

I. Introduction

A. The Need for Apologetics

1. Yes
  
2. No

B. Defining Apologetics

1. The legal system of ancient Greece
  
2. The biblical system
  - a. *Apologeomai* (“give an answer”)
  
  - b. *Apologia* (“make a defense”) – 1 Peter 3:15

C. The Purpose of Apologetics

1. Positive or offensive apologetics (e.g. existence of God, deity of Christ, resurrection of Christ...).
  
2. Negative or defensive apologetics (e.g. problem of evil and suffering, the Trinity, incarnation of Christ...).

D. The Importance of Apologetics

1. Experience alone is insufficient (Even though a Christian’s “religious convictions commenced with his conversion, they now no longer rest solely on such a narrow base, but are part of a comprehensive world view” – Bernard Ramm, *Protestant Christian Evidences*, 15)

2. Competing systems of thought
  
3. Helpful tool for proclaiming the gospel
  - a. “Apologetics is not the gospel” (Ibid).
  
  - b. Apologetics is a tool for silencing critics.

#### E. The Taxonomy of Apologetics

1. Religious Epistemology (Gordon R. Lewis, *Testing Christianity’s Truth Claims*)
  - a. Pure Empiricism (J. Oliver Buswell, Jr.)
  
  - b. Rational Empiricism (Stuart C. Hackett)
  
  - c. Rationalism (Gordon H. Clark)
  
  - d. Biblical Authoritarianism (Cornelius Van Til)
  
  - e. Mysticism (Earl E. Barrett)
  
  - f. Verificationism (E. J. Carnell)
  
2. Familial Systems (Bernard Ramm, *Varieties of Christian Apologetics*)
  - a. Methodologies stressing the uniqueness of grace in the Christian experience (Blaise Pascal, Soren Kierkegaard, Emil Brunner).
  
  - b. Methodologies stressing natural theology as the starting point for apologetics (Thomas Aquinas, Bishop Butler, F. R. Tennant).
  
  - c. Methodologies stressing special revelation as the foundation for apologetics (Augustine, Calvin, Abraham Kuyper).

“...we do not need to treat the *evidential* school. The *evidential* school would say that the Christian faith is verified apart from sophisticated philosophical considerations, but rests solidly on fulfilled prophecies, miracles, and the resurrection of Christ. But many apologists absorb evidences into their apologetic system at some point, and if we understand how and why they do this, we can readily understand the structure of the argument in the evidential school.” (Ramm, *Varieties*, 15)

### 3. Apologetic Methodology

- a. Classical Apologetics (William Lane Craig, Stephen T. Davis, Norman Geisler, R. C. Sproul, Richard Swinburne)
- b. Evidential Apologetics (Gary Habermas, Josh McDowell, John Warwick Montgomery, Wolfhart Pannenberg)
- c. Cumulative Case Apologetics (C. Stephan Evans, Paul Feinberg, C. S. Lewis)
- d. Presuppositional Apologetics (Greg Bahnsen, Gordon Clark, Francis Schaeffer, Cornelius Van Til)
- e. Reformed Epistemological Apologetics (William Alston, George Mavrodes, Alvin Plantinga, Nicholas Wolterstorff)

## II. Matters of Concern

### A. Matters of Experience (Francis Schaeffer, *Escape From Reason*, 9; Ramm, *Protestant Christian Evidences*, 16-32)

1. “Upper Storey” (i.e. grace and faith)
  - a. Regeneration (e.g. Ps. 103:12; 1 Tim. 1:12-13)
  - b. Eastern philosophy

2. “Lower Storey” (i.e. intellect, scientific method, and evidences)
  - a. Demonstrable facts
  - b. The history and existence of Israel
  - c. Archaeology
  - d. Old Testament and New Testament manuscripts
  - e. Miracles
  - f. Prophetic fulfillment

## B. The Starting Point for Apologetics

1. Reason alone (rationalism)
2. Faith alone (fideism)
  - a. Hebrews 11:6
  - b. Faith is inescapable
3. Reason and faith (“Psychologically, the assurance of faith precedes the test for faith” – Edward J. Carnell, *An Introduction to Christian Apologetics*, 56)

### III. Considering Presuppositions

#### A. Presuppositional Characteristics

1. In logical arguments certain presuppositions are unavoidable.
2. In mathematics, there are geometric axioms that are accepted without proof and mathematicians use logic to demonstrate the validity of theorems and corollaries.

#### B. Presuppositional Problems

1. God does not attempt to prove His existence (Gen. 1:1).
2. God has revealed Himself through natural revelation (Ps. 19:1-2) and special revelation (2 Tim. 3:16).

### C. Presuppositional Conclusions

1. Are all logical arguments circular?
  
2. Are Christians predisposed to believe?

“Christians are sometimes accused of being biased and of forcing their arguments to foregone conclusions. Yet, this is no more true of Christians than it was of Kant or of anyone else.... this is true of every philosopher, although Christians are more often castigated for it than are other writers.” – Gordon Clark, *Religion, Reason, and Revelation*, 61

3. Are presuppositions inescapable?
  - a. Christians can be held accountable for certain presuppositions that are accepted as axioms.
  
  - b. Christians may first treat biblical presuppositions as hypotheses, then test the hypotheses, and apply the hypotheses to real problems in order to determine if the approach answers the matter of concern. It is when the biblical hypotheses are seen to answer all matters of concern are a degree higher than others that one can have a high degree of assurance that the biblical position demands faith to be exercised. (Edward J. Carnell, *Introduction to Apologetics*, 59)

Carnell’s point is that one should not presuppose the very worldview that is being put to the test. However, does one ever begin with a worldview other than the one that is accepted as a hypothesis? Carnell already has a strong biblical presupposition rather than mere hypotheses.

4. Are there any tests that can be used to substantiate biblical hypotheses?

### IV. Establishing Presuppositions

#### A. The Test for Truth (Ramm, *Varieties of Christian Apologetics*, 17-27)

1. Philosophical Tests

- a. Bishop Butler uses both empiricism and inductivism, yet admits the foolishness of absolute proof for ultimate knowledge. Butler writes, “Probability is the very guide for life.” (*Analogy of Religion*, 69)
- b. Edward J. Carnell uses “systematic consistency” (a methodology that takes into account all experience). There cannot be absolute truth until all evidence and rules of logic have been considered. Carnell provides two components of consistency:
  - (1) horizontal, “major assumptions are so related that they placate the rules of formal logic, chief of which is the law of contradiction”
  - (2) vertical, “interpretation of the real concrete facts of human history” (*Introduction*, 105-109)
- c. Gordon Clark argues that the only test for truth is what can be ascertained through logic in the law of non-contradiction. In other words, “logical consistency is the essence of truth,” and “logical contradiction is the core of falsity” (*Religion, Reason, and Revelation*, 59-60)

2. Existentialism

- a. Soren Kierkegaard (subjectiveness)
- b. Karl Barth (God is “wholly other”)
- c. Emil Brunner (knowledge of God through His Word, as God speaks directly to man, and natural theology)

3. The Reformers (“The Epistemology of the Holy Spirit”)

B. Noetic Effects of Sin

- 1. Roman Catholicism (human reason adequate, but not original righteousness) – Canon D. Smith, *The Teaching of the Catholic Church*, 331

2. The Reformers (total depravity affecting even human reason)
3. Post-Reformation (more optimistic because of common grace)
  - a. Points of neutrality: mathematics and science
  - b. Points of non-neutrality: metaphysics

[At the metaphysical level] "...neutrality is impossible. One either believes God is the Author and Judge of the universe, or he does not...the level of ultimate meaning, the system of Christianity and the system of non-Christianity have absolutely no truth in common. God is the logical starting point for the Christian, and non-God is the logical starting point for the non-Christian." – Carnell, *Introduction to Christian Apologetics*, 215

However, what will happen with other monotheistic religions, such as Judaism and Islam, whose starting point is God as Creator and Judge? Both of these theistic religions do not adequately represent the one true God according to the Old and New Testaments (e.g. Heb. 1:3).

4. Warning Concerning Presuppositions
  - a. Presuppositions are not a neutral choice

"I came to the conclusion that in heaven, at the judgment seat, God will hold all men responsible for their basic philosophical assumptions, and that this choice of an epistemology is a moral choice. God will point out to every man the very moment or period when, years before, he took the crucial step toward choosing an inadequate philosophical base or system as a cloak to hide his moral responsibility." – Kenneth Pike, *With Heart and Mind*, 91-92

- b. Presuppositions are a moral choice

## V. Presuppositional Factors

### A. Existentialism

1. Descartes (1596-1650)

2. Blaise Pascal (1623-1662)
3. Neoorthodoxy (Kierkegaard, Barth, Brunner)
4. Basic beliefs
  - a. The Bible is God's Word as He speaks to man through it
  - b. The inner experience validates ultimate truth ("leap of faith")
  - c. The emphasis upon supra-rationalism

#### B. Rationalism

1. Thomas Aquinas (1225-1274)
2. Roman Catholicism
3. Basic beliefs
  - a. The complete trust in human rationality
  - b. The high regard for the scientific method
  - c. The image of God in man is still reasonably uncorrupted

#### C. Evangelical Responses

1. Man possesses the ability to think according to the law of non-contradiction. In this sense, the image of God is still upon the soul.
2. Man will be led astray if relying on reason alone or experience alone.
3. Man will become skeptical if there is an undue emphasis upon reason and open to error if there is an undue emphasis upon experience.

4. Man must have some sort of meaning by which he can interpret observable facts in order to understand them.
5. Man must maintain a relationship between faith and reason, although faith must always have the primary edge.

## VI. The Existence of God

### A. Naturalism

1. Naturalism defined
2. Naturalism examined

### B. Pragmatism

1. Pragmatism defined
2. Pragmatism examined

### C. Idealism

1. Idealism defined
2. Idealism examined

### D. Medieval Philosophy

1. Medieval philosophy defined
2. Theistic Arguments
  - a. The ontological argument (*a priori*) – Anselm
  - b. The cosmological argument (*a posteriori*) – Aquinas

- c. The teleological argument – William Paley (1743-1805)
  - \* chief antagonist of this view was David Hume (1711-1776)

## E. The Possibility of Proof

### 1. Cause and Effect

### 2. First Cause of the universe

[Hume would offer four hypotheses:

- (1) First Cause has perfect benevolence
  - (2) First Cause has perfect malevolence
  - (3) First Cause has both benevolence and malevolence
  - (4) First Cause has neither benevolence nor malevolence
- *Dialogue Concerning Natural Religion*]

### 3. Defining “proof”

- a. Strict (logical) proof requires presuppositional arguments
  
- b. Probable proof requires one to answer whether theism or naturalism best explains the origin of all things (infinite regression is impossible)

“Belief (in the existence of God) seems to me to assent to a proposition which we think so overwhelmingly probable that there is a psychological exclusion of dispute” – C. S. Lewis

“I cannot avoid the inference that something exists necessarily”  
– Immanuel Kant

## VII. The Deity of Christ

### A. The Culture of 1<sup>st</sup> Century AD Palestine

- 1. Deanthropomorphism – speaking of God in non-human language

2. God as “wholly other”

B. The Approach of Jesus’ Ministry

1. His Word

- a. His authority (Mt. 16:16; Jn. 5:25, 29; 8:58; 14:14; 15:7)
- b. His trial (Dan. 7:13; Mt. 26:63-64; Jn. 2:19; cf. Acts 2:41; 4:4; 6:7; 21:20)

2. His deeds

- a. Healer (Mt. 8:1-17)
- b. Leader (Mt. 8:18-22)
- c. Control over nature (Mt. 8:23-27)
- d. Control over spiritual world (Mt. 8:28-34)
- e. Forgives sin (Mt. 9:1-8)

f. Controls life (Mt. 9:18-19, 23-26)

C. The Apologetic Method of the Disciples

1. Thomas (Jn. 20:28)
2. Peter (Acts 2:36; 3:15; cf. Jn. 10:18)
3. Paul (Acts 17)

VIII. The Resurrection of Christ

A. The Importance

1. Qualification for being an apostle (Acts 1:21-22)
2. Main component of apostolic preaching (Acts 2:24; 1 Cor. 15:3-4)
3. Power of the infilling of the Holy Spirit (Acts 4:31-33)
4. Proof of being “born again” (Rom. 10:9)
5. Faith is meaningless otherwise (1 Cor. 15:17-18)

B. The Teaching of the Old Testament

1. Psalm 16:10-11; Acts 2:27-28
2. Psalm 2:7; Acts 13:33-34
3. Jonah; Mt. 12:40

C. The Teaching of the New Testament

1. Jesus
  - a. Matthew 12:38:40; 16:21; 17:9, 23; 20:19; 26:32
  - b. Mark 8:31; 9:9-10, 31-32; 10:34; 14:28
  - c. Luke 9:22; 16:31; 18:33-34
  - d. John 2:18-22; 5:28-29; 11:25; 20:8
2. Religious leaders
  - a. Matthew 27:63
  - b. Mark 15:29
3. Gospel Writers and Acts
  - a. Thomas; John 20:27
  - b. Disciples on the road to Emmaus; Luke 24:31
  - c. Disciples in Galilee; Luke 24:39-43
  - d. Peter on the Day of Pentecost; Acts 2:32; 1 Peter 1:3
4. Epistles
  - a. Eyewitnesses; 1 Corinthians 15:5-8
  - b. James 5:7
  - c. Paul; Acts 9:3-6

D. Implications for Church Doctrine (Rom. 4:25; 10:9)

1. Christian morality (1 Cor. 15:32)
2. Christian service (1 Cor. 15:57-58)
3. Christian hope (Rom. 8:11)
4. Christian power (Phil. 3:10)

E. Attacks Upon the Resurrection

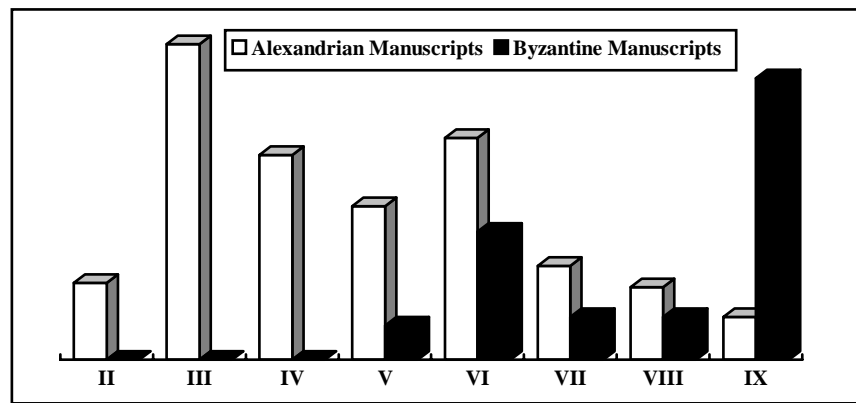
1. The Swoon Theory
2. The Stolen Body Theory
3. The Hallucination Theory
4. The Phantom Theory

IX. Reliability of the Bible

A. New Testament Documents

1. Uncials: Greek capital letters written on vellum and parchment. Dated from fourth to ninth century AD.
  - a. Codex Aleph. Also called Codex Sinaiticus. Early fourth century manuscript discovered by the German Count Tischendorf at St. Catherine's Monastery, which is the traditional site for Mt. Sinai. It contains most of the New Testament, except Mark 16:9-20 and John 7:53-8:11.

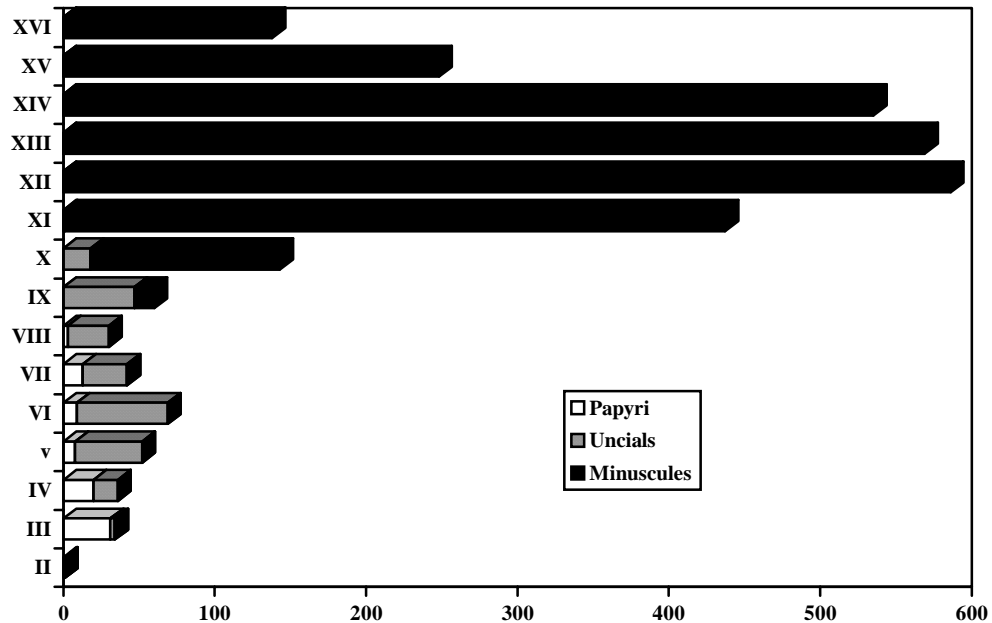
- b. Codex Beta. Also known as Codex Vaticanus. It is a fourth century manuscript housed in the Vatican library in Rome. It is not as widely accepted as Codex Aleph. It is missing Hebrews 9:14 to the end of Revelation. Mark 16:9-20 and John 7:53- 8:11 are not written in the original uncials, but smaller uncials of these passages were added in at a later date. It is still considered to be valuable as an early manuscript.
- c. Codex A. Also known as Codex Alexandrius. This manuscript is dated to the latter part of the fourth century (possibly even to mid-fifth century). It is named after the capital of Egypt, Alexandria, where it is believed to have originated.



B. New Testament papyri

- 1. Papyri. Written on papyrus, a plant that grew along the Nile River in Egypt. Grows along the Sudan and in Galilee. The English word paper comes from the Latin *cyperus papyrus*.
  - a. John Rylands Fragment. The earliest fragment of the NT, which is dated about 120-140 AD. It was found in Egypt, written on both sides, containing portions of John 18:31-33, 37-38. Therefore, John's Gospel was in use no later than mid-second century.
  - b. Chester Beatty Papyri. The most important NT papyri. It has been dated to 200 AD, which is 175-200 years earlier than Codex Vaticanus. It contains most of the NT, with the exception of Philemon, the pastoral epistles, and Revelation 1:1-9:9 and 17:3-22:21.

- c. The Bodmer Papyri. Another important find, dated to approximately 175- 225 AD. It contains portions of John’s Gospel, and the earliest recorded copies of Jude, and 1 & 2 Peter. It contains several apocryphal books also.
- d. These papyri give tremendous testimony to the authenticity of the NT text, since approximately 76 papyrus manuscripts are dated within a generation of the original documents.



### C. The Church Fathers

1. The apostolic Fathers (70-150 AD) and ante-Nicene Fathers (150-300 AD) bear witness to the accuracy of the NT text. Before the Council of Nicea gathered together in 325 AD to recognize the NT canon, nearly every verse of the NT had been cited over 36,000 times by the church Fathers. In addition, every book of the NT is quoted as canonical by at least one of these men.
2. Broken pieces of clay pottery called ostraca provide witness to the NT text also. Other evidences such as lectionaries, commentaries, and reading cycles give credence to the reliability of the Bible. Latin, Syriac, and various Egyptian translations are also important.
3. No work of antiquity has more manuscript evidence then the NT. Far from other works of antiquity dated on average to be 1,000 years from the original writing (Homer’s *Iliad* is second in terms of manuscript

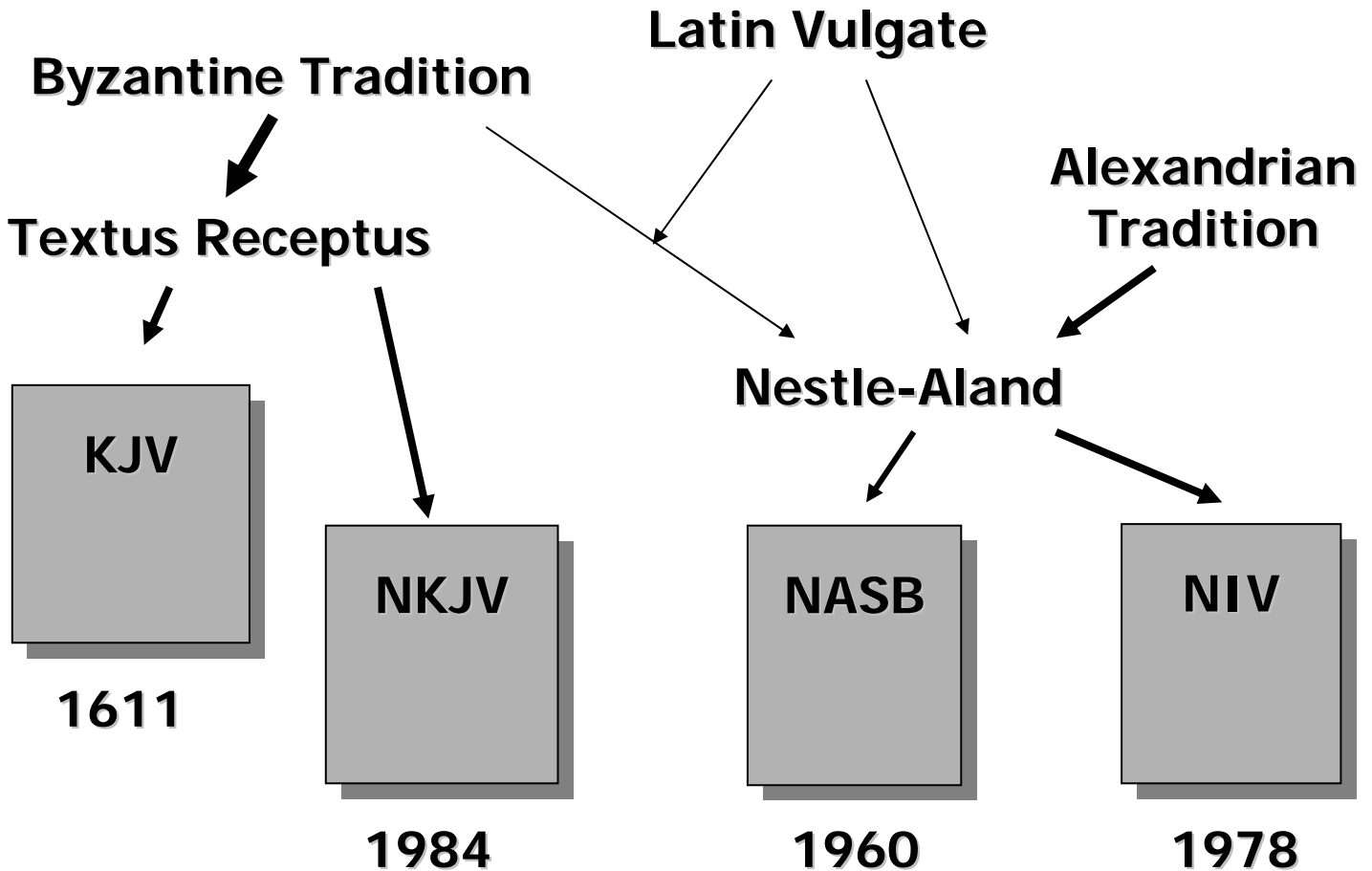
evidence dated 500 years from the original), the first NT manuscripts are dated within 25 years of Jesus' death. Such abundant evidence brings the NT text so close to the original that readers are practically breathing down the necks of the writers.

#### D. Old Testament Documents

1. Hebrew manuscripts
  - a. Codex Cairensis. Dated about 895-900 AD. It contains both former and latter prophets.
  - b. Codex Leningrad of the Prophets. Also called Codex Petersburg. Dated about 916 AD, this manuscript contains both major and minor prophets.
  - c. Codex Aleppo. Sometimes referred to as Ben Asher, who added vowel marks to the text. It dates about 930 AD, though it contained the entire Old Testament (OT) it is no longer complete.
  - d. Codex Oriental 4445. Also called the British Museum Codex,. Dated from about 950 A.D. It is an incomplete manuscript of the Pentateuch that only contains Genesis 39:20 to Deuteronomy 1:33.
  - e. The Leningrad Codex. The largest, complete manuscript of the OT. It is written on vellum and dated about 1008 A.D.
2. The Cairo Genizah. As early as 1864, fragments from this room have been scattered throughout various libraries in Europe. The fragments were discovered at Cairo in 1890, and date between 500-800 AD.
3. The Masoretic Text. The traditional Hebrew text of the OT. This text is based on manuscripts from the ninth to tenth centuries. It is named from the "Masorettes," a group of scholars from 500 AD, who did scribal work to preserve the Hebrew text. This was the oldest Hebrew manuscript, dated no earlier than around 900 AD, until the discovery of the Dead Sea Scrolls.

4. The Dead Sea Scrolls

- a. These scrolls were discovered in the caves of Qumran by Muhammed edh Dhib, a Bedouin shepherd, in February or March of 1947.
- b. With the discovery of the Dead Sea Scrolls dates fell back to around the second century BC for the oldest manuscripts.



X. Archaeology

A. Scope of Historical Evidence

- 1. Archeology does not prove that the Bible is true.

2. Archaeology gives validity to the historicity of the biblical record and provides evidence of the culture and lifestyle of people within a particular historical period.
3. Archaeological evidence cannot prove doctrinal truth.
4. Archaeology cannot be tested by the scientific method. Caution must be exercised about what can be substantiated and what archaeology is unable to prove.

#### B. Internal Evidence

1. Aristotle stated that the benefit of the doubt is always given to a particular document under examination. Therefore, “one must listen to the claims of the document under analysis, and not assume fraud or error unless the author disqualified himself by contradictions or known factual inaccuracies.”
2. A matter of extreme importance in accessing the historicity of a document is the closeness in time of the writers to the accounts that they are recording. The New Testament accounts of the life of Christ were written by eyewitnesses or by those who received what they wrote from eyewitnesses (Lk. 1:1-3; 3:1; Jn. 19:35; 2 Pet. 1:16; 1 Jn. 1:3; *et al*).

*And it was not only friendly witnesses that the early preachers had to reckon with; there were others less well disposed who were also conversant with the main facts of the ministry and death of Jesus. The disciples could not afford to risk inaccuracies (not to speak of willful manipulation of the facts) that would at once be exposed by those who would be only too glad to do so. On the contrary, one of the strong points in the original apostolic preaching is that confident appeal to the knowledge of the hearers; they not only said, “We are witnesses of these things,” but also, “As you yourselves also know” (Acts 2:22). Had there been any tendency to depart from the facts in any material respect, the possible presence of hostile witnesses in the audience would have served as a further corrective. (F. F. Bruce, *The New Testament Documents*, 16, 33)*

### C. External Evidence

1. External evidence refers to sources apart from the literature under analysis that would provide supporting evidence to its veracity. Historically speaking, two of the Apostle John's friends, Papias (130 AD) and Polycarp confirm that John's Gospel is authentic. However, the greatest confirmation of the accuracy of Scripture is likely to be found in the discovery of the archaeologists.
  
2. Sir William Ramsay is to be regarded as one of the greatest archaeologists that have ever lived. Ramsay doubted Luke's account of the flight of Paul and Barnabas from Iconium to the province of Lycaonia in Acts 14. Textual critics scoffed at the account, but were later forced to recant after Ramsay's work demonstrated that Iconium was in the province of Phrygia (W. M. Ramsay, *St. Paul the Traveler and the Roman Citizen*, 104). After extensive research of Asia Minor and considering the writings of Luke, he concluded, Luke is a historian of the first rank; not merely are his statements of fact trustworthy; he is possessed of the true historic sense; he fixes his mind on the idea and plan that rules in the evolution of history; and proportions the scale of his treatment to the importance of each incident...this author should be placed along with the very greatest of historians (W. M. Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, 222). Ramsay concluded that the book of Acts was written sometime during the mid-first century.
  
3. Nelson Glueck, one of the most outstanding Jewish scholars of the century, wrote the following concerning the archaeological discoveries in light of Scripture: It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference. Scores of archaeological findings have been made which confirm in clear outline or in exact detail historical statements in the Bible. Any by the same token, proper evaluation of Biblical descriptions has often led to amazing discoveries. They form tesserae in the vast mosaic of the Bible's almost incredibly correct historical memory (Nelson Glueck, *Rivers in the Desert*, 31).
  
4. Scripture is unique in that although it was written over a period of 1,400 years, by at least 40 different authors from various backgrounds, on three continents, in three languages, and covers hundreds of controversial subjects; it shows incredible uniformity in continuity, theme, and purpose. Scripture is proven to be reliable on the basis of such evidence as the abundant manuscript evidence and its historical

reliability (F. F. Bruce, *The Books and the Parchments*, 88). In response to the question of the Bible's accuracy, Glueck comments, The purpose of the Biblical historian and archaeologist is, however, not to "prove" the correctness of the Bible. It is primarily a theological document, which can never be "proved," because it is based on belief in God, whose Being can be scientifically suggested but never scientifically demonstrated (Glueck, *Rivers*, 30-31).

D. The Role of Archaeology (Merrill F. Unger, *Archaeology and the New Testament*, 18-25)

1. "Archaeology expedites the scientific study of the New Testament."
2. "Archaeology acts as a balance in the critical study of the New Testament."
3. "Archaeology illustrates and explains the New Testament."
4. "Archaeology supplements the New Testament."
5. "Archaeology authenticates the New Testament."

XI. The Authority of Scripture

A. Inspiration

1. Second Timothy 3:16: "God-breathed" (*theopneustos*)
  - a. Cf. Genesis 2:7. God breathed life into man.
  - b. Cf. Psalm 33:6. God spoke creation into existence.
  - c. The work of the Holy Spirit whereby He guided the original writings (autographs) of Scripture in order to infallibly express the precise words God intended to express to man.

2. Second Peter 2:1: “moved” (*pheromenoi*)
  - a. Cf. Acts 27:15. Paul describes his ship as being driven along by the wind in complete surrender to its power.
  
  - b. Men wrote the Bible, but they were under the moving influence (inspiration) of the Holy Spirit.

#### B. Internal testimony

1. “Thus says the Lord” and “The Lord spoke” are used over 2,000 times in the Old Testament.
  
2. God commands His words to be obeyed (Matthew 15:1-10; Exodus 19; 39; 40; Leviticus 8; 9; Deuteronomy 4; 6; Joshua 1:7; Psalm 19:7; Jeremiah 15:16; Amos 8:11; *et al*).
  - a. There is no pulling together of ideas.
  
  - b. There is no need to get everyone’s input when God has spoken.
  
  - c. The idea that something does not come from the Word, but does not conflict with the Word. The whole premise being that the Word is not enough.
  
3. Jesus gave promise of the New Testament (John 16:13) and validated the Old Testament (Mt. 4; 19:4; 23:35; 24:37; Jn. 8:56; 6:49; *et al*).
  
4. Indirect allusions to Scripture’s authority
  - a. John 3:5; Ezekiel 36:25-27
  
  - b. Luke 11:20; Exodus 8:19
  
  - c. Luke 14:7-11; Proverbs 25:6-7
  
5. Authoritative formulas
  - a. “It is written”
  
  - b. “Have ye not heard”

6. Accreditation to OT miracles
  - a. Noah and the flood; Luke 17:26-27
  - b. Lot's wife turned into a pillar of salt; Luke 17:31-32
  - c. Manna in the wilderness; John 6:49
  - d. Moses and the serpent; John 3:14
  - e. Jonah and the great fish; Matthew 12:40
7. Fulfillment of prophecy
  - a. One hundred percent accuracy is required (Deut. 18:21-22).
  - b. Jeremiah predicted his death (Jer. 28).
  - c. Jesus fulfilled the law and the prophets (Mt. 5:17; Rom. 10:4).
  - d. Jesus died an atoning death as prophesied (Mt. 26:24; Isa. 53:10).
  - e. Redeemer prophesied to come (Acts 2:23; Isa. 53).

## XII. Textual Criticism

### A. Textual criticism defined

1. "...A systematic effort to grasp and properly to sift all objective data leading to an accurate appraisal of the value and intent of the document under study, and a just appreciation of its significance" (Gleason Archer, Jr., "Biblical Criticism" in *The Zondervan Pictorial Encyclopedia of the Bible*, 590).
2. Two types
  - a. Higher criticism evaluates questions of authorship, date of writing, agreement of the information with history and archaeology, etc.
  - b. Lower criticism, also know as textual criticism, examines manuscript evidences toward the goal of determining the correct reading of the original text.
3. Higher criticism of the gospels involves three areas: source criticism, form criticism, and redaction criticism.

## B. Source Criticism

1. The most common theory is that Matthew and Luke used Mark as the primary source of their material, supplementing it with the teachings of Jesus taken from another document, which has since been lost, known as Q. Although Luke does make reference to the existence of writings prior to his own account (Lk. 1:1-3), the existence of the document called Q, however, has very little evidence supporting it.
2. Considerable debate exists in scholarly circles as to the order in which the gospel were written and as to how dependent one was on the other. Church tradition until the 19<sup>th</sup> century held that Matthew was written before Mark and Luke. Today, of course, it is suggested that Mark was written first.

## C. Form Criticism

1. Form critics study the gospels as literature and try to remove them from an historical framework.
2. Form critics theorize that a large number of independent sources were used for the material in the gospels, and that the writers of each account selected and arranged various stories so as to develop a type of folk-literature that would be of interest to the people.
3. Form critics suggest that the writers were guided by oral tradition which had already caused the stories to be told and retold in a particular order and style before they were committed to writing.
4. Though there is some value in recognizing different literary forms in the gospels, there has been an overemphasis by form critics on oral tradition so that it has displaced the credibility of eyewitness accounts (cf. Lk. 1:2). Another objection to the conclusions of form criticism is that the gospels do make reference to historical setting and chronology. To ignore these references is to depreciate the value and truthfulness of parts of the gospels, and to so remove the authority and reliability of Scripture.

## D. Redaction Criticism

1. Redaction criticism views the writers of the gospels in the same way as form criticism, that is, collectors and editors of stories of Christ.

2. Though it is true that the gospel writers would have had a theological perspective and that readers can benefit from noticing that, Christians will be in trouble when this approach is taken as the authority. In a similar manner as the form critics, redaction criticism discounts the value of historical and chronological references. History is irrelevant to redaction critics; only the theological perspective is relevant. Clearly, this is contrary to Scripture (Lk. 1:1-4; 3:1, 2).

#### E. Copying Procedures

1. No original manuscript of the Hebrew or Greek Scripture is known to exist today. Perhaps God brought this about on purpose since man is so prone to worship sacred objects themselves instead of worshipping God (like the children of Israel did with Moses' bronze serpent, Numb. 21:9; cf. 2 Kgs. 18:4).
2. The Jewish Talmud set forth minute regulations for the production of copies of Scripture for the synagogues, specifying the size of codex, number of characters per line, color of line, and included statements such as the following:

“No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him...the copyist must sit in full Jewish dress, wash his whole body, not being to write the name of God with an pen newly dipped in ink...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.”  
(Frederic Kenyon, *Our Bible and the Ancient Manuscripts*, 34)

#### F. Unintentional Scribal Errors

1. Dodanim of Genesis 10:4 is spelt Rodanim in 1 Chronicles 1:7. The Hebrew letters for “d” and “r” are very similar, so this change is clearly a copyist's error by misreading.
2. In some manuscripts 1 John 1:4 reads “that your joy may be full” whereas others translate as “that our joy may be full.” The difference in the Greek is only one letter, again easily attributable to a copyist's error.

3. Revelation 1:5 reads “unto him that loved us, and washed us” in some manuscripts compared to “unto him who loved us and freed us” in other manuscripts. In this case, the words for “washed” and “freed” sound almost exactly alike, and the error probably occurred when someone dictated the text to another who then wrote down what he had heard.
4. The oldest manuscripts have Colossians 1:4 as “in whom we have redemption through his blood, the forgiveness of sins” while other manuscripts read “in whom we have redemption, the forgiveness of sins.” In this case, what likely happened is that the scribe writing this verse remembered Ephesians 1:7 which reads “in whom we have redemption through his blood, the forgiveness of sins.”

#### G. Intentional Scribal Errors

1. In Luke 2:41, “his parents went to Jerusalem” is rendered “Joseph and Mary went to Jerusalem” in other manuscripts. This change was almost certainly made intentionally to protect the doctrine of the virgin birth since Joseph was not the biological father of Jesus.
2. The Lord’s Prayer in Matthew 6 ends “For thine is the kingdom, and the power, and the glory, for ever. Amen.” This is an obvious addition in some manuscripts since it is missing in the oldest manuscripts. Probably it was added because of common usage. The Lord’s Prayer in Luke 11 is quite different from Matthew’s version in some manuscripts, but other manuscripts appear to have harmonized the two by changing the wording in Luke to be the same as in Matthew.
3. Acts 8:37 is omitted in the earliest manuscripts of the New Testament. Perhaps scribes added these words from the baptismal liturgy practiced in the early church.

#### H. Principles to Follow

1. Choose the reading with the earliest and heaviest manuscript support. Usually the oldest copies are the closest to the original, however, it is not always the case.
2. Choose the reading that best explains the origin of the others.
3. Choose the reading that is the most complicated, since scribes would tend to simplify difficulties when recopying.
4. Choose the reading which is most characteristic of the author. There is a natural tendency to harmonize.

5. Choose the reading with the widest geographical support, since geographical location generally indicates text family.
6. Choose the shortest reading since the tendency is for marginal notes to creep into the actual text.

#### I. Dating of Manuscripts

1. Paleography: the study of ancient writing. The main determinant of age is the writing itself. Over a period of time, writing undergoes change.
2. Letter size and form (uncials, cursive, miniscules)
3. Punctuation (first used around 6<sup>th</sup> century AD)
4. Text divisions (chapter divisions were first used in manuscripts around 1200 AD and verses only came into use from 1500 AD and onward)
5. Ornamentation of letters (Uncial manuscripts often had ornamented letters between the 4<sup>th</sup> and 9<sup>th</sup> centuries AD)
6. Spelling (Just as the spelling of English words has changed over time, so it has in the Hebrew and Greek)
7. Ink color (black ink was originally used but other colors came into use later)
8. Types of parchment (while Carbon 14 dating results have not always been totally accurate, they do have a measure of credibility especially for items from the more recent past which includes those items from which there are biblical manuscripts)

#### J. Problem Passages

1. John 7:53-8:11
  - a. The earliest known manuscript to include this account of the woman taken in adultery is dated ca. 550 AD.
  - b. Codex Vaticanus and Codex Sinaiticus do not contain the passage, nor do many of the other early Greek manuscripts. Some scribes from the 11<sup>th</sup> century AD placed the passage after John 21:24 or in Luke 21.

2. Mark 16:9-20
  - a. This passage does not appear in the best and oldest Greek manuscripts. In fact, a few manuscripts use a different ending after verse 8.
  - b. Bruce Metzger, a prominent textual critic, claims that the style of verses 9-20 is not like the rest of Mark's writings and suggests that it was added later.
3. 1 John 5:7
  - a. Manuscript evidence is almost unanimous in the exclusion of this verse.
  - b. Erasmus did include it in his edition of the Greek text in 1522 after he had challenged anyone to find it in a Greek manuscript anywhere. Eventually, a 1520 AD manuscript was found that contained the passage. The evidence of 5,000 other manuscripts was ignored in favor of this one piece of evidence. The translators of the King James Version in 1611 used Erasmus' Greek text as their basis, and therefore this verse was included in the King James Version as well.

#### K. Response to Textual Criticism

1. There are very few passages as the above. The actual number of variant readings where the sense of the passage is significantly affected makes up less than one-half of one percent of the New Testament. Furthermore, in none of these passages is there any basic doctrine of the Christian faith affected. Most modern translations footnote or otherwise indicate those passages which do not have a textual question which is a wise feature to be aware of in teaching or preaching from the Bible.
2. In all actuality, the New Testament is more reliable than any other ancient document. If one is to be skeptical of the New Testament then one would have to logically dismiss all of classical literature since there are no documents of antiquity that are as well attested as the documents of the New Testament.

### XIII. The Validity of Christian Experience

#### A. Definition

1. “It is the state or condition produced in the mental, moral and spiritual nature of man when he conforms to the conditions which Christianity declares to be necessary to have union and fellowship with God” (E. Y. Mullins, *Why is Christianity True?*, 266)
2. It is the state or condition that takes place when a condemned sinner is “born again” by grace through faith in Jesus Christ (Jn. 3:3, 5).

#### B. Meaning

1. The Christian is able to have a conscious awareness in his senses of his surrender of the will. Biblical preaching may able to the emotions, but the call of faith and repentance must involve a dying to self.
2. The Christian is able to consciously realize the presence of Christ, as a result of being regenerated.
3. The Christian is able to experience peace with God through faith in Jesus Christ (Rom. 5:1).
4. The Christian is able to experience the dynamic for living a holy life in the power of the Holy Spirit.
5. The Christian is able to receive the wisdom of God. The wisdom of man is self-deifying, but the wisdom of God is self-dying. The rationalistic knowledge of man is not mutually exclusive to the wisdom of God. However, man’s knowledge must always remain subservient to the wisdom of God (Prov. 1:7; 16:19; Isa. 47:10; Jer. 9:23-24).

#### C. Logically

1. Principle of contrast demonstrates a certain state of consciousness prior to salvation.

2. A spiritual “pinch” so to speak.
3. Biblical experience can be reflective and descriptive, whereas Eastern mysticism results in the loss of self.
4. Spiritual reflection on forgiveness and new moral standard.
5. The witness of the Spirit (Rom. 8:14).

#### XIV. Miracles and Science

##### A. The Rise of Modern Science

1. Copernicus (1475-1543) and Vesalius (1514-1564)
2. Roger Bacon (1214-1294): empirical observation
3. Copernicus and Galileo (1564-1642): universe revolved around the sun
4. Francis Bacon (1561-1626): experimental method
5. Tycho Brahe (1546-1601)
6. Pope Leo XIII (1878-1903): *Providentissimus Deus*
7. Mechanistic science: “materialistic-energy, chance concept of final reality” (Schaeffer, *A Christian Manifesto*, 44); “The view of nature which maintains that natural phenomena can and should be studied, described and explained by reference to matter in motion and their physical laws” (Frank H. T. Rhodes, *Christianity in a Mechanistic Universe*, 11).

##### B. The Presuppositions of Modern Science

1. The universe is impersonal matter and energy due to impersonal chance (minority view); the exact function of the universe is not based on chance (majority view).
2. The exact function of the universe, and how its parts are interrelated, can be ascertained through scientific observation.
3. The need for integrity with observable data.

#### C. The Methodology of Modern Science

1. The need for empirical investigation (no certainty without experience).
2. The need for balancing the relationship between reason and experience.
3. The problem for the scientific method.
  - a. Offer a reason or purpose for the existence of the universe
  - b. Offer a final cause, or end result, for the destination of the universe.
4. The detachment from anything human or emotional through abstract study of the bits and pieces of information.
5. The synthesis of the disciplines of science.

#### D. The Problems of a Mechanistic Science

1. There is a limit to the value of science; a higher standard of living does not necessarily lead to a higher standard of morality (e.g. technological giants, but moral midgets).
2. There is a limit to the explanations that science can offer.

- a. Pseudo-science: “after-the-event” explanation (Robert Clark, *The Christian Stake in Science*, 19).
- b. Honest scientists must examine the eyewitness accounts since some events are not repeatable.
- c. The atheistic scientist insists that everything has to be tested by the scientific method, and what cannot be tested should be rejected (a two-dimensional view of the universe is not enough to explain the whole of human experience, and certainly not the origin and final destiny of man and the universe).

### 3. The double revelation theory

- a. Two revelations: general revelation (creation) and special revelation (Word of God).
- b. Two experts: theologian and the scientist.

- c. Reluctance toward scientific research (Christian prejudice)
- d. Bernard Ramm, *The Christian View of Science and Scripture*, chapters. 1-2: falsely asserts that believers could hold to evolution. His theory is unacceptable since most scientists exercise an anti-theistic bias and cannot offer a mechanistic response to miracles.

#### E. Purpose and Plan

1. If there is a precise plan, then it is only logical to presuppose that there is something or someone behind it.
2. Purpose can be a presupposition as to how the universe came into being.
3. A personal being, God, structured purpose and plan into the universe.

#### XV. Humanism

##### A. Biblical Humanitarianism



1. The attack upon humanism today by evangelicals leaves most Christians unconscious that there was once a positive, optimistic humanism that contributed quite significantly to Western art, culture, music, and political theory. In the latter sense, the American Constitution is indebted to the political ideas of the humanists of the 1600s and 1700s. It is important for Christianity to make these observations in order to balance the reaction of some Christians who believe there is nothing redeemable in this present world and speak only in terms of the world to come. However, this is not to negate the fact that there is much to be critical of in the culture of today.

2. It is when Christians go back to the Scriptures and note its positive effect upon society across the succeeding centuries that one is quick to realize that it was due to the fact that true Christians possessed a biblical orientation in their humanitarianism. Although there were many faults in professing Christendom, which was often manifested in the solicitation of power for its own end, there is an apparent positive element that was due to a kind of biblical humanitarianism.
3. As each man experienced a new life in Christ Jesus he was equipped to exert an influence in the society of his day.
4. During the 1200s to the 1500s, it was the Renaissance (along with the influence of the Greek classics) that provided Christians with the opportunity to express their faith and hope through the use of architecture, art, music, and all other disciplines of study.

#### B. The Effects of a Negative Humanism

1. Although it is possible to exert a biblical sense of humanitarianism through the contributions of the Renaissance, there is a danger that will soon become apparent for those who will attempt to combine a biblical morality with the Greek classics (Plato and Aristotle in particular).
2. The efforts of Thomas Aquinas (1225-1274) within the Roman Catholic Church were to bring together the philosophy of Aristotle (384-322 BC) with the doctrines of the church. Aristotle placed an undue emphasis on the potential of the human mind by suggesting that man (by reason alone) is capable of ascertaining the answers to the questions of life with the content of what can be observed as the starting point.
  - a. Too much emphasis is placed on the reason of man.
  - b. Too much optimism minimizes the effects of the total depravity of mankind.
3. Fouquet (c. 1416-1480) and the “Red Virgin” (1450?): a depiction of the virgin Mary with one breast exposed for the purpose of setting forth the interest of the king in his mistress, Agnès Sorel.

### C. The Influence of the Protestant Reformation

1. The Protestant Reformers and their followers used culture in their expressions (art, architecture, music, and so on), and they did such always under the authority of the Word of God. It was clear that Christians owed their freedom to God by which they could relate to the culture, but the message was clear that only God in Christ Jesus could provide eternal redemption and its subsequent freedom.
2. Christian humanitarianism can make its impact upon the world. It is only Christianity that can evaluate the needs of the world, especially those who are underprivileged, deprived, and disenfranchised. Christians should then lend their time and energy to help their fellow human beings. As Christians serve their generation in a physical sense, at the same time, there will be opportunities to share the message of the Gospel which alone can change people and restructure society.

### D. The Effects of an Optimistic Humanism

1. Humanism began within the context of the church during the Renaissance. Both artists and theologians (along with others) delved heavily into the Greek classics, but the chief danger was that many failed to exercise discernment as to what could be used from among the classics. Although an optimistic humanism was at the outset, eventually, it denigrated into a secular humanism.
2. Optimistic humanism can be simply described as a system that finds humanity so engrossing and gratifying, and the human scene to be so completely enthusing, that man understands himself to be the center and reason for his own existence on this planet.
3. Humanism is unable to answer, "From whence does the dignity of man arise?"
  - a. The Christian will answer that it can only have arisen from the fact that God created man and endowed him with dignity as the crowning work of his creation.
  - b. The optimistic humanist presupposes that man must have this high nobility, but will not admit that it is God alone who has endowed mankind with such dignity.

4. Schaeffer has provided three areas that this kind of humanism adopted to offer answers for the problems of mankind (*How Should We Then Live*, 145-146).
  - a. It took rationalism seriously.
  - b. It exploited the use of reason as a means for testing truth and whether man can ascertain right from wrong.
  - c. It was quite optimistic. The belief was that man, by reason alone, could succeed in establishing a “unified and true knowledge” of the universe. The thinkers of the Enlightenment period were the optimistic humanists of the 1700s-1800s. They were confident that they could realize their dreams: “reason, nature, happiness, progress, and liberty” (Ibid., 121).

#### E. The Influence of Kant and Marx

1. The optimistic humanism of the Enlightenment period sought to divorce itself from any biblical semblance of morality. The humanists of this period were infatuated with religion as the “great conspiracy” that they believed it was bringing the hopes of mankind to a downward spiral.
2. These humanists were still similar enough to the offshoots of a biblical position: a morality, dignity, and redemption of society that were held to with the hope of perfecting their world.
3. Immanuel Kant (1724-1804), a German philosopher, created a worldview where nothing is believed to be capable of knowing in the world except by the use of pure empiricism. It was in his book, *Critique of Practical Reason* (1788), that Kant attempted to demonstrate the existence of God.
  - a. A foundation for religious values on the basis of practical reason.
  - b. A belief in the intrinsic worth of mankind
  - c. A belief in the existence of God that was absolutely necessary to give assurance of the immortal future of mankind.
  - d. The categorical imperative: (1) each individual is counseled to “act only on that maxim whereby thou canst at the same time will that it should become a universal law”; (2) Each person should “act

so that you treat humanity, whether in your own person or that of another, always as an end and never as a means only.”

4. Karl Marx (1818-1883) was greatly distressed with the economic deprivation of the workingman, and the onslaught on human dignity as a result of the industrial revolution in the 1800s. Therefore, Marx, Engels (1820-1895), and others, developed a political and economic system that would help the common enslaved worker. The system that they developed was charged with moral indignation at social injustice and human depravation.
5. Even the Declaration of Independence and Constitution of the United States represent some of these ideas (Tom Sine, *The Mustard Seed Controversy*, 74-75).

#### F. The Effects of a Negative Humanism

1. It is clear that when there is no basis for human redemption except that which man believes he can provide himself that mankind, in turn, will suffer from both ends of the political spectrum (anarchy or dictatorship) where each man justifies his actions based on a humanistic judgment.
2. Auguste Comte (1798-1857) did not understand truth to be ascertained in any manner except as it could be demonstrated through the scientific method. Comte held that any theological doctrines, or any metaphysics that could not be demonstrated empirically should be rejected as patently false.
3. Charles Darwin (1809-1882). With his publication of *Origin of the Species* (1859), he shook optimistic humanism to its foundations. Based on his theory of evolution, man was no longer able to maintain his supremacy of his rational processes. Instead, man became nothing more than the mechanical process of natural selections of animals and plants, based solely on chance variations.
4. Schaeffer understood two effects that would take place when a society loses its meaning and value.
  - a. There would be “degeneracy, decadence, depravity, a love of violence for violence’s sake.”
  - b. There would only be some powerful elite group that will exist and will be persistent as society continues to break down (*How Should We Then Live?*, 226-227).

## G. The Disvalue of Humanism

1. Modern humanism breaks down because it denies a personal theism.
2. Modern humanism does not take into account the total depravity of man.

## H. The Value of Christianity

1. Christianity has more than an interest in the salvation of the individual. Christians should also seek to redeem society, but not on a humanistic basis. It is because God Himself is the source of man's dignity that when the gospel is preached to change men's hearts that a corresponding change in society will result. It is a known fact that when a person is redeemed, there is also a change in his lifestyle, which in turn affects his world.
2. It is simply wrong that some evangelicals do not see any need to rectify the ills of society, calling it "a losing social enterprise." While some aspects of this assessment may be true, since there will be no perfect world apart from the kingdom age, but Christians are not to sit and do nothing. There is a critical need for Christianity to reach out in a greater way to the world, doing more than supporting rescue missions alone. For instance, Christianity can serve in government, science, education, medicine, science, and in every discipline where the believer can legitimately find a place to inject the gospel into his world, effecting changes for individuals and society.

## XVI. Marxism and Communism

### A. An Optimistic Humanism: Marxism

1. The outrage of Marx (1818-1883)
2. The mid-19<sup>th</sup> century revivals in England became the answer
3. Acceptance by Russia
  - a. German leadership under Lenin (1870-1924)

b. Red Communists and the White Russians

B. Foundation for Marxism

1. Labor as a source of value
2. Materialistic conception of history
3. Dialectical materialism
  - a. A concept borrowed from Hegel (1770-1831)
  - b. Absolute idealism stresses the thesis (a certain set of circumstances, political, social or economic, existing at any moment of history), antithesis (counter forces that arise within history to challenge the thesis), and synthesis (reconciliation of all the forces).

C. Criticism of Marxism (Leslie Paul, *Alternatives to Christian Belief*, 58)

1. Marxism's misuse of governmental function
2. The repressive power of Lenin and Stalin in Russia
3. The reaction of Eastern Europe
4. Marxism's estrangement of the individual
  - a. Marx's cure for the laborer
  - b. The difficulty of communism: glasnost ("openness") and perestroika ("restructuring of society")

## XVII. Neoorthodoxy

### A. Soren Aabye Kierkegaard (1813-1855)

1. He studied philosophy under Hegel (1770-2831) in Germany.
2. He sought to find meaning and value outside of reason on an “upper level” (e.g. “upper storey” – Schaeffer, *How Should We Then Live?*, 163).
3. He rode the antithesis of Hegel.
4. He reacted strongly against the romanticism of his day.
5. He had a test for truth that was paradoxical (*Fear and Trembling*).
6. He was existential (*Life’s Three Stages: The Aesthetic, The Ethical, and The Religious; Fear and Trembling*).
  - a. The aesthetic
  - b. The ethical
  - c. The religious

### B. Karl Barth (1886-1968)

1. His view of transcendence and discontinuity

God “must never be identified with anything that we name, or experience, or conceive, or worship,” and “the other world contradicts this world and this world the other world.” (Karl Barth, *Epistle to the Romans*, 141-142)

2. His view of revelation

3. His reliance on Kierkegaard

C. Emil Brunner (1889-1966)

1. He was a student of Barth, but later adopted a different position than his mentor.
2. He saw a point of contact with this world and the world to come.
  - a. Reinhold Niebuhr (1892-1971)
  - b. Niebuhr, Barth, and Brunner: liberal in their view of Scripture

D. The Value of Neoorthodoxy

1. It stood in contrast to the liberal theological position at the end of the 1800s and early 1900s when the Bible was not studied.
2. It created a renewed interest in theology among lay people.
3. It claimed that the Bible was an authority for directions in life.
4. It affirmed the centrality of God and the sinfulness of man.

E. The Disvalue of Neoorthodoxy

1. It left truth to be determined by paradox (superrational).
2. It did not adequately answer how to live ethically if a religious system can supersede the ethical and even discount it.
3. It disparaged human effort. Salvation is not proved in the continual round of tension.

4. It emphasized too much disparity between revelation and reason.

## XVIII. Competing Religion Systems

### A. Catholicism

1. Thomas Aquinas
  - a. His methodology was the use of empiricism
  - b. His theory of knowledge was inferential and abstractive
  - c. His consideration of human reason
2. Revelation and faith
  - a. A definition of revelation
  - b. A definition of faith
3. Charismatic Catholicism
  - a. History (1967)
  - b. Development (Richard Quebedeaux, *The New Charismatics II*, 72-80)
  - c. Meaning of charismatic influence
4. Catholicism assessed
  - a. The apocrypha is still a part of the canon
  - b. The pronouncement of dogma that is unproven

### B. Islam

1. One of three missionary religions

2. It began about 630 AD in Arabia, and by 640 it had conquered the borders of India.

3. It spread by force, *jihad* (“holy war”)

#### C. Hinduism

#### D. Buddhism

1. Right beliefs
2. Right emotion
3. Right speech
4. Right actions
5. Right livelihood
6. Right endeavor
7. Right memory
8. Right meditation

#### E. Christian Contextualization

1. The necessity
2. The distinctives for contact
3. The sharing of a core message (Don Richardson, *Peace Child*)
4. The lack of analogies for sharing

## XIX. Creation and Evolution

### A. Evolution Defined

1. The theory that billions of years ago, lifeless matter, acted upon by natural forces, gave origin to one or more minute living forms. Since that time, life has evolved into all living and extinct plants and animals, including mankind.
  
2. Darwin and *Origin of the Species*
  
3. Herbert Spencer (1820-1903) and survival of the fittest

### B. Evolution Assessed

1. Philosophy
  - a. Bible: God created immediately and separately
  
  - b. Evolution: life was created mechanically starting with minute forms as the result of the interaction of certain chemicals
  
  - c. Both creation and evolution need to be tested by the current scientific method
  
  - d. The use of scientific evidence is an appeal to the use of common ground

### C. The Replacement of Darwin (Gleason Archer, *A Survey of Old Testament Introduction*, 189-195)

1. Genetics (science of heredity)
  - a. Natural selection runs contrary to scientific evidence
  
  - b. Mendel (1822-1882)

## 2. Embryology

3. The process of development does not allow advantage
  
4. Transitional links

There is an “entire lack of any intermediates between the major groups of animals...between backboned animals and (invertebrates), the mollusks and the anthropods.... If we are willing to accept the facts, we must believe that there never were such intermediates, or, in other words, that these major groups have, from the very first, borne the same relationship to each other that they have today.” (Austin H. Clark, *The New Evolution*)

5. Emergent evolution
  - a. Most evolutionists today have rejected Darwin’s notion of gradual changes.
  
  - b. Most evolutionists think evolution took place suddenly.

#### D. The “Proofs” of Evolution

1. Proof from classification
  - a. Evolution: all animals can be classified in fairly graded systems
  
  - b. Creation: if transitional links are not established between life forms in an ascending development, then a family tree cannot be proposed that requires such links as fact.
  
2. Proof from comparative anatomy
  - a. Evolution: man and animal exhibit close similarity by comparison
  
  - b. Creation: genes and chromosomes differ; any similarity demonstrates an omniscient Creator who created man and animal to live together using food and air in common experience
  
3. Proof from paleontology
  - a. Evolution: determined by the present rate of continental uplift and erosion
  
  - b. Creation: fossil record demonstrates that life appeared suddenly

4. Proof from genetics
  - a. Evolution: new forms of life have arisen suddenly in nature
  
  - b. Creation: there is an extreme implausibility of the claim that the genetic basis of life has evolved in a step-by-step fashion.

E. Theistic Evolution

1. God created matter
2. God initiated life, then guided it by the evolutionary process

F. The Biblical View of Living Forms

XX. Evil and Pain and Suffering

“Where is God in the midst of all the evil and pain and suffering in the world?”

A. The Entrance of Evil

1. Lucifer and those angels who followed him rebelled against the Creator (see Isa. 14:12-14; Ezek. 28:11-15). Lucifer became Satan (“the adversary”) and the fallen angels were delivered “into chains of darkness, to be reserved unto judgment [by Christians]” (2 Pet. 2:4; 1 Cor. 6:3).

2. Adam and Eve disobeyed God, giving heed to Satan's temptation, and at this point they possessed a nature of sin. Moral evil was now imputed to all of mankind so that "all have sinned, and come short of the glory of God" (Rom. 3:23). As a result of this sin nature there have been numerous crimes against humanity throughout the centuries.
  
3. The curse of God upon the physical creation did not merely refer to weeds that would grow in the ground; rather the curse referred to physical evil that would affect all of nature. This physical evil would include all of the harmful effects of bacteria and germs that would plague animal life, human life, and plant life. The curse even affected genes so that diseases are passed from generation to generation. It will continue until Christ establishes His kingdom of peace and righteousness on the earth (Rom. 8:19).

#### B. Rationalizations of the Presence of Evil

1. The only logical conclusion for an atheist regarding the presence of evil is nihilism since there is no ultimate good.
  
2. The eastern religions believe in reincarnation which is the belief that people have lived hundreds or thousands of prior lives and that they will continue to live hundreds or thousands of lives until the soul reaches a state of perfection. It is a cyclical process that is the result of people's karma. Good karma will lead individuals on an upward evolution toward perfection, whereas bad karma leads to regression to a lower state of life. Karma and reincarnation is the Eastern process of dealing with the principle of sowing and reaping.
  
3. Hinduism, Gnosticism, Manicheism, Christian Science, Religious Science/Science of Mind, and Unity are but a few groups that believe evil to be only an illusion of the mind.
  
4. In contrast to the above theories, the God of the Holy Bible is personal and cares very much for His creation. In fact, man is the crowning achievement of His creation (Gen. 1:26). The holiness of God demands that evil and sin be dealt with. God does act in judgment at numerous points in history to restrain evil. To satisfy the demands of His righteousness, God sent His only Son, Jesus Christ, to die on the cross of Calvary.

5. Liberal theologians have presented an explanation of evil on the basis that God is finite. This “new” form of liberalism is called openness theology. Apparently, the premise that God does not know the future is intended to bring peace to many facing the tragedies of life.

### C. The Problem of Pain and Suffering

1. Pain and suffering are the result of evil in the world.
2. Pain and suffering does occur for certain reasons.
  - a. It occurs as a result of penal judgment. Job is a great example of such. Job’s “friends” sought to analyze the reasons for his suffering. Although they recognized correctly that God does judge the sin of non-Christians in penal judgment (cf. Job 4:8, 9; 11:1-4), their applications were erroneous since Job did have a relationship with God.
  - b. It occurs for discipline. When God’s children are disobedient, he will occasionally discipline them. The account of Job is yet another example. After Job’s three “friends” had departed from him, a younger person, Elihu, suggested that Job was suffering because of sin in his life (Job 33:19-22). However, as the account continues the reader finds that this is not the reason for the pain and suffering of Job.
  - c. It occurs for the glory of God. It was for this reason that Job was enduring intense suffering. God gave Satan permission, up to a point, to cause suffering in the life of Job. This child of God became a battleground between God and Satan. It was through the intense ordeal that Job learned that the fear of the Lord is the beginning of wisdom (Job 28:28). Job learned to trust God because He alone is omnipotent and omniscient.

Another example of suffering for the glory of God is the man who was born blind (Jn. 9). After Jesus healed the blind man, God used him as a testimony to many. As a result of this man being healed, many placed their trust in God for salvation of their soul.

## D. Christian Response

1. The reaction of Job to having lost his family, possessions, and stricken with ailment was not one of indifference to the will of God. His response was “I know that thou canst do every thing, and that no thought can be withholden from thee” (Job 42:2).
  
2. Tozer writes, “...the gravest question before the Church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like. We tend by a secret law of the soul to move toward our mental image of God. This is true not only of the individual Christian, but of the company that composes the Church.” (A. W. Tozer, *The Knowledge of the Holy*, 7)

## XXI. Lack of Morality

### A. Biblical Reasons for Breakdown

1. Naturalism and Emotivism
  - a. Freudian psychology: (1) Id, the sum of all the blind forces of the individual out of its conflict with, and chastening by, reality; (2) Ego, developed as a person grows and relates to other people and things; and (3) Super-Ego, a further refinement of the original, undivided, Ego.

- b. Emotive (moral judgments are neither true nor false).
2. *Situation Ethics – New Morality* (Joseph Fletcher, 1966)
- a. Legalism: “Protestants hold legalistically to the “words and sayings...of the Bible” (Situation Ethics, 21)
  - b. Antinomianism: no moral norms
  - c. Situationalism: “circumstances alter rules and principles” (Ibid., 29)
  - d. Working principles: (1) pragmatism; (2) relativism; (3) positivism; and (4) personalism
  - e. Additional propositions: “only love is good”; “love is the only norm”; “love and justice are the same”; “love is not liking”; love justifies its means”; and “love makes decisions during the situation.”
3. Problems with situation ethics
- a. The commandments of God are absolute.
  - b. The fingerprints of God are upon the soul of man.
  - c. The Bible condemns illicit behavior.
  - d. The Redeemer can provide new life.

## B. Biblical Apologetic of Ethics

- 1. Pre-flood context
  - a. The Sabbath
  - b. Monogamy

- c. Sanctity of life
2. Mosaic Law
    - a. Man is a sinner.
  
    - b. Man is in need of God's grace.
  
  3. New Covenant
  
  
  4. Conflicting moral norms
    - a. Exodus 1:15-16, 20-21 (Hebrew midwives)
  
  
    - b. Joshua 6; Hebrews 11:31 (Rahab)
  
  
    - c. 2 Kings 6:13 (Elisha)