CHRISTIAN APOLOGETICS

WEDNESDAY EVENING BIBLE SCHOOL CLASS
MATERIAL, PAOLI CHURCH OF CHRIST
"YOUNG ADULTS" CLASS

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Fascism - governmental system with a strong centralized power, permitting no opposition or criticism. Established in Italy by Mussolini in 1922, spread to Germany and elsewhere; dissolved in Italy in 1943

CHRISTIAN APOLOGETICS
CLASS NOTES

THE NEED FOR THE COURSE:

1. Every child of God should and must consider himself a defendent and protector of the faith - Phil. 1:7,17; 1 Pet. 3:15.
2. We live in an age of skepticism and need to be able to intellegently prove our belief.
   A. In order to be able to do this we must be familiar with "proof principles."
   B. We will be able to see, and teach others, that belief in a Supreme Being (i.e God), does not rest upon blind unreasoning faith.
3. Actually, the Christian's faith is not blind belief. (Or, at least, it should not be)
   A. It is not based upon weak or controversial testimony.
   B. The Bible warns against being too ready to believe - Mt. 4:24; Lk. 8:18; 1 John 4:1.
   C. We must be capable of proving all things and be ready to prove all things.
   D. If God exists it is "provable."
      1. Not from an empirical sense but, never-the less, "provable."

INTRODUCTION: Empirical - derived from or guided by experience or experiment

1. Definitions:
   A. Christian Apologetics - an attempt to prove that the assumptions of the Christian religion are defendable. Christian Apologetics is concerned with a defence of the truthfulness of the Christian religion.
   B. Christian Evidences - is concerned with a demonstration of the factuality of the Christian religion.
   C. Apologetics - a defense for or a discourse in favor of something.
2. Various ways men view Christianity:
   A. A useless Philosophy that should be rejected by all men everywhere. Atheism
   B. A worthwhile "human" Philosophy that can be accepted or rejected by man as he wishes.
   C. A Divine Way of Life that benefits man but is in no way detrimental to those who choose to reject it.
   D. A Divine Way of Life that mankind must accept and follow or be condemned.
3. Basic proposition and purpose of the course:
   A. Three fundamental truths that are central to Christianity:
      1. There is a Supreme Being (i.e a God).
      2. Jesus Christ is the Son of God and possesses Divine qualities.
      3. The Bible is the Word of God which has been given to man by the Holy Spirit
4. The specific goal of this course:
   A. To assist Christians in building a protective wall so as to prevent their fall.
   B. To remove the various barriers to belief for the sake of unbelievers.

IMPLICATIONS OF UNBELIEF:

1. If the Bible is not the Word of God, and Jesus is not the Divine Son of God, who will resurrect man in the end, he has one alternative.
   A. Man should get everything out of this world that he can right now.
      1. This is the philosophy of hedonism so popular today. Hedonism - doctrine that pleasure or happiness is the highest good; devotion to pleasure
   B. Consider 1 Cor. 15:12-19,32.
2. Following this procedure man ends up with: (A) Nazism (B) Communism, and (C) Fascism. (above)
3. Today these have resulted in four basic types of unbelief:
   A. Atheism - the belief that there is no such Being as a Supreme Being.
   B. Modernism - the belief that denies the divinity and Sonship of Jesus.
   C. Liberalism - the belief that the Bible is not the inspired Word of God.
   D. Legalism - the belief and practice of a code of deeds and observances as a means of justification.
4. So long as unbelief "rules," the Christian is unable to convert one from the error of their way.
   A. On the other hand if through the using of "proof principles" they are able to remove this unbelief, they can then begin to teach them concerning the unsearchable riches of God.

CLASS NOTES:

1. On defense of Christianity - "the best defense is a 'clear, simple presentation of the claims of Christ, and who he is.'" Josh McDowell. (This involves a historical Jesus.)
2. People reject Christ for one of the following reasons: 2 Tim. 1:12; John 8:32; 2 Pet. 1:6; 1 John 1:1-3; 1 Pet. 5:1; Acts 2:22
   A. Ignorance - Rom. 1:18-23. (Firsthand knowledge)
   B. Pride - John 5:40-44.
   C. Moral problem - John 3:19,20.
3. Uniqueness of the Bible:
   A. Written over a period of 1600 year.
   B. Written over 60 generations.
   C. Written by about 40 different authors. (Moses - political leader; Daniel - prime minister; Peter - Fisherman; Luke - doctor; Amos - herdsman; Solomon - King; Joshua - Military general; Matthew - Tax collector; Nehemiah - cupbearer)
   D. Written in different places.
   E. Written at different times. War - peace
   F. Written during different moods. Joy, sorrow
   G. Written on three different continents. Africa, Asia, Europe
   H. Written in three languages. Hebrew, Aramaic, Greek
   I. Includes hundreds of controversal subjects.
   J. Unique in its translation:
      1. The first book translated (Septuagint - Greek translation of the Hebrew O.T., c. 250 B.C.)
      2. By 1966 it had appeared in 240 languages and dialects.
      3. Between 1950 and 1960 3000 Bible translators were at work.
   K. Uniqueness of its survival: (Compare to "Classics")
      1. 8,000 manuscripts of the Latin Vulgate. Much of N.T. can be produced from early writers.
      2. 1,000 manuscripts of the early versions. Christian writers.
      3. 4,000 Greek manuscripts. (over 13,000 manuscripts)
   L. Unique in its teachings: (+ "Church fathers") → Has withstood: 1. Persecution 2. Biblical Criticism - designed to discredit the Bible - Notes
      1. Prophecy
      2. History
      3. Personalities
         A. Discloses the sins of its people.
4. Preparation of the scriptures:
   A. Writing materials:
      1. Papyrus (2400 B.C.) perishable - from papyrus plant.
      2. Parchment animal skins (goats, sheep, antelope, etc.)
      3. Vellum calf skin
      4. Ostraca (unglazed pottery) technical name is "potsherd" Job 2:8; Psa. 22:15; Prov. 26:23; Isa. 45:9
      5. Stones
      6. Clay or wax tablets.
   B. Writing instruments:
      1. Chisel
      2. Metal Stylus
      3. Pen and ink.

      9 types of writing:
      1. Uncial - all capital letters
      2. Minuscule - script style
   C. Divisions:
      1. Books (as written by various authors).
      2. Chapters
         A. First division 586 B.C. of the Pentateuch. into 154 groupings
         B. Oldest system of chapter divison is from about 350 A.D. in the margin of the Codex Vaticanus. Vatican, Rome
      3. Verses
         A. First standard verse division was around 900 A.D.

Apocryphal books:
1. 1 Esdras
2. 2 Esdras
3. Tobit
4. Judith
5. Additions to Esther
6. The Wisdom of Solomon
7. Ecclesiasticus
8. Baruch
9. Bel and the Dragon
10. The Song of the Three Hebrew Children
11. The Prayer of Manasseh
12. 1 Maccabees
13. 2 Maccabees

5. The Canon:
   A. Word comes from the root word "reed" which meant a standard.
   B. Five principles of determining whether a book is canonical:
      1. Is it authoritative? Did it come from the hand of God? Does it bear a "thus saith the Lord?"
      2. Is it prophetic? Was it written by a man of God?
      3. Is it authentic? Does it Record actual facts
      4. Is it dynamic? Is it Life-transforming?
      5. Was it received, collected, read, and used as that which came from God?
   C. Why the Apocryphal books are not included in the canon: (listed above)
      1. Numerous historical and geographical inaccuracies.
      2. Teach false doctrine and foster practices which are contrary to canonical books.
      3. Follow literary types out of keeping with the canonical writings.
      4. Lack prophetic power and poetic and religious feeling.
   D. Three reasons for a need to determine a true N.T. canon:
      1. Need to offset the false canon of Marcion of the first century. (ca. 140 A.D.)
      2. To avoid the use of spurious books. Spurious - Not genuine or true
      3. Due to Edict of Diocletian (A.D. 303). This edict declared the destruction of sacred books
   E. Numerous testimonies of the present canonical books:
      1. Athanasius (A.D. 367), exactly as our present list. of N.T. books
      2. Jerome and Augustine list 27 books. N.T. books
      3. Justin Martyr (A.D. 100-165), referred to various N.T. writings.
      4. Irenaeus (A.D. 180), mentioned the fourfold Gospel, Acts, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, 1 Peter, 1 John and Revelation.

Origen + Eusebius named all 27 bks.

6. The reliability of scripture verified by:
   A. Testamony of scholars.
   B. Manuscripts. 13,000 manuscripts of portions of the N.T. scriptures
   C. Other authors and works of antiquity.
   D. Chronology of N.T. manuscripts.
   E. Early versions:
      1. Syriac Versions - 2nd century thru 7th; Syriac was chief Language of Syria & Mesopotamia
      2. Latin Versons - 4th - 13th century (old Latin, Latin Vulgate) reflected in K.J.V.
      3. Coptic Versions (i.e. Egyptian version) 3rd to 5th century
      4. Armenian Version - 400+ A.D.
      5. Georgian Version
   F. Early church scholars:
      1. Clement of Rome (A.D.95) Calls himself a disciple of the Apostles
      2. Tertullian (A.D. 160-220) quotes N.T. more than 7,000 times; 3,800 from Gospels
      3. Irenaeus (A.D.170) quotes from: Mt, Mk., Lk., Acts, 1 Cor., 1 Pet., Heb., Titus
      4. Ignatius (A.D. 70-110) Mt, John, Acts, Rom., 1 Cor., Eph, Phil, Gal., Col., Jas., 1-2 Thess., 1-2 Tim., 1 Pet.
      5. Polycarp (A.D. 70-156) A disciple of John
      6. Barnabas (A.D.70)
      7. Hermas (A.D. 95)
      8. Tatian (A.D. 170)
      9. Clement of Alexandria (A.D. 150-212) 2,400 quotes from all but three N.T. books
      10. Hippolytus (A.D. 170-235) More than 1,800 references to N.T. scriptures
      11. Justin Martyr (A.D. 133) 330 N.T. Quotes
      12. Origen (A.D. 185-253 or 254) More than 18,000 N.T. quotes in his 6,000 references, named all N.T. Books.
      13. Cyprian (d. A.D. 258) Used appx. 740 O.T. citations and 1,030 from the N.T.
   G. The Bibliographical Test:
      1. The Talmudists (A.D. 100-500) Writers of the Talmud; Talmud - two commentaries on the Mishnah. Mishnah - Collection of oral laws made by Judah ha-Nasi (A.D. 135-220)
      2. The Massoretes (A.D. 500-900) Heb. scholars of Heb. tradition
      3. The Hebrew Text
         A. Cairo Codex (A.D. 895) located in British Museum; contains both latter & former prophets
         B. Codex of the Prophets of Leningrad (A.D. 916) contains Isaiah, Jeremiah, Ezekiel and the twelve minor prophets.

C. Aleppo Codex (A.D. 900+)
D. British Museum Codex (A.D. 950) contains parts of Gen - Deut.
E. Reuchlin Codex of the Prophets (A.D. 1105)
4. The Dead Sea Scrolls
A. Found February or March of 1947 about eight miles south of Jericho. contained MS of
5. The Septuagint - translated during reign of King Ptolemy - 285-246 B.C. | Heb. text of Isaiah.
6. The Samaritan Text (fifth century B.C.) contains the Pentateuch
7. The Targums (copies appeared about A.D. 500) Paraphrases of the O.T.; Contains major portion
8. The Mishnah (A.D. 200) - perhaps down to 275 of the O.T.
9. The Gemaras (Palestinian A.D. 200; Babylonian A.D. 500) Aramaic Commentaries
A. Mishna + Bab. Gemara = Babylonian Talmud
B. Mishna + Palest. Gemara = Palestinian Talmud
10. The Midrash (100 B.C. - A.D. 300) Doctrinal studies of the O.T. Hebrew text.
11. The Hexapla (
A. Origen's harmony of the Gospel in six columns.

H. Internal Test For Reliability: O.T. - Lk. 24:44 (Heb. O.T. Gen. to Chronicles)
1. Primary source value
A. Eyewitness reports or first-hand information. Lk. 1:1-3; 2 Pet. 1:16; 1 John 1:3; Acts 2:22; John 19:35; Lk. 3:1; Acts 26:24-2
2. Competent primary source
A. Extra-Biblical authors:
1. Eusebius Referred to Mark and Peter and their writings, Named all N.T. books
2. Papias Comments on Matthew
3. Irenaeus disciple of John, martyred in 156 A.D.
4. Clement of Rome (A.D. 95) used scriptures as if he believed them authentic.
5. Ignatius (A.D. 70 - 110) Knew all the Apostles
6. Polycarp (AD. 70 - 156) Disciple of John, martyred in 156 due to his faith
Origen confirms → 7. Flavius Josephus - Against Apion, I, 8, p. 609
base during 3rd century 8. Tatian (A.D. 170) Developed the "first harmony of the Gospels."
B. Archaeology
C. N.T. examples - Areas shown to exist - John 19:13; John 5:2

7. Historicity of Jesus:
A. Twenty-seven N.T. books verify his existence.
B. "Church Fathers" verify such. Polycarp, Eusebius, Irenaeus, Ignatius, Origin, etc.
C. Non-Biblical historical evidences:
1. Tacitus (b. A.D. 52-54) Roman Historian wrote of Jesus - Annals XV. 44, p. 365
2. Lucian (c. second century) The Passing Peregrinus
Jewish 3. Flavius Josephus (b. A.D. 37) Antiquities XVIII. 33, p. 379
4. Seutonius (A.D. 120) Roman Historian - Life of Claudius; Lives of the Caesars
5. Pliny the younger - Governor of Bithynia wrote on how to treat Christians
6. Tertullian - spoke in defense of Christianity
7. Thallus (A.D. 52) Samaritan - Born Historian wrote of Jesus
A. One of the first Gentile writers to mention Christ.
8. Letter of Mara Bar-Serapion to son Serapion spoke of Christ
9. Justin Martyr (A.D. 150) In his "Defense of Christianity" spoke of Christ's crucifixion
10. Jewish Talmuds - Spoke of Jesus
11. Modern Encyclopaedias

8. Jesus as Deity:
A. Direct claims of Deity:
1. The trial (Mark 14:61-64)
2. Claims of equality (John 10:30-33)
3. Acceptance of worship (John 4:20-22)
B. Testimony of others:
1. Paul (Phil. 2:9-11)
2. John the Baptist (Lk. 3:22)
3. Peter (Mt. 16:15-19)

4. Thomas (John 20:28)
5. The Hebrew Writer (Heb. 1:8)
6. Stephen (Acts 7:59)

C. Indirect claims of his Deity:
1. Ability to forgive sins (Mk. 2:5)
2. Immutability (Heb. 13:8)
3. Life (John 14:6)
4. In Him is life (1 John 5:11,12)
5. Possesses authority (John 5:27)

D. Titles ascribed to Deity only:
1. YHWH - Lord Tetragramaton Heb. 2:3, 4 "Yahweh"
2. Jehovah John 20:24-29 (Jehovah Greek-Heb.)
3. Son of God John 19:7
4. Son of man
5. Abba - Father

9. Lord, Liar, or Lunatic?
A. Statement of C.S. Lewis, "Mere Christianity," pp. 40,41.
B. Lewis made this statement after ceasing to be an agnostic.

10. If God became man, then you would expect him to:
A. Have an unusual entrance into life
1. Virgin birth Mt. 1:18-25
2. Time Gal. 4:4
A. If not true how did this theory arise so quickly?
B. Why were the gospels universally accepted, at an early date, if untrue?
C. Early "Church Fathers" accepted the virgin birth.
D. Early Jewish writers accepted the virgin birth.

B. Be without sin Heb. 4:15
1. Witness of Himself to sinlessness (John 8:46).
2. Witness of His friends verify such:
A. They lived in close contact with him for three years.
B. They were Jews and therefore aware of their sin.
C. They testified of his sinlessness (1 Pet. 1:19; 2:22; 1 John 3:5)
3. Witness of His enemies verify such:
A. One of the thieves (Lk. 23:41).
B. Pilate (Lk. 23:22).
C. The Centurian (Lk. 23:47)
4. History as a witness:
A. The Koran (Mary) V. 19) p. 397 (See sheet)
B. Numerous other authors.
5. Skeptics

C. Manifest the supernatural in the form of miracles
1. Scriptural witness Healing on Sabbath?
2. Early Jewish witnesses

D. Have an acute sense of difference from other men
1. The witness of friends
2. Witness of antagonists

E. His words would be the greatest ever spoken
1. Testimony of Himself (Lk. 21:33)
2. Today's scholars

F. Have a lasting and universal influence

G. Satisfy the spiritual hunger in man

H. Exercise power over death

11. Messianic prophecies:
    A. Significance of predictive prophecy:
        1. Concludes that there is a Divine Intellect behind the Old and New Testaments.
        2. Establishes the fact of God.
        3. Authenticates the Deity of Jesus.
        4. Evinces the inspiration of the Bible.
    B. Over 300 O.T. prophecies fullfilled in Christ.
        1. Prophecies concerning His birth, life, and death: (55 following)
            A. Born of the seed of woman (Gen. 3:15 - Gal. 4:4)
            B. Born of a virgin (Isa. 7:14 - Mt. 1:18)
            C. Son of God (Psa. 2:7 - Mt. 3:17)
            D. Seed of Abraham (Gen. 22:18 - Mt. 1:1)
            E. Son of Isaac (Gen. 21:12 - Lk. 3:23,34)
            F. Son of Jacob (Num. 24:17 - Lk. 3:23,34)
            G. Tribe of Judah (Gen. 48:10 - Lk. 3:23,33)
            H. Family line of Jesse (Isa. 11:1 - Lk 3:23,32)
            I. House of David (Jere. 23:5 - Lk. 3:23,31)
            J. Born at Bethlehem (Micah 5:2 - Mt. 2:1)
            K. Herod kills children (Jere. 31:15 - Mt. 2:16)
            L. His pre-existence (Micah 5:2 - Col. 1:17)
            M. He shall be called Lord (Psa. 110:1 - Lk. 2:11)
            N. He shall be called Immanuel (Isa. 7:14 - Mt. 1:23)
            O. Shall be a prophet (Deut. 18:18 - Mt. 21:11)
            P. Priest (Psa. 110:4 - Heb. 3:1)
            Q. Judge (Isa. 33:22 - John 5:30)
            R. King (Psa. 2:6 - Mt. 27:37)
            S. Special anointment of the Holy Spirit (Isa. 11:2 - Mt. 3:16,17)
            T. His zeal for God (Psa. 69:9 - John 2:15-17)
            U. Preceded by messenger (Isa. 40:3 - Mt. 3:1,2)
            V. Miracles (Isa. 35:5,6 - Mt. 9:35)
            W. Teacher of Parables (Psa. 78:2 - Mt. 13:34)
            X. He was to enter the temple (Mal. 3:1 - Mt. 21:12)
            Y. Stone of Stumbling (Psa. 118:22 - 1 Pet. 2:7)
            Z. "Light" to the Gentiles (Isa. 60:3 - Acts 13:47,48)
            a. Resurrection (Psa. 16:10 - Acts 2:31)
            b. Ascension (Psa. 68:18 - Acts 1:9)
            c. Seated at the right hand of God (Psa. 110:1 - Heb. 1:3)
            d. Betrayed by a friend (Psa. 41:9 - Mt. 10:4)
            e. Sold for thirty pieces of silver (Zech. 11:12 - Mt. 26:15)
            f. Money to be thrown in God's house (Zech. 11:31 - Mt. 27:5)
            g. Price given for Potter's field (Zech. 11:13 - Mt. 27:7)
            h. Forsaken by his disciples (Zech. 13:7 - Mk. 14:50)
            i. Accused by false witnesses (Psa. 35:11 - Mt. 26:59-61)
            j. Dumb before His accusers (Isa. 53:7 - Mt. 27:12-19)
            k. Wounded and bruised (Isa. 53:5 - Mt. 27:26)
            l. Smitten and spat upon (Isa. 50:6 - Mt. 26:67)
            m. Mocked (Psa. 22:7,8 - Mt. 27:31)
            n. Hands and feet pierced (Psa. 22:16 - Lk. 23:33)
            o. Crucified with thieves (Isa. 53:12 - Mt. 27:38)
            p. Made intercession for his persecutors (Isa. 53:12 - Lk. 23:34)
            q. Rejected His own people (Isa. 53:3 - John 7:5,48)
            r. Hated without a cause (Psa. 69:4 - John 15:25)
            s. People shook their heads (Psa. 109:25 - Mt. 27:39)
            t. Stared upon (Psa. 22:17 - Lk. 23:35)
            u. Garments parted and lots cast (Psa. 22:18 - John 19:23,24)

v. To suffer thirst (Psa. 69:21 - John 19:28)
w. Gall and vinegar offered Him (Psa. 69:21 - Mt. 27:34)
x. His forsaken cry (Psa. 22:1 - Mt. 27:46)
y. Bones not broken (Psa. 34:20 - John 19:33)
z. Heart broken (Psa. 22:14 - John 19:34)
A. His side pierced (Zech. 12:10 - John 19:34)
B. Darkness over the land (Amos 8:9 - Mt. 27:45)
C. Buried in a rich man's tomb (Isa. 53:9 - Mt. 27:57-60)

2. Probability of the following eight prophecies relating to one man to this present day is 1 in 10^{17}.
   A. Letters J, U, X, d & n, e, f & g, j, n & o.
3. O.T. prophecies literally fulfilled in Christ, in summation:
   A. His first advent
   B. His forerunner
   C. His nativity and early years
   D. His mission and office
   E. His passion
   F. His resurrection
   G. His ascension
   H. His second advent

12. The resurrection of Christ:
   A. The importance of the resurrection
      1. Only Christianity makes claim to an empty tomb.
      2. If the claim fails so does Christianity.
   B. The claims as given by Jesus:
      1. Numerous N.T passages relate to this claim.
   C. The historical approach:
      1. The resurrection of Christ as a Time-space dimension event in history.
      2. Historians attest to its historicity:
         A. Ignatius
         B. Justin Martyr
         C. Tertullian
         D. Josephus
      3. Testimony of history and law:
         A. Based upon eyewitness reports of his being alive after the burial.
         B. Also upon circumstantial evidence.
   D. Circumstances at the scene of the tomb:
      1. Jesus was dead Mk. 15:15-20
         A. Verified Biblically and historically. John 19:34,35
         B. Pilate required certification of Christ's death. Mk. 15:42-45
         C. Medical studies verify His death.
         D. Eye witnesses verify His death.
      2. The tomb
         A. History verifies the events of the burial. Mt. 27:59,60; Mk. 16:46; Lk. 23:53 John. 19:41
      3. The burial
         A. Likewise history verifies the burial. Mt. 27:59; Mk. 15:46; 16:1
      4. The seal
         A. Why would Pilate have issued a seal to be placed upon the tomb knowing it was empty? Mt. 27:62-66
            1. Was he a part of the "hoax?"
      5. The guard at the tomb Mt. 27:62-66
         A. Why place guards at an empty tomb?
      6. The empty tomb Mt 28:6; John 20:1-10
         A. Also verified by history.

E. Various theories on the resurrection:
1. The Swoooooon Theory:
A. The view that Jesus did not die, but only swooned.
B. First put forth by Venturini.
C. Christ died on the cross, according to the judgement of the soldiers, Joseph, and Nicodemus.
D. The disciples did not perceive Him as having merely revived from a swoon.
E. Does not deal with getting out of the grave clothes.
F. Further, how did He move the stone from the opening of the grave?
Lk. 24:13 G. Also, the long walk to Emmaus would have been impossible. 20 miles from Jerus
ff- Mk 16:12 H. When, then, did He die?
2. The Theft Theory:
A. I.e. someone, probably the disciples, came and stole the body away.
B. View is seen in the writings of Justin Martyr, Tertullian, and others.
28:12 C. Not reasonable to say the disciples stole the body away:
Mt. 28:13-15 1. Guards not questioned. - Koustodia - Temple guard - Rad change of the high priestly
2. Due to precautions the disciples would have been unable to do so. vestments
3. Why would the cowardice and depression of the disciples all of a sudden leave?
4. How could they have done so?
5. If the soldiers were sleeping how did they know that the disciples did it?
6. Had the soldiers fallen asleep it would have meant certain death.
Mk. 16:1-9 7. The size of the stone would have required much effort to move it.
A. Had the guards gone to sleep they surely would have awakened at all the noise.
Lk 24:12 8. What of the grave clothes, even if they had gotten into the tomb?
9. Further, the disciples would not have wanted to remove the body.
10. If they did steal it away why would they have died for such a lie?
D. The Jews did not move the body:
1. Why did they not, then, produce the corpse?
E. The Romans did not move the body:
1. It was to Pilate's advantage that Jesus stay in the tomb.
F. Joesph did not remove the body:
1. He would have needed help.
2. See points 6-8 above.
3. The Hallucination Theory:
A. This view simply states that those who saw Jesus after His "alleged" resurrection were hallucinating.
B. Theory not plausible because it contradicts certain laws and principles which psychiatrists say visions must conform to:
1. Generally, only particular kinds of people have hallucinations.
2. Hallucinations are linked to an individual's subconscious.
3. Related to a false response to sense-stimulation.
4. Restricted as to when and where they occur.
Mk 16:1 5. Requires an anticipating spirit which causes their wish to become a vision.
6. Usually tend to occur over a long period of time with noticeable regularity.
4. The Wrong Tomb Theory:
A. The theory says that all actually went to the wrong tomb.
B. However, not realistic:
1. Women had been to the tomb not 72 hours before.
2. After report of the empty tomb Peter and John went to the same tomb.
3. The angel was still at the tomb and beckoned them to see where Jesus had been.
4. Why did the Jewish leaders not, then, go to the right one?

Immanent - living, remaining, or operating within
Transcendant - that which exists apart from the material universe

A STUDY OF THEISM

1. Definitions of major words to be used in this study:
   A. Theism: Belief in the existence of a personal, infinite Creator Who is both immanent in His creation and yet Who is wholly transcendent above it.
      1. God as Creator is transcendent - i.e. He is other than the creation.
      2. God as Sustainer is immanent - i.e. He is the final reason for the power of everything that is good, that is in existence in the world today.
      3. Theism is seen in two types:
         A. Natural Theism which treats the existence of God in light of nature and reason.
         B. Christian Theism which is the doctrine of God as an immanent, trancendent, Personal Being.
            1. This is a defense of the doctrine of God as revealed in the Bible.
            2. Not the perversions of that doctrine.
   B. Deism: The theory that represents the universe as a self-sustaining mechanism, from which God withdrew himself as soon as He created it.
      1. Deism views God as Creator but not as Sustainer.
      2. In essence we could say that the Deist believes that God wound up the watch and now simply allows it to do as it pleases.
         A. This, of course, removes God as a Providential Being.
   C. Skepticism and Infidelity: Terms which simply convey a doubt or disbelief in the existence of the God of revelation.
   D. Polytheism: The doctrine of many Gods.
      1. Polytheism acknowledges the existence of a higher power but attributes the powers that he sees at work to his own god.
         A. Therefore, the concept of a sun-god, moon-god, rain-god, etc.
   E. Monotheism: The view which teaches the existence of one and only one God.
      1. Comes from "mono", meaning one, and "theism", meaning God.
      2. Christianity, Judaism and Mohammedanism are monotheistic religions.
         A. The God of Mohammedanism, Allah, is not the same God of Christianity and or Judaism.
         B. Nevertheless, it is still a monotheistic religion.
2. Various classes of arguments for the existence of a Supreme Being:
   A. Metaphysical realm - motion and causality. Metaphysics - branch of philosophy that deals with first principles seeking to explain origins.
   B. Physical realm - design, harmony, order and purpose of the universe, sun, moon, and stars.
   C. Historical realm - universal consent of society that such a Being exists.
   D. Moral realm - conscience, morality, judgement, reward and punishment.
   E. Mathematical realm - statistical chance of creation happening on its own.
3. Arguments for the existence of God: Four Major, two minor
   A. Ontological Argument: Based upon the fact that the human mind has the necessary conception of a perfect and absolute Being. Ontology - the study of the nature of being or reality
      1. Man's concept of God is that He is absolute perfection.
      2. With this argument in mind it would be impossible to conceive of God as not existing.
         A. He would not be "absolute perfection" if He did not exist.
         B. This would be a self-contradiction.
      3. Therefore, He must exist, due to the logical necessity of the concept of God which exists in human thought.
      4. This argument was first advanced by St. Anselm in the late middle ages. (died 1109)
         A. He began with this definition, "God is that than which nothing greater can be conceived." Concept here
            1. He proceeded, "But I can think of something that is greater than the idea of that than which there is no greater."
               A. Someone asked, "What?"
            2. To which he replied, "The existence of that than which there is no greater."
      5. Thus we have a philosophical argument difficult to totally understand.

Pantheism - God is the Universe
Panentheism - God is in the universe as a mind is in the body

Aristotle

B. Cosmological Argument: Based on the cosmos being an effect for which there must be an adequate cause. (Aristotle Thomas Aquinas (1224-1274)
1. Basically the principle is that for every effect there must be an adequante cause.
2. General arrangement for the argument is as follows:
   A. Everything must have a cause. (Needs to be worded, Every finite, or contingent, thing has a cause)
   B. The effect is never greater than that which is its cause. God is infinite, thus the finite.
   C. Therefore, the universe must have a supernatural cause of great power and wisdom.
3. Two possible alternatives for the explaination for the existence of the universe.
   A. The material universe is eternal.
      1. It has no beginning or ending point.
   B. The material universe was created ex nihilo (i.e. out of nothing), by the intelligent planning of a supernatural being who has great power.
      1. Heb. 11:3
4. This argument is accredited to Thomas Aquinas, who lived in the late Middle Ages.
5. Often times the skeptic attempts to set this argument aside by asking about the origin of God in relation to the argument.
   A. "If everything has a beginning, what about God?' What of the existence of a non-caused universe? Nothing cannot create something
   B. It must be kept in mind that this asks a nonsensical question. Classical theism speaks of God's aseity (self-existence)
      1. If God is God, then He is eternal.
      2. If He is eternal, then there is no point of origin.
         A. Therefore, a nonsensical question.

C. Teleological Argument: Basically, an argument based upon design or final cause. - William Paley (1743-1805)
1. Biblical writers quite often appeal to this argument.
   A. Actually more so than any other.
      1. Psa. 19:1-6; 139:14; Mt. 6:26-29; 10:29; Acts 14:17; Rom. 1:20
2. This argument is illustrated by various means:
   A. A watch demands a designer.
   B. A dictionary demands an arranger.
3. Scientific illustrations of this point:
   A. The distance of the earth from the sun. (Same argument for size, etc.)
      1. The sun is 93,000,000 miles from the earth.
      2. Life can exist for unlimited periods of time only between 0° C. and 100° C.
         A. If the earth was located either closer or further from the sun the temperature would either be too high or too low for life.
   B. The rotation of the earth on its axis.
      1. If this was not so one side of the earth would constantly be hot while the other would be constantly cold.
   C. The earth's orbit and tilt of its axis.
      1. Tilted at exactly 23½ degrees on its axis.
   D. The proper percentage of oxygen in the atmosphere.
      1. Twenty-one percent.
   E. The relationship of the moon to the earth.
      1. Its mean distance is 238,857 miles.
      2. If this was considerably different then the earth could well be covered with water at "high tide."
   F. The life cycle of oxygen and carbon dioxide exchange between plants and animals.
      1. Without either neither would exist.
   G. The circulatory system of the human body.
      1. Quite complex.
   H. The intricate structure of the human eye.
   I. The human mind.

D. The General Argument: Based on the universal belief in God and man's religious instinct.
1. History and ethnology prove that all nations have a belief in a Supernatural Being or Beings.
   A. Some ideas are crude but, nevertheless, they exist.

2. Either God exists or He does not.
   A. No middle ground.
   B. If He does exist, material substance is the only entity, and this entity has produced the idea of the existence of God.
   C. If He does not exist, then the logical conclusion to the false idea of the existence of such a Being, is that the material substance is the universal falsifier.
3. Apply what is called the law of causality to this problem.
   A. If God does not exist, then how do we give a logical and reasonable account for such an effect of men believing in God?
4. Belief in a deity, and acts of worship directed at a deity, are universal.
   A. If there is no Supreme Being, i.e. God, how do we explain this?

E. The Moral Argument: Argument based on the moral constitution of man and the moral order in the world today. (Aristotle) C.S. Lewis 1898-1963
1. Man possesses a moral nature.
   A. The origin of that nature can be debated.
      1. The existence of it cannot.
2. The testimony of the moral order of the world:
   A. Right is lauded while wrong is short-lived.
   B. History vindicates the right while it condemns the wrong.

F. The Esthetical Argument: Argument based on the presence of beauty in the universe.
1. The fact of beauty cannot be denied.
   A. In spite of all that is dreary, there is much that is beautiful.
      1. In the human physique - faces and figures.
      2. In the human arts - art, literature, architecture, music.
2. Man's esthetic faculty responds to the beautiful in nature.

G. These arguments do not Scientifically prove the existence of God.
1. They do, though, present logical evidence of the existence of God.
2. This evidence, when weighed, can produce belief in God.
3. In essence, belief in or non-belief in a Supreme Being is produced by the study of such arguments.

A STUDY OF MIRACLES

1. Definitions of major words to be used in this study:
   A. Anti-supernaturalism
      1. Supernatural: that which trancends nature; i.e. goes beyond the bound of nature.
         A. Nature is the sum total of the physical properties of the universe.
      2. Anti-supernaturalism: to be against that which would declare that something is against nature..
   B. Laws of nature: the orderly sequence of events in the material universe.
      1. When applied to force: the observed order of its working.
   C. Miracle
      1. In essence, any exception to the observable order of nature brought about by a Force (i.e. God), to reveal the will or purpose of the Force.
      2. It is a deviation from the order of nature by a supernatural force.
      3. It is the supernatural being accomplished by the power of a Supernatural.
2. Objections to miracles considered:
   A. It contradicts natural law.
      1. To use a much used phrase today, "No duh!"
      2. By its very nature or defination we see that to be the case.
         A. But that neither proves not disproves anything.
         B. For example, we climb stairs in opposition to the law of gravity.
   B. It contradicts experience.
      1. On this the question must be asked, "Whose experience does it contradict?"
      2. Is it logical and determinative to deny the possibility of an event simply because one has not experienced it?

A. Do I deny death because I have not experienced it?
B. Do I deny birth because I have never given birth?
C. Do I deny cancer because I have never had it?
1. Need I go on?

3. The existence or non-existence of something is not determined by whether or not everyone who has ever lived has experienced it.

C. Miracles just can not happen.
1. This is truly an intellectual argument.
A. I can say that death is not a reality because death just can not happen.
B. What have I proven?
1. Nothing, of course.
2. This "argument" involves what is called a "negative universal presupposition."
A. It is an incorrect argument based upon the fact that no one has been everywhere and done everything.
3. The miracles performed in the Bible could not be denied - Acts 4:13-22.
4. Obtain a copy of "All The Miracles Of The Bible" by Herbert Lockyer.
5. Study the miracles of the Bible:
A. Note in them the "checkable" information.
1. John 2:1-11
A. Cana - would not the people of Cana be able to verify this?
2. John 4:46-54
A. Could not this second miracle be verified one way or the other?
3. John 6:1-13
A. What of the five thousand "men" who sat down to eat, could they not verify the truthfulness of this event?
B. Would not such a claim be easily historically verifiable?
4. John 11:1-46
A. Lazarus a named person, therefore verifiable (v. 1).
B. Bethany, a named city, therefore verifiable (v. 1).
C. Mary and Martha are named persons, therefore verifiable (v. 1).
D. Thomas, a named person, therefore verifiable (v. 16).
E. The Jews, although unnamed, would be verifiable (v. 31,37).
6. The word "miracle" has somewhat of a "fairy tale" ring to it.
A. This "fairy tale" ring is in the ears of the one who wants it there.
1. We live in an "enlightened" age which seeks to deny the supernatural.
B. This "argument" seeks to shame people into disbelieving in miracles.
C. I can make the same "fairy tale argument" about things present.
D. This "argument" is more subjective than objective.
7. Miracles are not interpositions in nature.
A. In other words, they just happened.
B. Okay, if so, why can we not all cross the sea like Moses?
1. Why can we not raise the dead as did Jesus?
2. Why can we not feed the multitudes as did Jesus?
3. Why can we not turn water to wine as did Jesus?
C. The use of nature in a supernatural way still results in a miracle.
1. God took the "dust of the earth" and created man (Gen. 2:7).
2. He took a bone from Adam and made Eve (Gen. 2:22).
3. Although these are not supernatural acts based upon nature, they still involve the use of that which was already existent.
8. The belief in miracles degrades reason and would result in our having to believe in all kinds of alleged happenings such as magic carpets, killing of dragons, etc.
A. Nonsense!
1. On this we do not have to defend our side.
2. The proof is lacking for these things while it is existent for Biblical miracles.

3. Arguments to Prove the Probability of Miracles
   A. The existence of a Supreme Being shows miracles to be probable and credible.
   B. The probability of a divine revelation shows miracles to be credible and probable.
   C. The reputation enjoyed by Jesus among intelligent and educated people makes it probable that miracles happened.
   D. The testimony of history makes it probable that miracles happened.
4. Characteristics of the Miracles of the Bible:
   A. They were performed in public places.
      1. Not like the so-called miracles performed by "faith healers" today somewhere off on another continent.
   B. They were performed over an extended period of time.
      1. The O.T. opens with a miracle while the N.T. closes the miraculous age.
         A. Therefore involving approximately 4,000 years.
   C. They were perfomed in the presence of enemies.
      1. Moses before Pharoah.
      2. Jesus before the Pharisees.
   D. They were performed with great variety.
      1. Everything from creating man from the dust of the earth to turning water to wine.
   E. They were performed without great sensationalism.
      1. As a matter of fact, often times after Jesus performed a miracle, he requested that it not be told - Mt. 8:1-4; Mk. 8:22-26; 27-30; Mk. 9:1-9; Lk. 5:12-14; 8:49-56.
   F. They never made their perpetrator extremely rich.
   G. They were never successfully repudiated by the enemies of God.
   H. They were not silly or absurd.
   I. They did not always require faith in the one who was blessed by the deed.
      1. For example, how much faith would you say Lazarus had?
5. Literally, the Bible stands or falls based upon the acceptance or rejection of its miracles.
   A. If they can be proven to be false then the Bible lies.
      1. The proof is still yet to be found to do such.

J. They were complete

THE INSPIRATION OF THE BIBLE

1. Various views of inspiration considered:
   A. Liberal views: the Bible <u>contains</u> the Word of God.
      1. Right Wing - Illumination View: Revelation is found within the Bible from <u>place to place</u>. God granted certain pious men deep religious insight into His truth. Thus, God's Word is <u>contained</u> within the Bible in the sence that men were illuminated to understand His will.
      2. Left Wing - Intuition View: Biblical writers were inspired only in the sense that from time to time their religious insight was deepened to enable them to discover "divine truths" for their own day.
   B. Neoorthodox Views: the Bible <u>becomes</u> the Word of God.
      1. Right Wing - Existential View: The Bible <u>becomes</u> the Word of God when God chooses to use this imperfect channel to confront man with His perfect Word. The Bible reveals God to man by means of a <u>personal encounter</u>. An experience occurs and at this "moment of meaning" the Bible <u>becomes</u> the Word of God to the individual.
   C. Conservative View: the Bible <u>is</u> the Word of God.
      1. Right Wing - Verbal Dictation: The writer serves as a secretary for God (Ex. 24:4; 34:27).
         A. No serious conservative student accepts this view as it robs the Bible of its claim of inspiration.
      2. Left Wing - Inspired concept: It is not the <u>words</u> but the <u>thoughts</u> and <u>ideas</u> that God inspired.

Existentialism - concept that man exists as an individual in a purposeless world, and that he must oppose his hostile environment through exercise of his free will

3. The Biblical View - the Verbal Plenary Inspiration View: "pasa graphe theopneustos," 2 Tim. 3:16.
   A. Words defined:
      1. Verbal: Literally, God spoke "word-by-word" through the Holy Spirit.
      2. Plenary: full or complete.
      3. Inspiration: Literally, "God breathed."
   B. Therefore, "all scripture is spoken by God."

"Inspiration and Terms": Dt 32:8; 2 Tim 3:16

2. A consideration of the Biblical claims to inspiration:
   A. The Bible claims to be the Word of God.
      1. More than 3,000 times we have references to this point inwardly.
         A. Exodus 20:1,22 - "And God spake...And the Lord said..."
         B. Hebrews 1:1 - "God....spake..."
         C. 1 Samuel - "...the Lord had told Samuel..."
         D. Isaiah 8:1 - "...the Lord said..."
         E. Jeremiah 1:9 - "...And the Lord said..."
         F. Ezekiel 7:1 - "...the word of the Lord came unto me, saying..."
         G. Luke 3:2 - "...the word of God came..."
         H. 2 Peter 1:21 - "...holy men of God spake as they were moved by the Holy Ghost."
   B. The Inspiration of the Old Testament
      1. The Law:
         A. Exodus 32:16 - "And the tables were the work of God, and the writing was the writing of God..."
         B. Leviticus 1:1 - "And the Lord called unto Moses..."
         C. Numbers 1:1 -"And the Lord spake unto Moses..."
      2. The Prophets:
         A. The phrase "Thus saith the Lord" is found over 3800 times in the writings of the O.T. prophets.
         B. Isaiah 1:2 - "...for the Lord hath spoken..."
         C. Jeremiah 1:11 - "Moreover the word of the Lord came unto me..."
         D. Ezekiel 1:3 - "The word of the Lord came..."
         E. Daniel 9:2 - "...the word of the Lord came..."
      3. Christ bore testimony to the inspiration of the O.T.:
         A. Mt. 5:17,18 - How could he fulfill that which did not exist?
         B. John 10:34-36 - "...is it not written in your law..."
         C. Lk. 24:44 - "...which were written in the law of Moses, and in the prophets, and in the psalms..."
         D. Mk. 12:35,36
      4. Jesus authenticates O.T. events:
         A. Jesus spoke of creation as if it had happened - Mt. 19:8.
         B. Jesus spoke of the Noahic flood as if it had happened - Mt. 24:37-39.
         C. Jesus spoke of Jonah and the great fish as if it had happened - Mt. 12:40.
      5. The N.T. writers serve to verify the inspiration of the O.T.
         A. The O.T. scriptures are referred to as the "oracles of God" - Rom. 3:2; Heb. 5:12; Acts 7:38.
         B. Peter spoke of the O.T. personalities who were "moved by the Holy Spirit" - 2 Pet. 1:21.
         C. Paul referred to the O.T. scriptures as being "God breathed" - 2 Tim. 3:16,17.
         D. Paul stated that the gospel was "according to the scriptures" - 1 Cor. 15:1-4.
         E. The Bereans "searched the scriptures" - Acts 17:11.
         F. The Holy Spirit spoke through the mouth of David that Judas' place would need a successor - Acts 1:16.
         G. Paul referred back to O.T. scriptures in Gal. 3:15.
   C. The Inspiration of the New Testament
      1. Jesus endorsed the N.T. prior to its writing.

A. Mt. 10:19,20
B. John 14:25,26; 16:12,13
C. Acts 1:8; 2:1-4

2. Paul spoke of this inspiration.
   A. 2 Tim. 3:16,17
3. Peter spoke of this inspiration.
   A. 2 Pet. 1:21; 3:15,16
4. Numerous non-biblical writers spoke of the inspiration of the scriptures.
   A. Justin Martyr: "We must not suppose that the language proceeds from the men that are inspired, but from the Divine Word himself, who moves them. Their work is to announce that which the Holy Spirit proposes to teach, through them, to those who wish to learn the true religion." "The history of Moses wrote was by the Divine Inspiration."
   B. Irenaeus: "The writers spoke as acted on by the Spirit. All who foretold the coming of Christ received their inspiration from the Son, for how else could Scripture 'testify' of him alone?" "Matthew might have written, 'The generation of Jesus was on this wise,' but the Holy Spirit, forseeing the corruption of the truth, and fortifying us against deception says, through Matthew, 'The generation of Jesus the Messiah was on this wise.'" "The writers are beyond all falsehood."
   C. Clement of Alexandria: "The foundations of our faith rest on no insecure basis. We have received them through God himself through the Scriptures, not one jot or tittle of which shall pass away till all is accomplished, for the mouth of the Lord, the Holy Spirit, spoke it. He ceases to be a man who spurns the tradition of the Church, and turn aside to human opinions; for the Scriptures are truly holy, since they make us holy, God-like. Of these Holy Writings or Words, the Bible is composed. Paul calls them God-breathed (II Timothy 3:15,16). The Sacred Writings consist of these holy letters or syllables, since they are 'God-breathed.'" "The Jews and Christians agree as to the inspiration of the Holy Scriptures but differ in interpretation. By our faith, we believe that every Scripture, since it is God-breathed, is profitable."
   D. Origen: "it is the doctrine acknowledged by all Christians, and evidently preached in the churches that the Holy Spirit inspired the Saints, Prophets and Apostles, and was present in those he inspired at the Coming of Christ; for Christ, the Word of God, was in Moses when he wrote, and in the Prophets, and by his Spirit he did speak to them all things. The records of the Gospels are the Oracles of the Lord, pure Oracles purified as silver seven times tried. They are without error, since they were accurately written, by the cooperation of the Holy Spirit." It is good to adhere to the words of Paul and the Apostles as to God and our Lord Jesus Christ. There are many writings, but only one Book; four Evangelists, but only one Gospel. All the Sacred Writings breathe the same fullness. There is nothing, in the Law, the Prophets, the Gospel, the Apostles, that did not come from the fullness of God."
   E. Augustine: "The Scriptures are the letters of God, the voice of God, the writings of God." The writers record the words of God. Christ spoke by Moses, for he was the Spirit of the Creator, and all the prophecies are the voice of the Lord. From the Spirit came the gift of tongues. All Scripture is profitable since it is inspired of God. They cannot stand in part and fall in part. They are from God, who spake them all." "As it was not the Apostles who spoke, but the Spirit of the Father in them, so it is the Spirit that speaks in all the Scriptures." "It avails nothing what I say, what he says, but what saith the Lord."

THE BIBLE AND SCIENTIFIC ACCURACY

A COMPARISON OF SCIENTIFIC FACTS, THEIR STATEMENT OR INFERENCE IN THE BIBLE, AND THE APPROXIMATE DATE OF DISCOVERY.

Scientific Fact or Principle	Biblical Ref.	Approx. Date of Discovery
Both man and woman possess the "seed of life"	Gen. 3:15; 22:18	1600-1700
Lightning is produced by rain	Jer. 10:13; 51:16	1800's
There is a void space in the north	Job 26:7	1918
The earth is held by invisable forces	Job 26:7	1650
Tasonicacal Classifications of matter	Gen. 1	1735
Creation succession (water, life, plants, etc)	Gen. 1	1600's
The earth is round	Isa. 40:22; Prov. 8:27	1400's
Day & night occur simultaneously on the earth	Lk. 17:31-36	1500's
Certain animals carry diseases transmittable to man	Lev. 11	1600's
Diagnosis of leprosy	Lev. 13	1700's
Principle of quarantine	Lev. 13	1700's
Blood of animals can carry disease, should not be eaten	Lev. 17	1600's
Blood necessary for life	Lev. 17:11	1700's
The oceans have natural lanes in them	Psa. 8:8	1854
The earth was nebulous form in its creation	Gen. 1:2	1911
The best ration for ships is 30X50X3	Gen. 6	1860
Light has mass	Job 38:19	1932
Stars give off audible frequencies which can be interpreted	Job 38:7	1945
Oceans have fresh water springs	Job 38:16	1920
There is more than one ocean	Gen. 1:10	????
Snow is valuable	Job 38:22	1905,1906
There are an infinite number of stars	Gen. 15:5	1940
Dust is important to our survival	Isa. 40:12	1935
Herbert Spenser's Scientific Principles	Gen. 1	1820-1903
Air has weight	Job 28:25	1500's
Light can be parted into colors	Job 38:24	1650
Matter is made up of invisible particles	Rom. 1:20	1700-1967
Sun-plant-chlorophyll relationship	Job 8:16	1920's
A man's body can be opened under anesthetic	Gen. 2:21	1600's
Water was on the earth early in the creation	Gen. 1:2	1800's
Freudian Principles of Psyshology	Rom. 7	1800's
The moon was created after the earth	Gen. 1:14-16	unproven
Certain woods are better than others for ships	Gen. 6	800 B.C.
Anerobic bacteria, DNA, etc.	Gen. 1 (order)	1870's
Life originated in the seas	Gen. 1:20	1800's
Something flew before feathered birds	Gen. 1:21,22	1800's
Grasses grew before higher plants	Gen. 1:11	1800's
Lightning and thunder are related	Job 38:25	1850's
The Constellations possess forces	Job 38:31	1950's
Arcturus and other stars move thru space	Job 38:32	1800's
Scientific knowledge can be gained by studying animals	Job 12:7-9	????

Scientific knowledge can be gained by studying water	Eccl. 1:7	Post 1600
The continents have floated apart from each other	Gen. 1:9; 10:25	1968

Note: Job has any number of statements that could be listed, especially in the 38th chapter. The Genesis record of the creation can be compared successfully with the fossil record.

DOES GENESIS CONFLICT WITH MODERN SCIENCE?

1. Many so-called conflicts between science and Christianity.
   A. None between true science and Christianity.
   B. Some of the most bitter have to do with the "beginnings."
   C. "Genesis" means "the beginning."
      1. The first eleven chapters of the book describes such things as the beginning of the universe, the sun and stars, the moon and earth, plant and animal life, man.
2. Genesis records reports of Adam and Eve, Cain and Abel, long-lived patriarchs such as Methuselah, and Noah's great flood.
   A. All of these have served as battlegrounds over the years.
      1. These conflicts have arisen from two sources:
         A. Faulty Science
         B. Faulty interpretation of Scripture
      2. Examples of both:
         A. Ridicule of creation by the "scientist."
         B. The denial of such things as dinosaurs by Bible School teachers.
3. The truth of the matter is perfect harmony between Science and Scripture.
   A. Four propositions essential to this point:
      1. Proposition 1: The Bible contains scientific truth stated in non-scientific language.
      2. Proposition 2: The Bible does not contain the errors and fallacies of science common to the age of its writing.
      3. Proposition 3: The Bible is in harmony with modern science in the fashion in which it disagrees with modern error, exactly as it contradicted ancient fallacy.
      4. Proposition 4: The Bible is in harmony with modern science in that it has anticipated many of the discoveries of these recent centuries.
         A. Carefully study paper entitled "The Bible And Scientific Accuracy."
4. What makes the first chapters of Genesis so important?
   A. First, the first few chapters of Genesis deal with the fundamental relationships of the universe:
      1. The relationship of God to nature.
      2. The relationship of God to man.
      3. The relationship of man to nature.
      4. The relationship of man to man.
         1. These chapters form the foundation of the entire Bible.
         2. Every moral and spiritual law which follows is built solidly on this account of God's creative work.
         3. For example:
            A. The Bible forbids idolatry.
               1. Why?
               2. Because it means worship of the creature rather than the Creator.
            B. Murder is sinful and forbidden.
               1. Why?
               2. Because it is an assault of a creature made in the image of God.
            C. Worship of the planets and stars is forbidden.
               1. Why?
               2. Because they function only as a part of God's creation.
   B. Secondly, the early chapters of Genesis teach that man does not need to fear invisible powers.
      1. This is so because God is sovereign over all.
   C. Thirdly, it teaches that men should live as brothers because all men are created in the image of God.
   D. Fourthly, divorce is contrary to God's purpose in having man and woman become "one flesh" in marriage.

2. Gen. 2:1-3, God rested from all His work.
   A. In other words the work of creation had come to a conclusion.
3. Exodus 20:11, six days.
4. Exodus 31:17, God made heaven and earth in six days.
   A. An implication of His having made all that is in them in these six days.
5. Psalms 33:6,9, if God spoke the creation into existence then it did not evolve.
6. Nehemiah 9:6, here it is said that God made all that is within the realm of the universe.
   A. Pay special attention to the use of the word "made" here as it relates to the argument on the Hebrew words "bara" and "asa."
   B. Note the word "asa" is used here in relation to the creation of all things.
7. 2 Peter 3:5, "...heavens were of old..."
8. Hebrews 4:3,10
9. 1 Cor. 15:35-39

7. Discussion of the various theories of organic evolution.
   A. Why do Scientists accept the theory of evolution as opposed to Creation?
      1. Not because evolution has been scientifically proven irregardless of what some of its proponents have said.
         A. For example, of Carl Sagan, in an article in the October 20, 1980 issue of TIME magazine, the following statement was made, "Sagan also issues some open challenges. To creationists, who argue for biblical interpretation of life's beginnings, he states that evolution is not a theory, it is a fact." (p. 63)
         B. However, and I find this interesting, when Mr. Sagan was contacted by the Central church of Christ, of Visalia, California concerning a debate with Thomas Warren, he refused to even acknowledge receipt of the invitation.
            1. It is even more interesting to note that Mr. Sagan was contacted twice on later dates by the Visalia church and directly from Brother Warren of which he simply ignored. (See THRUST, Vol. II Issue III)
            2. Sounds like he knows he has the truth doesn't it?
      2. Actually, when the truth is made known, there is a total lack of concrete evidence for evolution.
         A. William L. Straus, Jr. stated the following in the September, 1948 issue of "The Quarterly Review of Biology, p. 220, "I wish to emphasize that I am under no illusion that the theory of human ancestry which I favor at the present time, can in any way be regarded as proven. It is at best merely a working hypothesis whose evaluation must be left to the future." (As quoted in Why Scientists Accept Evolution, pp. 101, 102).
   B. Things necessary to change a theory into a scientific theory:
      1. Must be supported by events, processes, or properties which cn be observed.
      2. Or, it must be witnessed by human observation.
      3. Or, it must be capable of falsification.
         A. This is accomplished by some experiment, of which the failure in such disproves the theory.
      4. Evolution fails to meet these three criteria.
         A. Oh, by the way, so does creationism.
      5. I think the following quote extremely important here, "The fact of evolution is the backbone of biology, and biology is thus in the peculiar position of being a science founded on an unproved theory - is it then a science or faith? Belief in the theory of evolution is thus exactly parallel to belief in special creation - both are concepts which believers know to be true but neither, up to the present, has been capable of proof." L. Harrison Matthews, Introduction to The Origin of Species, C. Darwin, reprinted by J.M. Dent and Sons, Ltd., London, 1971, p. XI as quoted in "Evolution? The Fossils Say No!", p. 16.
      6. Thus it must be concluded that no matter how loudly certain evolutionists claim that it is a scientific fact, it is not true.

THE DAYS OF CREATION, HOW LONG WERE THEY?

Robert Stapleton

"Let me see the hands of all those who believe in that stupid theory of creation!" This is how numerous classes begin, that are taught by the evolutionist today. Were we in that class would we, (1). raise our hands, and (2). be able to give a logical reason for believing in special creation as opposed to the theory of evolution? If not, on either case, something is wrong! At the least, one of two things is wrong. Either we lack the faith, or courage, to take a stand, or we know so little about the origin of man that we could not speak intelligently on the subject. Whichever is the case, something needs to be changed! As Christians we must be willing to "contend for the faith" (Jude 3), along with being able to do so (2 Timothy 2:15; 1 Peter 3:15). The study of the creation involves many things. This particular study, though, will be specilized in that it will deal specifically with the subject of the length of the days of creation.

Many, both in and out of the church, have advocated that the days of creation might well involve vast "eons" of time. Some have gone so far as to say that, "...we can find that evolution and the Bible show amazing agreement on almost all issues and that one is not mutually exclusive of the other."[1]

The study of the length of the days of creation, to many, is yet another area whereby they have attempted to force the Bible to be in agreement with science, rather than science being in agreement with the Bible. To illustrate this point the Bible clearly says that God created the material universe, and all that is involved in it, in six days (Genesis 1:5,8,13,19,23,31; Exodus 20:8-11), while science maintains that long "eons" of time were used in order to complete the evolutionary process. Brother Jack Wood Sears, teacher of biology and Bible at Harding University, has made the following statement in regards to this: "Modern science, by remarkably good methods of determination, estimate the age of the universe of which our earth is a part, to be at least 10 billion years old."[2] By the way, Brother Sears was arguing, in a discussion form, that "The Biblical account of creation allows for a very ancient earth."[3] In 1986, two professors at Abilene Christian University were accused of teaching various evolutionary thoughts. One of those being in relation to the age of the earth which weighs heavily in one's understanding of the length of the days of creation. A recent Institute for Creation Research report states, "ACU has a tradition of strong Biblical teaching in the areas of science and history. No tendency toward the teaching of organic evolution was encountered during the meetings, but it was obvious that several of the science professors held the old-age position."[4], in regards to a series of lectures held March 12-13, 1987 at ACU.

Although such information, as the above, could be duplicated many fold I believe it will suffice so as to make us aware of this problem as it relates to the church. Let us, now, proceed into a concise discussion of the length of the days of creation.

In a study of such we quickly see that there is a complete absence of "amazing agreement" between what the Bible says and what science says on the subject. Perhaps someone might say, "Why even bother?", when it comes to this. If, it were not for the evolutionary teachings surrounding this study there may not be the need for such an intense discussion. Yet, in order for the theory of evolution to have any credibility, it must find a place to put these "eons" of time. Brother Bert Thompson has shown that in order for the

evolutionist to "prove" his theory he needs to place these "eons" of time needed to make an ancient earth either, "A)...before the creation. (B)...during the creation. (C)...after the creation account as given in Genesis 1."[5] Logically speaking there can be no other place for the placement of such long periods of time.

Placing these "eons" of time, prior to creation, involves what is called "The Gap Theory" as the evolutionary process began, so they say, in the "gap" between Genesis 1:1 and 1:2. This theory is also known as the "Ruin and Reconstruction Theory, Ruination/Recreation Theory, Pre-Adamic Cataclysm Theory, Restitution Theory, etc. By the way, keep in mind, as we look at this study, that we are discussing what some have called "Theistic Evolution" and not Organic Evolution. "Theistic Evolution states that God did create and develop the universe and its components, but He did it by evolutionary processes."[6] Organic Evolution, of course, leaves God and special creation totally out of the picture. It is sometimes referred to as "Atheistic Evolution". Since our purpose, in this paper, is not to debate this issue this is all that will be said on it.

Those who attempt to place the time needed for an ancient earth, following creation, are few and far apart. In consideration of this theory we see that there is no validity for even attempting such.

The second, of the three places, where man has attempted to place the "eons" of time necessary for theistic evolution is during the creation week. Usually the theistic evolutionist will attempt to place these four-plus billion years of time between Genesis 1:1 and 1:13. Beginning with verse 14 most will agree that the days are 24-hour days. This is due to God having created "...lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for <u>days</u> and <u>years</u>." (Emphasis mine, R.W.S.). This particular theory has been called the "Day-Age Theory". In the remaining portion of this paper we want to examine this theory and offer several vaild reasons as to why it is in total disagreement with the Bible.

I have already mentioned the fact that many theistic evolutionists are willing to admit to a literal understanding of the word "day" in Genesis 1:19, 23, and 31. To do otherwise leaves many unaswerable problems such as, if these days were long geological periods of time, say ten thousand years each (which would not be near enough for the evolutionist), then 1989 would still be a part of the seventh day with God still resting "from all his work which he had made." (Genesis 2:2). Also, the Bible says that Adam was 930 years old when he died (Genesis 5:5). Do we not have a major problem in having Adam living to that age while only living for less than one day? If one day should be understood as ten thousand years then how should we understand 930 years? A little quick mathematics ends up with Adam living to the age of 339,450,000 at the figure of 10,000 years per day for 930 years. But, then, one might also wonder that if the word "days" represented long "eons" of time, what would the word "years" (Genesis 1:14), represent?

Marcus Dods, writing in the Expositor's Bible, says, "If the word 'day' in this chapter does not mean a period of 24-hours, the interpretation of Scripture is hopeless."[7] Perhaps, the above, is one of the greatest "argument" against the Day-Age Theory. Due to the fact that God is not the author of confusion (1 Corinthians 14:33), we see it logical to understand the word "day" in its common usage. To believe otherwise leaves it appearing that God was attempting to "pull one over" on man as when man hears, or reads, the word "day" he normally, or automatically, thinks of a 24-hour period of time. J.W. Klotz, says here, "It is a general principle of Biblical interpretation that a word is to be taken in its everyday meaning unless there is compelling evidence that it must be taken in a different sense. But there is nothing in

the text or context of Genesis 1 which indicates that these were long periods of time. Sound principles of Biblical interpretation require that we accept this "day" as being an ordinary day."[8]

Beginning in Genesis 1:5, and continuing throughout the entire narrative, the Hebrew word "yom" has been translated into the English word "day". It is educational to note that, "...whenever the Hebrew word yom is preceded in a non-prophetical passage, by a numeral, it always carries the meaning of a 24-hour day."[9] (emphasis theirs). Dr. Arthur Williams, writing in the Creation Research Annual, says, "We have failed to find a single example of the use of the word 'day' in the entire Scripture where it means other than a period of twenty-four hours when modified by the use of the numerical adjective."[10] Roy J. Hearn has said, "The Hebrew word for day, yom, appears in the Hebrew text about 1,481 times, and is translated into our English Bibles by at least fifty-four different words...There is nowhere in the Bible that the word 'day' means other than a twenty-four hour day when modified by a numerical adjective. In other words, when the word 'day' is preceeded by a number such as one, two, three, first, second or third it always means a period of twenty-four hours (cf. Numbers 7:1,12,24)."[11] Notice the interesting statement by Henry Morris pertaining to this, "As added proof, the word is clearly defined the first time it is used. God defines His terms! 'And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day' (Genesis 1:5)".[12]

Further evidence to prove the theory false is that whenever the term "yom" is found in its plural (yammim), it always refers to a literal 24-hour day. Morris said of this, "When the word'days' appears in the plural (Hebrew yammin) as it does over 700 times in the Old Testament, it always refers to literal days."[13] Much more linguistical evidence, such as this, could be cited to sustain our argument However, let us move on to note some internal evidence in support of the "days" of Genesis one being literal 24-hour days.

Beginning in Genesis 1:5, and continuing until the end of the first chapter, we see much internal evidence that will help clear up any misunderstanding that we have on the matter. First, as we have already seen, the Holy Spirit chose the Hebrew word "yom" for the word day. Should He have wished to convey another idea, other than a literal 24-hour day, He could have used either the Hebrew word "olam" or "dor". Secondly, the phrase "evening and morning", as used in verse 5,8,13,19,23,31, would convey, to the people, the normal idea of a normal day. Even though we have already mentioned this point one other question needs to be brought forth. Should we understand that the "days", here, are long geological time periods what would the normal person think when he reads the phrase "evening and morning" and what, herein, leaves the impression that these "evenings and mornings" are not literal? Thirdly, in Genesis 1:11,12, God brought forth plant life. One would not need to be very knowledgeable, at all, on the subject of Botany to know that plant life could not exist for thousands of years without light. Guy N. Woods states, "Botany, the field of plant-life, came into existence on the third day. Those who allege that the days of Genesis 1 may have been long geological ages, must accept the absurd hypothesis that plant-life survived in periods of total darkness through half of each geologic age, running into millions of years."[14] Should it be argued that God created "light" in Genesis 1:3 we simply call their attention to the "evening" part of the "day" which would be understood to involve darkness. If not, then why differentiate between the "evening" and "morning".

Finally, it seems that the days of Genesis 1 are normal 24-hour days due to God's command to the Israelites to observe the Sabbath. Bert Thompson has correctly said, "The Sabbath commanded in Exodus 20:8-11 can be adequately understood only when the days of Genesis are considered to be 24-hour days."[15] Of this Dr. John Whitcomb says, "Genesis chapter one is explained by Exodus 20:8,11 when God spoke to Israel and said, 'Six days shalt thou labor and do all they work... For in six days the Lord made heaven and earth, the sea, and all in them is.' Obviously God was speaking in terms of literal days. No Jew in his right mind would think that God meant 'six indefinite periods shalt thou labor and rest a seventh indefinite period.' God, of course, could have created the universe in one moment, but as a matter of fact, He stretched it out over six whole days in order to serve as a pattern for man's cycle of work and rest."[16]

Parhaps Larry Chouinard best described the problem of God having said He created everything in six days while actually using six indefinite periods of time, "Wouldn't that make God a deceptive, tricky, sneaky, deceitful God?"[17] Surely God is not such! We see evidence from both external and internal sources that collaborate the position that the days of creation are six literal days composed of 24 literal hours each. This position, and only this position, finds itself in "amazing agreement" with the Bible.

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THE PRE-ADAMIC WORLD, FACT OR FICTION?

Robert Stapleton

In man's attempt to accomodate the geologic-age system numerous theories have come forth. One of these theories is the so-called Pre-Adamic World Theory which seeks to support Theistic Evolution. Theistic Evolution, by the way, is the theory that a Supreme Being (i.e. God), created the world and all that is within by using long "eons" of time in order to allow for the evolutionary process to come about. This theory is perhaps, better known by the term "Gap Theory." It is also synonymous with the Ruin-and-Reconstruction Theory, Ruination-Re-Creation Theory, and Restitution. Essentially the basic concept of the Gap Theory is that a "gap" exists between Genesis 1:1 and 1:2, allowing for the evolutionary process. According to Bert Thompson, Professor of Bible and Science at Alabama Christian School of Religion, "...its popularity dates from the work of Thomas Chalmers, an early nineteenth century Scottish theologian."[1] Roy B. Zuck, Th.D., has given this concise explaination of what is entailed in this theory, "The geological ages are inserted in the 'gap', in which most of the rock strata and fossils were formed and dinosaurs and other now extinct animals flourished. In the gap a supernatural catastrophe occurred, in which Satan and his angels fell and the earth became formless and void. The six days of Creation are actually days of re-creation."[2].

Often times those who should know better end up being major supporters for such theories. For example, the notes on Genesis 1:1-4, as found in the Scofield Reference Bible, are supportive of the Gap Theory. Notice what is said, "The first creative act refers to the dateless past, and gives scope for all the geologic ages. Jer. 4:23-26, Isa. 24:1 and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgement. The face of the earth bears everywhere the marks of such a catastrophe... Neither here nor in verses 14-18 is an original **creative** act implied."[3] (It should be noted, though, that the new edition of this particular Bible has modified the above and no longer gives an unqualified endorsement of the Gap Theory. However, the damage had already been done before the change was made.) John N. Clayton, popular speaker among churches of Christ, in his book The Source, took what has been termed a "Modified Gap Theory" position (The Source, Does God Exist, 1976, pp. 137-138). Others, such as G.H. Pember, in his book Earth's Earliest Ages, and Harry Rimmer, in his book, Modern Science and the Genesis Record, have written in defence of the Gap Theory. The Old Testament Living Word Commentary, Sweet Publishing Company, written by John Willis a member of the churches of Christ, has also advanced this theory in volumn II on the book of Genesis. Therefore, we see that this theory has crept over into the church seeking to undermine God's Word. Also, we see the need to expose the errors of such a theory.

Wayne Jackson, co-founder of Apologetics Press, has pointed out the truth of the matter in regards to the reason behind this false theory in an article in the September, 1980 issue of the Christian Courier. He simply comments from the writings of Professor Winston Fields, in his book Unformed and Unfilled, on this point. Notice what is said, "The Gap Theory was not generated by compelling exegetical considerations. On the contrary, it arose in recent times, and its popularity has been maintained for one and only one reason - the fixation of science-intimidated minds upon harmonization."[5] Now that we have come to a <u>basic</u> understanding of the origin of this false theory, and the extent of it into the church, let us proceed to refute it.

Those who support the "Gap Theory" claim that the word for "was", (hayetha) should be understood to mean "became" or "had become" indicating a change of state from the original perfect state or condition to a chaotic state or condition (Genesis 1:2). They, therefore, proceed to suggest that Genesis 1:3, and following, is actually an account of God "re-creating" the earth, and all that is within, following that great cataclysmic event. It is quite interesting, though, to see that they translate the word "hayetha" as they do without any linguistical reason. J.W. Watts, noted Hebrew scholar, stated, "In Genesis 1:2a the verb is perfect. It indicates a fixed and completed state. In other words, original matter was in a state of chaos when created; it came into being that way."[6] Another, who has done research on this has said, "Hayah is employed some 1,522 times in the Old Testament, and though it may be rendered 'became' occasionally (twenty-two times), the context must require it. There is **no** contextual justification for that rendation in Genesis 1:2."[7] This same author went on to quote from the writings of Harold Stiger (A commentary on Genesis, Zondervan, 1976, p. 49), who said, "The cataclysmic theory (also called the restitution theory [or the gap theory]) respecting v. 2 can have no place in a proper translation. The construction of 'became void", etc., is not justified by Hebrew syntax. When the verb 'to be' (hayah), is to be construed as 'became', the addition of the prepositional lamedh is required with the following word to provide this meaning, and this preposition is absent here."[8] It has also been pointed out that "...none of the scholarly translations of the Bible so translate the verse. A few years ago, 20 leading Hebrew scholars were polled to see if there was exegetical evidence of a 'gap' between Genesis 1:1 and 1:2. They **unanimously** responded **'NO!'**"[9]

We also see that those who attempt to advance this theory make the claim that the phrase "without form and void" (Genesis 1:2), refers to something that had been in a state of repair or order and now is in a state of ruin or disorder. This, along with the previous point, is nothing more than an assertion with absolutely no evidence to support it. Notice what J.W. Klotz has to say on this, "Gen. 1:2 does not say that the world was **disorganized**, as it would have been as a result of the destruction of such an angel world. In other words, the matter had been created, but it was not organized in the way in which it is organized today."[10] Concurring with this interpretation is Bert Thompson who stated, "We know the Gap Theory to be false because the Hebrew words **tahu wabohu** do not mean only 'something once in a state of repair, but now ruined.'"[11] Of this particular theory Dr. John Whitcomb has advanced the following argument "Many Bible students, however, are puzzled with the statement in Genesis 1:2 that the Earth was without form and void. Does God create things that have no form and are void? The answer, of course, depends on what those words mean. 'Without form and void' translate the Hebrew expression tohu wabohu, which literally means 'empty and formless.' In other words, the Earth was not chaotic, not under a curse of judgement. It was simply empty of living things and without the features that it later possessed, such as oceans and continents, hills and valleys - features that would be essential for man's well-being. In other words, it was not an appropriate home for man..."[12] Numerous other authors could be cited to show the weakness of this argument but these should suffice.

A third argument set forth to "support" this theory, is based on the Hebrew word used in Genesis 1 and translated "created." Is it argued that the Hebrew word "created" (bara), in Genesis 1:1 refers to the original "ex nihilo" (i.e. out of nothing) creation while the Hebrew term "made" (asa), as found in Genesis 1:16; Exodus 20:11, etc., suggest a remaking from previously

existing substance. However, here too, those who argue thusly are without valid reason for doing so. As a matter of fact the Bible, itself, clearly indicates that this theory is in error by the using of the two words interchangeably in Genesis 1:26,27. Further, in Exodus 20:11, which affirms that God "made" (asa) the entire creation in six days, includes "the heavens and the earth." These are the same "heaven and the earth" of Genesis 1:1, that Moses declared were "created" (bara), by God. This theory actually makes the days of creation confusing if "asa" demands a re-creation, as can be seen in the words of Wayne Jackson, "...(a) Sea creatures and birds were 'created,' i.e., brought into existence from nothing, on the fifth day, yet land animals were "made" from preexisting matter the following day (Gen. 1:21,25). Does that reflect a reasonable approach to the text? (b) Since man's spirit (that which is in the image and likeness of God) was 'made' (asa), according to Genesis 1:26, would this suggest that the human spirit was recycled from some previously degenerated essence? (c) If **asa** demands a re-creation, then every created thing (not just the Earth) deteriorated and was re-made (Cf. Exod. 20:11; Neh. 9:6), which is more than even the gap theorists are willing to admit."[13] Finally, on this point, notice the words of Henry Morris, Director of the Institute for Creation Research, on this, "No scientific or exegetical ground exists for distinction between the two processes, except perhaps a matter of grammatical emphasis..."[14]

Since it is argued that the "gap" between Genesis 1:1 and 1:2 represents over 99.9% of earth's history doesn't it strike you strange that the Bible no where specifically mentions it? If this four plus billion year period of time was used to reconstruct the earth, after the alleged fall of Satan and the great earthly battle that ensued, why does God pass over it without so much as even a passing remark? Noah's flood, and the destruction of Sodom and Gomorrah, would be but minor instances in comparison to such an event. Yet the Bible spends much more time in discussion of either point than it does in all of the so-called "proof texts" of the "Pre-Adamic World Theory" and all of its alleged distruction.

Actually the Bible, in one verse, demolishes the Gap Theory along with all its modifications. Moses plainly said in Exodus 20:11 that, "in **six days** Jehovah made (asa) heaven and earth, the sea, and **all** that in them is, and rested on the seventh day." Using a little common sense will help us to understand that if everything was made in six days, then nothing could have been made (or created) prior to those six days! If I told you that I built a house, and all that was in it, in six days you would understand that to mean just that. Why can't we not understand God, when He through Moses, said the same except in relation to the material universe? Perhaps it is not a problem of understanding but acceptance?!

As far as there being a Pre-Adamic race of people several points clearly indicate the impossibility of such. First, if there is no place, in the history of the universe, for such a race of people,then we can see that there could not have been such. In order for there to have been a race of people living, prior to Adam, one must find a "gap" in the creation week for them. Since we have see that there is no such "gap" between Genesis 1:1 and 1:2 we realize the impossiblity of such. This is why we have spent so much time in the beginning of the lesson on that point. Secondly, the Apostle Paul totally destroys the concept of a Pre-Adamic race of people with three words. That being the three words found in 1 Corinthians 15:45 where Paul says, "The first man..." If Paul was correct, and he was; and if Adam was the first man, and he was; then not only is there no place in time to put this race of people, there was no such race to start with. When one finishes the race

first no one finishes before him. The same is true here also. Thirdly, Eve was the "mother of all living" (Genesis 3:20), indicating that there was none of whom she was not the "mother." Either she was the "mother of all living" or she wasn't. If she was then there could be no Pre-Adamic race of which she wasn't their "mother." If there were those who pre-existed Eve then she was not the "mother of all living" and therefore the Bible lies. Since the Bible does not lie then we must conclude that she was the "mother of all living" and therefore admit to the non-existence of a Pre-Adamic race.

Surely we can see from this that the theory of a Pre-Adamic race, and a "gap" existing between Genesis 1:1 and 1:2, arefalse theories set forth by the Theistic Evolutionist in his attempt to reconcile the Bible to science. As Christians it behooves us to "search the scriptures" (John 5:39), so as to be able to "give an answer of the hope that isin" us (1 Peter 3:15), on this subject as with all others.

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