

# Biblical Archaeology

Kerby Anderson



*Kerby Anderson provides an update on recent archaeological finds that corroborate the historicity of the Bible.*

One of the most important proofs for the historical accuracy of the Bible can be found in archaeology. Ancient history and archaeology should confirm the accuracy of this record. That is what we find when comparing these finds with the written record of Scripture.

My focus will be to summarize a few of the past archaeological finds that confirm the Bible and then provide an update on some of the newest archaeological discoveries made in just the last few years that are very significant. On the Probe website, we have an excellent summary done twenty years ago of archaeology and the Old Testament ([probe.org/archaeology-and-the-old-testament/](http://probe.org/archaeology-and-the-old-testament/)) and archaeology and the New Testament ([probe.org/archaeology-and-the-new-testament/](http://probe.org/archaeology-and-the-new-testament/)).



Archaeology not only has confirmed the historical record found in the Bible, but it also provides additional details not found in the original writings of the biblical authors. Archaeology also helps explain Bible passages by providing context of the surrounding culture as well as the social and political circumstances.

We must also admit the limitations of archaeology. Although these archaeological finds can establish the historical accuracy of the record, they cannot prove the

divine inspiration of the Bible. Also, we must admit that even when we have an archaeological find, it still must be interpreted. Those interpretations are obviously affected by the worldview perspective and even bias of the historians and archaeologists.

Even granting the skeptical bias that can be found in this field, it is still amazing that many archaeologists acknowledge the biblical confirmation that has come from significant archaeological finds.

Dr. William Albright observed, “There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition.” [{1}](#)

Archaeologist Nelson Glueck and president of Hebrew Union College concluded, “It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference. Scores of archaeological findings have been made which confirm in clear outline or exact detail historical statements in the Bible. And, by the same token, proper evaluation of Biblical description has often led to amazing discoveries.” [{2}](#)

Millar Burrows, Professor of Archaeology at Yale University, remarked that “On the whole, however, archaeological work has unquestionably strengthened confidence in the reliability of the Scriptural record. More than one archaeologist has found his respect for the Bible increased by the experience of excavation in Palestine.” [{3}](#)

## **Old Testament Archaeology**

There are so many significant archaeological finds that confirm the historical accuracy of the Old Testament. Perhaps the most famous and most significant find is the Dead Sea scrolls. A young shepherd boy found the first of them in a cave in 1947. Eventually over 800 fragments were found. This includes a complete scroll of the book of Isaiah.

Many of these scrolls are from before the time of Jesus Christ. That is important because it provided a way to check the accuracy of the transmission of the Old Testament. The earliest copies of the Old Testament that we had before this discovery were a thousand years later. When we compare the Dead Sea scrolls to these later manuscripts, we can see that there were very few variations (mostly due to changes in spelling or grammar). The transmission through the scribe was very accurate.

Another significant find was archaeological documentation of King David. Archaeologists working at one site uncovered an inscription that means “house of David” that dates to the ninth century BC.

Another important archaeological find was the Hittite nation. The Hittites are mentioned nearly 50 times in the Old Testament, but there was no solid archaeological evidence they existed until the 20th century. Some argued that the Bible must be wrong since it mentions this nation but archaeological evidence was lacking.

The Hittites were a major force against the Jews. Israel needed to conquer them in order to enter the Promised Land (Joshua 11:3-4). King David had Uriah the Hittite killed because of his adultery with his wife, Bathsheba (2 Kings 11:3-21). Fortunately, archaeologists did uncover abundant evidence of the Hittites in Turkey. They found a temple, sculptures, a storeroom with 10,000 clay tablets. Later they even uncovered the Hittite capital city of Hattusha.

Archaeologists with the Israel Antiquities Authority digging at Tel Lachish found an ancient toilet that confirms Old Testament history. To understand its significance, we need to look at the record of King Hezekiah. We read in 2 Kings that he removed the Asherah poles from the high places and smashed the sacred stones that were used in the Canaanite cultic worship.

Archaeologists discovered large rooms that appear to be a shrine where four-horned altars were destroyed. They also found a seat carved in stone with the

hole in it that was used as a toilet. It was mostly likely placed there as a form of desecration for the whole room. [\[4\]](#) This correlates with the biblical description in 2 Kings 10:27 that Jehu and his followers “demolished the pillar of Baal, and demolished the house of Baal, and made it a latrine to this day.”

## **New Testament Archaeology**

Jesus spent much of his time in Capernaum by the Sea of Galilee. It is mentioned 16 times in the New Testament. Archaeologists have uncovered evidence of the fishing industry there (anchors, fishhooks), which would have been used by many of the disciples. The houses were one-story buildings, with roofs of wooden beams or branches. This explains how men carried a man to the roof and let him down in front of Jesus (Mark 2:1-4). Jesus taught in the synagogue in Capernaum (Mark 1:21-22, Luke 4:31-36). The remains of a synagogue built in the 4th century sits atop the black basalt foundations of this synagogue that existed at the time of Jesus.

In Jerusalem are many archaeological discoveries from the time of Jesus. That includes the remains of the temple as well as the pool of Bethesda (John 5:1-15) and the pool of Siloam (John 9:1-7).

Archaeology (as well as history) verifies the existence of many political leaders mentioned in the New Testament. A Denarius coin shows a portrait of Tiberius Caesar. This is also significant because Jesus asked the people whose likeness was on the coin (Mark 12:17). The name Pontius Pilate was found in an inscription at Caesarea Maritima.

Sometimes archaeology can shed light on what seems like a sharp disagreement in the Bible. In Paul’s letter to the Galatians, he recounts what he said to Peter who stopped eating meals with gentile Christians. He argued that Peter lived like a Gentile even though he was a Jew.

The answer lies in the fact that Paul was a devout Pharisee, who took kosher food laws and purity very seriously. Peter, though Jewish, was not a Pharisee and grew up in Bethsaida on the north shore of the Sea of Galilee. Archaeological excavations uncovered some non-kosher evidence. Some were eating wild boar and catfish, which were considered unclean and not to be eaten by Jew following the Torah.[{5}](#)

Archaeological finds at Corinth include the city's *bema* seat, where Paul stood trial (Acts 18:12-17) and an inscription with the name Erastus, a city administrator who was an associate of Paul (Acts 19:22; 2 Timothy 4:20; Romans 16:23).

Critics have challenged the historical record of Luke because of alleged inaccuracies. Classical scholar Colin Hemer documents that Luke is a very accurate historian.[{6}](#) He identifies 84 facts in the Book of Acts that have been confirmed by historical and archaeological research. This includes nautical details, names of gods, designation of magistrates, and proper names and titles.

These are just a few of the archaeological discoveries in the past that have confirmed the Old Testament and the New Testament. In the next section we will look at some of the most recent archaeological discoveries.

## Recent Archaeological Discoveries

Within the last few years, there have been major archaeological discoveries that further confirm biblical history. An article in *Christianity Today* provides a list of the top ten archaeological discoveries.[{7}](#) Here are just a few of these important discoveries.

The Israel Antiquities Authority announced the discovery of a limestone column on which the word "Jerusalem" was spelled out in Aramaic. This is the oldest inscription of this nature found so far. You might expect that there would be lots

of such inscriptions, but that turn out to be very rare.

The inscription was found in an ancient potter's village that must have served pilgrims making their way to the Temple in Jerusalem. A potter's field calls to mind the one bought by the priests (Matthew 27:7) with the money Judas returned.

The Jewish tabernacle and the Ark of the Covenant were located for a time in Shiloh. Excavation there produced a clay pomegranate. In the Bible, the pomegranate was a common temple decoration (1 Kings 7:18; 2 Kings 25:17). Small pomegranates embroidered with blue, purple, and scarlet yarns hung from the hems of the priestly robes (Exodus 28:33). This discovery affirms the sacredness of Shiloh.

Scientists and archaeologists believe they made have found the site of the destruction of Sodom and Gomorrah. They found evidence that a "high-heat" explosive event north of the Dead Sea wiped out all civilization in the affected area. It killed all the people within a 25-kilometer circular area. The fertile soil would have been stripped of nutrients by the high heat. Waves of briny salt would have washed over the surrounding area and spread through hot winds.

The scientists suggest that a cosmic airburst event from a meteor was the reason for the disappearance from the site. It apparently took 600 years for the region to recover before it could once again be inhabited. This fits with the description in Genesis 19, which says that burning sulfur rained down on Sodom and Gomorrah and killed all the people and all the vegetation of the land.

Archaeologist Dr. Stephen Collins says that there was a violent conflagration that ended occupation at the site. There is "melted pottery, scorched foundation stones, and several feet of ash and destruction debris churned into a dark gray matrix as if in a Cuisinart." He and another author in a joint paper conclude that all of this provides "signs of a highly destructive and thermal event that one might expect from what is described in Genesis 19." [\[8\]](#)



## Recent Archaeological Discoveries

Above we looked at a few of the most recent archaeological discoveries that confirm the historical accuracy of the Bible. Most of them were found in an article in *Christianity Today*. Here are a few more significant discoveries.

An inscribed piece of limestone discovered in a tomb along the west bank of the Nile was revealed to be a Semitic abecedary (alphabet in ABC order). It dates back to the time of Moses and fits with the statement that “Moses wrote down everything the Lord had said” (Exodus 24:4). It turns out he wasn’t the only one writing in a Semitic script in Egypt at that time.

When ISIS terrorists captured Mosul, they blew up the tomb of the prophet Jonah. This uncovered the remains of a palace of the Assyrian King Esarhaddon. Previous archaeological teams stopped digging in certain sites in Iraq for fear of destroying them. That was a case of the traditional tomb of Jonah, until ISIS started digging beneath it to find artifacts to sell. As one article put it, “ISIS Accidentally Corroborates the Bible.” [{9}](#) The tunnels they dug revealed a previously untouched Assyrian palace in the ancient city of Ninevah. Inscriptions found in the old city of Nineveh give an order of Assyrian kings that matches perfectly with the biblical order.

Extra careful processing of dirt from an archaeological dig in the southwest corner of the Temple Mount provided a *beka* weight. This was used (Exodus 38:6) to measure the silver in the half-shekel temple tax that was collected from each member of the Jewish community.

Another seal impression seems to be (a letter is missing) the name “Isaiah the prophet.” It was found near the Temple Mount near another seal impression that says “King Hezekiah of Judah” that was uncovered two years earlier. Hezekiah and the prophet Isaiah are mentioned in the same verse 17 times. This clay seal gives the impression that Isaiah had access to the king’s palace as his adviser.

A ring with the name “Pontius Pilate” on it was excavated decades ago but only could be read recently due to advanced photographic techniques. Of course, this is not the first time that his name has surfaced in archaeology, but it is still a significant find. The ring is not fancy enough to have been worn by Pilate. It was probably worn by someone authorized to act on his authority and would use it to seal official communications.

This is an exciting time for archaeological investigation. New finds provide even more evidence of the historical accuracy of the Old Testament and the New Testament. Archaeology has provided abundant confirmation of the Bible.

#### Notes

1. William F. Albright, *Archaeology and the Religions of Israel* (Baltimore: Johns Hopkins University Press, 1956), 176.
2. Nelson Glueck, *Rivers in the Desert* (New York: Farrar, Strous and Cudahy, 1959), 136.
3. Millar Burrows, *What Mean These Stones?* (New York: Meridian Books, 1956), 1.
4. Richard Gray, “The wrong kind throne: Toilet discovered 2-800-year-old shrine,” *Daily Mail*, 28 September 2016.
5. Craig A. Evans, “Why Archaeology Matters for Bible Study,” *Bible Study Magazine*, March/April 2019, 18-19.
6. Colin J. Hemer, *The Book of Acts in the Setting of Hellenistic History* (University Park, PA: Eisenbrauns, 1990).
7. Gordon Govier, “Biblical Archaeology’s Top 10 Discoveries of 2018,” *Christianity Today*, December 27, 2018.
8. Amanda Borschel-Dan, “Evidence of Sodom? Meteor blast cause of biblical destruction, say scientists,” *Times of Israel*, 22 November 2018.
9. “ISIS Accidentally Corroborates the Bible,” *Facts and Trends*, March 19, 2018.



# The Pagan Connection: Did Christianity Borrow from the Mystery Religions?

Dr. Patrick Zukeran



*Dr. Pat Zukeran examines the myths from mystery religions which are sometimes argued to be the source of our Gospel accounts of Jesus. He finds that any such connection is extremely weak and does not detract from the reliability of the gospel message.*

One of the popular ideas being promoted today especially on the internet is the idea that the miracle stories of Jesus were borrowed from ancient pagan myths. Timothy Freke and Peter Gandy write in their book *The Laughing Jesus*, “Each mystery religion taught its own version of the myth of the dying and resurrecting Godman, who was known by different names in different places. In Egypt, where the mysteries began, he was Osiris. In Greece he became Dionysus, in Asia Minor he is known as Attis, in Syria he is Adonis, in Persia he is Mithras, in Alexandria he is Serapis, to name a few.” [\[1\]](#)

Proponents of this idea point out that there are several parallels between these pagan myths and the story of Jesus Christ. Parallels including a virgin birth, a divine Son of God, the god dying for mankind, resurrection from the dead, and others are cited. Skeptics allege that Christianity did not present any unique teaching, but borrowed the majority of its tenets from the mystery religions.



Indeed, some of the alleged parallels appear to be quite striking. One example is the god Mithras. This myth teaches that Mithras was born of a virgin in a cave, that he was a traveling teacher with twelve disciples, promised his disciples eternal life, and sacrificed himself for the world. The god Dionysius miraculously turns water into wine. The Egyptian god Osiris is killed and then resurrects from the dead.

This position was taught in the nineteenth century by the History of Religions School, but by the mid-twentieth century this view was shown to be false and it was abandoned even by those who believed Christianity was purely a natural religion.<sup>{2}</sup> Ron Nash wrote, “During a period of time running roughly from about 1890 to 1940, scholars often alleged that primitive Christianity had been heavily influenced by Platonism, Stoicism, the pagan religions, or other movements in the Hellenistic world. Largely as a result of a series of scholarly books and articles written in rebuttal, allegations of early Christianity’s dependence on its Hellenistic environment began to appear much less frequently in the publications of Bible scholars and classical scholars. Today most Bible scholars regard the question as a dead issue.”<sup>{3}</sup>

Despite the fact that many of the arguments were rejected, this theory has once again emerged through the popular writings of skeptics.

What makes Christianity unique among the world religions is that it is a historical faith based on the historical person of Christ who lived a miraculous life. In what follows, we will examine Christianity to see if it teaches a unique Savior or if it is

simply a copy of these pagan myths.

## Fallacies of the Theory

There are several flaws with the theory that Christianity isn't unique. New Testament scholars Ed Komoszewski, James Sawyer, and Dan Wallace point out several fallacies. The first is the *composite* fallacy. Proponents of this view lump together pagan religions as if they are one religion when making comparisons to Christianity. An attempt is made to show strong parallels by combining features from various religions.[{4}](#) However, when the individual myths themselves are studied, the reader soon finds major differences and very little commonality.

A second fallacy is a fallacy of *terminology*. Christian terms are used to describe pagan beliefs, and then it is concluded that there are parallel origins and meanings. Although the terms used are the same, however, there are big differences between Christian and pagan practices and definitions.[{5}](#)

A third fallacy is the *chronological* fallacy. Supporters of the theory incorrectly assume that Christianity borrowed many of its ideas from the mystery religions, but the evidence reveals it was actually the other way around. There is no archaeological evidence that mystery religions were in Palestine in the first century A.D. Jews and early Christians loathed syncretism with other religions. They were uncompromisingly monotheistic while Greeks were polytheistic. Christians also strongly defended the uniqueness of Christ (Acts 4:12). Although Christians encountered pagan religions, they opposed any adopting of foreign beliefs.[{6}](#) Ron Nash stated, "The uncompromising monotheism and the exclusiveness that the early church preached and practiced make the possibility of any pagan inroads . . . unlikely if not impossible."[{7}](#)

Fourth is the *intentional* fallacy. Christianity has a linear view of history. History is moving in a purposeful direction. There is a purpose for mankind's existence; history is moving in a direction to fulfill God's plan for the ages. The mystery

religions have a cyclical view of history. History continues in a never ending cycle or repetition often linked with the vegetation cycle. [{8}](#)

Christianity gains its source from Judaism, not Greek mythology. Jesus, Paul, and the apostles appeal to the Old Testament, and you find direct teachings and fulfillments in the New Testament. Teachings such as one God, blood atonement for sin, salvation by grace, sinfulness of mankind, bodily resurrection, are sourced in Judaism and foreign to Greek mythology. The idea of resurrection was not taught in any Greek mythological work prior to the late second century A.D. [{9}](#)

## **Legends of the Mystery Religions**

As noted above, critics of Christianity point to several parallels between Christianity and the myths of the mystery religions. However, a brief study of the legends reveals that there are few if any parallels to the life of Jesus Christ. Historians acknowledge that there are several variations to many of these myths and that they also evolved and changed under the influence of Roman culture and, later, Christianity. Historical research indicates that it was not until the third century A.D. that Christianity and the mystery religions came into real contact with one another. [{10}](#) A brief overview of some of the most popular myths reveals the lack of resemblance with Christianity.

In the matter of death and resurrection, major differences are seen between Christianity and pagan myths. First, none of the resurrections in these myths involve the God of the universe dying a voluntary death for His creation. Only Jesus died for sins; the death of other gods was due to hunting accidents, emasculation, and other calamities. The gods in these stories die by compulsion, not by choice, sometimes in bitterness and despair, never in self-giving love. [{11}](#)

Second, Jesus died once for all (Heb. 7:27, 9:25-28), while pagan gods repeat the death and rebirth cycle yearly with the seasons.

Third, Jesus' death was not a defeat but a triumph. The New Testament's mood of victory and joy (1 Cor. 15:50-57 and Col. 2:13-15) stands in contrast to the mood of pagan myths which is dark and sorrowful over the fate of their gods.

Finally, Jesus' death was an actual event in history. Christianity insists on and defends the historical credibility of the Gospel accounts while the pagan cults make no such attempt. [{12}](#)

A popular myth that some believe parallels the resurrection of Christ is the story of Osiris. The cult of the gods Osiris and his wife Isis originated in Egypt. According to the legend, Osiris' wicked brother Set murdered him and sank his coffin to the bottom of the Nile. Isis recovered the coffin and returned it to Egypt. However, Set discovered the body, cut it into fourteen pieces, and threw the pieces into the Nile. Isis collected thirteen of the body parts and bandaged the body, making the first mummy. Osiris was transformed and became the ruler of the underworld, and exists in a state of semi-consciousness.

This legend hardly parallels the resurrection of Christ. Osiris is not resurrected from death to life. Instead he is changed into another form and lives in the underworld in a zombie state. Christ rose physically from the grave, conquering sin and death. The body that was on the cross was raised in glory.

## **Resurrection Parallels**

Two other popular myths compared to Christianity are those of Mithras and Attis.

There is a belief that the story of Mithras contains a death and resurrection. However, there is no teaching in early Mithraism of neither his death nor his resurrection. Ron Nash stated, "Mithraism had no concept of the death and resurrection of its god and no place for any concept of rebirth — at least during its early stages. . . . Moreover, Mithraism was basically a military cult. Therefore, one must be skeptical about suggestions that it appealed to nonmilitary people

like the early Christians.” [{13}](#)

Moreover, Mithraism flowered after Christianity, not before, so Christianity could not have copied from it. The timing is incorrect to have influenced the development of first-century Christianity. It is most likely the reverse: Christianity influenced Mithraism. Edwin Yamauchi, one of the foremost scholars on ancient Persia and Mithraism states, “The earnest mithraea are dated to the early second century. There are a handful of inscriptions that date to the early second century, but the vast majority of texts are dated after A.D. 140. Most of what we have as evidence of Mithraism comes in the second, third, and fourth centuries AD. That’s basically what’s wrong with the theories about Mithraism influencing the beginnings of Christianity.” [{14}](#)

The legend of Attis was popular in the Hellenistic world. According to this legend, Cybele, also known as the mother goddess, fell in love with a young Phrygian shepherd named Attis. However, he was unfaithful to her so she caused him to go mad. In his insanity, he castrated himself and died. Cybele mourned greatly (which caused death to enter into the world). She preserved Attis’ dead body, allowing his hair to grow and little finger to move. In some versions, Attis returns to life in the form of an evergreen tree. However, there is no bodily resurrection to life. All versions teach that Attis remained dead. Any account of a resurrection of Attis does not appear till a hundred and fifty years after Christ. [{15}](#)

To sum up, the claim that Christianity adopted its resurrection account from the pagan mystery religions is false. There are very few parallels to the resurrection of Christ. The idea of a physical resurrection to glory is foreign to these religions, and the stories of dying a rising gods do not appear till well after Christianity.

## **Myths of a Virgin Birth**

Let us now look-at the alleged parallels between virgin births in the mystery religions and the virgin birth of Christ. Parallels quickly break down when the



facts are analyzed. In the pagan myths, the gods lust after women, take on human form, and enter into physical relationships. Also, the offspring that are produced are half human and half divine beings in contrast to Christ who is fully human and fully divine, the creator of the universe who existed from eternity past.

The alleged parallels to the virgin birth are found in the legends of Dionysus and Mithras. Dionysus is the god of wine. In this story, Zeus disguised as a man had relations with Semele and she became pregnant. In a jealous rage, Hera, Zeus' wife, attempted to burn Semele. Zeus rescued the fetus and sewed it into his thigh until the offspring, Dionysus, was born. The birth of Dionysus was the result of a sexual union of Zeus, in the form of a man, and Semele. This cannot be considered a virgin birth.

One of the popular cults of the later Roman Empire was the cult of Mithra which originated in Persia. Mithra was supposedly born when he emerged from a rock; he was carrying a knife and torch and wearing a Phrygian cap. He battled first with the sun and then with a primeval bull, thought to be the first act of creation. Mithra slew the bull, which then became the ground of life for the human race. [{16}](#) The birth of Mithra from a rock, born fully grown, hardly parallels the virgin birth of Christ.

New Testament scholar. Raymond Brown states that alleged virgin parallels "consistently involve a type of *hieros gamos* where a divine male, in human or other form, impregnates a woman, either through normal sexual intercourse or through some substitute form of penetration. They are not really similar to non-sexual virginal conception that is at the core of the infancy narratives, a conception where there is no male deity or element to impregnate Mary." [{17}](#)

The Gospel of Luke teaches that the Holy Spirit came upon Mary, and through the power of the Most High she became pregnant. Mary had no physical relationship with a man or a deity who became a man.

Our study of the mystery religions reveals very few parallels with Christianity. For

this reason, the theory that Christianity copied its major tenets from the mystery religions should be rejected.

## Notes

1. Timothy Freke and Peter Gandy, *The Laughing Jesus* (New York: Three Rivers Press, 2005), 55-56.
2. Ed Komoszewski, James Sawyer, and Daniel Wallace, *Reinventing Jesus* (Grand Rapids: Kregel Publications: 2006), 221.
3. Lee Strobel, *The Case for the Real Jesus* (Grand Rapids: Zondervan Publishing, 2007), 167.
4. Komoszewski, Sawyer, and Wallace, *Reinventing Jesus*, 223-4.
5. Ibid., 224-6.
6. Ibid., 231-234.
  
7. Ronald Nash, *The Gospel and the Greeks* (Dallas: Word Books, 1992), 168.
8. Komoszewski, Sawyer, and Wallace, 221.
9. Gary Habermas, *The Historical Jesus* (Joplin, MO.: College Press Publishing, 1997), 34.
10. Nash, *The Gospel and the Greeks*, 129.
11. Norman Anderson, *Christianity and World Religions* (Downers Grove, IL :InterVarsity Press, 1984),53.
12. Nash, *The Gospel and the Greeks*, 171-172.
13. Ibid., 144.
14. Strobel, *The Case for the Real Jesus*, 169.
15. Ibid., 177.
16. Nash, *The Gospel and the Greeks*, 144.
17. Strobel, *The Case for the Real Jesus*, 182.

## Focus on What's Fixed

Sue Bohlin

My husband and I recently took an Alaskan cruise. As we settled ourselves for sailaway in front of large windows on one of the highest decks, I heard a little girl ask, "Did we start moving yet? How will we know when we're moving?" I don't know what her mother said, but I do know the answer: you fix your gaze on what *isn't* moving.

I was looking at the building in this picture I took; when the ship starting pushing away from the pier, I knew we were moving because of our view through the window in relation to the stationary building.



And I thought, "Little one, the answer to your question is wisdom for life as well. Stay focused on what is unmovable, unchangeable, what is true for all times and all people in all places. Then you will be able to respond wisely to what moves and changes in your life and in the world."

This is true in both the small things and the world-shaking immense ones. Ray and I have been away from home for two and a half weeks, on an itinerary that has meant a lot of shifting and changing locations, unpacking suitcases one week and trying to live out of them the next. We remind ourselves that the inconvenience is temporary because, Lord willing, we'll be home soon. That is a small, small thing made easier by remaining aware that "this too shall pass," that the comforting security of home and routine is right around the corner. But on the

other end of the scale there are also horrible, horrible things happening in our world, particularly the explosion of Islamic terrorism in Iraq, persecuting Christians who are losing everything up to and including their earthly lives. West Africa is seriously shaken by an Ebola outbreak that is causing instability in everything. If that's not enough examples for you, Lael Arrington recently blogged here about "[Five Ways to Dispel Dread](#)."

It can feel like the world is wobbling on its axis. Even our own little worlds. It is crucial to keep our eyes on the One who says, "I the Lord do not change" (Malachi 3:6), on the One who promises, "I will never leave you or forsake you" (Joshua 1:5). We need to stay focused on the unchanging Word of God, in which He reveals that He knows how the future will unfold, and has everything under control-even the end-times horrors that appear to be right around the corner.

Later on our cruise, as we were sailing from one port to another, I knew we were moving-apart from feeling it-because I could see the churned-up wake next to the ship. But in order to tell how much we were rolling from side to side, I focused on the horizon which appeared to rise and fall. But since I knew it was unmovable, that meant the rising and falling was happening on the ship. I sat looking out the window, gazing at the horizon that reminded me of God's unchangeableness. A good and loving God is always, always in control. I am so glad.

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