

“You Shouldn’t Talk About Evidence When the Subject Is Faith”

In your article [“Evidence for the Existence of God,”](#) the link between the remarkable things about earth and God is called “faith.” I believe in God. The author misuses the word “evidence.”

The author takes away from issues of religion and faith by throwing in a reference to “Saving the Whales” because there are all sorts of flawed and fraudulent environmental agendas floating around by various groups and the true conservationists are not represented by these groups. “Saving the Whales” is fraught with political ramifications and does not belong in a commentary supposedly “proving” the existence of God. The title of this article is inaccurate and is a disservice to your organization.

Thanks for your comments about my article.

If I indicated that I was trying to “prove” the existence of God, then please help me see where, so I can change it. I don’t think anyone can prove the existence of God, but we can point to evidence for Him. I am very aware that our sinfulness makes it easy for people to dismiss perfectly good evidence of our Creator NOT because the evidence isn’t good enough, but because they are disturbed by the implications of the existence of a God to whom we are all accountable.

My reference to “Saving the Whales” was simply to make the point that people resort to the moral argument regardless of their relationship to God, because our morality is ingrained in us as people made in the image of God. The politics of that movement really don’t have anything to do with the point I was making; I was only concerned with the motivation behind it.

I do think that evidence and faith are not diametrically opposed. We have faith not just because we choose to believe, but because there is good reason to believe; and that constitutes evidence. I think Christianity is an evidential faith; that's why Jesus appeared to over 500 people after His resurrection, so there would be eyewitness testimony (evidence) of the foundation of our faith. For some, the faith comes first, and for others, the evidence comes first and THEN they put their trust in God. Either way, the important thing is the object of our faith and not how we got to Him.

Thanks for writing.

Sue Bohlin
Probe Ministries

“What About the Person Who Never Heard of Jesus?”

I have a question. I have a Jewish person asking me “What about the guy who lives in a far off place and has never heard the name of Jesus proclaimed—is he going to hell?” My immediate answer is that God finds a way to speak to your heart. Now, the Jews of the times of Abraham and Moses who believed in one God—after the cross I would say that John 3:16 holds true—but to a Jewish person who never looked at The New Testament—is there a sensitive yet clear and concise way to answer this?

I agree with you about God finding a way to speak to your heart.

We are now hearing many stories of people coming to faith in

Christ as the result of a dream or vision where He appears to them, inviting them to trust in Him. This is particularly happening in the Muslim world. Many people instantly know it's the Lord Jesus when He appears to them, but some do not. In some dreams and visions, He tells them who He is, and in others He does not—He just loves them and calls them to come to Him. After the dream/vision, the Lord provides someone to identify Him as they continue to seek Him. (We see something similar in the story of Cornelius in Acts 10.)

So, from what I understand, people are putting their trust in Christ, but some don't know anything more about Him than that He is God, He loves them and He invites them to trust in Him. Two recurrent invitations continue to appear in the dreams and visions we are hearing about: 1) "I am the way, the truth and the life," and 2) "You belong to Me." As people are then able to get a copy of the Bible or talk to a Christian, their knowledge of Christ, the Cross, and the Christian life grows, as well as their faith and their understanding of who Jesus is and what He did.

For years, I have heard that God's only plan for evangelism is for us to share the gospel. But these stories show that sometimes, Jesus goes directly to a person. And, in Revelation 14:6, there is an angel who takes the gospel to men.

So what that means is that if a person has never heard of Jesus through the preaching of the gospel, that is no obstacle for God. He can, and testimony shows that He does, appear directly to—and call a person to—have faith in Him. We still need to diligently pursue the Great Commission and take the gospel to all nations, since evangelism through the changed lives of Christ-followers is still God's main plan. But God's hands are not tied by our inability (or laziness, or selfishness, or disobedience) to get the gospel to everyone He has chosen for eternal life.

Concerning your specific question about a Jewish person who

never looked at the New Testament, it's possible he might be in the same category as people who never heard of Jesus. . . however, in today's Jewish culture, part of what defines a Jew is "not believing in Jesus." It's not a valid definition, and it's not true, but it's hard to imagine anyone growing up in a Jewish culture—particularly in North or South America—who wasn't aware of the Jesus of Christianity in the surrounding culture.

So, I think the bottom line is that God would judge a Jewish person by the same standard as anyone else: "What did you do with the light you received?"

Your Jewish friend asks an important question, and it gives you the opportunity to talk about the character of God. I am grateful that our God is not only just, but loving, and I believe that He will allow the blood of Jesus to cover those who had no chance to reject Him, such as babies who die before or after birth, or the mentally impaired.

God promises that if we seek Him, we will find Him (Deut. 4:29). And since dead people cannot seek God and cannot choose life, that means that it's all God's grace allowing us to recognize our need for Him and seek Him in the first place! I would think that this same heart that longs for us to turn to Him, and gives us grace to turn to Him and seek Him, would also respond in love to the cry of a heart that says, "God, if you are there, here I am! I don't know you, but I want to! Reveal Yourself to me!"

I hope this makes sense.

Sue Bohlin

See answers by
[Kerby Anderson](#)
and [GotQuestions.org](#)

Answering E-mail

Some examples of Probe's e-mail correspondence, covering questions about on which day Jesus died, the Nephilim, and is Jesus God's final messenger. It concludes with some flames from non-fans of our articles.

Three Days in the Tomb

One aspect of our ministry at Probe is answering questions sent via e-mail. In this article I'm going to address a few questions people have asked.

The first question I'll address has to do with the day of Jesus' death. Someone wrote and asked, "Was Jesus crucified on Thursday or Friday? How do we account for the three days [in the tomb]?"

It will be quite impossible to deal adequately with this question in such limited space. But let's see what we can do. [\[1\]](#)

The Friday view of the crucifixion has been held the longest in the church. John 19:31 says that Jesus' body was taken down from the cross on "the day of preparation" to avoid having it there on the Sabbath. If this refers to the weekly Sabbath, then the day of preparation—and hence, that of Jesus' death—was on Friday. Luke 23:54-56 says the women witnessed his burial on the day of preparation, and then went home and rested on the Sabbath. On the first day of the week, Sunday, they found the tomb empty (Luke 24:1ff).

Jesus' reference to Jonah poses the greatest problem for this

understanding. In Matthew 12:40 we read, "As Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth." Because of this verse, some have held a second view of the crucifixion, that Jesus was crucified on Wednesday. He then arose on Saturday afternoon, and first appeared to his disciples on Sunday.^{2} This allows a full three days and nights in the tomb. But Sunday has from the beginning been regarded as the day Jesus rose from the dead, and this would be the fourth day from Wednesday rather than the third. In addition, it's been established that the Jews counted any part of a day as a whole day, so a full seventy-two hours in the tomb isn't required (cf. Gen. 42:17,18; I Kings 20:29, II Chron. 10:5,12; Esther 4:16, 5:1). "After three days" and "on the third day" are equivalent as Matthew 27:63-64 shows clearly.^{3}

A third view is that Jesus died on Thursday and rose on Sunday, which allows for three nights and part of three days in the tomb. Thus, the Last Supper was on Wednesday evening, and Jesus – the Passover Lamb–was crucified on Thursday. Friday was the first day of Unleavened Bread, a day of no work, and so is thought to be "the Sabbath of the Passover."^{4} So Jesus was buried on Thursday to avoid profaning this "Sabbath."

In response, New Testament scholar Harold Hoehner notes that there is no precedent for thinking of Friday as a special Sabbath. "The day of preparation for the Passover" in John 19:31 needn't refer to the day before Passover; it could refer to Passover itself.^{5} John 19:31,42, which speaks of the day of preparation and the Sabbath, seems naturally to refer to Friday and Saturday.^{6} In this writer's view, then, the Friday view still seems to be the correct one.

The Nephilim

Who were the Nephilim in Genesis chapter 6? That is a question raised fairly often. The Nephilim are mentioned in Genesis 6 and again in Numbers 13. The passage in Genesis 6 is especially intriguing because of its account of the “sons of God” going in to the “daughters of men.” Someone wrote to ask whether the Nephilim “were simply human or the off-spring of angels (demons) mating with human women.”

Let’s begin with the passage itself. Genesis 6: 1-4 reads:

When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. Then the LORD said, “My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.” The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

In considering the identity of the Nephilim, one must also answer two other questions: the identity of the “sons of God” and the “daughters of men,” and the significance of the passage relative to that which precedes it and that which follows (its context). “In most cases,” says John Sailhamer, “the interpretations [of this passage] have arisen out of the viewpoint that these verses introduce the story of the Flood.”^{7} Some commentators, however, think otherwise.

First, who are these “sons” and “daughters”? One view holds that the “sons” were kings and the “daughters” were lower class women who made up the harems of such kings.^{8} The “sons” were guilty of polygamy in taking more than one wife from among the “daughters of men.” This was at least part of the reason God brought judgment. This view has real possibilities, for it provides a bridge between the

genealogies of Cain and Seth in chapters 4 and 5, and it serves as an explanation of the judgment to follow. A weakness of this view is that “while both within the OT and in other Near Eastern texts individual kings were called God’s son, there is no evidence that groups of kings were so styled.”[{9}](#)

Another view is that these “sons of God” were angels or demons who united with human women, and so corrupted the race that God had to bring judgment. It seems highly unlikely that this is the correct interpretation. First, Jesus said that angels don’t marry, and in Genesis 6:2 the word for “married” means just that, and not fornication. If good angels don’t marry, why would God grant sexual powers to demons? Second, if demons were taking advantage of human women, why was mankind judged? The Interpreter’s Bible Commentary offers this view, but relegates the story to myth. If we aren’t prepared to think of Genesis as being mythological, we need to look for another option.

A third view is that the “sons of God” were descendents of godly Seth, while the “daughters of men” were descendents of ungodly Cain. Although “sons of God” is used in the Old Testament to refer to angels (see Job 1:6, 2:1 in the NASB), godly men are also called “sons” as in Psalm 73:15 and Hosea 1:10.

This view provides a bridge between chapters 4-5 and chapter 6. Chapter 4 lists some offspring of Cain, chapter 5 those of Seth, and chapter 6 brings them together. According to this view, says commentator Victor Hamilton, “The sin is a forbidden union, a yoking of what God intended to keep apart, the intermarriage of believer with unbeliever.”[{10}](#)

Jesus said in Matt. 24:38, “For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark.” Seth’s godly descendents had shifted their focus from God to the things of the flesh and were simply carrying on with their lives, but

not in accordance with God's will. That the primary focus of God's wrath is against the union, rather than the offspring of it, is the fact that God's displeasure is announced after mentioning the marriage unions but before mentioning the offspring.

So, then, who were the Nephilim? The Holman Bible Dictionary says the word "probably derived from the root 'to fall' and meaning either 'the fallen ones' or else 'ones who fall [violently] upon others.'" [{11}](#) Hamilton translates it "those who were made to fall, those who were cast down." If this is correct, then the Nephilim are certainly not to be identified with the "heroes of old, men of renown" in verse 4. [{12}](#) Old Testament commentators Keil and Delitzsch believe Martin Luther had it correct when he said these men were tyrants. "They were called Nephilim," they say, "because they fell upon the people and oppressed them." [{13}](#)

Were they the offspring of the "sons of God" and "daughters of men"? Apparently not, for the verse says they "were on the earth in those days—and also afterward"; in other words, they were contemporaries of the "sons" and "daughters."

It's hard to be dogmatic about the interpretation of Genesis 6:1-4. But my vote goes with this last view.

Is Jesus the Final Messenger from God?

The next question has to do with Jesus as the final "messenger" from God. A letter e-mailed to us reads in part: I assume you believe the Old Testament to be part of the inspired word of God, and therefore believe Moses, and Abraham before him, were part of this "progress of revelation." Were there others, perhaps Krishna, Zoroaster, or Buddha, who spread God's instructions to others at different places and times?

The writer continues:

Is it possible that God has sent other messengers since Jesus, to accommodate His instructions, perhaps Muhammad (as Muslims believe) or Baha'ullah (as Baha'is believe)? If you do not believe these two men were messengers from God, do you believe we are due for another messenger, so God can accommodate his instructions to the moral and spiritual standards of the people of our time? In general, how can we determine which messengers are part of God's progressive revelation and which are not?

According to Scripture, Jesus was the full revelation of God to us (Heb. 1:1-2). Not only did he teach us about God, but also His work of securing our redemption was the culmination of God's plan. He was the focus of God's message. Both the Old Testament and the New Testament point to Him. As two sorrowful disciples of Jesus made their way home after His death, He appeared to them, and "beginning with Moses and with all the prophets, [Jesus] explained to them the things concerning Himself in all the Scriptures" (Luke 24:27). The New Testament clearly is focused on Jesus as well. If Jesus was the focus of God's message, anyone who legitimately spoke for God after Jesus was simply clarifying and expanding on His message.

In another e-mail, the same writer said: "I am struck by the great similarities of the world's religions. It seems to me that certain central themes run through them all . . . for example, Love for God and your fellow man." In response, I quoted Steve Turner's tongue-in-cheek declaration of religious pluralists: "We believe that all religions are basically the same . . . They all believe in love and goodness. They only differ on matters of creation, sin, heaven, hell, God, and salvation."[14](#)

Those are some major differences, aren't they? So all religions believe in God. Which God? There are polytheists, Trinitarian theists, oneness theists, pantheists, panentheists, . . . Which view of God is true? What about salvation? Are we to become one with the cosmos, or find

forgiveness through faith in Jesus alone? Are we to discover our own essential divinity, or recognize that we are finite, contingent beings who were made to serve the one true God who is “Wholly Other”? According to Jesus, there is only one God and only one way to Him.

It’s clear, then, that no other “messenger” such as Krishna or Buddha, who doesn’t preach Jesus and salvation through him alone, could be from God.

Flames

Along with e-mails asking questions and occasionally giving us pats on the back, there are those that take issue with something we’ve said.

One general kind of criticism is that we don’t know what we’re talking about. Here’s an excerpt from an e-mail to Dr. Ray Bohlin:

I was highly disturbed by the content of this page. Your delusions and misinterpretation of facts is highly disconcerting. . . . This page is ripe with Christian propaganda and follows a thoroughly unscholarly approach in developing its argument. I only hope that millions of innocent people are not blinded by your lies, and that scientific research will continue to restore the truth that has been so corrupted by the archaic concept that is Christianity.

Wow! That’s rather harsh. But notice that there are no specific issues mentioned. Here is Ray’s response in part:

I . . . noticed that your message was loaded with accusations but no substance or specifics. If you really think we are so full of errors and lies, a few examples might allow us the opportunity to correct them.

The critic wrote back to say he would substantiate his

accusations but never did.

Others of us have been accused of not knowing what we're talking about. One writer thought Pat Zukeran's assessment of Buddhism reflected a lack of direct experience with Buddhists. Pat replied,

I come from an island that is 80% Buddhist. My entire family clan has held to Buddhist teachings for hundreds of years. My parents and cousins remain in the Buddhist faith. I grew up under the teachings of the Buddhist temples near my house. I have been a member of the Young Buddhist Association. Therefore, I have many Buddhist friends including my own family members.

That should be enough experience, shouldn't it?

Occasionally we receive e-mails that almost fry our monitors—"flaming," I think it's called. Don Closson received this one:

I read your article about Bishop Spong, and while I don't always agree with him, I'm not an idiot like you who doesn't understand one word of the bishop's writings. You should try living in the 21st century sometime. What an idiot.

This isn't going to look good on Don's resume.

If things aren't looking good for Don, though, what about poor Ray? One writer said, "Hey I read your commentary on apes, 'hominids', and humans and thought it [stinks]." Well, he didn't say "stinks," but I think it would be improper to use his actual word. "Surely you can find something better to do than knock God's evolutionary plan back into the dark ages," he continues. "LOL. Crack me up. . . what a buffoon! You crack me up!"

But wait! It gets worse. Here's an e-mail that begins, "You are a sad man." Another says plainly, "You're sick." One says,

“I think that you are a moron.” Whoa! What kind of crew do we have here at Probe, anyway?

One final e-mail ought to be noted. Someone was upset about one of our articles on evolution and creation, and concluded his message with this:

All your pseudo-religion promotes is hate and intolerance, preaching your holier [sic] than thou attitude. So with great contempt I say, if your god is real, may you burn in hell, you evil Christian dinosaur.

Let's see. We preach “hate and intolerance,” and the writer consigns us to a long stay in hell?

At Probe we take input seriously . . . when it's presented in a reasonable manner. Maybe a variation of the Golden Rule should be a guide: “Speak unto others as you would have them speak unto you.” Do you have a complaint? State it clearly, give specific examples, and keep the tone as amiable as possible. And one of our sick, holier than thou, unscholarly, idiotic buffoons will answer . . . once we figure out what we're talking about.

Notes

1. I have drawn extensively from chapter four of Harold Hoehner's *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977), pp. 65-74, for this discussion.
2. W. Graham Scroggie, *A Guide to the Gospels* (London, 1948), 569-577; cited in Hoehner, *Chronological Aspects*, 66-67.
3. Also, there are more occasions in the Gospels where Jesus is said to rise on the third day than after the third day (Matt. 16:21; 17:23; 20:19; 27:64; Luke 9:22; 18:33; 24:7, 21, 46; Acts 10:40; I Cor. 15:4).
4. Hoehner, 68.
5. New Testament scholar Leon Morris notes that there is no evidence that the phrase indicates the day before the Passover; all clear references to the “day of preparation” refer to Friday. See Hoehner, 70.

6. Hoehner, 71.
7. John Sailhamer, "Genesis," in *The Expositor's Bible Commentary*, vol. 2 (Grand Rapids: Zondervan, 1990), 75.
8. Victor P. Hamilton, *The Book of Genesis: Chapters 1-17* (Grand Rapids: Eerdmans, 1990), 263.
9. Hamilton, 264.
10. Ibid.
11. *Holman Bible Dictionary*, "Nephilim."
12. Hamilton, 270.
13. C.F. Keil and F. Delitzsche, *Commentary on the Old Testament*, Vol. 1: The Pentateuch. (Grand Rapids: Eerdmans, n.d.), 137.
14. Steve Turner, *Nice and Nasty* (Marshall and Scott, 1980).

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See also the entire [Probe Answers Our E-Mail](#) section of our website

“Aren't We Sidestepping the Question of a Beginning?”

I just read Sue Bohlin's [Answering the Big Questions of Life](#). I appreciate having this article available, and as an evangelical, I agree wholeheartedly with her perspective. However, there is a concept in the article that needs tightening up. She states pantheism sidesteps the issue of "why is there something rather than nothing" by claiming an

impersonal beginning. But couldn't Christian Theism be accused of the same thing? When asked where God came from we reply that He is the eternally existent one. Why is our answer any less of a sidestep (in their mind) than theirs is to us?

A couple of reasons, none of which I am convinced are enough for those who don't want to believe them, but that's the way of faith. <smile>

First, there is a big difference between believing in an impersonal beginning and claiming that a very Personal Being has always existed. The difference between impersonal matter+space+time always "being there" (actually, then, there WAS no actual "beginning" for the pantheist) and an actual "Person with personality" existing before matter, space and time, is a huge one.

Secondly, our belief that God is the eternally existent one answers the problem of "First Cause." Before anything happened or existed, something else had to be there, causing it to happen or exist. We live in a cause-and-effect universe. Eventually, if you go back far enough, you have to come to what philosophers call the "First Cause," an "uncaused cause," who (or that) simply WAS. If there was ever a time when God did not exist, then something or someone would have had to create Him. But that's not the way it is; God is the "the buck stops here" First Cause where everything starts, except for Himself. It's logical, but for those who don't want to accept their accountability to God, they can blow it off. It doesn't make it any less true, though.

Boy, you make me glad I'm "preaching to the choir!"

I hope this hasn't clouded the issue further. But thanks so much for writing!!

Sue Bohlin
Probe Ministries

“Evidence for God’s Existence? I Think Not!”

I have just read [your article on the existence of God](#). There are SO many mistakes (and assumptions) you have made that I don’t know where to begin:

A “Just Right” Universe?

Of course our planet is ‘just right’ to sustain life. If it were not we would not be here! There are billions and billions of galaxies, each galaxy has billions of stars, and each star has many planets. So although the chances of life occurring are slim, because there are so many opportunities for it to occur, the chances are that it will almost definitely occur somewhere.

The Nagging Itch of “Ought”

This is to do with moral values. Not Christian values, but just plain humanitarian moral values. We know that in order to survive, social chaos is a bad thing. We don’t need a Supernatural all knowing God to tell us this. Common sense tells us to do to others what you would like them to do to you. Do you seriously believe that without God it is impossible to make moral judgements in the interests of mankind? Don’t forget that although we evolved from apes, evolution itself is driven by natural selection, genes that enable us to survive live, and those that don’t die. Obviously murdering, stealing, cheating etc, will increase the odds of that happening to you. Therefore it is not in a species’ interests to have these characteristics, therefore they die out. We have evolved moral values, they were not bestowed upon us by some god!

Evidence of Design Implies a Designer

Have you not never heard of evolution? Evolution is the non-random development of species through time, through random mutations in its DNA. That means that if it mutates in a bad way, the creature dies. If the mutation is beneficial to its survival then it lives and passes it 'new' genes on to the next generation. The process can take millions of years to evolve simple self replicating molecules (which can and do occur) into a diverse range of species. And hence give the appearance of design.

The Reliability of the Bible

HA!

Reliable and Bible are not two words I use together in a sentence very often! The Bible is full of holes and contradictions, it is the most inconsistent book I have ever read. If you don't believe me have a look at the enclosed text file!

Jesus: The Ultimate Evidence

Jesus? The only evidence that can be found to suggest that he even existed. Is yes... in the Bible! Which insistently was written by unknown authors over 150 years after he (supposedly) died. It was also written in a different language than Jesus himself would have spoken!

Thank you for writing. You asked no questions, but only made statements which show me that you have not done much research, but you do have strong opinions. Therefore, I will not attempt to answer your comments since I am sure your time is as valuable as mine, and I doubt that you're interested in anything that would contradict your opinions.

I did look at your list of contradictions, and they do not trouble me at all since there is a rational explanation for

them. The majority of them are like the contradiction my children experienced when my husband called me "Sue" and they called me "Mommy."

But thank you for writing.

In closing, you might want to consider Pascal's wager: Either Christianity is true or it's false. If you bet that it's true, and you believe in God and submit to Him, then if it IS true, you've gained God, heaven, and everything else. If it's false, you've lost nothing, but you've had a good life marked by peace and the illusion that ultimately, everything makes sense. If you bet that Christianity is not true, and it's false, you've lost nothing. But if you bet that it's false, and it turns out to be true, you've lost everything and you spend eternity in hell.

Quite a wager. . . and every one of us makes it, either consciously or unconsciously.

So, _____, since you haven't checked into the things you confidently assert are true (for example: your statement that there is no extra-biblical evidence for the existence of Jesus. Check out the historian Josephus), are you willing to bet your life and your eternity that you're right?

Sue Bohlin
Probe Ministries

Pascal's wager? You are asking me to believe in God, just in case he is real! If that has to be my reason, then I am not really believing in him, am I? I look at the evidence, if it convinces me then I will believe, if it does not, then I do not believe. Going by Pascal's wager I would have to then subscribe to every earthly religion going, (just in case) their god happens to be true, regardless of any evidence! This of course is not feasible.

Asking me why I don't believe in God is like being asked why I

don't believe that a giant invisible pink unicorn called Dodo created the universe! While it is possible, I see no reason to assume so. . .

Let me ask you a question:

I have done nothing wrong. I lead a good fulfilling life, I am certainly not 'evil' just because I don't hold a strong belief in any god(s).

If you were god, as in creator of the universe and all life etc, would you condemn me to burn in hell for all eternity simply for not believing in you?

I have done nothing wrong.

By whose standards? Yours, or God's? Even by yours, you're telling me you have never lied, have never done anything that fell short of your own standards of how people should treat each other, have never done anything you needed to say "I'm sorry" for?

If you were god, as in creator of the universe and all life etc, would you condemn me to burn in hell for all eternity simply for not believing in you?

No, _____, YOU would be condemning yourself.

Look at it this way. You are an astronaut and you are doing a spacewalk. You decide you don't like NASA's ridiculous restrictions about wearing a bulky space suit and staying tethered to the space shuttle, so you decide you're going to be your own boss and not submit to them. You break the tether and take off your space suit.

Is NASA condemning you to die from lack of oxygen and the freezing cold of space? No. . .they are the source of life to you out there in space. They're the ones keeping you alive as

long as you stay connected to their technology. YOU would be condemning yourself to die.

God doesn't condemn anyone to a hell separated from Him for eternity. He did everything in His power to make it possible for us to be reconciled to Him. But He does not override our choices, and if you choose to cut yourself off from the only source of life, then you are condemning yourself to eternal death. It's your choice, not God's.

You may not want to believe in God, _____, but that doesn't stop me from praying that He will reveal Himself to you in such a personal and intimate way that you will know beyond a shadow of a doubt that He is there and He loves you more than you can imagine.

Sue

He did everything in His power to make it possible for us to be reconciled to Him. But He does not override our choices, and if you choose to cut yourself off from the only source of life, then you are condemning yourself to eternal death.

You are contradicting yourself. God, as you define him is all powerful. Therefore nothing is beyond his ability! Right?

Therefore there is plenty that he could do (if he existed) that would convince me of his existence. For example if he appeared in a puff of smoke and perform a few miracles, etc. I might just believe him. However, I am forced to rely on evidence such as the Bible! Which to me is not very convincing! On top of this, I am faced with another dilemma, there are other religions, preaching their own beliefs, which are all just as equally feasible as yours! This is why I remain unconvinced!

You are contradicting yourself. God, as you define him is all powerful.

Therefore nothing is beyond his ability! Right?

No, that's not true. God cannot contradict Himself. For example, He cannot create a boulder so big He can't move it. He can't create a round square. Those sorts of things are logical contradictions. God is logical.

Therefore there is plenty that he could do (if he existed) that would convince me of his existence. For example if he appeared in a puff of smoke and perform a few miracles, etc. I might just believe him.

You know what? You could come up with any number of hoops for Him to jump through and still not believe. The problem isn't that the evidence isn't good enough, _____. The problem is a heart that refuses to accept the evidence that's already been given. You and Carl Sagan have a lot in common.

Even mentally disabled children can see the evidence of God's existence and believe in Him. The problem isn't intellect; it's a heart issue.

However, I am forced to rely on evidence such as the Bible! Which to me is not very convincing! On top of this, I am faced with another dilemma, there are other religions, preaching their own beliefs, which are all just as equally feasible as yours! This is why I remain unconvinced!

Only on the surface. No other religions explain reality as well as Christianity, but again, until you truly examine them all with an unbiased eye, and not dismiss them unexamined, it will remain a heart issue.

And that's why I pray for you.

Your friend,

Sue

Student Mind Games Conference (radio transcript)

Conference Overview

There's one thing we do here at Probe that is our favorite part of ministry. Our [Student Mind Games Conference](#) is a week-long, total immersion, give-it-all-we've-got experience for high school and college students that changes minds and hearts forever.

We teach Christian students how to think biblically on a wide range of subjects: worldviews, basic apologetics, creation and evolution, human nature, the differences between guys and girls, the problem of evil, the value of suffering, campus Christianity, and even how to watch a movie without swallowing it whole. They learn about world religions, a compassionate but biblical view of homosexuality, science and Earth-history, feminism, and genetic engineering. We talk about how not to lose their faith in college and give specific, practical help connecting with the campus ministries at whatever college they're headed to.



The Probe teachers don't just give the lectures, though; we continue conversations at meals where we eat and visit with the students instead of each other. We assign readings by authors who don't have a Christian worldview, and break up into discussion groups to help the students develop their discernment skills and tune up their baloney detectors. There is free time every afternoon for everybody to hike, swim, play basketball or card games, read or nap. They learn how to be discerning in watching movies, and get practice at it by

watching several movies during the evenings.

The students are delighted to meet other thinking Christians from all over the country, students eager to think and grow in their faith as they learn to love God with their minds together. They enjoy getting to know us as the instructors, too. We're not only available the whole week; we look for opportunities to engage in conversations that will encourage and affirm what God is doing in the minds and hearts of these precious young people.

In what follows you'll hear a little bit from several lecturers, and also from several of our *Mind Games* alumni.

Sneak Peek of Probe Lectures

Here are snippets from lectures of four of our Probe *Mind Games* instructors, speaking on Apologetics, Origins, The Value of Suffering, and Nietzsche for Beginners:

Dr. Pat Zukeran:

When we begin apologetics, when you engage the non-Christian world, where do we begin? Worldviews. Very good. Now there are three major worldviews; what are they? The first one is. . . ? Theism. Theism teaches what? God made all. The second one is. . . ? Naturalism, or atheism: no God at all. And the third one is Pantheism, God is all. Remember all three of those.

Dr. Ray Bohlin:

That is why many were upset for a long time. Many rejected the Big Bang because of the philosophical implications of a beginning. Where does this particle come from? Here's the problem. See, something must be eternal. Something has to have always been here. Otherwise, something had to come from absolutely nothing.

Sue Bohlin:

Pat explained to you the philosophical aspects of suffering and pain, and now I want to get intensely practical. I want to share with you five of the things that God showed me over a five-year period about the value of suffering. God never wastes our suffering, not a scrap of it. He redeems all of it for His glory and for our benefit. We have a God who scoops us up, and holds us to His chest where we can hear His heart beating, and says, "It's okay. I love you, buddy. Dad knows the way home. It's gonna be okay." And in the midst of our suffering, that's when God is holding us the closest.

Todd Kappelman:

What Nietzsche says is, "Listen, there are smart people, there are strong people, there are the artistically gifted, there are geniuses which comprise one percent or less of the population, and then there's the ninety-nine percent." What Nietzsche as an atheist wants to do is, he wants to look at good art. He wants to make a place in our culture for good art to be produced. The problem with good art being produced is you need a good audience that appreciates good art in order for good art to be produced.

Comments from Alumni, Part 1

Sarah relates how she happened to come:

I'm Sarah, I have an older sister, this is her third year, and she got me into this. She's, like, "This, is the most awesome thing ever, you gotta go." I'm like, "Whatever." I came because she would always come back saying that she had this awesome time and everything. I was just like, "Okay, I'll go, I've been to other conferences before so I don't think it'll be anything different." This was really amazing because other conferences that I've been to, it's been just

lectures, lectures, lectures. But like Sue and Pat and Todd and Heather and Ray, they would talk back to you. They wanted to get to know you, they wanted to know what you thought, they let you ask questions and they would answer it in the best way that they do, and it was just really nice to have someone older and wise that could give their information to where you could understand it, and it's free to ask questions.

Here's Kayla:

I really enjoyed the variety of the workshops, realizing that Christianity does apply to all aspects of life, that we have a worldview that is livable, and that whether it be about homosexuality or abortion or genetic engineering, our worldview applies to that too, and knowing those answers will help me that much more in the secular university.

Austin shares what helped him the most:

It especially helped with the readings, the secular readings. It helped me to point out the flaws in their teachings and to see, okay, he's wrong here, here, here, here; he's kinda right here; this is where he needs to change a little. It helps me interpret what I'm reading better.

And Bekah responds to my question: *Do you feel equipped to handle the anti-Christian, the hostile influences on the college campus?*

Yes, because we had to interact with the "devil's advocate" so much here, and I think it really just prepared us for situations we're actually going to face.

We love and enjoy the students who come to *Mind Games*, and they know it.

Comments From Alumni, Part 2

Here are a few more: Jon, Ashli, Jonathan and a returning alumnus, Daniel:

Jon:

It was more than I expected. I thought I was going to come here and learn ways to defeat people's arguments and destroy what they believe, but that's not what I learned. I actually learned WHY people believe what they believe, and so because I can understand what they believe better, I can love them better as a person, and that's really how you witness to them: you love them first and then they'll ask you, "What's so special," and then you can do it. So Mind Games for me was about learning and understanding more of what other people believe so I could understand and love them better.

Ashli:

The lectures—I loved them, because my dad's always about, he wants you to gain the knowledge, he wants you to know stuff, and I . . . don't. I learned so much, and I got so much out of it, and I had so many questions that I had answered. I was almost embarrassed by the questions, that I should already know the answer, but I felt comfortable enough to ask them, and they answered them clearly, and it was awesome.

Jonathan:

There's just something amazing about this place where everyone wants to be here. The lectures were really great, there's just so much emotion and information to it. They just tell sides of things you never hear in the culture, it's just so informative. Like Ashli said, you really get just a zeal for learning about this stuff and you realize how little you know about your faith, and how much you want to learn, so I'm

definitely going to come back and try and learn some more.

Daniel:

I thought Mind Games was fantastic. It was a great experience, and while I did go to some of the same classes, I took more away from them than I did last year, partly because I stayed awake during different parts but mostly because I was paying better attention and you take different things away every time you go to the same lesson. So that was still valuable even though I'd been here before. And there were definitely talks that I hadn't attended last year that were really, really interesting, downright fascinating actually, which I was very glad to be a part of, some of which I felt pretty strongly about, so I was glad to be able to participate in those discussions.

Why Go to Mind Games?

We now know that three out of four high school seniors who had been part of a church youth group drop out of church within a year.[\[1\]](#) One reason for this is that they don't own their faith; they don't know *that* Christianity is true, and they don't know *why* it's true. They tend to equate faith with a warm fuzzy feeling that doesn't stand up to the challenges of life. Many students are afraid to express their doubts so they never learn that there are good, solid answers to their questions. They are sensitive to the disconnect that happens when those who profess to be Christ-followers act no differently from unbelievers.

For over fifteen years, Probe's *Mind Games* conferences have been preparing young people for the challenges to their faith. In that time, we have witnessed firsthand the incredible thirst for a reliable trustworthy faith. Again and again we hear that some had despaired of ever finding something like *Mind Games*. The conference consistently exceeds expectations,

and students often tell us they wish they had brought their friends.

Alumni from these summer conferences are going on to become leaders on their campuses and beyond. This weeklong immersion truly changes lives, giving them a new confidence in their God, His Word, and in their role as His ambassadors. We know this because some of them come back as alumni a second or third year, and because they contact us from college and let us know how *Mind Games* continues to impact them. Others have gone on to become leaders in ministry and heroes in the military.

Mornings start with an informal devotional by Probe staff and a time of prayer. They receive twenty-five hours of lecture using video clips, role play, Q and A, and other teaching techniques. They build their discernment muscles and sharpen their critical thinking skills by reading and analyzing articles by non-Christians, which we discuss in small groups. They worship together, they play together, and they make dear friends. We instructors share our meals and some of our free time with the students, which allows us to get to know and truly love them.

The Student *Mind Games* Conference is for those who have finished their junior or senior years of high school, and for college freshmen and sophomores. [Note: especially motivated students younger than that are welcome, though!] Please go to our Web site, Probe.org, and check out the [reports and pictures](#) of the last few *Mind Games* conferences. You can look at a [typical schedule](#), and find out all the details. And then register someone you love. It will make a difference in time and eternity.

Note

1. Steve Cable, Is This the Last Christian Generation?
www.probe.org/last-christian-generation.htm

7 Questions Skeptics Ask About the Validity of Christianity

Rusty Wright considers some common questions skeptics ask about our belief in Christianity. He shows us how to answer these questions from an informed biblical worldview.

Questions of Faith

Picture the scene. You're discussing your faith with a coworker or neighbor, perhaps over lunch or coffee. You explain your beliefs but your friend questions:

How could a loving God allow evil and suffering? The Bible is full of contradictions. What about people who've never heard of Jesus?

How do you feel about these questions and objections? Anxious? Confused? Defensive? Combative?

Sensitively and appropriately answering questions that skeptics ask you can be an important part of helping them to consider Jesus. Peter told us, "In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect."[\[1\]](#) This series looks at seven common questions skeptics ask and gives you some pointers on how to respond. Consider first a story.

As the flight from Chicago to Dallas climbed in the sky, I

became engrossed in conversation with the passenger to my left. "Aimee," a French businesswoman, asked me about my work. On learning I was a Christian communicator, she related that a professing Christian had signed a contract with her, attempted to lead her to Christ, then later deceitfully undercut her. "How could a Christian do such a thing?" she asked.

I told her that Christians weren't perfect, that some fail miserably, that many are honest and caring, but that it is Jesus we ultimately trust. Aimee asked question after question: "How can you believe the Bible?" "Why do Christians say there is only one way to God?" "How does one become a Christian?"

I tried to answer her concerns tactfully and explained the message of grace as clearly as I could. Stories I told of personal pain seemed to open her up to consider God's love for her. She did not come to Christ in that encounter, but she seemed to leave it with a new understanding.

Hurting people everywhere need God. Many are open to considering Him, but they often have questions they want answered before they are willing to accept Christ. As Christian communicators seek to blend grace with truth,^{2} an increasing number of skeptics may give an ear and become seekers or believers.

As you interact with skeptics, compliment them where you can. Jesus complimented the skeptical Nathanael for his pursuit of truth.^{3} Listen to their concerns. Your listening ear speaks volumes. It may surprise you to learn that your attitude can be just as important as what you know.

Dealing with Objections

How do you deal with questions and objections to faith that your friends may pose?

When I was a skeptical student, my sometimes-relentless

questions gave my Campus Crusade for Christ friends at Duke University plenty of practice! I wanted to know if Christianity was true. After trusting Christ as Savior, I still had questions.

Bob Prall, the local Campus Crusade director, took interest in me. At first his answers irritated me, but as I thought them through they began to make sense. For two years I followed him around campus, watching him interact. Today, as I am privileged to encounter inquisitive people around the globe, much of my speech and manner derive from my mentor.

Consider some guidelines. Pray for wisdom, for His love for inquirers^{4} and for your questioner's heart. If appropriate, briefly share the gospel first. The Holy Spirit may draw your friends to Christ. Don't push, though. It may be best to answer their questions first.

Some questions may be intellectual smokescreens. Once a Georgia Tech philosophy professor peppered me with questions, which I answered as best I could.

Then I asked him, "If I could answer all your questions to your satisfaction, would you put your life in Jesus' hands?" His reply: "[Expletive deleted] no!"

Okay. This first objection is one you might have heard:

1. It doesn't matter what you believe as long as you are sincere.

I once gave a speech arguing *for* this proposition. Later, I reconsidered. In the 1960s, many women took the drug thalidomide seeking easier pregnancies. Often they delivered deformed babies. Sincerely swallowing two white pills may cure your headache if the pills are aspirin. If they are roach poison, results may differ.

After discussing this point, a widely respected psychologist

told me, "I guess a person could be sincere in what he or she believed, but be sincerely wrong." Ultimately faith is only as valid as its object. Jesus demonstrated by His life, death and resurrection that He is a worthy object for faith.[{5}](#)

Focus on Jesus. Bob Prall taught me to say, "I don't have answers to every question. But if my conclusion about Jesus is wrong, I have a bigger problem. What do I do with the evidence for His resurrection, His deity and the prophecies He fulfilled? And what do I do with changed lives, including my own?"

I don't have complete answers to every concern you will encounter, but in what follows I'll outline some short responses that might be useful.

The second question is:

2. Why is there evil and suffering?

Sigmund Freud called religion an illusion that humans invent to satisfy their security needs. To him, a benevolent, all-powerful God seemed incongruent with natural disasters and human evil.

God, though sovereign, gave us freedom to follow Him or to disobey Him. Oxford scholar C.S. Lewis estimated that eighty percent of human suffering stems from human choice. Lewis called pain "God's megaphone" that alerts us to our need for Him.[{6}](#) This response does not answer all concerns (because God sometimes does intervene to thwart evil) but it suggests that the problem of evil is not as great an intellectual obstacle to belief as some imagine.

Pain's emotional barrier to belief, however, remains formidable. When I see God, items on my long list of questions for Him will include a painful and unwanted divorce, betrayal by trusted coworkers, and all sorts of disappointing human behavior and natural disasters. Yet in Jesus' life, death, and

resurrection{7} I have seen enough to trust Him when He says He “causes all things to work together for good to those who love God.”{8}

3. What about those who never hear of Jesus?

Moses said, “The secret things belong to the LORD.”{9} Some issues may remain mysteries. God’s perfect love and justice far exceed our own. Whatever He decides will be loving and fair. One can make a case that God will make the necessary information available to someone who wants to know Him. An example: Cornelius, a devout military official. The New Testament records that God assigned Peter to tell him about Jesus.{10}

A friend once told me that many asking this question seek a personal loophole, a way so they won’t need to believe in Christ. That statement angered me, but it also described me. C.S. Lewis in *Mere Christianity* wrote, “If you are worried about the people outside [of faith in Christ], the most unreasonable thing you can do is to remain outside yourself.”{11} If Christianity is true, the most logical behavior for someone concerned about those without Christ’s message would be to trust Christ and go tell them about Him.

Here’s a tip: When someone asks you a difficult question, if you don’t know the answer, admit it. Many skeptics appreciate honesty. Don’t bluff. It’s dishonest and often detectable.

4. What about all the contradictions in the Bible?

Ask your questioner for specific examples of contradictions. Often people have none, but rely on hearsay. If there is a specific example, consider these guidelines as you respond.

Omission does not necessarily create contradiction. Luke, for example, writes of two angels at Jesus’ tomb after the Resurrection.{12} Matthew mentions “an angel.”{13} Is this a contradiction? If Matthew stated that only one angel was

present, the accounts would be dissonant. As it stands, they can be harmonized.

Differing accounts aren't necessarily contradictory. Matthew and Luke, for example, differ in their accounts of Jesus' birth. Luke records Joseph and Mary starting in Nazareth, traveling to Bethlehem (Jesus' birthplace), and returning to Nazareth.^{14} Matthew starts with Jesus' birth in Bethlehem, relates the family's journey to Egypt to escape King Herod's rage, and recounts their travel to Nazareth after Herod's death.^{15} The Gospels never claim to be exhaustive records. Biographers must be selective. The accounts seem complementary, not contradictory.

Time precludes more complex examples here. But time and again, supposed biblical problems fade in light of logic, history, and archaeology. The Bible's track record under scrutiny argues for its trustworthiness.

5. Isn't Christianity just a psychological crutch?

My mentor Bob Prall has often said, "If Christianity is a psychological crutch, then Jesus Christ came because there was an epidemic of broken legs." Christianity claims to meet real human needs such as those for forgiveness, love, identity and self-acceptance. We might describe Jesus not as a crutch but an iron lung, essential for life itself.

Christian faith and its benefits can be described in psychological terms but that does not negate its validity. "Does it work?" is not the same question as, "Is it true?" Evidence supports Christianity's truthfulness, so we would expect it to work in individual lives, as millions attest.

A caution as you answer questions: Don't offer "proof" but rather evidences for faith. "Proof" can imply an airtight case, which you don't have. Aim for certainty "beyond a reasonable doubt," just as an attorney might in court.

Don't quarrel. Lovingly and intelligently present evidence to willing listeners, not to win arguments but to share good news. Be kind and gentle.[{16}](#) Your life and friendship can communicate powerfully.

6. How can Jesus be the only way to God?

When I was in secondary school, a recent alumnus visited, saying he had found Christ at Harvard. I respected his character and tact and listened intently. But I could not stomach Jesus' claim that "I am the way, and the truth, and the life; no one comes to the Father but through Me."[{17}](#) That seemed way too narrow.

Two years later, my spiritual and intellectual journey had changed my view. The logic that drew me (reluctantly) to his position involves three questions:

- *If God exists, could there be only one way to reach Him?* To be open-minded, I had to admit this possibility.
- *Why consider Jesus as a candidate for that possible one way?* He claimed it. His plan of rescuing humans – "by grace...through faith...not...works"[{18}](#) was distinct from those requiring works, as many other religions do. These two kinds of systems were mutually exclusive. Both could be false or either could be true, but both could not be true.
- *Was Jesus' plan true?* Historical evidence for His resurrection, fulfilled prophecy[{19}](#) and deity, and for the reliability of the New Testament[{20}](#) convinced me I could trust His words.

One more common objection:

7. I could never take the blind leap of faith that believing in Christ requires.

We exercise faith every day. Few of us comprehend everything about electricity or aerodynamics, but we have evidence of

their validity. Whenever we use electric lights or airplanes, we exercise faith – not blind faith, but faith based on evidence. Christians act similarly. The evidence for Jesus is compelling, so one can trust Him on that basis.

As you respond to inquirers, realize that many barriers to faith are emotional rather than merely intellectual.

As a teenager, I nearly was expelled from secondary school for some problems I helped create. In my pain and anger I wondered, “Why would God allow this to happen?” I was mad at God! In retrospect, I realize I was blaming Him for my own bad choices. My personal anguish at the time kept me from seeing that.

Your questioners may be turned off because Christians haven’t acted like Jesus. Maybe they’re angry at God because of personal illness, a broken relationship, a loved one’s death, or personal pain. Ask God for patience and love as you seek to blend grace with truth. He may use you to help skeptics become seekers and seekers become His children. I hope He does.

Notes

1. 1 Peter 3:15 NIV.
2. John 1:14.
3. John 1:45-47.
4. Romans 9:1-3; 10:1.
5. For useful discussions of evidences regarding Jesus, visit www.WhoIsJesus-Really.com.
6. C.S. Lewis, *The Problem of Pain* (New York: Macmillan, 1974), 89-103 ff. The Problem of Pain was first published in 1940.
7. A short summary of Resurrection evidences is at Rusty Wright and Linda Raney Wright, “Who’s Got the Body?” 1976, www.probe.org/whos-got-the-body/.
8. Romans 8:28 NASB.

For more complete treatment of this subject, see Rick Rood, “The Problem of Evil,” 1996,

www.probe.org/the-problem-of-evil/; Dr. Ray Bohlin, "Where Was God on September 11?" 2002, www.probe.org/where-was-god-on-sept-11-the-problem-of-evil/.

9. Deuteronomy 29:29 NASB.

10. Acts 10.

11. C.S. Lewis, "The Case for Christianity," reprinted from *Mere Christianity*; in *The Best of C.S. Lewis* (Grand Rapids: Baker Book House, 1969), 449. The Case for Christianity is copyright 1947 by The Macmillan Company.

12. Luke 24:1-9.

13. Matthew 28:1-8.

14. Luke 1:26-2:40.

15. Matthew 1:18-2:23.

16. 2 Timothy 2:24-26.

17. John 14:6 NASB.

18. Ephesians 2:8-9 NASB.

19. A summary of some of the prophecies Jesus fulfilled is at Rusty Wright, "Are You Listening? Do You Hear What I Hear?" 2004, www.probe.org/are-you-listening-do-you-hear-what-i-hear/.

20. A summary of evidences for New Testament reliability is at Rusty Wright and Linda Raney Wright, "The New Testament: Can I Trust It?" 1976, www.probe.org/the-new-testament-can-i-trust-it/.

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“What If God Doesn’t Exist?”

I have been a Christian for a very long time. I enjoy arguing for the truth of my faith. However, I run into a lot of trouble when it comes to doubt. I have read many of the articles on your site talking about things like, [“Why Isn’t the Evidence Clearer?”](#) The problem that I have is that it is difficult to fully devote myself to the Lord in the presence of the plausibility of His non-existence. I believe there is very good evidence for the historical reliability of the scriptures and so forth but there is such a huge possibility still open for this not to be true. Just because there is a reliable historical record about something doesn’t make that thing true. It just seems that the every day experience that I have as a Christian can be interpreted in any number of ways. In fact many other people of other antithetical religions to Christianity and schools of thought explain answered prayer and things like that in seemingly acceptable ways. It seems that to simply say that our evidence is the “best” isn’t good enough. I know I have made mistakes about things that I believe in the past because I wasn’t careful enough about examining the arguments against it. Therefore I think that it is possible that there are other ways to interpret my beliefs.

Lots of people struggle with doubt, so you are in good company.

You’re right, it is POSSIBLE that other religions and other worldviews may explain what happens in life. It’s possible there is no God and we are all one giant cosmic accident (except that we wouldn’t be a giant accident, we would be a small, insignificant, meaningless accident, right?). It’s possible there is no heaven, that we all go into another life form in reincarnation. These things are, indeed, possible.

My challenge to you is, what evidence can you find that these explanations are better than the revelation from God in the

Bible? Don't just look at it in your own head, thinking, "Oh yeah, that could be true." Actively pursue the evidence for the truth of alternate worldviews.

If your biggest problem is that it's possible God doesn't exist, then you might want to explore other expressions of Christianity. Is it possible that you have only been in churches where people live in their heads, like many Baptist or Bible churches? Do you have any experience with supernatural manifestations of the Holy Spirit? Do you have any experience with churches that truly understand the depth of reverence and holiness in worship?

I have a hunch that your problem may well be that your God is too small. That you have only had a peek at the true God, the God who is a consuming fire as well as a passionate Lover as well as one who speaks in a still, small voice.

I suggest you start seeing what else you can learn of God's heart and personality and experience by trying different types of Christian churches. Go to a charismatic or Pentecostal church if you've never done that. Go find a Catholic or Episcopalian church where the leadership knows Christ and seeks to make Him known. If you've never known a church with excellent Bible teaching, try that. Especially look for a church with deeply meaningful worship where people are intentionally and effectively drawn into greater intimacy with Jesus Christ. Get outside the box of your experience up to this point. And at the same time, ask God to reveal Himself to you in ways you've never seen or heard or experienced.

Is it possible there's no one there to answer? Sure. But if that is the case, why is there such a deep longing to know Him? We have stomachs because of food, and we have eyes because there is so much to see. . . and we have longing hearts because God made us for Himself.

I hope this helps. I send this with a prayer that the God Who

is there will touch you in such a deeply intimate part of your heart that you will KNOW He is there.

Sue Bohlin
Probe Ministries

“What About Those Who Have Not Heard?”

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

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

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

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

Third, man is not in total ignorance or spiritual darkness. The Bible clearly teaches that man has an awareness both of God and of eternity (Psalm 19:1-4; Eccl. 3:11; John 1:9; Acts

14:15-17; Rom. 1:18-21, 2:15). It was the Roman sage Seneca who said, "God is near you, is with you. A sacred Spirit dwells within us, the Observer and Guardian of all our evil and all our good. There is no good man without God." [Quoted in J. Oswald Sanders, *How Lost Are the Heathen?* (Chicago: Moody, 1972), 53.]

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

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

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

We do not have a complete answer to this question. The above principles indicate that God wants all of us to repent, that

He is a fair judge, that He will give all of us enough information, and that we are responsible for the decision we make based on that information.

But there is not a totally clear picture about what happens to those who have not heard. This should give us all the more reason to make sure, if we are Christians, that we do what we can to share the Good News with all people or, if we are not Christians, we make a decision for Jesus Christ today. If we are not completely sure that we are believers, we should make sure by a conscious decision. As C.S. Lewis said in *Mere Christianity*, “If you are worried about the people outside [of Christianity], the most unreasonable thing you can do is to remain outside yourself.” [C.S. Lewis, *Mere Christianity* (NY: Macmillan, 1972), 50.]

Kerby Anderson
Probe Ministries

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

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

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

me to my first of two questions:

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

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

It can be very frustrating trying to reason with people who aren't interested in or haven't been prepared to think well. But reason is the only tool we have (humanly speaking) to combat this problem. We can't turn to, say, force to bring people around. That will only enforce the "will to power" mentality of our age—that might makes right. So what we must do is take people to those issues which they do think about to get them into a mental framework suitable for thinking about spiritual matters. Of course, once the topic of religion comes up they might very well shift to a "this works for me" or

“whatever you believe” attitude. At that point, however, we can simply ask if they think religion falls into a special category where thinking is prohibited, and if so, why. If they should say that religion deals with abstract ideas, we can point them to the factual aspects of Christianity. People who aren't interested in thinking or who are convinced that thinking is unnecessary or prohibited in certain areas cannot be intellectually pressed to think. We have to sneak in the back door, as it were. Get them thinking, and then shift to the things we want them to think about.

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

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

2. The second question deals with form criticism and its related annoyances. If Christianity is actually “true” and not just something that is relatively true as long as people believe in it, during the time when Christ was on earth why did no one actually write immense volumes of material about what He actually did while He was doing it??? He was GOD for goodness sake?!? I mean according to the gospels he healed tons of people and did things people never saw before, but we don't really have any actual at hand testimony of this stuff??? Yes we have outside historical references, but honestly they are seriously lacking in content, and the gospels conservatively estimated about 50 years after his ascension? I have honestly thought about this, and it just makes me wonder??? Yes I have evaluated the lives of the apostles and alot of the other evidences for Christianity but sometimes it just seems as though God decided to make it either/or. It could be a lie and a bunch of stories formed down through time or it could be true: why didn't God make the

evidence clear and bulletproof? I have never understood this. It just seems the whole thing seems dependent on man's thinking and not on God's clear revelation. (Did he make it really clear if no one really wrote about until at least 50 years later?) Like biblical scholars will sugar up the outside historical references and stuff. Perhaps my thinking is flawed here, any answer you have to remove this difficulty will certainly help??

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

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

Regarding the dates of the New Testament writings: The book of Acts must have been written before A.D. 62, since it contains no mention of Paul's death. Thus, Luke must have been written before that, and Mark before Luke (since Luke drew from Mark). This puts two of the Gospels within 30 years of Jesus.

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

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

There are two reasonable demands for any set of evidence. First, the evidence should be clear enough to be intellectually sound at the same level of certainty one uses

in making other important decisions. Second, the evidence must be clear enough to select one set of claims over another (that is, clear enough to select Christianity over other religions).

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

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

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

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

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

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

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

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

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

Rick Wade
Probe Ministries