

# “There Is No Evidence for God or the Bible”

I read your article about the [evidence for God's existence](#). Although it was an interesting article, I didn't really see any evidence of God's existence in the article. I am a believer in God's existence. However, my belief is strictly faith based. I suppose it is possible that God does not exist. I choose to believe that he does. There are many things in the world we live in and our Universe that are truly amazing and unexplainable. But just because something is strange, amazing, awesome, mind boggling or unexplainable, does not mean it is evidence of God's existence.

Just like the existence of God cannot be proven, the Holy Bible itself can not be proven that it is the inspired word of God. There simply is no evidence. It is faith that people have in that it is the word of God. It can never be proven. This is very hard for many Christians to accept, but it is the undeniable truth. You believe because you choose to believe and for no other reason.

I think perhaps you misunderstand the difference between evidence and proof. I agree with you that we do not have proof of God's existence or that the Bible is the Word of God. However, what we do have is very powerful evidence that choosing to put our trust in God in His word is a reasonable choice.

Recently my husband was up on the roof of our house putting up Christmas lights. From inside the house, I heard noises above my head that sounded like footsteps. And when I looked out the window, I saw a man's shadow on the ground that indicated there was a person on the roof. Since Ray had told me he was going up on the roof, I believed he was up there. Could I prove it from inside the house? No, but it was completely

reasonable for me to look at the evidence and conclude my husband was putting up Christmas lights.

Sometimes people look evidence full in the face and then deny it. Our founder, Jimmy Williams, is fond of telling the story of the man who went to a psychiatrist convinced that he was dead. The psychiatrist was unsuccessful at talking him out of his illusion. Finally he asked him, "Do dead men bleed?" The patient said no, they don't. The psychiatrist pulled out his Swiss army knife, reached over and nicked the man's finger. Amazed, the patient exclaimed, "Well, how about that! Dead men DO bleed!"

See the difference between evidence and proof?

Sue Bohlin

Probe Ministries

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## **Are the Ideas of the Jesus Seminar Now Catholic Doctrine?**

I am a philosophy major at Oregon State University where Marcus Borg is a professor. Many of the churches in our community ascribe to his teaching.

Here is my question...I have a dear friend that grew up in an evangelical Catholic home and knows Christ as her personal savior. She has been attending the local Catholic church here in Corvallis and recently has been strongly confronted by one

of the deacons on issues surrounding the literalism of the Bible (i.e. the ideas of the Jesus Seminar, taught by Borg). The deacon has been telling her that Biblical non-literalism as Borg teaches is part of Catholic doctrine and part of the Catechism. Is this accurate? Is this indeed an international Catholic teaching or does it depend on the individual parish or person?

I would appreciate any wisdom you might have on this topic. Honestly, it's been really heated here lately, as Borg's new book has just been released. We would love it if either of you (or other speakers from Probe) could come out and do a presentation for all of the confused Christians. There is a strong evangelical movement in Corvallis, but unfortunately, it tends to be strongly anti-intellectual and isn't well respected in the university community. As a student, I want to be able to better understand the critical issues at hand and be able to represent Christ in grace, truth, and love.

Send me whatever thoughts you have...I read article on the Jesus Seminar through Leadership University and that helped, but I really would love even more detailed information if you have any.

**Thank you so much for serving as a resource for students of the Word!**

Thank you for your recent e-mail concerning the Jesus Seminar. I can empathize with your "dilemma" under the shadow of Marcus Borg at your university.

I don't know if you have checked the Probe Website ([www.probe.org](http://www.probe.org)) or not, but I would direct you to at least two essays: one that I wrote is called [The Jesus Seminar](#), and a second was written by my colleague, Rick Wade, entitled [The Historical Christ](#). You will find good bibliographical info for further study.

I would rather doubt that the tenets of the Jesus Seminar are now officially sanctioned by the Roman Catholic Church worldwide. I would recommend that your friend ask for official, written documentation from this priest for his assertion that this is true. I am 99% positive that no such position has been taken by the Catholic church and its biblical scholars. There is too much at stake for the church to take such a radical stand which undermines much of what they have held to be true about Jesus Christ.

If you are looking for someone to come and debate Borg, I would suggest that you contact my good friend Dr. J. P. Moreland and/or Michael J. Wilkins at Talbot Seminary in southern California. They edited a book entitled *Jesus Under Fire* which was published by Zondervan in 1995. Each chapter is written by a evangelical scholar, each of which develops and refutes the major arguments of the Jesus Seminar position.

I have been studying this topic for several years, and following the literature, but these men, as New Testament Scholars, are current on this issue and have devoted the kind of study and depth necessary to give good account of themselves with a fine scholar like Borg.

I can appreciate your frustration with the general Christian community. Most are not "armed" for the battle of ideas which we face. That is why I left Campus Crusade in 1973 and began Probe Ministries. At the time I gave oversight to the Campuses in the Southwest U.S. The worldview America has come to embrace generally now once existed only on a few campuses: UC Berkeley, San Francisco State, U. of Wisconsin (Madison), Columbia U., and U. of Colorado.

I found myself hard pressed to respond to the questions of these students. So I decided the Lord was calling upon me not to "curse the darkness", but rather "light some lamps!" The early Christians, it is said, were effective because they OUT-THOUGHT and OUT-LOVED the ancient world! In fact, for 250

years after the apostles died off, the church did nothing but try to survive and answer/refute/respond to all the doctrinal challenges which came from the Jewish and Pagan communities without, and from sects and heresies within. They were so busy doing this, that it was not until 325 A.D. (Council of Nicea) that the addressed/clarified the doctrine of the Trinity! The FIRST theology of the early church was APOLOGETICAL theology, and we find ourselves facing the same kind of circumstances and challenges today.

So you hang in there! And tell your friend to do the same. Challenge the priest and don't be bullied by him. If it IS an official position, tell her that I requested that it be documented so I will be able to confirm to others who ask that this is truly official. If I were a betting man (and I am ::::SMILE!::::), your friend will find that no such affirmation of this policy will be forthcoming.

With Warm Regards in Christ,

Jimmy Williams, Founder  
Probe Ministries

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## **Archaeology and the New Testament**

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



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

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

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

## Historical Confirmation of Jesus

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

Now there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the gentiles. He was the Christ and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him. For he appeared alive again the third day, as the divine prophets had foretold these and ten thousand

other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct to this day. {2}

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

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

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

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

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

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

## **Accuracy of the Gospels**

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

examples.

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

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

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

John's accuracy has also been attested to by recent discoveries. In John 5:1-15 Jesus heals a man at the Pool of Bethesda. John describes the pool as having five porticoes. This site had long been in dispute until recently. Forty feet underground, archaeologists discovered a pool with five



porticoes, and the description of the surrounding area matches John's description. In 9:7 John mentions another long disputed site, the Pool of Siloam. However, this pool was also discovered in 1897, upholding the accuracy of John.

Evidence for Pontius Pilate, the governor who presided over the trial of Jesus, was discovered in Caesarea Maritima. In 1961, an Italian archaeologist named Antonio Frova uncovered a fragment of a plaque that was used as a section of steps leading to the Caesarea Theater. The inscription, written in Latin, contained the phrase, "Pontius Pilatus, Prefect of Judea has dedicated to the people of Caesarea a temple in honor of Tiberius." This temple is dedicated to the Emperor Tiberius who reigned from 1437 A.D. This fits well chronologically with the New Testament which records that Pilate ruled as procurator from 2636 A.D. Tacitus, a Roman historian of the first century, also confirms the New Testament designation of Pilate. He writes, "Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus. . . ."

## **Confirmation Regarding the Crucifixion**

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

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

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

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

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

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

Historian Thallus wrote in 52 A.D. Although none of his texts remain, his work is cited by Julius Africanus' work, *Chronography*. Quoting Thallus on the crucifixion of Christ,

Africanus states, "On the whole world, there pressed a most fearful darkness, and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down." {4} Thallus calls this darkness, "as appears to me without reason, an eclipse of the sun." {5}

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

## Historical Accuracy of Luke

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

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

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

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

In Luke's announcement of Jesus' public ministry (Luke 3:1), he mentions, "Lysanius tetrarch of Abilene." Scholars questioned Luke's credibility since the only Lysanius known for centuries was a ruler of Chalcis who ruled from 4036 B.C. However an inscription dating to be in the time of Tiberius, who ruled from 1437 A.D., was found recording a temple dedication which names Lysanius as the "tetrarch of Abila" near Damascus. This matches well with Luke's account.

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

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

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

"In all, Luke names thirty-two countries, fifty-four cities,

and nine islands without error.”[\[8\]](#) A. N. Sherwin-White states, “For Acts the confirmation of historicity is overwhelming. . . . Any attempt to reject its basic historicity must now appear absurd. Roman historians have long taken it for granted.”[\[9\]](#)

## **The Shroud of Turin**

The Gospels record that after His crucifixion Jesus was wrapped in a long linen cloth and placed in the tomb (Matt. 27:59). John records that when Peter investigated the empty tomb, he found the burial cloth folded neatly next to where Christ once laid (20:6-7).

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

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

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

The most extensive study was undertaken in 1977. An international team of Swiss, American, and Italian scientist studied the shroud for five days at the Savoy Royal Palace at Turin. They used six tons of equipment and 2.5 million dollars

for their research. It has been one of the most intensely studied artifacts of all time.

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

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

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

## Notes

1. See "[Authority of the Bible](http://probe.org/authority-of-the-bible-a-strong-argument-for-christianity/)" at [probe.org/authority-of-the-bible-a-strong-argument-for-christianity/](http://probe.org/authority-of-the-bible-a-strong-argument-for-christianity/).
2. Josephus, Book 18, Chapter 3:3
3. Tacitus, *Annals*, 15.44
4. Julius Africanus, *Chronography*, 18:1.
5. Ibid.

6. William Ramsay, *St. Paul the Traveler and the Roman Citizen* (Grand Rapids, MI: Baker Books, 1982), 8.
7. John McRay, *Archaeology and the New Testament* (Grand Rapids, MI.: Baker Books, 1991), 227.
8. Norman Geisler, *Baker Encyclopedia of Apologetics* (Grand Rapids, MI.: Baker Books, 1999), 47.
9. A. N. Sherwin-White, *Roman Society and Roman Law in the New Testament* (Oxford: Clarendon Press, 1963), 189.

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# A Conversation with an Atheist

*Rick Wade distills an in-depth e-mail dialog with an atheist in which he addresses her doubts and arguments concerning the existence of God.*



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

## About Our Dialogue

### *The Conversation Begins*

In the fall of 1999 I became involved in an e-mail conversation with an atheist who wrote in response to a program I'd written titled [The Relevance of Christianity](#). In this program [Ed. note: The transcripts for our radio programs become the online articles such as the one you are reading.] I contrast Christianity and naturalism on the matters of meaning, morality, and hope.[\[1\]](#) She wrote to say that she was able to find these things in her own philosophy of life without God. If such things can be had without God, why bother

bringing Him in, especially given all the trouble religion causes?

Stephanie has an undergraduate degree in philosophy, and is pursuing her doctorate in physics.<sup>{2}</sup> Our conversation has been quite cordial, and in our over two-month long conversation I've grown to respect her. She isn't just out to pick a fight. I try to keep in mind that, if her ideas seem grating on me, mine are just as grating on her.

Stephanie seems genuinely baffled by theistic belief. If God is there, He is outside the bounds of what we can know. While someone like Kierkegaard saw good reason to take a "leap of faith" into that which can't be proved, she sees no reason to do that. "I think that if I had faith it would be like his," she says, "but the leap seems, at this point, both futile and risky."

Stephanie has three general objections to belief in God. First, she believes that the evidence is insufficient. The evidence of nature is all she has, and God is said to have attributes beyond the natural. There's no way to know about such things. Second, she believes that theistic belief adds nothing of importance to our lives or to what we can know through science. I asked her, "What is it about Christianity that turns you off to it?" And she replied, "I imagine believing, and I am no more fulfilled and no less worried than I am when I am not believing. God just does not seem to be a useful, beneficial, or tenable idea." Third, she believes that religion is morally bad for people. It grounds morality in fear, she believes, and it produces a dogmatism in adherents that prompts such behavior as killing abortion providers.

Stephanie began our correspondence not to be given proofs for the existence of God, but for me "to explain more personally His relevance." What is called for, then, is defense and explication rather than persuasion.



## *Basic Elements of Stephanie's Atheism*

There are three main elements underlying Stephanie's atheism. The first is *reason*, which she believes is sufficient for understanding our world, for morality, and for understanding and cultivating human qualities such as "aesthetic appreciation, compassion, and love." It is, of course, the final authority on religion as well. Reason does not admit faith. Insofar as one has admitted faith into the equation, one has moved toward irrationalism. As George Smith wrote, "I will not accept the existence of God, or any doctrine, on faith because I reject faith as a valid cognitive procedure. . . . If theistic doctrines must be accepted on faith, theism is necessarily excluded." [\[3\]](#)

The second element, *nature*, is reason's best source for information. Stephanie says, "I have no access to anything outside of the natural universe and my own mind."

The package is complete with Stephanie's commitment to *science*, which is the tool reason uses to understand nature. It alone is capable of giving us "objective, investigable knowledge," she says. In fact, I think it is fair to label Stephanie's approach to knowledge "scientistic." There seems to be no area of life which need not be submitted to science to be considered rational, and for which scientific investigation isn't sufficient.

The reason/nature/science triumvirate provides the structure for acquiring knowledge. To go beyond it is to move into irrationalism, Stephanie believes. There's certainly no reason to add God. She says, "As I understand it, the idea of God as a creator or guarantor adds nothing but unjustified mysticism to my knowledge." [\[4\]](#)

Theists have no problem with using reason to understand our world, or with the study of nature, or with using the tools of science. The problem comes when Stephanie concludes that

nothing can be known beyond nature analyzed scientifically. She believes that nature is all that is there or at least all that is knowable. Stephanie says she doesn't consciously start with naturalism; she has no desire to "champion naturalism as a dogma," she says. However, since science "only permits investigation of natural, repeatable phenomena," and she is satisfied with that, her view is restricted to the scope of nature. She even goes so far as to say, "I equate rationality and naturalism."

It seems, then, that the deck is stacked from the beginning. Stephanie's emphasis on science doesn't necessarily prevent her from finding God, but her naturalism does.

## **Insufficient Evidences**

### *The Evidentialist Objection*

Let's look at Stephanie's three basic objections to theistic belief, beginning with the charge that there is insufficient evidence to believe. Rather than offer a defense for theistic belief, let's look at the objection itself.

Stephanie's argument is called the "evidentialist objection." She quotes W. K. Clifford, a 19<sup>th</sup> century scholar who wrote, "It is wrong always, everywhere, and for everyone, to believe anything upon insufficient evidence."[\[5\]](#) Stephanie's objection is that there isn't enough evidence to believe in God. The first question, of course, is what constitutes good evidence. Another question is whether we should accept Clifford's maxim in the first place.

Some atheists believe they don't bear the same burden of adducing evidences for their beliefs as theists do. They say atheism is the "default" position. To believe in God is to *add* a belief; to *not* add that belief is to remain in atheism or perhaps agnosticism.[\[6\]](#) But atheism isn't a "zero belief" system. Western atheism is typically naturalistic. Atheists

hold definite views about the nature of the universe; there's no reason to think that atheism is where we all automatically begin in our thinking, such that to move to theism is to add a belief while to *not* believe in God is to remain in atheism. It's hard not to agree with Alvin Plantinga that the presumption of atheism "looks like a piece of merely arbitrary intellectual imperialism."[\[7\]](#) If theists have to give evidences, so do atheists.

Stephanie, however, doesn't defend her atheism or naturalism this way. She believes that reason using the tools of science is the only reliable means of attaining knowledge. The result of her observations, she says, is naturalism. There simply aren't sufficient evidences for believing in God, at least the kinds of evidences that are trustworthy. Which kind are trustworthy? Stephanie wants evidences in nature, because in nature one finds "objective, investigable knowledge." However, she doesn't believe evidences for God can be found there. God must be outside of nature if He exists. She said, "You may rightly ask what kind of naturalistic evidence I would ever accept for God, and I would have to answer, none.' Because once a naturalistic investigation turns to God with its hands up, it ceases to be naturalistic, and so it ceases to refer to anything that I can hope to investigate. I lack a sense for God and I have no access to anything outside of the natural universe and my own mind." She said in a later letter that the cause of the universe may have had an agent. But when we begin adding other attributes to this agent, attributes which can't be studied scientifically, we get into trouble. "As soon as you talk about God as having infinite attributes, those attributes actually begin to lose meaning," she says. "My view," she says, "is that it's just as well to call the unknown cause what it is—an unknown cause—until the means to investigate it are developed." And by this she means natural means. *A Naturalistic Twist*

The first problem here is obvious: Stephanie has biased the

argument in her favor by her restrictions on knowledge to the realm of nature. She reduces our resources for knowledge to the scientifically verifiable. Such reductionism is arbitrary. By reducing all knowledge to that which can be discovered scientifically, Stephanie has cut out significant portions of our knowledge. Philosopher Huston Smith said this: "It is as if the scientist were inside a large plastic balloon; he can shine his torch anywhere on the balloon's interior but cannot climb outside the balloon to view it as a whole, see where it is situated, or determine why it was fabricated." {8} Science can't tell us what the final cause (or purpose or goal) of a thing is; in fact it can't tell whether there are ultimate purposes. It cannot determine ultimate or existential meaning. While it can describe the artist's paintbrush and pigments and canvas, it can't measure beauty. *Clifford's Folly*

Beyond this difficulty is the fact that Clifford's maxim *itself* has problems.

First, the evidentialist approach is unreasonably restrictive. If we have to be able to construct an argument for everything we believe<sup>3</sup>/<sub>4</sub> and upon which we act—we will believe little and act little.

Second, this approach might have validity in science, but it leaves out other significant kinds of beliefs. Kelly Clark lists perceptual beliefs, memory beliefs, belief in other minds, and truths of logic as other kinds of "properly basic" beliefs that we hold without inferring them from other beliefs. {9} Beliefs involved in personal relationships are another example. Relationships often require a willingness to believe in a friend apart from sufficient evidences. In fact, the willingness to do so can have a positive effect on developing a good relationship. Beliefs *about* persons are still another example. I accept without proof that my wife is a person, that she isn't an automaton, that she has intrinsic value, etc. These kinds of beliefs don't require amassing evidences to formulate an inductive or deductive proof.

Clifford's maxim works well in scientific study, but not for beliefs about persons.

More to the point, religious beliefs don't fit so neatly within evidentialist restrictions. They are more like relational beliefs since, in confronting a Supreme Being, one is not confronting a hypothesis but a Person.

Fourth, Stephanie's use of Clifford's evidentialism is biased in her favor because, as we discussed above, her satisfaction with the deliverances of scientific investigation means she will only accept evidences in the natural order. *Do We Have Good Reasons for Believing?*

Some Christian scholars are saying that we don't *have* to have evidences for belief, meaning that we don't have to be able to put together an argument whereby God's existence is inferred from other beliefs. Our direct experience of God is sufficient for rational belief (using "experience" in a broader sense than emotional experience).<sup>{10}</sup> Belief in God is therefore properly basic.

This is *not* to say there are no *grounds* for believing, however. Drawing from John Calvin, Alvin Plantinga says that we have an ingrained tendency to recognize God under appropriate circumstances. Of course, there *are* a number of reasons or grounds for believing. These include direct experience of God, the testimony of a people who claim to have known God, written revelation which makes sense (if one is open to the supernatural), philosophical and scientific corroboration, the historical reality of a man named Jesus who fulfilled prophecies and did miracles, etc. Am I reversing myself here? Do we need reasons or not? The point is this: while there are valid reasons for believing in God, what we do *not* need to do is submit our belief in God ultimately to Clifford's maxim, especially a version of it already committed to naturalism. We can recognize God in our experience, and this belief can be confirmed by various reasons or evidences.

Rather than view our belief as guilty until proven innocent, as the evidentialist objection would have it, we can view it as innocent until proven guilty. Let the atheists prove we're wrong.

## Theism Adds Nothing

The second general objection to belief in God Stephanie offers is that it adds nothing of value to life and to what we can know by reason alone. Is this true? *Meaning*

Consider the subject of *meaning*. Stephanie said she finds meaning in the everyday affairs of life without worrying about God. Let me quote an extended passage from Stephanie's first letter on the subject of meaning. Her reference in the first line is to a quotation from a book by Albert Camus.

Your quote from *The Stranger* ("I laid my heart open to the benign indifference of the universe") expresses well a feeling that I have had often. The universe is not concerned with me, so I do not need to bow and cater to anything in it; I can merely be grateful (yes, actually grateful to nothing in particular) that I can walk along a path with trees and breathe in the crisp late autumn, that I can watch cotton motes fly into my face, facing the sun, that I can struggle and wrangle my way into knowing that Heisenberg's uncertainty principle is that which keeps atoms from collapsing (in nanoseconds!!). I find meaning in my relationship with my parents, brothers, and in my marriage; my husband is the most kind, capable, ethical, and wise person I've ever met. These things are sufficiently meaningful for me; I do not think that true meaning is necessarily eternal and I do not demand recognition from the universe or the human notion of its maker. I am convinced that belief in a personal god could do nothing but dilute these things by subordinating them to something as slippery as God.

Thus, Stephanie believes that God isn't necessary for her to find meaning in life.

I replied that her naturalism provides no meaning beyond what we impose on the universe. We can *pretend* there is purpose behind it all, but a universe that doesn't care about us doesn't care about our superimposed meanings either. What does she do when the meaning she has given the universe doesn't find support in the universe itself? I wrote:

You might see this earth as a beautiful 'mother' of sorts which nourishes and sustains its inhabitants. Do people who suffer through hurricanes or earthquakes or tornadoes see it as such? Do people who live in almost lifeless deserts who have to spend their days walking many miles to get water and who struggle to eke out a meager existence from the land find beauty and meaning in it? Often people who live close to the land do indeed find a special meaning in nature itself, but by and large they also believe there is a higher power behind it who not only gives meaning to the universe but who gives meaning to the struggle to survive and to the effort to preserve nature.

When I said that all her efforts at accomplishing some good could come to naught, and thus be ultimately meaningless, her response was, "That's OK. . . . I'm not looking for universal or eternal meaning."

It's hard to know what to say to that. We might follow Francis Schaeffer's advice and "take the roof off;"[{11}](#) in other words, expose the implications of her beliefs. Stephanie says she isn't a nihilist (one who believes that everything is thoroughly meaningless and without value); perhaps she could be called an "optimistic humanist" to use J. P. Moreland's term.[{12}](#) She believes there are no ultimate values; rather, we give life whatever meaning we choose. However, this position has no rational edge on nihilism. It simply reflects a decision to *act* as if there is meaning. Such groundless

optimism is no more rationally justifiable than nihilism. It is just intellectual make-believe designed to help us be content with our lot<sup>3</sup>/<sub>4</sub> adult versions of children's fairy tales.

Since the loss of absolute or transcendent meaning undercuts all absolute value, each person must choose his or her own values, moral and otherwise. As I told Stephanie, others might not agree with her values. The Nazis thought there was valid meaning in purifying the race. What did the Jews think?

What can be seen as meaningful for the *moment* is just that—meaningful for the moment. Death comes and everything that has gone before it comes to nothing, at least for the individual. Sure, one can find meaning in, say, working to discover a cure for a terrible disease knowing that it will benefit countless people for ages to come. But those people who benefit from it will die one day, too. And in the end, if atheists are correct, the whole race will die out and all that it has accomplished will come to naught.[{13}](#) Thus, while there may be *temporal* significance to what we do, there is no *ultimate* significance. Can the atheist really live with this?

By contrast, the eternal nature of God gives meaning beyond the temporal. What we do has eternal significance because it is done in the context of the creation of the eternal God who acts with purpose and does nothing capriciously. More specifically, belief in God locates our actions in the context of the building of His kingdom. There is a specific end toward which we are working that gives meaning to the specific things we do.

Strictly speaking, then, we might agree with Stephanie that it's true God doesn't *add* anything. Rather, He is the very *ground* of meaning. *Morality*

What about *morality*? Although Stephanie says that naturalistic morality is superior, when pressed to offer a standard she was only able to offer a basic impulse to kindness. In addition,



she said, "I think that it is sufficient to have an internal sense of the golden rule, and I think that's a natural development." She used the metaphor of a child growing up to illustrate our growth in morality. Reason is all that is needed for good moral behavior. If biblical moral principles agree with reason they are unnecessary. If they don't, "they are absurd."

In response I noted that we can measure the growth of a child by looking at an adult; the adult we might call the *telos* or goal of the child. We know what the child is supposed to become. What is the goal or end, in her view, of morality? What is the standard of goodness to which we should attain? Stephanie accepts the golden rule but can give me no reason why *I* should. Reason by itself doesn't direct me to. The golden rule assumes a basic equality between us all. Where does *this* idea come from? Even if it is employed only to safeguard the survival of the race, by what standard shall we say *that's* a good thing? Maybe we need to get out of the way for something else.

God, however, provides a standard grounded in His character and will to which we all are subject. He doesn't change on fundamental issues (although God has pressed certain moral demands on His people more at one time than another in keeping with the progress of revelation<sup>{14}</sup>), and His law is suited to our nature and our needs. The universe doesn't necessarily stand behind Stephanie's chosen morality, but God—and the universe<sup>3</sup>stand behind His.

One final note. Showing the weaknesses of naturalism with respect to morality is *not* to say that all atheists are evil people. In her first letter, Stephanie wrote, "I take offense at your statement that the relativism of a godless morality permits things like the destruction of the weak and the development of a master race.' . . . I find this charge of atheist amorality from Christians to be horribly persistent and unfair." I noted that I never said in the *Relevance* radio

program that all atheists are immoral or amoral. What I said was that "atheism itself makes no provision for fixed moral standards." I asked Stephanie to show me what kind of moral standard naturalism offers. In fact, it offers none. As I noted earlier, Stephanie doesn't want to "champion naturalism." She knows it has nothing to offer. In fact, in one of her latest posts, she admitted that her philosophy only leaves her with "a frail pragmatism" and even "a certain moral relativism" because she doesn't have "the absolute word of God to fall back upon." She only has her own moral standards that have no hold on anyone else. Until she can show me what universal standard naturalism offers, I'll stand behind what I said about what naturalism allows. *Hope*

Let's turn our attention now to *hope*. Stephanie says that when she dies she will cease to exist. She thus has to be satisfied with the here and now. If there *is* nothing else, one must make do. Stephanie said, "I am satisfied with the time that I have here and now to think and feel and explore. You say, 'an impersonal universe offers no rewards,' but I am simply unable to comprehend the appeal of the vagaries of the Christian Heaven, especially with the heavy toll that they seem to of necessity take on intellectual honesty. If your notion of true hope requires a belief that one is promised eternal glory and fulfillment, then I cannot claim it. I am unable to comprehend what that could mean." Maybe the reason she is unable to comprehend it is her scientific approach. Heaven isn't something one can analyze scientifically. P>In response I noted that she stands apart from the majority of people worldwide. There is something in us that yearns for immortality, I said. Of course, the various religions of the world have different ways of defining what the eternal state is and how to attain it. Christians believe we were created to desire it; it is a part of our make-up because we were created by an immortal God to live forever. If naturalism is true, I asked, how do you explain the desire for immortality?

If we had no good reason to believe in “the vagaries of the Christian Heaven,” I suppose it would be foolish to allow it to govern one’s life. However, we *do* have good reasons: the promise of God who doesn’t lie, and the resurrection of Jesus. We also have the witness of “eternity set in our hearts.” (Eccles. 3:11) Because of this hope—which isn’t a “cross your fingers” kind of hope, but is justified confidence in the future—our labors here for Christ’s kingdom will not die with us, but will have eternal significance. They are what is called “fruit that remains” (John 15:16), or the work which is “revealed with fire.” (1 Cor. 3:13-14) *Science*

We’re still thinking about what belief in God adds to our lives and our knowledge. One area in which even some theists don’t want to bring God is science itself. Does theistic belief add anything to science, or is its admission a source of trouble?

Much ink has been spilled over this question. Aside from naturalistic evolutionists, some theistic scientists believe that to go beyond what is called “methodological naturalism” is risky. [{15}](#) That’s the belief that, for the purposes of scientific investigation, the scientist should not fall back on God as an explanation, but should stay within the bounds of that which science can investigate. However, not everyone is of this opinion. As scholars active in the intelligent design movement are showing today, it isn’t necessarily so that the supernatural has no place in science.

William Dembski, a leader in the intelligent design movement, says that, far from harming scientific inquiry, design *adds* to scientific discovery. For one thing, it fosters inquiry where a naturalistic view might see no need. Dembski names the issues of “junk DNA” and vestigial organs as examples. Is this DNA really “junk”? Did these vestigial organs have a purpose or do they have a purpose still? Openness to design also raises a new set of research questions. He says, “We will want to know how it was produced, to what extent the design is

optimal, and what is its purpose.” Finally, Dembski says, “An object that is designed functions within certain constraints.” So, for example, “If humans are in fact designed, then we can expect psychosocial constraints to be hardwired into us. Transgress those constraints, and we as well as our society will suffer.”[\[16\]](#)

In sum it simply isn't true that belief in God adds nothing of value to our lives and our knowledge. After all, whereas Stephanie is restricted to explanations arising from the natural order, we have the supernatural order in addition.

## **Moral Problems with Theism**

### *It Doesn't Live up to Its Promises*

A third general objection Stephanie has to theistic belief has to do with moral issues. Atheists say there are moral factors that count against believing in God. To show a contradiction between what the Bible teaches about God's character and what He actually does is to show either that He really doesn't exist or that He isn't worthy of our trust.

One argument says that the Bible doesn't live up to its promises. Stephanie pointed to the matter of unanswered prayer. She referred to a man who claimed to have been an evangelical who lost his faith primarily because of “the inefficacy of prayer.” She has concluded that “hoping at God gives you the same results' that hoping at the indifferent universe does—none that are consistent enough to be useful!”

In response, I noted first that people often put God to the test as if He is the one who has to prove Himself. Do we have the right to expect Him to answer our prayers 1) just because we pray them, or 2) when we haven't done what He has called us to do? People can't live the way *they* want to and then expect God to 1) jump when they pray. Second, God has promised *His* people that He will hear them and answer, but He doesn't

always answer prayers the way we expect or when we expect. Answers might be a long time coming, or they might come in totally unexpected ways. Or it might be that over time our understanding of the situation or of God's desires changes so that we realize that we need to pray differently. *Evil*

The problem of evil is a significant moral issue in the atheist's arsenal. We talk about a God of goodness, but what we see around us is suffering, and a lot of it apparently unjustifiable. Stephanie said, "Disbelief in a personal, loving God as an explanation of the way the world works is reasonable—especially when one considers natural disasters that can't be blamed on free will and sin."[\[17\]](#)

One response to the problem of evil is that God sees our freedom to choose as a higher value than protecting people from harm; this is the freewill defense. Stephanie said, however, that natural disasters can't be blamed on free will and sin. What about this? Is it true that natural disasters can't be blamed on sin? I replied that they *did* come into existence because of sin (Genesis 3). We're told in Romans 8 that creation will one day "be set free from its slavery to corruption," that it "groans and suffers the pains of childbirth together until now." The Fall caused the problem, and, in the consummation of the ages, the problem will be fixed.

Second, I noted that on a naturalistic basis, it's hard to even know what evil *is*. But the reality of God explains it. As theologian Henri Blocher said,

The sense of evil requires the God of the Bible. In a novel by Joseph Heller, "While rejecting belief in God, the characters in the story find themselves compelled to postulate his existence in order to have an adequate object for their moral indignation." . . . When you raise this standard objection against God, to whom do you say it, other than *this* God? Without this God who is sovereign and good,

what is the rationale of our complaints? Can we even tell what is evil? Perhaps the late John Lennon understood: "God is a concept by which we measure our pain," he sang. Might we be coming to the point where the sense of evil is a proof of the existence of God?[{18}](#)

So, while it's true that no one (in my opinion) has really nailed down an answer to the problem of evil, if there is no God, there really is no problem of evil. Does the atheist ever find herself shaking her fist at the sky after some catastrophe and demanding an explanation? If there is no God, no one is listening.

## **Biblical Morality**

### *Moral Character of God*

Another direction atheistic objections run with respect to moral issues is in regard to the character of God. Is He good like the Bible says?

The "Old Testament God" is a favorite target of atheists for His supposed mean spirited and angry behavior, including stoning people for picking up sticks on Sunday, and having prophets call down bears on children.[{19}](#) The story of Abraham and Isaac is Stephanie's favorite biblical enigma. She asked if I would take a knife to my son's throat if God told me to. Clearly such a God isn't worthy of being called good.

Let's look more closely at the story of Abraham. Remember first of all that God did not let Abraham kill Isaac. The text says clearly that this was a test; God knew that He was going to stop Abraham.

But why such a difficult test? Consider Abraham's cultural background. As one scholar noted, "It must be ever remembered that God accommodates His instructions to the moral and spiritual standards of the people at any given time."[{20}](#) In Abraham's day, people offered their children as sacrifices to

their gods. While the idea of losing his promised son must have shaken him deeply, the idea of sacrificing him wouldn't have been as unthinkable to him as to us. Think of an equivalent today, something God might call us to do that would stretch us almost to the breaking point. Whatever we think of might not have been an adequate test for Abraham. God needed to go to the extreme with Abraham and command him to do something very difficult that wasn't beyond his imagination given his cultural setting.

Next, notice that Abraham said to the men with him "we will worship and return to you." (Gen. 22:5) The book of Hebrews explains that "He considered that God is able to raise people even from the dead, from which he also received [Isaac] back as a type" (11:17-19). Abraham believed what God had told him about building a great nation through Isaac. So, if Isaac died by God's command, God would raise him from the dead.

Stephanie also objected to stories that told how God commanded the complete destruction of a town by the Israelites. The only way to understand this is to put it in the context of the nature of God and His opinion of sin, and the character of the people in question. God is absolutely holy, and He is a God of justice as well as mercy. To be true to His nature, He must deal with sin. Read too about the people He had the Israelites destroy. They were evil people. God drove them out because of their wickedness (Deut. 9:5). Walter Kaiser explains why the Canaanites were dealt with so severely.

They were cut off to prevent Israel and the rest of the world from being corrupted (Deut. 20:16-18). When a people starts to burn their children in honor of their gods (Lev. 18:21), practice sodomy, bestiality, and all sorts of loathsome vices (Lev. 18:23,24; 20:3), the land itself begins to "vomit" them out as the body heaves under the load of internal poisons (Lev. 18:25, 27-30). . . . [William Benton] Greene likens this action on God's part, not to doing evil that good may come, but doing good in spite of

certain evil consequences, just as a surgeon does not refrain from amputating a gangrenous limb even though in so doing he cannot help cutting off much healthy flesh.{21}

Kaiser goes on to note that when nations repent, God withholds judgment (Jer. 18:7,8). "Thus, Canaan had, as it were, a final forty-year countdown as they heard of the events in Egypt, at the crossing of the Red Sea, and what happened to the kings who opposed Israel along the way." They knew about the Israelites (Josh. 2:10-14). "Thus God waited for the 'cup of iniquity' to fill up—and fill up it did without any signs of change in spite of the marvelous signs given so that the nations, along with Pharaoh and the Egyptians, 'might know that He was the Lord.'" {22}

One more point. Stephanie seemed to think that God still does things today as He did in Old Testament times. When I told her that God does not require all the same things of us today that He required of the Israelites, she said that "the advantage of the absoluteness of the biblical morality you wish to trumpet is negated by your softening of OT law and by your making local and relative the very commandments of God." In other words, we say there are absolutes, but we give ourselves a way out. I simply noted that where it was commanded by God, for example, to put a rebellious son to death, we do not soften that command at all. But when in God's own economy He brings about change, we go with the new way. God doesn't change, but His requirements for His people have changed at times. This doesn't leave everything open, however. The question is, What has God called us to do today?

### *Its Harmful Effects on Us*

For Stephanie, biblical instruction on morality not only reveals a God she can't trust, it also is harmful for us, too. So, for example, she says, "The desire not to harm can be overcome by the desire to do right by [one's] idea of God (look at Abraham, my favorite enigma). That's where the real



harm to society can creep in.” She believes that the certainty of religious dogmatism regarding its own rightness encourages “excesses,” such as “holy wars and terrorism for possession of the holy land, and the killing of doctors and homosexuals for their own good.” She said that Christianity permits the kind of horrors we accuse atheists of perpetrating but with the endorsement of God. “Hitler was a very devout Catholic, as I understand it,” she said.

There is serious confusion here. Loaded words like “terrorism” bias the issue unfairly, and Stephanie takes some “excesses” to be rooted in Scripture when in fact they have nothing to do with biblical morality. It is unfair of her and other atheists to ignore the commands of Scripture that clearly reflect God’s goodness while ignoring sound interpretive methods for understanding the harder parts. It’s also wrong to let religious fanaticism in general count against God. Just as some atheists aren’t going to live up to Stephanie’s high standards, some Christians don’t live up to God’s. Gene Edward Veith says that, while Hitler had a “perverse admiration for Catholicism,” he “hated Christianity.”<sup>{23}</sup> What is clear is that there is no biblical basis for Hitler’s atrocities. To return to the point I tried to make earlier, if he looked, Hitler *could* have found moral injunctions in Christianity to oppose his actions. Naturalists, on the other hand, have no such standard by which to measure anyone’s actions. Conclusion

We have attempted to respond to Stephanie’s three main objections to believing in God: there’s not enough evidence; it adds nothing to what we can know from science; and theism is bad for people. These are stock objections atheists present. I think they have good answers. The next step is to try to take the atheist to the place where she or he can “see” God. Removing the reasons for rejecting God is one step in the process. The next step is to show her God. I can think of no better way to do that than to take her to Jesus, who “is the radiance of His glory and the exact representation of His

nature" (Heb. 1:3). I recommended that Stephanie read one or more of the Gospels, and she said she would read John. This is the point of apologetics, to take people to the Lord in the presence of whom they must make a choice. Now we'll wait to see what happens.

## Notes

1. Rick Wade, [\*The Relevance of Christianity\*](#) (Probe Ministries, 1998).
2. Stephanie is aware of this program, and has given me permission to use her name.
3. George Smith, *Atheism: The Case Against God* (Buffalo, N.Y.: Prometheus Books, 1989), 98.
4. One is reminded of the time when the eighteenth century mathematician and physicist the Marquis de Laplace was asked where God fit in his theory of celestial mechanics. He replied, "I have no need of that hypothesis."
5. W. K. Clifford, "The Ethics of Belief," in *Readings in the Philosophy of Religion*, ed. Baruch A. Brody (Englewood Cliffs, N.J.: Prentice-Hall, 1974), 246.
6. Antony Flew, "The Presumption of Atheism," in *Faith and Reason* (Oxford: Oxford University Press, 1999), 337-38. See also George Smith, *Atheism: The Case Against God* (Buffalo, N.Y.: Prometheus Books, 1989), 7-8.
7. Alvin Plantinga and Nicholas Wolterstorff, *Faith and Rationality: Reason and Belief in God* (Notre Dame: Univ. of Notre Dame Press, 1983), 28.
8. Huston Smith, *Beyond the Post-Modern Mind*, rev. ed. (Wheaton: Quest Books, 1989), 85.
9. Kelly James Clark, *Return to Reason* (Grand Rapids: Eerdmans, 1990), 126-28. I am indebted to this book for this

portion of my discussion.

10. A good introduction to the evidentialist objection and this kind of response to it (what is being called Reformed epistemology) is found in Clark, *Return to Reason*. See also J.P. Moreland, *Scaling the Secular City; A Defense of Christianity* (Grand Rapids: Baker, 1987), 116-17. The seminal work is Plantinga and Wolterstorff, *Faith and Rationality*.

11. Francis A. Schaeffer, *The God Who is There* (Downers Grove: InterVarsity Press, 1968), 128-130.

12. Moreland, *Scaling the Secular City*, 120ff.

13. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, rev. ed. (Wheaton: Crossway Books, 1994), 59.

14. Walter C. Kaiser, Jr., *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983), 60-64.

15. Papers from the "Naturalism, Theism and the Scientific Enterprise" conference in Austin, Texas in 1997, which included several presentations on this subject can be accessed on the Web at [www.dla.utexas.edu/depts/philosophy/faculty/koons/ntse/ntse.html](http://www.dla.utexas.edu/depts/philosophy/faculty/koons/ntse/ntse.html).

16. William A. Dembski, "Science and Design," *First Things* 86 (October 1998): 26-27.

17. There is an article on Probe's web site about the problem of evil, so I'll only make a few comments here. See Rick Rood, [The Problem of Evil: How Can A Good God Allow Evil?](#) (Probe Ministries, 1996).

18. Henri Blocher, *Evil and the Cross* (Downers Grove: InterVarsity Press, 1994), 102-03.

19. For a in-depth discussion of the moral difficulties in the Old Testament, the reader might want to refer to Kaiser,

*Toward Old Testament Ethics*, in which he devotes three chapters to such difficulties.

20. W. H. Griffith Thomas, *Genesis: A Devotional Commentary* (Grand Rapids: Eerdmans, 1946), 197.

21. Kaiser, 267-68.

22. Kaiser, 268.

23. Gene Edward Veith, *Modern Fascism: Liquidating the Judeo-Christian Worldview* (Saint Louis: Concordia Publishing House, 1993), 50.

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## Churches That Equip

I STILL REMEMBER THE SINKING FEELING IN THE PIT OF MY STOMACH. I was a university student, a young believer, and my faith in Christ seemed like a house of cards that had just crumbled. For awhile, the Christian life that had been so exciting and joyful became a myth. I felt rootless, adrift, and confused.

One of my fraternity brothers had just asked me some questions about Christianity that I couldn't answer. This bothered me deeply until Bob Prall, a pastor and campus Christian worker, answered them for me. "Always remember," he advised as he finished, "just because you don't know the answer, doesn't mean there is no answer."

For the next two years I followed him around, watching as he shared Christ with skeptics, listening to his speeches, and observing how he dealt with non-Christians. Bob's loving, learned example and teaching helped me sink my spiritual roots

deeply into God's truth and provided a foundation for three decades of interaction with unbelievers. I shall always be grateful to him for equipping me in this way.

Just as Bob helped me, a number of churches across North America are helping equip their members to answer effectively questions that non-Christians ask. Maybe their stories will encourage you.

## **Conversation and Cuisine**

Dennis McCallum pastors Xenos Christian Fellowship in Columbus, Ohio. He is keenly interested in reaching "postmoderns" for Christ, and Xenos members have developed some successful methods of equipping members for outreach. In his book, *The Death of Truth*, McCallum outlines a practical plan using dinner-party discussion groups. "It's not impossible to communicate with postmodern culture," he claims, "it's just more difficult." Just as missionaries need to learn the language and customs and build relationships with those they seek to reach, so we must understand and befriend today's postmoderns.

Xenos' "Conversation and Cuisine" gathers Christians in a home with non-Christian friends for food and discussion. Guests are assured it's not a church service and that all opinions are welcome. Topics include "To judge or not to judge," "Forgiveness in relationships," "Views of the afterlife," and current events.

After dinner the facilitator presents several scenarios for discussion. For instance, in a session on judging, he might describe a situation of racism in the workplace and ask participants to decide "OK" or "bad." Next the facilitator tells of a mother who chooses to leave her husband and children for another man. The participants also vote. The point is to create a bit of confusion and help participants realize that—in contrast to today's "tolerate all viewpoints"

mindset—they themselves sometimes make judgments that they feel are entirely appropriate.

This dialogue can lead to discussions of, for instance, Hitler's Germany. Was killing Jews merely a cultural tradition that should be respected?

The aim is not to preach, but gently to lead non-Christians to rethink their presuppositions. Sessions don't always include a gospel presentation. They may be "pre-evangelistic"—helping unbelievers reconsider their own relativism, appreciate that some universal or absolute truths might be necessary, and realize that Christians may have some answers. Church members can then continue the relationships and share Christ as appropriate. "Once people's thinking has been thawed—or even shocked—out of their totalistic postmodern pattern," claims McCallum, "they will have a new receptiveness to the gospel."

Xenos is also committed to grounding youth in God's Word. Its curriculum uses age-appropriate games, stories, and study to help grade-school through university students understand and explain God's truth. High school home meetings designed for secular audiences involve adult-student team teaching: kids reaching kids. Campus Bible studies reach Ohio State students.

Kellie Carter's New Age background could not save her mom from breast cancer. Disillusioned with God after her mother's death, Kellie sought answers in crystal healing, astrology, and meditation. Then a friend invited her to a Xenos campus Bible study, where she debated Christianity with attendees.

"The amazing thing here was that I was getting answers," Kellie recalls. "These people knew what they believed and why. I wanted that." Scientific and historical evidences for Christianity prompted her to trust Christ as Savior.

Kellie later invited Jeremy ("Germ") Gedert to a Xenos meeting about anger, a problem he recognized he had. Subsequent Bible studies on fulfilled prophecy pointed Germ to faith in Christ.

Now Germ claims God has given him “great relationships, controlled temper, and a real vision for my life with Christ” plus “an awesome wife (named Kellie Gedert).” Equipped students are reaching students.

Xenos offers courses, conferences, papers, and books to help Christians understand and communicate the gospel in modern culture. For information visit their web site at [www.xenos.org](http://www.xenos.org).

## **Spreading the Passion**

When George Haraksin became a Christian while studying at California State University Fullerton, he switched his major to comparative religions so he could investigate Christianity’s truth claims. Through his involvement in New Song Church in nearby San Dimas, he found his biblical and apologetic knowledge strengthened and was able to teach classes on New Age thinking. Study in philosophy and ethics at Talbot Seminary fanned his passion for communicating biblical truth, which Haraksin now spreads as New Song’s Pastor of Teaching and Equipping.

“Ephesians tells us to equip the church,” he notes. “People learn on three levels: a classroom level, a relational level, and at home.” He and his co-workers seek to use all three levels to help prepare members to be ready to answer questions non-Christians ask.

New Song’s leaders integrate equipping the saints into their regular gatherings. Some sermons handle apologetic themes. Weeknight classes cover such topics as “Evangelism and the Postmodern Mindset.” Monthly men’s breakfasts may deal with “Evidences for the Resurrection” or “Is Jesus the Only Way?” New Song has also invited faculty from the International School of Theology to teach courses on “Developing a Christian World View” and other theological topics.

“I’m trying to find people within the church who have that sort of passion (for apologetics) and gifts for teaching,” Haraksin explains. “As I identify them, I’m trying to come alongside them, develop that passion, and develop them as leaders.”

If people have questions about science and Christianity, he wants to be able to refer them to a member with that specialty who can help them. He’s setting up an apologetics network at the local church level.

New Song member Jeff Lampman received a phone call and letter from a cousin with unusual perspectives on the Bible. “I had no idea how to respond to him,” Jeff recalls. He showed the letter to Haraksin, who recognized Jehovah’s Witness doctrines. When two Jehovah’s Witness members showed up at Jeff’s door, he invited them to meet with him and Haraksin. “I was very uncomfortable at first,” Jeff explains, but he grew in his knowledge of the Bible as he watched Haraksin in action over the next six months.

The experience “taught me why I believe what I believe,” Jeff remembers. “Before, if somebody asked me why I believe what I do, I wouldn’t have a clue as to how to respond to them. Now I do. George [Haraksin] was a tremendous help. I feel a lot more confident now and know where to go to get resources to defend the faith effectively.” He continues to apply what he’s learned as he interacts with skeptical co-workers and helps equip and encourage other Christians to learn.

Not everyone at New Song is interested in apologetics. Haraksin estimates that about 10 to 20 percent are thirsty enough to attend weekly meetings if personally encouraged to do so. Others want answers on a more spontaneous basis when they encounter a skeptic. Still others have little or no interest.

“There is still an anti-intellectualism in the church,”



Haraksin notes. People want to know “Why can’t I just love God? Why do I need to know all this other stuff?” Society is on information overload, and some “people don’t want to take the time to read and study,” which can be frustrating to a pastor with a burning desire to see people learn.

Haraksin tells of a woman who questioned Jesus’ deity. At another church she had been told not to ask questions but to spend time in personal devotions. Haraksin answered some of her concerns individually and encouraged her to enroll in New Song’s “Jesus Under Fire” class, which she did. She could ask questions without fear of causing offense. Soon she became a solid Christian, committed to the church.

“We’re relational people in a relational culture,” Haraksin notes. We’re still learning.” This product of his own church’s equipping ministry is helping to light some fires.

## **Issues and Answers**

Barry Smith is Pastor of Discipleship Ministries at Kendall Presbyterian Church in Miami. He has a keen desire to see adults and youth understand Christianity’s truth. Sunday schools have featured quarters on apologetics and on Christian ethics. The heart of Kendall’s apologetics emphasis is “Issues and Answers,” monthly dinner discussions relating faith to the secular world.

The meetings arose out of conversations between Smith and hospital chaplain Phil Binie, who had served on the staff of L’Abri in Switzerland and Holland. (L’Abri is a network of Christian study centers founded by the late Dr. Francis Schaeffer.) The core group is composed of Kendall members—both men and women—who are professionals in the community. Leaders include a *Miami Herald* editor, a federal judge, a medical professional, University of Miami professors, an attorney, and a musician.

Core members invite friends and colleagues to join them. Families, including children, gather at a home and enjoy mealtime conversation. After the 45-minute dinner, youth workers spend time with the children while a group member guides an hour-long presentation for the adults. Smith led one on the problem of evil: "If God is good, where did evil come from?"

Journalistic ethics dominated another discussion. A judge handled the separation of church and state. An English professor covered "deconstructionism" and literary analysis as they apply to the Bible, a somewhat perplexing but highly relevant theme. (Deconstructionism includes a tendency to seek a text's meaning not in what the original author likely intended, but in what readers today want it to say.)

Smith says that at least one person has professed faith in Christ through a personal search that attending the group prompted. All of the non-clergy members at first felt uncomfortable sharing their faith outside the church; now all feel more at ease. Smith especially notes one couple (a psychology professor and an attorney) who began the program as young Christians and have experienced dramatic growth as they have understood how Christianity makes sense in their work settings.

Smith emphasizes that the "Issues and Answers" format is easy to replicate and need not involve professional clergy leadership. It started informally and at first was not even an official church ministry. "The idea," he explains, "was simply to find people trying to contextualize their Christianity in the marketplace who could share with us how they do that."

Scheduling seems the biggest obstacle; professionals' crowded calendars can be hard to mesh. But Smith is encouraged by what the program has accomplished in its two years. He sees a revival of interest in the works of Francis Schaeffer and enthusiastically recommends them to both believers and

seekers.

The apostle Peter told believers, “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Peter 3:15). Paul wrote that God gives spiritual leaders to the church “to prepare God’s people for works of service” (Eph. 4:12). Xenos, New Song, and Kendall churches are taking those admonitions seriously and are seeing fruit for God’s kingdom.

This article first appeared in the March/April 1999 issue of *Moody Magazine*.

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## Apologetics and Evangelism

*Probe’s founder Jimmy Williams, a master in classical apologetics, explores the use of apologetics in sharing the gospel.*

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

Today as never before, Christians are being called upon to give reasons for the hope that is within them. Often in the evangelistic context seekers raise questions about the validity of the gospel message. Removing intellectual objections will not make one a Christian; a change of heart wrought by the Spirit is also necessary. But though intellectual activity is insufficient to bring another to Christ, it does not follow that it is also unnecessary. In this essay we will examine the place and purpose of apologetics in the sharing of our faith with others.

The word "apologetics" never actually appears in the Bible. But there is a verse which contains its meaning:

But sanctify the Lord God in your hearts, and be ready always to give *an answer* to every man who asketh you the reason for the hope that is within you with meekness and fear (1 Peter 3:15).

The Greek word *apologia* means "answer," or "reasonable defense." It does not mean to apologize, nor does it mean just to engage in intellectual dialogue. It means to provide reasonable answers to honest questions and to do it with humility, respect, and reverence.

The verse thus suggests that the *manner* in which one does apologetics is as important as the words expressed. And Peter tells us in this passage that Christians are to be ready *always* with answers for those who inquire of us concerning our faith. Most Christians have a great deal of study ahead of them before this verse will be a practical reality in their evangelistic efforts.

Another question that often comes up in a discussion about the merits and place of apologetics is, "What is the relationship of the mind to evangelism?" "Does the mind play any part in the process?" "What about the effects of the fall?" "Isn't man dead in trespasses and sins?" "Doesn't the Bible say we are to know nothing among men except Jesus Christ and Him crucified?" "Why do we have to get involved at all in apologetics if the Spirit is the One Who actually brings about the New Birth?"

I think you will agree that today there are many Christians who are firmly convinced that answering the intellectual questions of unbelievers is an ineffectual waste of time. They feel that any involvement of the mind in the gospel interchange smacks too much of human effort and really just dilutes the Spirit's work.

But Christianity thrives on intelligence, not ignorance. If a

real Reformation is to accompany the revival for which many of us pray, it must be something of the mind as well as the heart. It was Jesus who said, "Come and see." He invites our scrutiny and investigation both before and after conversion.

We are to love God with the *mind* as well as the heart and the soul. In fact, the early church was powerful and successful because it out-thought and out-loved the ancient world. We are not doing either very well today.

## Reasoning and Persuading

Most Christians today seem to prefer experiencing Christianity to thinking about or explaining it. But consider these verses:

Matthew 13:23: "But he who received the seed on the good ground is he who hears the word and *understands* it, who indeed bears fruit." They all heard it, but only the "good soil" *comprehended* it.

Acts 8:30: "When the Spirit prompted Philip to join himself to the chariot of the Ethiopian eunuch (who was reading Isaiah 53), he asked, 'Do you *understand* what you are reading?' The eunuch replied, 'How can I except some man should *guide* me?'"

Acts 18:4: Paul at Corinth was "reasoning in the synagogue every sabbath and trying to *persuade* the Jews and Greeks."

Acts 19:8: Paul at Ephesus "entered the synagogue and continued speaking out boldly for three months, *reasoning* and *persuading* them about the kingdom of God."

Romans 10:17: "So then faith comes by *hearing* and *hearing* by the word of God." Again the emphasis is on hearing with perception.

2 Corinthians 5:11: "We *persuade* men," says Paul. Vine's *Expository Dictionary* describes this Greek word like this: "to apply persuasion, to prevail upon or win over, bringing about

a change of mind by the influence of reason or moral considerations.”

All of these words—persuasion, dialogue, discourse, dispute, argue, present evidence, reason with—are vehicles of communication and are at the heart of Paul’s classical evangelistic model. Can there be saving faith without understanding? Can there be understanding without reasoning? The Bible would appear to say no. Paul urges believers in 2 Timothy 2:15 to study to show ourselves approved unto God, workmen that need not to be ashamed.

J. Gresham Machen, a great Christian scholar, said the following words in 1912 to a group of young men at Princeton Seminary:

It would be a great mistake to suppose that all men are equally well-prepared to receive the gospel. It is true that the decisive thing is the regenerative power in connection with certain prior conditions for the reception of the Gospel. . . . I do not mean that the removal of intellectual objections will make a man a Christian. No conversion was ever wrought by argument. A change of heart is also necessary . . . but because the intellectual labor is insufficient, it does not follow that it is unnecessary. God may, it is true, overcome all intellectual obstacles by an immediate exercise of His regenerative power. Sometimes He does. But He does so very seldom. Usually He exerts His power in connections with certain conditions of the human mind. Usually He does not bring into the kingdom, entirely without preparation, those whose mind and fancy are completely contaminated by ideas which make the acceptance of the Gospel logically impossible.

If these words were true in 1912, how much more are they needed today?

## Individual Responses

People respond to the gospel for various reasons—some out of pain or a crisis, others out of some emotional need such as loneliness, guilt, insecurity, etc. Some do so out of a fear of divine judgment. And coming to know Christ brings a process of healing and hope to the human experience. To know Christ is to find comfort for pain, acceptance for insecurity and low self-esteem, forgiveness for sin and guilt.

And others seem to have *intellectual* questions which block their openness to accept the credibility of the Christian message. These finally find in Christ the answers to their intellectual doubts and questions.

Those today who are actively involved in evangelism readily recognize the need for this kind of information to witness to certain people, and there are many more doubters and skeptics out there today than there were even twenty years ago.

We can see more clearly where we are as a culture by taking a good look at Paul's world in the first century. Christianity's early beginnings flourished in a Graeco-Roman culture more X-rated and brutal than our own. And we find Paul *adapting* his approach from group to group.

For instance, he expected certain things to be in place when he approached the Jewish communities and synagogues from town to town. He knew he would find a group which already had certain beliefs which were not in contradiction to the gospel he preached. They were monotheists. They believed in one God. They also believed this God had spoken to them in their Scriptures and had given them absolute moral guidelines for behavior (the Ten Commandments).

But when Paul went to the Gentile community, he had no such expectations. There he knew he would be faced with a culture that was polytheistic (many gods), biblically ignorant, and

living all kinds of perverted, wicked lifestyles. And on Mars Hill in Athens when he preached the gospel, he did somewhat modify his approach.

He spoke of God more in terms of His presence and power, and he even quoted truth from a Greek poet in order to connect with these “pagans” and get his point across: “We are God’s offspring” (Acts 17:28).

One hundred years ago, the vast majority of Americans pretty much reflected the Jewish mentality, believing in God, having a basic respect for the Bible, and strong convictions about what was right and what was wrong.

That kind of American can still be found today in the 90s, but George Gallup says they aren’t having much of an impact on the pagan, or Gentile community, which today holds few beliefs compatible with historic Christianity.

To evangelize such people, we have our work cut out for us. And we will have to use both our minds and our hearts to “become all things to all men in order to save some.”

## **A Variety of Approaches**

As we’re considering how we as Christians can have an impact on our increasingly fragmented society, we need to keep in mind that many do not share our Christian view of the world, and some are openly hostile to it.

In fact, a college professor recently commented that he felt the greatest impediment to social progress right now was what he called the bigoted, dogmatic Christian community. That’s you and me, folks.

If we could just “loosen up a little,” and compromise on some issues, America would be a happier place. What is meant by this is not just a demand for tolerance . . . but wholesale acceptance of *any* person’s lifestyle and personal choices!



But the Bible calls us to be “salt and light” in our world. How can we be that effectively? I don’t have a total answer, but I’ll tell you after 30+ years of active ministry what isn’t working. And by my observation, far too many Christians are trying to address the horrendous issues of our day with one of three very ineffective approaches.

**Defensive Approach** – Many Christians out there are mainly asking the question, “How strong are our defenses?” “How high are our walls?” This barricade mentality has produced much of the Christian subculture. We have our own language, literature, heroes, music, customs, and educational systems. Of course, we need places of support and fellowship. But when Paul describes spiritual warfare in 2 Corinthians 10, he actually *reverses* the picture. It is the *enemy* who is behind walls, inside strongholds of error and evil. And Paul depicts the Christians as those who should be mounting offensives at these walls to tear down the high things which have exalted themselves above the knowledge of God. We are to be *taking* ground, not just holding it.

**Defeatist Approach** – Other Christians have already given up. Things are so bad, they say, that my puny efforts won’t change anything. “After all, we are living in the last days, and Jesus said that things would just get worse and worse.” This may be true, but it may not be. Jesus said no man knows the day or the hour of His coming. Martin Luther had the right idea when he said, “If Jesus were to come tomorrow, I’d plant a tree today and pay my debts.” The Lord may well be near, He could also tarry awhile. Since we don’t know for sure, we should be seeking to prepare ourselves and our children to live for Him in the microchip world of the 21st century.

**Devotional Approach** – Other Christians are trying to say something about their faith, but sadly, they can only share their personal religious experience. It is true that Paul speaks of us as “epistles known and read” by all men. Our

life/experience with Christ *is* a valid witness. But there are others out there in the culture with “changed” lives . . . and Jesus didn’t do the changing! Evangelism today must be something more than “swapping” experiences. We must learn how to ground our faith in the facts of history and the claims of Christ. We must have others grapple with Jesus Christ, nor just our experience.

## **Apologetics and Evangelism**

I want to conclude this essay with some very important principles to keep in mind if we want to be effective in seeing others come to know Christ through our individual witness.

1. Go to people. The heart of evangelism is Christians taking the initiative to actually go out and “fish for men.” Acts 17:17 describes for us how Paul was effective in his day and time: “Therefore he reasoned in the synagogue with the Jews and with the gentile worshippers, and in the marketplace daily with those who happened to be there.”

2. Communicate with people. Engage them. Sharing the Gospel involves communication. People must be focused upon and then understand the Gospel to respond to it. It is our responsibility as Christians to make it as clear as possible for all who will listen. “Knowing, therefore, the terror of the Lord, we persuade men” (2 Cor. 5:11).

3. Relate to people. Effective witness involves not only the transmission of biblical information; it also includes establishing a relationship with the other person. Hearts, as well as heads, must meet. “So, affectionately longing for you,” said Paul to the Thessalonians, “we were well pleased to import to you not only the good news of God, but also our own lives, because you have become dear to us” (1 Thess. 2:8).

4. Remove barriers. Part of our responsibility involves having

the skills to eliminate obstacles, real or imagined, which keep an individual from taking the Christian message seriously. When God sent the prophet Jeremiah forth, He said, "Behold, I have put my words in your mouth . . . and I have ordained you to pluck up and to break down, to destroy and to overthrow, to build and to plant." Sometimes our task as well is one of "spiritual demolition," of removing the false so the seeds of truth can take root. Apologetics sometimes serves in that capacity, of preparing a highway for God in someone's life.

5. Explain the gospel to others. We need an *army* of Christians today who can consistently and clearly present the message to as many people as possible. Luke says of Lydia, "The Lord opened her heart so that she heeded the things which were spoken by Paul" (Acts 16:14). Four essential elements in sharing the gospel:

- someone talking (Paul)
- things spoken (gospel)
- someone listening (Lydia)
- the Lord opening the heart.

6. Invite others to receive Christ. We can be clear of presentation, but ineffective because we fail to give someone the opportunity and encouragement to take that first major step of faith. "Therefore we are ambassadors for Christ, as though God were pleading through us: we beg you in Christ's behalf, be reconciled to God" (2 Cor. 5:20).

7. Make every effort by every means to establish them in the faith. Stay with them, ground them in the Scripture, help them gain assurance of their salvation, and get them active in a vital fellowship/church.

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# Why Isn't the Evidence Clearer? – The Truth of the Scriptures

Written by Lou Whitworth

[Note: "Why Isn't the Evidence Clearer?" is the name of a chapter in the Probe book, *Evidence for Faith: Deciding the God Question*, an excellent collection of articles on Christian evidential apologetics. The chapter (pp. 305-17) was written by John A. Bloom (Ph.D. in physics, Cornell University, Ph.D. in Ancient Near Eastern Studies, Dropsie College, and now Associate Professor of Physics at Biola College). This essay is an edited and condensed version of the chapter as found in the book. For the documentation of this material, please see the original. The book was edited/compiled by Dr. John Warwick Montgomery, who holds eight earned degrees in philosophy, law, and theology.]

Sometimes unbelievers complain, "If God really exists, why isn't the evidence more plain and simple?" "Is God tricking us by making us hunt and search for answers?" They say, "Why isn't the evidence for the God of the Bible clearer?" That is, why isn't the evidence for the truth of the Scriptures so obvious and undeniable that virtually everyone would acknowledge it, repent, and accept Christ as personal savior?

In his book, *Contact*, Carl Sagan satirically asks why God doesn't place a glowing cross in the sky at night to serve as irrefutable proof of Jesus' resurrection? One could extend this line of thought further and ask why God doesn't have His own television channel and toll-free "hotline"?

Despite Sagan's ridicule, he has a legitimate point. Why must we read a two-thousand-year-old book and study ancient history for proof of the existence of God? Why isn't the evidence for the existence of the God of the Bible made obvious to everyone, no matter how rebellious or blinded by sin? What we are really asking is, "Are there any reasons for the evidence to appear obscure other than the possibility that the God of the Bible doesn't exist?" This question should be addressed seriously, and, as we do so in this brief discussion, I think we will find that the answer is more profound than many realize.

There are two reasonable demands for any set of evidence. First, the evidence should be clear enough to be intellectually sound at the same level of certainty one uses in making other important decisions. Second, the evidence must be clear enough to select one set of claims over another (that is, clear enough to select Christianity over other religions).

Some are tempted to apply the rule that "the more critical the decision, the clearer the evidence must be." They demand that the evidence for Christianity must be extraordinarily and especially clear to win their allegiance. The problem with this standard is that it assumes that there are no consequences to the decision. If, however, there are cataclysmic consequences to the observer, he will have to settle for "sufficient evidence, or the most trustworthy evidence."

The more appropriate rule is: "The more severe the consequences, the less we should take risks." Therefore, even if biblical Christianity has a less than one-in-ten-million chance of being true, we should accept it because the possibility of an eternal Hell is such a great torment. If the available evidence shows that biblical Christianity is "the most trustworthy" of all religions, then we are on even firmer ground.

For the balance of this article, we'll be looking at this issue of the clarity of the evidence from several perspectives. We'll consider the scientific and historical perspectives on this question; we'll attempt to look at it from God's point of view and from our own human vantage point. Finally, we'll summarize the results of our analysis in light of God's grace and our human accountability.

## **The Scientific Perspective**

The chief task of the scientist is to comb through "raw" data and attempt to extract useful information from which he constructs a hypothesis. He then tests the hypothesis against the original data and against new data from experimentation. Often the data are inconclusive or ambiguous preventing a rigorous conclusion. However, abandoning the research and pronouncing that no one can ever discover the answer is poor methodology. The fact is that the natural order rarely produces ideal data, and nature appears to be more far more complex the more we know about it. Is it logical to expect the Creator to be less complex than His creation?

The scientist should have a healthy skepticism and desire careful experimentation. However, the extremely skeptical position we mentioned above Carl Sagan in demanding a glowing cross in the sky as proof of Christ's resurrection is not scientific. It is like not believing in galaxies unless someone has one in his laboratory. Some people may refuse to believe in the authority of the Ten Commandments because they aren't written on the surface of the moon, but those same people would consider a person an idiot if he said he doubted the authority of the periodic table because it wasn't written on the surface of the moon. The point is that clarity is relative, not absolute; thus skepticism must have practical limits.

In addition, the clarity and conclusiveness of experimental data must be judged relative to competition, that is,

alternate explanations. In our case, the clarity of the evidence for the truth of biblical Christianity would be obscured by competition from other belief systems if any of them had comparable evidence to support their truth claims. Scientists have learned that they cannot wait for irrefutable data.

## **The Historical Perspective**

Arguments against the Bible based on a “Why isn’t it clearer?” foundation can appear stronger than they really are because of the distortions inherent in recording history. For example, a casual reading of the Bible might lead one to the conclusion that miracles were a daily occurrence in ancient Israel. Thus the absence of similar miracles in modern times could lead one to assume that “God is dead” or that those events which the ancients thought were miracles were only natural events which were not understandable at the time.

In fact, a close study of the Bible indicates that miracles were rare and mainly cluster around four specific points:

- Moses and the Exodus
- The time of Elijah and Elisha
- The lives of Jesus and the Apostles, and
- The still future Second Coming of Christ

The clusters of miracles appear in conjunction with some new aspect of God’s plan or new revelation and seem more prominent than they really are because of the historical compression of the biblical record.

## **God’s Perspective**

We have been looking at the question of why the evidence for the truth of the Bible isn’t clearer, and now we will look at this question from God’s perspective. In other words, could God have reasons for not making the evidence so striking that

even the most sinful and rebellious person would see it and repent?

First a few observations about God. Ancient thought often held that the gods made man because they were in need of servants. Much modern thought argues that God made man because He was lonely or did not have anyone around to love or appreciate Him. However, the God of the Bible is in no way dependent upon mankind even for love or worship. That He reveals Himself at all is for our benefit, not His.

But even if He reveals evidence of Himself only to benefit us, why isn't He more forthright about it? This much seems clear: If He made His presence or the evidence too obvious, it would interfere with His demonstration, which is intended to draw out or reveal the true inner character of mankind. We know from several passages of Scripture that this is part of God's purpose for maintaining a relative silence. For example, in Psalm 50:21-22 we read, "These things you have done, and I kept silence; you thought that I was just like you; I will reprove you, and state the case in order before your eyes." From these statements we come to see that God is not struggling desperately to gain man's attention. Actually He is restraining Himself in order to demonstrate to human beings something about our inner character, or tendency to evil. We might call this "the Sheriff in the tavern" principle—people tend to be good when they think they are being watched by an authority. If a sheriff wants to find out or reveal who the troublemakers are in a tavern, he must either hide or appear to be an ineffective wimp, otherwise the bad guys will behave as well as everyone else.

Of course we should not push this analogy too far: unlike the Sheriff, God doesn't need to see men's evil actions in order to accurately judge them. Moreover, He has not stated His full reasons for allowing men to demonstrate their evil intent through their actions. The point we are trying to make here is that there are reasons that we can understand that may explain



to some degree why God has chosen to run the world the way He has.

So why isn't the evidence clearer? To use another analogy, it is because God is like a good scientist who doesn't want to disturb His experiment by intruding into it. The problem of disturbing an experiment while measuring it is the bane of the experimental sciences in that any and every measurement changes and thus distorts to some degree the system it measures. Of course God is not running an experiment because He already knows the outcome. It is more like a demonstration with the results saved for Judgment Day.

## **The Human Perspective**

We have been dealing thus far in this essay the question of why the evidence for the truth of the Bible isn't clearer, that is, overwhelmingly and inescapably clear. Now we want to examine this question from man's viewpoint, that is, the human factor that is involved whenever a person tries to judge the quality of the evidence.

In Romans 1:1-8 Paul wrote that God has given human beings sufficient evidence that He exists. However, some people cannot bear to think that there is an authority or power greater than themselves, especially one that they cannot control and to which they should be subject. We should not be surprised, therefore, when we find that many people often distort the evidence that God has already given them (yet keep demanding more).

Given this tendency on the part of man, how clear does the evidence have to be before people would universally recognize the existence of the God of the Bible? Would a cross in the sky actually be sufficient to convert Carl Sagan? Would the performance of an undeniable miracle in a scoffer's presence be enough? However impressive such feats would be, the records of history show that most people choose to ignore whatever

evidence they have, no matter how clear it may be.

During the wilderness wanderings, the Israelites, who had personally observed the miracles in Egypt and who were being fed and guided daily by miraculous means (manna and the pillar of fire), repeatedly rebelled against the God-directed leadership of Moses. The miracles performed by Elijah and Elisha were not sufficient to convert the Northern Kingdom of Israel to unperverted forms of biblical worship. In the New Testament Jesus healed the lame and the blind and even raised the dead, yet the Jewish leaders, who could not dispute the genuineness of His miracles, wanted to kill Him.

In His account of an unnamed rich man and a poor man named Lazarus, Jesus Himself makes our point clear: The rich man, now in hell, pleads with Abraham to send Lazarus back from the dead to warn his brothers so they will not face the same torment that he is experiencing. Abraham replies, "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead."

From the human perspective, why isn't the evidence clearer? Because God knows, and has already demonstrated, that no matter how clear He makes the evidence, it will never be sufficient for some. More evidence by itself will not convince people whose minds are already emotionally attached to an opposing view, because people are not always rational. The mind is all too often the servant of the desired fantasy.

Is God frustrated and defeated by the fact that man is so sinful he will not pay attention to God no matter how big the flag is that God waves in front of him? Only if we assume that God's purpose in giving evidence is to convert everyone.

## **God's Grace and Man's Accountability**

In this discussion we have observed that the God of the Bible does not intend to make His presence so obvious that it curbs

the actions of evil men, and that most men will ignore whatever evidence they receive anyway. This being the case, why does God bother to give any evidence at all? Why doesn't He hide Himself even better? From the Bible we deduce that God gives the level of evidence He does because He is both a gracious God and a God who holds men accountable for the evidence they receive.

Some people will repent on seeing even a low level of evidence; for others a higher level is required. Some people will get much more evidence than is needed to convert others but still not repent. Despite the varying levels of evidence to which people are exposed throughout various times and cultures, God states that He has given each person enough so that they know better than to continue doing evil. Given the willful rejection of the evidence which they do receive, God is not obligated to provide more.

At the very least, the evidence which God gives includes His glory as seen in nature, evidence which in our day we tend to obscure by ascribing it to less personally demanding causes like "chance" or the "laws of nature."

However we might personally feel about it, God says that He has provided evidence clear enough that every human being is morally responsible to respond to it. The evidence He has provided is sufficient; therefore, He is saddened but not frustrated that many do not respond. Those who choose to ignore His evidence will have to answer to Him and it is not an enviable task—somewhat like arguing with a Judge over a speeding ticket: How can we say we did not see the sign when the Judge himself posted it? How foolish would we be if we tried to argue that we saw the sign but thought it was too small and too quaint to take seriously?

This points out the main purpose for miracles and biblical evidence: they are warning signs to get us to pay attention to the message associated with the sign. A traffic sign may

simply advise us to slow down around a curve, but it may also warn us that a bridge is out ahead. We would be foolish indeed to accelerate past a "Bridge Out" sign because the sign seemed a little too small or too old. But the warning God gives through miracles and biblical evidence is far worse than a bridge being out. Man is accountable to God, and there is eternal torment ahead for those who brush aside God's warning signs and refuse to repent.

On the other hand, humble seeker for truth will find that the evidence is indeed sufficient. Why? Because the biblical data, when compared to that offered by other religions or by atheism, is clear enough to show that the God of the Bible really exists and that His warnings should be heeded.

In Matthew 12:38-39 the Pharisees challenged Jesus by demanding that He perform a sign impressive enough to force them to believe His warnings. But God does not feel obligated to cater to the egos of the morally and sexually corrupt who bend whatever evidence they receive to suit their own ends.

These demands express a sovereignty over God at the opposite extreme from repentance. Should we expect God to jump through any hoop we set up to please us? Is God so insecure that He needs our approval? Yet some people deal with the Creator of the universe as if He were a dog. But in spite of such attitudes, God provides sufficient evidence for self-centered people.

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