origin of the Christian faith."{18} He marshals an extensive array of arguments and evidence in support of each fact, as well as critiquing the various naturalistic theories which have been proposed to avoid the resurrection. He concludes by noting that since God exists, miracles are possible. And once one acknowledges this, "it's hard to deny that the resurrection of Jesus is the best explanation of the facts."{19}

This brings us to the significance of this event. According to the German theologian Wolfhart Pannenberg:

> The resurrection of Jesus acquires such decisive meaning, not merely because someone
> . . . has been raised from the dead, but because it is Jesus of Nazareth, whose execution was instigated by the Jews because he had blasphemed against God. If this man was raised from the dead, then . . . God . . . has committed himself to him. . . . The resurrection can only be understood as the divine vindication of the man whom the Jews had rejected as a blasphemer.{20}

In other words, by raising Jesus from the dead, God has put His seal of approval (as it were) on Jesus' radical personal claims to be the Messiah, the Son of God, and the divine Son of Man! This forces each of us to answer the same haunting question Jesus once asked his disciples, "Who do you say I am?" (Matt. 16:15).

Notes

1. See "About William Lane Craig" at www.reasonablefaith.org/william-lane-craig/, accessed 20 May 2018.
2. J. P. Moreland, cited in William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton: Crossway Books, 2008), 1.
3. C. Behan McCullagh, cited in Craig, *Reasonable Faith*, 1.
4. Craig, *Reasonable Faith*, 12.
5. Ibid., 76.
6. In the minds of some people, this is a rather controversial claim. But it's been convincingly defended by naturalist authors like Stephen J. Gould and Michael Shermer. For a brief defense by Shermer, please see the articles on "Glorious Contingency" at www.metanexus.net/Magazine/ArticleDetail/tabid/68/tabid/72/Default.aspx?aid=27, accessed 4 September 2008.
7. Ibid., 79.
8. Ibid., 78.
9. Ibid., 98.
10. Ibid., 99-100.
11. Ibid., 104.
12. Ibid., 95.
13. Ibid., 301.
14. See Craig's discussion on pp. 315-318.
15. Ibid., 315.
16. Ibid., 317.
17. Ibid., 388.
18. Ibid., 360-61.
18. Ibid., 399.
20. Wolfhart Pannenberg, "Jesu Geschichte und unsere Geschichte," in *Glaube und Wirklichkeit* (Munchen: Chr. Kaiser, 1975), 92-94; cited in Craig, *Reasonable Faith*, 399.

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Making a Defense

Rick Wade explores the meaning of the word "defense" in 1 Peter 3:15, suggesting that all Christians can do what Peter is urging us to do in defending our faith.

Apologetics has grown into a very involved discipline over the last two millennia. From the beginning, Christians have sought to answer challenges to their claims about Jesus and complaints and questions about how they lived. Those challenges have changed over the years, and apologetics has become a much more sophisticated endeavor than it was in the first century.



The Scripture passage most often used to justify apologetics is 1 Peter 3:15: "In your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect." This verse is probably used so often because it sounds like marching orders. Other Scriptures show us defense in action; this one tells us to do it.

The word translated "defense" here is *apologia* which is a term taken from the legal world to refer to the defense a person gave in court. It is one of several words used in Scripture that carry legal connotations. Some others are *witness*, *testify* and *testimony*, *evidence*, *persuade,* and *accuse*.

Something that scholars have noticed about Scripture is the presence of a kind of trial motif in both Old and New Testaments, what one New Testament scholar calls the "cosmic trial motif."{1} There is a trial of sorts with God on one side and the fallen world on the other. The use of legal terminology isn't merely coincidental.

Think about the arguments you've heard presented by apologists that are philosophical or scientific or historical. The core issue of apologetics is generally thought as being truth.{2} While all this fits with what Peter had in mind, I believe there was something deeper and wider behind his exhortation.

In short, I think Peter was concerned with two things: faithfulness and speaking up for Christ. He wanted Christians to acknowledge and not deny Christ. And, as we'll see later, Jesus said demands for a defense were to be seen as opportunities to bear witness. Defense in the New Testament doesn't function separately from proclaiming the gospel.

The Old Testament Background

As I noted earlier, there is a kind of cosmic trial motif running through Scripture, or what we might call a "forensic theme," which provides a background for understanding Peter's exhortation. One thing that will help us think about defense and witness in the New Testament is to look at the trial motif in the Old Testament.

Bible scholar A. A. Trites notes the frequency with which one encounters lawsuits or controversy addressed in a legal manner in the Old Testament such as in the book of Job and in the prophets. On occasions of legal controversy, witnesses were the primary way of proving one's case. They were not expected to be "merely objective informants," as we might expect today.{3} The parties involved "serve both as witnesses *and* as advocates," Trites says. "It is the task of the witnesses not only to attest the facts but also to convince the opposite side of the truth of them (Isaiah 41:21-4, 26; 43:9; 51:22; cf. Gen. 38:24-6)."{4}

Especially notable in the Old Testament is the controversy between Yahweh and the pagan gods, represented by the other nations, recorded in Isaiah chapters 40-55. "The debate is

over the claims of Yahweh as Creator, the only true God and the Lord of history (40:25-31; 44:6-8; 45:8-11, 21)," says Trites.{5} Yahweh brings charges and calls the nations to present their witnesses, and then calls Israel to be His witness. A representative passage, which I'll leave you to look up for yourself, is Isa. 43:9-12.

Since the other nations have nothing to support their case on behalf of their gods, they lose by default. By contrast, Israel *has* witnessed the work and character of Yahweh.

The New Testament: John and Luke

As I continue to set the context for understanding 1 Peter 3:15, I turn now to look at defense in the New Testament.

The apostles had a special role to fulfill in the proclamation of the gospel because they were eyewitnesses to the events of Jesus' life. Trites says that they "were to be Christ's advocates, serving in much the same way that the witnesses for the defendant served in the Old Testament legal assembly."{6} Beyond giving the facts, they announced that Jesus is Lord of all and God's appointed judge, and they called people to believe (see Acts 10:36; cf. 2:36-40; 20:21).{7}

I spoke above about the controversy recorded in Isaiah 40-55 between Yahweh and the nations and their gods. This "lawsuit" continues in the Gospels in the conflict between Jesus and the Jews. New Testament scholar Richard Bauckham writes, "It is this lawsuit that the Gospel of John sees taking place in the history of Jesus, as the one true God demonstrates His deity in controversy with the claims of the world."{8} Multiple witnesses are brought forth in John's Gospel. In chapter 5 alone Jesus names His own works, John the Baptist, God the Father, and the Old Testament. And there are others, for example the Samaritan woman in chapter 4, and the crowd who witnessed the raising of Lazarus in chapter 12.

This witness extends beyond simply stating the facts. As in the Old Testament, testimony is intended to convince listeners to believe. The purpose of John's Gospel was to lead people to belief in Christ (20:30-31).

The concept of witness is important for Luke as well; obviously so in the book of Acts, but also in his Gospel. In Luke 24 we read where Jesus told His disciples, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high" (24:45-49). Here we have a set of events, a group of witnesses, and the empowerment of the Spirit.

The New Testament: Luke and Paul

It was a dangerous thing to be a Christian in the first century, just as it is in some parts of the world today. Jesus warned His disciples, "they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons." Listen to what He says next: "This will be your opportunity to bear witness. Settle it therefore in your minds not to meditate beforehand how to answer" (Lk. 21:12-14). "How to answer" is the word *apologia,* the one Peter uses for "make a defense" in 1 Peter 3:15.

It's important to keep the central point of this passage in Luke in view. What Jesus desired first of all were faithful witnesses. The apostles would face hostility as He did, and when challenged to explain themselves they were not to fear men but God, to confess Christ and not deny Him. This warning is echoed in 1 Peter 3:14-15. Jesus' disciples would be called upon to defend their actions or their teachings, but their main purpose was to speak on behalf of Christ. Furthermore,

they shouldn’t be anxious about what they would say, for the Spirit would give them the words (Lk. 12:12; 21:15). This isn’t to say they shouldn’t *learn* anything; Jesus spent a lot of time teaching His followers. It simply means that the Spirit would take such opportunities to deliver the message He wanted to deliver.

Witness and defense were the theme of Paul’s ministry. He said that Jesus appointed him to be a witness for Christ (Acts 22:15; 26:16; see also 23:11). As he traveled about, preaching the gospel, he was called upon to defend himself before the Jews in Jerusalem (Acts 22 and 23), before the governor, Felix, in Caesarea (chap. 24), and before King Agrippa (chap. 26).

Toward the end of his life when he was imprisoned in Rome, Paul told the church in Philippi, “I am put here for the defense of the gospel (1:16; cf. v.7). That claim is in the middle of a paragraph about preaching Christ (Phil. 1:15-18).

In obedience to Jesus, Paul was faithful to confess and not deny. Although he was called upon to defend *himself* or his *actions*, he almost always turned the opportunity into a defense and proclamation of the *gospel.*

1 Peter

Finally I come to 1 Peter 3:15. What is the significance of what I’ve said about the trial motif in Scripture for this verse?

A key theme in 1 Peter is a proper response to persecution. Christians were starting to suffer for their faith (3:8-4:2). Peter encouraged them to stand firm as our Savior did who himself “suffered in the flesh,” as Peter wrote (4:1).

After exhorting his readers to “turn away from evil and do good” (1 Pet. 3:11), Peter says,

> Now who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame (3:13-16).

The main point of this passage is faithfulness: faithfulness in righteous living, and faithfulness in honoring Christ and speaking up when challenged.

So how does the idea of witness fit in here? I submit that Peter would have remembered Jesus' instructions to turn demands for a defense into opportunities to bear witness. Remember Luke 21:13? Peter did this himself. When he and John were called before Caiaphas, as we read in Acts 4 and 5, rather than deny Jesus as he did when Jesus was on trial (Mk. 14:66-72), Peter faithfully proclaimed Christ not once but twice. The second time he said, "We must obey God rather than men," and then he laid out the gospel message (Acts 5:27-32; see also 4:5-22).

Sometimes I hear apologists talking about how to put apologetics and evangelism together. While there may be a conceptual distinction between the two, they are both aspects of the one big task of bearing witness for Jesus. The trajectory of our engagement with unbelief ought always to be the proclamation of the gospel even if we can't always get there. As Paul said in 1 Cor. 2:5, our faith rests properly in Christ and the message of the cross, not in the strength of an argument.

Defense and witness are the responsibility of all of us. If that seems rather scary, remember that we're promised, in Luke 12:12, the enabling of the Spirit to give us the words we

need.

Notes

1. Richard Bauckham, *Jesus and the Eyewitnesses* (Grand Rapids: Eerdmans, 2006), 389.

2. See for example James K. Beilby, *Thinking About Christian Apologetics* (Downers Grove: InterVarsity, 2011), 20.

3. Allison A. Trites, *The New Testament Concept of Witness* (Cambridge: Cambridge Univ. Press, 1977), 21.

4. Ibid., 46.

5. Ibid., 45.

6. Ibid., 139.

7. Ibid., 133.

8. Bauckham, *Jesus and the Eyewitnesses*, 387.

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The Apologetics of Peter – A Logical Argument for the Deity of Christ

Steve Cable explains how the apostle Peter showed himself to be a master apologist, not the bumbling, brash fisherman he used to be.

Peter – A Leader in Apologetics

How many times have you heard the Apostle Peter portrayed as the brash fisherman whose mouth was always several steps ahead of his brain? According to many sermons, Peter's life motto may have been "Open mouth, insert foot!" Certainly Peter did not hesitate to speak his mind which sometimes landed him in trouble and sometimes resulted in commendation (Matthew 16:23; Matthew 16:17). I suspect we often focus on Peter's foibles because we feel that if Jesus could love and use Peter then perhaps there is hope for us as well. Others have been known to say, "I guess I take after Peter" as an excuse for thoughtless words or actions which dishonor Christ.



However, if we look at Peter's entire life journey as recorded in Scripture, we see a life that set an incredible example of love, zeal, compassion, courage and *effective apologetics*. Wait a minute! Peter, a leader in apologetics? That field is only for egghead theologians, not an uneducated fisherman like Peter, right?

Yes, absolutely Peter was a leader in this area. Here are several reasons why we can be sure that Peter was a leading apologist for Christianity.

1. Peter recognized the evidence pointing to Jesus as the Christ early on. When others doubted Jesus' teaching, Peter declared, "To whom shall we go, you (Jesus) have the words of eternal life" (John 6:68). As an eyewitness of Jesus' teaching, signs and miracles, Peter, through the Father's revelation of His Son, went on to declare, "You are the Christ, the Son of the Living God" (Matthew 6:16).

2. Beginning at Pentecost, Peter took on the role as the primary spokesperson presenting a reasoned argument for the

gospel before the Jewish masses, the Jewish authorities and the first Gentile converts.

3. It appears that Peter was the one Paul approached to discuss his theology and arguments for the gospel before Paul began sharing them with the entire Roman world (Galatians 1:18). In his second epistle, Peter equates the letters of Paul with the "rest of Scripture," giving them his approval as "God breathed" (2 Peter 3:15-16; 1:20-21).

4. Peter is the one that commanded us to be prepared to give an effective, reasoned argument for our faith, introducing the term "apologetics" to our vocabulary as important for every believer as he told the believers in Asia, "always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence" (1 Peter 3:15-16).

Peter was never shy about taking the lead. If we are to obey this command to be prepared with a reasoned defense, it behooves us to look at the example and teaching of Peter.

In this article, we will examine the apologetics of Peter to help us grow in our ability to give a reasoned defense. Peter was following the example and instruction of his Teacher, Jesus.{1} (For a detailed discussion on Jesus' example, check out "The Apologetics of Jesus" probe.org/apologetics-of-jesus and other resources at probe.org.)

Peter's Defense – Credible Witnesses for the Gospel

Peter commands each of us to be prepared to give an effective reasoned argument for our hope in Christ. Is it possible that this uneducated fisherman was a master at this craft? Let's begin our examination of how Peter went about making an argument for the gospel.

I have been greatly blessed by studying Peter's sermons and testimony in Acts and his letters to the churches in Asia. From that study, we find that Peter focused on five aspects in his comprehensive defense of the gospel:

1. Credible witnesses
2. Compelling evidence
3. Confronting objections with consistent reasoning
4. Changed lives
5. Clear conclusion

Let's look at each of these aspects in turn to see what we can learn to make us better at giving a reasonable explanation for our faith in Christ.

First, Peter based his argument on the basis of credible witnesses. He pointed his audience to four primary witnesses:

1. The eyewitnesses to Jesus' life
2. The audience's own personal knowledge of Jesus
3. The testimony of Scripture
4. The Holy Spirit

Peter and the other apostles were eyewitnesses of Jesus' life, death, resurrection and ascension. Speaking to a crowd in the temple shortly after Pentecost, he said, "[Jesus' resurrection is] a fact to which we are witnesses" (Acts 3:15). In Caesarea, he told the Gentile Cornelius, "We are witnesses of all the things He did both in the land of the Jews and in Jerusalem" (Acts 10:34-48). Much later, writing to the believers in Asia, Peter explains, "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty" (2 Peter 1:16-17). Multiple eyewitness accounts of an event provide credibility, so Peter points to "we," not just "me," in each occasion.

Peter also called upon the experience of his listeners. In his sermon at Pentecost, he points to the signs Jesus did stating,

“just as you yourselves know” (Acts 2:22). In other words, your own experience supports what I am telling you about Jesus.

Peter uses the Scriptures as an important expert witness. In Acts, Peter refers to the witness of the Scriptures nine different times, explaining how the scriptural prophecies are fulfilled in Jesus. He told his listeners, “But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled” (Acts 3:18).

Addressing a Jewish audience, Peter did not have to defend the credibility or accuracy of the Scriptures as you may be compelled to do today. But when he addressed the church in Asia, he wrote, “So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place” (2 Peter 1:19). He pointed out that his eyewitness experience with Jesus gives him even greater confidence in the Scriptures.

Finally Peter highlighted the critical testimony of the Holy Spirit in explaining the miracle of Pentecost and in front of the Jewish leaders. As he told those leaders, “And we are witnesses of these things; and so is the Holy Spirit whom God has given to those who obey Him” (Acts 5:32).

At this point, you may be thinking, “I don’t have the advantages Peter had. I am not an eyewitness, the person I am sharing was not around when Jesus was performing signs and miracles, and they also think the Bible is full of myths. I am zero for three when it comes to pointing to credible witnesses.” You may be right, but the principles still apply to us today. Even though you are not an eyewitness, you possess written testimony from eyewitnesses who would not change their testimony even under the threat of death. The Gospels and the letters of Peter and John are eyewitness accounts. And, you are an eyewitness of what faith in Jesus

has meant in your own life.

I have a friend who is a retired teacher and volunteer hospital chaplain. A number of years ago, his late wife was in the hospital recovering from a severe internal infection which nearly took her life. When the attending physician came by her room to arrange for her release, she thanked him for her recovery. The physician replied, “Don’t thank me. Thank God.” She responded, “How am I supposed to thank God? I don’t even believe in God.” The physician said, “To find the answer to that question, I would like to give you a prescription. When you get home, read the first three chapters of the Gospel of John.”

When she got home, she was surprised to discover that John was located in the middle of the Bible. She told her husband, “This is strange; shouldn’t I start with Genesis?” But you see, this physician had been asked to give a defense for the hope that was in him and he began by pointing her to an eyewitness. Shortly, after reading these chapters in John, she placed her faith in Christ. Her husband told me that he personally knows of at least thirty people who are now Christians because this physician said, “Don’t thank me. Thank God,” and introduced her to the eyewitness John.

We can also point out that no one refuted Peter when he told this large crowd that they were well aware that God had performed many miraculous signs through Jesus, and the Jewish authorities did not refute it either. We can also call upon the listeners’ own experience with life. They were not around to see Jesus perform miracles, but they did have experience with the futility of sin and the struggle with hopelessness.

In our defense of the gospel, we can point out that there is universal agreement that all of these prophecies fulfilled by Jesus were written hundreds of years before Jesus’ life. The fact that Jesus fulfilled those prophecies lends credence to both the Scriptures and to Jesus’ claim to be the Messiah.{2}

Peter's Defense – Compelling Evidence for the Gospel

Of course, credible witnesses are not sufficient to make a convincing argument. If the evidence they report is circumstantial or inconclusive the argument is undermined. The testimony of Honest Abe Lincoln would not be very helpful if all he had to say was, "It was dark and I couldn't really see what happened." Peter made his argument by honing in on the following compelling evidence for the gospel:

1. Jesus did not live an ordinary life. God attested to Jesus' special position "with miracles and wonders and signs."

2. Jesus suffered a highly public death by crucifixion.

3. God raised Him up again.

First, the signs Jesus performed lend credence to the possibility of the resurrection. As Peter wrote to the Christians in Asia, "For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, 'This is My beloved Son with whom I am well-pleased' – and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain" (2 Peter 1:17-18).

I have the opportunity to share the gospel with international students who have little prior knowledge about Jesus and Christianity. As we look together at the accounts of Jesus' miracles, I ask them, "What would your response be if you witnessed these events? What would you think about Jesus?" Usually the response is, "I would want to find out more about him. How is he able to do these things? He is not a normal person."

The second piece of evidence is essential to the argument. If

Jesus did not actually die on the cross, His resurrection is a farce. In every defense, Peter states that we know that Jesus was put to death on a cross (Acts 2:23; 3:15; 4:10; 5:30; 10:39; 1 Peter 1:3; 3:18). Jesus' crucifixion resulted in real physical death. Jesus did not escape death; he experienced death to pay for our sins. The Jewish leaders did not try to refute Peter's assertion that Jesus had died on that cross.

The crowning piece of evidence is that "God raised Jesus from the dead" (Acts 3:15). Peter wants his audience to know that this is an indisputable fact. Peter told Cornelius and his household, "[we] ate and drank with Him after He arose from the dead" (Acts 10:41).

Jesus' resurrection is the heart of the gospel and of any defense of the gospel. Consequently, it is the central theme of Peter's message.{3}

Peter's Defense – Confronting Objections with Consistent Reasoning

Some Christian speakers suggest that being "fools for Christ" (1 Corinthians 4:10) means that we do not need to address objections with logical arguments. This is odd since the person they are quoting, Paul, based his ministry and his letters on giving a rational argument for the Christian faith. Perhaps even more compelling is that the uneducated fisherman, Peter, also confronted objections using logical reasoning. He knew that a good argument addresses both the evidence clearly supporting the conclusion and also any evidence which appears to counter the conclusion.

Let's look at three specific objections on the minds of his listeners that Peter addressed in Acts and his letters.

The first objection he addressed is the popular notion that the Messiah would come in triumph and in power; certainly not in suffering and death. In his arguments, Peter reminds the

listeners that the prophets clearly state that the one who will bring healing and restoration will suffer (Acts 2:23; 3:18; 4:11; 1 Pet. 1:10-11; 2:21-24). He told the crowd in the temple, “God announced beforehand by the mouth of all the prophets, that His Christ would suffer” (Acts 3:18). He pointed the rulers and the elders to Psalm 118 when he declared, “[Jesus is] the stone which was rejected by you the builders, but which became the chief corner stone” (Acts 4:11).

The second objection is that the Scriptures do not teach the resurrection of the dead. The Jews were looking for a descendant of David who would reign forever as the Messiah. Peter used Psalms written by David to show that the God had revealed that the Messiah would die but not be abandoned to Hades or suffer decay and be raised to sit at the right hand of God (Psalm 16:8-11; 132:11; 110:1).

Later in his life, Peter took on a new objection which was not an issue in his early defense. This third objection was that Jesus had not returned to the earth as He promised. Peter knew that some scoffers were saying, “Why should we believe that Jesus is going to return? It has been years since His death and the world just keeps going along just as it always has.” Peter responds by

1. identifying the false assumption in the scoffers’ argument,
2. providing an important perspective on the question, and
3. explaining the rationale for delaying Jesus’ return.

The false assumption is that God has not dramatically intervened in the past. Peter reminds them that God destroyed human civilization through the flood and the scoffers of that time did not believe God would act against them either.

The important perspective is that God does not view time in the way humans do. “But do not let this one fact escape your

notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day" (2 Peter 3:8-9).

The rationale is God's mercy as Peter wrote: "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance" (2 Peter 3:9).

Although you may need to address one of these three specific topics at sometime, the important point is that Peter did not gloss over the objections. He did not just say, "I am an eyewitness. Jesus is the resurrected Messiah. Repent and believe." He addressed the concerns he knew were on the minds of his audience with consistent rational arguments.

Peter's Defense – The Testimony of Changed Lives

Peter knew that an effective argument for the gospel, for our hope, needs to include visible as well as oral arguments. Peter emphasized current evidence that his audience could experience or observe at that time.

For example, at Pentecost his sermon is in response to the crowd drawn to the spectacle of the disciples praising God in many different languages. He points out that this event is the fulfillment of the prophecy in Joel. Then the body of his message leads to the point that "[Jesus] has poured forth this which you both see and hear" (Acts 2:33).

Similarly, in the temple he points to the healing of the lame man as evidence that Jesus is the resurrected Prince of Life (Acts 3:15-16).

In his first letter to the churches in Asia, Peter explains that our purpose as God's special people is to "proclaim the excellencies of Him who called you out of darkness into His marvelous light" (1 Peter 2:9). One way we fulfill our purpose

is by always being ready to give a reasoned argument for our faith. However, Peter teaches us that it is much more than a verbal or written argument. According to the body his letter, we proclaim Jesus' excellencies by

1. our excellent behavior,
2. our loving relationships,
3. our response to suffering,
4. our servant's heart, and
5. our devotion to prayer.

These living arguments are essential elements supporting any effective argument explaining our living hope in Jesus. Peter put it this way: "always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame (1 Peter 3:15-16). A good conscience and good behavior are directly tied to the effectiveness of our defense. Peter also highlights the importance of presenting our argument with gentleness and a genuine concern and respect for the other person as someone created in the image of God and loved by Jesus.

Peter's Defense – A Clear Conclusion

Sometimes we get so enthused about the argument that we forget the purpose. We always want to point people to the fact that they can receive a living hope through faith in the resurrection of Jesus. Peter always kept his conclusion in mind. Let's look at how he presented the conclusion.

To the crowd at Pentecost, he said, "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified. . . Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of

the Holy Spirit” (Acts 2:36-39).

To the crowd in the temple, he said, “Therefore repent and return, so that your sins may be wiped away” (Acts 3:19).

To the Jewish leaders, he proclaimed, “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved” (Acts 4:12).

To Cornelius and his household, he concluded, “through His name everyone who believes in Him receives forgiveness of sins” (Acts 10:43).

To the church in Asia, he reminded, “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).

Peter wanted them to understand the importance of Jesus life, death, and resurrection to their eternal future. His clear conclusions invited a response from each individual.

Our examination of the preaching and teaching of Peter has shown him to be a master apologist for the gospel. If we want to follow in his footsteps, we study his example preparing ourselves to give an effective argument consisting of

1. credible witnesses
2. compelling evidence
3. confronting objections with consistent reasoning
4. changed lives, and a
5. clear conclusion.

Then when people say that you are acting like Peter, it should be a testimony to your effective witness for our Lord Jesus Christ.

Notes

1. For a detailed discussion on Jesus' example, check out Pat Zukeran's "The Apologetics of Jesus," probe.org/apologetics-of-jesus) and other resources at probe.org.
2. For more resources explaining our confidence in the Bible as a reliable witness, check out Pat Zukeran's "Authority of the Bible" (probe.org/authority-of-the-bible) and other resources by going to probe.org/radio.
3. To find out more information on the compelling evidence for the Resurrection and its importance in making a reasoned argument for the gospel, see Steve Cable's, "The Answer is the Resurrection" (probe.org/answer-is-the-resurrection) and other resources available at probe.org/radio.

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The Apologetics of Jesus: A Defense of His Deity

Dr. Zukeran shows us that the greatest defense of the deity of Jesus was made by Jesus Himself. Claiming to be God in the flesh, His words and His actions had to be an apologetic for His claim. People could see He was a man; He had to prove to them that He was also deity, God in the flesh.



Jesus was one of the greatest leaders, teachers, and remarkable individuals that ever lived, but few realize that Jesus was also the greatest apologist. Apologetics is the rational defense of Christianity. Christian apologists use reason and evidence to present a convincing case for Christianity, challenge unbelief, expose errors, and defend the message of the gospel. Apologetics was an essential part of Jesus' ministry. If it was important in His ministry, it certainly

should be in all ministries looking to impact the unbelieving world for Christ.

The Bible commands us in 1 Peter 3:15, “But set apart Christ as Lord in your hearts. Always be prepared to give an answer [*apologia*] to everyone who asks you the reason for the hope that you have.” We are commanded to provide a well-reasoned answer for our faith in Christ to an unbelieving world. Jesus commanded us to “love the Lord your God with all your heart and with all your soul and with all your mind” (Mt. 22:37). Apologetics involves knowing why you believe and complies with Christ’s command of loving God with your mind.

There exists some misunderstanding among Christians as to whether apologetics is necessary. Some believe that our belief in Christ is based on “faith” and thus does not require solid reasons or evidence to support it. Therefore, in witnessing to unbelievers, some mistakenly suppose that apologetics is ineffective in leading anyone to faith. The call of the Christian is to simply present the gospel, and the Holy Spirit and the Scriptures will do the rest. However, this was not the example of Christ.

Christ made extraordinary claims to be the divine Son of God. He made such claims as being the source of life, forgiver of sins, the embodiment of truth, and authority over the Old Testament Law. Such claims were met with skepticism, doubt, and hostility. Jesus knew He was making remarkable claims, and He did not expect people to simply believe His message without good reasons. He was not seeking or wanting people to exercise “blind faith.” Jesus understood that we are rational and moral beings, for we are created in the image of God who is a rational and morally perfect being. For this reason, we exercise our rational capacity and investigate the evidence before making decisions.

Christ knew He would have to make a convincing case to uphold His claims and He did. Throughout His ministry, Christ

presented compelling reasons and evidence to uphold His claim to be the divine Son of God. Jesus' apologetics included the testimony of witnesses, miracles, the resurrection, prophecy, reason, the use of parables and more. The apologetic methods of Jesus serve as a model for every believer who desires to engage and impact an unbelieving world for Christ.

The Testimony of Witnesses

A man ill for thirty-eight years lay beside the Pool of Bethesda along with a multitude of crippled individuals. Suddenly an unknown stranger walks up and asks him a strange question. "Do you want to get well?" As the lame man begins to explain his situation, the stranger orders the man to "Get up! Pick up your mat and walk!" Immediately, strength enters his legs and he rises and walks, carrying his mat as the stranger orders. Soon afterwards the Pharisees arrive and an examination ensues.

What should have been a moment of rejoicing turns into a serious interrogation. The Jewish leaders in John 5 confront Jesus seeking an opportunity and reason to kill Him. Instead of praising God in the healing of the lame man, the focus of the Jewish leaders is on the apparent violation of their Jewish tradition by Jesus.

Jesus responded saying, "My Father is always at His work to this very day, and I, too, am working." (Jn. 5:17). The following verse states, "For this reason, the Jews tried all the harder to kill Him; not only was he breaking the Sabbath, but he was even calling God His own Father, making Himself equal with God." (Jn. 5:18). In this chapter Jesus performed some remarkable feats and made some extraordinary claims. When questioned, Jesus gave an answer or an *apologia,* a defense of His work and character. In His answer, we see that He was the greatest apologist and that apologetics was a key component in the ministry of Jesus.

In the passage that follows, Jesus presents one of the clearest and strongest cases regarding His nature as the divine Son of God. New Testament scholar Leon Morris states, "Nowhere in the Gospels do we find our Lord making such a formal, systematic, orderly, regular statement of His own unity with the Father, His divine commission and authority, and the proofs of His Messiahship, as we find in this discourse."{1}

What was the apologetic method Jesus used in this instance? Jesus' apologetic involved the testimony of witnesses. According to Jewish law, a testimony is valid only if there were at least two witnesses who could testify to the truth of an individual's claims (Deut. 19:15). Jesus knew these men needed solid testimony to confirm His claims but also testimony that would convict them of their error regarding their understanding of His identity.

Jesus brings forth five witnesses that testify on His behalf; John the Baptist (5:32-35), His works (5:36), the Father (5:37), the Old Testament Scriptures (5:39-40), and Moses (5:41-46). There were no more authoritative witnesses than these. In a brilliant presentation, Jesus makes His case. The testimony of witnesses was part of the apologetics of Jesus.

Apologetics in the Parables

It is a well-known fact that Jesus was a great storyteller. His stories captivated the audience and taught a valuable lesson. The term "good Samaritan" and "the prodigal Son," are recognized all over the world because of the unforgettable stories told by Jesus. One of the best ways to communicate truth is to illustrate it through stories which are also an effective way to penetrate into hardened hearts that would not be receptive to a direct gospel presentation. The parables of Christ are some of the most remarkable lessons ever taught. However, did you know that the parables of Christ were also powerful apologetic presentations of our Lord?

Through the use of these stories, Jesus makes a declaration and a defense of His ministry and claims. The images He selects are used in the Old Testament and later Jewish literature in reference to God. Jesus uses these images and applies them often to Himself. Philip Payne states, "Out of the fifty-two recorded narrative parables, twenty depict Him in imagery which in the Old Testament typically referred to God. The frequency with which this occurs indicates that Jesus regularly depicted Himself in images which were particularly appropriate for depicting God."{2}

By applying these images to Himself Jesus indicates his self-understanding as the divine Son of God and was communicating this truth to His audience. Payne identifies ten prominent images used in the parables in which images used in reference to God in the Old Testament Jesus applies to Himself.{3} Jesus' repeated use of such images indicates He wanted His audience to recognize His divinity and that He was carrying out the very will of God in His ministry on earth.

Here are a few examples where Christ declares His divinity in the gospels. The image of the rock is used to describe God, especially in the Psalms (Ps. 19:14, 28:1, 42:9, 61:2, 62:2, 71:3, 78:35). In the parables of Jesus, He states that those who build their lives upon His teachings have built their lives upon "a rock" (Matt. 7:24-26 and Lk. 6:46-49). In Psalm 23 and Ezekiel 34, God is portrayed as a shepherd. In John 10 Jesus identifies Himself as the good shepherd. In another parable, Jesus uses the example of a bridegroom. In Isaiah 49, 54, Jeremiah 2, and Hosea, God is pictured as a bridegroom. In Mk. 2:19, Matt. 9:15, and Lk. 5:34-35, Jesus identifies Himself as the bridegroom. The parables were powerful stories Jesus used to communicate truth but they were also part of the apologetics of Jesus.

The Use of Reason

Jesus commanded us to "Love the Lord your God with all your . . . mind" (Mt. 22:37). Jesus exemplified what it meant to love God with "all your mind." He was the greatest thinker who ever set foot upon the earth. Philosopher Dallas Willard states,

> We need to understand that Jesus is a thinker, that this is not a dirty word but an essential work, and that his other attributes do not preclude thought, but only insure that he is certainly the greatest thinker of the human race: 'the most intelligent person who ever lived on earth.' He constantly uses the power of logical insight to enable people to come to the truth about themselves and about God from the inside of their own heart and mind.{4}

Jesus understood that we are created in the image of God. Our creator is a reasonable and rational being. We are thus endowed with the capacity for reason and rationality. In Isaiah 1:18, God invited Israel saying, "Come now let us reason together." God wanted the people of Israel to use their ability to reason and consider the consequences of their behavior.

Jesus showed Himself to be a brilliant apologist who used the laws of logic to reveal truth, demolish arguments, and point out error. The communication of truth and discerning error requires the use of reason. Since our faith is a reasonable faith, reason was part of the apologetics of Jesus.

An example of the use of reason is found in Matthew 12:22-28. Here the Pharisees accuse Jesus of casting out demons by the power of the Devil. Through the use of reason, Jesus showed their accusation to be false. The argument He used is the argument known as *reductio ad absurdum* [Latin for "reduction to the absurd"]. This is an argument that demonstrates if the primary premise is supposed to be true, then it leads to a contradiction that is absurd. One would then inevitably have

to conclude that the original premise is false.

Jesus responded stating that “Every kingdom divided against itself will be ruined and every city or household divided against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? And if I drive out demons by Beelzebub, by whom do your people drive them out?” Jesus points to the illogical nature of their accusation and further points to the testimony of His miracles that confirm His authority being from God.

Apologetics of Miracles

Something had gone terribly wrong. The Messiah had arrived but the Kingdom, which would be characterized by liberty, freedom, and the just rule of God, had not arrived. Instead, John the Baptist found himself in prison awaiting execution. Confused and discouraged, John sent his disciples to Jesus to ask Him, “Are you the one who was to come, or should we expect someone else?” (Lk. 7:20). Jesus responds by pointing to the testimony of His miracles: “Go back and report to John what you hear and see. The lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.” (Lk. 7:22-23). When asked by John if He was indeed the Messiah, Jesus defends His claim by pointing to the testimony of His miracles. Miracles represent another component in the apologetics of Jesus.

A miracle is a special act of God that interrupts the normal course of events. Natural laws describe what occurs regularly by natural causes, but miracles describe what happens rarely, by supernatural causes. A miracle is an act of God designed to confirm the word of God through a messenger of God.{5}

Throughout the Old Testament, God used miracles to confirm His message and His messenger. Christ’s miracles demonstrated that what He claimed about Himself was true and that God’s

confirming hand was on the message He preached. Jesus performed a vast array of miraculous signs that demonstrated His divine authority over every realm of creation.

When friendly as well as hostile audiences questioned Jesus, He defended His claims with the testimony of miracles (Mk. 2:1-12, Jn. 2, and 10:22-42). Many who witnessed Christ's miracles made the connection. Nathaniel, witnessing the omniscience of Christ, responded exclaiming, "Rabbi, you are the Son of God; you are the King of Israel." (Jn. 1:49). Nicodemus in his evening visit meets Jesus saying, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him." (Jn. 3:2).

When Christ establishes His kingdom, all creation will be subject to Him. Sin, sickness, death, and disease will be overcome and the subjects of the kingdom will never be in want. The miracles of Christ reflect His divine character and demonstrate the King of the Kingdom has arrived.

Apologetics was an essential component of Christ's ministry and should be an important part of any ministry looking to engage this lost world for Christ. The Bible commands us to defend our faith, and Christ set the supreme example for us to follow.

To learn more about the apologetics of Jesus and gain valuable practical lessons from His examples, check out the online store at Probe.org and purchase a copy of the in depth book, *The Apologetics of Jesus* written by Norman Geisler and myself.

Notes

1. Leon Morris, *The New International Commentary on the New Testament: The Gospel According to John* (Grand Rapids: Eerdmans Publishing, 1971), 311.
2. Philip Payne, "Interpreting Jesus' Parables," (Ph.D. diss., Cambridge University, 1980), 263.

3. Ibid., 313-17.
4. Dallas Willard, “Jesus the Logician,” *Christian Scholars Review* (Summer 1999): 610.
5. Norman Geisler and Frank Turek, *I Don’t Have Enough Faith To Be An Atheist* (Wheaton: Crossway Books, 2004), 201-2.

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Why Every Christian Student Needs Mind Games

You’ve probably heard or read that the vast majority of young Christians are leaving the church after they graduate from high school. But they don’t have to “graduate from God” after they get their diploma.

There are several reasons young adults leave the church, and many of them jettison their faith as well. The biggest reason is that their questions and doubts—which started in junior high school—were not answered by their parents or youth leaders.

Another reason is that they don’t believe Christianity is true. Immersed in a cultural brine of religious lies and deceptions, they don’t know what the truth is and why biblical Christianity blows the false ideas and religions away.

A third reason is that they caught their unbiblical beliefs and practices from their parents and other adults in the church. It turns out that Mom and Dad were almost as pickled in the cultural brine as their kids!

But Probe offers a great way to push back on these reasons.

Our summer Mind Games camp is a total-immersion, life-changing week of instruction in worldview and apologetics designed to build students' confidence that Christianity is true, and why Christianity is true. We lay the foundation of three major worldviews to give them understanding of how other people think and why Christianity is better because it matches reality. Then we teach them why they can be sure that God exists, why the Bible can be trusted, and how we can know that Jesus is God and the only way to heaven.

After these basics, campers learn how biblical principles apply to issues they need to grapple with: truth and grace about LGBT, how faith and science work together, why a good God allows pain and evil, the value of suffering, how to watch a movie with their brains turned on, genetic engineering, understanding Islam, and more.

But it's not just lectures. Plenty of free time is built into the schedule for processing what they've learned and developing friendships with other campers. The relationships that students form at Mind Games is one of their biggest takeaways. With a max of 40 participants, everyone can enjoy connecting to other campers, and many of the friendships endure year after year.

The biggest reason for leaving the church is unanswered questions and doubts. Probe staffers assure students that Mind Games is a safe place to ask any question—anonymously—and address any doubt. Many of the questions campers come with, are answered during the week in our lectures and discussion times. Whether in large group or the many opportunities for one-on-one conversations with Probe teachers, campers have many ways to get help wrestling with obstacles to their faith.

For over twenty years, Mind Games alumni have grown into leaders on campus, in public service, in the military, and in the church. The fruit of their time with us is "fruit that lasts" (John 15:16).

Mind Games Camp 2026 is June 14-20 at Camp Copass in Denton, Texas, in the Dallas/Ft. Worth area. Some scholarships are available. Check out videos and much more information at Probe.org/mindgames.

Can you think of a high school student who doesn't need Mind Games?

We can't either.

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Jesus' Resurrection: Fact or Fiction? – A Clear Christian Perspective

Rusty Wright presents a compelling case for the historicity of Jesus' resurrection. Looking a four outcomes of the resurrection, he presents a brief case supporting a Christian worldview understanding that Jesus acutallly died and was resurrected from the tomb.

At Easter, some might wonder what all the fuss is about. Who cares? What difference does it make if Jesus rose from the dead?

It makes all the difference in the world. If Christ did not rise, then thousands of believers have died as martyrs for a hoax.

If he did rise, then he is still alive and can offer peace to

troubled, hurting lives.

Countless scholars—among them the apostle Paul, Augustine, Sir Isaac Newton and C.S. Lewis—believed in the resurrection. We need not fear committing intellectual suicide by believing it also. Where do the facts lead?

Paul, a first-century skeptic-turned believer, wrote that "Christ died for our sins…he was buried…he was raised on the third day…he appeared to Peter, and then to the Twelve (Disciples). After that, he appeared to more than five hundred…at the same time, most of whom are still living." Consider four pieces of evidence:

1. The explosive growth of the Christian movement. Within a few weeks after Jesus was crucified, a movement arose which, by the later admission of its enemies, "upset the world." What happened to ignite this movement shortly after its leader had been executed?

2. The Disciples' changed lives. After Jesus' arrest and crucifixion, most of the Disciples fled in fear. Peter denied three times that he was a follower of Jesus. (The women were braver and stayed to the end.) Yet ten out of the eleven Disciples (Judas committed suicide) were martyred for their faith. According to traditions, Peter was crucified upside down; Thomas was skewered; John was boiled in oil but survived. What turned these cowards into heroes? Each believed he had seen Jesus alive again.

3. The empty tomb. Jesus' corpse was removed from the cross, wrapped like a mummy and placed in a solid-rock tomb. A one-and-a-half to two-ton stone was rolled into a slightly depressed groove to seal the tomb's entrance.

A "Green Beret"-like unit of Roman soldiers guarded the grave. Sunday morning, the stone was found rolled away, the body was gone but the graveclothes were still in place. What happened?

Did Christ's friends steal the body? Perhaps one of the women sweet-talked (karate-chopped?) the guards while the others moved the stone and tiptoed off with the body. Or maybe Peter (remember his bravery) or Thomas (Doubting Thomas) overpowered the guards, stole the body, then fabricated—and died for—a resurrection myth.

These theories hardly seem plausible. The guard was too powerful, the stone too heavy and the disciples too spineless to attempt such a feat.

Did Christ's enemies steal the body? If Romans or Jewish religious leaders had the body, surely they would have exposed it publicly and Christianity would have died out. They didn't, and it didn't.

The "Swoon Theory" supposes that Jesus didn't really die but was only unconscious. The expert Roman executioners merely thought he was dead. After a few days in the tomb without food or medicine, the cool air revived him.

He burst from the 100 pounds of graveclothes, rolled away the stone with his nail-pierced hands, scared the daylights out of the Roman soldiers, walked miles on wounded feet and convinced his Disciples he'd been raised from the dead. This one is harder to believe than the resurrection itself.

4. The appearances of the risen Christ. For 40 days after his death, many different people said they saw Jesus alive. Witnesses included a woman, a shrewd tax collector, several fishermen and over 500 people at once. These claims provide further eyewitness testimony for the resurrection.

As a skeptic, I realized that attempts to explain away the evidences run into a brick wall of facts that point to one conclusion: Christ is risen.

The above does not constitute an exhaustive proof, rather a reasoned examination of the evidence. Each interested person

should evaluate the evidence and decide if it makes sense. Of course, the truth or falsity of the resurrection is a matter of historical fact and is not dependent on anyone's belief. If the facts support the claim, one can conclude that he arose. In any case, mere intellectual assent to the facts does little for one's life.

A major evidence comes experientially, in personally receiving Jesus' free gift of forgiveness. He said, "I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him (or her)."

Worth considering?

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What Is Apologetics?

Four Probe staffers answer the question, "What is apologetics?' from their own experience and understanding.

Apologetics is the defense of the Christian faith, generally speaking. That's the definition of the word. But, that's about the extent of the agreement among Christian apologists. From this point on begin many differences.



Many well informed Christians define apologetics differently. When it comes to *how* we defend the faith, there is a lot of discussion on the best method. When it comes to *why* we do apologetics many disagree. Thoughtful Christians do not agree on the best place from which to begin defending our historic Christian faith, and we certainly don't all agree on who apologetics is for, that is, who is the intended recipient or beneficiary of our defense of Christianity.

However, as we begin a discussion on these questions, it is important to keep in mind these differences occur among faithful Christians, sincere believers, and are well intended. So these differences are not a salvation issue—that's about faith in Christ. Airing out these differences then, is a fulfillment of Proverbs 27:17, "As iron sharpens iron, so one man sharpens another." It is our hope and expectation as the writers therefore, that all Christians will be edified by this discussion whether they have walked with Christ for thirty years or thirty days.

In this article, we're going to hear from several Probe staffers answering the question, "What is apologetics?"

So, you Probe fans are going to get to know us Probe staff better. First-time readers, I hope you consider a perspective you may not have considered before. And for all of us, I hope that by considering these different perspectives, we all grow in the way we defend our faith, and carry out the charge from 1 Peter 3:15. That's the passage of Scripture from which we derive our English word "apologetics." It says, "But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence."

Regardless of how we define apologetics, we are all still called to defend our faith. The point of this discussion is not the discussion itself. The point is to equip us by the Spirit in the action of defending our faith, as we obey the call of our one common Lord Jesus Christ.



Dr. Ray Bohlin

In this article you will become well-acquainted with the idea that apologetics basically means defending the gospel or defending the faith. That is how I have always understood

apologetics. But in my nearly forty years with Probe Ministries I understand that my “defense” goes in two directions and I believe that to be the case for every believer.

Apologetics was instrumental in my initial profession of faith while a college student at the University of Illinois. Though I was raised in a religious home, it was primarily a religion of duty and performance. But in my second year of college I became aware that there was real evidence that the gospels could be trusted and that Jesus was a real person who lived and died in early first century Israel. That made a huge difference in my willingness to consider Jesus that was never there before.

That was just over forty years ago, and evidences for the truth of the history of the Bible have always held a unique place in my thinking. As one trained as a scientist, I learned that data or evidence meant everything. Ideas are fine in science but if you can’t support your ideas with evidence, you’re wasting your time. Therefore, finding real evidence for my faith put my own thoughts on solid ground. So it can be for every believer. We all struggle with trust in God and in His love for us. But if we are able to see that God fulfills prophecy, that His Word is trustworthy in every respect, then we find it easier to trust Him with our lives.

The other direction for my defense of the faith is outward to other believers who have real questions and find themselves stuck in their walk with God. Their mind is full of doubts about God, Creation, and redemption. While I make it clear that I cannot prove that God exists, I can string together evidences from science and philosophy to demonstrate that belief in God as Creator is quite reasonable. And if the best evidence demonstrates that Jesus physically and historically rose from the dead, then everything He said can be trusted as well.

This also applies to unbelievers who come with honest questions. Those outside the church have many reasons for not believing that this rather fantastic story is true. Especially when it all happened two thousand years ago! There are definitely some unbelievers who ask their questions only to avoid getting down to business about Jesus. But initially, we can't judge a person's heart or motive. When we take those questions and doubts seriously and respond with gentleness and respect, both our manner and our answers can be used by the Spirit to draw someone to the Father.



Dr. Lawrence Terlizzese

Apologetics is the most misunderstood word in the Church today! Average church-goers relegate it to a side category of their minds as a hobby horse for those "smart" Christians who are too cerebral and not practical enough. Apologetics appears to them as the playground of theologians, far removed from the lay Christian who thinks the true gospel ministry consists of "just preaching the Word" irrespective of the Church's cultural setting.

Theologians contribute to the popular aversion to apologetics through misrepresenting the discipline as a branch of theology that seeks to give a rational justification to the claims of Christianity that is theoretical in nature as opposed to practical. Others separate apologetics entirely from theology: "If theology is the queen of the sciences, apologetics is her handmaid." This is the Rationalist approach.

All theology is apologetics. The term *apologetic theology* distinguishes it from the Rationalist approach. It stresses the relevance of the gospel to the philosophical needs of a given culture, creating a synthesis. One definition states that "systematic theology is 'answering theology.' It must answer the questions implied in the general human condition

and special historical situation. Apologetics, therefore, is an omnipresent element and not a special section of systematic theology." Apologetic theology supplies answers from revelation to the ultimate questions of a given social context, such as "What is the meaning of life?"

Apologetic theology maintains the integrity of the two poles of message and audience. It must never compromise the essential meaning of the gospel, nor can it neglect the spiritual needs of the society it wishes to reach through ignoring or ridiculing whatever ultimate questions it presents.

All theology is apologetics, and by extension all that the Church does is apologetically oriented. The adaptation of contemporary music in the worship service demonstrates an apologetic theology that takes the traditional message of the gospel of Jesus Christ and makes it resonant with the cultural needs of the younger generation. The same may be said with the use of film or any artistic, religious or philosophical expression. For example the 2013 Superman movie *Man of Steel* retells the story of Christ in modern allegory in the context of American individualism. It asks the question, can individuals practice personal freedom and exercise the self-restraint necessary for a democratic society to survive? Revelation answers that in Christ personal freedom is rooted in the love of God that provides necessary restraint.

As its task, apologetic theology answers the world's questions with the Bible and proves practical and accessible to all Christians, trained in theology or not. It stresses the Bible's universal relevance to every individual, group and circumstance or philosophical system.



Rick Wade

In 1 Peter 3:15 we're told to "give a defense to anyone who asks you for a reason for your faith." The roots of Peter's exhortation can be found in Isaiah 8 where God warns His people to stand firm when the enemy attacks, and in Luke 12 and 21 where Jesus tells His disciples what to do when persecutions come. In both passages in Luke, Jesus uses the word that is translated "defense" in Peter's epistle. In Luke 21:13 he says something interesting: "This will be your opportunity to bear witness." I see two main exhortations here: faithfulness and witness. Elaborate arguments and evidences can serve that. But defense ought to be conducted for the purpose of proclaiming Christ and winning the lost, not merely to prove Christianity true. That is too low a target.

Apologetics with non-Christians can include the defense of Christian doctrines, challenges to other beliefs, and persuasion. To be done well, these require knowledge of at least basic Christian doctrines and the ability to discriminate between the true and the false. That skill can be applied in a variety of areas such as theology, philosophy, history, culture, and the broader human experience.

If we should attempt to persuade someone by making a case for the faith, where do we begin? In one respect, we should begin with questions that are being asked rather than with our own pet arguments. But in another respect, we should begin *as* Christians, thinking and speaking within the context of Christian beliefs, rather than attempting to stand on some neutral ground with unbelievers to look at evidences together.

One mistake younger apologists can make is deciding to find some non-Christians and "do apologetics" with them. This is to focus on the arguments and not on the listeners. Apologetics provides tools for Christians to use along with the tools of proper Bible interpretation, counseling, practical hands-on help, and other things as needed in the context of proclaiming the gospel of Jesus and drawing people to Him.

Apologetics serves not only non-Christians but Christians by clarifying the differences between Christian and non-Christian beliefs and by showing why our beliefs are intellectually credible. This should serve to strengthen our faith.



Paul Rutherford

When I tell someone I meet at church that I'm into apologetics, the most common response, I get is, "Huh?" After I tell them what it means, perhaps the next most common response is, "What are you sorry for?", inferring from the similar sound of the word "apology" that I must be apologizing for something.

While the root word in Greek is the same for both words—*apologia*. these words in English have rather different meanings. So, I will begin my turn at defining apologetics by clarifying what it is not.

Apologetics is not being sorry for Christianity. Let's make that clear right now. I am not sorry I'm a Christian. On the contrary, Christ is the source of all my boasting. He is the source of my joy in my life. It is Christ who gives me purpose, meaning, even significance. No, apologetics is not being sorry for Christianity.

Years ago I had lunch with a friend one Sunday after church and explained to him what I do—apologetics. After using 1 Peter 3:15 to define it as making a defense for the faith, he responded by saying our faith should not be defensive, but offensive. My friend got one thing right—our faith does have an offensive component.

But, my friend also got one thing wrong. The command to defend our faith does not describe the entirety of our experience as a believer. This passage does not mean that our faith should be entirely defensive, or even primarily defensive. We should,

however, have the capacity to defend our faith.

To conclude my definition and this series, I will share a recent change in my perspective over the years. When I first began studying apologetics years ago, I did it to seek affirmation of my convictions. To be honest, I studied not to "show myself approved" (2 Timothy 2:15), but rather to satisfy a sense of self-righteousness. I did apologetics in order to show others I was right and they were wrong. Scripture calls that pride. And, although that's no longer my primary motivation, the struggle remains today.

It's not that I no longer think I'm right. I do think the positions I hold are right, but as an apologist my goals have changed. I no longer expect others to take the same positions I do. Now, I desire others to think more biblically than they did before.

My hope for you reading this article is that your reasons for defending the faith are motivated more by Christ than by culture, and that by considering what it means to defend your faith you are now a more confident ambassador for Christ.

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Paul and the Mystery Religions – Christianity Defended

Was early Christian teaching influenced by the mystery religions of the day? Don Closson presents a solid look at this question; concluding that Christian doctrine as taught by

Paul and others was grounded in truth and was not influenced by these other religious concepts.

Introduction



A common criticism of Christianity found on college campuses today is that its core ideas or teachings were dependent upon Greek philosophy and religious ideas. It is not unusual for a student to hear from a professor that Christianity is nothing more than a strange combination of the Hebrew cult of Yahweh, notions adopted from the popular Greek mystery religions of the day, and a sprinkling of ideas from Greek philosophic thought. This criticism of traditional Christianity is not new. In fact, its heyday was in the late 1800s to the 1940s and coincides with what is now called the History of Religions movement. This group of theologians and historians accused Paul of adding Greek ideas to his Hebrew upbringing, and in the process, creating a new religion: one that neither Jesus nor His first disciples would recognize.

Was the origin of Christianity dependent on existing Greek philosophical and religious ideas? That question hinges upon how one is using the word “dependent.” Philosopher Ron Nash argues that dependency can be weak or strong and that the difference is a vital one. A strong dependency would mean that the idea of Jesus as a dying and rising savior-god would never have occurred to early believers if they had not become aware of them first in pagan thought. It would be admitting that Paul and the other new Christians came to believe that Christ was a resurrected God-man who made an atoning sacrifice for the sins of the world because of pagan ideas. Proving a strong dependency of Christianity on Greek thought would be very damaging to those who hold a high view of Scripture.

A weak dependency means that the followers of Jesus used common religious terminology of the day in order to be understood by the Hebrew and Greek culture surrounding them.

This poses no problem for a high view of Scripture. As Nash states, ” . . . the mere presence of parallels in thought and language does not prove any dependence in the strong sense.”{1} Nash and others argue that only a weak dependency can be shown to have existed between Greek religious thought and the Gospel of Christ.

In this article we will consider arguments against the strong dependency claims of the History of Religions movement and modern critics. Specifically, we will compare the theology of the apostle Paul with ideas found in the popular Greek mystery religions present during the early church period.

Although these ideas rarely surface in everyday discussions, Christians entering the academic world of our college campuses would benefit from time spent understanding this issue. In the hands of a professor hostile to Christianity, partial truths and exaggerated similarities between Christianity and the mystery religions can overwhelm an unaware teen. Being conscious of these arguments against Christian thought prepares us to give an answer to everyone who questions the hope that we have in Christ.

Arguments Against a Strong Dependency on Mystery Religions Viewpoint

Previously we noted that the History of Religions movement claimed that Christian thought had a direct and strong dependency on the mystery religions. Although some scholars agreed with this view, many did not. A good example is the famous German historian Adolf von Harnack, who wrote:

> *We must reject the comparative mythology which finds a causal connection between everything and everything else. . . . By such methods one can turn Christ into a sun god in the twinkling of an eye, or one can bring up the legends attending the birth of every conceivable god, or one can*

> *catch all sorts of mythological doves to keep company with the baptismal dove . . . the wand of 'comparative religion' triumphantly eliminate(s) every spontaneous trait in any religion.{2}*

What were the basic traits of the mystery religions? The annual vegetation cycle was often at the center of these cults. Deep significance was given to the concepts of growth, death, decay and rebirth. The cult of Eleusis and its central deity, Demeter, goddess of the soil and farming, is one example. The mystery religions also had secret ceremonies and rites of initiation that separated its members from the outside world. Every mystery religion claimed to impart secret knowledge of the deity. This knowledge would be communicated in clandestine ceremonies often connected to an initiation rite. The focus of this knowledge was not on a set of revealed truths to be shared with the world, but on hidden higher knowledge to be kept within the circle of believers.

At the core of each religion was a myth in which the deity returned to life after death, or else triumphed over his enemies. As one scholar explains, the myth "appealed primarily to the emotions and aimed at producing psychic and mystic effects by which the neophyte might experience the exaltation of a new life."{3} On the other hand, the mysteries were not concerned as much with correct doctrine or belief, but with the emotional state of the followers. The goal of the believers was a mystical experience that led them to believe that they had achieved union with their god.

The various religious movements found throughout the Roman Empire were not united in doctrine or practice, and they changed dramatically over time. Any impact that they may have had on Christianity must be evaluated by the time frame in which the religions encountered one another. When comparing religious systems, Philosopher Ronald Nash warns that caution is advised against using careless language. He states, "One

frequently encounters scholars who first use Christian terminology to describe pagan beliefs and practices and then marvel at the awesome parallels they think they have discovered."{4}

What if someone told you that the root of Paul's New Testament theology was in obscure Greek mystery religions, rather than his Jewish training and his encounter with Jesus Christ? That's exactly what the History of Religions movement argued at the end of the 19th century. Many scholars still teach that Paul's portrayal of Jesus as a dying and rising savior would never have occurred without the presence of the mystery religions. Next, we will continue to consider arguments against what might be called "the strong dependency view."

Weaknesses in the Strong Dependency View

The first argument against this view is the logical fallacy of *false cause*. This fallacy occurs when someone argues that just because two things exist side by side, that one must be the cause of the other. As one theologian has written, the History of Religions School had the tendency "to convert parallels into influences and influences into sources."{5} Causal connection is much harder to prove than proximity. The mere fact that other religions may have had a god who died and then came back to life in some manner does not mean that this was the source of Christian ideas, even if it can be shown that the apostles knew of this other set of beliefs.

Some scholars, hostile to Christianity, tend to exaggerate, or invent, similarities between Christianity and the mystery religions. British scholar Edwyn Bevan writes:

> *Of course if one writes an imaginary description of the Orphic mysteries . . . filling in the large gaps in the picture left by our data from the Christian Eucharist, one produces something very impressive. On this plan, you first*

> *put in the Christian elements, and then are staggered to find them there.{6}*

An example might be the practice of the taurobolium in the cult of Cybele or Great Mother. This initiation rite, in which the blood of a sacrificed bull is allowed to pour over a neophyte, is claimed by some to be the source of baptism in Christianity. Arguments have been made that the language "blood of the lamb" (Rev. 7:14), and "blood of Jesus" (1 Peter 1:2) was borrowed from the language of the taurobolium and criobolium in which a ram was slaughtered. In fact, a better argument can be made that the cult borrowed its language from the Christian tradition.

The cult of Cybele did not use the taurobolium until the second century A.D.; the best available evidence for dating the practice places its origin about one hundred years after Paul wrote his epistles.{7} German scholar Gunter Wagner points out that there was no notion of death and resurrection in the cultic practice.

After noting the change in meaning that the taurobolium experienced over time, scholar Robert Duthoy writes:

> *It is obvious that this alteration in the taurobolium must have been due to Christianity, when we consider that by A.D. 300 it had become the great competitor of the heathen religions and was known to everyone.{8}*

More Weaknesses in the Strong Dependency View

A simple but powerful argument against the likelihood that Paul would have turned to pagan thought for his theology was his strict Jewish training. In Philippians 3:5 Paul boasts of being a Hebrew of Hebrews. He had studied under Gamaliel, the

most celebrated teacher of the most orthodox of the Jewish parties, the Pharisees. And in Colossians he warns against the very syncretism he is being accused of proposing. According to Bruce Metzger:

> *[W]ith regard to Paul himself, scholars are coming once again to acknowledge that the Apostle's prevailing set of mind was rabbinically oriented, and that his newly found Christian faith ran in molds previously formed at the feet of Gamaliel.{9}*

We find no accusations in the New Testament of Paul incorporating pagan thought into his theology, nor does he defend himself against such claims.

The very nature of the mystery cults, with the conflicting pantheon of deities and mythical beings, makes it highly unlikely that the strict monotheism and the body of doctrines found in the New Testament would be their source. Although the mystery religions did move towards advancing a solar god above all the others, this change began after 100 A.D., too late to impact the theology of the New Testament.

It should also be noted that early Christianity was an exclusivistic religion while the mystery cults were not. One could be initiated into the cult of Isis or Mithras without giving up his or her former beliefs. However, to be baptized into the church one had to forsake all other gods and saviors. This was a new development in the ancient world. Machen writes, "Amid the prevailing syncretism of the Greco-Roman world, the religion of Paul, with the religion of Israel, stands absolutely alone."{10}

Paul's religion was grounded in real events. The mystery religions were not. They were based upon dramas written to capture men's hearts and passions. Reformed scholar Herman Ridderbos writes:

> *Whereas Paul speaks of the death and resurrection of Christ and places it in the middle of history, as an event which took place before many witnesses . . . the myths of the cults in contrast cannot be dated; they appear in all sorts of variations, and do not give any clear conceptions. In short they display the timeless vagueness characteristic of real myths. Thus the myths of the cults . . . are nothing but depictions of annual events of nature in which nothing is to be found of the moral voluntary, redemptive substitutionary meaning, which for Paul is the content of Christ's death and resurrection.{11}*

Next we will conclude with further arguments against Paul's use of the mystery religions.

Conclusion

Muslim author Yousuf Saleem Chishti writes that the doctrines of the deity of Christ and the atonement are pagan teachings that come from the apostle Paul, not from Christ Himself.{12} He states that, "The Christian doctrine of atonement was greatly coloured by the influence of the mystery religions, especially Mithraism, which had its own son of God and virgin Mother, and crucifixion and resurrection after expiating for the sins of mankind and finally his ascension to the seventh heaven."{13} Were these doctrines something Paul made up or borrowed? What did Jesus teach regarding the atonement?

First, both Jesus and Paul taught that Christianity was the fulfillment of Judaism. In Matthew 5:17 Jesus said that He came to fulfill the law and the teaching of the Prophets, not to abolish them. In Colossians (2:16-17), Paul writes that the religious codes of the Old Testament were merely a foreshadowing of the things that were to come, and that the new reality is found in Christ. Both Christ and Paul taught the necessity of the blood atonement for sin. Jesus stated

that, “For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” (Mark 10:45). At the Last Supper He added, “This is my blood of the covenant, which is poured out for many for the forgiveness of sins” (Matthew 26:28). Paul affirmed Christ’s teachings when he wrote, “In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace” (Ephesians 1:7). Tying the doctrine back to the Old Testament, Paul wrote, “Christ, our Passover lamb, has been sacrificed” (1 Corinthians 5:7).

The idea that Jesus was the Son of God, born of a virgin, dying on the cross, and being resurrected are hardly Paul’s ideas alone. They are found in the earliest Christian writings and held consistently wherever the faith spread. The parallels between Christianity and Mithraism claimed by Chishti are hard to evaluate or confirm. He gives us no references as evidence for the similarities.{14} Other scholars who have looked at the issue find that most of the similarities disappear on close inspection. Where they do occur, it can be argued that Mithraism borrowed ideas from Christianity rather than vice versa. Bruce Metzger writes, “It must not be uncritically assumed that the Mysteries always influenced Christianity, for it is not only possible but probable that in certain cases, the influence moved in the opposite direction.”{15}

Those who find Christianity hard to accept have offered many reasons for not doing so. The claim that the doctrines of Christianity had a strong dependency on the mystery religions stands on shaky ground and should be investigated thoroughly before one rejects the good news of the New Testament writers.

Notes

1. Ronald Nash, *The Gospel And The Greeks*, (Probe Books: Dallas, TX, 1992), 18.

2. Ibid, 118.

3. Ibid, 124.

4. Ibid, 126.

5. Ibid, 193.

6. Ibid.

7. Ibid, 154.

8. Ibid, 155.

9. Ibid, 196.

10. Ibid, 197.

11. Ibid. 198.

12. Normal Geisler, *Baker Encyclopedia of Christian Apologetics*, (Baker Books, 1999), 490.

13. Ibid.

14. Ibid. 492.

15. Nash, 198.

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Archaeology and the Old Testament

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

 This article is also available in Spanish.

Understanding Archaeology

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

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

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

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

As we approach this study we must keep in mind the limits of archaeology. First, it does not prove the divine inspiration of the Bible. It can only confirm the accuracy of the events. Second, unlike other fields of science, archaeology cannot re-create the process under study. Archaeologists must study and interpret the evidence left behind. All conclusions must allow for revision and reinterpretation based on new discoveries. Third, how archaeological evidence is understood depends on

the interpreter's presuppositions and worldview. It is important to understand that many researchers are skeptics of the Bible and hostile to its world view.

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

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

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

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

The Discovery of the Hittites

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

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

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

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

The discovery also confirmed other biblical facts. Five

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

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

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

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

Sodom and Gomorrah

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

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

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

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

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

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

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

Although archaeologists are still disputing these findings, this is one discovery we will be hearing more about in years to come.

The Walls of Jericho

According to the Bible, the conquest of Jericho occurred in approximately 1440 B.C. The miraculous nature of the conquest has caused some scholars to dismiss the story as folklore. Does archaeology support the biblical account? Over the past

century four prominent archaeologists have excavated the site: Carl Watzinger from 1907-1909, John Garstang in the 1930's, Kathleen Kenyon from 1952-1958, and currently Bryant Wood. The result of their work has been remarkable.

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

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

A thick layer of soot indicates that the city was destroyed by fire as described in Joshua 6:24. Kenyon describes it this way. "The destruction was complete. Walls and floors were blackened or reddened by fire and every room was filled with fallen bricks."{7} Archaeologists also discovered large amounts of grain at the site. This is again consistent with the biblical account that the city was captured quickly. If it had fallen as a result of a siege, the grain would have been used up. According to Joshua 6:17, the Israelites were forbidden to plunder the city, but had to destroy it totally.

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

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

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

House of David

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

In the summer of 1993, an archaeologist made what has been labeled as a phenomenal and stunning discovery. Dr. Avraham

Biran and his team were excavating a site labeled Tell Dan, located in northern Galilee at the foot of Mt. Hermon. Evidence indicates that this is the site of the Old Testament land of Dan.

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

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

The translation team discovered that the inscription told of warfare between the Israelites and the Arameans, which the Bible refers to during this period. In this find, a ruler of the Arameans probably Hazael is victorious over Israel and Judah. The stele was erected to celebrate the defeat of the two kings. In 1994 two more pieces were found with inscriptions which refer to Jehoram, the son of Ahab, ruler over Israel, and Ahaziah, who was the ruler over the "House of David" or Judah. These names and facts correspond to the account given in chapters 8 and 9 of 2 Kings. Dr. Hershel Shanks of *Biblical Archaeological Review* states, "The stele brings to life the biblical text in a very dramatic way. It also gives us more confidence in the historical reality of the biblical text."{9}

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

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

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

Notes

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

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

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

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

5. Price, 118.

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

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

(London: BSA), 370.

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

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

10. Price, 173.

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

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

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Authority of the Bible – A Strong Argument for Christianity

Dr. Pat Zukeran examines some of the compelling evidence for the reliability and the authority of the Bible. The uniqueness and astounding accuracy of this ancient text is an important apologetic for Christianity.

 *This article is also available in Spanish.*

There are many books today that claim to be the Word of God. The Koran, the *Bhagavad Gita*, The Book of Mormon, and other religious works all claim to be divinely inspired. The Bible claims to be the only book that is divinely inspired and that all other claims of inspiration from other works should be

ruled out. Does the Bible confirm its exclusive claim to be the Word of God? The totality of evidences presents a strong case for the divine inspiration of the Bible.



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

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

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

Jesus confirmed the Old Testament and promised that the Holy Spirit would inspire the apostles in the continuation of His

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

Prophecy

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

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

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

Today, Tyre is a small fishing town where fishing boats come

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

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

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

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

Unity

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

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

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

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

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

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

document.

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

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

Archaeology

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

Middle Eastern archaeological investigations have proven the Bible to be true and unerringly accurate in its historical descriptions. Nelson Glueck, a renowned Jewish archaeologist, states, No archaeological discovery has ever controverted a biblical reference.{4} Dr. William Albright, who was probably the foremost authority in Middle East archaeology in his time, said this about the Bible: There can be no doubt that archaeology has confirmed the substantial historicity of the Old Testament.{5} At this time, the number of archaeological discoveries that relate to the Bible number in the hundreds of thousands.{6}

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

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

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

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

Archaeology has also demonstrated the accuracy of the New Testament. One of the most well attested to New Testament authors is Luke. Scholars have found him to be a very accurate historian, even in many of his details. In the Gospel of Luke and Acts, Luke names thirty-two countries, fifty-four cities, and nine islands without error.{8} A. N. Sherwin-White states, For Acts the confirmation of historicity is overwhelming. . .

. Any attempt to reject its basic historicity must now appear absurd. Roman historians have long taken it for granted.{9}

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

The Bible Alone Is God's Word

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

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

The law of non-contradiction states that two contradictory statements cannot be true at the same time. If one proposition is known to be true, its opposite must be false. If it is true that I am presently alive, it cannot also be true to say that I am presently not alive. This is a universal law which is practiced daily in every part of the world. Even if you claim, the law of non-contradiction is false, you are asserting this statement is true and its opposite is false. In other words you end up appealing to the law you are trying to deny thus making a self-defeating argument.

Since we have good reason to believe the Bible is the inspired

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

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

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

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

Notes

1. For more information refer to the articles “The Historical Reliability of the Gospels” (probe.org/historical-reliability-of-the-gospels/) and “The Uniqueness of Jesus” (www.probe.org/uniqueness-of-jesus).
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5. William F. Albright, *Archaeology and the Religion of Israel* (Baltimore: John Hopkins, 1953), 176.
6. Randall Price, *The Stones Cry Out* (Eugene, OR.: Harvest House Publishers, 1997), 25.
7. Ibid., 152-53.
8. Norman Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids: Baker, 1999), s.v., Archaeology, New Testament.
9. Josh McDowell, *Evidence That Demands a Verdict* (San Bernardino: Here's Life Publishers,1999), 66.

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