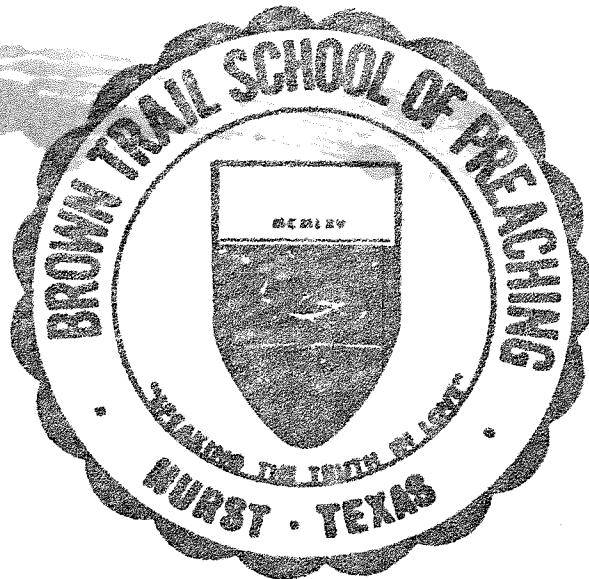


FUNDAMENTALS 1



ROY DEEVER

PART I

CHRISTIAN APOLOGETICS

Lessons designed to strengthen our faith
in the fact of the existence of God, in
the divine authorship of the Bible, and
in the deity of Jesus Christ.

THE MEANING OF FAITH

QUESTION: What is the Biblical meaning of faith? Does faith imply doubt or uncertainty? Does it mean the acceptance of a position in the absence of evidence? Does it rule out knowing?

Answer: Availing faith (the faith which brings God's favor and blessings upon the individual) simply means taking God at His word, making proper response to divine instructions, doing what God said do, just because God said do it; refusing to act in the absence of divine instructions. Faith does not imply doubt or uncertainty. It does not mean the acceptance of a position or view in the absence of evidence. It does not rule out knowing.

In Hebrews 11:1, Paul says: "Now faith is the substance of things hoped for, the evidence of things not seen." This reading refers to "things hoped for." "Things" is that "within the veil" (Heb. 6:19)--heaven itself, all that heaven is and all that heaven holds. That which ties us securely to that within the veil is our hope, "which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19). Our hope is the product of and is undergirded by our faith. Our faith is the product of the word of God. "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). Obviously, therefore, where there is no word of God there can be no faith. But, my faith which comes by hearing the word of God rests solidly upon the sufficient and conclusive and compelling evidences that the Bible is exactly what it claims to be--the inspired, the infallible, the inerrant, and the all-sufficient word of the living God. When this fact (of its being what it claims to be) is

established, then it itself in many areas becomes my evidence. And I accept many teachings upon no grounds other than the fact that the Bible so teaches. The word becomes by "shield" (Eph. 6:16). We defend the faith and the faith defends us. My faith is not a blind faith. It rests solidly upon conclusive and compelling evidence THINGS, HOPE, FAITH, WORD, EVIDENCES.

The word "faith" is frequently being used in a sense out of harmony with and contrary to the Bible usage of this word. One brother said, "There is no way to prove that God exists. We are compelled to accept the idea of the existence of God by faith." Another said, "These arguments take you down to this point. . . but from there on you have to proceed on the basis of faith." Both these brethren were stressing the idea that evidence will take one just so far, and from there on one must proceed upon the basis of accepting something with regard to which there is no evidence. And, to use the word "faith" in the sense of proceeding where there is no evidence is to use the word out of harmony with the Bible usage.

Others also are guilty of misusing the word "faith." One brother, in insisting that we cannot know but that we can establish strong probability, declares that the man of faith behaves "as if" he knew. We would be inclined to ask the question: if the man of faith acts as if he knows, when in reality he knows that he does not know why is not the man of faith a hypocrite? Further, why is not the man of faith an agnostic? The following quotations are from men whom I love and respect --men of marvelous educational background, men who love the Lord and His word, men who are personal friends of this writer. I am listing here their statements---not to embarrass them, but to try to drive home the point that many are using the word "faith" in a sense out of harmony with

the Scriptures. Note carefully: "As indicated earlier, there is not enough evidence anywhere to absolutely prove God, but there is adequate evidence to justify the assumption or the faith that God exists." "This choice or commitment is into the realm of the subjective, to be sure, since it transcends the objective and what can be clearly proved, and thus it is a 'leap of faith.'" "Hence, it is more reasonable to take the short leap of faith required in Christian belief than it is to take the long leap of faith that is required in atheism. Absolute, dogmatic, unequivocal, complete evidence is often not possible, but a strong presumption is demonstrable." "The evolutionist has a faith and I have a faith. I happen to believe that my faith is the more reasonable faith." Such usage of the word "faith" is tragic indeed!

What is the meaning of "faith" in the Bible? How is the word used? Does "faith" (in the Bible sense) mean "strong probability"? Is it identical with assumption? Does it exist only in the absence of evidence? "By faith Abel offered unto God a more excellent sacrifice than Cain . . . " (Heb. 11:4). "By faith Noah . . . prepared an ark to the saving of his house: . . . " (Heb. 11:7). "By faith Abraham, when he was called, obeyed to go unto a place which he was to receive for an inheritance; . . . " (Heb. 11:8). " . . . yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform" (Rom. 4:20,21). What does "by faith" mean in these statements? Were Abel, Noah, and Abraham guessing? Were they responding upon the basis of assumption or strong probability? Were they acting where there was no evidence? The Bible declares: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). Therefore, Biblical faith inherently involves: (1) the fact of the

existence of God; (2) the fact of the existence of man; (3) the revealing ability of God to man; (4) the response ability of man to God; (5) the testimony of God to man; and (6) man's proper response to that testimony. We stress again that "faith"--in the Bible sense of the word--means taking God at His word. There is no Biblical faith where there is no testimony from God.

Faith does not mean absence of evidence. In fact, faith requires evidence, and there can be no faith where there is no evidence. God expects us to be concerned about evidence. The very existence of the Bible presupposes the need for evidence. John said, " . . . but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name" (Jno. 20:31). We are not inclined in the least to criticize the attitude of Thomas (Jno. 20:24,25). Rather, we have great respect and admiration for his attitude. His attitude was: "Without evidence I will not believe. Give me the evidence, and I will believe." The Lord gave Thomas the evidence. When Thomas saw the evidence, he declared: "My Lord and my God." Dr. Luke, the only trained scientist among the New Testament writers, made a thorough diagnosis of the whole matter and wrote as follows: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed" (Lk. 1:1-4).

Faith does not in all cases mean the absence of literal sight. Sometimes faith is clearly contrasted with sight (as in 2 Cor. 5:7), but

there can be faith where there is sight. The Lord said to Thomas:

"Because thou hast seen me, thou hast believed" (John 20:29). Many more of the Samaritans believed on the Lord because of His word (Jno. 4:41).

The fact of their seeing Him did not preclude their believing on Him.

There can be faith where there is no sight. The Lord said to Thomas:

" . . . blessed are they that have not seen, and yet have believed."

Neither does faith mean the absence of knowledge. It should be shouted from the housetops that Biblically approved faith does not rule out knowing. Paul said, "Being therefore always of good courage, and knowing that whilst we are at home in the body we are absent from the Lord . . ." (2 Cor. 5:6). How did Paul know? "For we walk by faith, not by sight" (2 Cor. 5:7). Here is knowledge which is the product of faith. Many of Samaria who believed on the Lord said to the woman: "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world" (Jno. 4:42). These said, "We believe" and "We know." Faith does not preclude knowledge, and knowledge does not preclude faith. Peter said to the Lord, "And we have believed and know that thou art the Holy One of God." (Jno. 6:69). Paul said, ". . . for I know him whom I have believed, . . ." (2 Tim. 1:12).

May God help us to be more careful in our speech. May we determine anew that we are going to use Bible terms in the way that they are used in the Bible. "If any man speak, let him speak as the oracles of God . . . (I Pet. 4:11).

IS IT POSSIBLE FOR US TO KNOW?

QUESTION: In religious matters can we really know? Can we know that God exists? Can we know that the Bible is the word of God? Can we know that we are Christians? Does knowing rule out faith?

ANSWER: Certainly, it is possible for us to really know. We can know that God exists. We can know that the Bible is the Word of God. We can know that we are children of God. Knowing does not rule out faith, and faith does not rule out knowledge.

The Problem

The Greek word "ginosko" means "I know." The Greek alpha privative has the force of negating. Hence, "aginoski" means "I know not." This is the background for our English word "agnostic." An Agnostic is one who claims that there is not enough evidence to justify a conclusion. An "AGNOSTIC" is a person who claims that no one can know if there is a God or a spiritual world. The word comes from the Greek, and means not knowing. The agnostic does not say there is no God. He only says that he does not know. The belief that one should accept only what can be known by actual experience is called agnosticism." (World Book, p. 85)

It is tragic indeed that there are certain brethren among us who are likewise teaching the doctrine that it is impossible for us to know that God is, and that the Bible is the word of God. Consider the following:

1. "Yes, but we cannot know that God exists. There is no way to prove that God exists. We are compelled to accept the idea of the existence of God by faith."
2. "These arguments take you down to this point . . . but from there on you have to proceed upon the basis of faith. There is no way to really know."
3. "However, faith of any sort is based on probability . . . absolute

certainty is only a theoretical concept."

4. " the man of faith behaves 'as if' he knewAll persons live their lives by proceeding on faith, which amounts to what they consider as a high degree of probability."
5. "As indicated earlier, there is not enough evidence anywhere to absolutely prove God, but there is adequate evidence to justify the assumption or the faith that God exists."
6. "This choice of commitment is into the realm of the subjective, to be sure, since it transcends the objective and what can clearly be proved, and this is a 'leap of faith'."
7. "Hence, it is more reasonable to take the short leap of faith required in Christian belief than it is to take the long leap of faith that is required in atheism. Absolute, dogmatic, unequivocal, complete evidence is often not possible, but a strong presumption is demonstrable."
8. "The evolutionist has a faith and I have a faith. I happen to believe that my faith is the more reasonable faith."
9. "There can be no real faith without fact, evidence, knowledge and assent. . . . however, they do not 'prove' the point accepted."
10. One writer speaks of the "two realms of reality--the physical and metaphysical realm. He declares that in the physical realm there can be 'certain knowledge' but that "absolute certainty, however, is impossible in the metaphysical realm."

It is in this connection that he speaks of "some degree of verifiability, which can result in a high degree of probability. He says further: "If Christianity and all its demands can be proved, there would be no need for faith."

The Meaning of Knowledge

Can we know that God exists? Can we know that the Bible is the word of God? The basic question underlying these questions is: Can we know anything at all? If it is possible for us to know anything, it is possible for us to know that God exists. Can one know anything? Is the normal human being capable of really knowing anything? To answer this question we must come to a knowledge of what "knowing" means.

(Interesting sidelight: Is it possible for one to come to a knowledge of what "knowing" means? Would it be possible for one to know that it is impossible for one to know?)

The answer to this question (Can we know anything?) involves the whole field of study called "epistemology." "Epistemology" is that field of study which deals with the origin, nature, methods, and limits of knowledge. "Epistemology, or the theory of knowledge, is that branch of philosophy which is concerned with the nature and scope of knowledge, its presuppositions and basis, and the general reliability of claims to knowledge." (THE ENCYCLOPEDIA OF PHILOSOPHY, Vol. 3, page 8.) The human being, in two basic ways, comes to have knowledge. We come to know (learn) by experience, and we come to know (learn) by contemplation. Or, we come to know by sense perceptions, and we come to know by reflection. It is not my purpose here to enter into a discussion of just how "intuition" relates to "Epistemology," but to stress that we come to learn and to know in two basic ways. Knowledge which comes by means of sense perceptions or actual experience is placed under the heading of SCIENCE. Knowledge which comes by means of contemplation or reflection is placed under the heading of PHILOSOPHY. The knowledge which comes by experience may be: mathematical, physical, biological, or social. If the contemplation is about the universe, it comes within the realm, of

metaphysics. If the contemplation is about conduct, it comes within the realm of ethics. If the contemplation is about the beautiful, it comes within the realm of aesthetics. If the contemplation is about correct reasoning (the principles of valid reasoning), it comes within the realm of logic. This reasoning involves two kinds: inductive and deductive.

The Evidence That We Can Know

The Empirical Philosophers insist that the only real knowledge is that which comes by means of physical senses. The Existential Philosophers insist that there is no way that one can really know anything. We are insisting at this point that though it is certainly true that there is knowledge which comes by means of the physical senses, it is also true that there is knowledge which comes by means of contemplation. We are insisting that it is possible for one to know and to know that he knows by working (in thought) according to the demands of the principles of correct reasoning.

It is generally recognized that 7 times 7 gives 49. The "49" represents a conclusion arrived at by contemplation. But it is possible for us to know (and to know that we know) that 7 times 7 gives 49. Likewise, if one places a dime in an envelope, and then places the envelope in a trunk--we can know where the dime is. We can know that the dime is in the trunk. And, the knowledge we have by contemplation, rather than by sense preception. If it is the case that all men are mortal beings, and if it is the case that Socrates was a man, then we know that it is the case that Socrates was a mortal being. I recently said to my students: "If it is the case that the acute accent can stand on either of the last three syllables of a Greek word, and if it is the case that the circumflex accent can stand only on either of the last two syllables of a Greek word, and if it is the case that the grave accent

can stand only on the last syllable of Greek word--then it is the case that if the third syllable (the antepenult) of a Greek word is accented that accent will have to be the acute. And, you can know this, and you can know that you know it."

The "law of rationality" holds that "We ought to justify our conclusions by adequate evidence." Adequate evidence absolutely demands certain conclusions. We are not talking about assumptions. We are not talking about guesses, or speculations, or probabilities, or possibilities. We are speaking of that conclusion which is absolutely demanded by the evidence at hand. And that conclusion which is demanded by the evidence is a matter of knowledge. It is knowledge just as much as if the case with regard to sense perceptions.

It is this kind of knowledge in particular that we have in mind when we emphasize that we can KNOW that God exists, that Jesus is the Son of God, and that the Bible is the word of God. It is this kind of knowledge which is compelled by consideration of the facts: there can be no effect without an adequate cause; there can be no law without a lawgiver; there can be no picture without a painter; no poem without a poet, no design without a designer, no thought without a thinker, no engineering without an engineer, no chemistry without a chemist, and no mathematics without a mathematician. It is not the purpose of this article to discuss in detail how we can know that God exists, but rather to declare emphatically that it is a fact that we can know that God exists.

The Plain Bible Teaching

Perhaps it should be pointed out that so far as concerns those who love, believe, and respect the Bible there should be no problem on this point. For, the Bible frequently and emphatically declares that we CAN and we MUST know God.

Consider the following:

1. The Lord said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (Jno. 17:3); "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (Jno. 7:17); " . . . and ye shall know the truth, and the truth shall make you free" (Jno. 8:32).
2. Peter said, "And we have believed and know that thou art the Holy one of God". (Jno. 6:69).
3. Luke, a trained scientist, said: " . . . it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order most excellent Theophilus: that thou mightest know the certainty concerning the things wherein thou wast instructed" (Luke 1:3,4).
4. Paul said, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens (2 Cor. 5:1).
5. Paul said further: "Being therefore always of good courage, and knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord (2 Cor. 5:6-8).
6. " . . . for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1:12).
7. The Samaritans said to the woman: "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this

is indeed the Saviour of the world" (Jno. 4:42).

8. John said: "I have written unto you, fathers, because ye know him who is from the beginning" (I Jno. 2:13,14); "Hereby we know that we know him, if we keep his commandments" (I Jno. 2:3); "If ye know that he is righteous, ye know that everyone also that doeth righteousness is begotten of him" (I Jno. 2:29). In fact, in the book of First John the writer uses the word "know" (in some form) twenty-four times. Those who insist that we cannot "know" would do well to study carefully John's writings.

Conclusion

Brethren, we have sought to emphasize that the nations that we cannot know that God is, and that the Bible is the word of God--that we cannot prove that God is, and that the Bible is the word of God--are notions which are completely false. There is knowledge which comes by means of the physical senses, and there is knowledge which comes by contemplation. And that knowledge which comes by contemplation (when that contemplation follows the principles of correct reasoning) is just as true, and just as valuable, and just as authoritative, as is that knowledge which comes by sense perceptions. Anybody who has ever gotten the wrong answer to an arithmetic problem knows that it is possible for one to make a mistake--that it is possible for one to get the wrong answer. But, it is also possible for one to get the right answer. And, it is possible for one to prove and to know what the right answer is.

The basic point contended for in this article is one of great importance. If we are in error on this point, the invitation is hereby extended for someone (anyone) to point out the error. If we are right on this point, then may God help us all to get on with the job of helping brethren (and the world) to KNOW that we can PROVE and that we can KNOW

that God is, that Jesus is the Son of God, and that the Bible is the word of God.

These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God . . . and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him . . . We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. (I Jno. 5:13,14,18-20)

PRELIMINARY CONSIDERATIONS

SUBJECT: Criticism-Evidences (Apologetics)

TITLE: Preliminary Considerations

PROPOSITION: To study some general matters related to "Christian Apologetics,"
in preparation for further studies.

OBJECTIVE: To help all to have a better understanding of these matters.

INTRODUCTION

1. With reference to man's relationship to God and His will these are crucial times--
 - (1) For the world in general;
 - (2) For members of the Body of Christ;
 - (3) And especially for young people.
2. These are truly times that try men's souls. Perhaps never before have there been so many people of so much influence who openly deny--
 - (1) The existence of God;
 - (2) That the Bible is the Word of God;
 - (3) The deity of Jesus Christ.
3. How often in these days do we emphatically declare--
 - (1) "This is the will of God"--only to hear the question, "But who is God?"
 - (2) "This is what the Bible says"--only to hear the response, "But what right does it have to say it?"
 - (3) "This is what the Lord commands"--only to hear the question, "But who is the Lord? what authority has he?"
4. This is the problem before us today.
 - (1) It will get worse before it gets better.
 - (2) Atheism has marshaled its forces and is determined to conquer. It has entrenched itself in the college and university classrooms, and is determined to win the minds of men.

4. Continued.

- (3) Many battles for truth and right have been fought, but--if I'm any judge of the situation--we've seen nothing to compare with what is before us.
5. At this time I want to begin a series of studies designed--

- (1) To strengthen our faith;
- (2) To prepare us to do a better job in fighting the forces of Atheism.

6. For sometime I have desired to make this study with you--

- (1) Because of the obvious need for it;
- (2) Out of special consideration for our young people;
- (3) To try to help parents as they try to help their sons and daughters in these serious matters.

DISCUSSION

SOME GENERAL CONSIDERATIONS

As we begin this series of studies may we direct attention to several matters of a general nature.

I. First--the fact that there is a need for this type of study.

1. Constant efforts are being made--especially in the college and university classrooms--to undermine the faith of young people.
 - (1) There are special classes which exist for this very purpose.
 - (2) I'm told by people close to the situation that at Denton, Texas, three hundred young people are lost to the church every year.
 - (3) A friend--close to the Bible Chair work at one of our best state colleges--tells me that of all the members of the church who come there less than 10% are faithful by the time they graduate.
2. Newsweek Magazine of March 22, 1965, carried a lengthy article entitled, "Campus '65."
 - (1) Newsweek had sent a "team of interviewers from the staff of Louis Harris and Associates" to a representative cross section of American

2. (1) Continued.

Colleges and Universities.

(2) The Harris staff interviewed 800 students, in many cases for as long as three hours.

(3) On pages 57 and 58 is found the report of the students' reaction to questions about God. The article is headed: "A Belief In God, Highly Qualified."

Let us note that article.

II. Second--We need to understand the meaning of infidelity.

1. "Infidelity" is a class--and has several sub-divisions. It is made up of all those who refuse to accept the tenets and principles of Christianity.

2. These sub-divisions are:

(1) The atheist--who says there is no God;

(2) The agnostic--who says, "I don't know";

(3) The skeptic--who says, "I doubt it";

(4) The modernist--who says, "Yes, but...!"

3. We emphasize that when one puts himself in the position of rejecting Christianity he thereby puts himself in the classification of infidelity.

III. Third--we need to know the meaning of "Christian apologetics."

1. The field of study which relates itself to the refutation of infidelity and to the defense of Christianity is called "Christian Apologetics." It is a vast and interesting field of study, and is tremendously important.

2. "Christian Apologetics" deals with evidences related to--

(1) The existence of God;

(2) The inspiration of the Bible.;

(3) The deity of Jesus Christ.

3. "Christian Apologetics" points out the erroneous claims of infidelity.

4. Our present studies come within the scope of "Christian Apologetics."

IV. Fourth--we need to understand that God expects us to be concerned about the evidence.

1. Christians are often accused of following a "blind faith." I do not believe that my faith is a "blind faith."
2. It is true that the Christian accepts many things just because the Bible teaches these things.
 - (1) I believe there is a judgment to come--just because the Bible so teaches;
 - (2) I believe there is a heaven for the righteous--just because the Bible so teaches;
 - (3) I believe there is a hell for the wicked--just because the Bible so teaches.
3. But, this is not "blind faith."
 - (1) There is incontestable evidence that God is, and that the Bible is the Word of God.
 - (2) Based upon evidence I accept the Bible, and then the Bible itself becomes my evidence. Evidence establishes faith, and faith becomes evidence. Cf. Heb. 11:1.
4. Our point just now is that God expects us to consider the evidence.
 - (1) The Bible itself presupposes the possibility of doubt, and is written to convince. Cf. Rom. 10:17; Lk. ⁸:12; Jno. 20:31.
 - (2) The Lord encouraged investigation, Jno. 1:39.
 - (3) We respect the attitude of Thomas, Jno. 20:24-29.

CONCLUSION

1. In preparation for further studies we have directed attention to "Some General Considerations."
2. We have stressed--
 - (1) The fact that there is a need for this type study;
 - (2) That we need to understand the meaning of infidelity;
 - (3) That we need to know the meaning "Christian apologetics";
 - (4) That God expects us to be concerned about evidence.
3. May God's blessings be upon us as we strive--
 - (1) To strengthen our faith;
 - (2) To better prepare ourselves for the great battle against infidelity.

Newsweek Magazine of March 22, 1965, carried a lengthy article entitled, "Campus '65."

1. Newsweek had sent a "team of interviewers from the staff of Louis Harris and Associates" to a representative cross section of American Colleges and Universities.
2. The Harris staff interviewed 800 students, in many cases for as long as three hours.
3. On pages 57 and 58 is found the report of the students' reaction to questions about God. The article is headed: "A Belief In God, Highly Qualified." Here are quotes from that article:

"Next to his high-school class ring, the first thing today's impressionable freshman learns he can do without is his old ideas about God.

For most students, it is less a sudden traumatic loss of faith than a gradual fade-out of their adolescent concept of God. This Deity just disappears like a benevolent Cheshire cat. And for the remainder of the undergraduate career, there is little time, inclination, or opportunity to find a more viable replacement. ...today's collegians are less inclined toward theological speculations than earlier generations. ... Almost 40 per cent of the students said that their experiences in college had made them question their faith. The doubts increase as students grow older. Almost twice as many seniors as freshmen said college had raised questions about their faith. ... Confusion usually begins with a student's first encounter with the intoxicating variety of philosophic thought in freshman survey courses. ... Predictably, religion maintains a strong influence at the private denominational and church-related schools. Only 10 per cent of the students at these colleges classified themselves as agnostics or atheists, while 58 per cent said it was very important

to marry someone of the same faith. ...

Yet the winds of conflicting truths are touching students at church-run institutions. 'We can almost be the creator of our own world today,' says bespectacled Craig Emerick of Richmond, Ind., senior-class president at Methodist-run Albion College in Michigan. 'There's no great need to believe in a creator.'

'I had lots of holes shot in my beliefs when I came to college--it was painful,' admits Emerick, a history major who intends to become a minister. 'I can't buy the old words any more. You use 'Jesus' or 'Christianity' in our chapel and the kids just freeze up.' ...A high degree of tolerance pervades campus attitudes toward morality--...and more than four out of five said that their experiences in college had made them take a more tolerant attitude toward those who defy traditional sexual morality. Fifty-eight percent of the girls said they feel current attitudes make it harder for them to say 'no.' Presumably, the same permissive climate encourages the boys to ask the question more often, and 37 per cent of both the boys and the girls approve the prescription of oral contraceptives in student health centers, a practice followed at the University of Chicago."

GOD IS!

INTRODUCTION

1. In Mk. 11:22 the Lord said to his disciples, "Have faith in God."
2. In Jno. 14:1 the Lord said, "Let not your hearts be troubled: believe in God, believe also in me."
3. In Heb. 11:6 Paul says, "...and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." According to this reading:
 - (1) One has an inherent responsibility to be well-pleasing to God;
 - (2) One must diligently seek after God;
 - (3) One must believe in the existence of God;
 - (4) One must believe that God is a rewarder of those who seek him.
4. We are presently engaged in a series of studies out of the general field of "Christian apologetics," and the particular point of interest at this time is consideration of the existence of God.
5. It shall be our purpose to set forth some of the reasons for believing in the existence of God.

DISCUSSION THE EXISTENCE OF GOD

- I. I believe in the existence of God because I want to believe in the existence of God
 1. I do not want to be forced to accept the bleak and hopeless alternative.
 2. With God--there is purpose to life. Without God, there is no purpose.
 3. With God--society has protection. Without God, society has no protection.
 4. With God--we have satisfactory explanation of what would otherwise be inexplicable.
 5. With God--we have a better life here and blessed hope for the hereafter.

II. I believe in God because I cannot accept the theory of evolution.

1. It is always good, when dealing with the questioned, to begin with the unquestioned.
2. In this connection, the obvious unquestioned fact is man. That man exists cannot be denied.
3. How do we account for man? There are only two possibilities:
 - (1) Either God created man in His own image (as the Bible says),
 - (2) Or, man is the product of evolution.

NOTE: No other possibility has ever even been suggested.

4. Therefore, to say that God does not exist is to say that man did not come from God, and is to say that man is the product of evolution.
5. But, the theory of evolution--
 - (1) Is theory and nothing more;
 - (2) Is not scientifically demonstrable;
 - (3) Is contrary to the unchangeable law of life that every seed brings forth "after its kind";
 - (4) Is contrary to "true science" as true science relates to human life and human reproduction;
 - (5) Is not proved by the archaeological finds;
 - (6) Is not proved by the skull and skeleton displays frequently seen;
 - (7) Is not proved by comparative anatomy (similarities).

III. I believe in God because I cannot accept the theory of materialism.

1. When men rule God out all that's left is the material.
2. But--
 - (1) How account for the existence of that material?
 - (2) How did that material produce the immaterial?

THE FOLLOWING MATERIAL FILED AT THE END OF THIS LESSON: 1. A Reply to Blair Justice, A Letter to the Reader's Digest; 3. A Note on "pre-man" 4. A Second Letter to Reader's Digest

III. 2. Continued.

- (3) How could materialism account for conscience? aesthetic values? moral government?

IV. I believe in God because every effect must have an adequate cause.

1. Not just a cause, but an adequate cause.

- (1) The river didn't become muddy because the spider fell into it;
- (2) The board didn't fall because the fly touched it;
- (3) The brakes didn't fail because the window was down.

2. Our marvelous universe is an effect.

- (1) Think of how much more we know about it now than even ten years ago-- and yet, we've just begun to learn.
- (2) Think of the fathomless space, the various planets, the myriads of stars, the sun, the moon--all functioning according to the very ultimate in mathematical precision.
- (3) Actually, the earth is our great space ship, which we are riding in orbit around the sun, at the tremendous speed of 19 miles per second (68,400 m.p.h.), while at the same time it rotates upon its axis at the speed of 1000 miles per hour (at the equator).

3. And only the all-wise, all-powerful, everywhere-present God of the Bible is sufficient cause.

4. In this connection we should note the non-reversibility of cause and effect.

The cause produces the effect. The effect does not produce the cause. CF.

- (1) The nest doesn't create the bird to sit in it;
- (2) The telescope doesn't create the astronomer to look through it;
- (3) The house doesn't create the man to live in it;
- (4) The automobile doesn't create the driver to drive it.

V. I believe in God because there can be no design without a designer.

1. Our marvelous universe declares design. Even the scoffers admit this.
2. There is such marvelous precision that the earth will sustain exactly the same relationship to the sun one year from this moment that it does now.
3. The scientist works--
 - (1) To discover this design;
 - (2) According to this design.
4. The design which relates to this universe inherently involves law.
 - (1) The scientist doesn't make these laws--he discovers them.
 - A. Newton didn't make the law of gravity--he discovered it.
 - B. Mendel didn't make the law of genetics--he discovered it.
 - (2) But, there is no law without a Lawgiver.
5. There can be no law without a Lawgiver, no picture without a Painter, no poem without a Poet, no design without a Designer, no thought without a Thinker, no engineering without an Engineer, no chemistry without a Chemist, and no mathematics without a Mathematician.

VI. I believe in God because to think that this world is the product of chance is absurd.

1. If God didn't create it, then it is the product of chance.
2. Imagine twenty-six little blocks, with each containing on its side a different letter of the alphabet. How many times would you have to toss them into the air--
 - (1) To have them come down in proper sequence?
 - (2) To have them write out a single, short, simple sentence?
3. One who believes that this marvelous universe is the product of chance could just as reasonably believe that Webster's Unabridged Dictionary is the product

VI. 3. Continued.

of an explosion in a printing shop! Or, that a watch is the result of an explosion in a hardware store!

CONCLUSION

1. These are six fundamental reasons for believing in God.
2. Man without God is a mere animal. Human life loses its value. Life has no purpose, Society has no protection.
3. May God help us as we strengthen our faith, and as we prepare to wage an unrelenting battle against the forces of infidelity.

Brown Trail Church of Christ
Box 865
Hurst, Texas

Approx. 1900 Words

A Reply to Blair Justice on

TEACHING EVOLUTION

in Public Schools.

Mr. Blair Justice is the Science writer for the Fort Worth Star Telegram. He generally writes with unusual skill, and his articles usually are both interesting and informative. I have frequently marvelled at Mr. Justice's ability to deal with the complex in simple terms.

In the Fort Worth Star Telegram of Tuesday evening, August 4, 1964, Mr. Justice--writing on the "Human Side of Science"--had an article entitled, "Teaching of Evolution Has Place in Schools." In this article Mr. Justice (1) aligns himself with those who regard the doctrine of evolution as fact instead of theory--as factual as gravity and electricity, (2) defends teaching evolution in the public schools, and (3) makes numerous unscriptural, anti-scriptural, and ridiculous statements.

We could not with clear conscience allow Mr. Justice's article to go unchallenged. It shall be our purpose to quote various portions of his article, and to make necessary reply.

"What's wrong with believing in evolution? What's wrong with teaching it? There is nothing in the Bible that says if you believe in evolution, you can not believe in God."

1. There is nothing wrong with the word "evolution" within itself. When used to describe progress made it is used in a good sense. However, the present discussion relates to the "doctrine of evolution" in its relationship to the field of biology.

2. Mr. Justice assumes that he has all the Bible information on the subject at hand, and confidently assures us that "nothing" in the Bible keeps one from believing in God and in evolution. To say the least, we would question the accuracy of his assumption.
3. There are two kinds of evolution: (1) theistic evolution, and (2) atheistic evolution. Atheistic (no God) evolution by its very nature rules God out. It seeks to explain origins and developments without God. Theistic evolution seeks to include God, but holds that God simply set in motion the long, drawn-out evolutionary process. Since Mr. Justice sees no conflict he obviously makes reference to the theistic view.
4. The "wrong" in "believing in evolution" is that the doctrine is contrary to the word of God. The doctrine completely disregards and contradicts the very meaning of the word "create." Anyone who knows the difference in the meaning of "create" and the meaning of "evolution" knows the basic conflict between the doctrine of evolution and the Bible teaching. If evolution be true the primordial organisms were not man but contained that which would (through billions of years) become man. This is contrary to the Bible teaching. The Bible plainly declares, "So God created man...", Genesis 1:27. God didn't create something which would evolve into man--He created man. Too, if evolution be true, then billions of years went by before there was the distinction between male and female. But the Bible declares "...male and female created he them," (Genesis 1:27) and this on "the sixth day" (Genesis 1:31). God didn't create some infinitesimal organism which would in time evolve into distinctive male and female. Rather, as the Lord said it, "...he who created them at the beginning made them male and female," Matthew 19:4. At the very beginning of human life God created them "male and female." This is what is wrong. The doctrine is contrary to the Bible. If the Bible is right evolution is wrong; if evolution is right the Bible is wrong.

5. "What's wrong with teaching it?" This depends upon what is taught and how it is taught. If evolution is presented to students as theory and nothing more, then I have no objection. But, I (and countless others) will vehemently oppose teaching theory as a fact when that theory is in conflict with the word of God. Students of religious history know what has invariably happened to "nations that forgot God," and we will not sit idle and watch our own children be taught fantastic theories which conflict with the word of God.

"Man came from something much humbler. He came from dust-- at least, that's what the Bible says. And modern biology is in accord."

1. Mr. Justice refers to the Tennessee trial regarding "whether man came from monkeys." Since the trial pertained to the theory of evolution it is clear that Mr. Justice uses the word "came" in the sense of "evolved." The trial related to whether man evolved from monkeys. Mr. Justice then says, "man came from something much humbler. He came from dust--...." Clearly, Mr. Justice teaches man evolved from dust. (He later refers to "man--evolving from dust....") And, he has the audacity to say "...at least that's what the Bible says." The Bible says no such thing! Man did not evolve from the dust. The Bible says that God formed the first human body from "the dust of the ground," and that God "breathed into his nostrils the breath of life; and man became a living soul," Genesis 2:7. From this reading, these points: (1) God formed the first body; (2) He formed it from the dust of the ground; (3) God "breathed into his nostrils the breath of life"; (4) man thus became a living soul. There are no billions of years. There is no drawn-out evolutionary process.
2. "Modern Biology" is not in accord with this simple Bible record. "Modern biology"--especially in the textbooks up for adoption in the state of Texas-- does not allow that God created man in His own image, and does not recognize the significance of the fact that God breathed into his nostrils the breath

of life. Modern Biology teaches evolution--and evolution is not in harmony with the Bible record.

"It is now possible to trace the animate back to its inanimate origins. Dust is inanimate, man is animate."

1. This is one of the most repulsive statements this writer has ever read. Mr. Justice boldly asserts that the animate can be traced back to its inanimate origins. He would have us believe that the animate came from the inanimate. It is supposed to be scientific that the inanimate can produce the animate! The evolutionist feels that in beginning with God I have problems. In comparison with the evolutionist's problems I have none. The very idea--that life can come from non-life. A man who can believe this should feel some hesitancy in criticizing the believer who begins with God.
2. "Dust is inanimate, man is animate." But, man did ~~not~~ come from dust. Man came from God, and God is animate. God formed the body from dust, and breathed into man the breath of life. This is the Bible teaching, and it is not in harmony with the theory of evolution.

"There is nothing sinful about gaining knowledge."

1. This is certainly true, and the Bible itself stresses man's responsibility to study and learn and grow. But the quest for knowledge presupposes concern for fact and truth. When theory is taught as being fact, and when that theory is in conflict with the word of God--the teaching is sinful.
2. The same God who authored the Bible is the author of science. There are many conflicts between what some men claim is scientific and what some claim the Bible teaches; but there is no conflict between true science and true Bible teaching.

"It's the sequence of these molecular units that on the most basic level, distinguish man from mouse--...."

1. This, again, is a most repulsive statement. According to Mr. Justice (and other evolutionists) the difference between man and mouse is molecular sequence.

It is simply a matter of how the molecules are arranged. This is within itself a good demonstration of why we oppose the teaching of evolution as fact in the public classroom. The theory contradicts the Bible; it cannot see God's creation of man and the fact of immortality. It makes the difference between man and mouse simply a matter of molecular sequence.

2. The difference between man and mouse is that God created man in His own image and breathed into his nostrils the breath of life and man became a living soul. "At least that's what the Bible says." Man has a body, and is an immortal soul. No so with the mouse, and the difference is not simply a matter of molecular arrangement.
3. If molecular sequence is the difference between man and mouse then man is an animal--nothing more. Human life loses its value. Animal conduct is all that's to be expected.

"They say evolution is just a theory. So is electricity. So is gravity. But electricity works, so does gravity--and so does evolution."

1. Mr. Justice thus holds that evolution is just as definite, factual, and exact as electricity and gravity. He holds that evolution works just as definitely as electricity and gravity. His position is clear, but his statement we emphatically deny. The definiteness, exactness, and workability of gravity and electricity are clearly demonstrable. In evolution there is no such demonstrability.
2. Mr. Justice is wrong in his assumption that gravity and electricity are just theories. These are facts--not theories. How he came up with such a statement we fail to understand. It is true that there are various theories related to electricity and gravity, but electricity is a fact, and gravity is a fact. Evolution is not a fact, and is not demonstrable. It is easy to prove that electricity "works" and that gravity "works." But let someone prove that evolution works.

"The issue is whether we are going to toss out the window the hard-earned fruits of scientific knowledge because William Jennings Bryan made evolution a dirty word in a small-town trial that occurred nearly two generations ago."

1. No, this is not the issue. Nobody wants a single fact of scientific knowledge tossed out the window. But, we do want that which is theory and not fact to be labeled as such. There is nothing the scientist knows which he can prove that he knows which is ^{not} contrary to the Bible. The issue is, shall we allow our children to be taught as fact a fantastic theory which contradicts the Bible.
2. Mr. Bryan believed and respected the Bible. He knew the theory of evolution contradicted the Bible. He simply (and eloquently) arose to the defense of the Bible. Any theory which contradicts the word of God is a "dirty" theory. It wasn't Mr. Bryan who made "evolution" a "dirty" word. It is the theory itself.
3. We recognize and respect the principle of separation of church and state. We are willing for religion to be kept out of the classrooms of the public schools. But, we shall insist that that which is anti-religion also be kept out. It will be a tragic day in America if and when the believer is ruled out, but the atheist ruled in.

Thank God for the Bible--the lamp unto our feet and light unto our path.
(Psalms 119:105).

(This message is presented as a public service by the
* Brown Trail Church of Christ--Brown Trail at Holder Dr.
--Hurst, Texas.)

Editors,
THE READER'S DIGEST
Pleasantville, New York 10570

Gentlemen:

During the past few years I have watched with considerable anxiety and concern as you have allowed more and more pro-evolution articles and statements to be carried in your magazine. And now, in your October, 1965 issue, you have Mr. J. D. Ratcliff's evolution article, "How Man Began." To my knowledge, this is your boldest attempt to place the support of the DIGEST behind the doctrine of evolution. It is astonishing, bewildering, and distressing to know that you are willing to use the respected and influential READER'S DIGEST to bolster the ridiculous doctrine of organic evolution.

Mr. Ratcliff's article is not entitled, "A Theory on How Man Began," or "How Some Think Man Began." Rather, it is called--in point-blank fashion, as if there were no questions or problems involved--"How Man Began." Yet, it is true that the doctrine of evolution remains a theory and nothing more. It is literally filled with guesses, assumptions, difficulties, inconsistencies, contradictions, and impossibilities. It is a specific area of study to which scientific methodology is not completely applicable. It never has been demonstrated and is non-demonstrable. It has not been proved and is unprovable. Yet, its very nature and tendency are to eliminate God and the Bible, and to this and the tragic consequences you lend support.

The article states, "These fragments, a few teeth, a leg bone, a piece of skull, tell astonishingly detailed stories of the first halting steps toward manhood." In many instances such materials have told only the fantastic stories

which the anthropologists were bold enough to imagine, and in not a few cases the stories have involved their tellers in serious embarrassment. Given a few bone fragments an evolutionist can imagine a "Piltdown Man."

Your article refers to "...distant apes on the way to becoming man...." This is a blasphemous statement, completely contradicting the word of God. The Bible nowhere teaches that God created something which in time and evolution became an ape on its way to becoming man. It does state plainly that "God created man in his own image," Genesis 1:27. Mr. Ratcliff refers to "today's apes" and calls them "...our distant cousinship shown by the fact that we have the same blood groups, similar chromosomes and many common metabolic processes...." Such reasoning (?) is absurd. Similarities do not establish identities. If so, non-similarities establish non-identities. And, similarities do not prove evolutionary progression of lower forms of life to higher forms of life. If so, dissimilarity would prove devolutionary retrogression from higher forms of life to lower forms. What is there in the evolutionary documentation to keep one from concluding that the ape came from the man? Wouldn't the same records used to prove that man developed from the ape also prove that the ape developed from the man, and in which case it would be established that the "records" prove nothing.

The article refers to the "potassium-argon" method of dating. What happens to this dating theory if God made the earth (or the rocks) a million years old at the beginning? Further, the fact that a man may grow one-fourth of an inch taller during the three years from age 18 to age 20 inclusive does not prove that

a six-foot man is 864 years old! Circumstances change, and dating methods must consider this fact.

Mr. Ratcliff's article is literally filled with assumptions and baseless assertions. It is tragic indeed to see you lend the support of the DIGEST to this doctrine which produces such tragic consequences. Would you be willing to carry an article in the DIGEST, written by a scientist of unquestioned qualifications, in opposition to the theory of evolution?

Please use the DIGEST as an influence for good--not to tear down matters sacred and divine and eternal.

Sincerely yours,

Roy Deaver"

A recent pro-evolution article refers to "pre-man" whose chances for survival were "zero" and says, "He had to develop his wit or perish." What a remarkable feat: when his "...chances for survival in a hostile world would have appeared to be zero"--when his wits were not developed--he had to have enough wits to develop his wits so that he could out-wit the hostile world.

Editors,
THE READER'S DIGEST
Pleasantville, New York 10570

Gentlemen:

On October 14, 1965, I wrote you in protest to Mr. J. D. Ratcliff's pro-evolution article, "How Man Began," which appeared in the October issue of THE READER'S DIGEST. I now have before me your reply of October 22. While I appreciate your response, I am disappointed in that you gave no attention to the contents of my letter, but were content to send me a "form letter." I was especially anxious to have your answer to the question: "Would you be willing to carry an article in the DIGEST, written by a scientist of unquestioned qualifications, in opposition to the theory of evolution?" I would still like to have your answer to this question.

Actually, your response letter tends to be as destructive of the Bible and the Bible claims as does Mr. Ratcliff's article. This is regrettable indeed, for your letter--with obvious editorial endorsement--shows an attitude toward the Bible which is completely contradictory to the Bible claims for itself. And, this editorial attitude undoubtedly has influence upon the selection of material.

You state: "Going no further back in time than the date generally accepted as the start of the Christian era, it is worthwhile to contemplate for a moment how little was known then about the world itself, much less the universe."

It should be pointed out that--according to Bible teaching--the "Christian era" began upon Pentecost of Acts 2, in A. D. 33--approximately two thousand years ago. The Old Testament story--from Genesis to Pentecost of Acts 2--is the story of God's preparation for the "Christian era." From Adam to Pentecost was approximately four thousand years. But, what about the time factor between the original creation and Adam? The Bible passes over this in complete silence,

and makes specific reference to "in the beginning." And, no man can go farther back than "the beginning." I am often told: "The Bible says the earth is six thousand years old." Where does it so state? Where is the passage which so teaches? The Bible shows that from Adam to the present has been approximately six thousand years, but it does not specify the time from the creation to Adam. It does, however, begin with the original creation "in the beginning."

Further, in your statement you assume that the Bible writers were dependent upon and wrote according to their own knowledge. This, too, is a grave error. The Bible claims for itself that its writers were not dependent upon their own knowledge, but that "...holy men of God spake as they were moved by the Holy spirit," 2 Peter 1:21. The Bible claims that God miraculously revealed His will to certain ones who in turn spake it and recorded it "...not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words," 1 Corinthians 2:10-13.

You further state: "Most of our knowledge of natural forces, of the human body and its growth, of chemistry, physics, anthropology, astronomy, and other sciences has developed during the intervening centuries. In Biblical times such knowledge was either limited to what could be learned from direct observation (sometimes distorted by the handing on of information from generation to generation) or was non-existent."

Again, you make the mistake of assuming that the Bible writers were dependent upon their own knowledge. This view is in complete contradiction to the Bible teaching, and shows that you have no conception of nor appreciation for the

Bible's own claims with regard to its inspiration.

Your statement clearly implies that the proper governing factor and standard of conduct in life is human knowledge. This view has dangerous consequences and is completely contrary to the Bible. The Bible teaches that we are obligated to be governed by the Bible--regardless of human knowledge. Such is the teaching of such passages as 2 Corinthians 5:7; Romans 10:17; 2 Timothy 3:16, 17; 2 Peter 1:3. If we are to be governed by human knowledge as obtained through the various "sciences," then every man becomes his own standard, and in which case there is no proper standard. According to Bible teaching we are obligated to acquire knowledge, and to use it to the glory of God--but always in recognition of the fact that the Bible is the divine standard of conduct.

You state: "In the light of the vast increase in the sum total of human knowledge, it would seem folly to accept as final truth regarding the origin and development of life on this planet a poetic account set down more than two thousand years ago."

Again we say your statement shows that you have no conception whatever of the Bible teaching regarding its own inspiration. Again you assume that the standard of conduct is "human knowledge." Who said the account was poetic? But, if so--does poetry minimize or nullify truth? Does poetry rule out miraculous inspiration? You clearly imply that if a Biblical poetic account should be contrary to "human knowledge" that it would be "folly" to accept the teachings involved in that poetic account. Obviously, therefore, you would hold: if the Bible

record or teaching (whether poetic or otherwise) is in conflict with "human knowledge" that it would be "folly" to accept the Bible record! Hence, we say again that your letter tends to be more destructive than Mr. Ratcliff's article. Perhaps we should recall Paul's statement: "...hath not God made foolish the wisdom of the world? ...the world through its wisdom knew not God,..." (1 Corinthians 1: 20, 21).

You state further: "Scientists, students and others concerned to arrive at truth as illuminated by modern scientific knowledge have, increasingly, found it impossible to accept in a literal sense the Biblical account as it is given in the book of Genesis."

Again you imply that "scientific knowledge" is to be elevated above Bible teaching. Do you recognize that many scientists of unquestioned qualification do accept (and increasingly so) the Genesis record exactly as it is written? Do you recognize that in many instances that which was accepted in science yesterday is not accepted in science today? Science is growing, but the Bible is full-grown! It should be stressed, however, that there is no conflict between true science and true Bible teaching--the same God is the author of both. There is nothing any man knows which he can prove that he knows which is contrary to true Bible teachings.

You say: "This does not mean they have discarded their faith in God,...." What, ~~then~~, does it mean? How can one claim to believe in the God of the Bible while denying His word? What God said in Genesis is either true or false--there is no middle ground. If it is false, then the Bible is not the Bible. To accept the God of the Bible is to accept the Bible; to reject the Bible is to reject the God of the Bible.

You further state: "There is in fact no basic conflict between the evolutionists and the fundamentalists when it comes to their underlying religious belief." Just how you came up with such a statement I am at a loss to understand. The very fact of this exchange of letters means conflict. I accept the Bible as it reads--the evolutionist does not. I accept the Genesis record regarding the origin of the universe--the evolutionist does not. I believe that God "created" man in his own image--the evolutionist does not. ~~Certainly~~, there is conflict.

Again we implore: Please use the DIGEST as an influence for good--not to tear down matters sacred and divine and eternal.

Sincerely yours,

Roy Deaver

GOD IS

INTRODUCTION

1. In Mk. 11:22 the Lord said to his disciples, "Have faith in God."
2. In Jno. 14:1 the Lord said, "...believe in God, believe also in me."
3. In Heb. 11:6 Paul declares, "...and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."
4. Relative to the general field of "Christian Apologetics" we are presently engaged in a study of reasons for believing in the existence of God.
5. In the previous study we considered six fundamental reasons, and now resume this line of thought.

DISCUSSION

THE EXISTENCE OF GOD

VII. I believe in God because man by nature is a worshipping being.

1. There is within the very nature of every accountable human being the desire to worship. Cf.
 - (1) The Greeks;
 - (2) The Hindus;
 - (3) The Africans.
2. By following his own steps, man will worship--not rightly, but he will worship.
3. The very fact of his worshipping nature argues strongly the existence of a Supreme Being to be worshipped. Cf.
 - (1) Thirst implies water;
 - (2) Appetite implies food;
 - (3) Migratory fowls--implies the southland.

VII. Continued.

4. Materialism cannot account for this worshipping nature and this concept of a Supreme Being. If materialism could account for it, then materialism would be the greatest falsifier.

VIII. I believe in God because I do not believe that something could come out of nothing.

1. It is an old axiom that "out of nothing, nothing comes."
2. It is not sufficient to say that all that now is came out of the material, for
 - (1) This would not explain the existence of the material;
 - (2) This would not explain how the inanimate produced the animate.
3. Something is.
 - (1) Therefore, something always was.
 - (2) And, that something which always was has to be adequate cause.
4. I do not believe--
 - (1) That life could come out of non-life;
 - (2) That spiritual could come out of the non spiritual;
 - (3) That material could produce a sense of right and wrong;
 - (4) That material could ever produce reasoning power;
 - (5) That order could come out of disorder.

IX. I believe in God because the very existence of things demands the existence of a Supreme Being.

1. Life--demands life--and this is personality;
2. Order--demands mind--and this is personality;
3. Design--demands designer--and this is personality;
4. This Supreme Being must be--
 - (1) All-Powerful--or He would become tired;

IX. 4. Continued.

(2) All-wise--or the things would destroy each other;

(3) Everywhere-present--or He would not know what was going on,
and destruction would be the result.

5. Materialism could never account for a Supreme Personality.

X. I believe in God because the materialist has problems far greater than
those he envisions for the believer.

1. He criticizes me for "assuming" the existence of God--but he assumes

(1) The existence of matter, and

(2) That matter somehow produced life!

2. He criticizes me for believing in the virgin birth of Christ, but
he assumes

(1) That life came from non-life;

(2) That both plant life and animal life came from a single cell.

XI. I believe in God because I could never be an atheist.

1. There is no middle ground.

2. In order to be an atheist, I would have to hold--

(1) That life can come from non-life;

(2) That something can come out of nothing;

(3) That order can come out of disorder--that cosmos can come out
of chaos;

(4) That chance can produce arrangement;

(5) That there can be a design without a designer;

(6) That like does not produce like;

(7) That there can be an effect without a cause;

(8) That mind can be produced by matter;

(9) That science supports the theory of evolution;

(10) That there is no real purpose in life;

- (11) That there is no hereafter;
- (12) That the Bible is NOT the Word of God;
- (13) That THERE IS NO GOD!

XII. I believe in God because no atheist can logically deny the existence of God.

1. In assisting Dr. Thomas B. Warren I have participated in two monumental debates with two of the best-known and best-qualified atheists in the world--Dr. Anthony G.N. Flew and Dr. Wallace Matson.
2. Though constantly pressed to do so, these men would not (and knew well they could not) set up a logical argument which would absolute demand the conclusion "Therefore, there is no God." They could make assertions and assumptions, but they could not make an arugment which proved there is no God!
3. It is suggested that the student study carefully--
 - (1) The book HAVE ATHEISTS PROVED THERE IS NO GOD?
 - (2) The book THE WARREN-FLEW DEBATE;
 - (3) The book THE WARREN-MATSON DEBATE.

NOTE: These books are available from National Christian Press;
P.O. Box 1001; Jonesboro, Arkansas 72401.

CONCLUSION

1. These are six additional reasons for believing in the existence of God.
2. I cannot open my eyes to the light of God's day without seeing the evidence of God.
 - (1) If a man, lost on an island, finds a human footprint not his own he knows that another human being is on that island or has been on that island.

CONCLUSION Continued.

(2) A single footprint (human footprint) would declare this fact.

(3) God has left his footprints everywhere. Cf. Rom. 1:19,20;

Acts 14:17.

3. Man without faith in God is a mere animal. Human life has no value.

There is no real purpose to life.

4. Based upon incontestible evidence let us believe in God, and humbly and lovingly obey His will.

SOME NON-RELIGIOUS MEN WHO DID NOT WRITE THE BIBLE

INTRODUCTION

1. Out of the general field of "Christian Apologetics" we have recently studied reasons for believing the existence of God.
2. Another major sub-division of "Christian Apologetics" is the authorship of the Bible, and
3. It is this matter which I want to begin studying with you at this time.
 - (1) This will be a lengthy study--it will take several weeks.
 - (2) This will be an important study.
4. I want us to see why this is such an important study.
 - (1) First--there are so many people who deny that the Bible is the word of God.
 - A. Years ago, in order to convince a man of his duty, one simply had to read the Bible to him. Now, very frequently one must first convince the man that the Bible is the Word of God.
 - B. The question then was: What does the Bible say? The question now is: What right does the Bible have to say it?
 - (2) Second--this is the very foundation of the entire Christian system.
 - A. If the Bible is not the word of God, it is the greatest fraud ever placed upon the human family.
 - B. If the Bible is the word of God, then whatever it says on any subject is true and final.
5. It is generally good to study a subject negatively and then positively. Before we get into the actual study of who did write the Bible I want us first to see who did not write it.

6. The Bible is here. How account for its origin?

(1) Either it is divine in its origin, or it is human in its origin.

(2) If it is not human in its origin then it is divine in its origin.

(3) So far as concerns the present study, there are two basic classifications of men--

A. Non-religious men, and

B. Religious men.

(4) Did non-religious men write the Bible? Did religious men write the Bible?

(5) If non-religious men didn't write it, and if religious men didn't write it--

then men didn't write it! And, if men didn't write it, then it came from God

7. Question then: Did non-religious men write the Bible?

DISCUSSION

I. The profligate did not write the Bible.

1. The profligate is the wasteful, no-good, dissolute person. He is indecent and immoral.

2. The profligate is described in--

(1) Rom. 1:26, 27;

(2) Rom. 1:28-32;

(3) Gal. 5:19-21.

3. The profligate would not have written--

(1) The many passages which condemn the profligate;

(2) Such statements as--

A. Rom. 12:1, 2;

B. 1 Cor. 3:16, 17;

C. 1 Cor. 6:19, 20;

D. Mt. 5:8.

II. The universalist did not write the Bible.

1. The universalist believes that all persons will be saved.
2. He would not have written such statements as--
 - (1) Mk. 16:16;
 - (2) Rom. 1:16;
 - (3) Heb. 5:8, 9;
 - (4) 2 Thess. 1:7-9;
 - (5) Eph. 4:4-6;
 - (6) Eph. 5:23.

III. The atheist did not write the Bible.

1. The atheist is the person who says there is no God.
2. The atheist would not have written such statements as:
 - (1) Gen. 1:1;
 - (2) Ps. 95;
 - (3) Acts 17:24-28.

IV. The evolutionist did not write the Bible.

1. The evolutionist holds--
 - (1) That man is the product of continuous development from lower forms of life to higher forms, which development took place over a period of millions of years;
 - (2) That life came from non-life;
 - (3) That all life, both plant and animal, came from a single cell.
2. The evolutionist would not have written such statements as--
 - (1) Gen. 1:1;
 - (2) Gen. 1:27;

IV. 2. Continued.

(3) Acts 14:15;

(4) "after his kind"--ten times in Gen. 1.

V. The materialist did not write the Bible.

1. The materialist holds that all things that now are came from that which was strictly and only material.

2. The materialist would not have written such statements as--

(1) Gen. 1:1;

(2) Mt. 16:26;

(3) Jno. 5:28, 29;

(4) Heb. 9:27;

(5) 2 Cor. 5:1.

VI. The modernist didn't write the Bible.

1. The modernist does not believe--

(1) That the Bible is the word of God;

(2) In the God of the Bible, the Christ of the Bible;

(3) In the virgin birth of Jesus Christ;

(4) That miracles were performed by the Lord and His apostles.

2. The modernist would not have written such statements as--

(1) Gen. 1:1;

(2) Mt. 17:5;

(3) 2 Tim. 3:16, 17;

(4) Mt. 17:24-27;

(5) Mt. 1:18-25;

(6) Heb. 9:27;

(7) Jno. 5:28, 29.

CONCLUSION

1. These are some non-religious men who did not write the Bible.

- (1) The profligate didn't write it;
- (2) The universalist didn't write it;
- (3) The atheist didn't write it;
- (4) The evolutionist didn't write it;
- (5) The materialist didn't write it;
- (6) The modernist didn't write it;

2. In fact, non-religious men did not write it.

3. It remains therefore for us to study the question: did religious men write the Bible?

4. May God help us to understand as we ought and to appreciate as we ought the fact that the Bible came from God.

SOME RELIGIOUS MEN WHO DID NOT WRITE THE BIBLE

SUBJECT: Criticism-Evidences

TITLE: Some Religious Men Who Did Not Write the Bible

PROPOSITION: To call attention to some religious men who did not write the Bible,
and thus to contribute to the assurance that God did write it.

OBJECTIVE: To strengthen our faith in the divine authorship of the Bible.

INTRODUCTION

1. The fact of the existence of the Bible cannot be denied.
2. Either it is of human origin or it is of divine origin. Either it came from God or it came from man.
3. Now, we are engaged in a study of whether or not it came from man.
 - (1) So far as concerns the present study there are two classifications of men--
 - A. Non-religious men, and
 - B. Religious men.
 - (2) In the preceding lesson we emphasized that non-religious men did not write the Bible.
4. Our present question is: Did religious men (uninspired human beings) write it?

DISCUSSION

I. Catholics didn't write the Bible.

1. They would have made Mt. 16:18 teach that the church is built upon Simon Peter.
2. They would have omitted references to Peter's marriage, Mt. 8:14; 1 Cor. 9:5
3. They would have omitted Acts 10:25, 26.
4. They would have omitted Gal. 2:11-14. NOTE: The "pope" made a serious mistake and was rebuked by a common "priest."

I. Continued.

5. They would have omitted Mt. 23:9.
6. They would have left out all the passages commanding us to study the Bible.
7. They would have left out such statements as 2 Tim. 3:16,17; Acts 20:32.

II. Lutherans didn't write the Bible.

1. They would have added the word "only" in Rom. 3:28.
2. Holding to the doctrine of infant membership, they would have omitted all the passages demanding obedience.
3. They would have omitted the passages which show that baptism is immersion.
4. They would have omitted the book of James. NOTE: Luther said it "...is no right apostolic epistle..." and called it "a right strawy epistle."

III. Methodists didn't write the Bible.

1. These would have stressed the doctrine of "faith only."
2. They would have included something about infant membership and would have omitted passages demanding obedience.
3. They would have made some effort to justify sprinkling.

IV. Presbyterians didn't write the Bible.

1. They would have made some effort to justify the doctrine of infant membership.
2. They would have stressed the doctrine of salvation by "grace only."
3. They would have stressed the doctrine of predestination with reference to personal salvation.

V. Baptists didn't write the Bible.

1. They would not have called John "the" baptist.
2. They would have said something about "voting into the church."
3. They would have said something about relating a religious "experience."

V. Continued.

4. They would have said something about calling the preacher "the pastor."
5. They would have omitted the passages showing that baptism is essential to salvation.
6. They would have omitted the passages which show that a child of God can fall.
7. They would have omitted reference to the Lord's supper every first day, as in Acts 20:7.
8. They would have omitted the passages which show that faith comes by hearing the word.

VI. The First Christians didn't write the Bible.

1. They would have changed Acts 11:26.
2. They would have omitted Eph. 5:19.
3. They would have sought to justify mechanical instrumental music in worship
4. They would have included authority for missionary societies, pie suppers, etc.

VII. My brethren didn't write the Bible.

1. We would have left out Heb. 10:25
2. We would have left out 1 Cor. 16:2.
3. We would have left out Heb. 5:12.
4. We would have left out Rom. 12:2; Titus 2:11, 12.

CONCLUSION

1. We emphasize--

- (1) That religious men did not write the Bible;
- (2) That non-religious men did not write the Bible.

2. It is clear therefore that it did not come from men;

3. And, if it did not come from men it did come from God.

4. May we note further--

- (1) Bad men would not have written the Bible;
- (2) Good men could not have written the Bible

5. Let us love it, respect it, believe it, obey it, and teach it.

WHY I BELIEVE THE BIBLE CAME FROM GOD

SUBJECT: Criticism-Evidences

TITLE: Why I Believe the Bible Came From God

PROPOSITION: To set forth reasons for believing that the Bible came from God

OBJECTIVE: To strengthen the faith of all in the divine authorship of the Bible

INTRODUCTION

1. At this time we continue our studies from the general field of Christian Apologetics, and our particular point of interest just now is the divine authorship of the Bible.
2. We have previously shown--
 - (1) That if the Bible did not come from man that it did come from God; and
 - (2) That it did not come from man.
3. There are many other evidences of the divine authorship of the Bible, and at this time I want to study with you some of the reasons for believing that the Bible came from God.

DISCUSSION

I believe the Bible came from God--

- I. Because I want to believe it came from God.
 1. I do not like the alternative
 2. With the Bible, there is purpose to life.
 3. With the Bible, there is a standard for life
 4. With the Bible, there is marvelous hope with reference to the hereafter.
 5. With the Bible, there is value to human life.
 6. With the Bible, there is compassion and consideration for others.
 7. With the Bible, there is the greatest challenge.

II. Because of its conception of God.

1. It presents man as a worshipping being, and God as the proper object of worship.
2. By following his own steps man becomes involved in idolatry; but the Bible declares there is one God. Cf. Deut. 6:4; Mk. 12:29; Jno. 17:3; Eph. 4:6; I Tim. 2:5.
3. Finite mind would never have conceived of an omnipotent being; yet the Bible presents God as being omnipotent. Cf. Gen. 1:1; Mt. 19:26; Luke. 1:37; Acts 26:8; Rev. 19:6.
4. Finite mind would never have conceived of an omniscient being; yet, the Bible presents God as being omniscient. Cf. 1 Sam. 2:3; 1 Sam. 16:7; Rom. 8:28; Rom. 11:33; Ps. 139:1-6.
5. Finite mind would never have conceived of God as being omnipresent, yet, the Bible presents God as being omnipresent. Cf. Ps. 139:7-10; Acts 17:27

III. Because of its conception of man

1. To those who reject the Bible a human being is little more than a glorified ape.
 - (1) He is not one created in the image of God;
 - (2) He is the product of organic evolution;
 - (3) The only difference between a man and a mouse is one of 'molecular sequence.'
2. But, think of the Bible's majestic story of the origin of man.
3. Think of the Bible's conception of the mission of duty of man Cf. Ecc. 12:1
4. Think of the Bible's conception of the destiny of man.
5. Cf. Ps. 8.

IV. Because of its unity of purpose.

1. The purpose of the Bible is: The glory of God and the salvation of man through Jesus Christ our Lord.

(1) This is the "purpose line" which runs throughout the Bible.

(2) On this purpose line fastens every book in the Bible.

2. This marvelous and unusual volume--

(1) Is made up of sixty-six separate books, which were written by forty different writers, over a period of 1600 years.

A. It was begun by Moses in the desert of Arabia, and was completed by John on the Isle of Patmos.

B. The writers generally were not conscious of the works of others.

C. The writers were widely separated in geography and in chronology.

(2) Was written by fishermen, farmers, shepherds, soldiers, kings.

(3) Was written in palaces, pastures, prisons, and tents.

(4) Was written by men of education and by men who were untutored.

(5) Was written by men who were not a literary people.

3. Yet--when these writings are all brought together in one sacred volume there is perfect unity.

4. Consider:

(1) If a 40-piece orchestra should begin to play--in perfect timing, melody, and harmony--it would be evidence of direction by a single mind.

(2) If 40 archers, in 40 different places, widely separated in time, should shoot their arrows and all hit the same target "dead-center" it would be evidence of (proof of) direction by a single mind.

(3) If forty men--widely separated in geography, with varied backgrounds, and living over a period of 1600 years--should each write down a few lines, and these lines when brought together constitute a beautiful poem, it would be evidence of direction by a single mind.

(4) The Twentieth Century Christian recently published a special edition entitled "Back to the Bible." There were many writers, widely separated in geography and time. But, when the articles were put together

IV. 4. (4) Continued

in one volume there is wonderful unity. Why? Direction by one mind!

V. Because of its high moral standard.

1. Gibbon's Decline and Fall of the Roman Empire is a marvelous commentary on the corrupt and immoral condition of the world when Christianity was born.
2. According to Romans 1,2 and 3 the whole world was lost in sin, and Rom. 1:28-32 is one of the blackest pictures ever painted of any portion on mankind.
3. In spite of the prevailing conditions, we have --
 - (1) The Great Sermon on the Mount;
 - (2) Rom. 12:1,2;
 - (3) Titus 2:11-14;
 - (4) Gal. 6:10;
 - (5) Jas. 1:27.

VI. Because of its description of man as he is.

1. We do not like to see ourselves as we really are. Cf. a photograph.
2. Human biographers do not ordinarily discuss the mistakes and sins of their subjects.
3. The Bible records without partiality:
 - (1) The mistakes of Noah, Gen.9:20,21;
 - (2) The deception of Abraham, Gen. 12:11,12;
 - (3) The trickery, lying, and deception of Jacob, Gen.27;
 - (4) The disobedience of Moses, Num. 20:7-12;
 - (5) The tragic sins of David, 2 Sam.11;
 - (6) The idolatry of Solomon, I Kings 11:
 - (7) The hypocrisy of Simon Peter, Gal. 2:11-14.

CONSLUSION

1. These are six wonderful reasons for believing that the Bible came from God.
2. As the Word of God it must be the governing factor in our lives.
3. Let us love it, believe it, learn it, obey it, share its blessings, and teach it to others.

See "Unity of the Bible" and "Inspiration--Its Meaning" filed at the end of this lesson

December, 1969

THE UNITY OF THE BIBLE

The great general area of study called "Christian Apologetics" deals with evidences (or proofs) related to (1) the existence of God, (2) the deity of Jesus Christ, (3) the inspiration of the Bible. With regard to "evidences of inspiration" there are (1) evidences external, and (2) evidences internal. One of the most powerfully convincing internal evidences is the marvelous unity of the Bible.

Unity in Theme and Purpose

The Bible is a wonderful unit in theme and in purpose. By "theme" we mean the Bible's basic message. By "purpose" we mean the reason for and the consequent blessings of that message.

It has been accurately observed and properly stressed that the "theme" of the Bible is: The coming of Christ. The Old Testament message is: The Christ is coming. The New Testament message is: The Christ has come and will come again. In statement, type, shadow, copy, and figure the Old Testament presents this message. In plain declaration, in anti-type, in substance, in original, and in the real-- the New Testament presents this message. All is involved in the Christ-- his gospel, his church, his blessings to men.

But, what about the "purpose" of the Bible? (1) The Bible relates to the need for human redemption. The first three chapters of Genesis explain how sin made its entrance into the world. Human beings are born into a world where sin is. (2) Accountable persons, in transgressing God's law, thereby become sinners. The tragic fact is that all accountable persons do transgress God's law and do become sinners. Cf. Romans 3:23, 1 John 1:8. (3) Redemption is in and through Jesus

Christ, Romans 3:24; Ephesians 1:7; Collossians 1:14. (4) As previously indicated the Old Testament points to Christ. "And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself Lk. 24:47. The Old Testament Scriptures bore witness of Christ, John 5:39. Paul persuaded "them concerning Jesus, both from t e law of Moses and from the prophets, from morning till evening," Acts 28:23. (5) Human redemption glorifies God. "Sonship" through Christ is "to the praise of the glory of his (God's) grace, Ephesians 1:6. "Unto him be glory in the church and in Christ Jesus unto all generations forever and ever," Ephesians 3:21. "To the only wise God, through Jesus Christ...be the glory forever." Romans 16:27.

It is based upon consideration of these five basic facts that we summarize the purpose of the Bible as follows: THE GLORY OF GOD AND THE SALVATION OF MAN, THROUGH JESUS CHRIST OUR LORD. This is the purpose line which runs all the way through the Bible -- from Genesis 1:1 through the last verse of the Revelation. Every word in every verse in every paragraph of every chapter of every book sustains a vital relationship to this purpose line.

Unity in Books

The Bible is one book, but it is made up of many books. It has 39 books in the Old Testament and 27 books in the New Testament. It is one in theme; it is one in purpose.

Every book of the Bible has a unique message of its own. Every book of the Bible makes a unique contribution to the overall purpose of the Bible. Every book of the Bible does something (with regard to the purpose line) which no other

book does. And, it is from this viewpoint that we declare that every book of the Bible is the greatest book of the Bible. Each book does something which no other book does. It is my job as a student to learn the basic message of each book--to learn the unique contribution which each book makes to the overall purpose.

Think of the book of Genesis. An appropriate title would be: The Book of Beginnings. Its purpose is, to set forth the beginning and early development of the scheme of redemption. It divides itself into five natural sections: (1) from the creation to Abraham, (2) the life of Abraham, (3) the life of Isaac, (4) the life of Jacob, and (5) the life of Joseph. But all, as involved in the beginning and early development of the scheme of redemption.

Ephesians is: The Church of our Lord--God's Plan for Man's Salvation. Chapters one through three deal with the nature of the church; chapters four through six deal with the Christian's life in that church.

The Book of Hebrews is: The Way of Christ--The Better Way. Paul emphasizes (1) Christians have the better medium, 1:1-4:13; (2) Christ have the better high priest, 4:14-10:18; (3) Christians have the better way, the way of faith, 10:19-13:25.

Whatever the book, it is a marvelous unit, it has a unique message and it makes a unique contribution to the purpose of the Bible.

Unity in Presentation

If one begins reading in Genesis one and continues through the Bible, he is reading the gradual unfolding of God's wonderful message of redemption. It is one beautiful connected story. In the Old Testament the story is told consecutively from Genesis through Nehemiah (Esther should be read at the end of Ezra 6). The books of Job through Malachi give additional details that are involved in the connected

story. In Old Testament history, "God Prepared the Perfect Plan." In the New Testament history "God Presented this Plan to Men."

This beautiful, amazing story of redemption is presented in wonderful consistency. There are no contradictions in the sacred message. Men have often referred to apparent contradictions, but thorough investigation never fails to remove the difficulty. "Contradictions" are often imagined where there are none.

From first till last the Bible was written by approximately forty writers, and over a period of sixteen hundred years. It was begun by Moses in the desert of Arabia, and was completed by John on the isle of Patmos. The writers generally were not conscious of the work of others. They were widely separated in geography and in chronology. They were fisherman, farmers, shepherds, soldiers, and kings. They wrote in palaces, pastures, prisons, and in tents. There were men who were highly educated, and there were men untutored and unlearned (so far as concerned formal education of the day). These were not a literary people. Yet, when these writings are all brought together in one sacred volume, there is perfect unity--there are no contradictions.

Conclusion

If a forty-piece orchestra should suddenly begin to play--in perfect timing, melody, and harmony--it would be evidence of direction by a single mind.

If forty archers, in forty different places, widely separated in time, should shoot their arrows and all hit the same target "dead-center" it would be evidence of (proof of) direction by a single mind.

If forty men--widely separated in geography, with varied backgrounds and living over a period of sixteen hundred years--should each write down a few lines, and these lines when brought together constituted a beautiful poem, it would be evidence of direction by a single mind.

Because of its marvelous and otherwise inexplicable unity, we believe the Bible came from God--that it is miraculously inspired and is divine authority.

INSPIRATION--ITS MEANING

In 2 Tim. 3:16,17 Paul affirms the inspiration of the Scriptures ("Every scripture inspired of God..."), makes reference to the use to be made of the Scriptures ("...is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness...") and shows the designed consequence of this inspiration and use ("...that the man of God may be complete, furnished completely unto every good wor.")

Numerous are the verses which set forth the Bible's own claim to be miraculously inspired of God. But, what does the Bible mean in making this claim? What is the meaning of inspiration?

It is important that careful attention be given to answering this question. "Inspiration" is a term which is currently being used in different senses. The modernist of the rankest sort claims to believe in God. But he doesn't believe in the God of the Bible. He claims to believe in Christ. But he doesn't believe in the Christ of the Bible. Just so, he claims to believe in the inspiration of the Bible, but he doesn't mean by "inspiration" what the Bible teaches about inspiration. He believes that the writings of Paul were "inspired" in the same sense as were the writings of Shakespeare, Milton, Tennyson, and Poe. He hesitates not to attempt to explain the profundity of Romans on the grounds that "Paul felt better that day."

Promise and Fulfillment

The Lord promised to certain ones miraculous inspiration. "...ye and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak," Mt. 10:18,19. "Howbeit when he,

the Spirit of Truth, is come, he shall guide you into all the truth; for he shall not speak for himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you," Jno. 16:13,14.

The Lord kept His promise. On Pentecost of Acts 2 these very men to whom the promise had been made "...were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance," verse 4. In verse 39 Peter said, "For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." This passage is a good illustration of the miraculous inspiration by which Peter spoke. Its significance certainly encompasses salvation of Gentiles. And yet, Peter himself--at the time--did not believe that the Gospel was for Gentiles. In Acts 10 God had to perform a miracle three times to enable Peter to understand that he was to preach to Gentiles. God thus helped him to understand the meaning of what he had preached approximately ten years before. It was Peter who later declared that God's divine power "hath granted unto us all things that pertain unto life and godliness...", 2 Pet. 1:3. Paul explains the matter: "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ," Gal. 1:11,12. New Testament writers affirm that the Lord kept His promise.

God and Authority

All authority is inherent in God, the Father. "In the beginning God created the heaven and the earth," Gen. 1:1. "The sea is his, and he made it; and his hands formed the dry land," Ps. 95:5. He is the

"...living God, who made the heaven and the earth and the sea, and all that in them is....," Acts 14:15. He is "The God that hath made the world and all things therein, he, being Lord of heaven and earth....," Acts 17:24. He is the creator--our maker and sustainer. It is in Him that we live and move and have our being. Because He is what He is, all original authority--source authority--is inherent in Him.

The Son and Authority

The books of Matthew, Mark, Luke and John were written to convince men that Jesus of Nazareth is the Christ, the son of the Living God--the Messiah about whom the Old Testament message had been penned. God said that Jesus was His Son. Jesus claimed that God was His Father. These writers set forth the irrefutable evidences designed to prove His claim. "Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God," Mt. 27:54.

But, what is so important about this fact? Why prove that He is the Son of God? The answer is: as such, He was in position to be heir of authority from the Father. Therefore, shortly prior to his return to the Father He met with His disciples upon a mountain of Galilee and confidently affirmed that "All authority hath been given unto me in heaven and on earth," Mt. 28:18. God gave authority to the Son--authority to deal with the problem of human sins.

The Apostles and Authority

The Lord knew that His life on the earth would be short but that His message to men would continue. He called, selected, taught, tutor trained and developed a small group of men upon whose shoulders he placed the responsibility of getting the gospel story to the whole world. He promised to be with them in their work, and He was with

them. Acts of Apostles is the sacred story of how the Lord went with them in getting the gospel to every creature in the whole world. They preached the gospel by miraculous inspiration; their word was confirmed by miraculous demonstration.

These men sustained a special relationship to Christ, the King. In fact, they were the king's "ambassadors." Paul writes, "We are ambassadors" therefore on behalf of Christ....," 2 Cor. 5:20. The word "ambassadors" as used here involves the divine "embassy" and this divine "embassy" necessarily involved special authority. The apostles were the authoritative, official representatives of the King! The King reigned from heaven, but He had an embassy among the men--the apostles to whom He gave authority to bind and loose on the earth.

The Gift of Prophecy

There were miraculous gifts--spiritual gifts--in the early church. The people of that day did not have the completed New Testament in written form, but there was desperate need for divine instruction and guidance. To meet these needs, God placed in the early church special gifts. A wonderful discussion about these spiritual gifts is found in 1 Cor. 12,13, and 14. In chapter 12, Paul discusses nine of the miraculous gifts. In the light of Acts 8:14ff we confidently affirm that only an apostle could--by laying on of hands--impart a miraculous measure of the Holy Spirit to someone else. The evidence clearly is that each apostle possessed all nine of the spiritual gifts, and that each apostle was able to impart any of the spiritual gifts.

One of the tremendously important spiritual gifts was the gift of prophecy. In 1 Cor. 14 Paul stresses the superiority of the gift of prophecy. It is imperative that we understand this gift. "To prophesy does not mean "to foretell coming events." Its meaning includes this

future aspect, but it includes far more than this. The word literally means, "to speak for, to speak in behalf of." The prophets (whether Old Testament prophets or New Testament prophets) spoke for---in behalf of---God.

They were the ones through whom God spoke. In Exodus 7:1 God said to Moses, "...and Aaron thy brother shall be thy prophet." Moses would speak through Aaron. This is the meaning of the word. The prophets sometimes dealt with the past; they sometimes dealt with the (then) present; they sometimes dealt with the future. But they were prophets because God spoke through them.

The gift of prophecy, therefore, is the authority underlying every word in the Bible. Every word (original word) is one which came as a result of the miraculous gift of prophecy. If Luke is one of the writers of the New Testament, and if Luke was not one of the apostles, then Luke was a prophet in the early church.

Let it be stressed that there is no prophecy without (1) revelation, plus (2) inspiration. God revealed, then the one to whom the revelation came spoke or wrote the revealed message. The speaking and/or writing was done by inspiration. There were inspired teachers in the early church, but they were not the same as the prophets. The teachers dealt with the message which came to the prophets by revelation. A significant passage in this connection is I Cor. 14:30.

Pertinent Passages

One of the clearest and simplest passages on the inspiration of the Bible is I Cor. 2:9-13. In verse 9 Paul refers to certain "things" which God prepared for them that love Him. In verse 10 he says, "But unto us God revealed them through the Spirit." In verse 12 Paul says, "But we received not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given us by God." Note: God revealed--by the Spirit--the things. The revelation

came to those encompassed in the word "us." You and I are not in the word "us". We receive no direct revelation. Question then: how does the revealed message come from those included in the "us" to the rest of us Answer: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words," verse 13. This makes it plain enough! God revealed the things to certain ones (who possessed the gift of prophecy who in turn spoke it (and wrote it down) in words selected by the Holy Spirit. This is the Bible's own definition of inspiration: the marvelous combination of the things revealed, in words selected by the Holy Spirit.

A similar affirmation and explanation is found in Eph. 3:1-5. God revealed (the mystery, by words) to Paul, enabling him to understand the mystery. Paul wrote (in words) the mystery, for others, enabling them to read, and to perceive his understanding of the mystery.

Conclusion

This, my brethren, is inspiration. We need to keep in mind that miraculous inspiration relates to the original words of God's book. Translators are not inspired. But those original words came from God. They are the very words selected by the Holy Spirit. They mean what God wanted them to mean; they say what God wanted them to say.

God gave authority to the Son. The Son gave authority to the Apostles. The apostles (and others upon whom apostles laid their hands) possessed the gift of prophecy. The gift of prophecy was the vehicle by which God revealed his message. Those to whom the revelation came then spoke it and wrote it "...not in words which man's wisdom teaches but which the Spirit teacheth." They combined "spiritual things--the things revealed--with spiritual words--words selected by the Holy Spirit.

WHY I BELIEVE THE BIBLE CAME FROM GOD

SUBJECT: Criticism-Evidences

TITLE: Why I Believe the Bible Came From God

PROPOSITION: To set forth reasons for believing that the Bible came from God.

OBJECTIVE: To strengthen the faith of all in the divine authorship of the Bible.

INTRODUCTION

1. At this time we continue our study of the evidences that the Bible is the word of God, as it claims to be.
2. In previous study it has been stressed: I believe the Bible came from God--
 - (1) Because I want to believe it came from God;
 - (2) Because of its conception of God;
 - (3) Because of its conception of man;
 - (4) Because of its unity of purpose;
 - (5) Because of its high moral standard;
 - (6) Because of its description of man as he is.
3. And now, I want us to consider additional reasons for believing--additional evidences of the inspiration of the Bible.

DISCUSSION

I believe the Bible came from God--

- I. Because of its great literary quality.
 1. English literature begins with the translation of the Bible.
 2. The writings of Shakespeare, Milton, Addison, Steel, Browning, Tennyson--all abound with references to the Bible.
 3. The great orations of Daniel Webster were filled with references to and quotations from the Bible.
 4. The Bible has been the inspiration for thousands of books, poems, and songs,

I. Continued

5. What is more beautiful--

(1) Than Longfellow's "Psalm Of Life"? --David's "Twenty-Third Psalm."

(2) Than Poe's "Raven"? --Paul's great speech on Mar's Hill.

II. Because it does not become obsolete.

1. Tremendous progress has been made in practically every field of human endeavor:

(1) In transportation;

(2) In communication;

(3) In engineering;

(4) In astronomy;

(5) In medicine;

(6) In education.

2. Yet, human progress cannot get ahead of the Bible.

(1) It is always up to date;

(2) It never has to be adapted, changed, or modified;

(3) It meets human needs as always;

(4) It is like a perennial mountain spring;

(5) If it were a purely human product men could now write a better book.

(6) The infidel's criticisms will have no weight until he writes a better book.

3. The Bible contains the oldest records of that with which it deals. The Bible itself is the oldest book. Yet, it is as fresh as today's newspaper.

III. Because of its indestructableness

1. The Bible is the most loved book in the world--yet, it is also the most hated book in the world.

III. Continued.

2. Men hate the Bible because--

- (1) It pictures man as he really is;
- (2) It claims authority over man;
- (3) It tells man that he is accountable to God;
- (4) It tells man that he will stand in judgment;
- (5) It interferes with man's sinful schemes. Cf. Hitler had to raise a generation of young people under the influence of the god of war rather than under the influence of the God of the Bible.

3. When men hate other books they simply let them alone. But--

- (1) The Bible demands attention;
- (2) The Bible cannot be ignored.

4. Many forces have set themselves against the Bible.

- (1) During the "Dark Ages" the Bible was chained to the pulpits.
- (2) During the French Revolution the "goddess of reason" was exalted in opposition to the Bible. Voltaire prophesied that "In less than a hundred years the Bible will be discarded and Christianity swept from the earth." Voltaire's works are scarcely read. His old printing press has been used to print Bibles. His old house has been used for storage of Bibles. The Bible lives on.
- (3) Our own Thomas Paine, who was so influential in early American history, wrote a book which he called THE AGE OF REASON and which he said would destroy the Bible and Christianity. You seldom hear of THE AGE OF REASON, but the Bible lives on.
- (4) Then came the age of "higher criticism," which sought to undermine and to destroy the influence and authority of the Bible.

III. 4. Continued

(5) The proponents of the theory of evolution have done--and continue to do--everything in their power to destroy the Bible and its influence.

5. The Bible has worn out many infidel hammers. Consider:

Last eve I passed beside a blacksmith's door
And heard the anvil ring and the vesper chime.
When looking in, I saw upon the floor,
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye--
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's word.
For ages skeptics' blows have beat upon.
Yet, though the noise of falling blows was heard,
The anvil is unharmed--the hammer's gone!

IV. Because of its translatableness

1. God wants His message proclaimed to the whole world--to every man in his own language--and He has given a book which can be translated into every language.
2. Human productions thrive only in the language in which they were originally written.
3. The Bible was written in Hebrew and Greek. Yet, it flows so easily into our own language that we often fail to recall that it was written originally in a language other than our own.
4. The Bible has been translated into more than 1000 languages, tongues, and dialects.

V. Because of its message of redemption.

1. The Bible sets forth the beautiful story of human redemption.
 - (1) It records the sin of Adam and Eve.
 - (2) It emphasizes that by this transgression sin entered into the world.

V. 1. Continued

- (3) It stresses that when men transgress the will of God that they become sinners, and stand condemned before God.
 - (4) It declares that all accountable persons become lost in sin, and therefore stand in need of redemption.
 - (5) It shows that God has provided human redemption through Jesus Christ, our Lord.
2. This message of redemption would not have originated in the minds of men.
- (1) Man would never have conceived of himself as being lost and in need of salvation.
 - (2) Men who reject God and the Bible do not picture themselves as sinners.

VI. Because of its marvelous influence.

- 1. A tree is judged by its fruit, Mt. 7:16.
- 2. The Bible has brightened the path, lifted the load, and vanished the tears.
It has given hope, brought consolation, and provided purpose of life.
- 3. The Bible has exerted tremendous moral influence.
 - (1) Its message, when heard and heeded, has changed the drunkard, the thief, the adulterer.
 - (2) Its moral influence is clearly inscribed in 1 Cor. 6:9-11.
 - (3) The gospel is God's saving power for all men, Rom. 1:16.
- 4. The Bible has exerted great influence in education.
 - (1) Nearly all of the older American institutions of learning were founded upon respect for the Bible, and to advance knowledge of the Bible.
 - (2) Where the Bible does not go, the people remain in ignorance.
 - (3) Infidelity is not noted for founding schools. In many instances it has taken them over--but it didn't establish them.

VI. 4. Continued

- (4) Many alphabets have been developed for translation of the Bible.
5. The Bible has exerted great influence in the field of benevolence.
- (1) The Bible emphasizes compassion and concern for others.
- (2) Because of the influence of the Bible thousands of hospitals and orphan homes have been established. Infidelity establishes no hospitals; it is not concerned about the care of orphans.
6. The Bible has exerted great influence with regard to human freedom.
- (1) When Christianity made its advent into the world the Roman empire, with a population of 125 million, had 65 million slaves.
- (2) Where the Bible is loved and respected and applied slavery is destroyed.
- (3) The Bible teaches the Fatherhood of God and the brotherhood of man.
- (4) Christianity emphasizes the value of the individual and the rights of the individual.
7. The Bible has exerted great influence in the field of literature.
- (1) English literature begins with the translation of the Bible.
- (2) The best-known works of English, Spanish, French, and American writers are filled with references to the Bible.
8. The Bible exerted a great influence in producing a better attitude toward women.
- (1) In ancient days, and in many cultures, women were treated more like property than like human beings.
- (2) In Rome, a man could put his wife to death without a trial.
- (3) The Bible speaks to men and women alike, and stresses that they are equally accountable to God.
- (4) The Bible stresses the value and the power and the influence of the good woman.

CONCLUSION

1. These are six additional reasons for believing that the Bible came from God.
2. May God help us to write these (and the reasons previously studied) deeply upon our minds.
3. May these thoughts strengthen our faith, and better prepare us for the battle against infidelity.

WILLIAM JENNINGS BRYAN'S CHALLENGE TO ATHEISM

(The following was taken from the address delivered by Mr. Bryan in Orchestra Hall, Chicago, Illinois, on May 4, 1911.)

"Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

"Atheists and materialists declare that it is merely the work of man; that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

"Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose works and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our countries. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no telegraph wires to bring them the news from the ends of the earth, and no newspaper to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up sign posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments, which form the foundation for our

statute law, and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection, and the ascension of Him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing, Peace and Good--will--the story of Him who is the growing figure of all time, whom the world is accepting as Savior and as the perfect example.

"Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their scholars to be found among the graduates of the universities--as many as they please, and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communications. Let them glean in the fields of geology, botany, astronomy, biology, and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history--let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours.

WHY I BELIEVE THE BIBLE CAME FROM GOD

SUBJECT: Criticism-Evidences

TITLE: Why I Believe the Bible Came from God

PROPOSITION: To set forth reasons for believing that the Bible came from God

OBJECTIVE: To strengthen the faith of all in the divine authorship of the Bible.

INTRODUCTION

1. We are presently engaged in a study of reasons for believing that the Bible came from God, as it claims.
2. In two recent studies we have considered twelve distinct reasons.
3. And now, we want to study additional reasons for believing--additional evidences of the inspiration of the Bible.

DISCUSSION

I believe the Bible came from God--

I. Because it is no respector of persons.

1. God is no respector of persons (Acts 10:34,35), and His word is no respector of persons.
2. The world stresses class distinctions, but in regard to their obligations to God the Bible speaks to human beings.
3. The Bible has the same message of salvation for all men--whether king or peasant, bond or free, rich or poor, male or female.
4. Cf. Gal. 3:28
5. If a king wants to become a Christian, and if a servant wants to become a Christian--the Bible speaks the same message to both.

II. Because of its universal appeal.

1. Though it has a common message equally applicable to all accountable persons, it also has special instructions to persons in various stations in life.

II. Continued.

2. The Bible gives special instructions to--

- (1) Masters and servants,
- (2) Husbands and wives,
- (3) Parents and children.

3. It contains stories and instructions of special interest to--

- (1) The rich and the poor,
- (2) Rulers and subjects,
- (3) Fishermen, farmers, soldiers, kings, merchants, builders, athletes.

4. It recognizes the basic needs of men, and is designed to meet these needs.

III. Because of the calmness of its writers.

1. Its writers were men of normal emotions. Cf. Acts 14:15; Mk. 16:10.

2. Yet, their emotions do not enter into their sacred record.

3. Without emotional display or excitement they record--

- (1) The Master's great miracles;
- (2) The murder of John the Baptist;
- (3) The Lord's crucifixion;
- (4) The Lord's resurrection;
- (5) The Lord's ascension;
- (6) The beginning and growth of the early church.

4. Such calmness precludes the possibility of purely human authorship.

IV. Because of its brevity.

1. The writers had an abundance of source material, John 21:25.

2. Luke summarizes the Lord's days from infancy to age 12 in one verse--

Lk. 2:40.

IV. Continued

3. Luke summarizes the Lord's days from age 12 to age 30 in one verse--
Lk. 2:52.
4. Matthew, Mark, Luke, and John record the Lord's life and works in less than thirty-five pages each in our Bible.
5. Luke, the writer of Acts, records the majestic story of the beginning and early development of the church in less than forty pages.
6. Matthew records the Lord's baptism in five verses (3:13-17).
7. The story of persecution which resulted in the spread of the gospel into Judaea and Samaria is told in one verse, Acts 8:1.
8. In the record of the Lord's life--
 - (1) Two writers don't even mention his birth;
 - (2) All pass over the first thirty years in almost complete silence;
 - (3) All devote most of their attention to the last three and one-half years;
 - (4) Though the writers are dealing with a period of 1260 days (three and one-half years), they make reference only to thirty different days--speaking of some of the events of one day out of every forty!
9. Nowhere else is such significance combined with such brevity. How account for it? God selected the material.

V. Because it cannot be mastered.

1. God is omniscient, and the finite cannot completely encompass the infinite.
2. There are many things which one can master--often in a single sitting:
 - (1) A math problem or principle;
 - (2) The declension of a Greek noun;
 - (3) The conjugation of a Greek verb.

V. Continued.

3. But one cannot completely master the Bible.

(1) Our obligations are stated in language clear and plain and simple.

(2) There are mysteries and difficulties in Bible study, but these are on the divine side, and are God's business anyhow.

(3) Truth is cumulative and is harmonious.

(4) The one hundredth reading means far more than did the first reading.

VI. Because revelation would be natural.

1. In previous studies we have emphasized the fact of the existence of God.

2. God is the creator of the heavens and the earth, and is the creator of man.

3. That which distinguishes man from the lower creation is the ability to think, to reason, to understand.

4. If God exists, and is the creator of man, and if man possesses this unique ability--then God would most naturally address himself to this ability.

5. Further--God made man that he might love man, and genuine love compels expression of that love.

VIII. Because of its profound themes.

1. The Bible deals with themes which have baffled the minds of men for ages.

2. The Bible speaks authoritatively and with an air of infallibility.

3. Without hesitancy, without apology, and without argumentation the Bible discusses--

(1) The fact of God;

(2) The origin of the universe;

(3) The origin, mission, duty, and destiny of man;

(4) The origin, nature, and consequences of sin;

VIII. 3. Continued

- (5) The development of the scheme of redemption;
 - (6) Heaven, hell, angels, the devil.
4. How account for such discussion of such profound themes?
- (1) Were the writers simply beside themselves?
 - (2) Were they simply overwhelmed with their own stupidity?
 - (3) Were they so far advanced over their fellows?
 - (4) Or, did they write what God dictated?

CONCLUSION

1. These are seven additional reasons for believing that the Bible came from God as it says that it did.
2. May God help us to love it, to believe it, to obey it, to teach it, to defend it.
3. By it our lives must be governed, for by it our destinies will be determined.

PROPHECY MADE AND PROPHECY FULFILLED

SUBJECT: Criticism-Evidences

TITLE: Prophecy Made And Prophecy Fulfilled

PROPOSITION: To set forth "prophecy made and prophecy fulfilled" as a further evidence of the inspiration of the Bible.

OBJECTIVE: To strengthen the faith of all in the divine authorship of the Bible.

INTRODUCTION:

1. Read 2 Pet. 1:16-21.

2. Regarding the text:

(1) Peter emphasizes that in discussing the Christ he spoke as an eye-witness.

(2) He makes specific reference to the transfiguration.

(3) He declares that the events of the transfiguration, together with the "voice" from the "Majestic Glory," made the Old Testament Prophetic word "more sure."

(4) Peter thus clearly implies the force and value of prophecy made and prophecy fulfilled in connection with establishment of truth.

3. As we continue our study of evidences of inspiration there is one particular point

I want to study with you just now: I believe the Bible came from God because of "prophecy made" and "prophecy fulfilled."

DISCUSSION: In this connection, let us note--

I. This is a good argument.

1. It was made by God himself.

(1) In Is. 41:21-23--"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good or do evil, that we may be dismayed, and behold it together."

I. 1. Continued.

(2) In Is. 42:8, 9--"I am the Lord...Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

(3) In Is. 44:7--"and who, as I, shall call, and shall declare it...?"

(4) In Is. 46:9, 10--"...I am God,...declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

(5) In Jere. 28:9--"The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

(6) In Deut. 18:22--"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously:...."

2. Its force is illustrated in the case of Tatian.

(1) Tatian was a great philosopher and apologist of the second century.

(2) He took his degree in philosophy, and then determined to devote his life in searching for truth.

(3) In his search for truth he came in contact with the Old Testament, and was led to believe in the inspiration of the Bible largely through his study of prophecy made and prophecy fulfilled.

II. The meaning of prophecy.

1. Literally, the prophets (whether Old Testament prophets or New Testament prophets) were those through whom God spoke. This is the significance of the original word.

2. The prophets dealt with the past, the (then) present, and the (then) future.

II. 3. In our present study we are especially concerned about the "future" aspect of Old Testament prophecy.

4. Prophecy was not--

- (1) A guess or a speculation;
- (2) A statement of possibility;
- (3) A prediction.

5. Prophecy was--

- (1) An unveiling of the future beyond the possibility of human foresight;
- (2) A divine message spoken long enough beforehand as to preclude the agency of the prophet in bringing about the fulfillment;
- (3) A divine message containing a sufficient number of details as to preclude guesswork or accident. As, the prophets gave 333 specific details regarding the Christ.

III. The Prophecy of Noah, Gen. 9:25-27.

1. Noah said, "Cursed to be Canaan (Ham); a servant of servants shall he be."

- (1) A curse has always rested upon the nations of Hamitic origin.
- (2) The Canaanites were constantly plagued with idolatry.
- (3) Sodom and Gomorrah, Phoenicia, Tyre and Sidon were destroyed.
- (4) Egypt has suffered severe trials.
- (5) Africa is the "dark continent"--most slaves have come from here.

2. He said, "Blessed of Jehovah...be Shem."

- (1) The descendants of Shem were richly blessed.
- (2) They were providentially cared for, and enjoyed special divine favor.
- (3) They "were intrusted with the oracles of God."
- (4) Of them came the Christ.

III. Continued.

3. Noah said, "God shall enlarge Japheth."

(1) Japheth had seven sons.

(2) These (the Japhethites) have scattered throughout the world, and have ruled the largest territories.

(3) In many, many ways the descendants of Japheth have been enlarged.

IV. Daniel's vision of world empires, Dan. 2

1. Nebuchadnezzar, king of Babylon, had an unusual dream.

2. God, through Daniel, interpreted that dream.

3. The interpretation involved a prophecy of five world-wide empires.

4. In fulfillment, there was--the Babylonian empire, the Medo-Persian empire, the Grecian empire, and the Roman empire; there is--the Kingdom of Christ.

V. The Prophecy concerning Cyrus the Great, Is. 44, 45.

1. Isaiah was a prophet of the Southern Kingdom (Judah), and prophesied from 745 B. C. to 695 B. C.

2. At the time of his prophecies the people of God were still in the land of Canaan.

3. Yet, in Isa. 44 and 45 God, through Isaiah, called Cyrus by name and pointed out that he (Cyrus) would perform God's pleasure, and would build the temple--though the temple was standing at the time! This was more than one hundred and fifty years before Cyrus was born!

4. And, in 536 B. C., exactly as God had said through Isaiah and Jeremiah, Cyrus the Great gave the "emancipation proclamation" and charged the people to build Jehovah's house in Jerusalem.

VI. The prophecy concerning Tyre.

1. Tyre was one of the greatest commercial cities of ancient times.
2. It was at its very height when Isaiah (23) and Ezekiel (26, 27) prophesied its destruction.
3. The prophets said:
 - (1) Tyre would be destroyed.
 - (2) It would be destroyed by Nebuchadnezzar and the Chaldeans;
 - (3) The inhabitants would flee to other lands, but would find no rest;
 - (4) After 70 years the city would be rebuilt;
 - (5) The city would be taken a second time;
 - (6) The city would finally be destroyed, and would become a place where fishermen would spread their nets (Eze. 26:3) and would be no more (Eze. 26:14).
4. In marvelous fulfillment--
 - (1) Nebuchadnezzar besieged the city for 13 years, and many of the inhabitants escaped to other lands.
 - (2) After 70 years they returned and rebuilt the city--New Tyre. New Tyre was an island city, one-half mile out in the sea, considered to be impregnable.
 - (3) Out of the ruins of Old Tyre, Alexander the Great built a causeway out to the city--he was seven months in the building.
 - (4) Alexander marched into the city and destroyed it. Eight thousand were slain; thirty thousand were sold as slaves.
 - (5) Though the city has continued to exist, with various degrees of influence, as a proud city of world commerce it is no more.

II. The prophecy concerning Ninevah.

1. Ninevah was a proud, powerful city--the Assyrian capital. It--

(1) Had a circumference of 60 miles;

(2) Was surrounded by walls of 100 feet high, and "so broad that three chariots might drive abreast upon them," with 1500 towers 200 feet high.

2. The prophets said:

(1) The city would be destroyed;

(2) It would be destroyed when its defenders were drunken;

(3) It would be destroyed by water, fire, and enemy forces;

(4) It would become like a wilderness;

(5) Passers-by would hiss and wag their heads.

NOTE: The fall of Ninevah is the very theme of the book of Nahum.

3. And, it came to pass exactly as God had said:

(1) The city was captured by the Medes and Persians when the leaders of Ninevah were too drunken to fight.

(2) With an "over-running flood" God destroyed the wall, which allowed the besiegers to enter.

(3) The ancient historian Diodorus stresses that the leaders were too drunken to defend the city

(4) It remains a dry wilderness, a desert land.

VIII. The prophecy concerning Babylon.

1. Babylon was one of the most outstanding cities of ancient times.

(1) Its walls were fifteen miles square, 350 feet high, and 87 feet thick.

(2) It had one hundred gates and two hundred and fifty towers.

(3) It was noted for its beautiful hanging gardens, and splendid palaces.

VIII. Continued.

2. In the days of Isaiah and Jeremiah no one would have dreamed of the overthrow of Babylon. Yet, God--through these prophets--emphatically declare the destruction of Babylon.

3. The prophets said:

(1) The city would be destroyed as Sodom and Gomorrah;

(2) It would never be inhabited or dwelt in it from generation to generation;

(3) The Arab would not pitch his tent there, and the shepherds would not spend the night there;

(4) It would be the dwelling place of wild beasts, owls, and doleful creature

4. And, just so it came to pass.

(1) Glorious Babylon, the "Queen City," is no more.

(2) Even skeptics (Volney) have marvelled at the desolation of what was once proud Babylon.

IX. The prophecy concerning the Jews.

1. Deut. 28 contains one of the most amazing of all the prophecies. It outlines in minute detail the history of the Jews. It discusses the Babylonian and the Roman sieges of Jerusalem. It talks about the Jews' dispersion, their wanderings, their unceasing persecutions, their agony of heart and soul.

2. As Mr. Halley says in his marvelous HANDBOOK: "This 28th Chapter of Deuteronomy, placed alongside the History of the Hebrew Nation, constitutes one of the Most Astounding and Indisputable Evidences of the Divine Inspiration of the Bible."

X. The prophecies concerning the Christ.

1. The Old Testament is literally filled with prophetic utterances concerning the Christ.

SUBJECT: Criticism-Evidences

TITLE: The Bible and Archaeology

PROPOSITION: To emphasize--I believe the Bible came from God because of the testimony of Archaeology.

OBJECTIVE: To strengthen our faith in the divine authorship of the Bible

INTRODUCTION:

1. The time for the Passover was at hand.
2. The Lord was on his way to Jerusalem--it was Sunday, in the week of the crucifixion.
3. Read Luke 19:37-40.
4. In this reading the Lord refers to a peace (a joy, an excitement) which, if forbidden to be expressed, would cause even the stones to cry out.
5. May this suggest to you the fact that we live in a time in which the stones do cry out.
 - (1) I refer, of course, to the great field of Biblical Archaeology--archaeology as it relates to Bible matters.
 - (2) Many men--with pick and shovel in hand--have literally devoted their lives to excavations in Bible lands.
 - (3) How indebted we are to such men as Henry Layard, Edward Naville, Sir Henry Rawlinson, Wm. Flinders Petrie.
6. It is an astonishing fact--and an irrefutable fact--that every archaeological discovery which has related to the Bible has corroborated the Bible!
7. For some time we have been studying reasons for believing that the Bible came from God.
 - (1) These studies have presented "evidences of inspiration."

7. Continued

(2) Basically, there are two kinds of evidences of inspiration--

A. Internal evidences, and

B. External evidences.

(3) Our studies thus far have been the internal evidences.

(4) Biblical archaeology relates to the field of external evidences.

(5) In dealing with those who deny the Bible came from God we must begin with external evidences.

8. I believe the Bible came from God because of the testimony of Archaeology.

9. The word "archaeology" is from the Greek "archaios" plus "logos." "Archaos" means "ancient"--hence, archaeology is the study of ancient things, the science of antiquity. Biblical archaeology is the study of ancient things which have a relationship to the Bible.

10. It has been said that should the Bible be destroyed "...we might restore every institution of Christianity and much of the Book itself from the findings of archaeology." (W-30, p. 59).

DISCUSSION: In this connection let us note--

I. The antiquity of writing.

1. It was claimed in former days that Moses did not write the Old Testament books which claim Mosaic penmanship because--

(1) Writing was unknown in Moses' day;

(2) He was not far enough removed from the monkey stage to be able to write.

2. Through archaeology we now know that the science of writing extends far back of the days of Moses.

(1) We have writings which come from the days of Abraham.

(2) There is good evidence that writing even antedates the flood.

I. Continued.

3. Even the infidel now admits that writing was known in the days of Moses--
but he still insists that Moses didn't write what he said he wrote!

II. The Code of Hammurabi.

1. Hammurabi was the sixth king of the First Dynasty of Babylon. He reigned for a period of forty-three years. A generation ago, the date generally given for Hammurabi was 2250 B.C. Now, Near Eastern scholars--almost without exception--place him in the period 2000-1700. Most place him near the end of this period. The tablets found at Mari give us valuable information as to the date of Hammurabi. The generally accepted date for the Code of Hammurabi is 1723 B.C., the second year of the reign of Hammurabi.
2. In the past, many efforts have been made in trying to establish the point that Hammurabi and Amraphel (of Gen. 14) were the same person. Amraphel was contemporary with Abraham. It now seems evident that Abraham was much earlier (at least 200 years) than Hammurabi.
3. This code is written on a huge stone--eight feet high, six feet in circumference at the base, and five feet in circumference at the top.
4. It was found in December of 1901, by the great French Archaeologist, M. de Morgan, while he was excavating in Susa, in Persia, the Shushan of the book of Esther.
5. This huge stone contains nearly 4000 lines, which set forth 248 laws given by Hammurabi, King of Babylon (cir. 1723 B.C.).
6. This code proves:
 - (1) The existence of the science of writing in that early time;
 - (2) The existence of a high state of civilization at that time;
 - (3) The existence of courts and a highly developed judicial system.

III. The Tel el-Amarna Tablets.

1. These are 300 tablets of baked clay, each of which is covered with cuneiform writing in the Babylonian language.
2. They were found in 1887, by a peasant woman, in the village of Tel el-Amarna, on the Nile, 175 miles south of Cairo, Egypt.
3. These are a series of letters written about 1400 B.C. by the governors of Palestine, Phoenicia, Syria, and Philistia and by the kings of Babylon and Assyria.
4. These tablets show:
 - (1) That Palestine was a province of Egypt;
 - (2) That Palestine had been for a long time a province of Babylon;
 - (3) That the Hebrews had been in bondage in Egypt;
 - (4) That the Hebrews were enemies of the Canaanites;
 - (5) That Jerusalem was called by that name at that early date.

IV. The Black Obelisk.

1. This is a beautiful monument of black marble, cut in the reign of Shalmaneser III, who was King of Assyria 860-825 B.C.
2. This stone is now kept in the British Museum.
3. This stone:
 - (1) Shows that men of many nations brought tribute to Shalmaneser;
 - (2) Mentions the Jews;
 - (3) Refers to Jehu the King of Israel (Cf. 2 Kgs. 9, 10);
 - (4) Explains many things in the history of the Northern Kingdom.

V. The Moabite Stone.

1. This huge slab was cut in the reign of Mesha, King of Moab, about 850 B.C.
2. It is a tribute to Chemosh, god of the Moabites.

V. Continued.

3. This stone was found in ancient Moab, just east of the Dead Sea.
4. This stone:
 - (1) Refers to Omri, King of Israel;
 - (2) Refers to the death of Ahab;
 - (3) Makes specific reference to Jehovah;
 - (4) Gives many details about the relationship between Moab and Israel.

VI. Discoveries in Egypt.

1. Rameses II was the Pharaoh of the Egyptian Bondage. His mummy has been found and can be seen in Egypt.
2. The city of Pithom has been found (Cf. Ex. 1:11), together with other storehouses built by the Hebrew slaves--"the lower portions made of brick containing straw and the upper portions made of brick without straw." (W-30, p. 61).
3. Meneptah II was the Pharaoh of the Exodus, and his mummy has been found. An inscription refers to the death of his young son.
4. The location of Goshen has been discovered.

VII. The-Oxyrhynchus Papyri.

1. These very ancient manuscripts were found in a mound near the Nile River, in the Libyan desert of Egypt.
2. These contain a "fragment of a book of sayings of Jesus," which book was evidently written about 150 A.D. These sayings are found in Matthew, Mark, Luke, and John.
3. These papyri contain many other references to matters recorded in the Bible.

VIII. The Ras Shamra Tablets.

1. This great mass of tablets were found by two French Archaeologists, in 1929, in Ras Shamra, which is located 25 miles southwest of Antioch, on the Mediterranean coast.
2. These tablets relate in time to the same general period as that in the Hebrew Pentateuch, and they shed an abundance of light on much of the Mosaic legislation. They give an abundance of information on the relationship of the Hebrews to the Canaanites.
3. These tablets:
 - (1) Were found in a building between temples of Baal and Dagon;
 - (2) Show there were at least ten principal deities worshipped by the Canaanites;
 - (3) Furnish for the first time statements from the Canaanites themselves regarding their religion;
 - (4) Make it clear that much of the Mosaic legislation was designed to preclude Israel's becoming involved in the worship of the Canaanites. For example:
 - A. Moses commanded the Hebrews "not to seeth (or boil) a kid in its mother's milk," Deut. 14:21. But, the Ras Shamra tablets actually prescribe this practice (as a soil-fertility rite);
 - B. These tablets prescribe worship of the sun, moon, and stars. This, the Mosaic Law forbade, Deut. 4:19.
 - (5) Mention by their exact names most of the sacrifices and offerings prescribed in Leviticus.

IX. Other important discoveries.

1. The Chester Beatty Biblical Papyri.

IX. Continued.

1. Continued.

- (1) These were found in 1931, and were acquired by Mr. Chester Beatty of London.
- (2) These papyri consist of a collection of eleven codices which contain parts of 9 books of the Old Testament and 15 books of the New Testament, ranging in date from the second century to the fourth.
- (3) These give us "the oldest extant manuscript of the Greek Bible of any substantial size."

2. Regarding the Hittites.

- (1) In former days skeptics boastfully declared that there never was any such people as the Hittites, and that they were mentioned only in the Bible.
- (2) We now have Egyptian and Assyrian records which prove that for nearly seven centuries the Hittites occupied northern Syria and Southern Asia Minor, and that they were a most powerful nation.

3. The Hyksos Kings.

- (1) In former days skeptics scoffed at the idea that Egyptian rulers would have been favorable toward the Hebrews, as the Bible says.
- (2) The word "Hyksos" means "shepherd." The Hyksos kings were Shepherd Kings.
- (3) We now know that these shepherd kings were in power in Egypt when the Israelites went into Egypt, and this helps us to understand the warm reception which was given Jacob and his family.
- (4) The arising of the Pharaoh who "knew not Joseph" simply means that the Hyksos kings were overthrown and the rightful Egyptian rulers were back in power.

CONCLUSION:

1. These matters give us a glimpse of the value of the Biblical Archaeology in establishing the divine authorship of the Bible.
2. These illustrations are but a few, selected from a vast and interesting field of study.
3. I verily believe that the Bible came from God--as is proved by the testimony of Archaeology.

SUBJECT: Criticism-Evidences

TITLE: The Bible and Science

PROPOSITION: To emphasize that the Bible's scientific accuracy further demonstrates its divine authorship.

OBJECTIVE: To strengthen our faith in the divine authorship of the Bible.

INTRODUCTION:

1. Read 1 Timothy 6:20, 21.
2. This reading clearly shows that in Paul's day there was--
 - (1) That which was professed to be "knowledge" which was not actual knowledge;
 - (2) That which was professed to be "true" which was not really true;
 - (3) That which claimed to be "fact" which was not actually fact;
 - (4) That which claimed to be "science" which was not really "science."
3. And, just so it is in our day. There are many things which are claimed to be "science" which are not really science.
 - (1) The word "science" means "knowledge"--actual knowledge, not professed knowledge.
 - (2) An old and honorable definition of science is: a correlated body of accumulated facts.
 - (3) The fact that one claims thus-and-so is true doesn't make it true. We must be concerned about truth, about facts.
4. If there is false science there is also true science.
 - (1) We are not inclined in the least to criticize true science, but have great respect for it.
 - (2) The Bible encourages searching after truth, the whole truth, and nothing but the truth. Cf. Jno. 14:6; Jno. 8:32; Jno. 17:17; 2 Thess. 2:10, 11.
 - (3) The Bible teaches us to be concerned about the facts. Cf. Deut. 17:6; Mt. 18:16.

5. Often the Bible has been criticized--

- (1) As being un-scientific, and
- (2) As being out of harmony with science.

6. Contrariwise, it is our view that the Bible's relationship to science is one of the greatest evidences of inspiration.

- (1) The Bible not only is scientific--it is pre-scientific.
- (2) It would be interesting, fascinating, and highly rewarding to make a detailed study of the "science in the Bible."

7. Based upon this brief background I want to study with you at this time the particular topic: The Bible and Science.

DISCUSSION: In this connection, let us note--

I. The Bible is not a textbook in Science.

1. The purpose of the Bible is: "the glory of God and the salvation of man, through Jesus Christ our Lord." This "purpose line" runs from Gen. 1:1 through the last verse of the Revelation.
2. Related to this purpose God has employed many fields.
 - (1) Anything and everything which would contribute to the development of His plan God has employed.
 - (2) Anything and everything which would not contribute to His plan God has left out.
 - (3) To the extent that Science was necessary in God's plan it has been employed
 - (4) And, whatever field God has employed, the Bible is accurate with regard to that field.
3. The theme of the Bible is redemption. It is the textbook in religion.

II. There are no contradictions between true science and true Bible teaching.

1. People often claim that the Bible teaches something which it doesn't teach, and that science teaches something which it doesn't teach. In such cases there are often "contradictions."

2. But, true science deals with established fact--that which is proved and is provable. It is concerned with truth.

(1) This is the very meaning of and nature of science.

(2) There is nothing any scientist knows which he can prove that he knows which is contradictory to true Bible teaching.

3. Many years ago, in Los Angeles, Dr. Harry Rimmer organized the Research Science Bureau, the purpose of which was to prove that there are no contradictions between science and the Bible.

(1) Dr. Rimmer offered a \$100 reward to anyone who could prove a single contradiction between science and the Bible.

(2) Needless to say--many efforts to collect the reward were made.

(3) After THAT LAWSUIT AGAINST THE BIBLE the \$100 reward was withdrawn--and was raised to \$1000.

(4) Dr. Rimmer did a great work in emphasizing to a doubting world that there are no contradictions between true science and true Bible teaching.

III. For several reasons there is often confusion, and erroneous conclusions are reached.

1. There may be improper method of study.

(1) Biology, zoology, and anthropology are interesting and important fields of Science.

(2) In studying within these fields there is much one can learn with the unaided eye.

III. 1. Continued

- (3) But, there comes a time when the microscope is necessary. One studies the slide by looking through the microscope.
- (4) To attempt to study the microscope by looking through the slide would be to get things in reverse order--it would be the wrong method.
- (5) Just so--we believe that for one to attempt to judge the Bible by looking at it through Science is to get things in reverse order--it is the wrong method!

2. There is often the failure to recognize that "science is growing," and that changes are often made.

- (1) The Library of the Louvre, in Paris, contains over three and one-half miles of shelves which hold volumes and volumes of Science books which are obsolete.
- (2) In 1861 the French Academy of Science published a list of fifty-one scientific facts (?) which contradicted the Bible. Now--in slightly more than a hundred years--the Bible has not changed, and yet there is not a single scientist today who holds to a single one of those so-called facts.
- (3) A few years ago the Atom was defined as being "the ultimate indivisible particle." This definition is no longer acceptable.
- (4) We must recognize: "Science is growing--but the Bible's done grewed!"

IV. Herbert Spencer and the five fundamentals of Science.

- 1. Herbert Spencer was an English Scientist and Philosopher, who lived 1820-1903.
- 2. Based upon practically a lifetime of study Spencer declared that there are five fundamentals of Science: time, force, action, space, and matter.

IV. Continued.

3. But, note how Moses packed these five fundamentals into the very first verse of the Bible: "In the beginning" (time); "God" (force); "created" (action); "the heavens" (space); "and the earth" (matter).

V. The Scientific accuracy of the Bible is shown by the fact that its writers did not include the accepted science of their day.

1. The ancient Egyptians had a science of geology. They believed that the earth had hatched from a winged egg. But when Moses--who was trained in all the wisdom of the Egyptians--came to write of the origin of the earth he left out the Egyptian geology.
2. The ancient Egyptians had a science of anthropology. They taught that men originally hatched from certain white worms found along the Nile. But when Moses--who was acquainted with this theory--wrote of the origin of man he left out Egyptian anthropology.
3. The Chaldeans believed that the earth was a great, living, sleeping monster--that the vegetation and rocks were its feathers and scales, and that men were but vermin which lived on the skin of this monster. But--the Old Testament writers, many of whom were acquainted with this notion, left out this Chaldean science.
4. Babylonian Science dealt with the origin of the earth and all upon it. They claimed there was a great battle between Tiamat and the great god Marduke. Marduke slew Tiamat, rolled up the body, flattened it out, and this was the earth. Marduke began spitting, and where he spat men came into being. Where the men spat, women came into being. Where the women spat, animals came into being. But this Babylonian science (?) did not find its way into the Bible.
5. God not only put into His word what was true. He kept out of it what was not true!

VI. Moses and the three kingdoms.

1. In 1735 Linnaeus announced that there are three kingdoms: animal, vegetable, and mineral.
2. In 1500 B. C., in the first chapter of the Bible, Moses wrote of these kingdoms:
 - (1) In verses 1-10 he discusses the mineral kingdom;
 - (2) In verses 11-19 he discusses the vegetable kingdom;
 - (3) In verses 20-31 he discusses the animal kingdom.

VII. Moses and the seas.

1. Moses said (in Gen. 1:9) "...and God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."
2. Then, in verse 10, Moses said, "...and the gathering together of the waters called he Seas...."
3. The word "seas" as used here refers to the "gathering together of the waters" into "one place"--the great oceans, the Seven Seas.
4. It is literally true that these have one bed. How did Moses know this? How did Moses know there were "seas" (plural)? He had never seen them!

VIII. Moses, Light, and Life.

1. It was formerly claimed that all light emanates from the sun, and that Moses made a mistake in stating that there was light on the first day, whereas the sun isn't discussed until the fourth day.
2. It is now known that there is "cosmic light" as distinguished from "solar light."
3. It was also formerly claimed that there can be no life without light, and that, therefore, Moses erred in saying there was life (botany) before the fourth day.

VIII. Continued.

4. It should be pointed out--

- (1) That Moses says there was light on the first day;
- (2) That there can be life where there is no light. In fact, there are certain forms of life which cannot exist where there is light.

IX. Moses and the Germ Theory.

1. Because of the labors of great scientists, Louis Pasteur in particular, we now know a great deal about germs, and their relationship to numerous diseases.
2. Prior to the microscope (1590) the fact of bacteria was unknown. We now have the science of bacteriology.
3. In preparation for an operation the doctors and nurses "scrub in," and during the surgery they are careful to wear masks covering their noses and mouths.
4. In Lev. 13:45, as a means of preventing the spread of a contagious disease, Moses commanded "...and he shall put a covering upon his upper lip,...."
5. Where did Moses learn of the germ theory? Or--did he write as God dictated?

X. Moses and the Seed of Woman.

1. In former days it was held that in reproduction the seed came from the male, and that therefore Moses erred when he referred to "the seed of woman."
2. It is now known that the seed (the ovum) is within the female, and that it is simply fertilized by the sperm of the male, and that Moses made no mistake!

XI. Moses and Blood Plasma.

1. It is only in recent times that we have come to understand the nature of blood and the importance of blood in its relationship in human health.

XI. Continued

2. Millions of lives have been saved because we are able to make blood transfusions.
3. But, in 1500 B.C., in Leviticus 17, three times Moses declared: "For the life of the flesh is in the blood."

XII. Noah and the Dimensions of the Ark.

1. In Gen. 6:15 God told Noah to build the ark: 300 cubits long, 50 cubits wide, and 30 cubits high.
2. Even modern shipbuilding still holds to these proportions.

XIII. Isaiah and the shape of the earth.

1. Ancient Egyptians (and numerous others) believed that the earth was flat.
2. Early Grecians, and an Italian geographer named Toscanelli, suggested that it was round.
3. When Columbus and Magellan determined to prove its rotundity the world laughed with ridicule and scorn.
4. But, all the while the Bible has declared:
 - (1) "It is God that sitteth upon the circle of the earth," Isa. 40:22;
 - (2) "He setteth a circle upon the face of the deep," Prov. 8:27.

XIV. Solomon and Evaporation.

1. In Ecc. 1:7 the Record says, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."
2. The sunrays cause the waters of the sea to form vapors. The vapors rise and become rain-clouds. The clouds are carried by the winds over the land, where they empty their contents in the form of rain. 286,000 cubic miles of water fall every year. The waters rush into the creeks and the rivers, and

XIV. 2. Continued.

thus begin anew their long journey to the sea!

3. How did Solomon know that all the rivers run into the sea? Did Solomon understand "the cycle of evaporation and precipitation"? Or, did he write by inspiration?

XV. Job and the Empty Space.

1. Astronomers have known about and have been puzzled about the great empty space in the north.
 - (1) When they have turned their telescopes toward the South, East, and West they have beheld millions of stars which cannot be seen by the unaided eye.
 - (2) But when they have turned their telescopes toward the North--nothing! No planets, no stars.
2. But, in Job 26:7 the Bible says: "He stretcheth out the North over the empty space...."

XVI. Job and the Suspension of the Earth.

1. Numerous theories have been advanced regarding how the earth is held in its place.
2. It is now a proved fact that it touches nothing--that it is fastened to nothing.
3. In Job 26:7 we have--"He...hangeeth the earth upon nothing."
4. Paul's comment is: "...and upholding all things by the word of his power," Heb. 1:3.

XVII. The Paths of the Sea.

1. Matthew Fontaine Maury was a great Scientist, and one who respected the Bible.
 - (1) He was the founder of the Science of Oceanography.
 - (2) In Richmond, Va. there is a statue to this great scientist. He has a

XVII. 1. (2) Continued.

Bible in one hand, and holds charts of the sea in the other hand.

2. Once while Mr. Maury was sick he had his son reading to him from the Bible. The son was reading from the eighth Psalm. Verse eight refers to man's dominion over "...whatsoever passeth through the paths of the sea." Mr. Maury asked the son to read that verse again. Mr. Maury exclaimed: "If the Bible says there are paths of the sea, then there are paths of the sea, and I will find them."
3. Ocean-going vessels of our day follow the paths of the sea which were charted by Matthew Fontaine Maury.

XVIII. Paul and Cytology.

1. Cytology is the branch of biology which deals with the study of cells.
2. The cell theory is: all living things are made up of cells, the basic substance of which is protoplasm.
3. Cytology of a former day held that all cells were identical, and this was a basic point in the theory of evolution.
4. It is now known that all cells are not alike.
5. In 1 Cor. 15:39 Paul says, "All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes."
6. Paul wasn't a cytologist. He wrote by inspiration.

XIX. Paul and Anthropology.

1. In Acts 17:26 (KJV) Paul says, "And hath made of one blood all nations of men for to dwell on all the face of the earth...."
2. Modern science is able to determine immediately whether a drop of blood is human or animal. It can even determine the kind of animal from which the blood came.

XIX. Continued.

3. But--drops of human blood, from different types of persons, reveals no further information. Only that it is human blood.
4. Anthropology recognizes only one genus--the genus homo. It recognizes only one species--the species sapiens. Hence, man is classified as homo sapiens.

XX. God gave Job an examination in Science.

1. Job, chapter 38, is one of the most fascinating chapters in the Bible.
2. In 9:2 Job expressed his recognition of God's knowledge and wisdom. He said if a man "...will contend with him, he cannot answer him one in a thousand."
3. Later, however, --in a moment of exasperation--Job said he would like to argue with God. He said, "Oh that I knew where I might find him! I would order my cause before him, and fill my mouth with arguments," 23:3,4.
4. God was evidently listening, for chapter 38 begins: "Then the Lord answered Job out of the whirlwind...."
5. Then, there follows a series of some of the most fantastic scientific questions ever to challenge the mind of men. God asked Job:
 - (1) "Where wast thou when I laid the foundations of the earth?" Verse 4.
 - A. This relates to the science of embryology, and the problem of life itself.
 - B. What are the "foundations of the earth?" This relates to the suspension of the earth.
 - (2) About the singing of the morning stars, verse 7. This refers to the tonal value of light.
 - (3) "Who shut up the sea with doors...and set bars and doors...and said,

XX. 5. (3) Continued.

Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" Verses 8-11. The bounds of the sea. 286,000 cubic miles of water pour into the sea each year, yet it remains in the same cradle God gave it, and its level has not increased one inch!

- (4) "Hast thou commanded the mourning..." Verse 12. Are men able to command day or night? Can men lengthen or shorten time?
- (5) "Hast thou entered into the springs of the sea, or hast thou walked in the search of the depth?" Verse 16. This relates to the great science of Oceanography. We have begun to learn!
- (6) "Hast thou perceived the breadth of the earth?" Verse 18. Had Job ever thought of the dimensions of the earth?
- (7) "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail..." Verse 22. This refers to the actual financial value of snow and hail--bringing to the soil free ammonia, nitrates, nitrites, and albuminoid ammonia.
- (8) "By what way is light parted?" Verse 24. This question relates to the spectroscope, and to the science of spectroscopic analysis. But think of this question--4000 years ago!
- (9) Who causes lightning, thunder, and rain? This relates to the great field of meteorology. And, we are beginning to learn. What is the relationship of lightning to thunder, and of lightning and thunder to rain?
- (10) "About the waters being hid as with a stone...." Verse 30. This refers to one of the remarkable characteristics of water. Upon reaching a certain temperature it becomes solid. But, instead of falling like a rock to the bottom of the water it remains on the top, and thus gives

XX. 5. (10) Continued.

protection to the marine life below it. Did Job understand it?

(11) "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Verse 31. This relates to seasons. Are men able to command the seasons? Can men bring on the Spring (Pleiades)? Can they bring on or delay the winter (Orion)?

(12) Can you cause it to rain? Verse 34. Men have learned something about rain, but haven't become successful rain-makers.

(13) "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" This refers to the control and use of lightning (electricity) in field of communication--the telegraph, telephone, radio.

6. These are but a few of the great Scientific questions which God asked Job. There are more than forty questions in all. These questions constitute an amazing demonstration of Scientific fore-knowledge, and thus establish the fact of divine authorship.

CONCLUSION:

1. The Bible not only is scientific--it is pre-scientific. In so many instances it has anticipated marvels of recent development.
2. We believe that the Bible's relationship to science is further proof of its divine authorship--that it came from God as it claims.

DIVINE AUTHORSHIP-THE TESTIMONY OF MANY

SUBJECT: Criticism-Evidences

TITLE: Divine Authorship-The Testimony of Many

PROPOSITION: To set forth the testimony of many as further proof of the divine authorship of the Bible.

OBJECTIVE: To strengthen our faith in the divine authorship of the Bible.

INTRODUCTION:

1. In previous studies we have considered numerous evidences of the divine authorship of the Bible, both external evidences and internal evidences.
2. Another line of thought exceedingly important in study of the authorship of the Bible is careful consideration of the testimony of those directly involved in the production of the Sacred Volume.
3. The Bible was written--from first to last--over a period of approximately 1600 years, and there were forty different writers involved. What did they think? What was their attitude toward their work?
4. A basic thought in the present study is the fact that the best testimony or evidence in anybody's court is that of the eye-witness, the person who was there, the person who was directly involved. The testimony or evidence must stand unless it can be proved (1) that the witness lied, or (2) that the witness was deceived, or (3) that the witness was (or is) of unsound mind, or (4) that the evidence (document or documents under consideration) was (or is) a forgery. Were these men who were involved in producing the Bible a bunch of liars? Were they deceived? Were they of unsound mind? Do their writings involve forgery?

DISCUSSION: Let us consider--

I. The testimony of Moses.

1. The Bible plainly shows that Moses claimed that he wrote as God directed.
2. The fact of the unity of the Pentateuch is traditionally and almost universally held. The relationship of Genesis to the other four books is readily apparent. The unity, the nature, the style--all declare a common writer-ship.
If Moses wrote one of these books he wrote the complete Pentateuch.
3. Genesis 37-50 is the story of how God in His providence took the children of Israel into Egypt. The first verse of Exodus says, "Now these are the names of the children of Israel, which came into Egypt...." Exodus is literally filled with the claim of divine authorship--that Moses wrote as God directed.
 - (1) "Now Moses kept the flock of Jethro...and the angel of the Lord appeared unto him...and...God called unto him out of the midst of the bush, and said..., " Ex. 3:1-4;
 - (2) "And the Lord said..., " Ex. 3:7;
 - (3) "And God said unto Moses,..." Ex. 3:14;
 - (4) "And the Lord said unto him,..." Ex. 4:2;
 - (5) "And the Lord said furthermore unto him,..." Ex. 4:6;
 - (6) "And God spake unto Moses and said..., " Ex. 6:2;
 - (7) Cf. Ex. 6:10, 13; 7:14, 17, 18, 19, 21; 8:1, 5, 16; 9:1, 8, 13; etc.
 - (8) Note especially, 34:27.
 - (9) In fact, in these forty chapters of Exodus such statements are made more than 160 times.

I. Continued.

4. Leviticus opens with the statement, "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation saying," Such statements as, "And the Lord spake unto Moses. . . ." are found throughout the book.
5. Numbers opens, "And the Lord spoke unto Moses in the wilderness of Sinai, in the tabernacle of the congregation. . . ." Then, there follows the oft-repeated statement, "And the Lord spake unto Moses saying. . . ." Numbers closes with the statement, "These are the commandments and judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab, by Jordan near Jericho."
6. Deuteronomy begins: "These be the words which Moses spoke unto all Israel on this side Jordan in the wilderness," Then, verse 3 continued, "...that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them."
7. It is clear that the Bible says that Moses claimed that he wrote as God directed--that God was the Author.

II. The testimony of Joshua.

1. The book of Joshua begins as follows: "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying. . . ." Then there follows the record of what God said to Joshua, and his reaction thereto.
2. In Josh. 1:7, 8 the Book of Joshua says that God said that the "book of the law" was commanded by Moses, God's servant.

II. Continued.

3. Josh. 4:1 says, "And it came to pass...that the Lord spoke unto Joshua, saying...."
4. Consider also: 7:10; 8:1; 13:1.
5. Josh. 20:1,2 specifically state that "The Lord spoke unto Joshua....," and that when Moses had discussed the "cities of refuge" that God spoke through Moses.
6. Josh. 24:2- "And Joshua said unto the people, Thus saith the Lord God of Israel...."
7. Thus it is clear that specific claims to divine authorship are frequently made in the book of Joshua.

III. The testimony of Samuel.

1. In 1 Sam. 3:11 we have, "And the Lord said to Samuel...."
2. 1 Sam. 3:21 says, "And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."
3. Consider also: 1 Sam. 8:7; 8:22; 9:15; 10:17,18; 15:10; 6:1,7; etc.
4. Clearly therefore Samuel claimed to record the word of God.

IV. The Testimony of David.

1. In 2 Sam. 23:1,2 we have, "Now these be the last words of David...the anointed of the God of Jacob, and the sweet psalmist of Israel...The Spirit of the Lord spoke by me, and his word was in my tongue."
2. Further, "The God of Israel said, the Rock of Israel spoke to me....," 2 Sam. 23:3.
3. "And again the anger of the Lord was kindled against Israel, and he moved David against them saying, Go, number Israel and Judah," 2 Sam. 24:1.

V. The testimony of Christ.

1. In response to the Pharisees' question about Moses and divorcement the Lord said, "Moses for your hardness of heart suffered you to put away your wives but from the beginning it hath not been so," Mt. '9:8. The Lord thus acknowledged Moses' relationship to the law.
2. In Mk. 12:26, and with reference to Exodus 3:6, the Lord said, "...have ye not read in the book of Moses, in the place concerning the Bush, how God spoke unto him, saying, I am the God of Abraham, and the God of Israel, and the God of Jacob?:
3. Speaking of the entire Old Testament, under the designation of "the scriptures," the Lord said, "...and these are they which bear witness of me," Jno. 5:39.
4. Further, the Lord said--"For if ye believed Moses, ye would believe me; for he wrote of me," Jno. 5:46.
5. The Jews thought of the Old Testament as consisting of the law of Moses, the prophets, and the psalms. With this concept in mind, in Lk. 24:44 the Lord speaks of the Old Testament in such way as to clearly indicate his appreciation and acceptance. He says that these were written "concerning" him.
6. In Mark 7:9, 10 we have--"And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother...." Here, reference is made to Ex.20:12; Deut. 5:16; Ex. 21:17; Lev. 20:9. The Lord said that Moses said it, but that it was the commandment of God.
7. In Mk. 12:36 the Lord quotes from Ps. 110. He ascribes the statement to David, and says that David spoke it "in the Holy Spirit."

V. Continued

8. Mt. 12:42 shows the Lord's acceptance of the Bible record of the visit of the Queen of Sheba to Solomon. Lk. 4:25-27 shows the Lord's acceptance of the Bible record of (1) Elijah's visit to the widow of Zarephath, (2) the absence of rain for three years and six months in the days of Elijah, (3) the cleansing of Naaman the leper. The Lord speaks with approval about Noah and the flood (Mt. 24:37, 38), about the destruction of Sodom (Lk. 17:28, 29), about Lot's wife (Lk. 17:32), and about Jonah and the whale (Mt. 12:40).
9. Jno. 3:14, 15 shows the Lord's complete acceptance of the Old Testament story of Moses and the serpent in the wilderness (Num. 21).
10. In Mk. 12:26 the Lord showed his full acceptance of the Old Testament record of Moses and the burning bush (Ex. 3:1-6), and specifically stated that this record was found "in the book of Moses."
11. Mt. 12:3 shows the Lord's acceptance of the record found in 1 Sam. 21 regarding David's eating the showbread in the house of God.
12. In Mt. 19:4, 5 the Lord quotes from Gen. 2:24.
13. Mt. 24:37-39 shows the Lord's acceptance of the fact of the flood in the days of Noah.

VI. The testimony of New Testament writers.

1. With regard to the virgin birth of Christ Matthew says, "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying...", and then he proceeds to quote Isaiah 7:14.
2. Matthew records that Herod the Great ascertained the Lord's birthplace from the chief priests and the scribes, which information was based upon the prophetic word of Micah the prophet (cf. Mic. 5:2). The chief priests and

VI. 2. Continued

the scribes, according to Matthew, accepted the word of Micah as being authoritative, and Herod accepted their word.

3. According to Mt. 11:10 the Lord believed that (1) God Himself (2) spoke through Malachi the prophet in 3:1 (3) regarding John the baptist.
4. According to Mt. 12:15-21 Matthew believed (1) that God had spoken (2) through Isaiah in Is. 42:1ff (3) regarding the Christ.
5. The Lord Himself specifically promised miraculous inspiration to His ^{writers} apostles, Mt. 10:19,20; Jno. 16:7-15. The New Testament/claim that the Lord kept His promise.
6. In Acts 1:16 Peter refers to Ps. 41:9 and says that the "Holy Spirit" said it "by the mouth of David" concerning "Judas."
7. The miraculous inspiration by which Peter spoke on Pentecost of Acts 2 is clearly seen in verse 39--for Peter himself did not understand (nor believe) the significance of his statement. God later had to enact a miracle three times to prove to Peter that he should preach to Gentiles (Acts 10), though he had preached it in Acts 2:39.
8. One of the clearest statements in all the New Testament on the "claim for inspiration" is found in 1 Cor. 2:9-13. Paul refers to "things" in verse 9. He states that these "things" were "revealed" "unto us" "through the Spirit." He then says (in verse 13) that these revealed things were spoken--"not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things (the things revealed) with spiritual words (words which the Spirit teacheth.)"

VI. Continued.

9. A similar "claim for inspiration" is found in Eph. 3:1-6. Under the heading of "the mystery" Paul refers to the gospel plan of salvation. He says that "the mystery" "was made known" unto him "by revelation." He states that that which was revealed to him he "wrote" so that others could read, and thereby perceive his understanding in the mystery of Christ. He emphasizes that the revelation was "unto his (Christ's) holy apostles and prophets, and was "in the Spirit."
10. In 2 Tim. 3:16, 17 Paul says, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."
11. In 2 Pet. 1:9 Peter refers to "salvation." Then, in verses 10-12 he says: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into."
12. In 2 Pet. 1:3 Peter says, "...seeing that his divine power hath granted unto us all things that pertain unto life and godliness...."

VI. Continued.

13. Peter emphasizes further: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty...and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount," 2 Peter 1:16-18.
14. 2 Pet. 1:20,21 says--"...knowing this first, that no prophecy of scripture is of any private interpretation (origination). For no prophecy ever came by the will of man; but men spoke from God, being moved by the Holy Spirit."

VII. The testimony of Secular writers.

There is a significant group of early writers commonly called "church fathers." These wrote in the first century and in the second century. It has been said that if the entire New Testament should be destroyed that it could be reproduced completely from the writings of the "church fathers."

1. Ignatius was born in A.D. 37, and was martyred in Rome in A.D. 108. From him we have seven short epistles, which contain nineteen quotations from the New Testament. Shortly before his death he wrote to the church at Ephesus. He makes specific mention of Onesimus, and states that Onesimus had comforted him as he had previously comforted Paul. Ignatius quotes from Paul's letter to the Ephesians. He wrote letters to Polycarp, to the church at Smyrna, and to the church at Philadelphia.
2. A first century writer named Barnabas evidently not the beloved fellow-worker with Paul, wrote "The Epistle of Barnabas" about A.D. 98. In 1859 Dr. Tischendorf found a complete copy of the Greek text, in the convent of St. Catherine. He makes reference to approximately twenty different New Testament passages. He discusses the problem

VII. 2. Continued.

lem of Judaism, the worship on the Lord's Day, baptism, and many other New Testament matters.

3. Polycarp was martyred in A.D. 155. At that time he had been a Christian for eighty-six years. He was a convert and beloved friend of the apostle John. He wrote a letter to the church at Philippi. He makes specific reference to Paul's letter to the church in Philippi. In his writings we have forty quotations from eleven New Testament books.
4. Clement of Rome died about 120 A.D. He wrote an epistle to the saints in Corinth in approximately 80 A.D. He shows a familiarity with the writings of Peter, Paul, and John. In his writings we have thirty-one quotations from seventeen New Testament books.
5. Hermas--wrote a document entitled the "Shepherd of Hermas." It was written near the close of the first century, and contains over twenty quotations from fourteen New Testament books.
6. Irenaeus lived from 120 A.D. to 202. He was born in Smyrna, and was a pupil of Polycarp. He was put to death because of his defense of the gospel. He wrote five wonderful books "against heresies," and quoted from every book of the New Testament excepting one. In his writings we have 767 New Testament quotations.
7. Justin Martyr was put to death in Rome, under Marcus Aurelius, in 167 A.D. He was a very prolific writer. In his writings we have over 125 quotations from New Testament books. He gives us a great deal of information about worship in New Testament churches.

VII. Continued.

8. Tertullian, of Carthage, lived from 160 to 220 A. D. He was a lawyer, and defender of the faith. He states that the "four gospels" were written by Matthew, Mark, Luke, and John. In his writings we have 1,802 quotations from twenty-four New Testament books.
9. Clement of Alexander--160 to 220--refers to the divine inspiration of the scriptures. He refers to the Law, the Prophets, and "the blessed gospels." He quotes from every book in the Old Testament except Ruth and the Song of Solomon; he quotes from all the New Testament books excepting James, Philemon, and Second Peter. In his writings there are approximately 400 quotations from New Testament books.
10. Origen of Egypt (third century--186-253) was a most prolific writer. He wrote commentaries on every book of the New Testament and upon many of the books of the Old Testament. He was the author of the "Hexapla."
11. Cyprian (third century) wrote a commentary on Second Timothy. In his writings we have over fifty quotations from New Testament books.
12. Augustine and Eusebius, fourth century writers, wrote so voluminously that practically all the Bible could be restored from their writings.

CONCLUSION:

1. Thus, from the testimony of many--Biblical writers and extra-Biblical writers --there is the claim of and respect for the divine authorship of the Bible.
2. Were those who made these claims and evidenced this respect liars? Were they ignorant? Were they deceived? Did they have something to gain by deceiving others? Are men ordinarily willing to give their lives for something they know to be a lie?

Conclusion--continued.

3. With respectful regard for the "testimony of many" let us recognize the Bible as being "the living word of the living God"--the product of miraculous inspiration.

SUBJECT: Criticism-Evidences

TITLE: How We Got Our Bible

PROPOSITION: To show how we got our Bible; to trace our Bible back to the originals, and from the originals to the present.

OBJECTIVE: To help all to better understand how the Bible has come to us from the originals, and thus to strengthen the faith of all in its accuracy and authority.

INTRODUCTION:

1. In giving the Great Commission the Lord charged that the gospel be preached to "all the nations"--to "every creature" in "all the world."
2. Obviously, this charge involves getting the gospel message to all persons in the language which each understands.
3. It is clearly God's plan that every man hear the gospel story in his own language.
4. On Pentecost of Acts 2, the very day on which the gospel was first preached in its fulness, the apostles "...were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance," Acts 2:4. The multitudes which gathered were confounded "because that every man heard them speaking in his own language," Acts 2:6.
5. It is this plan of God--for every man to hear the divine message in his own language--which makes it necessary for there to be various and numerous translations.
6. And, with regard to translations (or versions) the question is often raised: How do we know that what we have is as the originals? How do we know that this particular English Bible is a faithful translation? The Old Testament was originally written in Hebrew, and the New Testament was originally written in Greek (the Greek of the Koine period). All else is translation.
7. I have before me an English translation of the Bible which is commonly called the American Standard Version. Often, it is simply called the Revised Version. I propose to explain how we can know that this book is faithful to the originals --that in this book we do have God's message to us. In a sense, I propose to set before us the pedigree of the English Bible.
8. In presenting this pedigree I must deal with both the Old Testament and the New Testament.
 - (1) With regard to the Old Testament I want to begin with the present and trace to the past.
 - (2) With regard to the New Testament I want to begin with the past and trace to the present.

9. In this study we shall be dealing with four basic points:

- (1) Several significant related matters;
- (2) The Pedigree of the Old Testament;
- (3) The Pedigree of the New Testament;
- (4) Our English Bible.

DISCUSSION: In this connection let us note--

I. Several significant related matters.

1. The Bible claims to have come from God.
 - (1) This we have stressed in previous studies.
 - (2) This claim is involved in such passages as 2 Pet. 1:3; 2 Pet. 1:21; 2 Tim. 3:16, 17; 1 Cor. 2:10-13; Eph. 3:2-5.
 - (3) This claim of divine authorship is made with regard to the originals.
2. The Bible is unique in its translatability.
 - (1) Ordinarily, the great Greek and Latin classics must remain in the language in which they were written, for too much is lost in translation.
 - (2) The Bible is the world's most translated book, having been translated into more than a thousand tongues and dialects.
 - (3) This translatability evidences its divinity.
3. In this work we must refer to originals, copies, and translations.
 - (1) By "originals" we mean the first--the autograph works.
 - A. We possess no autograph books of the Bible.
 - B. In all probability the New Testament originals were destroyed in the days of the persecution by the Roman Empire. Old and worn Old Testament manuscripts were always carefully disposed of.
 - C. It is probably Providential that these have perished. Otherwise, they might have occasioned idolatry, as was the case with Israel's brazen serpent, 2 Kgs. 18:4.
 - (2) By "copies" we mean the productions which were copied from the originals, in the same language as the originals.
 - A. These are also called "manuscripts." The abbreviation MS means "manuscript."
 - B. A MS of the New Testament is a Greek MS; a MS of the Old Testament is a Hebrew MS.
 - C. There were thousands of copies of copies.
 - D. For the New Testament, there are approximately 4,500 copies or Manuscripts. Copies for the Old Testament are not nearly so numerous, since old and worn copies were carefully disposed of.

- (3) By "translations" we mean the placing of the original message into other languages.
- A. When the Divine message, originally written in Hebrew or Greek, is placed into the Latin--translation has been accomplished.
 - B. The words "translation" and "version" are often used synonymously.
 - C. There were and are multitudes of translations.
4. It is essential that we understand several things about writing.
- (1) Its antiquity.
- A. It was claimed in former days that Moses could not have written the Pentateuch (in approximately 1500 B.C.), for writing was unknown at that time.
 - B. We now have Egyptian inscriptions which date back to 4000 B.C. Some scholars claim -- back to 5000 B.C.
 - C. We have Babylonian inscriptions which date back to King Sargon I, 3750 B.C.
 - D. We have Palestinian documents which date back to 1500 B.C.
- (2) The materials.
- A. The earliest material used to receive writing was stone.
 - B. In many areas, especially in Assyria and Babylonia, the popular writing material was clay. Sometimes the clay was left to harden; sometimes it was baked. Huge libraries of clay tablets have been found.
 - C. Tablets of wood were quite generally used for writing.
 - D. From very early times leather (animal skins) was a very popular writing material. These were prepared sheep-skins or goat-skins. The word "parchment" refers to these skins. Cf. 2 Tim. 4:13.
 - E. Undoubtedly, the most popular writing material was papyrus. This writing material was manufactured from the pith of the papyrus plant, which grew plentifully along the Nile. This material was cut into thin strips approximately one inch wide and ten inches long. These strips, in two layers, were placed at right angles to each other, and were fastened together by means of pressure and glue. The resulting sheets were then fastened together to form a "roll." A roll would vary from 25 to 35 feet, depending upon the amount of writing space needed. In importance, "papyrus" sustains the same relationship to the New Testament that "skins" sustain to the Old Testament. Between the first and second century the papyrus Codex (or book) began to replace the the papyrus "roll."

- F. Another very important writing material is called Vellum. Vellum refers to skins--of cattle, sheep, goats, antelope, deer; preferably from the young of these animals--which were prepared according to a process perfected by King Eumenes II of Pergamum. From the first half of the fourth century A.D. onward for more than a thousand years vellum was the material upon which was transmitted the word of God. There are two types of the Vellum MSS; the "uncials" and the "cursives." The "uncials" were written in all capital letters, without spacing, and without punctuation. The "cursives" are written in smaller letters, and in running hand.
- G. There were other types of writing materials: wax, pieces of broken pottery, metals, etc. But, the materials of importance in our present study are: skins, papyrus, and vellum.
- H. We should note that the type of writing material has a great bearing upon establishing the age (or approximate date) of a Bible Manuscript.
- (A) Skins were used from 3100 B.C. The Talmud prescribed that copies of the Law to be used in public worship "be written on skins of clean animals" and be in roll form.
 - (B) Papyrus was used from 3100 B.C. to 325 A.D. There were Papyrus rolls from 3100 B.C. to 325 A.D. There were Papyrus Codices from 100 A.D. to 325 A.D.
 - (C) "Vellum" was used from 325 A.D. to 1500 A.D. There were uncial codices from 325 A.D. to 1000 A.D. Of these, we have 300 copies. There were cursive codices from 1000 A.D. to 1500 A.D. Of these, we have over 4000 copies.
 - (D) Since 1500 the writing material used for transmitting the word of God has been paper, which very word comes from the word "papyrus."

II. The Pedigree of the Old Testament

1. It is our purpose to trace the Old Testament from the present to the distant past.
2. The available data is not nearly as extensive as is the case with the New Testament. This is true because the Jewish Scribes were so very careful to dispose of old and worn copies.
3. We have Hebrew Manuscripts which carry us back to the 9th century A.D.

- (1) The oldest known MS of the entire Old Testament bears the date of 1008 A.D. It is called the Leningrad Codex.
- (2) We have the British Museum Codex of the Pentateuch, of about 950 A.D.
- (3) We have the Leningrad Codex of the Prophets--916 A.D.
- (4) We have the Cairo Codex of the Former and Latter prophets--895 A.D.

NOTE: The fourth edition (the current edition) of Kittel's Hebrew Bible is based upon these MSS--especially the Leningrad Codex.

4. From the 9th Century A.D. back to 500 A.D. we have the Massoretic text.
 - (1) The Massoretes were Jewish scholars dedicated to the preservation of the Hebrew text. They took every conceivable step to guarantee textual purity.
 - (2) The Massoretes devised a system of vowels and accents to expedite vocalization of the Hebrew text, which was originally written without vowels. Their work in this regard, which included their knowledge of the Massorah (traditions), thus gave assurance of correct pronunciation.
 - (3) Dr. Lightfoot says, "All available evidence on the question shows that the type of text made permanent by the Massoretes was extant in the centuries which antedate the coming of Christ."
5. From 500 A.D. back to 100 A.D. we have:
 - (1) The Talmud. This is a collection of Jewish traditions and explanations which were placed in writing in the 2nd century. Hence, the Talmud takes us from 500 A.D. back to the 2nd century.
 - (2) The Vulgate. This was the great translation of Jerome, into the Latin, and it takes us back to 400 A.D.
 - (3) Origin's great Hexapla--takes us back to 250 A.D.
 - (4) The Aramaic Targums. These were translations (of the Hebrew Old Testament into the Aramaic), commentaries, paraphrases--reduced to writing. These takes us from 500 A.D. back to 100 A.D.
 - (5) The Peshitta Version. This is the most ancient copy of the entire Bible. It is in the Syriac language, and was made in Mesopotamia near the close of the first century A.D.
 - (6) Numerous other versions--Greek, Latin, Coptic, Armenian, Arabic, etc.

NOTE: In order to guarantee the purity of the text the Talmud laid down the following rules for copying the Scriptures.

"A synagogue roll must be written on the skins of clean animals, prepared for the particular use of the synagogue by a Jew. These must be fastened together with strings taken from clean animals. Every skin must contain a certain number of columns, equal throughout the entire codex. The length of each column must not extend over less than

forty-eight, or more than sixty lines; and the breadth must consist of thirty letters. The whole copy must be first lined; and if three words be written in it without a line, it is worthless. The ink should be black, neither red, green, nor any other color, and be prepared according to a definite receipt. An authentic copy must be the exemplar, from which the transcriber ought not in the least to deviate. No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him...Between every consonant the space of a hair or thread must intervene; between every word the breadth of a narrow consonant; between every new Parshia, or section, the breadth of nine consonants; between every book, three lines. The fifth book of Moses must terminate exactly with a line; but the rest need not do so. Besides this, the copyist must sit in full Jewish dress, wash his whole body, not begin to write the name of God with a pen newly dipped in ink, and should a king address him while writing that name he must take no notice of him... The rolls in which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools, to be used as reading-books." (Kenyon, Sir Frederic, OUR BIBLE AND THE ANCIENT MANUSCRIPTS, P. 78.)

NOTE: It should be mentioned here that the "Synold of Jamnia," which was held between 90 and 100 A.D., recognized as being canonical the very same books which we have in our Old Testament. (Ibid, p. 68.)

6. From 100 A.D. on back we have:

- (1) The Septuagint (LXX). This is the translation of the Hebrew Scriptures into the Greek of the Koine period. It contains the entire Old Testament, and takes us back to 250 B.C. The Lord, the apostles, and the early Christians were familiar with this translation, and often quoted from it.
- (2) The Samaritan Pentateuch. The Samaritan Pentateuch belonged to the Samaritans, and was used in their worship in their temple on Mt. Gerizim. It takes us back to 400 B.C. -- practically to the time of Ezra and Nehemiah.

III. The Pedigree of the New Testament.

1. It is our purpose to trace the New Testament from the originals to the present.
2. We possess no originals -- no autograph books.
3. Christians were obligated to spread the word of God, and this fact made "copies" necessary. The first copies had to be made from the originals. The time came when copies were made from copies. Also, spreading the word made it necessary for there to be translations. These "copies" and "translations" are very important in establishing the original New Testament text.
4. From the first to the fourth century A.D. we have:
 - (1) The Papyri. The original New Testament books were undoubtedly written on papyrus, and (so far as concerns the New Testament text) from the

first century to the fourth century is called the "papyrus period."

We now have about seventy New Testament papyri documents dating from the second to the fourth centuries.

- (2) The "church Fathers." These early Christian writers gave us textual evidence from the middle of the second century to the last half of the fourth century. Their writings are literally filled with quotations of the New Testament, and in many instances it is clear that they were copying from MSS older than any we now possess. The most important of the "Church Fathers" (from the earlier to the later) are: Justin Martyr (A.D. 165), Tatian (A.D. 180), Iranaeus (A.D. 185), Clement of Alexandria (A.D. 200), Hippolytus of Rome (c. A.D. 225), Origin of Alexandria (c. A.D. 225), Tertullian (A.D. 200), Cyprian (A.D. 250), Eusebius of Caesarea in the first half of the fourth century, and Jerome in the second half of the fourth century.
- (3) Ancient versions. The most important are: the Syriac, the Coptic, and the Latin.
5. From the fourth century to the ninth century we have:
 - (1) Two hundred uncial MSS copies on Vellum, ranging from the fourth century to the ninth century.
 - (2) The Vatican Manuscript--the Codex Vaticanus. This is the earliest of the great uncials, being a fourth century MS. It is housed in the Vatican Library in Rome. It contains in Greek nearly all of both the Old Testament and the New Testament.
 - (3) The Sinaitic Manuscript--Codex Sinaiticus. This, too, is an early fourth century MS. This MS is housed in the British Museum, having been purchased from the Russian government in 1933. It contains a part of the Old Testament and all of the New Testament. It was found by Constantine Tischendorf while visiting the "Convent of St. Catherine" at Mt. Sinai, in 1844. However, it was 1859 when Tischendorf finally succeeded in obtaining the MS as a gift to the Russian Czar.
 - (4) The Alexandrian Manuscript--Codex Alexandrinus. This is a fifth century MS, and is in the British Museum. In 1627 this MS was presented by Cyril Lucar (an official of the Greek church) to Charles I of England. Though much is missing, this Codex is of both Old and New Testaments.
 - (5) The Ephraem Manuscript--Codex Ephraemi. This is a "palimpsest," and is a fifth century MS. Though defective, this MS contains much of both Old and New Testaments. It is housed in the Library of Paris.

- (6) The Bezae Manuscript--Codex Bezae. This MS was presented to the University of Cambridge, by Theodore Bezae, in 1581. It is the earliest known Bible MS written in two languages--Greek and Latin. It contains only the gospels, Acts, and a few verses from the general Epistles. It is a fifth century MS.
 - (7) The Washington MSS, in the Smithsonian Institute, is a fifth century MS. It is very defective, but is valuable in establishing the Bible Text.
 - (8) The Latin Vulgate. In 382 A.D., in order to insure purity of text, Damascus, bishop of Rome, prevailed upon Jerome to prepare a translation. Jerome did this work from 382 to 404. His work, in short time, became the standard authority. For over a thousand years every translation was based upon the work of Jerome.
 - (9) There are numerous other documents, often very fragmentary, which bring us on to the 9th century.
6. From the 9th century to the 15th we have:
- (1) More than 2,500 cursive MSS ranging in date from the 9th to the 15th centuries.
 - (2) Hundreds of "Lectionaries"--especially prepared scripture selections to be read in public worship.
7. From the fifteenth century onward we have--
- (1) The invention of printing. With the printing press we begin a new era in the history of the Greek text. The first complete book to come from the press was the Bible, in 1456. It was in the Latin language.
 - (2) The great work of Cardinal Ximenes. In 1502, because of the need for a Greek text, Ximenes made plans to produce a printed Bible in three languages--Hebrew, Greek, and Latin, in parallel columns. This work was completed in 1522.
 - (3) The Greek Testament of Erasmus. Erasmus was an outstanding Dutch scholar. His Greek New Testament, the first printed Greek New Testament, together with his own translation, came from the press in 1516. Though very imperfect, this was a valuable work.
 - (4) The work of Robert Estienne, of Paris. Based largely upon the work of Erasmus, Estienne issued several editions of the Greek New Testament, beginning in 1546. He made numerous valuable contributions to the study of the Greek New Testament.

IV. Our English Bible.

1. John Wycliffe translated from the Latin Vulgate into English, completing his work in 1382. In 1388 Wycliffe's friend John Purvey revised Wycliffe's first version.
2. William Tyndale, in a true sense, is the "father of the English Bible." He was determined to give the English speaking people a translation--not from the Latin--but from the Greek. He completed his work in 1525.
3. In 1535 Myles Coverdale translated the Bible from the Vulgate and from the German. In the New Testament he depended largely upon Tyndale's work. Coverdale's translation was the first complete printed English Bible.
4. Matthew's Bible, of 1537, was the work of John Rogers. He depended to some extent upon Coverdale's work, but mostly upon the work of Tyndale.
5. Taverner's Bible, of 1539, was a revision of Matthew's Bible.
6. "The Great Bible" was produced in 1539. It was edited by Coverdale, and was authorized by Henry VIII. It was the first English authorized version. It was commanded "to be read in the churches."
7. The Geneva Bible was produced in 1560, being printed in Geneva. It became very popular with the people, but not popular with the English church officials. It was the first English Bible to use verses and paragraphs.
8. The Bishops' Bible of 1568 was actually the English Clergy's revision of the Great Bible.
9. The Rheims-Duoay Bible of 1582 and 1610 was the Roman Catholic translation from the Latin Vulgate. It became the official Bible of Roman Catholicism.
10. Beginning in 1604, King James of England took steps toward producing a version which would be acceptable to all. The translators began their work in 1607. Their responsibility was not to make a new Translation, but to revise the 1602 edition of the Bishops' Bible. It was completed in 1611, and was "appointed to be read in the churches." It was slow in gaining popular acceptance, but remains popular to this day.
11. By 1870 the circumstances demanded a new revision, or translation. There were two English Committees and two American Committees.

The English Committee began its work in 1870. On the English Committee were such Bible scholars as Westcott, Hort, Trench, Lightfoot, Davidson. On the American Committee were such Bible scholars as Philip Schaff, J.H. Thayer, Wm. Henry Green. The English REvised Version was presented in 1881 (the New Testament) and in 1885 (the Old Testament). The American Edition of the English Revised Version was published in 1901. It is commonly known as the American Standard Version.

12. In 1946. was published the New Testament of the Revised Standard Version. Old Testament was published in 1952. Its purpose was to attempt to combine the beauty of expression of the King James Version with the accuracy of the American Standard.

13. More recently, 1960, there was published the "New American Standard Version" which is basically an effort to up-date the American Standard.

SPECIAL NOTE: A comparison of the King James Version with the American Standard.

1. The King James Version--

- (1) Was based upon an inferior Greek text, since the Codex Bezae was the only important uncial MS available;
- (2) Employed the services of 47 of the world's finest Greek and Hebrew scholars;
- (3) The translation was made in 2 years and 9 months.

2. The American Standard Version--

- (1) Is from a superior text, involving the Vatican, the Sinaitic, and the Alexandrian MSS--neither of which was available to the King James translators;
- (2) Makes use of the marvelous developments in the field of New Testament Greek scholarship;
- (3) Removes numerous archaic and obsolete words and expressions;
- (4) Corrects certain words which have completely changed their meaning since 1611;
- (5) Employed the labors of 101 of the world's finest Greek and Hebrew scholars;
- (6) The New Testament required eleven years in its making; the Old Testament required fifteen years.

CONCLUSION:

1. Brethren, we have sought to set forth the Pedigree of the Bible.
2. We have considered this matter with regard to both the Old Testament and the New Testament.
3. We have engaged in this study for the purpose of strengthening our faith-- to give assurance that our English Bibles (true translations) set before us the message of the originals.
4. It is our prayerful hope tht we will have greater appreciation for God's preservation of His Revelation.

