Mind Games Camp (radio transcript)

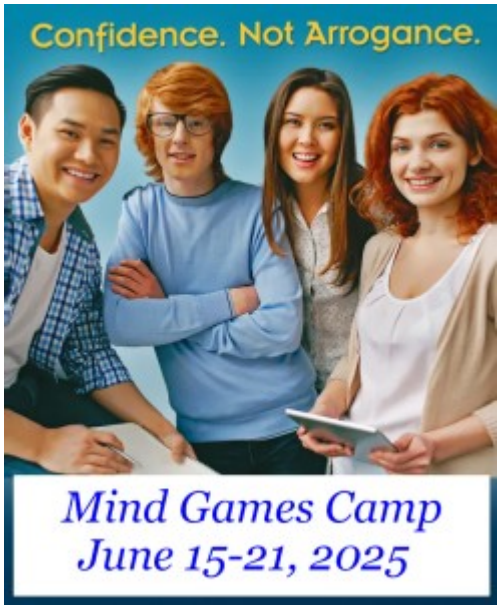
There’s one thing we do here at Probe that is my favorite part of ministry. Our Student Mind Games Camp is a week-long, total immersion, give-it-all-we’ve-got experience for high school and college students that changes minds and hearts forever.

Beautiful Camp Copass in the Dallas-Ft. Worth area is surrounded by a lake on three sides and it feels very secluded—even though it’s not far from the Dallas-Ft. Worth

airport, so students can easily fly in. We teach Christian students how to think biblically on a wide range of subjects: understanding how others think as they understand their worldviews, how they can know that Christianity is true, creation and evolution, human nature, the differences between guys and girls, the problem of evil and the value of suffering, campus Christianity, and even how to watch a movie with their brain turned on. They learn about Islam, a compassionate but biblical view of homosexuality, different views of science and Earth-history, and genetic engineering.

Returning campers get to experience what is always a highlight for our students, a special alumni track with new lectures in an intimate, personal setting. The alumni always tell the first-timers what an amazing difference it makes to come back a second or even third time, because they get so much more out of the conference than they ever thought possible.

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 break up into discussion groups to help the students process what they're learning in the sessions. There is free time every afternoon and evening to hike, swim, play basketball or card games, read or nap. Or of course, just hang out with new friends.



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.

We'll be talking about Mind Games in this article, but you can go to our website, Probe.org/mindgames, and check out our videos, a typical week's schedule, and lots of other information. In the next sections 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 the Biology of Human Uniqueness, LGBT, Islam, and Nietzsche for Beginners:

Dr. Ray Bohlin:

Fire is also necessary for creating tools, particularly metal tools. You have to be able to heat metals to a really high temperature: copper, silver, gold—all their melting temperatures are over a thousand degrees centigrade. So you have to get a really hot fire to do that, and to be able to make the tools liquid, to make them malleable. So you've got not only to be able to make a fire, you have to be intentional as to how you make a really hot fire.

Sue Bohlin:

What I really love is my title for this, which is "Grace and Truth About Homosexuality," because I think we need both. We need to be coming from a heart of compassion and sympathy and understanding for the sexual and relational brokenness that results in homosexuality, but we also need to be absolutely camped out on the truth of the Word of God.

Paul Rutherford:

The third of the five pillars of Islam is the giving of alms, what they call *zakat*. It's much similar to Christian charity,

to giving to a church or giving to the poor; Muslims likewise have a heart for their community, have a heart for those who are down and out. This is the giving to "the least of these," as Christians might call it. The fourth pillar of Islam is Ramadan, and Ramadan is a fast. It is a month-long fast. This is a time when they train themselves in discipline, of practicing not eating during the day, and when they train themselves in increasing their desire for God, for Allah.

Todd Kappelman:

Adolph Hitler, when he was coming to power after 1939, he ordered just crates and crates and crates of *Thus Spake Zarathustra* and would give to his captains and his commanders and everything, and we believe by this action in some of Hitler's own words that he saw himself to be the inheritor of much of Nietzsche's philosophy and especially the aspect of the overman, the great world historical figure that Nietzsche is going to advocate for solving some of the problems that he's going to look at.

Comments from Alumni, Part 1

In this article we're talking about our memorable, life-impacting, week-long summer Mind Games conference. But you don't have to take our word for it. Consider what some of our alumni have to say.

Here's three-time alumnus, Noah:

Mind Games is a fun place of fellowship, you get a lot of excitement, there's a ropes course that you go on so there's a lot of excitement there, you do a lot of team-building activities, it's a ton of fun, you get to learn a whole lot about life, about faith, about people, about relationships. You get to experience a whole new world of things that you've never experienced before in the faith. A lot of people, they just have a surface-level faith, but here at Mind Games we go

a whole lot deeper into that faith, we lay it out and we explain philosophically how it works, reasonably how it works, how it works with science, how it works with other people, how it works with suffering, how it works with everything, just how the world works with faith.

Here's Esther:

My faith before Mind Games was a little crazy . . . I had thoughts about suicide a few times, and then I started to doubt, "Is God even there?" Like, if He was there, then wouldn't I feel His presence? Then I came to Mind Games and I was like, there's no way He's not real. For someone who hasn't been here, Mind Games is a great experience. You not only gain friends and family, but you learn more about God and how to stay stronger in your faith.

Tyler had a major shift between his first and second time at Mind Games:

I'm Tyler Lord from Athens, Georgia. Last year when I came I was actually agnostic, so I didn't really know. But kinda having experiences throughout the year after Mind Games and coming back, I've become a Christian. It's lots of fun. You come and, you know, it's not really all about religion. There's a bunch of free time you get to play around. You come in, and you don't really know what to expect, When you get here and you think, oh, it's gonna be a bunch of lectures, but it's really not. You get a good bond with everybody's who's here, like the other campers. And even though there are lectures, they're really interesting. The apologetics ones are great for like if someone comes up to you and they're like, "Why are you a Christian?"

Comments From Alumni, Part 2

Here are a few more alumni comments, starting with Arty:

Mind Games is a wonderful time of fellowship, worship and just gaining a lot of knowledge into why Christianity is reasonable, how Christianity can work with science, how your faith and science can work together and not against each other. Mind Games is fun, it's very much about the relationships that you build, it's about the people who you interact with on a daily basis for the week.

This was Anya's second time through:

After this second round of Mind Games, I feel like I've grown much more as a person, not just due to time but also how much Mind Games has affected me personally, If I had to describe Mind Games to someone who's never been here before, I would say it's something that completely blows your mind away. Not in the sense that it's all weighing over your head, but just how much they describe, how much detail and information you have on how to defend your faith. First year it was amazing, and second year it got even better.

Ben also returned:

Well it's really that the first Mind Games for me was like planting the seed, this time it's nurturing the plant. It was really so I could re-establish what they had taught me last year, cause last year was such an eye-opener I wanted to see if either I could experience that or build upon it this year, which I have.

Amy set a record of coming to Mind Games!

My name is Amy Klaschus, I'm from Orlando Florida, and I've been to Mind Games five times now! What keeps me coming back to Mind Games is the people, because I love the teachers—they're very nice and they're always willing to help and answer questions. Every year there have been at least a few people among the students who are just so welcoming and so Christian in a way I can't really find back home as much. I know that in shaping my growth in faith, Mind Games has been

just completely essential, because it's given me the perspective and the ability to think biblically about all the problems I face, all the problems I faced in high school and now all the problems I've been facing this past year of college.

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 twenty 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 have gone on to become leaders on their campuses, the government and the military. This week-long 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 years later and let us know how Mind Games continues to impact them.

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 connect with each other and process what they're learning in small groups. We as staff get to know and truly love them.

The Student Mind Games Camp 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/mindgames, and check out videos. 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? probe.org/is-this-the-last-christian-generation/

Lifting the Spell

Steve Cable critically considers atheist Daniel Dennett's book Breaking the Spell *to gain a better understanding of the contrast between the "bright" perspective and a biblical perspective.*

Blinded by the "Bright"

Is your belief in God purely the result of natural evolutionary forces? Has Christianity evolved over the centuries to dupe you into belief for its own survival? This

proposition may insult your faith, your intelligence, and your self worth. However, it is the central theme of a recent book by Daniel Dennett entitled *Breaking the Spell: Religion as a Natural Phenomenon.*{1}

Philosopher Daniel Dennett is best known for his 1995 book, *Darwin's Dangerous Idea*, and his July 2003 op-ed entitled "The Bright Stuff." Dennett is a self proclaimed "bright." According to him,

> A bright is a person with a naturalist as opposed to a supernaturalist worldview. We brights don't believe in ghosts or elves or the Easter Bunny—or God. . . . Don't confuse the noun with the adjective: "I'm a bright" is not a boast but a proud avowal of an inquisitive worldview.{2}

I am relieved he is not boasting, but my English teacher would say that "a proud avowal" is a good definition of a boast. In any case, Dennett is a proud proponent of a naturalist worldview.

The book's premise is that religion is a powerful, dangerous force in need of rigorous study, using the tools of modern evolutionary science. By understanding the natural forces that imbue religion with so much power, perhaps an enlightened world can neutralize religion while retaining the positive benefits, if any. Our hero, Dennett, has ventured into the sorcerer's den of theologians, ministers, and philosophers to break the spell holding us prisoner. He states, "The spell that I say must be broken is the taboo against a forthright, scientific, no-holds-barred investigation of religion as one natural phenomenon among many."{3}

Dennett lobbies for a truly scientific (meaning atheistic) study of the origins and mechanisms of religion. According to Dennett, we had better understand religion before it destroys us. In today's dangerous world, that may not seem to be such a bad sentiment. Romans chapter 1 tells us that religions not

based on God's revealed truth are natural phenomenon because they "worship the creature rather than the creator."{4} However, we should examine the implications of his so-called scientific study before biting into the apple with him.

Critically considering some themes from Dennett's book may help us gain a better understanding of the contrast between the "bright" perspective and a biblical perspective. By examining an atheist's misconceptions, we may discover areas where we have unintentionally adopted a "bright" perspective rather than a biblical worldview. Thoughtfully considering the relationship between Christianity and other religions can better prepare us to defend the hope that is in us.

A Bright's View of Religion

What is religion? Dennett begins by defining religion as "social systems whose participants avow belief in a supernatural agent or agents whose approval is to be sought."{5} Later he adds that "religion . . . invokes gods who are effective agents in real time and who play a central role in the way participants think about what they ought to do."{6}

Defined in this way, religion is all about groups of people seeking approval of supernatural agents to obtain real time benefits. He also detects an appearance of design, calling religion "a finely tuned amalgam of brilliant plays and strategies capable of holding people enthralled and loyal for their entire lives."{7}

You and I are probably not yearning for a social system or an "amalgam of brilliant strategies." We want an eternal relationship with a real, living God. These definitions are why we sometimes say, "Christianity is not a religion, it is a relationship."

Dennett wants to completely knock the wind out of your sails

by stating "that religion is natural as opposed to supernatural, that it is a human phenomenon composed of events, organisms, objects, . . . and the like that all obey the laws of physics or biology, and hence do not involve miracles."{8} Elsewhere he says that "I feel a moral imperative to spread . . . evolution, but evolution is not my religion. I don't have a religion."{9}

For a bright, science does not follow the evidence wherever it leads, but assumes natural explanations exist for every experience. Thus, he proposes that we should study religion by assuming that its foundation is false. That is like playing tennis with your feet tied together—you can never get to where you need to be to return the ball.

Let's consider a different definition that better captures the role of religion:

> My religion is what I believe about the origin, nature, and future of man and our relationship to the supernatural. My beliefs about eternity form the foundation for how I view my life on earth.

Using this definition, Dennett's naturalism is his religion. And, your relationship with Jesus Christ resulted from your religion, your belief that Jesus is God.

To be fair, *organized religion* is a social system for practicing and propagating a common set of religious beliefs. Organized religion may result in some of my beliefs being ingrained rather than chosen, but they are still my belief system. Determining which, if any, of these organized religions is teaching the truth about eternity should be of utmost importance to every person.

The Purpose of Religion

What is the purpose of religion? Throughout his book, Dennett

suggests that religions are evolutionary artifacts. Thus, any benefits of religion must be realized here and now to be favored by natural selection. From Dennett's perspective, what religious people say they want from religion is "a world at peace, with as little suffering as we can manage, with freedom and justice and well-being and meaning for all."{10}

He also surmises that

> The three favorite purposes . . . for religion are:
> • To comfort us in our suffering and allay our fear of death.
> • To explain things we can't otherwise explain.
> • To encourage group cooperation in the face of trials and enemies.{11}

At first blush, these sound like good purposes, things we all desire (except perhaps the last one for those of us who have been burned by group projects). Some churches even promote these goals as the primary message of Christianity. But how can these purposes explain Jesus saying, "In the world you have tribulation, but take courage; I have overcome the world"?{12} Or, Paul saying, "For momentary, light affliction is producing for us an eternal weight of glory"?{13} Dennett's purposes cannot explain these statements because they are based on a naturalistic worldview where death is the end.

Ultimately, religion is not about this life. It is about the next life. One of my wife's favorite sayings to help in dieting is, "A moment on the lips means a lifetime on the hips." It is this perspective of lasting consequences for our actions that gives religion such power. Whether it is a Buddhist seeking karma, a Muslim seeking paradise, or a Christian seeking crowns in glory, an eternal perspective is a common trait of the devoted.

The essential contrast between religions is not over which can offer the best temporal benefits or produce moral behavior. It

is about which one offers the truth about the nature of God, life, and eternity. Salvation occurs when you believe that Jesus is *the* way, *the* truth and *the* life,{14} and you confess Him as Lord.{15} In contrast, eternal separation is the result of rejecting the truth. As Paul tells us, "[they] perish, because they did not receive the love of the truth so as to be saved."{16}

The purpose of religion is to propagate the truth about the important questions that determine our eternal destiny. The most important topic to study is not "How can we get the temporal benefits from religion, while really assuming that there is no eternity?" but instead "How can I determine which religion has the truth about eternity?"

Defending the Bright Religion

In *Breaking the Spell*, Dennett proposes evolutionary science can explain religious beliefs as natural phenomenon. He believes his religion, Darwinism, can make the world better by neutralizing the power of theistic religion. One problem; his religion is not accepted by most Americans. Dennett laments:

> [O]nly about a quarter [of America] understands that evolution is about as well established as the fact that water is H_2O. . . . how, in the face of. . . massive scientific evidence, could so many Americans disbelieve in evolution? It is simple: they have been . . . told that the theory of evolution is false (or at least unproven) by people they trust more than . . . scientists.{17}

Naturally, Dennett argues for his point of view. His argument exhibits three flaws common in many arguments for Darwinism:

1. *Bait and switch definitions*. The Darwinist says, "Fact: Evolution defined as change over time through natural selection occurs. Fact: Darwinism is based on evolution. Conclusion: Darwinism is proven as the explanation for life in

this universe." Claiming that Darwinism is proven because evolution occurs is like the over eager detective stating, "Fact: You were in the city on the day of the murder. Fact: The murderer had to be in the city on that day. Conclusion: You are proven to be the murderer." The two facts are correct, but the reasoning is flawed.

2. *Attack the skeptics, not the evidence*. Dennett states that "there are no reputable scientists who claim (that Darwinism is unproven). Not a one. There are plenty of frauds and charlatans, though."{18} So, anyone who doubts is a fraud regardless of their credentials. His assertion is laughable when one realizes over seven hundred scientists with impressive credentials have signed a statement expressing their skepticism of Darwinism.{19} When you don't have an answer for the evidence, your only recourse it to attack the witness.

3. *Declare yourself the winner*. Assume Darwinism is true and use that assumption to refute other theories. Dennett states, "Intelligent Design proponents . . . have all been carefully and patiently rebutted by conscientious scientists who have taken the trouble to penetrate their smoke screens of propaganda and expose both their shoddy arguments and their apparently deliberate misrepresentations."{20}

Since defenders of Darwinism attempt to create smoke screens of propaganda, shoddy arguments, and apparently deliberate misrepresentations, it is not surprising that most Americans have not signed up for his religion. However, they control the media and educational systems, so the battle is far from over. Equip yourself to use this conflict to share the truth by checking out Probe's material, *on evolution and Darwinism*, at Probe.org.

Toxic Tolerance

In *Breaking the Spell*, Dennett assures us that atheism is the best course, but he may be willing to tolerate other religions if it can be shown they produce some benefits. He lists three main options among those who call themselves religious but vigorously advocate tolerance:

1. *False humility*. "The time is not ripe for candid declarations of religious superiority, . . . let sleeping dogs lie in hopes that those of other faiths can gently be brought around over the centuries."{21}

2. *Religious equality*. "It really doesn't matter which religion you swear allegiance to, as long as you have some religion."{22}

3. *Benign neglect*. "Religion . . . really doesn't do any good and is simply an empty historical legacy we can afford to maintain until it quietly extinguishes itself (in) the future."{23}

How does your faith fit into his list of viable options? If you believe your religion is true, none of these options makes sense. How can you "let sleeping dogs lie" or say "it doesn't really matter" when you have good news of eternal significance? Moreover, if your religion is "simply an empty historical legacy," don't put up with it any longer. Join with Paul in saying, "If we have hoped in Christ in this life only, we are of all men most to be pitied."{24}

Dennett's tolerance options assume that religions claiming revealed truth cannot coexist without leading to conflict and suffering. To the contrary, religious wars are the result of the selfish ambition of men rather than the conflict between competing truth claims. Jesus gave us the model of authentic religious tolerance when he said, "My kingdom is not of this world. If my kingdom were of this world, my servants would be

fighting."{25} Christianity is not about physical or political conquest. It is about redeeming people from slavery to freedom, from death to eternal life.

Truth is not threatened when competing worldviews are able to enthusiastically promote their beliefs. When each person is free to seek the truth and make truth choices without fear of reprisals or coercion, the gospel can flourish. Eternity, not religious wars or religious leaders, will eventually be the judge of what is truth. In the end, truth is not determined by the majority, but by reality.

One thing we know to be true is that "God does not desire any to perish."{26} Consequently, we should not accept any version of tolerance which mutes proclaiming the good news.

Dennett wants to "break the spell" against studying religion as a natural phenomenon. Instead, let's join together in lifting the spell of naturalism by proclaiming the truth that Jesus Christ is indeed our Creator and Lord.

Notes

1. Daniel Dennett, *Breaking the Spell: Religion as a Natural Phenomenon*, Viking Press, 2006.
2. Daniel Dennett, "The Bright Stuff," *The New York Times*, July, 2003.
3. Dennett, *Breaking the Spell*, 17.
4. Romans 1:25. (All Scripture references are taken from the New American Standard Bible, update version.)
5. Dennett, *Breaking the Spell*, 9.
6. Ibid., 11.
7. Ibid., 154.
8. Ibid., 25.
9. Ibid., 268.
10. Ibid., 17.
11. Ibid., 103.
12. John 16:33.

13. 2 Cor. 4:17.
14. John 14:6.
15. Romans 10:9-10.
16. 2 Thess 2:10-12.
17. Ibid., 59.
18. Ibid., 61.
19. www.dissentfromdarwin.org.
20. Ibid., 61.
21. Ibid., 290.
22. Ibid., 290.
23. Ibid., 290.
24. 1 Corinthians 15:19.
25. John 18:36.
26. 1 Timothy 2:3.

The Resurrection: Fact or Fiction? – A Real Historical Event

Dr. Pat Zukeran presents strong evidence discounting the most common theories given against a historical resurrection. The biblical account and other evidence clearly discount these attempts to cast doubt on the resurrection. Any strong apologetic argument is anchored on the reality of the resurrection of Jesus Christ as an historical event.

Introduction

The most significant event in history is the Resurrection of Jesus Christ. It is the strongest evidence that Jesus is the

Son of God. This event gives men and women the sure hope of eternal life a hope that not only gives us joy as we look to the future but also provides us with powerful reasons to live today.

Throughout the centuries, however, there have been scholars who have attempted to deny the account of the Resurrection. Our schools are filled with history books which give alternative explanations for the Resurrection or in some cases, fail even to mention this unique event.

In this essay we will take a look at the evidence for the Resurrection and see if this event is historical fact or fiction. But, first, we must establish the fact that Jesus Christ was a historical figure and not a legend. There are several highly accurate historical documents that attest to Jesus. First, let's look at the four Gospels themselves. The authors Matthew, Mark, Luke, and John recorded very specific facts of the events surrounding the life of Jesus, and archaeology has verified the accuracy of the New Testament. Hundreds of facts such as the names of officials, geographical sites, financial currencies, and times of events have been confirmed. Sir William Ramsay, one of the greatest geographers of the 19th century, became firmly convinced of the accuracy of the New Testament as a result of the overwhelming evidence he discovered during his research. As a result, he completely reversed his antagonism against Christianity.

The textual evidence decisively shows that the Gospels were written and circulated during the lifetime of those who witnessed the events. Since there are so many specific names and places mentioned, eyewitnesses could have easily discredited the writings. The New Testament would have never survived had the facts been inaccurate. These facts indicate that the Gospels are historically reliable and show Jesus to be a historical figure. For more information on the accuracy of the Bible, see the essay from Probe entitled Authority of the Bible.

Another document that supports the historicity of Jesus is the work of Josephus, a potentially hostile Jewish historian. He recorded Antiquities, a history of the Jews, for the Romans during the lifetime of Jesus. He wrote, “Now there was about that time Jesus, a wise man, if it be lawful to call him a man.”(1) Josephus goes on to relate other specific details about Jesus’ life and death that correspond with the New Testament. Roman historians such as Suetonius, Tacitus, and Pliny the Younger also refer to Jesus as a historically real individual.

Skeptics often challenge Christians to prove the Resurrection scientifically. We must understand, the scientific method is based on showing that something is fact by repeated observations of the object or event. Therefore, the method is limited to repeatable events or observable objects. Historical events cannot be repeated. For example, can we repeatedly observe the creation of our solar system? The obvious answer is no, but that does not mean the creation of the solar system did not happen.

In proving a historical event like the Resurrection, we must look at the historical evidence. Thus far in our discussion we have shown that belief in the historical Jesus of the New Testament is certainly reasonable and that the scientific method cannot be applied to proving a historical event. For the reminder of this essay, we will examine the historical facts concerning the Resurrection and see what the evidence reveals.

Examining the Evidence

Three facts must be reckoned with when investigating the Resurrection: the empty tomb, the transformation of the Apostles, and the preaching of the Resurrection originating in Jerusalem.

Let us first examine the case of the empty tomb. Jesus was a

well-known figure in Israel. His burial site was known by many people. In fact Matthew records the exact location of Jesus' tomb. He states, "And Joseph of Arimathea took the body and wrapped it in a clean linen cloth and laid it in his own new tomb" (Matt. 27:59). Mark asserts that Joseph was "a prominent member of the Council" (Mark 15:43).

It would have been destructive for the writers to invent a man of such prominence, name him specifically, and designate the tomb site, since eyewitnesses would have easily discredited the author's fallacious claims.

Jewish and Roman sources both testify to an empty tomb. Matthew 28:12 13 specifically states that the chief priests invented the story that the disciples stole the body. There would be no need for this fabrication if the tomb had not been empty. Opponents of the Resurrection must account for this. If the tomb had not been empty, the preaching of the Apostles would not have lasted one day. All the Jewish authorities needed to do to put an end to Christianity was to produce the body of Jesus.

Along with the empty tomb is the fact that the corpse of Jesus was never found. Not one historical record from the first or second century is written attacking the factuality of the empty tomb or claiming discovery of the corpse. Tom Anderson, former president of the California Trial Lawyers Association states,

> Let's assume that the written accounts of His appearances to hundreds of people are false. I want to pose a question. With an event so well publicized, don't you think that it's reasonable that one historian, one eye witness, one antagonist would record for all time that he had seen Christ's body? . . . The silence of history is deafening when it comes to the testimony against the resurrection.(2)

Second, we have the changed lives of the Apostles. It is

recorded in the Gospels that while Jesus was on trial, the Apostles deserted Him in fear. Yet 10 out of the 11 Apostles died as martyrs believing Christ rose from the dead. What accounts for their transformation into men willing to die for their message? It must have been a very compelling event to account for this.

Third, the Apostles began preaching the Resurrection in Jerusalem. This is significant since this is the very city in which Jesus was crucified. This was the most hostile city in which to preach. Furthermore, all the evidence was there for everyone to investigate. Legends take root in foreign lands or centuries after the event. Discrediting such legends is difficult since the facts are hard to verify. However, in this case the preaching occurs in the city of the event immediately after it occurred. Every possible fact could have been investigated thoroughly.

Anyone studying the Resurrection must somehow explain these three facts.

Five Common Explanations

Over the years five explanations have been used to argue against the Resurrection. We will examine these explanations to see whether they are valid.

The Wrong Tomb Theory

Proponents of this first argument state that according to the Gospel accounts, the women visited the grave early in the morning while it was dark. Due to their emotional condition and the darkness, they visited the wrong tomb. Overjoyed to see that it was empty, they rushed back to tell the disciples Jesus had risen. The disciples in turn ran into Jerusalem to proclaim the Resurrection.

There are several major flaws with this explanation. First, it is extremely doubtful that the Apostles would not have

corrected the women's error. The Gospel of John gives a very detailed account of them doing just that. Second, the tomb site was known not only by the followers of Christ but also by their opponents. The Gospels make it clear the body was buried in the tomb of Joseph of Arimathea, a member of the Jewish council. If the body still remained in the tomb while the Apostles began preaching, the authorities simply would have to go to the right tomb, produce the body, and march it down the streets. This would have ended the Christian faith once and for all. Remember, the preaching of the Resurrection began in Jerusalem, fifteen minutes away from the crucifixion site and the tomb. These factors make this theory extremely weak.

The Hallucination Theory

This second theory holds that the Resurrection of Christ just occurred in the minds' of the disciples. Dr. William McNeil articulates this position in his book, *A World History*. He writes,

> The Roman authorities in Jerusalem arrested and crucified Jesus. . . . But soon afterwards the dispirited Apostles gathered in an upstairs room' and suddenly felt again the heartwarming presence of their master. This seemed absolutely convincing evidence that Jesus' death on the cross had not been the end but the beginning. . . . The Apostles bubbled over with excitement and tried to explain to all who would listen all that had happened.(3)

This position is unrealistic for several reasons. In order for hallucinations of this type to occur, psychiatrists agree that several conditions must exist. However, this situation was not conducive for hallucinations. Here are several reasons. Hallucinations generally occur to people who are imaginative and of a nervous make up. However, the appearances of Jesus occurred to a variety of people. Hallucinations are subjective and individual. No two people have the same experience. In this case, over five hundred people (Corinthians 15) have the

same account. Hallucinations occur only at particular times and places and are associated with the events. The Resurrection appearances occur in many different environments and at different times. Finally, hallucinations of this nature occur to those who intensely want to believe. However, several such as Thomas and James, the half brother of Jesus were hostile to the news of the Resurrection.

If some continue to argue for this position, they still must account for the empty tomb. If the Apostles dreamed up the Resurrection at their preaching, all the authorities needed to do was produce the body and that would have ended the Apostles' dream. These facts make these two theories extremely unlikely.

The Swoon Theory

A third theory espouses that Jesus never died on the cross but merely passed out and was mistakenly considered dead. After three days He revived, exited the tomb, and appeared to His disciples who believed He had risen from the dead. This theory was developed in the early nineteenth century, but today it has been completely given up for several reasons.

First, it is a physical impossibility that Jesus could have survived the tortures of the crucifixion. Second, the soldiers who crucified Jesus were experts in executing this type of death penalty. Furthermore, they took several precautions to make sure He was actually dead. They thrust a spear in His side. When blood and water come out separately, this indicates the blood cells had begun to separate from the plasma which will only happen when the blood stops circulating. Upon deciding to break the legs of the criminals (in order to speed up the process of dying), they carefully examined the body of Jesus and found that He was already dead.

After being taken down from the cross, Jesus was covered with eighty pounds of spices and embalmed. It is unreasonable to

believe that after three days with no food or water, Jesus would revive. Even harder to believe is that Jesus could roll a two-ton stone up an incline, overpower the guards, and then walk several miles to Emmaeus. Even if Jesus had done this, His appearing to the disciples half-dead and desperately in need of medical attention would not have prompted their worship of Him as God.

In the 19th century, David F. Strauss, an opponent of Christianity, put an end to any hope in this theory. Although he did not believe in the Resurrection, he concluded this to be a very outlandish theory. He stated,

> It is impossible that a being who had stolen half-dead out of the sepulchre, who crept about weak and ill, wanting medical treatment, who required bandaging, strengthening, and indulgence, and who still at last yielded to his sufferings, could have given the disciples the impression that he was a Conqueror over death and the grave, the Prince of life, an impression that would lay at the bottom of their future ministry.(4)

The Stolen Body Theory

This fourth argument holds that Jewish and Roman authorities stole the body or moved it for safekeeping. It is inconceivable to think this a possibility. If they had the body, why did they need to accuse the disciples of stealing it? (Matt. 28:11 15). In Acts 4, the Jewish authorities were angered and did everything they could to prevent the spread of Christianity. Why would the disciples deceive their own people into believing in a false Messiah when they knew that this deception would mean the deaths of hundreds of their believing friends? If they really knew where the body was, they could have exposed it and ended the faith that caused them so much trouble and embarrassment. Throughout the preaching of the Apostles, the authorities never attempted to refute the Resurrection by producing a body. This theory has little

merit.

The Soldiers Fell Asleep Theory

Thus far we have been studying the evidence for the Resurrection. We examined four theories used in attempts to invalidate this miracle. Careful analysis revealed the theories were inadequate to refute the Resurrection. The fifth and most popular theory has existed since the day of the Resurrection and is still believed by many opponents of Christianity. Matthew 28:12 13 articulates this position.

> When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money telling them, “You are to say, his disciples came during the night and stole him away while we were asleep.'”

Many have wondered why Matthew records this and then does not refute it. Perhaps it is because this explanation was so preposterous, he did not see the need to do so.

This explanation remains an impossibility for several reasons. First, if the soldiers were sleeping, how did they know it was the disciples who stole the body? Second, it seems physically impossible for the disciples to sneak past the soldiers and then move a two-ton stone up an incline in absolute silence. Certainly the guards would have heard something.

Third, the tomb was secured with a Roman seal. Anyone who moved the stone would break the seal, an offense punishable by death. The depression and cowardice of the disciples makes it difficult to believe that they would suddenly become so brave as to face a detachment of soldiers, steal the body, and then lie about the Resurrection when the would ultimately face a life of suffering and death for their contrived message.

Fourth, Roman guards were not likely to fall asleep with such an important duty. There were penalties for doing so. The disciples would have needed to overpower them. A very unlikely

scenario.

Finally, in the Gospel of John the grave clothes were found “lying there as well as the burial cloth that had been around Jesus’ head. The cloth was folded up by itself separate from the linen” (20:6 7). There was not enough time for the disciples to sneak past the guards, roll away the stone, unwrap the body, rewrap it in their wrappings, and fold the head piece neatly next to the linen. In a robbery, the men would have flung the garments down in disorder and fled in fear of detection.

Conclusion: Monumental Implications

These five theories inadequately account for the empty tomb, the transformation of the Apostles, and the birth of Christianity in the city of the crucifixion. The conclusion we must seriously consider is that Jesus rose from the grave. The implications of this are monumental.

First, if Jesus rose from the dead, then what He said about Himself is true. He stated, “I am the Resurrection and the life; he who believes in me shall live even if he dies” (John 11:25). He also stated, “I am the way, and the truth, and the life; no man comes to the father , but through me” (John 14:6). Eternal life is found through Jesus Christ alone. Any religious belief that contradicts this must be false. Every religious leader has been buried in a grave. Their tombs have become places of worship. The location of Jesus’ tomb is unknown because it was empty; his body is not there. There was no need to enshrine an empty tomb.

Second, Paul writes in 1 Corinthians 15:54, “Death has been swallowed up in victory.” Physical death is not the end; eternal life with our Lord awaits all who trust in Him because Jesus has conquered death.

Notes

1. Josephus, *Antiquities* xviii. 33. (Early second Century).

2. Josh McDowell, *The Resurrection Factor* (San Bernadino, Calif.: Here's Life Publishers, 1981), p. 66.

3. William McNeil, *A World History* (New York: Oxford University Press, 1979), p. 163.

4. David Strauss, *The Life of Jesus for the People* , vol. 1, 2nd edition (London: Williams and Norgate, 1879), p. 412.

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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.

Human Enhancement and Christianity

Dr. Lawrence Terlizzese says that our obsession with perfection and improvement drives the human enhancement movement. But the key is to rest instead in Christ's perfection.

Perfection and Human Enhancement

Americans want to be perfect and the science of Human Enhancement promises to deliver that ideal. Perfect looks, athletic ability, intelligence, greater productivity, increased longevity and even moral perfectionism are all within reach or so many think. Human Enhancement is the current fashionable term for all the new ways to alter the body and mind to make people more fit and adaptable to the ever changing pace of progress. Human Enhancement is not an organized school of thought, but a societal-wide trend aimed at achieving perfection. Drugs can be used to enhance an athlete's physical performance in order to perfect his swing or increase a student's intelligence by improving memory and attention span, creating a straight A student. Cosmetic surgeries make women more beautiful and appear younger. The right administration of certain drugs will increase empathy in the brain and help prevent spousal infidelity. Growth hormones given to children make them taller and increase their chances of success. Sex selection is now possible so that you can have

the perfect boy/girl balance in your family. Eventually embryos will be screened to remove undesired genes that lead to obesity or genetic diseases and even determine hair, skin and eye color. You will be able to custom order the perfect child.

The crux of the Human Enhancement issue surrounds values of perfectionism that desire the technology necessary to make these things possible. Perfection represents a controlling obsession for many Americans. We demand perfect grades from our children. An A- can question an entire academic career. Why not an A? We demand perfection at work. Americans are the hardest workers in history, who have internalized the Protestant Work Ethic like no other people.

And most of all we want perfect bodies that defy age and sickness, epitomizing youth and vitality. Women suffer the hardest under the burden of perfection. Media is saturated with images of young beautiful blonde bodies selling things. Writer Natalia Ilyin asks in her book *Blonde Like Me* the important questions concerning beauty; “Where does our fetish for measurement come from? How do we decide that one person is more good-looking (and therefore ‘better’) than another? Why do comments made about our fat go to our bone? What happened along the way that made size six beautiful and size twenty a crisis?”{1}

Perfectionism reveals the age old desire of humanity to aspire to divinity. In the past we only had myths to follow, but today enhancement technology brings the realization of perfection ever closer.

Apollo as the Old Greek Ideal

We derive our ideals of perfection from historical precedent and desire to master ourselves and the world around us. Our Puritan heritage is one major source for our obsession with work, thrift, education and industry. Our moral perfectionism has an ancient history we can trace as far back as the fifth century monk Pelagius who advocated moral perfection and the power of the will and works righteousness. But our obsession with bodily perfection is even older, and like so many things in the modern world it has its roots in the ancient Greeks. Ilyin notes that "Measurement is the apparatus of mankind's search for perfection. We hear all our lives about the 'perfect body,' 'perfect proportion,' 'perfect features.' But what does perfect mean, really? Where do we get the idea of 'perfect?'"{2}

The Greek philosopher Plato taught that perfection exists in an ideal world outside the everyday one. The perfect apple exists as an idea and common apples we come into contact with are pale imitations of that ideal. None of the apples we see can compare but they all derive their nature as apples from the ideal.

Greek religion, too, is still present in striving for perfection. Apollo the sun god was believed to embody the perfect human form: young, blond, athletic and male. A beautiful body meant a beautiful mind. "Your blond hair meant that the purity of the sun lived within you. Apollo's blond symbolized the beauty of the power that could order and control nature. It symbolized the beauty of the rational mind."{3} The burden of physical perfection was not always the concern of women, but was first located in young men. However, because the Apollo Cult was homoerotic the image of perfection was transposed to women in Christian times. The beautiful blonde images that consume our culture, such as the blonde on the cover of *Shape* magazine, are really "Apollo in drag," as

Ilyin states.{4}

The burden of female perfection reverberates in a recent song by Pink who sings to her daughter,

> *Pretty, pretty please*
> *don't you ever ever feel*
> *like you're less than perfect;*
> *pretty, pretty please*
> *if you ever ever feel*
> *like you're nothing,*
> *you are perfect to me.{5}*

The ideal of perfection has a way of making us feel like we can never measure up.

Perfection represents an unrealistic goal in any area of life and will always produce the accompanying sense of failure. The desire for divinity as imitation of Apollo or the perfect human form, a striving towards an angelic existence, will always let us down.

Eugenics and Human Enhancement

The goal of Human Enhancement is to improve humanity. This sounds like a noble intention, but as we uncover its meaning it appears to be fraught with complications. In the past this was known as *eugenics* or the science of human breeding. Most famously, eugenics is remembered as the basis of Nazi genocide, but it was extremely popular in the United States as well, which served as inspiration and precedent for the Nazi program. Many laws were passed in the 1890's and early 1900's preventing the "feeble-minded," or epileptic, schizophrenic, bi-polar and depressed individuals from marrying and imposing forced sterilization in order to inhibit them from passing on their negative traits.

Eugenics was discredited after the holocaust. Society abandoned it with good cause, yet eugenics is making a comeback. With the advent of biomedical technology it is now possible to continue the goal of trait selection. Prenatal testing for diseases through the procedure of amniocentesis identifies many complications such as Tay-Sachs, Down Syndrome, sickle-cell anemia, hemophilia, and cystic fibrosis, and also tells the sex of the child. Although prenatal testing can result in early treatment, women may also choose to terminate their pregnancy. This practice has already resulted in an imbalance between male over female children in some regions of India. Ethicists fear the practice will eventually lead to the termination of fetuses believed to carry the genes for obesity, homosexuality, alcoholism and like a ghost from the past, *low intelligence*, even if these genes do not actually exist.{6}

The philosopher Philip Kitcher notes two types of eugenics. The first is known as coercive eugenics and was implemented through state manipulation. Second, he indentifies a new kind of eugenics called "laissez-faire eugenics,"{7} also called "liberal eugenics" because it holds the individual choice of trait determination as sovereign. Through sex selection the perfect boy/girl balance may be achieved along with the elimination of perceived birth defects and genetic flaws, sparing parents the anguish of watching children die slow deaths. However, prenatal testing that leads to trait selection does not resolve the quandary of abortion that is currently necessary to achieve parental goals. Eugenics is grounded in values and preferences for a certain type of person justified under the rubric of "improvement." The new eugenics offers no opposition to market forces from eventually predetermining any physical characteristic thought most advantageous for success in liberal society, and may return us to the Superman ideal. History teaches the dangers of preoccupation with perfect human form, but people have no ears to hear the lessons of history. We appear destined to repeat

the mistakes of the past if we do not change our values that prize strength over weakness or curb our desire for perfection in our children.

Cyborgism

Human Enhancement adopts the cyborg image as its ideal. “Cyborg” was a term coined in 1960 by Manfred Clynes and Nathan Kline, two research scientists wanting to redesign the human body in order to make it adaptable to the inhospitable environment of outer space. It has since come to be applied to the entire human and technological merger. Cyborg is short for *cyber organism*. A cyborg is any living thing that has been adapted to a technological apparatus so that the two are now inseparable. The first animal cyborg was a rat in 1960. It had a Rose osmotic pump attached to its tail which injected chemicals into the body in order to regulate its life support system.{8} Cyborgism is the belief that human adaptation to technology represents the natural development of evolution. Humanity has always used some form of technology, whether fire, knife or arrow, to enhance its existence. The current trend towards our complete absorption into a technological world represents the culmination of a long symbiotic relationship between humanity and its machines. People are, as philosopher Andy Clark says, “Natural-Born Cyborgs.”{9} This view argues that we are technological animals, meaning it is human nature to use technology and define ourselves by it.

In her famous essay *A Cyborg Manifesto*, Donna Haraway argues that the Cyborg is the new metaphor or ideal of human existence because it simultaneously transcends and includes all differences.{10}

Both theories argue that the lines of demarcation between humanity, nature and machine are rapidly disappearing. Like a scene out of the movie *Blade Runner* we are rapidly approaching a time where the organic and inorganic worlds will completely

merge and the words “natural,” “human,” and “machine,” will no longer mean different things.

This position does not view humanity as either special in some way, or distinct from nature, or possessing a rational soul. It springs from materialism [the worldview that says there is no reality beyond the physical, measurable universe]. Clark argues that this ancient prejudice blinds us from our true technological nature.{11} Clark is right in identifying what Christians call the *imago dei* or image of God as the primary demarcation between humanity and the rest of nature. If this traditional boundary line is lost, the current ideal of “improvement” and “perfection” that leads to a higher evolutionary form can flourish unimpeded.

Perfection in Christ

Human Enhancement has restored sight to the blind, brought hearing to the deaf, enabled the lame to walk, and healed diseases—things once thought only possible by miraculous powers. It promises to extend our life expectancy and further increase communication. The realm of possibilities does appear limitless to what new technology will accomplish. However, the ideal of perfection driving our technology is based on an overestimation of human powers and the failure to recognize that our perfection has already been accomplished.

Christians can agree that human beings are technological animals. This is no different than when Aristotle said people are social animals. This just means it is human nature to be social or technological; but we disagree with the notion that we are nothing more than that. Although we were made in the perfect image of God (Gen. 1:26), that image was lost in part due to Adam’s sin. We can survive in the harsh conditions of the natural world with technology, which is nothing more than extensions ourselves. But we cannot restore that image without a spiritual rebirth that only God can give us through the work

of Christ which we appropriate by faith. Technological enhancement will not lead us to perfection. “Man cannot live by bread alone” (Matt. 4:4). The Bible calls Jesus Christ the “last Adam” (1 Cor. 15:45) by which it means he was the perfect man sent to restore the human race. “And having been made perfect, He became to all who obey Him the source of eternal salvation” (Heb. 5:10). Humanity constantly strives to recover that lost image through its own good works and religious striving. The technological fetish of our day is simply another form of that works righteousness or humanity trying to earn its own salvation and perfection. It is the old works righteousness of the Pelagian heresy dressed up in modern garb.

You are called to find your rest in Christ, to accept who you are and not to imitate Apollo (physical form and beauty) or the Cyborg (technology and progress) in reaching for perfection, for they are redeemed in Christ as well. Christ has already accomplished perfection and we are perfected in Him; “you have been made complete [perfect] in Him” (Col. 2:10). And through Christ we can extend his example of perfection to the world. “For I am confident of this very thing, that he who began a good work in you will perfect it until the day of Christ Jesus” (Phil. 1:6). Stop striving for a perfect ideal you can never reach. The Psalmist writes, “Be still and know that I am God” (Ps. 46:10). This is a very difficult task for perfectionists. Our charge is to accept the perfection of Christ, to accept that we have been accepted in Him!

Notes

1. Natalia Ilyin, *Blonde Like Me: The Roots of the Blonde Myth in Our Culture* (New York: Touchstone, 2000), 111.
2. Ibid.
3. Ibid., 112.
4. Ibid., 113.
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6. Philip Kitcher, *The Lives to Come: The Genetic Revolution and Human Possibilities* (New York: Tounchstone, 1997), 188.
7. Ibid., 19.
8. Andy Clark, *Natural-Born Cyborgs: Minds, Technologies, and the Future of Human Intelligence* (New York: Oxford University Press, 2003), 15.
9. Ibid., 26.
10. Donna J. Haraway, "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the late Twentieth Century" in *Posthumanism*, ed. Neil Badmington (New York: Palgrave, 2000), 69-84.
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The Development of Modern Culture – Critical Role of Christianity Downplayed

Steve Cable explodes 5 myths about history, showing Christianity's true critical role in the progress and development of culture.

Is our history really what you have been taught in school? For at least the last five decades in schools across this nation, most of us have digested a similar litany of facts about the development of the Western world. Among these commonly accepted facts are these five:

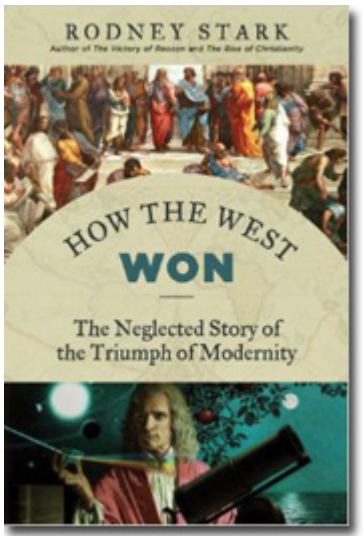
1. The Roman Empire introduced and maintained a period of relative peace in which innovation and free thought could flourish.

2. The Dark Ages, coming after the fall of the Roman Empire, was a period of over 500 years during which the European world languished in feudalism and ignorance.

3. The Protestant Reformation, fueled by the invention of the printing press, introduced a new era of religious freedom.

4. The Scientific Revolution was the result of Europe casting aside religious "superstitions" during the so-called Enlightenment.

5. Protestant missionaries were a negative, colonizing influence on the non-Western world.



In his recent book, entitled *How the West Won: The Neglected Story of the Triumph of Modernity*, Rodney Stark, Distinguished Professor of the Social Sciences at Baylor University, questions these "historical facts" from our childhood along with many others. His premise, based on the current state of historical data and analysis, is that the conventional wisdom about the history of the western world was tainted by the prejudices and lack of knowledge of the early historical writers. His view is backed up by the research and writings of many contemporary scholars. He clearly points out that what is taught in our schools lags far behind the common knowledge held by top researchers in the field. It is interesting to note that this phenomenon is very similar to the difference between high school textbooks on the evolution of man and the current state of research into the origins of life.

Stark concludes that contrary to the conventional wisdom of high school textbooks, the worldview that developed as a result of following after the God revealed in Christian scripture was critical to the advent of our modern age. Only a society steeped in the message of an all-powerful, loving, creator of this universe was postured to take on the scientific and societal endeavors which are crucial to our society today. According to Stark, our modern world is not the result of key people freeing themselves from the chains of religious intolerance to pursue knowledge and truth, but rather the result of people seeking to better understand this universe created out of nothing into an orderly something by our Lord and God.

In the remainder of this article, we will look at these five key concepts of our history still taught to our students today and see how contemporary research has significantly modified or completely discredited them.

The Impact of Greece, Judaism, and Rome

Apart from periods of Jewish history, most of the world before 600 B.C. was controlled by systems of government that awarded the elite few at the expense of the rest of society. In China, India and Egypt societies had this common theme: "Wealth is subject to devastating taxes and the constant threat of usurpation; the challenge is to keep one's wealth, not to make it productive."{1} Their rulers strived to make it so. Stark pointed this out: "As Ricardo Caminos put it about the ancient Egyptians, 'Peasant families always wavered between abject poverty and utter destitution.' If the elite seizes all production above the minimum needed for survival, people have no motivation to produce more."{2}

Beginning around 600 B.C., the Greek city-states prior to the reigns of Phillip of Macedonia and his son, Alexander the Great, were the first to offer a different economic model on a large scale. "The major benefit of Greek democracy was

sufficient freedom so that individuals could benefit from innovations making them more productive, with the collective result of economic progress."{3} This unprecedented freedom was partly the result of Greece having an unfavorable geography with an abundance of mountains, no abundance of natural resources, and no large navigable river. This geography helped to promote the large number of small, independent city states. "Thus, having an unfavorable geography contributed to the greatness of Greece, for disunity and competition were fundamental to everything else."{4} Once Greece was under the rule of the Macedonians and later the Romans, the scale of innovation in the areas of democracy, economic progress, the arts, and technology slowed dramatically.

Unlike other peoples near the cities of Greece, the Jews were greatly impacted by the Greek philosophers. Why? The God the Jews worshipped was "conscious, concerned and rational"{5} and as such the Jewish theologians were committed to reasoning about God from the things God revealed through Scripture. At this time the vast majority of Jews lived in the Diaspora outside of Palestine. And so, like the Apostle Paul, these Jews were exposed to Greek thought filtered through their understanding of Scripture.

Of course, the early Christians accepted this view of God but also added the idea that our knowledge of God and of his creation is progressive.{6} Understand that our early Christian fathers did not wholeheartedly embrace Greek ideas, choosing to show how Christian doctrines were much more rational. But they did embrace the ideas of reason and logic which were behind Greek philosophy. This train of thought by our Christian fathers set the stage for the development and advances of science. As Stark notes, "The truth is that science arose only because the doctrine of the rational creator of a rational universe made scientific inquiry plausible."{7}

The rule of the Roman Empire provided centuries of relative peace and free travel throughout the Mediterranean area. This *pax Romana* facilitated the spread of Christianity across the Mediterranean world and thus played an important role in the growth of Christianity. However, Stark suggests that "the Roman Empire as at best a pause in the rise of the West, and more plausibly a setback."{8}

Most of us probably view the Roman Empire as an expanded version of the great age of Greece where advancements were common in philosophy, commerce and technology. Stark points out that as a large, centrally controlled empire, Rome had plenty of labor and a large distance between the privileged few and the laboring masses. Consequently, the art and literature of the Roman period was fundamentally Greek. There were very few technological innovations developed during this period. In fact, "the Romans made little of no use of some known technologies, e.g. water power."{9} They preferred to use manual labor rather than employ labor saving devices.

Stark suggests that two events during the period of Roman control were important to the development of our modern culture: the Christianization of the empire and the fall of Rome. "It was Rome that fell, not civilization. . . the millions of residents of the former empire did not suddenly forget everything they knew. To the contrary, with the stultifying effects of Roman repression now ended, the glorious journey toward modernity resumed."{10}

The Not-So-Dark Ages

My understanding of the Dark Ages as a student from the 1970's is probably similar to yours. It was pictured as a time in which European culture took a step backward from the advances of the Roman Empire and made little or no progress in advancing culture, economics, philosophy, or technology. It was a time characterized by wars and the stultifying oppression of the Catholic Church. Many historians of the past

wrote that the fall of Rome cast Europe into this dismal age, aided by Christianity which celebrated poverty and urged contentment.

Stark, along with most modern historians, take a far different view of this period of Western history. Stark puts it this way: “The fall of Rome was, in fact, the most beneficial event in the rise of Western civilization, precisely because it unleashed creative competition among the hundreds of independent political units, which, in turn resulted in rapid and profound progress.”{11}

In this culture of independent political units, trade developed and expanded rapidly, the average person ate better and grew larger than in the past because the people could now put to personal use the wealth Rome had previously squeezed from them. “Perhaps the most remarkable aspect of the Dark Ages myth is that it was imposed on what was actually ‘one of the great innovative eras of mankind.’”{12} During this period technology was developed and put into use “on a scale no civilization had previously known.”{13}

One of the strongest influences during this period came from the Scandinavians, the Vikings. “The Viking merchants traveled a complex network of trade routes extending as far as Persia. . . . (The) Vikings had excellent arms, remarkable ships, and superb navigational skills . . . Their boats were far superior to anything found elsewhere on earth at that time.”{14} Our history lessons, however, placed an emphasis on great empires rather than movements impacting our way of life. “Not only have they continued to regret the fall of Rome, but they remember Charlemagne as the man who almost ‘saved’ Europe. In fact, the Scandinavians were as civilized as the Franks, while William the Conqueror was certainly as able as Charlemagne, and considerably more tolerant.”{15}

One of the major events during this period was the rise of capitalism as an economic driver. Capitalism can only exist in

societies with free markets, secure property rights and the right of individuals to work where they wish. The Christian West, out from under the yoke of the Roman Empire, was the only society where this move was possible. As Stark explains, "Of the major world faiths, only Judaism and Christianity have devoted serious and sustained attention to human rights, as opposed to human duties. Put another way, the other great faiths minimize individualism and stress collective obligations. They are . . . cultures of shame rather than cultures of guilt. There is not even a word for freedom in the languages in which their scriptures are written."{16} Counter to the position of earlier historians who put the advent of capitalism much later in history, capitalism not only thrived during this period but had been fully debated by theologians who on the whole gave it general approval.

You may remember being taught that during these Dark Ages that Islamic scholarship and technological innovation kept society moving forward in the areas of science and technology. In fact, Stark points out, "The 'Golden Era' of Islamic science and learning is a myth. Some Muslim-occupied societies gave the appearance of sophistication only because of the culture sustained by their subject peoples – Jews and various brands of Christianity."{17} In fact when they later cleansed their society of these other people, they soon fell back into a state where any technology was bought from the West and in many cases had to be operated by Westerners. One area where this was revealed on multiple occasions was in the area of military strategy and technology. In numerous battles between A.D. 1200 and 1600, Western forces on land and on the oceans typically inflicted casualties upon their Muslim foes at a rate ranging from 10 to 1,000 Muslim casualties for every casualty among the Western forces.

"Despite the record of Muslim failure against Western military forces, far too many recent Western historians promulgate politically correct illusions about Islamic might, as well as

spurious claims that once upon a time Islamic science and technology were far superior to that of a backward and intolerant Europe."{18}

"In 1148 all Christians and Jews were ordered to convert to Islam or leave Moorish Spain immediately, on pain of death. . . . And as (they) disappeared, they took the "advanced" Muslim culture with them. What they left behind was a culture so backward that it couldn't even copy Western technology but had to buy it and often even had to hire Westerners to use it."{19}

What we had been taught were Dark Ages of no progress were actually a period of great progress in the development of individual freedom and the concept of capitalism.

The Reformation and Religious Freedom

Martin Luther, the catalytic figure of the Reformation, asserted that salvation is God's gift, freely given, and gained entirely by faith in Jesus as the redeemer. Each person must establish his or her own personal relationship with God. This new emphasis on individual freedom and responsibility was certainly consistent with the key aspects of Western modernity. But the way these ideas played out in society were a different matter.

The popular view promulgated by English and German historians was that the Protestant Reformation, which roughly occurred between A.D. 1515 and 1685, was facilitated by the printing press and the spread of literacy, resulting in a "remarkable revival of popular piety and the spread of religious liberty." You were probably taught that this new view of piety, placing the responsibility of a relationship with God squarely on the shoulders of the individual rather than on the intervening work of the Church, created a new environment of religious tolerance and personal piety. This environment was invigorating to the concepts of scientific and economic

progress. However, the real situation was far different from this idealistic view promulgated by English and German historians. Far from introducing religious liberty to the masses, the Protestant Reformation was more about switching one monopoly religion for another.

Stark points out three ways in which earlier historians and sociologists have misrepresented what went on in the spread of the Protestant Reformation. These historians and probably your high school history textbook, taught the following about the Reformation:

1. The Reformation introduced an era of religious freedom in Europe

2. The Reformation was able to spread rapidly because of the newly invented printing press

3. The Reformation's spread was partially a result of its attractiveness to the common man.

On the first point, rather than introducing an era of religious freedom, the Reformation produced competing monopoly religions. Depending upon the area in which one lived, the pressure to conform to the religion adopted by that region was immense. So what determined whether your region would be Catholic or Protestant? If the area's current Catholic hierarchy was not operating under the rule of local rulers or councils, the rulers were very likely to convert to a Protestant view, thereby removing the influence of the Catholic Church in their domain. Importantly, it allowed them to loot church property in the name of religion. As Stark point out, "It is all well and good to note the widespread appeal of the doctrine that we are saved by faith alone, but it also must be recognized that Protestantism prevailed only where the local rulers or councils had not already imposed their rule over the Church. Pocketbook issues prevailed."{20}

Was it the printing press that allowed the Reformation to

spread rapidly? If so, one would expect that cities with printing presses producing Luther's pamphlets and his Bible, would be most likely to align with Protestantism. Yet what we find is a negative correlation between towns with printers who had published Luther's Bible and those towns which had converted to Protestantism. The printing press was certainly a factor in spreading Luther's theology, but if it was the dominant factor we should see a strongly positive correlation, not a negative one. "Indeed, assessments of the impact of printed materials on the success of the Lutheran Reformation too often overlook a critical factor: no more than five percent of Germans in this era could read."{21}

Finally, a widely held belief is that the Lutheran Reformation touched the hearts of the masses, resulting in a huge revival in personal faith and piety. However, most people were not personally impacted by the theological arguments between Catholicism and Protestantism. The common man in Germany at that time was, at best, semi-Christian. As Stark points out, "Eventually even Martin Luther admitted that neither the tidal wave of publications nor all the Lutheran preachers in Germany had made the slightest dent in the ignorance, irreverence, and alienation of the masses. Luther complained in 1529, "Dear God, help us! . . . The common man, especially in the villages, knows absolutely nothing about Christian doctrine; and indeed many pastors are in effect unfit and incompetent to teach. Yet they all are called Christians, are baptized, and enjoy the holy sacraments – even though they cannot recite either the Lord's Prayer, the Creed or the Commandments. They live just like animals."

The Scientific Revolution and Christianity

The term "Scientific Revolution" was coined, referring to the period in the sixteenth and seventeenth century beginning with Copernicus and ending with Newton, when the rate of scientific

advancement was thought to have increased dramatically. However, modern historians say that no such revolution occurred, although the role of science definitely matured during that period of time. Many of us remember being taught three aspects of this so-called revolution that we want to consider:

1. Most key scientific contributors had freed themselves from the rigid dogmas of faith.

2. The Protestant Reformation had freed society from "the dead hand of the Catholic Church," thereby making real scientific thinking possible.

3. Real science could not occur in universities controlled by the churches.

However, Rodney Stark points out that current evidence indicates that all of these claims are false, stating, "Indeed, Christianity was essential to the rise of science, which is why science was a purely Western phenomenon."{22}

Of the 52 most prominent contributors to scientific advancement during this period, we find that 60% of them were devout believers in Christianity. Only one of them was a skeptic toward the message of Christianity. And the rest were classified as conventionally religious. So, the idea promoted by contemporary philosophers that scientific advancement was the result of freeing themselves from belief in the dogmas of the faith could not be further from the truth.

Of these 52 leaders of the scientific community, 26 were Protestant and 26 were Catholic. This equal distribution belies the common wisdom that the Protestant revolution allowed real scientific thinking to begin to take root. It appears that prior advances in scientific thought had prepared the minds of these individuals to advance the frontiers even further, regardless of whether they were Protestant or Catholic. Both faiths believed in God as the Intelligent

Designer of a rational universe, and a rational universe was one that could be understood through the application of the scientific method.

As noted earlier, most modern historians sided with the statement, "Not only were the universities of Europe not the foci of scientific activity . . . but the universities were the principal centers of opposition for the new conceptions of nature which modern science constructed."{23} Actually, 92% of these leaders in scientific research spent an extended period of time of ten years or more in the universities. Nearly half of them served as university professors during their careers. In fact, the distinguished historian of science Edward Grant stated, "The medieval university laid far greater emphasis on science than does its modern counterpart."{24}

Stark wrote, "Science only arose in Christian Europe because only medieval Europeans believed that science was possible and desirable. And the basis of their belief was their image of God and his creation."{25} As the distinguished mathematician and scientist, Johannes Kepler stated, "The chief aim of all investigations of the external world should be to discover the rational order and harmony imposed on it by God and which he revealed to us in the language of mathematics."{26} Thus, the so-called scientific revolution occurred not in spite of Christianity but rather directly because a Christian worldview beckoned them to study the nature of our world more closely.

Protestant Missionaries and the Rise of Western Democracies

Protestant missionaries are often portrayed as the villains of imperialistic expansion. They have often been portrayed as having a greater interest in converting their charges to Western culture than introducing them to eternal life through Jesus Christ. However, their personal and public publications do not support this negative view. On the contrary,

“Missionaries undertook many aggressive actions to defend local peoples against undue exploitation by colonial officials.”{27}

Beyond correcting this distorted view of missionary purpose, modern historians have discovered an interesting impact. A recent study has shown that the rise and spread of stable democracies in the non-Western world can be attributed primarily to the impact of Protestant missionaries. According to a study by sociologist Robert Woodberry,{28} the impact of these missionaries far exceeds that of fifty other control variables such as gross domestic product and whether or not a nation was a British colony. One would think that having a healthy amount of production per individual would be one of the biggest factors leading to a stable democratic government. But the data shows that it has been much more important to have the teaching and leadership development provided by Protestant missionaries.

In addition, the greater number of Protestant missionaries per capita in a nation in 1923, the lower that nation’s infant-mortality rate in 2000. In this case, the effect of having Protestant missionaries was more than nine times as large as the effect of current GDP per capita. In other words, having a history of Protestant missionaries is much more important than having a large amount of money in determining a low infant-mortality rate.

Conclusion

Many of us have been given the impression by educators that the scientific, governmental, and societal advances we enjoy are the result of enlightened people taking off their religious blinders and thinking more clearly about these topics. Sociologist Rodney Stark presents compelling data, arguing that in fact it was the unique worldview of Christianity that created societies in which new ideas could foment and flourish. This Christian worldview was fundamental

to the advances in economics, science and government common in our current world. Understanding the worldview that fueled the advances making up our modern world is important if we are to continue to move ahead responsibly.

Notes

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Authority of the Bible – A Strong Argument for Christianity

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

 *This article is also available in Spanish.*

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

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

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

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

Jesus confirmed the Old Testament and promised that the Holy Spirit would inspire the apostles in the continuation of His teaching and in the writing of what would become the New Testament (John 14:25-26 and John 16:12-13). The apostles demonstrated that they came with the authority of God through the miracles they performed as Jesus and the Prophets did

before them. The book of Acts, which records the miracles of the apostles, has also proven to be a historically accurate record written by a first century eyewitness.

Prophecy

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

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

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

Today, Tyre is a small fishing town where fishing boats come to rest and fisherman spread their nets. The great ancient city of Tyre to this day lies buried in ruins exactly as prophesied. If we were to calculate the odds of this event happening by chance, the figures would be astronomical. No, it

was not by coincidence.{2}

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

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

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

Unity

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

The Bible covers hundreds of topics, yet it does not contradict itself. It remains united in its theme. Well, what's so amazing about that? you may ask. Consider these facts. First, the Bible was written over a span of fifteen

hundred years. Second, it was written by more than forty men from every walk of life. For example, Moses was educated in Egypt, Peter was a fisherman, Solomon was a king, Luke was a doctor, Amos was a shepherd, and Matthew was a tax collector. All the writers were of vastly different occupations and backgrounds.

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

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

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

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

Let me offer you a good illustration. Suppose ten medical students graduating in the same year from medical school wrote

position papers on four controversial subjects. Would they all agree on each point? No, we would have disagreements from one author to another. Now look at the authorship of the Bible. All these authors, from a span of fifteen hundred years, wrote on many controversial subjects, yet they do not contradict one another.

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

Archaeology

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

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

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

discoveries supported the facts of the Bible.

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

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

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

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

There is no other ancient book that has so much archaeological

evidence to support its accounts. Since God is a God of truth, we should expect His revelation to present what is historically true. Archaeology presents tangible proof of the historical accuracy of the Bible.

The Bible Alone Is God's Word

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

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

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

Since we have good reason to believe the Bible is the inspired word of God, any teaching that contradicts the Bible must be false. The Bible makes exclusive claims regarding God, truth and salvation that would exclude other scriptures. The Bible teaches that any deity other than the God of the Bible is a

false deity (Exodus 20). Jesus declared that he is the divine Son of God, the source of truth, and the only way to eternal life (John 1 & 14:6).

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

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

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

Notes

1. For more information refer to the articles "The Historical Reliability of the Gospels" (probe.org/historical-reliability-of-the-gospels/) and "The Uniqueness of Jesus" (www.probe.org/uniqueness-of-jesus).
2. Ralph H. Alexander, "Ezekiel," in *The Expositor's Bible Commentary,* ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1986), 869.
3. Norman Geisler and William Nix, *A General Introduction to the Bible,* (Chicago, IL.: Moody Press, 1986), 364-367.
4. Nelson Glueck, *Rivers in the Desert: A History of the Negev*

(New York: Farrar, Strauss, and Cudahy, 1959), 31.
5. William F. Albright, *Archaeology and the Religion of Israel* (Baltimore: John Hopkins, 1953), 176.
6. Randall Price, *The Stones Cry Out* (Eugene, OR.: Harvest House Publishers, 1997), 25.
7. Ibid., 152-53.
8. Norman Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids: Baker, 1999), s.v., Archaeology, New Testament.
9. Josh McDowell, *Evidence That Demands a Verdict* (San Bernardino: Here's Life Publishers,1999), 66.

Evidence for God's Existence

Romans chapter 1 says that God has planted evidence of Himself throughout His creation so we are without excuse. Sue Bohlin looks at different types of evidence indicating that God really does exist.

A "Just Right" Universe

There's so much about the universe, and our world in particular, that we take for granted because it works so well. But Christian astronomer Dr. Hugh Ross has cited twenty-six different characteristics about the universe that enable it to sustain life. And there are thirty-three characteristics about our galaxy, our solar system, and the planet Earth that are finely-tuned to allow life to exist.{1} I do well to make the meat, potatoes, vegetables, and bread all come out at the same time for dinner; we're talking about fifty-nine different aspects all being kept in perfect balance so the universe hangs together and we can live in it!

Our Earth, for instance, is perfectly designed for life. It's the "just right" size for the atmosphere we need. Its size and corresponding gravity hold a thin, but not too thin, layer of gases to protect us and allow us to breathe. When astronaut John Glenn returned to space, one of the things that struck him was how thin and fragile our atmosphere is (only 50 miles above the Earth). If our planet were smaller it couldn't support an atmosphere, like on Mercury. If it were larger, like Jupiter, the atmosphere would contain free hydrogen, which is poison for us.{2} Earth is the only planet we know of that contains an atmosphere that can support human, animal, and plant life.

The Earth is also placed at a "just right" distance from the sun and the other planets in our solar system. If we were closer to the sun, we'd burn up. If we were farther away, we'd freeze. Because Earth's orbit is nearly circular, this slightly elliptical shape means that we enjoy a quite narrow range of temperatures, which is important to life. The speed of Earth's rotation on its axis, completing one turn every 24 hours, means that the sun warms the planet evenly. Compare our world to the moon, where there are incredible temperature variations because it lacks sufficient atmosphere or water to retain or deflect the sun's energy.

Speaking of the moon, its important that there is only one moon, not two or three or none, and it's the "just right" size and distance from us. The moon's gravity impacts the movement of ocean currents, keeping the water from becoming stagnant.{3}

Water itself is an important part of a "just right" world. Plants, animals and human beings are mostly made of water, and we need it to live. One of the things that makes Earth unique is the abundance of water in a liquid state.

Water has surface tension. This means that water can move upward, against gravity, to bring liquid nutrients to the tops

of the tallest plants.

Everything else in the world freezes from the bottom up, but water freezes from the top down. Everything else contracts when it freezes, but water expands. This means that in winter, ponds and rivers and lakes can freeze at the surface, but allow fish and other marine creatures to live down below.

The fact that we live on a “just right” planet in a “just right” universe is evidence that it all was created by a loving God.

The Nagging Itch of “Ought”

As a mother, I was convinced of the existence of a moral God when my children, without being taught, would complain that something wasn’t “fair.” Fair? Who taught them about fair? Why is it that no one ever has to teach children about fairness, but all parents hear the universal wail of “That’s not fa-a-a-a-a-air!” The concept of fairness is about an internal awareness that there’s a certain way that things ought to be. It’s not limited to three-year-olds who are unhappy that their older siblings get to stay up later. We see the same thing on “Save the Whales” bumper stickers. Why should we save the whales? Because we ought to take care of the world. Why should we take care of the world? Because we just should, that’s why. It’s the right thing to do. There’s that sense of “ought” again.

Certain values can be found in all human cultures, a belief that we act certain ways because they’re the right thing to do. Murdering one’s own people is wrong, for example. Lying and cheating is wrong. So is stealing. Where did this universal sense of right and wrong come from? If we just evolved from the apes, and there is nothing except space, time, and matter, then from where did this moral sense of right and wrong arise?

A moral sense of right and wrong isn't connected to our muscles or bones or blood. Some scientists argue that it comes from our genes – that belief in morality selects us for survival and reproduction. But if pressed, those same scientists would assure you that ultimate right and wrong don't exist in a measurable way, and it's only the illusion of morality that helps us survive. But if one researcher stole another's data and published results under his own name, all the theories about morality as illusion would go right out the window. I don't know of any scientist who wouldn't cry, "That's not fair!" Living in the real world is a true antidote for sophisticated arguments against right and wrong.

Apologist Greg Koukl points out that guilt is another indicator of ultimate right and wrong. "It's tied into our understanding of things that are right and things that are wrong. We feel guilty when we think we've violated a moral rule, an "ought." And that feeling hurts. It doesn't hurt our body; it hurts our souls. An ethical violation is not a physical thing, like a punch in the nose, producing physical pain. It's a soulish injury producing a soulish pain. That's why I call it ethical pain. That's what guilt is – ethical pain."{4}

The reason all human beings start out with an awareness of right and wrong, the reason we all yearn for justice and fairness, is that we are made in the image of God, who is just and right. The reason we feel violated when someone does us wrong is that a moral law has been broken – and you can't have a moral law without a moral law giver. Every time we feel that old feeling of, "It's not fa-a-a-a-a-air!" rising up within us, it's a signpost pointing us to the existence of God. He has left signposts pointing to Himself all over creation. That's why we are without excuse.

Evidence of Design Implies a Designer

If you've ever visited or seen pictures of Mount Rushmore (South Dakota USA), you cannot help but look at the gigantic sculpture of four presidents' faces and wonder at the skill of the sculptor. You know, without having to be told, that the natural forces of wind and rain did not erode the rock into those shapes. It took the skilled hands of an artist.

William Paley made a compelling argument years ago that the intricacies of a watch are so clearly engineered that it cannot be the product of nature: a watch demands a watchmaker. In the same way, the more we discover about our world and ourselves, the more we see that like an expertly-fashioned watch, our world and we ourselves have been finely crafted with intentional design. And design implies a designer.

Since we live in our bodies and take so much of our abilities for granted, it's understandable that we might miss the evidence of design within ourselves – much like a fish might be oblivious to what it means to be wet. Dr. Phillip Bishop at the University of Alabama, challenges us to consider what would happen if we commissioned a team of mechanical engineers to develop a robot that could lift 500 pounds. And let's say we also commissioned them to design a robot that could play Chopin. They could probably do that. But what if we asked them to come up with a robot that could do both, and limit the robot's weight to 250 pounds, and require that it be able to do a variety of similar tasks? They'd laugh in our faces, no matter how much time or money we gave them to do it. But you know, all we'd be asking them to do is to come up with a very crude replication of former football player Mike Reid.{5}

Probably the greatest evidence of design in creation is DNA,

the material of which our genes are made, as well as the genetic material for every living thing on the planet. One of the startling discoveries about DNA is that it is a highly complex informational code, so complex that scientists struggle hard to decipher even the tiniest portions of the various genes in every organism. DNA conveys intelligent information; in fact, molecular biologists use language terms – code, translation, transcription – to describe what it does and how it acts. Communication engineers and information scientists tell us that you can't have a code without a code-maker, so it would seem that DNA is probably the strongest indicator in our world that there is an intelligent Designer behind its existence.

Dr. Richard Dawkins, a professor of biology who writes books and articles praising evolution, said in his book *The Blind Watchmaker,* "Biology is the study of complicated things that give the appearance of having been designed for a purpose."{6} Even those who desperately fear the implications of design keep running into it.

Those who deny the evidence of a designer are a lot like the foolish fisherman. If he fails to catch a fish, he says, "Aha! This proves there are no fish!" He doesn't want to consider the possibility that it might be he is an inept fisherman. Since science cannot measure the intangible or the supernatural, there are many people who say, "Aha! There is no Creator."{7} Foolish fishermen deny the evidence that God exists and has left His fingerprints all over creation.

The Reliability of the Bible

Every religion has its own holy book, but the Bible is different from all the others. It claims to be the very Word of God, not dropped out of the sky but God-breathed, infused with God's power as He communicated His thoughts and intent through human writers.

The Bible was written over a period of 1500 years, by about forty different writers, on three different continents. They addressed a wide variety of subjects, and yet the individual books of the Bible show a remarkable consistency within themselves. There is a great deal of diversity within the Bible, at the same time displaying an amazing unity. It presents an internally consistent message with one great theme: God's love for man and the great lengths to which He went to demonstrate that love.

If you pick up any city newspaper, you won't find the kind of agreement and harmony in it that is the hallmark of the biblical books. A collection of documents that spans so much time and distance could not be marked by this unity unless it was superintended by one Author who was behind it all. The unity of the Bible is evidence of God's existence.

One other aspect of the Bible is probably the greatest evidence that God exists and that He has spoken to us in His holy book: fulfilled prophecy. The Bible contains hundreds of details of history which were written in advance before any of them came to pass. Only a sovereign God, who knows the future and can make it happen, can write prophecy that is accurately and always – eventually – fulfilled.

For example, God spoke through the prophet Ezekiel against the bustling seaport and trade center of Tyre. In Ezekiel 26:3-6, He said He would bring nations against her: "They shall destroy the walls of Tyre and break down her towers; and I will scrape her soil from her, and make her a bare rock." Ezekiel 26-28 has many details of this prophecy against Tyre, which would be like Billy Graham announcing that God was going to wipe New York off the map.

Tyre consisted of two parts, a mainland city and an island a half- mile offshore. The first attack came from the Babylonian king Nebuchadnezzar, who laid siege to Tyre for thirteen years. Finally, his battering rams broke through the walls,

and he tore down the city's towers. But the island part of the city wasn't yet destroyed, because this prophecy was fulfilled in stages. For 250 years it flourished, until Alexander the Great set his sights on Tyre. Even without a navy, he was able to conquer this island city in what some consider his greatest military exploit. He turned the ruined walls and towers of Old Tyre into rubble, which he used to build a causeway from the mainland to the island. When he ran out of material, he scraped the soil from the land to finish the land- bridge, leaving only barren rocks where the old city used to be. He fulfilled the prophecy, "They will break down your walls and destroy your pleasant houses; your stones and timber and soil they will cast into the midst of the waters"(Ez. 26:12).

Fulfilled prophecy is just one example of how God shows He is there and He is not silent. How else do we explain the existence of history written in advance?

Jesus: The Ultimate Evidence

The most astounding thing God has ever done to show His existence to us is when He passed through the veil between heaven and earth and came to live among us as a man.

Jesus Christ was far more than just a great moral teacher. He said things that would be outrageous if they weren't true, but He backed them up with even more outrageous signs to prove they were. Jesus claimed not to speak for God as a prophet, but to be God in human flesh. He said, "If you've seen Me, you've seen the Father" (John 14:9), and, "The Father and I are one" (John 10:30). When asked if He was the Messiah, the promised Savior, He said yes.{8} He told his contemporaries, "Before Abraham was, I am"(John 8:58). The fact that His unbelieving listeners decided then to kill Him shows that they realized He was claiming to be Yahweh, God Almighty.

When Jesus told His followers that He was the Good Shepherd (John 10:11-18), they would immediately be reminded of a

passage in the book of Ezekiel where Yahweh God pronounced Himself shepherd over Israel (Ez. 34:1-16). Jesus equated Himself with God.

But words are cheap, so Jesus backed up His words with miracles and signs to validate His truth-claims. He healed all sorts of diseases in people: the blind, the deaf, the crippled, lepers, epileptics, and even a woman with a twelve-year hemorrhage. He took authority over the demons that terrorized and possessed people. He even raised the dead.

Jesus showed His authority over nature, as well. He calmed a terrible storm with just a word. He created food out of thin air, with bread and fish left over! He turned water into wine. He walked on water.

He showed us what God the Father is like; Jesus was God with skin on. He was loving and sensitive, at the same time strong and determined. Children and troubled people were drawn to Him like a magnet, but the arrogant and self-sufficient were threatened by Him. He drenched people with grace and mercy while never compromising His holiness and righteousness.

And after living a perfect life, He showed His love to us by dying in our place on a Roman cross, promising to come back to life. Who else but God Himself could make a promise like thatand then fulfill it? The literal, bodily resurrection of Jesus Christ is the final, greatest proof that there is a God, that Jesus is God Himself, and that God has entered our world and showed us the way to heaven so we can be with Him forever. He said, “I am the way, the truth, and the life; no one comes to the Father except by Me” (John 14:6).

God exists, and He has spoken. He made a “just right” universe that is stamped with clues of its Maker. He placed eternity in our hearts, as Ecclesiastes tells us, and all people have a strong moral streak because we are made in the image of a moral God. The evidence of design in our bodies, our world and

the universe is a signpost pointing to a loving, intelligent Designer behind it all. The unity of the Bible and the hundreds of fulfilled prophecies in it show the mind of God behind its creation. And we've looked at the way Jesus punched through the space-time continuum to show us what God looks like, and opened the doorway to heaven. Jesus is the clearest evidence of all that God does exist.

Notes

1. Hugh Ross, *Creator and the Cosmos*. (Colorado Springs, CO.: Navpress, 1995), 111-145.
2. R.E.D. Clark, *Creation* (London: Tyndale Press, 1946), 20.
3. The Wonders of God's Creation, Moody Institute of Science (Chicago, IL).
4. Gregory Koukl, "Guilt and God," Stand to Reason Commentary. http://www.str.org/free/commentaries/theology/gultngod.htm.
5. Phillip Bishop, "Evidence of God in Human Physiology." http://www.leaderu.com/science/bishop.html
6. Richard Dawkins, *The Blind Watchmaker* (New York: W.W. Norton & Co., 1986), 1.
7. Bishop.
8. Mark 14:61-62; Matthew 26: 63-65; Luke 22:67-70

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How I Know Christianity Is

True – A Defense of the Gospel

Dr. Zukeran presents five major reasons to believe Christianity is the truth. He begins with the Christian worldview and goes on to the authority of the Bible, Jesus' confirmation of His claims to be God, the resurrection of Jesus, and Pat's personal experience as a follower of Jesus Christ.

Because Christianity Teaches the Correct Worldview

Among all the religions and philosophies, how do we know Christianity is true? While there are many ways to address the question, let's begin by saying that Christianity makes sense of the world around us. In other words, it presents the most correct worldview based on the world in which we live. There are three worldviews that lie at the foundation of all religions and philosophies: theism, naturalism, and pantheism. Theism teaches there is a personal God who created the universe. Naturalism teaches there is no divine being and that the universe is the result of time and chance. Pantheism teaches that the universe is eternal and that the divine is an impersonal force made up of all things. All three worldviews cannot be true at the same time and if one of them is true, the other two must be false.

The evidence from our study of the universe points to theism. Unfortunately, time will allow me to go over only three lines of evidence.

The first is the argument from first cause or the cosmological argument, which states if something exists, it must have either come from something else, come from nothing, or have always existed. What is the most reasonable conclusion of the

three for the existence of the universe? Scientists confirm that the universe has a beginning. Many call this the “big bang.” Since the universe assuredly has a beginning, the worldview of pantheism bears the burden of proof. Second, to say the universe comes from nothing goes against responsible scientific inquiry and human logic. For example, any invention in human history is not brought about from nothing. It comes from materials and ingenuity that existed before its inception. Therefore, the naturalist worldview has no logical ground to stand on. The best conclusion is that the universe is the result of a cause greater than itself. That cause is God.

Second, we have the proof of design or the teleological argument. Complexity and design point to a designer. For example, although all the parts of a watch are found on the earth, no one would assume it evolved as the result of natural, unguided actions of chance. Why would we conclude otherwise when we look at the human brain or the human anatomy, which is much more complex? The more we discover about the universe and nature, the more we realize how unlikely it is that this could have all happened by accident. Therefore, the burden of proof is on the worldviews of naturalism and pantheism, which hold to a position of evolution.

Finally we have the moral argument. All people have a sense of right and wrong. In every culture, adultery, murder, and stealing are wrong. Where does that universal sense of right and wrong come from? A moral law code requires a moral Lawgiver who is personal and reflects the moral law in His character. Since we are made in God’s image, we reflect His moral law. C.S. Lewis stated, “As an atheist my argument against God was that the universe seemed so cruel and unjust. But how had I got this idea of just and unjust? A man does not call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it

unjust?”{1} Naturalists and pantheists have difficulty accounting for the human conscience.

For these reasons, theism is the only possible worldview that can remain true to scientific and philosophical scrutiny.{2}

Because the Bible is God’s Word

Among all the books written by man, none have the credentials that equal the Bible. The second evidence for Christianity is the Bible, which proves itself to be true and divinely inspired.

The Bible proves itself to be true because it is a historically accurate document. Thousands of archaeological discoveries confirm its historical accuracy. Numerous civilizations, rulers, and events once thought legendary by the skeptics have been confirmed by archaeology. Even miraculous geographic events in Sodom and Gomorrah, Jericho, and Sennachareb’s defeat in the 7th century B.C. have passed the test of archaeological scrutiny.

Another proof of the Bible’s truth is in historical records outside the Bible. Numerous historical records from ancient civilizations confirm the historicity of the biblical accounts. Dr. William Albright, who is still respected as probably the foremost authority in Middle Eastern archaeology, said this about the Bible: “There can be no doubt that archaeology has confirmed the substantial historicity of the Old Testament.”{3} The historical evidence upholds the premise that if an ancient historical work proves to be accurate again and again in its detail, we can be confident that it is accurate on the material we cannot confirm externally.

The Bible’s divine inspiration is attested to in its unity. Although the Bible is written over a 1500 year period, written by over forty different authors from different backgrounds, and covers a host of controversial subjects, it maintains a

unified theme and it does not contradict itself in principle from beginning to end. This indicates that a divine author supervised the entire process and guided each writer.

Second, we have the remarkable record of prophecy. Hundreds of detailed prophecies are written years before the event takes place. For example the prophet Ezekiel in chapter 26 describes accurately how the city of Tyre will be destroyed years before it occurs. Daniel predicts the empires of Babylon, Persia, Greece, and Rome. Prophecy shows the divine hand of God because only an eternal being could have inspired the writers to leave such a legacy.

Finally, the Bible answers the major questions all belief systems must answer. Where did we come from? What is the nature of the divine? What is our relationship to the divine? What is the nature of man? How do we explain the human predicament? What is the answer to the human predicament? What happens after death? And how do we explain evil? Any system that does not answer these questions is an incomplete system. The Bible gives the most complete and accurate answers to the truly important questions of human existence.

No other book ever written has these credentials. A book written by God would have the fingerprints of God all over it. The Bible alone has His fingerprints.{4}

Because Jesus Confirmed His Claims

How do I know Christianity is true? Another source of confirmation comes from the person of Jesus Christ. Among all men who ever lived, Jesus stands apart from each one. Throughout the gospels, Jesus claimed Himself to be God. He claimed to have authority over the law, creation, sin, and death. John 10:30-33 states,

> "'I and the Father are one.' Again the Jews picked up stones to stone Him but Jesus said to them, 'I have shown you many

> great miracles from the Father. For which of these do you stone me?' The leaders replied, 'We are not stoning you for any of these but for blasphemy because you a mere man, claim to be God.'"

The Jewish enemies of Christ clearly understood His claims and it is for this reason they killed Him. His disciples also understood His claim and presented it in their message. Not only did He make an extraordinary claim; Jesus confirmed it. There are numerous ways in which Christ proved His claims. I will cover only four.

The first confirmation of Jesus' claims is His sinless life. Jesus' most intimate companions stated He committed no sin that He needed to repent of. Paul writes of Christ, "God made Him who had no sin to be sin for us, so that in him we might become the righteousness of God." (2 Cor. 5:21) It would have been hypocritical of Jesus if He had indeed sinned and never repented, for He taught all men this principle. Even His enemies could find no sin in Him. Pontius Pilate, after examining Jesus, stated to the angry mob, "I find no basis for a charge against him." The Bible declares God is holy and Jesus showed Himself to be holy as well.

The second confirmation is the impact of Christ on mankind. More schools and colleges have been built in the name of Christ than any other man. More hospitals and orphanages are built in the name of Christ than any other person. More literature and music are written about Christ than any other person. More laws and ethical codes are built on His teachings than any other man. He has had a tremendous impact on every area of culture like no one else.

The third confirmation is the miracles He performed. God's existence makes it reasonable to assume He would use miracles to confirm His message and messenger. Miracles are a powerful confirmation because it authenticates the creator's authority over His creation. Christ's miracles over nature, sickness,

spiritual forces, sin, and death displayed this authority over every realm of creation.

The fourth confirmation is the fulfilled prophecies. Before He set foot on the earth, there were over seventy specific prophecies made by the Old Testament writers about the Messiah. The prophecies included the city of birth, His method of execution, His betrayal, the date of His death, etc. Jesus fulfilled each of these. The probability of His fulfilling just eight of these by chance is very close to a mathematical zero.

No one has both made the claims of Christ and confirmed them, as He did. His life is another proof Christianity is true.{5}

Because of the Resurrection

Jesus further confirmed His claims to be God by rising from the dead. Jesus openly proclaimed that as God He had authority over life and death. He states in John 11:25, "I am the resurrection and the life. He who believes in me will live, even though he dies; and he who believes in me will never die." The resurrection is proof that His claim is true.

Many skeptics have presented alternative theories to the resurrection. Some of the most famous include: the theory that the disciples stole the body, the disciples went to the wrong tomb, the disciples hallucinated the resurrection, Jesus did not die but went unconscious on the cross, and the most recent theory is that wild dogs ate the body of Jesus.

However, these arguments have been shown to be severely flawed and could not account for all the facts surrounding the events of the resurrection. Many have done detailed analysis of the evidence and have concluded that the resurrection must be a historical event. The late Simon Greenleaf, the former Royal Professor of Law at Harvard, performed one of the most famous of these studies. In his book, *The Testimony of the*

Evangelists, the Gospels Examined by the Rules of Evidence, he concluded,

They had every possible motive to review carefully the grounds of their faith and the evidences of the great facts and truths which they asserted; . . . It was therefore impossible that they could have persisted in affirming the truths they have narrated had not Jesus actually risen from the dead, and had they not known this fact as certainly as they knew any other fact.

As an atheist, lawyer and journalist Lee Strobel did a two-year investigation on the resurrection interviewing some of the great scholars on both sides. He finally concluded in his book *The Case for Christ*,

> In light of the convincing facts I had learned during my investigation, in the face of this overwhelming avalanche of evidence in the case for Christ, the great irony was this, it would require much more faith for me to maintain my atheism that to trust in Jesus of Nazareth.{6}

No one has been able to conquer death by raising himself or herself from the dead. Jesus by His resurrection proves He is God. For only God, the giver of life has the authority over life and death. Since Jesus substantiates His claims, we conclude He is divine and what He teaches is true and authoritative.

Jesus also taught the Bible to be God's Word. Therefore, the Bible is the foundation for all truth to all of mankind in every culture and for all time. Any teaching that is contrary to those of Jesus and the Bible are false.{7}

Because I Have Experienced It

Jesus Christ and the truths of the Bible are not simply facts to be stored in our minds, they are truths that we are invited to experience in a personal way. God invites us to a personal

relationship with Him. The evidence points convincingly toward Jesus Christ. After reviewing the evidence, we each must make the decision to move in the direction the evidence is pointing. It is then that we experience the reality of God in our lives. Although an individual's experience is a subjective thing, it is part of the proofs that authenticate faith.

When I first heard that the God of the universe loved me and desperately wanted a relationship with me, I thought it was the greatest news I ever heard. As I began to share my newfound discovery, I met scholars who seemed to have convincing proof that this was all a religious fantasy.

As I searched for answers I came across several Christian scholars who were able to defend the authority of the Bible and the claims of Christ. As I weighed the arguments and questioned men and women on both sides, I could not deny the overwhelming evidence that supported the Bible and the claims of Christ. Eventually I came to the conclusion that Jesus Christ is Lord.

I then realized it was time for a decision. Often we do not have all the answers, but we move in the direction in which the evidence is pointing. For example, many of us do not really know for sure if the person we are marrying is the right one. However, we make our decision based on the evidence we see at the time. If I find that I can communicate with my fiancée, our personalities are compatible, and that we share the same values, we move in the direction in which the evidence is pointing. When we make the commitment to marry, then our decision is confirmed definitively. Till we make the commitment, we base our decision on the evidence at hand. The same is true with becoming a Christian. Although we do not have all the answers, we can have enough faith to make a decision. When we commit our lives to Christ, we then experience the fullness of a relationship with the risen Savior.

It was then that I made the conscious decision to believe in Jesus Christ. I asked Christ to forgive my sin and invited Him to be the Lord of my life. Although nothing dramatic happened, I knew I had changed. I experienced the peace that comes from knowing your sins are forgiven. I experienced the joy of knowing I was placed here with a purpose and that there is meaning to my existence. Although I still had some questions, sins that I struggled with, and difficult trials, I had an ever-abiding peace and joy I had never had before.

The more I studied the Bible, the more the world around me began to make sense. I gained a new understanding in all my academic studies. The complexity of life on earth, biological organisms, and planets reflected the character and intelligence of a loving Creator who wants us to enjoy His creation.

My struggles in relationships were the results of selfishness, and a sinful attitude in my heart. Once I began to follow the principles of Christ's love, my friendships became much more meaningful and joyous, not competitive. I experienced freedom from living up to others' expectations because the God of the universe loved me just for who I was.

I experienced the reality of the Bible promises as I applied them to my life. My faith continues to grow each time I see that God's truth works in every day life. The more time I spend with God in prayer, in study, and in worship, the stronger my faith becomes.

How do I know Christianity is true? The facts behind it along with my experience of God's promises confirm it.

Notes

1. Lewis, C.S. Mere Christianity. (New York, NY: Macmillan Publishing, 1960), 45.
2. For more extensive discussion read the Probe article, "Evidence for God's Existence" by Sue Bohlin.

3. Albright, William. Archaeology and the Religion of Israel. (Baltimore, MD: John Hopkins, 1953), 176.
4. For more extensive discussion read the Probe article, "The Authority of the Bible."
5. For more extensive discussion read the Probe article, "The Uniqueness of Jesus."
6. Strobel, Lee. The Case for Christ. (Grand Rapids, MI: Zondervan Publishing, 1998), 265.
7.For more extensive discussion on the resurrection read the Probe article, "Resurrection, Fact or Fiction."

Suggested Reading

Apologetics General

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Note: Material on the subjects below can also be found under

the “Apologetics General” heading above.

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_____. *More Evidence That Demands a Verdict*. (San Bernardino, CA: Here's Life Publishers, 1975).

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(Grand Rapids, MI: Kregel Publications, 1995).

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

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

defense of the veracity of the Christian faith.

This article is also available in Spanish. 

Differences Between the Four Gospels

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

Are the Gospels historical or mythological?

The first challenge to address is how to account for the differences among the four Gospels. They are each different in nature, content, and the facts they include or exclude. The reason for the variations is that each author wrote to a different audience and from his own unique perspective. Matthew wrote to a Jewish audience to prove to them that Jesus is indeed their Messiah. That's why Matthew includes many of the teachings of Christ and makes numerous references to Old Testament prophecies. Mark wrote to a Greek or Gentile audience to prove that Jesus is the Son of God. Therefore, he makes his case by focusing on the events of Christ's life. His gospel moves very quickly from one event to another, demonstrating Christ's lordship over all creation. Luke wrote to give an accurate historical account of Jesus' life. John wrote after reflecting on his encounter with Christ for many years. With that insight, near the end of his life John sat down and wrote the most theological of all the Gospels.

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

richer picture of Jesus.

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

So we acknowledge that differences do not necessarily mean errors. Skeptics have made allegations of errors for centuries, yet the vast majority of charges have been answered. New Testament scholar, Dr. Craig Blomberg, writes, "Despite two centuries of skeptical onslaught, it is fair to say that all the alleged inconsistencies among the Gospels have received at least plausible resolutions."{1} Another scholar, Murray Harris, emphasizes, "Even then the presence of discrepancies in circumstantial detail is no proof that the central fact is unhistorical."{2} The four Gospels give us a complementary, not a contradictory, account.

The Date of the New Testament Writings: Internal Evidence

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

Jesus' ministry was from A.D. 27-30. Noted New Testament scholar, F.F. Bruce, gives strong evidence that the New

Testament was completed by A.D. 100.{3} Most writings of the New Testament works were completed twenty to forty years before this. The Gospels are dated traditionally as follows: Mark is believed to be the first gospel written around A.D. 60. Matthew and Luke follow and are written between A.D. 60-70; John is the final gospel, written between A.D. 90-100.

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

In the book of Acts, the Temple plays a central role in the nation of Israel. Luke writes as if the Temple is an important part of Jewish life. He also ends Acts on a strange note: Paul living under house arrest. It is strange that Luke does not record the death of his two chief characters, Peter and Paul. The most plausible reason for this is that Luke finished writing Acts before Peter and Paul's martyrdom in A.D. 64. A significant point to highlight is that the Gospel of Luke precedes Acts, further supporting the traditional dating of A.D. 60. Furthermore, most scholars agree Mark precedes Luke, making Mark's Gospel even earlier.

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

along with Mark and Matthew.

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

The Date of the Gospels: External Evidence

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

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

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

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

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

to have been written slightly after A.D. 50.{4}

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

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

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

How Reliable was the Oral Tradition?

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

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

Rainer Reisner presents six key reasons why oral tradition accurately preserved Jesus' teachings.{6} First, Jesus used the Old Testament prophets' practice of proclaiming the word of God which demanded accurate preservation of inspired teaching. Second, Jesus' presentations of Himself as Messiah would reinforce among His followers the need to preserve His words accurately. Third, ninety percent of Jesus' teachings and sayings use mnemonic methods similar to those used in Hebrew poetry. Fourth, Jesus trained His disciples to teach His lessons even while He was on earth. Fifth, Jewish boys were educated until they were twelve, so the disciples likely knew how to read and write. Finally, just as Jewish and Greek teachers gathered disciples, Jesus gathered and trained His to carry on after His death.

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

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

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

The Transmission of the Gospel Texts

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

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

So the original writings were accurate. However, we do not have the original manuscripts. What we have are copies of copies of copies. Are these accurate, or have they been tampered with? As shown earlier, we have 5000 Greek manuscripts of the New Testament. When you include the quotes from the church fathers, manuscripts from other early translations like the Latin Vulgate, the Ethiopic text, and others, the total comes out to over 24,000 ancient texts. With so many ancient texts, significant alterations should be easy to spot. However, those who accuse the New Testament of being corrupted have not produced such evidence. This is significant because it should be easy to do with so many manuscripts available. The truth is, the large number of manuscripts confirm the accurate preservation and transmission of the New Testament writings.

Although we can be confident in an accurate copy, we do have textual discrepancies. There are some passages with variant readings that we are not sure of. However, the differences are

minor and do not affect any major theological doctrine. Most have to do with sentence structure, vocabulary, and grammar. These in no way affect any major doctrine.

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

The other discrepancies are similar in nature. Greek scholars agree we have a copy very accurate to the original. Westcott and Hort state that we have a copy 98.33% accurate to the original.{7} A.T. Robertson gave a figure of 99% accuracy to the original.{8} As historian Sir Fredric Kenyon assures us, "…the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and general integrity of the books of the New Testament may be regarded as finally established."{9}

Do Miracles Discredit the Gospels?

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

Those who hold to a theistic worldview can accept miracles in light of our understanding of God and Christ. God can intervene in time and space and alter the natural regularities of nature much like finite humans can in smaller limited ways. If Jesus is the Son of God, we can expect Him to perform

miracles to affirm His claims to be divine. But worldviews are not where this ends. We also need to take a good look at the historical facts.

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

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

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

Notes

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

2. Ibid., 9.

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

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

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

7. Geisler, 474.

8. Ibid.

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