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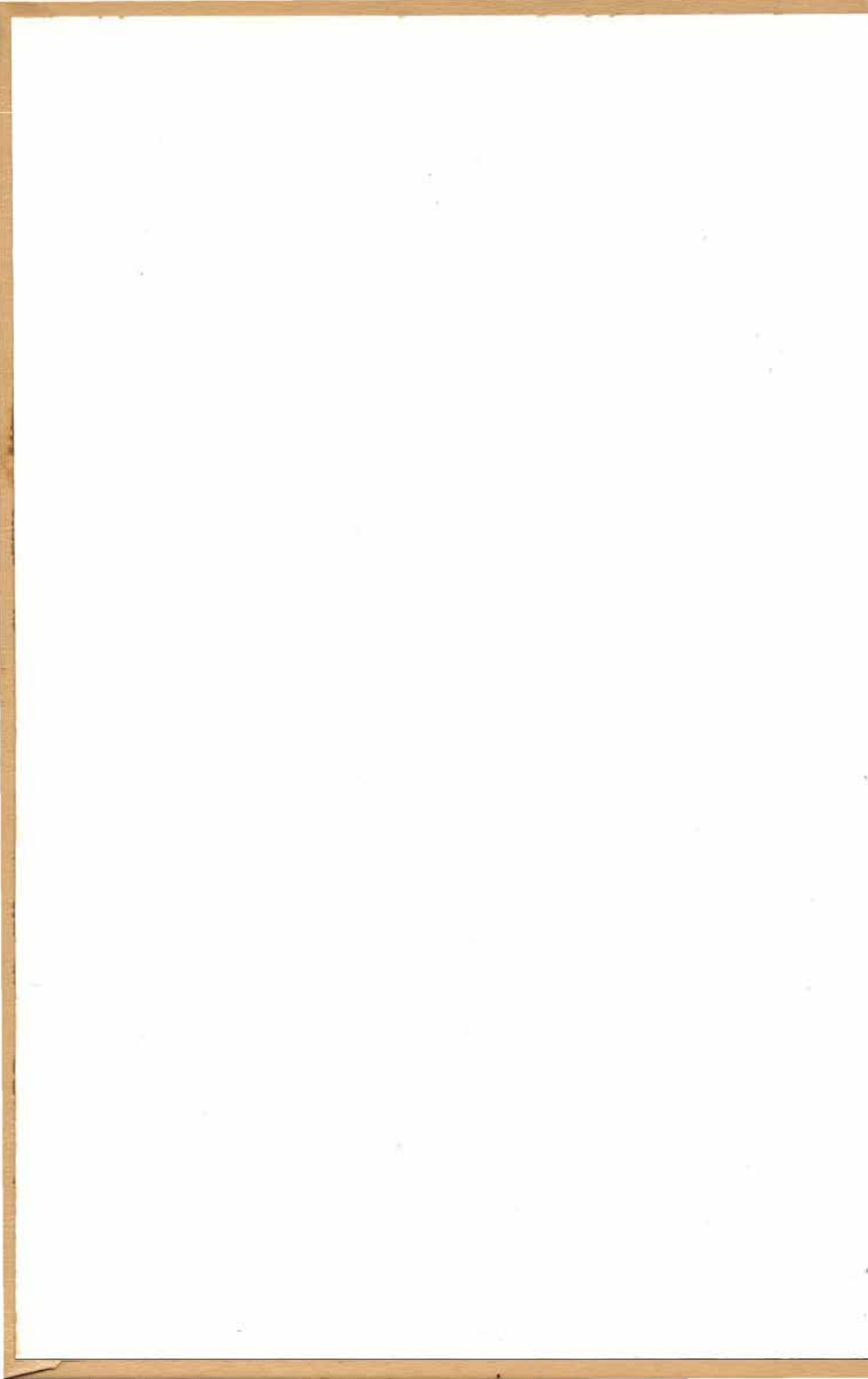
A SWEET PUBLICATION

Stanley E. Sayers



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STANLEY E. SAYERS





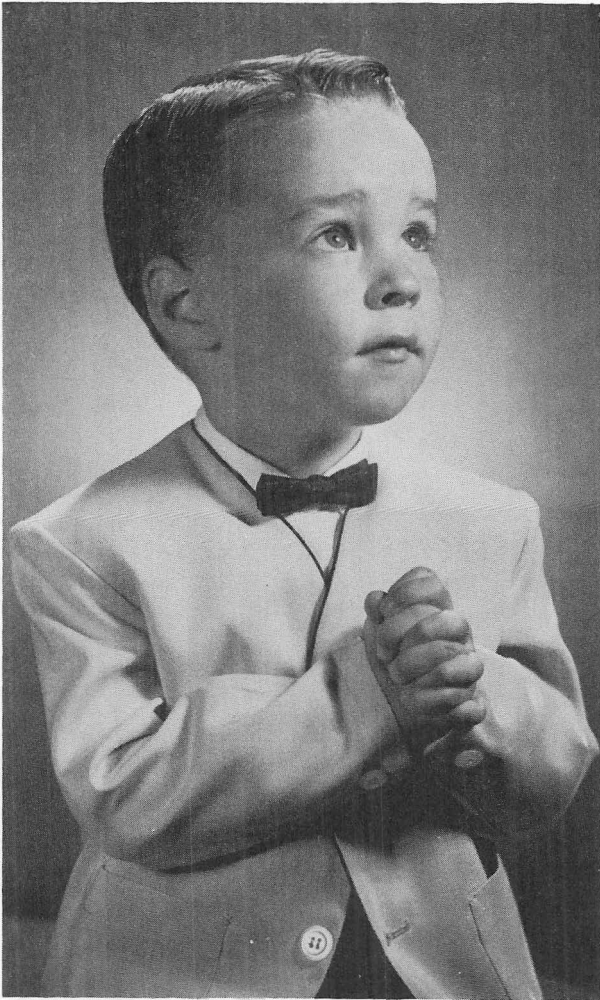


# FOR THIS CAUSE

By  
Stanley E. Sayers

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*"How shall the young  
secure their hearts?"*



## DEDICATION

To Billye Mae, my loving wife  
and faithful companion, who in  
her constant devotion to me has  
made faith in God a living reality.



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10. Begin a library of reliable Christian evidences.
11. Don't argue with a skilled professor.
12. Take notes on skeptical arguments—seek outside help.

## CHAPTER I

### WHY AM I WRITING THIS BOOK?

*"I believed, therefore have I spoken"*

(Psalms 116:10)

"You can't study very much without becoming an atheist," remarked a young soldier just home from World War II.

I have since realized that this soldier's comment but reflected a mind, and minds, shaped by the absorbing effect of a ghastly episode. Yet the statement was directed to me and I then took it in utter defiance.

At war myself, not with the army, but with this statement of one of its number embittered, I have studied diligently since that day determined from the outstart to evaluate it. I am now ready to accept the challenge!

I have outlined twelve reasons for exposing the error of this remark and as well for writing this book:

*The first reason is that the statement is piteously false!* Study does not lead one to a denial of God but on the contrary to a strong assurance of His existence and supremacy throughout the universe. Study and atheism are not synonymous—they are great antagonists!

*The second reason is to place a convenient source defending the Christian faith into the hands of young people.* I have in mind the student just out of high school who is not privileged to attend a Christian college where the Bible is upheld as the inspired Word of God and truthfully presented as such. For these young students the book will be developed on high school and first year college level and in

simple to understand language—readable. This book also will be reasonably short, specific and to the point as it is not for the professor with years of study who might prefer highly involved terms, but as it is decidedly for the student, I want him to understand everything I say.

*The third reason is to show the student that his present faith in God is not in vain. This faith must be maintained at all costs for it is based not upon a myth but founded in the true and the living God—the Creator of the student and the student's universe.*

*The fourth reason is to show the student that his universe is no accident nor any part of it an accident, but that it was created for and with a purpose by Almighty God.*

*The fifth reason is to point out to the student who is likely later to be taught to the contrary that the Bible has borne only good influence in the world and upon the lives of men and women; and through its influence it proves itself to be the inspired Word of God just as it claims to be.*

*The sixth reason is to show the student that science, true science, does not conflict with the Bible but rather that the Bible teaches science itself a great many things.*

*The seventh reason is to show that due to archaeological discovery the Bible has not been proved false but highly accurate.*

*The eighth reason is to show that due to the prophetic fulfillment of the Bible it must be an inspired Volume—the Word of God.*

*The ninth reason is to point out that the miracles spoken of in the Bible are true accounts. These miracles are not as the skeptic would inform the student, myth and fable, but they are actually incidents which have occurred in past his-*

tory. They were recorded in truthful detail with no intention to deceive the reader of any age.

*The tenth reason is perhaps the very greatest—to weigh evidence both scriptural and historic in proof of the miraculous resurrection of Jesus Christ from the dead. Here is the greatest miracle of all. It is with this miracle that all other miracles in the Bible receive positive meaning and owing to its truth either stand or fall.*

*The eleventh reason is to discuss frankly and logically just why pessimism and atheism is taught in some of our institutions of higher learning today. This final study is prepared to remove the fear of losing precious Christian faith from the minds of young students by simply showing the honest reasons behind such attitudes and teachings.*

*The twelfth reason is to leave with the student a list of timely suggestions to aid him in maintaining his Christian faith in skeptical institutions. These suggestions are entirely original with the author and he himself has found them to work to this end and even to make his own personal faith in God and the Bible stronger and more abiding.*

Since that day I heard the remark, "You can't study very much without becoming an atheist," I have finished high school and attended one Christian college and two state colleges in pursuit of my degree in higher education. During this period of time I pounded away constantly at this challenging statement both under believing professor and unbelieving professor and skeptic.

I have not lost my faith. It has become much stronger and far more meaningful to me personally. I have discovered in full the young soldier's statement to be entirely without grounds; for the harder one studies the facts of

life the greater will become his faith in God and the Bible.

In face of all the endless evidence I have not become an atheist as predicted but—I believe in God! And because study and research has made me even more a believer I am writing this book which I pray will help my fellow-students as well to maintain courage and believe.

“According as it is written, I believed, therefore have I spoken; we also believe, and therefore speak” (II Cor. 4: 13).

## CHAPTER II

### GOD IS!

**“In the beginning—*God*”  
(Gen. 1:1)**

God is! He does not merely exist but—*He lives!* And in living He gives life and breath to all things. His own personal reason for being is simply **“I AM THAT I AM”** (Ex. 3:14).

This is the firm honest conviction of the believer. This is the conviction of the young believer just out of high school who having been taught to believe in God has never seen just cause to believe otherwise.

But mere acceptance will not long sustain this precious faith once confronted with continuous pessimism and seemingly convincing arguments presented by unbelieving professors and skeptics in many of our colleges and universities today.

Before the student goes away to such a school he **must** know not simply that he does believe in God but if he is to retain his faith he must know *just why* he believes in God and have substantial grounds upon which to place this conviction.

Certain stable reasons have urged me to believe in God in spite of any skeptical arguments. I am listing these in faith that they will help other young believers—and older ones—even as they have helped me to believe and continue in the faith.

1. *I believe in God because such a faith is in itself highly logical and necessary.* One does not straddle the fence when

it comes to deciding upon the vital issues of life, especially belief in or disbelief in the existence of a Supreme Being. A man either believes in God or he does not.

The modern day atheist advocates that faith in an unseen God is foolish and as such retards human progress, but this is for him to prove, not simply claim.

Yet on the other hand that individual who realizes that all reality is not limited to the physical senses takes a position far advanced above that taken by the atheist.

The believer can see God even literally—in nature, human nature, human progress and achievement, and in moral laws governing one man's respect for another; not to mention the total dependence of so complicated a universe upon some power greater than *man* who can not as yet fully understand its most simple workings.

In this latter approach man sees God through something altogether out of the grasp of the atheist; this something is called *faith*.

To the man who is honest enough to examine facts rather than to ridicule from prejudice, believing in God not only makes sense, but after the total sum of evidence lies before him, believing in God becomes vitally necessary and an only answer!

Believing in God is reasonable because its approach is reasonable. Faith is the little man within every man that grows on honesty and thrives on truth. Believing in God at last becomes necessary once the honesty of faith opens one's mind to the facts of life. These facts once discovered point conclusively to God as the only answer to questions beyond man's small world of reckoning.

Faith in God is both logical and necessary. For this reason I believe in God. *God is!*

2. *I believe in God because it is far more reasonable to propose that intelligence, God, was first and not matter.* This is an old argument but a good one. There are but two categories in life—mind and matter. Once we can determine which one existed first and in turn acted upon the other to bring it into existence and shape we will have considerable ground upon which either to believe in God or to disbelieve in Him. Faith in God is supported by but one of these two positions and refuted by the other.

If something is existent then something must first have existed. If something is then something has always been, for common sense teaches that something cannot come from nothing—now, can it? Everything operates upon the principle of cause and effect. If there is an effect it had to have a cause, else it would not be!

The universe in which we live is definitely not a cause, it is an effect, a product of some powerful first cause. The unbeliever may choose to call the effect an accident, but he cannot deny that the universe in which he lives and from which he derives his stay here is an effect of some cause. Something brought it into existence—*this must be!*

In the universe there is both mind and matter. It is poor logic to suppose that both are cause and both effect, that both have existed side by side, neither one giving rise to the other. We must be led to a decision between the two. One has brought the other into existence, the question is—*which one?*

It is reasonable to believe that mind acted upon matter, that mind was the cause and matter the effect. To reverse

this order twists the harmony of the universe out of shape. A nest does not create the bird to sit in it. A mighty telescope does not create the astronomer to peer through it into outer space, and an automobile does not create the driver to sit in it and determine its course.

This implies the dependence of the inanimate upon the animate. This reasons that that which does not think and cannot think depends upon that which does think, and the dependence of matter upon mind or intelligence.

1) *That which first existed must have had spontaneity and force.* Without these factors this existence would have always remained dormant, never revealing itself nor acting upon the second factor. Mind possesses these qualities, both spontaneity and force. It asserts itself and in turn acts upon something exterior to itself. Mind decides to invent and invents. Mind meditates, concentrates, remembers, forbids and compels.

Matter can perform none of these feats nor does it possess the properties for doing so. It is simply susceptible to mind or action brought about by mind. Matter could never have changed its own state, for by itself it remains itself—dormant and inactive. Mind, intelligence, *must be* the cause!

2) *The one original existence must have had other characteristics which mind possesses but which matter does not possess.*<sup>1</sup> This original source must have manifested all the characteristics which are seen in the various stages of life today. It must have possessed the power to think, to plan

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<sup>1</sup>George W. DeHoff, "Why We Believe in God," *Why We Believe the Bible*, George W. DeHoff, Publisher: Murfreesboro, Tenn., 1948, p. 18.

and to feel. It had the capacity to love, to hate and to make decisions between right and wrong.

Matter possesses none of these attributes whatever! they are only abundant in mind. Mind must have been this original source and have given rise to the inactive, the inanimate—matter.

Mind seems the certain original source of activity and therefore must have always been. We assign mind and intellect to a Creator. This Creator is no accident but a definite Individual. This Creator is God, the God the Bible talks about—"In the beginning God created the heaven and the earth" (Gen. 1:1). *God is!*

3. *I believe in God because the universe reveals evidences of intelligent planning.* If our universe were barren, simply a hollow void existence, then some room might be allowed for accidentalism, but the very opposite is true. The universe is radiating with life, meaning and design. He alone seems to out of harmony with and within his universe who can reckon no intelligent cause for its being here.

Pick up a book, any book. Look at its sturdy cover. Flip through its pages. See as you turn the pages the carefully arranged topics and the subsequent order of the pages, 1, 2, 3, and so on, each developing its particular portion of one and the same story up to the close of the final chapter.

Now close the book and read its title, the name of its author and note its place of publication and date. Know that you hold in your hands the creation of planning, meditation, and long hours of tedious labor. Who now could forsake common sense and say, "This book has no author. It has had no beginning—it just happened"?

This sounds absurd, but no more unreasonable that the proposal of the skeptic who can look at God's universe and

declare that He does not exist, that everything he sees about him just happened. Surely a book with no author is not the least bit stranger than a universe with no maker! Is this not so?

Nature suggests design; it is design. There must have been a designer, a very careful and detailed Designer. If nature suggests mathematical precision, which it unmistakably does, then there must have been a great Mathematician. If it suggests architectural structure then there must have been a great Architect.

If nature suggests beauty and art then there must somewhere be a great Artist. If it suggests geometric perfection then surely there is behind it a great Geometrician.

There is no escaping it, all about us nature exhibits abundant tokens of careful design and arrangement—there is a Designer, there is a God. Truly—*God is!*

4. *I believe in God because the moral government of the world suggests a moral governor.* From the beginning of time man has obligated himself and his fellows to some system of moral law. He has always felt some sense of right and wrong, and he has always recognized a vast gulf of difference between the two.

Whether throwing babies to crocodiles or running through fire was considered right or wrong by the masses of civilization, the fact remains that the savage thought in so doing he was abiding by a law of honest conviction. And he acted to the best of his ability upon this conviction.

To keep the children from the crocodiles to the savage would have been wrong, terribly and religiously wrong. This ignorant man was determined at all costs to do what to him seemed right, not logical nor humane, but right!

Even to the extent of sacrificing his own family this man determined to act upon his natural conviction, and he did.

Whence comes this strong compelling urge? There has to be a source, for the conviction is tormenting, and it must be completely erased before the savage will cease from his ways.

During the Dark Ages thousands upon thousands of Christians suffered martyrdom feeling in themselves that they were doing right in their sacrifice to a great Judge of right and wrong.

Today even criminals who are outright atheists, who have no known fear of God or man will turn themselves over to the courts of the land for the affliction of punishment. They seem to find consolation in having their deeds brought to light and judgment reckoned on them accordingly. Why should this be? Obviously these individuals are driven by an unseen sense of right and wrong. Something deep inside says, "You must make things right."

Man inherently sees a right and by its side a contrasting wrong. He feels these whether he sees them or not or regardless of any former attitude which he has expressed to the contrary. Whether man has been trained in morals or not—he is still moral! Something to him is right and when he does the opposite he knows that he has done wrong. Humanity evidences at large the underlying existence of some great moral code.

A moral code implies a moral governor—this Governor is God! Perhaps the remotest flicker of morality within the vilest and most savage man is just that much of God left in him. Indeed the more highly cultured and educated a man becomes, the more pure his standing in and with so-

ciety, the closer he seems to come to the first man God made. Culture and education do not lead a man away from his God, they bring him closer. Yes—*God is!*

5. *I believe in God because by his inherent nature man is led to worship a being higher than himself.* The savage of the jungle worships the totem pole. The Chinese worship ancestors and idols while Japanese worship or in times recently past, worshiped their emperor. The professed atheist worships the perfection of intellect, feeling it to be "God."

Every man worships something or someone even if only himself. He worships something either concrete or abstract, whether it be wrought with his own hands or conceived in his own mind. He worships something. Why should this be?

Why should man feel at all obligated to something or someone, not to mention something or someone beyond himself?

Man of all the host of the universe is the most self-sufficient. He can construct according to his own design. Animals cannot. Each species of birds builds its nest as its ancestors have always built their nests. But man builds a house, many houses, or gigantic skyscrapers just to suit his fancy, not satisfy an impulse to repeat a house type of his ancestors.

Man is an individualist, both crude and cultured. He can furnish any food he desires either by natural growth or chemical synthesis. He can span mighty rivers and canyons by the contrivance of his mind and the energy of his resources. He is capable of remaining beneath the water for days by atomic energy and can fly through the air penetrating the sound barrier.

By medical science he can save and prolong otherwise futile life. He seems in many ways his own god, yet he feels compelled to worship. *Why?*

Take a man to the most uncivilized parts of the world and here he will worship whatever strikes his fancy and will find others there doing the same. Educate him to the ultimate and he will still worship. Man is a natural worshiper; this cannot be denied.

Recently Howard Whitman, noted journalist and commentator, made a tour throughout the United States, the most highly cultured nation in the world, to investigate our religious trend. At the close of this tour he reports:

"Americans everywhere are turning to God as they never have before . . . Some just want to pull their chestnuts out of the fire. Some, badly frightened, are rushing to the security of God's apron string. Some sincerely want to find God and abide with Him. Whatever the shades of motive, millions of Americans who previously may never have been sure, or even have cared whether God was in His Heaven, are turning to Him now. Churches are filling up. They are dusting off pews they haven't used in years . . . People are gobbling up religious books as though they were spiritual headache tablets."<sup>2</sup>

He continues:

"People more and more are willing to sit down and listen; they are realizing that there is more to life than meets the eye. . . I have probed the faiths of scientists, or nature lovers, and intellects, and even atheists. . . Why were people turning to God?

If we simply felt we were at the end of our rope, we'd

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<sup>2</sup>A *Reporter in Search of God*, by Howard Whitman, p. 14, Copyright 1951, 1952, 1953 by Howard Whitman, reprinted by permission of Doubleday and Company, Inc.

hang ourselves—period! Instead our eyes are shifting upward and our spirits grope and we feel deep in our mysterious essence a great heart hunger.”<sup>3</sup>

Man and worship go together just as man and wife, man and food and drink, man and oxygen, the two are inseparable. Man was made for worship, he was so designed, yet not to worship idols or vices of his own superstition, but rather he was designed by his Creator to serve the One who made him.

Doubtless—*God is*—and the more cultured and the more highly educated a man becomes in the real worthy things of life, the more he will awaken to the reality of this Great Person.

He will recognize his own personal worth in the light of his physical and spiritual dependence upon the one source of all physical and spiritual reality—God. *God is!*

6. *I believe in God because when man denies this inherent impulse to worship a Supreme Being he casts himself into a vacuum void of meaning, into a life of despair.* This is more than a noble or poetic whim, it is a solid fact proved by men who have hooted at the suggestion and rebelled against it.

Professor Romane, who beneath the influence of Darwinism lost his faith in God, but later returned to Christian faith, wrote a book titled *Thoughts on Religion*. In this he says:

“Man’s nature without God is thoroughly miserable. Some men are not conscious of the cause of this misery. This, however, does not prevent the fact of their being miserable. For the most part, they conceal the

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<sup>3</sup>*Ibid.*, pp. 15, 16.

fact as well as possible from themselves by occupying their minds with society, sports, frivolity of all kinds.”

The skeptic Voltaire also paints an equal picture of disappointment:

“Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. I tremble to have to complain once more of the Being of Beings, in casting an attentive eye over this horrible picture. I wish I had never been born . . . The box of Pandora is the most beautiful fable of antiquity. Hope was at the bottom.”<sup>4</sup>

Listen to the pessimistic words of Hume:

“Where am I or what? From what causes do I derive my existence, and to what condition shall I return? . . . I am confounded with all these quotations, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of every member and faculty.”<sup>5</sup>

Strauss, the atheist and an evident enemy of the cross of Christ, said:

“In the enormous machine of the universe, amid wheel and hiss of its jagged iron wheels, amid the deafening crash of its stamps and hammers, in the midst of this whole terrific commotion, man finds himself placed with no security for a moment, that a wheel might not seize and render him, or a hammer crash him to pieces.”<sup>6</sup>

Anatole France, once famed skeptic of France:

“‘In all the world the unhappiest creature is man. . .!’ He takes my hands in his (in the words of his secre-

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<sup>4</sup>John Cairns, *Unbelief in the 18th Century*, 1881, p. 141. Voltaire's *Dialogue*, II:194.

<sup>5</sup>*Treatise of Human Nature*, Book I, pp. 4, 7, Green and Grese edition, I:548.

<sup>6</sup>As quoted by John Cairns, *op. cit.*, p. 253.

tary, Jean Brousson), and his are trembling and feverish. He looks me in the eyes. His are full of tears. His face is haggard. He sighs: "There is none in all the world more unhappy than I. People think me happy. I have never been happy for one day, not for a single hour!"<sup>7</sup>

And in these we see the "peace" evidenced by those who seek peace aside from a life with God. These are they whose greatest desire in life is to show the world that they are different, they can live without God, and in so doing they live as if they were positive that God does not exist.

This state of mind, however, is not experienced by the man "of life upright, whose guiltless heart is free," the man of God. For his is the way of joy and peace of mind. I like to apply my own interpretation of what David means in the 23rd Psalm when he said:

"The Lord is my shepherd; *I shall not want*. He maketh me to lie down in green pastures: he leadeth me *beside the still waters*" (Ps. 23:1,2).

"I shall not want," David had found his all in finding God and in walking with Him. "He leadeth me beside the still waters," the waters are still, they are calm, the storm is past now, things are at rest, and all is well with David and his God, hence peace of mind, tranquility of soul.

Only God gives true and lasting peace, for He alone is its author (I Cor. 14:33). The atheist and skeptic cannot know this peace for it is not theirs to own. I pity them. Assuredly—*God is!*

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<sup>7</sup> J. J. Brousson, *Anatole France Himself*, Phila., 1925, pp. 70, 71. I am grateful to Dr. James D. Bales of Harding College, Searcy, Arkansas, for permission to quote these foregoing portions from his book, *Atheism's Faith and Fruits*, published by W. A. Wilde of Boston, 1951. Dr. Bales' book is excellent on the despair of atheism.

7. *I believe in God because of what the leading men of science in times past and present have said about Him.* Socrates believed in God and said that He is the immaterial, infinite Governor of the universe. He believed that the world bears the stamp of His intelligence, and that He is the author of moral law.

Aristotle believed in God for these reasons: "the Ontological, based on the idea of an eternal existence; the Cosmological, based on the fact that for every effect there must be a cause, back of all harmony there must be intelligence; and the moral argument."

Copernicus and Galileo both believed in God and believed the Bible as well. Sir Isaac Newton, who discovered the law of gravity; Joseph Priestly, who aided in the discovery of oxygen; Michael Faraday and Lord Kelvin, the famous British scientists; Jenner, who discovered the principle of vaccination; and Robert A. Millikan, who isolated the electron—all these believed in God; the God of the Bible.

Darwin said, "The question of whether there is a creator and leader of the universe has been answered in the affirmative by the greatest spirits that ever lived."

Thomas Edison remarked, "There is a great directing head of all things, a Supreme Being, who looks after the destinies of the world."

Sir Charles Lyell, noted geologist, said, "In whatever direction we may turn our investigations, everywhere we are met by the clearest proofs of a creating Intelligence."<sup>8</sup>

More recently in the book mentioned, *A Reporter in Search of God*, Howard Whitman mentions that he inter-

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<sup>8</sup>The foregoing from DeHoff's chapter "Why We Believe in God," *Why We Believe the Bible*, pp. 22-23.

viewed the outstanding scientists of our country to ask their opinion of God and what the faith of each man was in regard to a Supreme Being. Here is an account of his findings:

Dr. Kerr in the laboratory of Columbia University:

"I cannot believe the facts of science are mere accidents. The more we study the earth, the more sense it makes. Our finds give us more of a background for faith. I do not believe, as some do, that our faith is becoming vague. No, we are just stripping away some of the superstition and mythology. We are getting closer to the essence."<sup>9</sup>

Dr. Kerr, himself a minerologist, further stated:

"What I have learned about the earth has made me no less a believer in a Supreme Power, but actually more so. You see, some of the early philosophers simply guessed there is a God. All they could say was 'God is,' but we have so much evidence to go on. We have seen so much of His handiwork. We can say, *God must be.*"<sup>10</sup>

Dr. Jason John Nassau, astronomer in the Warner and Swasey Observatory of the Case Institute of Technology:

"I think the essence of our faith is in the relationship of this human mind to the universe. Simply studying the universe alone does not bring you to a belief in God. The universe is physical. God is spiritual; but if you do believe in God, then the study of the universe, its bigness and its complexities, is sure to make your belief richer and strengthen it."<sup>11</sup>

Dr. Schilt of the astronomy department at Columbia University:

"The hope and faith of the astronomers is that even-

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<sup>9</sup>Howard Whitman, *loc. cit.*, pp. 20, 30.

<sup>10</sup>*Ibid.*, p. 30.

<sup>11</sup>*Ibid.*

tually we will find that it is so because it couldn't be otherwise. The greatest shock would be to find that it all just happened."<sup>12</sup>

"In his laboratory at Wayne University, Dr. Charles W. Creaser, professor of zoology, sat aside a table on which reposed in rather unprepossessing circumstances (floating upside down in a jar of formaldehyde) a frog of the variety known as 'Burnsi.' He was, in the language of science, a Mendelian mutant, inasmuch as he was a spotted frog without spots.

As such, this unfortunate fellow was ideal for teaching students Mendel's law of genetics. But Dr. Creaser quickly dispelled any notion that 'Burnsi' or any other of the trappings of science, provides an open season to truth. We call it Mendel's Law. Mendel discovered it. *Who wrote it? Who decided frogs should have spots in the first place?"*

'We speak of the scientific method,' commented Creaser. People think the scientist comes into his laboratory and starts in methodically to make his discoveries. Actually he finds out a lot of things by indirection. He backs into them. He follows clues and tip-offs. He has a few facts to start with, then he draws on insight, even revelation to leap beyond the facts.' The things which science calls 'facts' Dr. Creaser referred to as 'almost true!' He said, "They are very useful and very interesting—but they are not like the philosopher's truth."<sup>13</sup>

Dr. Katherine M. Chamberline, professor of physics at Wayne University, commented that Newton had likened himself to a small child playing on the seashore while the ocean of truth lay undiscovered: "We are still on the seashore," she said, "What we know is just the tiniest fragment. For the whole, we depend upon faith."<sup>14</sup>

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<sup>12</sup>*Ibid.*, p. 31.

<sup>13</sup>*Ibid.*, p. 39.

<sup>14</sup>*Op. cit.*, p. 14

Whitman met a young technician busily making a few indexes in a biological lab. Hunched over a half-dozen file drawers spread out in odd angles, he commented,

“Terms, thousands of terms! This is biology, the science of life. But in the whole index you can’t find the words, kindness, gentleness, joy, love: the things which affect life most.”<sup>15</sup>

Robert A. Millikan, distinguished leader in American science, once remarked,

“Just how we fit into the plans of the Great Architect and how much He has assigned us to do, we do not know . . . But fit in we certainly do somehow, else we would not have a sense of our own responsibility.”<sup>16</sup>

Whitman remarks,

“The elder scientists, I found, had the deepest spiritual awareness. Most of them had gone through the phase of agnosticism. They HAD MOVED ON. As one elderly geneticist remarked, ‘When we think we know a lot, we’re agnostic. When we learn how insignificant our knowledge is, we return to God.’

“While the young man, cocksure in his laboratory says, ‘How wonderful I am! Look what I’ve found in the atom!’ the old man says, ‘Isn’t God wonderful—look what *He’s put in the atom!*’”<sup>17</sup>

Today is an age of science. We depend upon what the scientist discovers to guide our health programs and to advise our industries. Well may we look to the scientist again for knowledge, who in the midst of his endless research and study says, “*God is—for God must be!*”

8. *I believe in God because the Bible claims to be the Word of God.*

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<sup>15</sup>*Ibid.*

<sup>16</sup>*Ibid.*

<sup>17</sup>*Op. cit.*, p. 43

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16,17).

"Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Pet. 1:20,21, ASV).

Justice in every field demands that we give a claim an open opportunity to prove itself. An honest inspection of the richness and the lofty nature of the Bible will readily convince its reader that here is something far too great to have been wrought by the hands of mortal men.

Wherever the Bible has gone it has borne but good influence both upon the lives of men and women and boys and girls. It has lifted morals, convicted the guilty, improved governments and freed the slaves from chains.

It has contributed abundantly both to the field of industry and to the field of science and research. No one book has done so much for all people of all ages and added so nobly to the field of human thought as has the Bible. By its very nature it insists that there must be a Great Being who inspired its writing.

The Bible has never been destroyed. The Bible has never been proved deceitful or false, it has never revealed throughout its pages a discrepancy or a contradiction. Truly it is a perfect volume, and this perfect volume talks about an immortal God who alone could have been great enough to compile such a record. It begins with God and ends with the Son of God. It is a revelation of God to man and of man to himself. It tells him how he got here, why he is here, and it alone of all the books in the world tells

man in confident tones just where he is going after this life.

No man could have produced the Bible. Surely the God the Bible accredits to its origin is a God of reality; as evidence, the Bible is here among us. Man was not great enough to inspire it, no group of men could have done it, then if the God of the Bible did not inspire its writing—just *who did?*

I believe the Bible, I believe it is the work of a power far, far greater than the greatest men. I believe it is the inspired Word of the God it introduces to men. I believe in this God. In all boldness the Bible and those whom it has convinced declare in unison—*GOD IS!*

*Conclusion:* I find it so necessary to believe in God. Not simply because I have been taught to believe, but rather I believe because my own common sense insists that to deny or even doubt His existence in face of the most convincing evidence which says *He must be*, would make me appear a fool!

David said: "The fool hath said in his heart, "There is no God" (Ps. 14.1).

Friend, take courage, lift your head heavenward and look—for *there He is!* Look about you in this radiant earth and *here He is!* Can you not see Him?

"The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1).

Ah, yes, *God is!* This *I have believed!*

### QUESTIONS FOR THOUGHT

1. What reason does God offer for His own existence?
2. Why is it necessary for a person to know why he be-

believes what he believes? Is this true in other fields as well as in religion? Why?

3. Why is faith in God reasonable and necessary?
4. Why is it reasonable to believe that intelligence brought matter into existence? How does this help one to believe in God?
5. What evidences of intelligent planning can you think of? Can you list others than those contained in this chapter?
6. How does the moral government of the world suggest a moral governor?
7. Is this a truthful statement: "Man is naturally religious"? What argument does this offer for the existence of God, if any?
8. What foundation is given faith in God because of the statements of leading scientists in this chapter?
9. Is this a good argument in favor of the existence of God: "The Bible claims to be the Word of God"? Why? Why not?
10. What one argument do you think is best to support your own personal faith in God?

#### OTHER SUGGESTED READINGS ON THIS TOPIC

Bales, James D., *Atheism's Faith and Fruits* (Boston: W. A. Wilde Co., 1951).

Bales, James D., *Roots of Unbelief* (Kansas City: The Old Paths Book Club, 1948).

Dr. Bales is an accomplished hand in the field of Christian apologetics, especially on the subject dealt with in this chapter. While at Harding College I studied under him for a period of two years and personally know of his genius on this subject. His books are of an excellent nature to strengthen and restore faith in young people up against today's odds of atheistic teaching. His book *The Existence of God* is also a good source.

DeHoff, George W., *Why We Believe the Bible* (Murfreesboro, Tenn.: George W. DeHoff Publishers, 1948). See chapter titled "Why We Believe in God."

I understand that both James Bales and George DeHoff studied together at one time under skeptical professors in a certain college. They reportedly gave the professors a rather difficult time convincing their students that God does not exist.

Monmsma, John Clover, *The Evidences of God in An Expanding Universe*: (New York: G. P. Putnam's Sons, 1958). Excellent

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## CHAPTER III

### THE UNIVERSE IS NO ACCIDENT

*“In the beginning God created the heavens and the earth” (Gen. 1:1)*

An accident it could never be! Look about you! Look above you! Look beneath you! Look within you! Do your observations tell you that all you see is an accident—that you and your universe are merely products of *chance*?

Our universe lies about us with abundant signs bearing witness to a Creative Power. This universe did not just happen for it could not have just happened. It was *caused*. Every little detail of it was planned and miraculously brought into being.

The student must know not only that he does believe in purpose and divine creation, but with faith in God he must know just why he so believes. He need not look far before he can find multitudes of convincing reasons to support this necessary faith.

These reasons will in themselves bear adequate testimony to the fact that life and the universe are because *God is* and because this Supreme Being chose to plan and create them.

1. *I believe the universe was planned and created because general observation can concede nothing else.* Without the use of the mighty telescope of the twentieth century David long ago looked into the heavens and wrote, “The heavens declare the glory of God” (Ps. 19:1). Today we gaze into the stillness of a starlit sky and see that the hand of God has been there.

The navigator on the sea may set his course accurately by the north star and guide his ship safely to land. Directly across from the north star is the tip of the huge Big Dipper, often called the Big Bear.

Look at it. Each star is carefully arranged to form a gigantic drinking dipper. Here is design beyond all doubt. This arrangement did not just happen, it is too perfect. Just look at it a few moments—and *think*.

Did that perfect formation way, way up there *just happen?*

Look throughout the heavens and see seven dippers, each and everyone carefully designed and composed by perfect placement of the individual stars. Look at the Milky Way as it stretches its star-studded path across the sky. Gaze in awe at the beaming planets, particularly Venus, Mercury and Mars. They hold one in fascination.

Some morning rise at four a.m. and look at the bright glowing morning star suspended celestial-like in the eastern sky. In the autumn observe the full harvest moon as it rises from the horizon and climbs gracefully to the mid-point of the night heavens.

See it illuminate the entire atmosphere of the realm above you and look about you at the objects otherwise hidden in darkness which suddenly become radiant with reflected pale light. The silent glorious moon—God's monarch of the sombre night.

Rise with the cheering rays of the flaming globe in the east as it tops the hills and soars carefree through the heavens. Bathe yourself in its warming glow and let your sentiments carry you beyond the toils of the day as it pillows its lofty head in the west, gathering about it blankets of beautiful and kingly clouds.

Look above you into a clear blue sky, so pure and innocent, reflecting a nearness to the Creator. See the dark clouds congregate and the lightning streak through the distant firmament. Hear the rumble of proud thunder as it boasts of its might, and feel the cooling drops of rain as they begin to descend upon the earth giving moisture to the silent hosts who reflect their gratitude in refreshing green.

The sky, the sun, the moon and the stars; the clouds, the rain and its majestic announcers—these all speak—they speak of *cause*! Indeed, the “heavens declare the glory of God; and the firmament sheweth his handiwork” (Ps. 19: 1).

“Thus saith the Lord . . . the earth is my footstool” (Isa. 66:1). Look now from the heavens to the earth in its splendour. See the mighty forests, the beautiful canyons—these—monuments of God’s great “paintbrush” at work. And others!

The Carlsbad and great caverns beneath the earth speak of the God far above their surface. The rolling expansion of plains and hills; the mighty mountains which ascend heavenward in testimony to some unseen Power far above even their utmost reach.

Look at the foam-capped seas and the ever-roaming rivers and streams; running, sparkling, foaming into foam—from all parts of the various continents. Everything moving, yet everything in its own place, there moving. The rivers of earth symbolizing “the river of life,” and I think of God who gives one in promise of another which flows forever.

Now see the animal kingdom and the birds in their daily habitat. The fish swimming about in the sparkling waters, even the tiny insects adding their part to life’s great dis-

play. How did they get here? They are here, this cannot be denied!

Everything moving, nothing stopping, everything alive with unseen purpose and actively, as if by commandment, replenishing the face of the otherwise barren earth. Something—or Someone—put all these things here before man arrived, and something or Someone put man here.

What are all these things that make up life and without which there would be no life? *Why are all these things?* Did they just happen? What is man doing here? Did he just happen; did he just then happen along?

Look again—think again. Did it all just happen? Could all these things simply have happened, and that being all there is to it? What do *you* think?

The atheist calls the appreciative believer a fanciful poet. But is he this? Is he no more than something led into verse by a tap on his emotion and thought? Is he not rather a man in whose soul the handiwork of God arouses an associate response? Does not nature say to him, "The hand that made me made you"? I believe that this is so.

I find it richly convincing that the universe is because God is, God was, and God brought all things into existence by "the power of his word."

*The universe is no accident!*

2. *I believe the universe was planned and created because detailed observation can reveal nothing else.* In the cold winter months when the ground is covered with white blankets of snow, pick up a tiny snowflake and examine it closely beneath a microscope. Under this power of observation you will see tiny geometric designs in the flake, star-like, hexagon, octagon, many shaped, crystal-like and per-

fect. Who would ever think that a backyard covered with snow was actually a backyard covered with diamonds and jewels! Yet it is.

Look at the frost which gathers on your window on a cold day. Again you see this same type of design—perfect and beautiful. Why? How? And yet the fact cannot be denied, here before your very eyes is perfection of design in Mother Nature. Is it an accident?

If this design is accidental then all existence is accidental, for all things throughout and over and within the entire universe exhibit this same perfection of design. If such design is accidental, then this accidentalism is most miraculous indeed! And in things miraculous I see God himself!

Look at a grain of salt beneath a microscope. Again you see another form of perfect design, different, but perfect. A grain of sugar, even a grain of sand. Each expresses individuality of design. Now then, why the design?

Pick up a leaf from beneath a tree. Look how carefully its veins run throughout its structure. Hold it up to the sun and look closer at its tiny vein system. The design resembles the trunk and limbs of a tree. It is beautiful and yet so fantastic!

Pick up a biology text book and look at the carefully arranged structural network of nerves and blood vessels radiating throughout the physical body. Did this design just happen?

Look at the careful structure of the bones, particularly the small bones of the spinal column, the fingers and toes, or the ribs. Look at the protruding forehead which shields the eyes and look closely at the human eyelid and its eyelash, agencies of protection for the most precious sense of the body—human eyesight.

Look closely at the structure of the human eye itself: the cornea, the retina and the pupil. Consider the eye's instinctive dilation. Here is the most delicate camera! Is this camera the product of some strange accident?

The marine diver has searched the bottoms of the ocean and has brought to surface tiny specimens imbedded in the mud. Beneath the microscope is seen carefully wrought design in these tiniest creatures.

It was once thought that the microscope would disprove the existence of God when it displayed the disproportion and lack of design and order in things too minute to be examined by the naked eye. But the very opposite has happened! Things seen with the microscope exhibit the same intricate design as things seen without the microscope. In everything design is apparent and most abundant. Purpose and plan are everywhere to be seen and closely inspected.

Nature seems to say, "Step up and look at me. Look at all of me. Look at me in general and peer deep into me in detail. I have nothing to hide. My past is reflected in my present. I was carefully planned and then created according to pattern."

General inspection and closely detailed inspection result in one and the same answer. *The universe is no accident!*

3. *I believe the universe was planned and created because of the apparent order seen in everything.* Dr. A. Cressy Morrison states in his book *Man Does Not Stand Alone*, which in itself is a reply to a former skeptically written book titled *Man Stands Alone*, that if one were to take ten pennies and mark them from one through ten, put them in his pocket and give them a good shake and then attempt to draw them from his pocket each penny in subsequent order from one through ten, his chances of drawing them out

one by one in exact consecutive order would be nigh impossible.

“Your chance of drawing No. 1 is 1 to 10. Your chance of drawing 1 and 2 in succession would be 1 in 100. Your chance of drawing 1, 2 and 3 in succession would be one in a thousand. Your chance of drawing 1, 2, 3, and 4 in succession would be one in ten thousand and so on, until your chance of drawing No. 1 to No. 10 in succession would reach the unbelievable figure of one chance in 10 million.

So many essential conditions are necessary for life to exist on our earth that it is mathematically impossible that all of them could exist in proper relationship by chance on any one earth at any one time. Therefore there must be in nature some form of intelligent direction.”<sup>1</sup>

There are nine planets in our solar system each revolving about the sun. In order of their arrangement from the sun they are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. There is less than 7 degrees inclination between any two of these planets, and about two of these planets revolve moons.

Yet none of the planets ever crash head-on. None of them ever moves from its orbit; they all remain in place, mysteriously yet definitely. If one of them should move out a bit from its position with the sun and the other eight planets it would immediately be thrown outward and go hurtling aimlessly out into space.

Should one of the planets move in from its position it would immediately be drawn close to one of the other planets or go plunging directly into the sun causing the

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<sup>1</sup>A. Cressy Morrison, “Our Unique World,” *Man Does Not Stand Alone*. New York: Fleming H. Revell Co., 1944.

entire planetary system to pass into "celestial hysteria." But such a situation as this has not occurred and from all indications it is not at all likely to occur. Only plan and purpose explain this arrangement.

Life is known to exist only on earth for our atmosphere in comparison with all the other planets is the only one which is conducive to vegetable, animal and human life. If our earth should move outward a bit we would freeze to death. If it should move inward we would be burned up.

Life here exists by a scarce margin and yet life and all connected with it here on earth is so perfect and speaks of intricate designing. Could it all have been but an accident? *Could it?* Hardly; and if so, a miraculous accident indeed! The most extreme case of accident!

Each bird builds instinctively its own type of nest, lays its own type of egg and gives rise to its own species. The migratory bird knows instinctively when to leave the northern waters and journey across the continent southward to warming climates. In the spring instinct reverses the flight northward. Why?

A salmon if taken from its natural course will immediately return to familiar waters—it seeks them out. Instinctively it will swim upstream to lay its millions of eggs, replenishing its own kind, then die and float back down stream. No waterfall can stay this natural urge for spawning.

An eel has been known to cross the continent to get back into its original waters, crossing both river and stream alike in its journey. Why? Even the evolutionist must pause here. For if these tokens are but responses to centuries of evolutionary adjustment, then in order for such complete system and order to occur in the animal kingdom there must have been some great masterful guide behind things.

Otherwise we would have to expect in this same nature confusion and not harmony. We plainly see harmony.

Spring, summer, autumn and winter follow in a specific order. The jubilation of spring reaches its maximum in summer, begins to dwindle in autumn and finally dies in the cold of winter only to begin all over again the subsequent spring.

The vegetable kingdom follows consistently this same order and the members of the animal kingdom come out in spring and gather sufficient food in the late summer and early fall to carry them through the long winter's hibernation. These factors and the foregoing speak of order. Order and accident do not coincide. They are extreme opposites!

At this point let an inevitable question be answered. The realist will argue: "How about poor seasons, drouths in the summer and as a result no harvest in the fall, hence no provisions for the winter? Would a thoughtful Creator allow such things to come about?"

The same question may arise in relation to wars and physical sickness. Why does God, if there is a God, allow these things?

The answer is not difficult. I point out two reasons:

1) *Nothing is certain on earth, according to the Bible.* Jesus said, "Lay not up for yourselves treasures on earth where moth and rust do corrupt, and thieves break through and steal; but rather lay up for yourselves treasures in heaven" (Matt. 6:19,20). Disappointments must then be expected in view of the fact that earth is a place preparatory for heaven where all promises are fulfilled and all hopes realized.

2) *Exceptions arise in everything.* Faith in God is promoted by observing the rule and not the abnormal in life and nature. The normal procedure is for things to follow the seasonal pattern which is assuring and beneficial to the welfare of mankind. The atheist looks for perfection in that which promises no perfection; in this he is mistaken, and his position as an atheist is by no means strengthened.

Again—*the universe is no accident!*

4. *I believe the universe was planned and created because of the evidences of preconditioning.* All life is dependent upon the soil. Yet soil is merely a product of highly crushed and conditioned rock. Whether the rock was crushed immediately or through years of erosion and weathering remains hidden in the mind of the Infinite.

Yet before there could be vegetation there had to be soil, humus and conditioned deposits in the soil. Before there could be growth there had to be moisture and sunshine to act upon the conditioned soil.

Genesis as a record on the beginning of vegetation life is found to be highly accurate. Existent at the beginning were first of all light, the sun being created subsequent to light, earth and water. Genesis 2:5-6 tells us:

“And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the earth.”

This reading speaks of preparation. The earth was conditioned for the plants and they in turn grew for the animal kingdom and man.

After the plants God created the animal kingdom and finally on the sixth day man. Man was placed here to reap the harvest of the things put here before his arrival. Things were preconditioned for his use.

Great lakes of water were created beneath the surface of the earth for drinking water and even the provision of water for plants in dry regions of the earth. Great deposits of mineral and crude oil were placed deep in the core of the earth for consumption in centuries yet then unknown to man. There was vegetable life and fruit for human use as food.

Seas were made for the fish and the open firmament provided a place for the free flight of birds. Trees were placed here for food, shade and wind protection, not to mention the massive use of them for building materials for homes and all manner of construction and industry. The millions of products wrought through chemical analysis and synthesis have come from the numerous resources placed within and far beneath the surface of the earth's crust.

It is as though the earth—man's great house—were built especially for him and completely furnished to the utmost detail, and then the man, the keeper of the house, was invited to live in this house and be master to all things therein.

“And God said, Let us make man in our image, after our likeness: and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen. 1:26, italics mine, SES).

When we look at the earth from the standpoint of preconditioning it reminds us of planning and discourages the

presumption of accidentalism. The earth has been *arranged*, and each little particle fits into the whole like so many insignificant pieces to a large picture puzzle. The puzzle is a piece at a time put together and arranged into shape, finally into significant shape—and at last it is beautiful and complete.

At one time the earth was “without form and void” but a step at a time the Great Master Artist put the pieces together, each part, seemingly, in faith of another one to follow it which in turn would depend upon the former part for its own meaning in the one great puzzle.

Life itself is a great puzzle which can only be seen as a unified whole in contrast to an insignificant and meaningless piece here and there, when we openly and honestly open the Bible and turn to the first few verses learning that God, the Master of Peace, brought order out of chaos.

The earth was without form and void and darkness dwelt upon the face of the deep; but then the Spirit of God moved upon the face of the deep and things began to take shape and step at a time that which was without meaning took on meaning and darkness gave way to light. The universe recognized its Creator and from that day forth many parts have been brought into one whole and he today can see no intelligence behind all this who can see a completed picture puzzle as but an accidental arrangement of many insignificants into one assembled insignificant.

Common sense says—*the universe is no accident!*

5. *I believe the universe was planned and created because of the balance seen in nature.* Man breathes in oxygen from the atmosphere about him and exhales a poisonous gas, carbon dioxide. Plants inhale the carbon dioxide and thrive on it. The plant in the presence of sunlight takes in carbon di-

oxide, water and air and produces carbohydrates and chlorophyll which in turn are consumed by both man and animal who at first breathed out the poisonous gas. Man and animal "breathe" their food.

In one of our federal parks there was an over abundance of deer. The deer's natural enemy, the mountain lion, was introduced into the park and the balance was once again restored. The grass and plants were allowed once again to gain their normal abundance and the complete natural cycle was returned to what nature intended it.

The Japanese Beetle raised havoc with California fruit growers until its natural enemy was brought in from Japan. The fruit trees once again flourished and human beings ate the fruit, sustaining human life and health.

Water evaporates from the seas and waterways into the clouds until the clouds reach a point of complete saturation, and suddenly the atmosphere is filled with wet refreshing rain returning vitalizing life to the world of plants and animals far below.

The sun comes out and dries the surface of the earth making plants come through the soil, and once more takes water to itself to release when the soil calls for it.

The earth and the universe manifest perfect harmony and balance, a balance which becomes unbalanced only when man, the caretaker, tampers with it. Because of the evident balance of all things so apparent in nature I believe the universe was planned and created.

*The universe is no accident!*

*6. I believe the universe was planned and created because of man's unique position on the earth. Of all the animals*

none have intelligence. They "live and move and have (their) being" by instinct and habit.

Man alone can think, concentrate, decide and invent. Man invents gears to turn wheels to provide transportation for himself. He sees a need for a substance to reduce friction between the gears and discovers oil beneath the surface of the earth.

He then constructs a satisfactory method of transporting the crude oil to surface and devises a convenient means of refining it for his desired use.

Man is never left wanting for any kind of food or industrial device. What he does not have on hand he either invents anew or synthesizes from natural resources.

He looks at the tall trees and cuts them down for his personal protection in housing against the weather. He sees a canyon and constructs a bridge to span its distance. He wonders at the mysteries of the ocean depths and invents means of taking himself down for an investigation.

He muses over the unknown regions above him and constructs molten steel which will fly him through the beckoning atmosphere beyond him. Where he cannot go personally he improvises mighty telescopes which will bring these places down to him.

When the animal kingdom runs short of food and shelter man provides for them. When the fish in the streams and lakes press toward extinction he replaces the species from other sources elsewhere in the world.

When a certain type of plant or fruit will no longer grow on certain soils which man himself has weakened he reaches beneath the surface of the earth and brings together so-called commercial fertilizers. Through a carefully planned

mixture of these he once again restores vigor and life to the vegetable kingdom.

Man is given enough intelligence to see the harmony so abundant in his universe. He alone fails to see it who fails to look for it. Man, "the keeper of the house," is given knowledge from the Architect as to how the house functions and is given a "workshop" of resources both upon and beneath the crust of the earth to repair the smallest parts of the "house" when these parts require attention.

Because of man's inherent intelligence and the great amount of evidence which leads me to believe that man was placed here as guardian and keeper—just as the Bible states—I believe in man's unique position on earth. And I believe that there must have been a great Power behind such careful arrangement. The universe must have been planned and created; *it is no accident!*

*7. I believe the universe was planned and created because the Biblical story of Creation is scientifically accurate.* In the nineteenth century scientists announced that there are five all-inclusive categories in existence: time, force, action, space and matter. But Genesis 1:1 announced long before scientists knew anything about these facts: "In the beginning God created the heavens and the earth."

"In the beginning," time; "God," force; "created," action; "the heavens," space; "the earth," matter. Moses recorded all five categories in the first chapter of Genesis and in the identical order in which they were announced by scientists centuries later.

It is held to be scientifically accurate that light existed before the sun. This is exactly what the Bible says about the arrangement. Genesis 1:3 says, "And God said, Let there be light: and there was light." Verse 14 announces

specific lights in the heavens and verse 16 speaks of the two great lights, the one to rule the day—the sun—and the other to rule the night—the moon.

Science today holds that there are but two major kingdoms of existence or life—vegetable and animal. This fits the testimony of Genesis chapter 1. Science holds that in proper order of events first came the earth, vegetable second, then animals and man last. A careful inspection of Genesis chapter 1 will reveal the identical arrangement of this order. Science and the Bible agree.

Water and oceans are scientifically believed to have given original habitat to the fish within them. Genesis 1:20 says, "And God said, Let the waters bring forth abundantly the moving creature that hath life. . . ." Verse 21, "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly."

And as mentioned, man is today very evidently at the top of the ladder in supremacy over all living creatures. Genesis chapters 1 and 2 teach exactly this. Man was placed on the earth subsequent to the host of creation.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

Beyond Genesis in Job chapter 38 much is revealed in the conversation of God with Job which strangely enough conforms with exact scientific data in our age, the most advanced of all ages in the realm of research and discovery.

God inquires of Job if he knows whereupon the foundations of the earth are fastened. Job did not know, but God did. No man really knew then what held the earth in place.

It is now known that it is held in space by the attraction from the revolving sun.

God speaks of the morning stars singing together. It is now known that the stars, actually individual suns, send out audible waves which can be recorded. They *sing*.

God asks who shut up the sea with doors, when it broke forth; when He made the cloud the garment thereof, and thick darkness a swaddling band for it, and broke up for it His decreed place, and set bars and doors and said: "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

All of these remarks are scientifically accurate. The sea is shut up as "with doors" and cannot go beyond its bounds, or upon and over the earth. It is stayed by **gravitational pull** and other attractions we call "natural."

It is also now known that evaporation to the point of saturation produces rain, and that clouds are the housing for the rain. This has not always been known, but this is the Biblical account.

Throughout this chapter there are forty questions which Job was asked that no man could then answer. Many of the questions are not yet solved but those that are solved have been solved only to prove the Bible absolutely correct in its statements thousands of years ahead of modern scientific experiment.

The Biblical story of Creation is not to be doubted—it is scientifically accurate. Because of this accuracy I have substantial reasons for believing the story to be true. The account being accurate and the story being true I believe the universe was carefully planned and created.

*The universe is no accident!*

*Conclusion:* I look at this great house. I look at it first in general and come to an immediate conclusion. Someone must have planned and made it. I look at it in detail and I but affirm my former conclusion, Someone must have planned and carefully, very carefully constructed it.

I look about and within the house and all things are in order, neat and tidy; I know that Someone must have set things in order. Someone has been here before me. I see moreover things within this house which seem to have been placed here for the benefit of occupants and all things within this great house are carefully balanced, proportioned and arranged.

Finally I see that all things need yet one complementary feature; the house needs somebody to live in it and keep it. And I see then the man the Builder of the house put in it to care for it. I see all this and believe; I turn to the Bible and find the identical story confirmed and precisely accurate. I then firmly believe that the house was carefully thought about, planned and wonderfully brought into being radiant with life, purpose and meaning.

Believing that the universe was planned and created also greatly helps me to believe in a Designer and Creator. In the words of Wilbur M. Smith, author of *Therefore Stand*:

“Though thousands of years separate our day from the time the Genesis record was composed, and though the earlier record was written in simple language and not with technical terminology, we find that the laws of logic and the testimony of our physical universe confirm the testimony of the Scriptures, and enable us still to say with fullest confidence, ‘I believe in God the Father, maker of heaven and earth’.”<sup>2</sup>

<sup>2</sup>Wilbur M. Smith, “Creation of the World,” *Therefore Stand*, Boston: W. A. Wilde, 1945, p. 358.

The great house—the universe—*is no accident!*

May we believe in God and live with purpose, for our universe was carefully planned and created by Him—for us!

*This I have believed!*

### QUESTIONS FOR THOUGHT

1. How does general observation lead one to believe that the universe was planned and created?
2. Make a list of things about you which in passing thought to you suggest purpose of design.
3. How does detailed observation lead one to believe that the universe was planned and created? What is the difference between general observation and detailed observation? Which one of the two would you call *inspection*? Why?
4. What argument in favor of Divine Cause and Creation does the order in the universe offer?
5. Make a list of the order in nature such as those contained in this chapter. How many others can you think of?
6. What is meant by preconditioning in the universe? How does preconditioning help one to believe that the universe is no accident?
7. What things in nature suggest balance to you? How does this balance help one believe in cause and purpose in contrast to accident?
8. Is this a truthful statement: Man is "keeper of the house" in referring to his position here on earth? Why or why not?

9. How does the position of man on earth in relation to the animal kingdom and the vegetable kingdom help one to believe the universe was planned and created?
10. In what ways is the Biblical story of Creation scientifically accurate?

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## CHAPTER IV

### THE WONDERFUL BIBLE

*"The entrance of thy words giveth life;  
it giveth understanding unto the simple"*

(Ps. 119:130)

The Bible is the most wonderful book in the world. It answers the restless search of man's soul in telling him there is One who cares and who understands. It tells man where he came from, why he is here, and where he is going after this life.

The Bible, as the most wonderful book in the world, has borne the most wonderful influence in the world and all over the world. Wherever it has gone it has raised man's cultural level, has taught man the road to happiness, has satisfied his spiritual hunger and has convicted guilt wherever guilt was to be uncovered.

It is truly the greatest book in all existence and could never have been produced by the hands of mortal man. For man can never and has never lifted himself by his own bootstraps. The Bible has *lifted* man. The Bible was written for man. The Bible is man's compass and his booklet of instruction by which he may correct, improve and perfect his life. The Bible is more than a book. It is the Book of books! The Bible is the inspired Word of God!

If, as we have already pointed out, God is and is our Creator, and if this Creator has made creatures after His own personal likeness, it then follows that He should be expected in some manner or another to reveal His will to His creatures.

This gives a valid reason for the Bible. The Bible claims to be the will of the Creator to His creation. We are urged to accept this when we see the great influence the Bible has produced throughout all ages and throughout all nationalities of people. No other one book has done so much for so many!

1. *What famous people have said about the Bible.* Every book draws comments of one nature or another. A book so great as the Bible must surely be expected to draw the greatest comments from the greatest people, and it has done just that.

John Quincy Adams said, "The first and almost the only book deserving of universal distinction is the Bible. I speak as a man of the world to men of the world and I say to you, 'Search the Scriptures.'"

Daniel Webster who read the Bible through annually said, "If we abide by the principles taught in the Bible our country will go on prospering, but if we and our prosperity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity."

Andrew Jackson said, "That book is the rock on which this republic stands."

Abraham Lincoln remarked, "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man."

Theodore Roosevelt, "Almost every man who has by his life's work added to the sum of human achievements of which the race is proud, almost every such man has based his life's work largely upon the teachings of the Bible."

Woodrow Wilson stated, "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible."

Napoleon Bonaparte remarked, "Behold it upon the table. I never fail to read it, and every day with the same pleasure . . . Not only is one's mind absorbed, it is controlled and the same can never go astray with this book for its guide."

Lord Roberts, "You will find in this book guidance when you are in health, comfort when you are in sickness and strength when you are in adversity."

Isaac Walton, the great English author, "Every hour I read you it kills a sin or lets a virtue in to fight it."

Jean Jacques Rousseau, the famed French writer and skeptic, stated, "I must confess to you that the majesty of the Scriptures astonishes me . . . if it had been the invention of man, the invention would have been greater than the greatest heroes."

Charles A. Dana, the American journalist, "Of all books the most indispensable and the most useful, the one whose knowledge is the most effective is the Bible. There is no book like the Bible. In every controversy the Bible contains the right answer and pleads the right policy."

John Ruskin stated, "Read your Bible. Make it a daily business to obey it in all you understand. To my early knowledge of the Bible I owe the best part of my tests for literature."

Isaac Newton said, "I account the Scriptures of God the most sublime philosophy."

Patrick Henry declared, "There is a Book worth all other books in the world."

Dr. Schurman, President of Cornell University, said, "The Bible is the most valuable document in English literature. No man can be called an uneducated man who knows his Bible and no man can be called an educated man who does not know his Bible."

Dr. William Lyon Phelps said, "I thoroughly believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible."

David J. Brewer of our Supreme Court said, "This American nation from its first settlement at Jamestown to this hour is based on and permeated by the principles of the Bible."

"A glory gilds the sacred page,  
Majestic like the sun,  
It gives a light to every age,  
It gives, but borrows none."

—William Cowper

"The stars, that in their courses roll,  
Have much instruction given;  
But thy good Word informs the soul  
How it may climb to heaven."<sup>4</sup>

—Isaac Watts

To no other book are so many tributes of praise given. The Bible gathers the attitudes of great men's minds toward it through what they say about it. They say it is indispensable to the human race. *The Bible must be the inspired Word of God!*

2. *The influence of the Bible on human laws.* The skeptic will ask, "What has the Bible done for the world?" He

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<sup>4</sup>FPA'S *Book of Quotations*, New York: Funk and Wagnals, 1952; pp. 100, 101.

must close his eyes to ask the question and he refuses to open his ears once his question is answered. Yet if it were not for the Bible this man's life would be in jeopardy every second. There would be no laws to protect his rights and no law enforcement to protect his existence.

The Mosaic Law was given to man as he was. And the Hebrew nation had the highest moral culture of any nation of its time.

Christianity has been given to man for man as he ought to be—the man created once more in the image of his Maker (Col. 3:10). Both for the man who is and for the man who ought to be the Bible has given him law to live by. Laws which are best for him and best for his neighbor the Bible has supplied in abundance.

The brute nature of man leads him to cheat, lie, steal and even murder. But the law of God says, "Thou shalt not." The Bible says that all the physical powers of the world in the form of government have been ordained by God and are for man's welfare and protection.

The Bible tells us when a man disobeys the law of the land in doing his neighbor an injustice he must be punished. It tells us in short that law and law enforcement have come from God (Rom. 13:1-7). The revealed will of God is His Word—the Bible.

The Ten Commandments: "Thou shalt not kill, steal, commit adultery, bear false witness," etc., have been copied by our nation and the nations of the world. They serve as standards of law by which order is established and justice enacted. Without the Bible where would man have found such a proper pattern of laws? *The Bible must be the inspired Word of God!*

3. *The influence of the Bible on a man's duty to his government.* Government both divine and physical have come from God, for all things have come from God. In turn the people of God are commanded to keep both sets of law.

The inspired writer, Paul, wrote, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God" (Rom. 13:1).

"Render therefore to all their dues: tribute to whom tribute; honor to whom honor" (Rom. 13:7).

Jesus said, "Render to Caesar the things that are Caesar's" (Mk. 12:17). Caesar had his part.

The Bible has given nations their laws and the Bible tells the people within these nations to observe these laws. The Bible is consistent in this respect as in all others. The Bible will make a better man, a better woman, a better family and as well the very best of citizens. "*The Bible must be the inspired Word of God!*"

4. *The influence of the Bible on human rights.* To each man under heaven belongs the God-given right to breathe the fresh vitalizing air about him. God has given men the air to breathe, the physical capacity for breathing and the right to breathe. This is an inherent right of mankind, yet God is directly behind this right. Man seldom thinks along these terms.

Just as God has thoroughly capacitated man in this right so has he capacitated him in other rights which he more constantly considers. Each man is given the right to be free. Every man is created in the image of his Maker and each in the sight of the Creator has certain undeniable rights. From the law of these rights have come the constitutions of the free-thinking peoples of the world.

The United States was founded upon the concept that every man was made in the image of God with the indisputable right to decide for himself and do for himself. Man is a free moral agent.

Man is given the right to think for himself, speak for himself, work for himself, develop and advertise himself, and build and fight for the right to be himself. God has given him these rights. God has given man the power to make a decision and the right and power to abide by it. True democracy has come from the pages of the Bible. Here it originated.

When each nation recognizes the position taken by the Bible that every man is an individual and not a single factor in a massive human contract, man then receives his independence and becomes just as important in his day in the sight of his Maker as was Adam the first man in his day.

From the Bible and the teaching of human individuality has come man's freedom from slavery, his right to vote and express himself and his opinions, and his right to free enterprise. Without these rights man himself would be miserable and no nation would ever stride forward. Picture modern civilization void of these rights. Such is a picture of a civilization without the Bible.

*The Bible must be the inspired Word of God!*

5. *The influence of the Bible on human morals.* A man who murders is a criminal. A man who runs off with another man's wife is immoral. The Bible has made provisions for laws and law enforcement considering criminal offenses and the same Book has made provision for immoral acts as well.

The New Testament assigns one wife to one husband even as at the beginning of time. This is God's way, and as such it satisfies a human desire and stays a human guilt. Our country recognizes the teaching of the Bible in regard to marriage and in most states discourages divorce and positively outlaws polygamy.

The New Testament teaches against divorce and hence creates caution on the behalf of mating and gives sanctification to marriage while at the same time it offers security to children who would otherwise be left without parents or home.

The Old Testament taught an eye for an eye and a tooth for a tooth. The New Testament, the fulfillment of the Old, has superseded this commandment with "love thy neighbor as thyself" and "love thine enemy."

Only the Bible teaches that a man should love his foe and return good for evil. To the contrary the Moslems teach that the more enemies, Christians, they can slaughter the better are their chances of going to Moslem heaven.

Only the Bible teaches that a person becomes just as guilty for an intention as he does for an act. A man who lives by and directs his steps by the Bible is not only a good citizen but is the greatest asset any nation can have; for only the Bible creates a completely honest and upright, a law-abiding citizen.

Wherever the Bible has gone it has raised the morals of human society. It has elevated the position of womanhood and has calmed the fiendish desires of manhood. It produced the purity in nations and has extended the respect of rulers to their subjects. Only the Bible has so influenced the human race and the morals of the human race. *The Bible must be the inspired Word of God!*

6. *The influence of the Bible on the field of music.* The Bible has made profound contributions to the field of music. No other book is so copied in the field of song as the Bible.

Christian man has been commanded to sing, and often the man of the world has been inspired to both write songs and sing them and in some manner or another put them to music, all because of the teachings and majestic stories and themes contained in the Bible.

George F. Handel's work "The Messiah" has plainly been taken from Isaiah, the gospels and book of Revelation. He was guided by Biblical descriptions of heaven when he produced "The Hallelujah Chorus." "Saul," "Samson," and "Joseph" are others of his works taken directly from the Bible.

Among the British composers Sir Julius Benedict created "St. Peter," Sir William Arthur Sullivan, "The Prodigal Son" and "The Light of the World." Sir Edward Elgar, once called the greatest writer since Bach and Handel, produced "Apostles" and "The Kingdom." All of these works have been derived from the characters and stories of the Bible.

Among American writers James Parker produced "The Redemption Hymn," Horatio Parker wrote "Hora Novissima," an oratorio long popular among religious chorus groups. Frederick Converse produced "Job" and H. Augustine Smith has created many religious songs and pageants which are widely used.

Of the Negro spirituals, "Swing Low, Sweet Chariot," "Were You There?," "Steal Away," "Go Down, Moses" and "Great Gettin' Up Day" all show a definite influence of the Bible.

Among American songs of patriotism at the very top stands Samuel Francis Smith's "America" which has borrowed evident Biblical passages such as: "Land where my fathers died," "Our Father's God To Thee," "Protect us by thy Might," and "Great God our King."

Francis Scott Key's "The Star Spangled Banner" uses such Biblical phrases as: "In God is our trust," "The gloom of the grave," "The terror of the night," "War's desolation" and "Pollution and the battle's confusion."

"Columbia the Gem of the Ocean" uses "spices," "incense," "perfumes of Eden," and makes references to "the burning bush," the prophets of Baal on Mount Carmel, Noah's ark, and the rainbow.

The Biblical expressions, "stronger than lions," "Swifter than eagles" both occur in Albert Pike's "Dixie." "The Battle Hymn of the Republic" by Julia Howe is intensely religious with such passages as "Mine eyes have seen the glory of the coming of the Lord," "The fateful lightning of His terrible swift sword" and "He will crush the serpent with His heel."

These foregoing references are but a small sample of the part the Bible has played in contributing high and majestic thought to the field of music. No other single book has given such inspiration both in theme and in phrase to the musical field. Just another evidence that *the Bible must be the inspired Word of God!*

7. *The influence of the Bible on the field of literature.* The Bible is the most beautiful piece of literature ever to have been written and other works of literature which have borrowed from the Bible either in theme, phrase or style merely reflect its original beauty. The Bible has directly

influenced all writers who have ever become acquainted with it and its teachings.

English literature was given much emphasis beginning with the translation of the Bible in 1611. From this day forward the Bible has profoundly influenced the English culture and literature.

Shakespeare has filled his works with ideals and figures of expression from the Bible. "The Tempest" has been called the greatest work since the New Testament. Milton imitated the Bible story of the fall of man in "Paradise Lost" and "Paradise Regained." Sir Walter Scott has said that the Bible is "The Book."

John Bunyan wrote of the trying episodes of "Christian" on his journey to Heaven in "Pilgrim's Progress" and throughout this work carries the Biblical picture of Christian sacrifice and reward.

Robert Burns, often called "The Plowboy Poet," paid tribute to the Bible through speaking of the beauty and splendor of nature created by God.

From "Beowulf," the very earliest piece of English literature, to the very latest piece of English literature, British writers and poets have kept alive a reference to and a deep reverence for the Bible, believing it to be the inspired Word of God.

The influence of British writers carried to the New England pilgrims and the colonial settlements along the Atlantic shore. As the United States expanded and grew the Bible which inspired the movement to this continent gave rise to a deep appreciation of its worth in literature.

Harvard was established as the first college in America to provide a more thorough study of the Bible and to pre-

pare young preachers of the Word. Following educational institutions dedicated their central interest to the teaching of the Bible and educating youth to be better able to understand its teaching through a mastery of Greek and Latin.

The greatest work of American literature, of course, is the Declaration of Independence, once called "the most noble document ever penned." It shows a definite Biblical influence:

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Walt Whitman will always be remembered for his reference to Biblical brotherhood in "Passage to India" in which he unites the thought of industrial expansion with a tying together of all men everywhere in one common human union.

"Hale in the Bush," a folk ballad about Nathan Hale an American hero, reflects a Biblical concept of the spiritual realm while John Greenleaf Whittier sees one God in nature and Ralph Waldo Emerson in "The American Scholar" speaks of a growing American based upon Biblical principles.

Sidney Lanier was a local color artist who painted verbal pictures of God among men while Emily Dickinson felt true poetry was a direct route of contact with the Maker.

Those Americans who have most influenced American thought are those who themselves were most influenced by the Bible both through reading it and intensely studying it. Thomas Jefferson read the Bible regularly, Abraham Lincoln searched it late into the night by light of the fire-

place while Daniel Webster read the Bible in its entirety twice annually.

Our American heritage rests upon men and ideals influenced by the Word of God. No wonder our country is so prosperous!

Great Britain and the United States show the greatest influence of the Bible in their literature since the Bible has been given free reign in these countries. Other nations show this influence less only as the people of these nations have failed to apply themselves to its wonderful precepts and stories.

What influence the Bible can have upon the literature and attitudes resulting from this literature has been clearly demonstrated by the countries and peoples allowing it voice in their lives and streams of thought. Truly *the Bible is the inspired Word of God!*

8. *The influence of the Bible on the field of art work and painting.* The most monumental pieces of work coming from the paintbrushes of the "masters" have been inspired by the stories of the Bible and the great persons it tells about.

From the Bible Michelangelo produced "The Creation," "The Flood" and a complete detailed array of Old Testament history on the ceiling of the St. Peter's Cathedral in Rome. This man's masterpiece of sculpture was his imitation of the Bible's "David."

Leonardo da Vinci, himself an unbeliever, was so profoundly influenced by the New Testament that he produced the matchless "Last Supper."

Hoffman's "Christ in the Temple" is another exclusive work of art showing definite Biblical influence upon the painter.

Other paintings inspired by the Bible are Van Dyck's "Christ and the Tribute Money"; Peter Paul Ruben's "Christ on the Cross" and his "The Descent from the Cross."

Herman Clementz painted "The Boy Christ in the Temple" and "Christ and the Rich Ruler." Bartolome Murillo painted "The Immaculate Conception" and "Feeding the Five Thousand."<sup>5</sup>

These paintings known as the works of "the masters" have been profoundly influenced by the Bible. The greatest paintings ever put on canvass have come from the Bible, for the Bible first painted the most beautiful of pictures in volume form and men have become famous for their imitation of these same pictures on canvass.

*The Bible must be the inspired Word of God!*

*Conclusion:* Only the greatest book in the world could bear so much wonderful influence in the world and all over the world, in every shade of life and in every motive or concept. In one way or another the Bible has borne profound influence everywhere and upon everyone who has ever come in contact with its teachings.

Its figures are immortal and being immortal they have "immortalized" the lives and works of those becoming acquainted with them. The Bible is truly a wonderful Book!

"For the tree is known by his fruit" (Matt. 12:33). Its influence tells the story—*The Bible must be the inspired Word of God! This I have believed!*

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<sup>5</sup>Cynthia Pearl Maus, *Christ and the Fine Arts*, New York and London: Harper Brothers Publishers, 1938, partial source of foregoing references, roughly pp. 36-297; no quotes.

## QUESTIONS FOR THOUGHT

1. Is this a good standard by which to judge the inspiration of the Bible "A tree is known by its fruits"? —Why?
2. How do the statements of famous people help us to believe that the Bible is the inspired Word of God?
3. How does the Bible influence human laws today? Can you list man-made laws today which are either directly or indirectly influenced by the Bible?
4. How does the Bible influence civil responsibility? Is a good Christian a good citizen? Why or why not?
5. What has the Bible done for human rights? Does this in any way help one to believe in the inspiration of the Bible?
6. Can we justly attribute human morals of our day to the Ten Commandments of the Old Testament? Do we have national morals influenced by the New Testament? Can you list some?
7. How has the Bible influenced the field of music? Were the Jews a musical people?
8. Can we truthfully say that the greatest literature of all times has been influenced by the Bible? If so where does this place the Bible in the field of literature?
9. How has the Bible provided subject matter for the great "masters" of painting? Could we call these painters "inspired"?
10. How do the many influences of the Bible help one to believe that the Bible is the inspired Word of God? What influence mentioned in this chapter do you consider the greatest?

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## CHAPTER V

### THE BIBLE AND SCIENCE

*“Keep that which is committed to thy trust,  
avoiding profane and vain babblings, and  
oppositions of science falsely so called”*

(I Tim. 6:20)

“Within fifty years the Bible will no longer be discussed among educated people!” boomed the voice of the skeptic Voltaire during the frightening era of scientific awakening. But that has now been some two hundred years ago and Voltaire could never have been more mistaken. From that day forward the Bible has but gained in popularity and is today discussed among our most highly educated scientists themselves!

When Paul warned Timothy to avoid “oppositions of science” it was a warning not against true science but against “science *falsely so called.*” At that time speculations were running wild among the early Christians, speculations largely of Jewish origin, which some fifty years later gave rise to a group of students called the Gnostics. But *this* was not true science!

There is a true science and there is a false science. The true science is an honest systematic study in search for facts. The false science labels a thing “fact” without any real evidence. True science and the Bible agree, for while the former seeks truth the latter, the Bible, reveals truth and claims to be TRUTH (John 17:17).

The scientist who is taught by the Bible and its truth is a far greater scholar and teacher than the scientist who

endeavors to teach the student that the Bible in the light of science is false. This latter is false science for such a claim has no support of evidence.

The Bible has made one tremendous contribution to the field of science which no book or any man has ever equalled. The Bible has taught the scientist as well as the human race, which for the past half-century has come to rely upon the verdict of science, that science can but draw upon facts which have already been proclaimed by the Bible for thousands of years.

It must not however be taught that the Bible is a book of science, a science book, for this it is not. The Bible is a book dedicated to the soul of man. It is an authority on spiritual welfare. This is its sole object and this is its divine purpose and this purpose alone it seeks to accomplish.

But in its attempt to reach the soul the Bible has at the same time spoken of physical things as well as spiritual, for man is both—physical and spiritual, body and soul.

In bringing these vital spiritual lessons to the soul of mankind God through His Word spoke of the physical world and at the time in which He spoke of it man could only understand a part of what he himself knew to be the physical world.

In every case the central endeavor of the inspired writer was to bring a spiritual lesson to men. Yet in doing this much has been revealed concerning the universe about man which he has since been discovering for himself through what he calls "scientific inquiry" and "scientific method." God has always stayed not less than one tremendous step ahead of man.

1. *The lesson of truth.* Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32). The

Word of God has always upheld truth and discouraged artificiality, hypocrisy and false fronts. It has always driven its lesson straight to the cause of every case, and in so doing left nothing unturned in its path to the point.

In the Old Testament God required at least two or three witnesses to a sin before punishment was afflicted upon the accused. God sought evidence before action. This has always been the policy of the Bible: "quick to hear, slow to speak."

The Master said, "If thy brother have aught against thee—go to him." Don't go to his neighbor, go to him! get to the point. Uncover the source and cure both cause and outgrowth of cause—the effect. The Bible is effective in its policy of curing cause always to rid effect.

Straight across, right to the point, centered on the bull's eye—swing the hammer when you see the nail. This is the position taken by the Bible.

When Paul mentioned a false science, he spoke of a science which points without direction, claims without cause, concludes without evidence. This science is false and neither the Bible nor true science has any use for it. It has no place among educated students and teachers!

Perhaps the most striking illustration of the scientific method enacted in the Bible itself is the situation which arose when Jews brought an adulteress to the Lord. "What shall we do with her?" A problem confronted the Lord demanding an answer, a sure answer, not merely speculation. What shall we *do*?"

Jesus paused, stooped down on the ground and wrote in the sand. Then He arose and hit the nail directly on the head. "He that is without sin among you; let him be first

to cast a stone at her." *Dynamic!* Upon weighing carefully the facts of the situation on hand, the Lord went straight to the cause.

These men's hearts needed the medicine, not the woman, the effect of an evil heart. These men more readily spotted their own sin in another's person because their hearts were coated with a boggy tar of hypocrisy and they could not see themselves for themselves. They had to see another before they could see themselves.

To praise these men for their care and regard for the Law and its enforcement would have been but to heap more coal on the fire, and the fire of egotism would but burn higher and longer. To the contrary, Jesus had the effect upon their egotism a pail of chilling ice water would have upon a kindled flame. The men's egotism sizzled and ember at a time went out until each man was gone and the accused woman stood before the Master Scientist alone.

The cause had been killed and the effect healed. "Neither do I accuse thee; Go thy way and sin no more."

The Bible has always advocated, sought and taught TRUTH. This has been its policy carefully woven throughout its entire structure long before what we call the scientific method came along.

2. *A fact once proved is forever proved.* Some people today contend that they must have living miracles if people are to accept and believe in the living Word. They refuse to accept the facts of the Bible once for all confirmed by basic truth. The writer Jude said:

"Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was ONCE FOR ALL DELIVERED to the saints" (Jude 3, RSV).

Once prophesied, once delivered, once confirmed by God, the Son, the Spirit, the apostles and the miracles—it was **ONCE FOR ALL DELIVERED** and needed no further confirmation. The facts of the gospel were already proved. They needed no additional proving!

Jesus Christ arose from the dead and underwent every test a man today within his sane mind could demand to prove that He was truly alive once more and living among the living. Men who could recognize Him in full—recognized Him and identified Him. He spoke with them; they spoke with Him. They touched Him. They saw Him eat the same food they ate. This man was no corpse—no ghost—this was a real live man!

He went in and out among them upon ten different occasions, appearing in all to better than five hundred witnesses for over a period of forty days. Jesus of Nazareth was alive once more, there could be no doubt about it! This was a fact; it had been tested, it had been proved!

A fact once proved need be proved no more to make it any more a fact than it already is. Truth is truth and fact is fact. If water is wet today it will be wet tomorrow. If something solid is solid then it is *solid*! So with the accounts of the Bible.

These accounts are true. They have been placed beneath the most rigid tests of doubting minds. There is no greater skeptic today than was Thomas who personally knew Jesus. He knew Him yet couldn't make up his mind to accept through evidence just *one more miracle* though in person he had seen *scores*!

The apparent relationship between the Bible and true science is clear once more. Facts of science once proved

need no longer be proved. Once one step is proved beyond all doubt step No. 2 is added to it and an entire scientific equation is proposed upon the acceptance of the validity of step No. 1.

For example: a scientist formulates an equation dealing in one part with water. Before he includes the formula for water in his equation he need not go through a long process of rehashing the validness of  $H_2O$ . He simply adds the formula  $H_2O$  to his formula and adds other individual formulas to this one, at last coming up with the desired ratio.

The scientist draws upon the attitude of the Bible that a fact once solidly proven need not continually be reproved before being accepted and used.

3. *The Bible speaks of the five categories centuries later announced by Herbert Spencer.* In the nineteenth century Spencer announced that there exist but five known categories. These are: time, force, action, space and matter. Yet Genesis chapter 1 announced these things thousands of years before Spencer's day: "In the beginning," time; "God," force; "created," action; "the heavens," space; "and the earth," matter.

All of these categories have been freely expressed in the very first verse in the Bible and have been there for centuries. "In the beginning God created the heavens and the earth" (Gen. 1:1). And every common educated man (as the scholastic world looks at him) has had access to this knowledge through the ages and has been fully content to believe that all things consist of God.

The would-be genius in his laboratory runs across these facts through experimentation and cries, "Look at me; I'm marvelous!" Yet the man of simple means in looking for the spiritual at the same time has discovered the profound

secret of the physical and with casual consideration passes it by in further pursuit of "the Kingdom of God and his righteousness."

4. *The Bible announced light before the sun.* During the period of "scientific awakening" following the Dark Ages the Bible was scoffed at in the assumption that it stated the occurrence of the sun and moon before the creation of light.

But just the opposite is true. Genesis 1:3 says, "And God said, Let there be light; and there was light." Genesis 1:14-16 says, "And God said, Let there be lights in the firmament of the heavens to divide the day from the night . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night."

Light was made an independent entity. The sun and the other celestial bodies were created after the existence of light.

5. *The earth is spoken of as circular by the Bible.* Not until the years of Magellan and Columbus was much known or declared publicly about the shape of the earth being round.

Yet strangely enough, 2500 years before their time inspired Solomon wrote, "When he prepared the heavens, I was there: when he set a compass upon the face of the earth" (Prov. 8:27).

Isaiah said, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in" (Isa. 40:22).

6. *The Bible speaks of the earth's being out of its orbit.* More recent discovery in the field of astronomy reveals that

our earth is tilted on its axis at the angle of  $23\frac{1}{2}$  degrees to the eclipse. It is also known that this strange condition is responsible for our climatic conditions.

But long before man had ever come across this discovery the inspired writer, Job, spoke of the position of the earth, "He . . . shaketh the earth out of her place" (Job 9:6).

*7. The Bible speaks of God's having weighed and proportioned the earth.*

"Who both measured the waters in the hollow of his hand and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in a scale and the hills in a balance" (Isa. 40.12).

God has perfectly created a balanced proportion among all the portions of our earth:litho-sphere, hydra-sphere,and all the related elements which make up the earth on which man depends for his existence. Everything about it is perfectly "weighed and measured."

Our scientists now tell us that if the earth weighed more than it does its attraction with the sun would be too great and would be drawn toward the inside of its orbit and far too near the sun for life to exist.

If the earth weighed any less it would lose its attraction with the sun and go outside its orbit hurling out into endless space to freeze the inhabitants of the earth.

The Bible tells man of the perfect proportions of all things concerning the earth and all life on the earth. The inspired writers recorded these facts centuries ahead of their announcement by the scientist.

*8. The rotation of the earth upon its axis has been given emphasis by Biblical terms.* In Genesis chapter 1 the

strange use of the words "evening and morning" may now be simply explained although it remained a mystery for generations.

"And God called the light day, and the darkness he called night. And the evening and morning were the first day" (Gen. 1:5).

The days are voiced as succeeding one another. Each day consists of evening and morning. Without the rotation of the earth on its axis such terminology would be entirely out of place. Yet the Bible says that there was evening and there was morning. Not until years and years later did man know anything about either rotation or an axis. Again the Bible makes its bold defense—*it must be the Word of God!*

9. *The Bible speaks of the definite dimensions of the earth.* God asked Job, "Who determined the measure thereof, if thou knowest, Who hath stretched the line upon it?" (Job 38:5).

It is now known that the exact size of the earth is responsible for the life upon it, as formerly mentioned. If the earth were a bit larger there could be no oxygen. If it were a bit smaller the oxygen would be too rich. Life exists on earth by a hair's breadth.

If the earth were a bit larger we would burn up from the added attraction to the sun. If the earth were a bit smaller we would freeze to death by the loss of this attraction. Again the Bible is scientifically accurate.

10. *The Bible states that light dwells in a direction.* As many as 3000 years before science knew anything about the path of travel of light God asked Job, "Where is the way light dwelleth?" (Job 38:19).

It would have been incorrect to have said the *place* where light dwells, but rather the term *way* is correctly used. It is now known that light is never at rest. It is constantly traveling at the rate of 186,000 miles per hour. Again the Bible is correct!

11. *The Bible speaks of lightning in scientific terms.* "Who hath divided . . . a way for the lightning of thunder?" (Job 38:25). Scientists tell us that before each streak of lightning there is an instantaneous spark which precedes the lightning and opens a way for it through the atmosphere.

"Canst thou send lightnings that they may go and say unto thee, Here we are?" (Job 38:35). As a great Technician the Lord inquired of Job if he could regulate the electromagnetic waves for the purpose of radio or telegraphic communication. Lightning is made up of electrons and these are the medium through which the radio works. The radio wave is created by millions of minute electrons traveling much faster than light. This was inspired knowledge!

12. *God questions Job and shames man's wisdom.* In Job chapter 38 God inquired of Job forty questions related (both to the field of science and of research) Job could answer none of these questions and very few of them have been answered since by the most searching minds of men.

God said to Job, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me" (Job 38:2-3).

What more fitting language is there to describe the man who would be a scholar and deny his God—"Who is this that darkeneth counsel by words without knowledge?"

Job was to put on the attire of a man and speak with God. God asked Job, a man, to answer His questions. Job could answer man's questions being a man himself, but he could not, being a man, answer the questions of God.

In the questions which God asked Job the Lord illustrated that He is able both to put things on human level and if He so desires can lift thought far above comprehension. If man had been able to answer these questions the Bible would have possibly proved to be the work of mortal man. But man could not answer the questions. The questions and the Book which contained them was and is—the *Word of God!*

God asked Job these questions: "Job, where were *you* when I laid the foundations of the earth?" Life today remains a dark mystery. Something is known of embryology but other than this man knows little about how he got here.

"Who hath laid the measures therefor, if thou knowest? Or who hath stretched the line upon it?" The earth had been perfectly measured and placed among the other eight planets in just the right position so as to maintain and perpetuate life. Yet Job knew nothing of this and man since has known but what his theories and experimentation can reveal to him. There it is—but who or what put it all there and *how?*

"Whereupon are the foundations thereof fastened? Or who laid the cornerstone thereof?" What holds the earth out in space? Why does it not move from its position, and if it does then what? God's commands make a natural law when He sets things in order. Man can "explain" the order but cannot begin to understand it!

"When the morning stars sang together, and all the sons of God shouted for joy?" Only recently was it discov-

ered that the stars send out sound waves—*they sing!* Yet Job and all his generations knew nothing of this. Had Job merely made this up from his own imagination it would have been the rarest of accidents that a later discovery should prove him accurate. He had no way of knowing this unless God had revealed it to him!

“The sons of God shouted for joy.” Some writers think that at one time the earth was much more beautiful than it was in the days of the early patriarchs. Yet Job could not have known this of himself nor could any other man.

“Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?” Why does it not flood the continents? What keeps it in its place? Man only guesses. This mystery belongs to God.

“Hast thou entered into the springs of the sea? Or hast thou walked in the search of the depth?” Johns Hopkin University has made a number of explorations into the deep to see what could be revealed for the student. Commercial companies and the U. S. Naval Department have spent millions of dollars exploring the fathoms of the oceans.

The discoveries have been astonishing! Discovered were marine life with built-in-illumination, tiny minute animals imbedded in the ocean mud with the most perfect of designs. Health-giving minerals and plants have been brought to the medical laboratory for the benefit of the physically unfortunate.

The discoveries of the deep have been sensational and the most has not yet been told concerning what lies in the cold dark bottoms of the seas. Yet Job and his generation knew little or nothing of this.

Finally God asked Job a question which nobody even in our advanced day of research can answer. "Have the gates of death been opened unto thee? Or hast thou seen the gates of the shadow of death?"

Who knows what is beyond this life? The Christian can see more than anyone else through the eyes of faith, but how much does mortal man really *know*? The body decays and returns to dust from whence it came. When man is dead the total amount of mineral and related deposits within the physical body are at a corner drugstore worth about \$1.00.

But nothing is known of what becomes of the *real man*! The man who may have been worth on earth so many millions of dollars both in investment and position—what has become of *him*? What becomes of his spirit? What form does it take on? Can he look back on earth and see the events he once saw while he was mortal and living among mortals? Can he soar through the air and walk invisibly through physical barriers?

Man would give a lifetime of earnings to have but one real glimpse into the UNKNOWN yet this he can never have until the time he himself goes the way of all flesh and can never return any knowledge of what he finds there. God holds this mystery in his hands—*only God!*

13. *The one fact no microscope can discover or reveal.* All the host of the physical universe can in one way or another be subjected to scientific method and examination with the rare exception of one.

Human feeling: love, mercy, joy, sympathy, tenderness, understanding—these, and no one of them can be caged and spied upon in the laboratory or investigated beneath the scrutinizing lens of the most powerful microscope.

Yet deeply within the heart of the scientist himself radiate these various emotions which separate him from his laboratory and associate him with the rest of the human race.

Human feeling cannot be synthesized, dissected, catalogued or equated. It is positive and evident yet highly diffused and integrated throughout the mass of human society wherever civilization may be found. A man who has no faculties for love, mercy, sympathy, tenderness, understanding or joy is not human. This man can be looked at beneath the microscope and subjected to scientific methods and examination; but he is not a member of the human race—in fact he just *isn't*.

The deep things of a man—those things which move him—have come from God, and are just as invisible but apparent as He is. These are the image of God reflected within human clay—they make man a living soul and give purpose and meaning to life. And among them is *truth* and the unceasing desire to find and reveal it in its fullness.

The scientist merely picks up this incessant desire throbbing within him and puts one part of it to work in the laboratory in search of additional truth—the facts which move and interrelate the universe; those facts which tell even the scientist that some great Being must have planned and put all things together.

*Conclusion:* No, the Bible is not a book of science. But because of the all-knowing nature of the One who inspired its writing much is revealed which man in his tiny world can know nothing of.

Yet the Bible speaks to man's soul and tells the soul that it has an eternal destiny beyond this life of mortal dwelling.

As the scientific information, which with God's purpose is secondary, has been greatly out of man's grasp so is it that the majority of the spiritual realm is completely unknown to him.

But God is desirous that man pursue altogether the spiritual realm and with this utmost desire has let him see just a glimpse of something he already knows a little about—the physical world—and even more than he knows of this world to take man's mind to the spiritual world where all knowledge is inspired.

Man must seek God in the spiritual world for this is where God is. Yet God realizes that man must begin his search from the physical world where man is. So the Creator has given man physical rounds in a spiritual ladder to encourage his steps upward! And at the very top of the ladder is God who gently looks downward to struggling man at the foot of the ladder and bids him to ascend to the Land of Spirit.

True science and the Bible agree, science copying the attitude of the Bible in its search for truth and the Bible itself being the essence of truth and holding open its pages to be examined by all.

Yes, the Bible, though scoffed at by some antagonistic and high-headed scientists, when studied openly and honestly teaches great lessons which the man who is fair must agree deeply enriches the range of science as it explores the unknown.

Assuredly the Bible must be the inspired Word of God!  
*This I have believed!*

**QUESTIONS FOR THOUGHT**

1. Why is the Bible not primarily a book of science?
2. What is the difference between true science and false? Which does Paul warn Timothy against? Why?
3. In how many verses of Genesis chapter 1 does Moses speak of the five categories of existence?
4. The Bible announces and advocates truth as a very priceless principle of life. Does science disagree with this attitude?
5. How do science and the Bible unify on the idea, a thing once proven is always proven?
6. The Bible speaks of light before the sun. How does this prove that science today does not disprove the Bible?
7. In what manner does the Bible speak of the rotation of the earth upon its axis? Is this good reasoning? Why?
8. The pantheistic world thought of lightning as a token of the wrath of the gods, but at the same time the Bible handled the matter in calm scientific terms. What does this tell us about the Bible? About its sources?
9. Among the forty questions God asked Job which one do you think is today the most puzzling? Why?
10. Why cannot human emotions be examined in the scientist's laboratory and with scientific equipment, i.e., as examining concrete things such as human anatomy, frogs or insects? Love is more powerful than electric high voltage. Which of the two has its source in the Bible?

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## CHAPTER VI

### THE BIBLE AND ARCHAEOLOGY

*"The earth is the Lord's and the fullness thereof;  
the world and they that dwell therein"*

(Ps. 24:1)

If the earth and all its fullness belongs to the Lord, then we need not look far within the earth before we can produce evidence to this effect. The nature lover may readily be convinced that God is through merely a passing glance upon and about the surface of the earth, but the archaeologist proves by evidence seasoned through the years both that *God is* and *His Word is true*.

The archaeologist searches the depths of the earth for evidences of God while the astronomer searches the far reaching ends of outer space for God, and both are led to the same conclusion: there is a great Supreme Being who made all things and the volume which claims to be His Word is in itself and by itself positive evidence. It is evidence of God and valid evidence to its own inspiration.

The archaeologist looks at the present earth and it reveals to him the treasures of the past, layer by layer confirming the records of the Bible as true accounts.

A spade can be used for two purposes. It can be used to cover up evidence and on the other hand it can be used to dig up evidence. The atheist would shovel dirt on top of evidence, but the honest archaeologist digs and says, "*I believe.*"

1. *Moses and the five books of the Law.* It was once believed that Moses could not have written the Pentateuch,

Genesis, Exodus, Leviticus, Numbers and Deuteronomy because there was no system of writing existent at that time. However archaeological discovery has proved differently.

In 1901 and 1902 M. de Morgan the French archaeologist discovered in Susa, Persia, a mass of black diorite eight feet high and six feet in circumference at the base and five feet at the top. Upon this diorite was found recorded 4000 lines of inscription revealing 248 laws and codes formulated by the king of Babylon, Hammurabi, about 2250 B.C. He is referred to as Amraphel in Genesis 14:1 who it was that aided in the capture of Sodom and with whom Abraham had various dealings at the close of the battle.

These codes demonstrate the fact that at the time of the writing and even for sometime previous the Babylonians had an advanced culture long before Hammurabi was even king.

If then there was in existence a suitable system of writing among the Hebrews and Moses very easily could have recorded the five books of the law.

The spade confirms the Bible!

2. *The Tel el-Amarna Tablets.* These tablets of clay baked for long endurance through the ages were discovered in 1887, three hundred in number. Each tablet is covered with the Babylonian cuneiform and reveal through a series of letters by the governors of Palestine, Phoenicia, Syria and Philistia, Babylon and Assyria that Palestine was a province of Egypt and had before this time been a province of Babylonia.

These letters were evidently written during the period in which the Israelites were in Egyptian bondage and reveal

in turn that Palestine was in a very disturbed status at that particular time. They even refer to the city of Jerusalem, "Urusalim," showing its existence that long ago.

In all here is added proof that the Bible is a true record.  
*The spade confirms the Bible!*

3. *The Moabite Stone.* The Moabite Stone, a large bulk of black basalt, was discovered in ancient Moab just east of the Dead Sea. The stone is believed to have been cut out in the reign of King Mesha of Moab about 850 B.C. and is in content a proposed tribute to the Moabite deity, Chemosh.

This stone speaks of Omri the king of Israel being allowed by Chemosh to come with his armies and overthrow the Babylonians. This of course confirms the story of the book of Kings in the Old Testament and reveals the fact that the Israelites subsequent to the death of Ahab gave independence to the Moabites. Reference is also made to Jehovah, the God of the Hebrews.

It was long held that this writing on the Moabite Stone was the very earliest known writing in the Old West Semetic alphabet. This of course is false as records from other sources, i. e., Hammurabi's Code, reveal an earlier system.

Once again the Bible is true and *the spade confirms the Bible!*

4. *Egyptian captivity.* Excavations at Beisan began in 1922 and were carried further by the University of Pennsylvania which brought to attention a stele of Rameses II (1292-1225 B.C.). On this a report reveals that Pharaoh, king of Egypt, claims to have built the city of Rameses with Semetic (Hebrew) labor, (Ex. 1:11). There is more-

over much evidence to believe that Beisan was yet occupied during the reign of Ramesis III (1198-1167 B.C.) even past the Exodus account.

An incident which stands out boldly concerning the excavations of Egypt concerns a young skeptic doing his first archaeological explorations in that country. He called together a group of fellow-archaeologists and said, "Gentlemen, I shall return shortly with proof that the Bible is false."

One *year* later he returned and sheepishly called the group together once more. He arose and said, "Men, I have been a fool." He had actually discovered what he had set out to disprove. The records he uncovered had proved not that the Bible was false but rather that the archaeologist was wrong, very wrong!

Among his many revealing discoveries was a metal plate with these words: "And Joseph is not," implying that Joseph of the Old Testament had once lived in that country and had been remembered by some faithful scribe who engraved the reading for those in ages to come.

Yes, quite true—the spading convinces the one spading and *confirms the Bible!*

##### 5. *The Walls of Beisan.*

"And the taskmaster of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye get you straw where ye can find it: yet not aught of your work shall be diminished. So the people were scattered abroad and throughout all the land of Egypt to gather stubble instead of straw" (Ex. 5:10-12).

When recently the city of Rameses was excavated the wall of Beisan were discovered to be built part of clay and

straw and part of clay without straw but cheap grade of stubble.

Indeed—*the spade confirms the Bible!*

6. *The Walls of Jericho.* Harry Rimmer in *Crying Stones* reveals that the ancient ruins of Jericho reveal its walls to have fallen outward rather than inward. This provided for an easy capturing of the city just as God had intended.

“So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went into the city, every man straight-way before him, and they took the city” (Josh. 6:20).

Only a miracle could have forced the walls outward. Common war tactics would have pushed them inward. The falling of the walls of Jericho was miraculous, and the Bible is true. *The spade confirms the Bible!*

7. *The divided monarchy.* During the time in which the kingdom of Israel was divided there was a great amount of written correspondence which has been uncovered by the archaeologist.

Pharaoh Sheshonk I (954-924 B.C.), the Shishak of I Kings 14:24-28, has left a lengthy record of conquered Palestinian cities. These include places both in the northern kingdom and in the southern kingdom.

Shalmaneser, an enemy king of the Hebrews, mentions in history Ahab's fighting with the Arameans of Damascus and others who fought against him at the battle of Karkar (853 B.C.). Although the Bible is silent about this it does help us to understand the sudden change in Ahab's policy towards Damascus (I Kings 20:34-43). In order to be safe from the Assyrian menace old animosities had to be put aside.

The Obelisk of Shalmaneser III speaks of tribute having been received in Jehu. The Old Testament is silent but the principle is apparent. Jehu having come to the throne through much shedding of blood felt unsafe. It is likely that he desired the friendship and promised support of Shalmaneser and it is evident that he must have paid him tribute for this protection.

Much valuable light is thrown on the latter days of the kingdom by Inscription of Tiglath-Pileser III (745-727 B.C.) and Sargon (722-705 B.C.). The subjection of Ahaz, king of Judah, to Assyria is confirmed by Tiglath-Pileser's statement that he received tribute of him (II Kings 16:8). The tribute of Menahem is also recorded in II Kings 15:19. Also the mystery of the "lost ten tribes" is better clarified through these records.

Again—*the spade confirms the Bible.*

8. *The cylinder of Sennacherib* (705-681 B.C.). This cylinder of Sennacherib describes his war campaign of 701 B.C. He relates how he shut up Hezekiah like "a caged bird in Jerusalem, his royal city," and how he imposed upon him tribute to the amount of thirty talents of gold, eight hundred of silver and accessories (II Kings 18:13, 14; Isa. 19:36; Isa. 36:1).

The recent discovery of a Babylonian chronicle casts much light upon the closing days of the kingdom of Judah. It becomes evident that Nineveh fell in 612 B.C. and that when Pharaoh Necho had let his armies into Syria he was then in alliance with the remnant of the Assyrians and not hostile to them.

Further record corresponding with the Bible record which says—*the spade confirms the Bible!*

9. *The great flood.* Archaeological exploration has revealed that the Hebrews are not the only ones with a record of a great flood at one time in the history of the world. The Babylonians also have a record of the flood, but in a different highlight.

The Babylonian record attributes the great deluge to the gods who having nothing better to do exercised their imagination to the extent of flooding away all civilization. This record then states that the gods like "whipped pups" sat huddled and trembling in heaven repenting over what they had done.

This Babylonian record of the flood makes me more a believer in the flood mentioned in the Bible and in the Biblical description of this flood.

The Babylonian culture and other cultures as well which in content were highly superstitious and pantheistic can attribute no sensible cause to the flood. But the Bible gives the most consistent reason of all for this flood:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually . . . And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:5, 7).

God—total goodness—hates sin. He hates it like a medical doctor hates a contagious disease. There was but one logical thing to do, destroy both it and the creatures infected by it. And this He did.

And because He did this, He brought the great flood, there are evidences of it to be looked upon and speculated about by all generations and nationalities to follow. Those

who knew not God made up fantastic theories revealing the depths of pagan ignorance. Yet only the Bible, the original record of the flood, is consistent and reasonable.

I believe the Bible and so does the archaeologist for—*the spade confirms the Bible!*

10. *Additional discoveries.* Other than these discoveries mentioned, the archaeologist has produced evidence of the city of Nineveh where Jonah was sent to warn its inhabitants of the wrath of God; the ruins of Abraham's birthplace, the Ur of the Chaldees; portraits of the Canaanites against whom Joshua fought; Shishak's sculptured account of his campaign against Rehoboam; Manasseh and Belshazzar as well as many other persons and places the Bible mentions.<sup>2</sup>

The spade of the archaeologist has uncovered evidence sufficient to satisfy the questioning mind that these people of whom the Bible speaks and these places of which it speaks have all figured in actual history. They are not mythical characters nor are they religious figures of some writer's imagination.

*Conclusion:* The spade actually confirms the Bible record. The accounts of the Bible have been proved true. The people and places of which it speaks have found a real place in historic identity. For these reasons I believe that

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<sup>2</sup>I am indebted in much part for the foregoing to Christopher R. North's "The Old Testament in the Light of Archaeology," *The Abingdon Bible Commentary*, edited by Frederick Carl Eiselen, Edwin Lewis and David G. Downey, Abingdon-Cokesbury Press, New York, Nashville, 1929, pp. 114-121; DeHoff's chapter, "Archaeology and the Bible," *Why We Believe the Bible*; and Camden Cobern's *The New Archaeological Discoveries*, Funk and Wagnall's Co., N.Y., London, 1917.

the spade confirms the Bible—the archaeologist only proves by digging in God's earth the truth of God's Word!

Without doubt—*the spade confirms the Bible!* This I have believed!

### QUESTIONS FOR THOUGHT

1. What effect does the discovery of the Code of Hammurabi have upon the claim that Moses did not write the Pentateuch?
2. What particular history do the Tel el-Amarna Tablets reveal?
3. What light does the Moabite Stone throw on the history of the Bible?
4. What records reveal the Biblical story of Egyptian captivity? What city did Pharaoh build?
5. History reveals that the walls of Beisan were constructed part of good straw and clay and part of stubble and clay. What does this tell us about the Bible record?
6. Archaeological discovery reveals the walls of Jericho to have fallen outward. What does this confirm about the Biblical record of the same event?
7. What do the letters of correspondence during the period of the divided kingdom prove?
8. What was written on the cylinder of Sennacherib to confirm the accounts of the Bible?
9. The Babylonians also have a record of the great flood. Does this prove or disprove the Hebrew account? Why?
10. What effect does the total amount of archaeological discoveries have upon the Bible record of past events? Does the spade of the archaeologist actually confirm the Bible?

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## CHAPTER VII

### THE BIBLE AND FULFILLMENT

*“For the prophecy came not in old time by  
the will of man: but holy men of God spake  
as they were moved by the Holy Ghost”*

(2 Pet. 1:21)

A target is set in a given spot on a road during the darkest period of a pitch-dark night. Forty men with bows and arrows are placed at chosen intervals up and down the road with no knowledge whatever of the whereabouts of the target. At a given individual signal each man some time during the night shoots his arrow into the darkness, to his knowledge piercing only the darkness.

When the sun rises the following morning forty arrows are found driven directly into the bull's eye of this one target!

A *miracle*—but it has never happened. Yet a greater miracle than this has occurred! Forty different men in different parts of the world, none knowing what the other was writing, over a period of fifteen hundred years produced the most consistent volume in the world.

It contains no mistakes, it has no contradictions and each writer began writing where the one immediately before him left off. A relay of writers writing one book yet each knowing nothing of the other's efforts, nothing whatever except what he himself was writing—this is the story behind the greatest of all stories—*the Bible!*

If the Bible were merely the work of men we could justly expect to find discrepancies throughout its pages.

If it were the work of men its prophecies would never be fulfilled and if some of them were such a fulfillment would be entirely accidental.

When men of old looked into the future they did so through the Spirit of God which thus beckoned them and as they looked into the future they revealed in writing what they saw. This is the picture of Bible prophecy.

Yet when the events which the prophets began calling off began coming to pass as timely and as accurately as clockwork to the most intricate detail, we must look on in awe, for here is something miraculous! Here is the wonderful working of God!

“But holy men of God spake as they were moved by the Holy Ghost” and in reading they mentioned these following events which from our day we may look back on and see in fulfillment. And as we see we are made to believe for such things as these do not *just happen!* They are brought about by the God who spoke of them long before they happened.

“Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them” (Isa. 42:9).

## I. PROPHECIES CONCERNING PERSONS AND EVENTS IN THE OLD TESTAMENT

### 1. *Abraham to be a father of many nations.*

#### *Prophecy*

“And I will make of thee a great nation, and I will make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall

#### *Fulfillment*

“So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their division by their tribes. And the land

all families of the earth be blessed" (Gen. 12:2-3) 2247 B.C.

rested from war" (Josh. 11:23) 1450 B.C.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8).

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29) 58 A.D.

### 2. *Jacob's descendants to become a mighty people in Egypt.*

"And God spake unto Israel in the visions of the night . . . and he said, I am God, the God of thy father: fear not to go down into Egypt; for I will make of thee a great nation" (Gen. 46:2-3) 1706 B.C.

"And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them" (Ex. 1:6-7) 1706 B.C.

### 3. *Israel to be delivered from Egyptian bondage.*

"And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go" (Ex. 3:20) 1491 B.C.

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore" (Ex. 14:30) 1491 B.C.

### 4. *The priesthood of Eli to be severed and another family to occupy the priesthood.*

"Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house . . . And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind;

"And the ark of God was taken and the two sons were slain. And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe" (1 Sam. 4:11; 2 Sam. 8:17) 1165, 1040 B.C.

and I will build him a sure house; . . . And he shall walk before mine anointed forever" (1 Sam. 2:31,35) 1165 B.C.

5. *David's son to construct the temple.*

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever" (2 Sam. 7:12-13) 1041 B.C.

"And in the eleventh year, in the month of Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it" (1 Ki. 6:38) 1005 B.C.

6. *The fall of Jerusalem to the king of Babylon and the captivity of Judah.*

"Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day" (2 Ki. 21:12-15) 698 B.C.

"Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon" (2 Ch. 36: 5-6) 610 B.C.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god" (Dan. 1:1-2) 607 B.C.

7. *The captivity to continue a period of seventy years.*

"Therefore hearken not unto the words of the prophets that speak unto you, saying, "Ye shall not serve the king of Babylon: for they prophesy a lie unto you" (Jer. 27:14) 609 B.C.

"For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, in causing you to return to this place" (Jer. 29:9-10) 606 B.C.

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years" (2 Ch. 36:20-21). 610 B.C.

8. *The fall of Babylon and the triumphant entry of the Medo-Persian monarchy.*

"The burden of Babylon, which Isaiah the son of Amoz did see . . . Behold I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it . . . And Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah" (Isa. 13:1, 17, 19) 713 B.C.

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old" (Dan. 5:30-31) 538 B.C.

"So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (Dan. 6: 23) 537 B.C.

Darius and Cyrus made an alliance dividing the kingdom of Babylon between them.

**PERES:** Thy kingdom is divided, and given to the Medes and Persians" (Dan. 5:25-28) 538 B.C.

*9. A remnant to survive the captivity and return to rebuild the temple.*

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt obey his voice according to all that I commanded thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deut. 30:1-3) 1451 B.C.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11) 787 B.C.

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land" (Ezek. 37:21) 587 B.C.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God), which is in Jerusalem" (Ezra 1: 1-3) 536 B.C.

"And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem" (Neh. 11: 1-2) 446 B.C.

## II. PROPHECIES CONCERNING THE LORD JESUS CHRIST

### 1. *A Saviour to be born of the seed of woman.*

#### *Prophecy*

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15) 4004 B.C.

#### *Fulfillment*

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4) 1 A.D., by Paul 58 A.D.

### 2. *The Saviour to be born of the Jewish tribe of Judah.*

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh be come; and unto him shall the gathering of the people be" (Gen. 49:10) 1689 B.C.

"And when he (Herod) had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:3-6) 1 A.D.

"For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" (1 Ch. 5:2) 715 B.C.

"But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting" (Mic. 5:2) 710 B.C.

"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14) 64 A.D.

### 3. *The Saviour to come from the royal line of David.*

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judg-

"The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1) 1 A.D.

ment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:7) 771 B.C.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1) 713 B.C.

"Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David" (Matt. 22:4, 42) 33 A.D.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16) 96 A.D.

#### 4. *The Saviour to be born in Bethlehem, the city of David.*

"But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting" (Mic. 5:2) 710 B.C.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king" (Matt. 2:1) 1 A.D.

"And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also" (Matt. 2:8) 1 A.D., approx.

#### 5. *The Saviour to be born of a virgin.*

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14) 742 B.C.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18) 1 A.D.

"Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel" (Mic. 5:3) 710 B.C.

"Therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lu. 1:34-35) 1 B.C.-1 A.D.

### 6. *A forerunner to prepare the way for the Saviour.*

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. 3:1) 397 B.C.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5) 397 B.C.

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1:22-23) 26 A.D.

"And if ye will receive it, this is Elias, which was for to come" (Matt. 11:14-15) 31 A.D.

### 7. *The Saviour to be named "Jesus."*

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21) 1 B.C.-1 A.D.

"(Joseph) knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matt. 1:25) 1 A.D.

### 8. *The Saviour to be betrayed by a disciple.*

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41:9) 1000 B.C.

"And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him" (Mk. 14:43-45) 33 A.D.

### 9. *The Saviour to be betrayed for thirty pieces of silver.*

"And I said unto them, If ye

"Then Judah, which had be-

think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zech. 11:12) 487 B.C.

trayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders" (Matt. 27:3) 33 A.D.

10. *A potter's field to be purchased with the thirty pieces of silver.*

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (Zech. 11:13) 487 B.C.

"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in" (Mat. 27:5-7) 33 A.D.

11. *The followers of the Saviour to leave him at his betrayal.*

"Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered" (Zech. 13:7) 487 B.C.

"In that same hour said Jesus to the multitude, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled" (Matt. 26:55-56) 33 A.D.

12. *The Saviour to suffer in silence at his trial.*

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so

"And the chief priests accused him of many things; and he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many

openeth he not his mouth" (Isa. 53:7) 712 B.C.

things they witness against thee. But Jesus answered nothing; so that Pilate marvelled" (Mk. 15: 3-5) 33 A.D.

13. *The Saviour's hands and feet are pierced in crucifixion.*

"For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet" (Ps. 22:16) 1000 B.C. ....

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands of lawless men have crucified and slain" (Acts 2:22-23) 33 A.D.

"And they shall look upon me whom they have pierced, and they shall mourn for him" (Zech. 12:10) 487 B.C.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him" (Rev. 1:7) 96 A.D.

"And one shall say unto him, What are these wounds in my hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6) 487 B.C.

14. *Vinegar and gall are to be offered at the Saviour's death.*

"Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none; They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. 69: 20-21) 1000 B.C.

"And they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink" (Matt. 27:34) 33 A.D.

15. *The Saviour's garments are divided among enemies as they cast lots.*

"They part my garments among them, and cast lots upon my vesture" (Ps. 22:18) 1000 B.C.

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to

every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be" (John 19:23-24) 33 A.D.

**16. *The Saviour dies among the wicked.***

"And he made his grave with the wicked . . . at his death" (Isa. 53:9) 712 B.C.

"Then were there two thieves crucified with him; one on the right hand, and another on the left" (Matt. 27:38) 33 A.D.

**17. *The Saviour's bones are not broken.***

"He keepeth all his bones; not one of them is broken" (Ps. 24:20) 1000 B.C.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs . . . For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken" (John 20:32-33, 36) 33 A.D.

"They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it" (Num. 9:12) 1490 B.C.

Here—Christ is compared with the Jewish passover as seen above.

"For even Christ our passover is sacrificed for us" (1 Cor. 5:7) 59 A.D.

**18. *The Saviour makes his grave with the rich.***

"And he made his grave with the wicked and with the rich in his death" (Isa. 53:9) 712 B.C.

"And when Joseph (of Arimathea, a rich man) had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matt. 27:57-59) 33 A.D.

**19. *The Mosaic Law and the Jewish festivities to cease; they ceased at the cross.***

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts" (Hos. 2:11) 785 B.C.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:12) 64 A.D.

**20. *The Gentile sanctified through the cross of Christ.***

"And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God" (Hos. 2:23) 785 B.C.

"But now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ. For he is our peace, who hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances; for to make in himself of twain one new man, so making peace, And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16) 64 A.D.

**21. *The Saviour to be put to death for all people.***

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:4-6) 712 B.C.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18) 60 A.D.

"And for this cause he is the mediator of the new testament, that by means of death, for the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15) 64 A.D.

*22. The Saviour to rise from the dead.*

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10) 1000 B.C.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15) 1000 B.C.

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jon. 1:17) 862 B.C.

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up . . . When therefore he was risen from the dead, his disciples remembered that he said this unto them; and they believed the Scripture, and the word which Jesus had said" (John 2:19, 22) 33 A.D.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40) 31 A.D.

"This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32) 33 A.D.

*23. The Saviour to crush the head of Satan—death.*

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15) 4004 B.C.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of the grave" (Rev. 1:18) 96 A.D.

"O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55,57) 59 A.D.

*24. The Saviour to ascend to Heaven and be given the authority to the kingdom.*

"The Lord said unto my Lord, Sit thou on my right hand, until

"And he led them out as far as to Bethany, and he lifted up his

I make thine enemies thy footstool" (Ps. 110:1) 1000 B.C.

"And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed" (Dan. 7: 13-14) 555 B.C.

hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Lk. 24:50-51) 33 A.D.

"And Jesus came and spake unto them, saying, All power is given me in heaven and in earth" (Matt. 28:18) 33 A.D.

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1:20-23) 64 A.D.

### 25. *The Saviour to be the chief cornerstone of the kingdom.*

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28: 6) 712 B.C.

"The stone which the building refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes" (Ps. 118:22-23) 1000 B.C.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11-12) 33 A.D.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And

are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:19-20) 64 A.D.

### III. PROPHECIES CONCERNING THE CHURCH OF OUR SAVIOUR

#### 1. *To be established in the last days.*

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills" (Isa. 2:2) 760 B.C.

The last days were marked in beginning by the coming of the Saviour.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1) 64 A.D.

The Saviour in these last days said he would build his church, his kingdom.

"And upon this rock I will build my church" (Matt. 16:18) 32 A.D.

#### 2. *To be established at Jerusalem, the holy city.*

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3) 760 B.C.

"But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49) 33 A.D.

The disciples returned from Olivet where Jesus so instructed them to dwell in Jerusalem until endued with this power from on high. When this power came, it came at Jerusalem, and when this power came it marked the beginning of the church.

### 3. *To be marked in beginning by the giving of the Spirit.*

“And it shall come to pass afterward, that I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions” (Joel 2:28) 800 B.C.

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people” (Jer. 31:34) 606 B.C.

“And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power” (Mk. 9:1) 32 A.D.

“And when the day of Pentecost was fully come, they were all with one accord in one place. Suddenly there came a sound from heaven as of a rushing mighty wind, (power) and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, (the prophecy of Joel 2:28), and began to speak with other tongues as the Spirit gave them utterance” (Acts 2:1-4) 33 A.D.

### 4. *The Spirit and salvation to come at the same time.*

“In those days will I pour out of my spirit . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance” (Joel 2:20, 32) 800 B.C.

“Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acs 2:38,39) 33 A.D.

### 5. *The church, the kingdom of God, to be established in the reign of the fourth kingdom.*

“This is the dream; and we will tell the interpretation thereof

At the feast of Belshazzar, son of Nebuchadnezzar who saw the

before the king . . . God hath given thee a kingdom . . . And after thee shall arise another kingdom inferior to thee, and another third kingdom . . . And the fourth kingdom shall be strong as iron:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . and it shall stand forever" (Dan. 2:23,37,39,40,44, 45) 603 B.C.

vision, Darius, king of the Medes and Cyrus king of the Persians, took the city and set up the dual monarchy of the Medo-Persian kingdom; after their reign the Grecian kingdom and finally that strong as iron—the Roman empire.

In order:

- 1) The kingdom of Babylon
- 2) The Medo-Persian kingdom
- 3) The Grecian kingdom
- 4) The Roman empire

During the reign of the mighty Roman empire Jesus was born, marking the beginning of the last days, Job 19:25, Heb. 1:1, and authorized the establishment of His kingdom which was established on Pentecost 50 days after His resurrection.

### 6. *The church to stand forever.*

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44) 603 B.C.

"His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14) 555 B.C.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21) 64 A.D.

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35) 33 A. D.

The words of Jesus continue in written form, the New Testament, and are proclaimed by Christians, members of the body, the church (Eph. 3:10).

### 7. *All nations to flow into the church, the kingdom.*

"The mountain of the Lord's house shall be established in the

"For the promise is unto you, and to your children, and to all that

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2) 760 B.C.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered" (Joel 2:32) 800 B.C.

are afar off, even as many as the Lord our God shall call" (Acts 2:39) 33 A.D.

"And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17) 96 A.D.

#### IV. THE PERSONAL PROPHECY OF JESUS CONCERNING THE DESTRUCTION OF JERUSALEM

##### 1. *Jerusalem to be overthrown and ruled.*

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Lk. 19:41-44) 33 A.D.

According to Josephus Jerusalem suffered the most pitiful downfall in the history of the world.

In 66 A.D., just 33 years after the crucifixion of Jesus, the Jewish subjects living in a dependent status under Roman rule, rebelled against Roman power (the predicted Roman power of Daniel 2:37-45), and brought about their complete undoing.

##### 2. *The destruction of Jerusalem to be a period of extreme suffering.*

"But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say,

History reveals that Titus of Rome marched in on Jerusalem and killed over 1 million Jews and led nearly 100 thousand away into Roman captivity. By 70 A.D. Jerusalem lay in com-

Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" (Lk. 23:28-31) 33 A.D.

### 3. *The Jewish nation to be in total darkness and helpless among the nations.*

"O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Lk. 13:34-35) 33 A.D.

plete ruins and in fulfillment of the prophecy of Jesus it would have been better had many of the Hebrew children of His day never been born.

From 70 A.D., the time in which Jerusalem was completely devastated, until the present, 1955, the Jews have had no home but have been a vagabond people looked down upon and persecuted by the majority of powerful nations.

Since the day they left Jehovah, their God, and killed His Son their condition has been pitiful.

Just previous to and during World War II, Dec. 7, 1941 until Aug. 14, 1945, the Jews were brutally mistreated. Hitler opened a campaign of genocide in an attempt to exterminate the Jewish race altogether.

Their only hope now lies in returning to the Lord they crucified and together with the Gentiles seeking reconciliation with God.

### 4. *The apostle Paul affirms the Lord's statements*

"Until ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39)

“And they also (the Jews) if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again” (Rom. 11: 23) 60 A.D.

5. *The temple at Jerusalem to be completely destroyed.*

“And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all those things? Verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down” (Matt. 24.1-2) 33 A.D.

“When in 66 A.D. Titus entered Jerusalem and took the city and its occupants, the temple of which Jesus spoke was completely destroyed—not one stone left upon another.” (66-70 A.D., embracing three years of fighting and conquest by the Romans).

*Conclusion:* What added proof need we that the prophecies of the Bible have both come from the hand of God and at His hand have been fulfilled? Truly Peter was correct when he said:

“For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit” (II Pet. 1:21 ASV).

Because each prophecy of the Bible has been fulfilled to the most intricate detail I expect its other prophecies concerning the second coming of Christ, the resurrection of all mankind and the day of judgment to be fulfilled as well.

Because the prophecies have been so accurately fulfilled I am persuaded that the men who made them were inspired by God. I am convinced that the book which contains these prophecies and the majority of their fulfillments has come from the only person in a position to give it—*God!*

The mind of mortal man could never have inspired a book so perfect, so flawless and so accurate as the Bible

which claims to be the revealed will of God to His creation. *The Bible must be the inspired Word of God. This I have believed!*<sup>1</sup>

### QUESTIONS FOR THOUGHT

1. Do you think the Scripture directly beneath the chapter title on the first page is appropriate for this chapter? Why?
2. How does the illustration of the forty men and the one target bear resemblance to the writing of the Bible?
3. Memorize Isa. 42:9 and think about it each time you come across a passage in the Bible which bears out its truth.
4. Which events in the Old Testament do you consider greatest in the light of their fulfillment; that is, which fulfillments seem the most remarkable? Why?
5. Do you notice any factors in common among all the prophecies and fulfillments in the Old Testament? List some.
6. Do you think the prophecies of the Old Testament concerning the Messiah are well fulfilled in the coming of Jesus?
7. The Jews today do not believe that Jesus of Galilee was the Messiah of whom the prophets spoke. What evidences from prophecy and fulfillment would you point out to them?

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<sup>1</sup>I am some indebted to *The System Bible Study* with its outline of Bible prophecy and fulfillment contained in the chapters "General Prophecies and Their Fulfillments," "Prophecies Concerning Jesus and Their Fulfillments," and "Prophecies Made by Jesus and Their Fulfillments," The System Bible Co., Chicago: 1930, pp. 39-70.

8. Notice carefully in detail the prophecies concerning the betrayal and death of the Saviour. Do these not seem realistic?
9. The prophets of the Old Testament had a common tendency to prophesy in the first person singular. They spoke as if they were actually relating the thoughts of the person being prophesied. Note Isa. 49:1; Zech. 11:12; Ps. 41:9. Can you think of any reason for this?
10. What does the endless fulfillment of the Bible tell us about it? What of the source of its inspiration?

#### OTHER SUGGESTED READINGS ON THIS TOPIC

Bales, James D., *New Testament Interpretation of Old Testament Prophecies*. An excellent source.

Hamilton, Floyd E., *The Basis of Christian Faith* (New York: Harper and Brothers).

Hendriksen, William, *More Than Conquerors* (Grand Rapids, Mich.: Baker Book House, 1954), an interpretation of the book of Revelation.

Wallace, Foy E., *God's Prophetic Word*.

## CHAPTER VIII

### BIBLE MIRACLES REALLY HAPPENED

*“With men it is impossible, but not with God; for with God all things are possible” (Mk. 10:27)*

“But of course those are all just fables,” commented one of my professors in a prominent state college. He had been evaluating the stories of the Old Testament for their literary worth and concluded his discussion with this statement. Another one of my professors commented, “Then there’s that story about Noah and the ark. Of course that’s just a myth.”

As these remarks were made the class of students unschooled in the Bible sat in silence and in apparent acknowledgement of what had been said. I called the hand of the first professor and felt tempted to ask the second to sign his name to his statement.

It is saddening that educated men who wear in the most part the title of “doctor” in education will stand before a class and falsify the greatest source of education known to man. It is even more saddening that the majority of the students who daily sit before them know so little about the Bible to recognize that the professor is pitifully misrepresenting the truth.

The central attacks as such of the foregoing are clearly directed against the miraculous accounts of the Bible. All the stories of the Old Testament are scoffed at and pronounced ridiculous while the miraculous accounts of the New Testament are rationalized out of existence.

The young student must realize ahead of time that he is going to meet such attitudes in some of our schools of higher learning and should be prepared to defend his precious faith. The best defense is always the *truth*.

1. *What is a miracle?* William M. Taylor, in his day a noted authority on this subject comments in his work:

“A miracle is a work out of the usual sequence of secondary causes and effects, which cannot be accounted for by ordinary action of these causes”<sup>1</sup>

A miracle is qualified by its contrast with natural conditions. A miracle is an occurrence which cannot be assigned to the laws of nature. It is beyond nature, as man knows or understands nature.

The leaves in the trees rustle when the wind passes through them. Here is a visible effect but invisible cause, yet in either case man calls both cause and effect natural because he is used to both of them and so is everybody else around him.

It begins to rain and we look up to see dark overhanging clouds. We have a visible effect and apparently a visible cause. So this to man is no miracle either.

But Moses raises his hand over the Red Sea and the waters separate into two great walls leaving in their absence dry earth. Here is a visible effect and visible cause, at first glance, but not a natural cause and a very unusual effect.

Man would call the latter happening unnatural because he knows that simply raising one's hand above a sea will

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<sup>1</sup>William M. Taylor, *The Gospel Miracles in Their Relation to Christ and Christianity* (London: Hamilton Adams and Co., Glasgow: Thomas D. Monson, 1880), p. 173.

not cause the waters to part and reveal dry land. He knows nature only as he has seen nature in the past and only as he knows it at the present.

Only the things he has seen in nature does he expect to see repeated in nature. This performance of Moses talked about in the Bible of man has never seen in nature; the generations immediately before him and the generations preceding these generations have never seen such a thing, so this is unnatural.

This is something beyond what man calls natural—this is a *miracle*. Yet this as a miracle is not without cause and without effect. So is it with every miracle throughout the Bible: Each has a cause and each has an effect dependent upon that cause.

#### OLD TESTAMENT

<i>Cause</i>	<i>Effect</i>
1) "And God said, Let there be light:"	"and there was light."
2) "And Moses stretched out his hand over the sea . . ."	"and the children of Israel went into the midst of the sea upon dry ground."
3) "And he (Elijah) stretched himself upon the child three times, and cried unto the Lord."	"and the soul of the child came into him again, and he revived."

#### NEW TESTAMENT

<i>Cause</i>	<i>Effect</i>
1) "And he (Jesus) arose and rebuked the wind, and said unto the sea, Peace, be still:"	"and the wind ceased, and there was a great calm."
2) "And he . . . blessed and brake the loaves, and gave them to his disciples to set before	"And they took up twelve baskets full of fragments, and of the fishes. And they that did eat of the loaves were about five

them; and the two fishes divided he among them all . . .” thousand men.”

- 3) And he cried with a loud voice, “Lazarus, come forth.” “And he that was dead came forth, bound hand and foot with gravecloths.”<sup>2</sup>

In the foregoing we have seen two prevailing factors dependent one upon the other—cause and effect. In this analogy miraculous law is in complete accord with what man calls natural law. If consistency affords any argument, man should upon this basis alone believe in Bible miracles.

The only marked difference is that the skeptic believes in one—nature—because he can see it in operation and rejects the other—the miraculous—because he has never seen it nor anybody who has seen it or anything performed resulting from the miraculous law. But this offers no argument against miracles’ having occurred before this man’s time. *The law exists.*

Some men have never seen one—but *Bible miracles really happened!*

2. *The physical laws of today cannot discredit a miracle of the past.* To reason that miracles could never have happened simply because one has never seen one happen is like saying, “I have never seen Napoleon therefore I do not believe he ever lived.”

The skeptic further argues, “What natural law will not permit in my day it would not have permitted in the past.” Therefore because miracles would seem unlikely today so were they unlikely and impossible in the past.

<sup>2</sup>1) Gen. 1:3; 2) Ex. 14:21-22; 3) 1 Ki. 17:21-22; 1) Matt. 8:26; 2) Mk. 6:41, 3) John 11:33-34.

Today the dead remain dead. Today a few loaves and fishes feed but a few people, not thousands. Today storms come in full fury and shouting in their midst will not alter their persistence in the least. Nature takes its course and nothing changes it. So reasons the skeptic.

But the folly is in the skeptic's interpretation of nature and natural law. What may seem natural to the skeptic does not necessarily seem natural to the believer. Moreover what seems natural to man is not at all natural to God. C. S. Lewis comments:

"A miracle is emphatically not an event without cause or without results. Its cause is the activity of God; its results follow according to Natural law. In the forward direction, (i.e., during the time which follows its occurrence) it is interlocked with all Nature just like any other event. Its peculiarity is that it is not in that way interlocked backwards, interlocked with the previous history of Nature. And this is just what some people find intolerable.

They start by taking Nature to be the whole of reality. And they are sure that all reality must be interrelated and consistent. The great complex event called Nature, and the new particular event introduced into it, the miracle, are related by their common origin in God, and doubtless, if we knew enough, most intricately related in His purpose and design, so that a Nature which had had a different history, and therefore been a different Nature, would have been invaded by different miracles or none at all."<sup>3</sup>

God can look at miracles as something natural just as nature is a part of the universe, earth and time. What may have occurred at one time does not necessarily have to repeat itself to be a part of nature.

<sup>3</sup>C. S. Lewis, "Miracles and the Laws of Nature," *Miracles* (New York: MacMillan Co., 1947), p. 67.

We human beings are used to seeing nature repeat itself. It rained last year so we look for rain this year. The grass grew last spring so we expect green grass this spring.

As man has seen nature so he judges nature and qualifies its various properties. But he is not taking a large enough grasp of nature and the things about him which make up nature. He must look at nature from start to finish, not simply from his start to finish—his own personal life span.

He was once born, yet in this life span he will never again experience physical birth. He cannot on this basis argue that birth to others is impossible. Nor can he argue that because in his own age miracles do not occur, miracles could not have occurred in other ages he knows nothing of.

God on the contrary looks at nature from its start to its finish and charts its events to suit Himself. In one portion of Nature's allotted time He produces events which man in his little allotted time cannot believe because he can neither see before him nor after him. He believes only what he in his time sees and experiences and only what will occur in accordance with what he in his day knows to be natural law.

Man is an egotist. Anything before him or after him must fall in complete accord with what he concedes possible for the day in which he lives.

What things happened in the past are not at all accountable to the physical laws of today any more than a man living in Oklahoma is subject to the laws of Paris, France. The things that happened in the past were accountable only to what was natural at the specific time

they happened. When miracles did occur they were at that immediate time natural and acted in complete accord with the design of the Maker and what He wanted to see in nature.

If God made nature, which He convincingly did, then He reserves the sole right to create the type of nature He so desires and may put into this nature any qualifications and events He pleases. And this is exactly what He has done at different intervals.

Men living during these certain intervals saw the miracles and recorded them for other ages to believe. But men of these other ages having not been there to see for themselves say, "No, miracles have never happened. There is no such thing for I have never seen one."

Man stands aghast judging what is possible only by what to him seems likely. Yet if the skeptic will abide by his proposed rule that "seeing is believing" he will have to admit there are multitudes of things in our day which seem entirely unlikely if not impossible.

3. *Miracles of the past were but a different kind from miracles of today.* In the past men were raised from the dead; men walked on water; were rendered unsusceptible to poisons and walked directly into heaven. With God this was nature taking its special and immediate course. When these events ceased nature fell back into its usual course and here man of our age looks at it taking it to be the whole of reality.

Today life itself is accounted a deep mystery. Nobody understands it and the most recognized scholars will frankly admit it. Man cannot go beyond the physical discoveries of the laboratory. He stops with the amplification

of the microscope and the results of the test tube. Life on earth is a *miracle*.

Man and life exist side by side by a hair's breadth. If our atmosphere were a bit heavier or a bit lighter life and mankind would diminish to nothing. If we were closer to the sun we would burn up. Farther away we would freeze to death. If we lost contact at any instant with the rest of the planetary system we would wander off into outer space and utter disaster.

The preconditioning of the vegetable and the mineral kingdoms is miraculous. Without these kingdoms life would perish; by preconditioning we mean they were put here in preparation for the event of man, the dependent.

Without the force of gravitation we would hurl off into outer space never to return. We would be on earth one minute and perhaps on Mars the next. Man would be the epitome of inconsistency!

Take a small rock and throw it high into the air. It will immediately return to the earth from whence it was cast. If it continued traveling outward with the apparent intention of the thrower the event would be called a miracle. Yet without the law of gravity, which itself is a far greater miracle, should the rock return to the earth the event would be just as much a miracle as if it continued outward.

Sum it all up and it is just the way one looks at it. Really, life from start to finish is miraculous. Nature from start to finish is miraculous; we live in a miraculous universe.

Things natural with man are no less miraculous than the events in the Bible which man calls miraculous and

hence impossible. Which is the more miraculous, raising a man from the dead or a human muscle called a heart which never missing a beat second by second, hour by hour, year by year, day and night pumps life-giving energy in the form of rich red blood to every nerve, cell and tissue of the body?

Which is the more miraculous, a physical being walking on the surface of water or an atomic-powered submarine which can supply man an existence fathoms beneath the ocean for days?

Or which is the more miraculous, multiplying a few loaves and fishes to feed a few thousand people or a red cow which eats green grass and produces white milk and yellow butter?

And which is the more miraculous, a hand which can touch the body of a man stricken with paralysis and a voice which can return health and strength to that body, or a needle which can be pressed to the body's surface and with the downward movement of a thumb prevent the disease before it happens? Which of the two is the more miraculous?

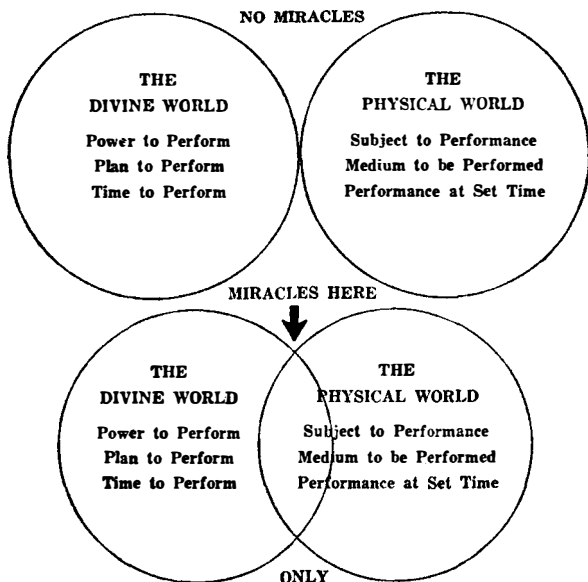
Medical science in our day seems a near equal to many of the miracles of the Bible, yet we are not looking for competition between that spiritual and that physical, but rather seeking a common ground upon which to approach the doubting mind of the unbeliever.

The skeptic must agree by the rule of "seeing is believing" that things of our day are as miraculous as many things seen in the days of the men who wrote the Bible. Why then should he refuse to believe the accounts those men recorded?

I wonder: If the skeptic of our day should enter into the past, say the days of knights and armor, and endeavor to convince them of our wonder drugs and miracles of medicine, our jet planes and atomic energy, just how great an audience of believers would he accumulate? Would he not be laughed at in unbelief even as he scoffs at the records of men long before this time endeavoring to convince men just like him who simply would not believe? And yet he refuses to believe men who saw for themselves things that happened in their day right before their very eyes!

Yes, *Bible miracles really happened!*

4. *Miracles are not a question of possibility but of plan.*



The above diagram will perhaps clarify the position taken by this author on Bible miracles. Notice first of

all that each circle at the top of the page represents a distinct world of its own. On the left the divine world, on the right the physical world. Note that within the divine world is the power to perform miracles, the plan to perform and how and the time for the performance of miracles. This decision is made in the divine world. When the decision is made the material in the physical world, on the right, is that of being subject to performance, a medium through which to perform, and a subjection to performance when the decision is made by the divine world. Note the second illustration below: When the divine world overlaps the physical world, at that point wherein each world overlaps the other, where the divine has made contact with the physical—MIRACLES OCCUR, but only at this place. Some five times throughout history this point of contact has been made, and during these periods miracles occurred.

The reader will notice on the page preceding a diagram illustrating the arrangement of Bible miracles. The circle on the upper left represents the divine world in which dwells the complete authority for miracle performance. There exists first the power to perform, then the plan to perform and last the time to perform. These essentials belong to the divine world.

On the upper left is the physical world with its subjection to performance, its medium to be performed upon and the readiness to be performed upon at a set time determined by the divine world. These two go hand in hand. The reader will also notice that between the two circles, worlds, there are NO miracles when the two circles do not overlap one another.

On the lower left and lower right we see that the two circles have overlapped, hence the divine world has moved into the physical world and the physical world shares this presence of the divine world. With the moving in of the divine sphere at the same time is its power to perform,

its plan to perform, and its time to perform. Within the physical world are the proper essentials to be submissive to the performance of a miracle—the material. At this time a miracle occurs.

Such has been the situation throughout history when miracles of any and all kinds were performed; they were performed by the power and presence of divinity. Only God can work a miracle, or an authorized agency of God, i.e., the prophets, the Saviour, the apostles and early New Testament Christians who received apostolic laying on of hands (Acts 8:18).

This as well helps us to understand what is meant by the statement that miracles are not a question of power but of plan. The power to perform miracles is ever present in the divine world. However, there is no performance of miracles seen in the physical world in the absence of the divine world. But when in the divine world the time to perform a miracle is decided upon, then the presence of the divine sphere moves into the physical sphere and the miracle or miracles performed are so performed according to the plan of divine approval, and only in this manner. The physical world has never nor can it decide when and just how to perform a miracle!

The Bible speaks of some five definite periods of time in which miracles were performed, in other words, some five periods of time in which the divine presence moved into the physical world and made the performance of a miracle possible. These periods of time may be divided accordingly:

- (1) *The Genesis*—miraculous creation.
- (2) *The Exodus*—The miraculous assistance of God in delivering the children of Israel from Egyptian captivity. The signs given Moses before Pharaoh,

the ten plagues, the parting of the Red Sea, the miracles in the wilderness: the opening of the earth to swallow the complainers, the brass serpent, etc.

- (3) *Latter Old Testament Miracles*—The ax which floated and swam to the surface of the water, the three Hebrew children in the furnace of fire, Daniel in the lion's den, the taking of Elijah into heaven in a chariot of fire, and others of notable mention.
- (4) *The Personal Ministry of Jesus*—Miracles never seen before: raising the dead, walking on water, turning water to wine, multiplying loaves and fishes, and all manner of physical healings by divine power.
- (5) *The age of the apostles*—Miracles similar to those performed by Jesus. These gifts ceased with the death of the last disciple upon whom the apostles had laid their hands, who in turn possessed ability to perform miracles.

These miracles occurred even as divine authority permitted them, but then the time came when the perfect law of liberty, the New Testament of our Lord and Saviour Jesus Christ, came into concrete form to direct, command and perfect the lives of all men. At this point miracles no longer occurred, for the divine world then removed itself from the physical world to leave in its absence the gospel of our Lord and the invitation to all men to believe and obey it.

It was once delivered, once divinely and miraculously confirmed, and is now left to men to believe, obey and live.

It may be argued by some that miracles have not yet ceased, which in one respect is true and in another respect is not true. In the respect that Jesus is to return and by

His voice call all men from their graves, which is indeed a miracle, then the days of miracles are not past!

However, all the miracles to be performed this side of the second coming of Christ and the end of the world have been performed and we now have the record of their performance and are urged to believe upon the basis of the living witnesses who saw and testified to the validity of these miracles. If we need further miracles then we need another gospel, for the final miracles to be performed were those performed to confirm the truth of the gospel! All other miracles before this time were but miracles ordaining and introducing events leading up to and climaxing in the story of the cross, the blood and the church—the gospel of our salvation! We need no further miracles, and we have none.

5. *The miracles of the Bible each and every one follow one common law of consistency which insists that they have been performed by the power of God and not invented by the pen of men's imagination.*

- (1) The miracles were seen by individuals who were reliable witnesses and could logically be expected to tell only what they saw and relate the events in the exact detail in which they witnessed them.
- (2) The miracles were almost without exception seen by more than one witness before being recorded by a writer.
- (3) The miracles in either Old or New Testaments were always of such a nature as to leave little doubt as to their being entirely beyond natural cause. They were miracles indeed!
- (4) The miracles were enacted for a specific purpose. They were never performed simply to excite the

fancy. The purpose of most of the miracles was that of confirming the Word of God or the spokesman of the occasion as one who represented God.

- (5) The miracles were always of a concrete nature. When the Red Sea parted men walked on dry land, where the water once stood, so this was no figment of the imagination. When the loaves and the fishes were multiplied, men ate them. There was no trick to the feat, it was miraculous and authentic. When Jesus arose from the dead men felt his body and declared Him to be alive once more.
- (6) The miracles were unrestricted in type. From turning water to wine to raising the dead and calming the sea, each miracle singled out its own category.
- (7) When there were earthly performers miracles were never performed to gain personal glory for the performer. Compare this manner of performance with so called miracle workers of our day.
- (8) The miracles were always immediate.
- (9) The miracles were always complete. Not just a part of a man, but the whole man was healed.
- (10) The miracles were always of an enduring nature. Men healed remained healed. Men brought from the dead lived and remained among the living. A feast was prepared to honor the resurrection of Lazarus; Lazarus attended the feast in person (John 12:2,9).
- (11) Healings were organic as well as functional. Sight, hearing, speech, and the recapitulation of limbs were all included in Biblical healings.
- (12) In healings a person could be absent as well as

- present. Jesus healed the ruler's son of a fever some distance from him.
- (13) The miracles were always recorded, not in imaginative, but in matter-of-fact confidential tone. The attitude of the writer was this: I saw the miracle so there is only one thing to do about it; tell others what I saw in person. "We are witnesses of these things" (Acts 5:32).
- (14) No one who lived at the time a miracle was claimed to have occurred ever left any record to the contrary. In the record of John, "This is that disciple which testifieth of these things, and wrote these things: and we know that his testimony is true" (John 21:24). No contemporary left any corresponding testimony saying, "I was there too, and know that this man's record is exaggerated and false." There is much power in this one argument alone!

Assuredly—*Bible miracles really happened!*

6. *The witnesses to the miracles were totally dependable.* No writer of God's Word ever gained any personal benefit from testifying that he had seen a miracle. On the contrary he had everything to lose and nothing to gain. Especially is this true of the apostolic witnesses of the resurrection of Jesus.

There are at least two qualifications for a reliable witness. First he must be in a position to know the facts about a given matter. Second he must be honest enough to tell the truth about what he witnessed. The inspired writers of the Bible were always in such a position to know the facts and were doubtless truthful in what they presented.

The writers who told about the life, death and resurrec-

tion of Jesus were closely associated with Him and His baptism at Jordan up to His crucifixion and entombment. These were they who said they saw Him and identified Him as the Jesus of former acquaintance once He was proclaimed risen from the tomb.

Other than cases in which miracles took place before the very eyes of the writer himself these writers either received the account from the one who had seen the miracle or received it directly from the Holy Spirit who was a reminder of teachings and events (John 14:26).

The writers were decidedly honest in their accounts of what transpired, for as stated they had everything to lose and nothing to gain by a testimony which the world at large hated. Each apostle with the exception of John, was put to a torturous death because he would not deny his testimony. A man will gladly forsake a lie to save his life. But the apostles and writers had told the truth and they were convicted by their consciences to remain true to their record.

The writers of the Bible were in much part actual witnesses to the miracles themselves, and I am convinced that—*Bible miracles really happened!*

7. *The dependence of Christianity upon established miracles.* Had miracles never occurred the church would not exist today, for the record given for its origin in the New Testament, the only valid record of the church in its first days, specifies that it had a miraculous beginning. In fact nothing short of a miraculous origin and a miraculous guidance could have preserved it through the trying ages of its infancy. Christianity depended upon miracles; they were the crutches of the early church as it developed.

T. H. Wright in his book points out the relationship between miracles and Christianity:

“To eliminate miracles from the Gospel record is to lose the record as history altogether. For the miraculous character of this record pervades it throughout, and is found in every written and traditional source embodied in the Gospels”<sup>4</sup>

“Though it be difficult to some to believe the miraculous accounts, it is extremely more difficult to establish a credible Christianity without them.”<sup>5</sup>

A Christianity without the confirmation of miracles, the tokens of God’s approval, is one without a spinal column. Without miracles Christianity in its early stages would have fallen helplessly by the wayside; merely a wonderful philosophy with obligatory morals for its proponent and defender.

God knew this and in His infinite wisdom gave Christianity its “crutches” until she should be strong enough to stand without the assistance of miracles. Paul said:

“How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will” (Heb. 2:3-4).

At the time in which the church was well founded and growing rapidly and strongly miraculous powers ceased forever. We see then an end to all miracles. Here God’s plan for them came to an everlasting standstill. The Bible no longer speaks of them and the pages of history makes no mention of them beyond this time. Miracles served their God-intended purpose and ceased.

*Bible miracles really happened!*

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<sup>4</sup>T. H. Wright, *The Finger of God* (London: Andrew Melgrose 1943), pp. 3-4.

<sup>5</sup>*Ibid.*, p. 5.

8. *The folly of endeavoring to remove miracles from the pages of either the Bible or history.* Miracles have occurred. To deny this fact is to deny history itself. They are a part of history just as they are a part of the Bible. Without miracles the Bible would be highly incomplete, and without miracles history itself is lacking in detail. For after all, how did history *begin*? No man or group of men have yet been able to devise a more rational explanation than, "In the beginning God *created*" (Gen. 1:1). This creation was a miracle!

The truest history is the Bible. The histories of man from time to time have to be revised, corrected and made accurate. Not so with the Bible. From the time it was penned by the original forty writers of inspiration it has never been revised, but what the revision was is an endeavor to come closer to what those first writers had penned! This thought has *power*!

The Bible has stood the sands of time to prove its truth. It has never been proved false, deceitful or inaccurate—it is true!

The miracles recorded in the Bible are true and have been put to every test in their day which the most scientific mind in our day could demand of them should they have occurred in our age. They have been seen, heard, felt and even eaten and digested in the physical body. There is no reason to doubt them.

The only ones who doubt these miraculous accounts are those of ages far beyond the time they took place. From their own inconsistent grounds they presume they have never happened. They become dogmatic and teach that they are altogether impossible. But these skeptics actually know very little about the matter, but presuming from

knowledge which does not exist they insist they know something which they cannot know. They presume to the ends of presumption and can never scale the gigantic wall of evidence which leans heavily against them.

They who can never know say that miracles never happened. Those of a similar skeptical mind who lived in the ages of the miracles and who really witnessed the performance of these miracles could not deny their occurrence. When the apostles performed a miracle the skeptics of that day said in acknowledgement, "What shall we do to these men? for that indeed a notable miracle hath been done . . . and we cannot deny it?" (Acts 4:16).

The burden of proof rests conclusively upon the shoulders of those skeptics who were not there to see for themselves. It is their task to produce evidence that the apostles and writers did not see what they said they saw and did not know what they had to know to write what they wrote. On this latter the position taken by the skeptic is an impossible one!

*Bible miracles really happened!*

*9. The relationship between miracles and inspiration.*

All Scripture is inspired by God and therefore true. The miracles which are a large part of the divine record must be true if for no other reason than that they appear in the record inspired by God.

The atheist will not accept any such argument as this, but neither will he, nor has he in any age accepted anything which fails to appeal to his self-imposed style of reasoning. To reason with a man who has no faith either in God or the Bible on such a subject as miracles is similar to reasoning with a mad man. One just cannot get the idea across to

him because the man does not have the state of mind to reason on the subject in the first place.

You can't talk Mexican to a Russian.

We believe the Bible is inspired by God because it is completely beyond the ability of any man or any number of men to compile such a record. Its lofty subjects, its never failing prophecies, its calm collective approach to every issue, its position taken on this life and the next, and the fact that it has never been destroyed bear out this fact.

On the other hand we believe the miracles of the Bible both because they occur in this infallible source and because of the many tests to which they have been and may be put to prove their validity.

The relationship between the two is quite obvious. The Bible itself as a record is in every detail true and the miracles it introduces belong in this record as in no other record in the world, for they but add to the position taken by divine writers that—*“with God nothing is impossible.”*

*Conclusion:* We either accept or reject a claim upon the basis of evidence presented to back and support that claim. The miracles of the Bible are given all the evidence a man could reasonably demand.

God refuses to continue to perform miracles just to prove to man His power to perform. He has left a true record bearing witness to these miracles written by men who actually were on the scene to see them performed. These witnesses were reliable in every respect, and recorded what they saw in matter-of-fact detail with no intention or reason to deceive the reader of any age.

There is no consistent reason to doubt either the writer or what the writer wrote. The evidence is powerful and convincing—Bible miracles really happened and are a solid portion of history itself. This *I have believed!*

### QUESTIONS FOR THOUGHT

1. Does the Scripture "with God all things are possible" adequately open the way for believing in miracles? Why?
2. I actually sat in the classes where the remarks were made in the first paragraph of this chapter. Have you ever heard any such remarks?
3. What by definition is a miracle? Can you supply your own definition?
4. How does the law of cause and effect fit the nature of Bible miracles?
5. Is the argument because I have never seen one therefore miracles have never happened, a good argument? Why or why not?
6. Why cannot the physical laws of our day discredit a miracle of another age? Is this good logic: An event is qualified by the time in which it happened?
7. How are miracles of the past only different from those of our day in type? Name some modern day "miracles," such as those produced by medical science or research science.
8. This argument does not crowd aside the glory of the Bible miracles but gives the unbeliever ground upon which to believe in something which seems impossible. How is this true?
9. Why are miracles not a question of possibility? How do they tie in with a definite plan?

10. How do the common qualities among Bible miracles help us believe in them? What is a reliable witness?

OTHER SUGGESTED READINGS ON THIS TOPIC

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- Hines, T. L., *The Purpose of Miracles* (Dallas: T. L. Hines, 611 S. Mont Clair, 1932).
- Lewis, C. S., *Miracles* (New York: MacMillan Co., 1947). The excerpts from this source appearing in this chapter by special permission of MacMillan Co., New York.
- Taylor, William M., *The Gospel Miracles in Their Relation to Christ and Christianity* (London: Hamilton Adams and Co., Glasgow: Thomas D. Monson, 1880). The foregoing excerpt in this chapter by special permission of the publishers above.
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FOR THIS CAUSE

CHAPTER IX

JESUS CHRIST AROSE FROM THE DEAD

*"I am he that liveth, and was dead;  
and, behold, I am alive for evermore,  
Amen; and have the keys of hell  
and of death" (Rev. 1:18).*

The greatest of all miracles is the bodily resurrection of Jesus Christ. For without this miracle Christians are yet in their sins and Christianity itself is based on a lie. If Jesus of Nazareth was not everything He claimed to be—the Door, the Way, the Light of the World, the Son of God, *the Resurrection and the Life*—He was the greatest fraud who ever lived.

But Jesus was everything He claimed to be and in rising from the tomb victorious over death, hell and the grave He proved His truth and authority.

The New Testament is a true record. The most skeptical minds in the world have never proved it false or even inaccurate. Each of the four gospels begins with the birth of Jesus and climaxes with His resurrection. The rest of the twenty-three books of the New Testament are built upon this message of a miraculous resurrection. The church was founded upon His resurrection and believers were baptized through faith in His resurrection.

Yet since the days of the resurrection of Jesus it has been impossible but that some should scoff at it, and as with all miracles, pronounce it impossible. Skepticism really began the day the report of the empty tomb first reached men's ears. The Jews said to the soldiers, "Say ye, His

disciples came by night, and stole him away while we (the soldiers) slept" (Matt. 28:13).

Since this fabulous tale void of evidence, others no more reasonable have been added to it making one confused jumble of falsehoods. Here are the major objections raised against the resurrection of Jesus:

1. *The disciples came by night and stole the body while the soldiers slept.* This is the first argument presented and the only one to appear in the Scriptures. The soldiers were offered bribe money to lie about what they had really witnessed, the sudden glorious appearance of the angel at the tomb. They were urged to support the story of somebody who had not even been at the tomb. They agreed and supported the story, and the story is commonly held among the Jews unto this day: "His disciples came by night and stole him while" the soldiers "slept."

But this attempt to escape the facts of the story is without support for two obvious reasons. 1) The soldiers were to claim to have been asleep on post. This would have meant immediate death to a Roman soldier. 2) They were told to claim that the disciples came and stole the body while they were sleeping. How could they have known who took the body if they were asleep? The argument refutes itself!

If I knew nothing whatever of the situation at hand, such a one-sided twisted story would make me readily suspicious that somebody was trying to cover up something; perhaps some solid evidence that *Jesus Christ DID arise from the dead!*

2. *Joseph of Arimathaea removed the body to another burial place.* We are told that at the close of the day on which the Lord had been crucified, Joseph of Arimathaea,

a rich man, came to Pilate and begged the body of Jesus that he might place it in his own new tomb. This permission was granted and Joseph carefully took the body from the cross and prepared it for burial. When Joseph entombed the body Isaiah 53:9 was fulfilled: "And he made his grave with . . . the rich at his death."

Unbelievers have proposed that Joseph later decided to remove the body to another resting place. But this is unreasonable for three reasons:

1) Joseph came to beg the body at a time in which Jerusalem was in an uproar and utter contempt for Jesus and all His associates. Joseph came by night probably out of fear of this antagonism, and begged the body once. It is highly improbable that he would have changed his mind within twenty-four to thirty-six hours and risk his chances to again venture forth paying added tribute to the body of the one so hated.

2) The Roman soldiers were commanded to guard the tomb and let no one near it. Joseph of Arimathaea was no exception. Besides, should Joseph have come for the body the guards would have known of such and told this account instead of the story handed down by the Jews; with this witnessed account the Jews would never have found it necessary to offer bribe money for a story much inferior to a valid story already on hand.

3) The gospels tell us that this Joseph was an honest and devout man. He secretly followed Jesus in anticipation of the kingdom of God. He was, I take it, much like the most sincere of the disciples or perhaps like Cornelius or aged Simeon in the temple.

It is difficult for us to conceive that Joseph would purposely stand by when the account came out that Jesus had

risen, if he knew differently, and allow the story to go on without his personally correcting it. There is no record that Joseph endeavored to correct the report.

Again we cannot believe that a man as honest and devoted as Joseph would consent to the bold preaching of Peter on Pentecost. Peter proclaimed in all confidence that Jesus had risen, for this was his most earnest conviction. This was the conviction of the disciples with Peter, and at the close of his sermon it was the conviction of thousands in his audience. Why would not Joseph have intervened and said, "Men and brethren, I removed the body of Jesus"? I do not believe that fear held back a correction by Joseph.

The New Testament describes Joseph in the particular of a man who could not have gone along with the rest of the disciples in the preaching of a Jesus who had never risen from the tomb! Joseph followed the disciples into the kingdom of God believing in the resurrection of the Master.

3. *The women found the wrong tomb.* The record says that the women who accompanied Joseph to the tomb at the burial returned early Sunday morning to investigate the body of Jesus. The next thing we read in the record is that they found the tomb empty, saw the angels and ran in fear and joy to bring the news of the resurrected Lord to His disciples.

Skeptics say these women found the wrong tomb in the darkness of early day and gave rise to a fantastic story. But did they? For three reasons we cannot accept this.

1) First we must suppose, in order to believe this theory, that the place where they had buried the Lord Friday evening made little impression upon the minds of the women who left Him there. A scene such as this would ordinarily weigh heavily upon their minds, and during the

three days of entombment the scene would be vividly imprinted upon the haggard minds of these women who loved Him so much. It is highly unlikely that they would forget just which tomb they had associated with their Lord's burial.

2) Second we must remember that there were three women, not just one. One person might make a mistake in regard to something of so great an impact; yet it is not likely. Two stand even less chance of a double mistake, or the same mistake in unison, and three making the same mistake is completely out of the picture! If it were even possible that they found the wrong tomb, it is most probable that one of the three would have suggested they look until they find the *right* tomb! One of the three would have recognized the error.

3) Third we must remember that the tomb in which Jesus was placed was not a tomb among others of its own kind in a public cemetery. Jesus was buried in a private tomb of a rich man who afforded a burial spot in a small garden near to the place where the Lord had been crucified. Not only was Jesus buried in a special tomb but in a special cemetery, an only tomb in a single cemetery!

To find the wrong tomb the women would have had to find the wrong cemetery, and this is more unlikely than anything the skeptics have thought of yet!

Neither absent-mindedness, extreme grief, psychological delusion nor even the darkness of early morning could have prompted such a mistake as finding the wrong tomb and claiming that its occupants had risen! No, not under the circumstances given us in the record.

4. *The swoon theory: Jesus fainted and did not die.* All the attempts to explain away the empty tomb admit that

the Lord had died on the cross before His burial, with the exception of one. The swoon theory presumes that Jesus did not die on the cross, but fainted from stress and strain. It further states that once placed within the tomb the coolness revived Him, He arose and pushed open the door, and what became of Jesus then is anybody's guess! Such is the product of a mind determined not to believe.

1) The assumption that Jesus did not die on the cross is twice refuted in the Scriptures themselves. The soldiers came to investigate the three victims hanging from the crosses. They inspected the two thieves on either side the Lord and finding them yet alive broke their legs according to Roman custom (John 19:33). But coming to Jesus they found Him dead and did not bother to break His legs (John 19:34). Jesus was dead!

As added proof of the death of Jesus one of the soldiers took a spear and pierced His side. "Forthwith came there out blood and water" (John 19:34). According to medical authorities blood and water coming together from a wound is a sign of a ruptured heart. The spear had evidently pierced the heart of Jesus. If He were not already dead upon the soldiers' inspection, He was definitely so now!

2) Suppose Jesus had been placed alive within the tomb. After the trying episode of trial, mocking, whipping and carrying the heavy cross part way to Golgotha itself, climaxed at last in the cruel torture of crucifixion and then the spear's being thrust through His side—how could He have ever regained sufficient strength to remove the stone from the door of the tomb? Only divine power could have left this much strength in Him and this admittance is as good as the resurrection itself. The skeptic will accept neither. At this point his argument is impossible!

3) Had Jesus pushed the door from the entrance there would have been some record left of such, but there never has been! The guards were placed on duty the morning of the sabbath (Matt. 27:62-66); had the body of Jesus been missing at the time these soldiers would have made an immediate report of such rather than waiting until the following morning, at which time they were bribed into spreading a story which immediately refutes itself.

4) Had Jesus made His way from the tomb as presumed, then from that day forward what became of Him? His physical weakness would have certainly led to His death, but His body was never discovered or disclosed!

This argument that Jesus did not die on the cross is a test not of one's faith but a test of common sense!

*Jesus Christ arose from the dead!*

*A final statement:* These foregoing are the central arguments raised against the miraculous resurrection of the Lord. All other arguments either fall beneath one of these categories or fall beneath the worth of mention.

Every answer possible and the majority of them being impossible have been sought to do away with the gospel record of a risen Jesus. If anybody should be expected to try every source available in searching for contradictory evidence that Jesus did not rise from the dead it would be those who most desire such proof.

From these searching and troubled minds have come the foregoing theories and not one of them is even close to the logic contained in the statement: "He is not here: for he is risen, as he said" (Matt. 28:6).

With due consideration given the foregoing arguments, having given pressing claims a hearing, let us now see what

there is to support firmly the story of the Master's resurrection.

1. *The testimony of the empty tomb.* The tomb, wherein lay the body of our Lord, had only one means of entrance; for it was solid from the back, the sides, the bottom and the roof. A body could leave the tomb only from its entrance—the way it had been brought into the tomb.

When the women came to the tomb the stone had been rolled back from the entrance. In what manner the body of Jesus had been removed, by another man, or beneath His own power, Jesus had departed through this one entrance. This was evident.

And just as evident, the tomb was absolutely empty the morning of the first day of the week. The body which had been laid in the tomb sundown Friday evening was now gone Sunday morning!

One great fact in favor of the resurrection of the Lord is that no skeptic had ever proposed that the body of Jesus was yet in the tomb on the morning it was claimed to be missing. Profane history tells us that thousands came from Jerusalem and surrounding territory to investigate the truth of the claim—"the tomb is empty."

This fact which all agree upon provides a basis for but two alternatives. Either Jesus did arise from the dead as He himself claimed He would, or somebody else removed the body. All arguments in favor of somebody's having removed the body fall pitifully short of common sense. This narrows the argument down tremendously! An honest, sensible mind now looks for evidence that Jesus did rise from the tomb.

2. *The testimony of the grave clothes.* When the women saw the empty tomb and were brought by the angels to

see the exact spot where the Lord had lain, they ran with joy to bring the disciples word (Matt. 28:8).

Peter and John were the first of the group of men to examine the report, and in great anxiety they ran to the tomb to see for themselves.

Upon arriving at the tomb John stopped at its entrance looking in while over-anxious Peter went right on inside. Upon investigating the tomb's interior John noticed the grave garments lying in one place and the napkin which had been bound about the Savior's head was lying in a place by itself, neatly folded. See in full John chapter 20, here verse 7.

These tokens of death were no longer clothing the dead. They had been removed and left to the realm of the dead where they were altogether appropriate, in neatness and care even as they had been placed upon the body of the one who for a short time had need of them.

But now they were no longer needed—a living man has no need for the garments of the dead! These grave garments, even as the cross, the tomb, even the veil of the temple and the law of Moses, had served their immediate purpose and were now left forever behind. All were now but emblems of the past.

If the body of Jesus had been stolen there would have been some evidence of a hurried departure from the tomb as one leaving in haste for fear of being caught. A thief pressed for time leaves signs of haste and is tracked by them. This was not the case with the tomb of Jesus.

He who had been responsible for the removal of the body had taken His time to tidy the "room" and leave things in neatness and with final thoughtfulness. Jesus left the tomb at His own will!

*Jesus Christ arose from the dead!*

3. *The testimony of the witnesses.* Jesus chose specific witnesses both of His life and His resurrection. Peter spoke of the qualification of witnesses just prior to the Pentecost when assembled with the disciples at Jerusalem:

“Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us must one be ordained to a witness with us of his resurrection” (Acts 1:21-22).

On Pentecost Peter again says: “This Jesus hath God raised up, whereof we all are witnesses” (Acts 2:32). These men were reliable witnesses and chosen for the purpose of bearing witness to that which they had seen—the resurrected Jesus living among the living!

A reliable witness is one 1) in a position to know the facts about any given situation. And he is one 2) who is honest enough to tell the truth about what he has seen.

The witnesses of the Lord’s personal ministry and His resurrection were of all men those most in a position to know the Lord should they see Him again after His alleged resurrection. They knew Him in every detail. They knew His every characteristic: His walk, His talk, His mannerisms, His every feature. If Jesus should really come back from the dead these chosen witnesses would be the first to identify Him for certain.

These witnesses were honest enough to tell the truth. Evidencing this is the fact that each had nothing to gain and everything to lose for bearing witness to a living Jesus. The world at large at the time hated such a teaching and in proof of their hatred put to death each disciple who

made such a claim, with the exception of John who was banished for the testimony.

There is no reason to doubt the honesty of these witnesses nor is there cause to doubt the validity of that which they bore testimony to—*Jesus Christ arose from the dead!*

4. *The nature of the appearances of the Lord.* Jesus was seen by these appointed witnesses about ten different times over a period of forty days (Acts 1:3). Here are the appearances in the near order as they are given in the New Testament.

- 1) To Mary, the mother of Jesus, Mary Magalene and Joanna at the tomb on the first day of the week (Matt. 28:1-10).
- 2) To Mary Magdalene at the tomb upon another occasion (John 20:11-18).
- 3) To Simon Peter under conditions we are told little about (Lk. 24:34, I Cor. 15:8).
- 4) To two of the disciples, Cleopas and another on the road to Emmaus (Lk. 24:13-35).
- 5) To ten of the apostles when Thomas was not among them, in a private room somewhere in Jerusalem (John 20:19-25).
- 6) To the apostles, eight days later when Thomas was present (John 20:26-29).
- 7) To a number of the disciples by the Sea of Galilee while they were fishing (John 21:1-23).
- 8) To five hundred brethren at one time concerning which we are given little information (I Cor. 15:6).
- 9) To James, yet we are told nothing of the conditions of the appearance (I Cor. 5:7).

- 10) To all the apostles at Jerusalem just before leading them out to the Mount of Olives prior to His ascension (Lk. 24:50-51; Acts 1:3-10).

One thing is certain in considering the appearances. There was no chance of one person's fanciful imagination misleading a world of conscientious believers. There was no chance of vision or fantastic emotionalism which could give rise to a story so consistent. One person may imagine he has seen something, and even two might imagine having seen something, but five hundred and all five hundred at one time **COULD NOT** have imagined they saw the identical Jesus of Galilee seen by all the other verifying witnesses!

5. *A comment on the forty day period.* It is proposed by some fanatics, in my interpretation of the word, that Jesus was simply a figment of the imagination and those who claimed to have seen Jesus only saw either a ghost or through extreme grief and mental pressure imagined they saw Him.

HOW then did these "visions," these "ghosts" cease within a forty day period? See Acts chapter 1, verses 1 through 3 which says that Jesus was only seen or even claimed to have been seen within a period not exceeding **FORTY DAYS!**

6. *Scientific proof that Jesus arose from the dead.* All the evidence that scientists of our day could demand to prove that a corpse was once more living—after a three day death within a cold tomb—has been given us in the gospel records themselves.

A scientific mind must accept only that which can be seen, heard, felt, or in some manner or another conveyed to the attention of the physical senses. A great God provided for *this* day. Notice:

Men saw Jesus, they heard Jesus, they felt the body of Jesus, and what's more amazing this same Jesus ate the same food the apostles ate!

Every evidence that a questioning mind could demand has been offered. He who doubts it would not believe if he were there to see for himself!

Whether or not the scientist himself will accept the resurrection of Jesus—his own proposed “scientific method” *has to accept it* along with with the facts of life!

*Jesus Christ arose from the dead!*

7. *The fact of the church today.* If the church of our Lord and even the numerous denominations which are apostates of the original New Testament church have not come from the foundation given the church by the New Testament writers then where did the church begin, where did it come from, HOW did it get here?

The New Testament bases the foundation of the church upon the resurrection of Jesus. Paul says, “who was delivered for our offenses, and was raised again for our justification” (Rom. 4:25). Again, “For other foundation can no man lay than that is laid, which is Jesus Christ” (I Cor. 3:11). And again, “And (ye) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph. 2:20).

The only original history of the Church of Christ, that history which has come down from the hands of those who were there in the day of its establishment and in the trials of its early growth, is that history which is most reliable for us to accept today. This history bases the origin of the church upon the death and the RESURRECTION of Jesus Christ.

On Pentecost the emphasis was placed upon the essentiality of accepting the resurrection of Jesus they (the multitude) had crucified (Acts 2:32, 36).

Men were baptized in obedience to the form of doctrine which had been delivered them (Rom. 6:3-4, 16-17). The doctrine itself dealt with the death, the burial and the resurrection. One baptized conformed to all three steps, the final step being a resurrection itself, from water.

In fact everything concerned with the church today is sprung from the resurrection of its Head and its Founder. Without the resurrection of Jesus the church today is merely another charitable institution among thousands. Its only hope is this life, and its only story is that of a legend—a Jesus who never arose. But God be thanked this is not the case!

*Jesus Christ arose from the dead!* Reason and evidence say so!

8. *Things which totally depend upon the resurrection of Jesus.* Upon no other single event of all ages does so much depend as upon the resurrection of Jesus of Nazareth. Without His resurrection these following are either simply philosophical or altogether meaningless.

1) *The truth of Jesus' claims.* He never told a lie up to the very point of His death. He said He would rise again. If He did not, His final claim would have proved Him a liar. Jesus said:

“I am the resurrection and the life” (John 11:25).

“Destroy this temple, and in three days I will raise it up” (John 2:19).

“But after I am risen again, I will go before you into Galilee” (Matt. 26:32).

“For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days

and three nights in the heart of the earth" (Matt. 24:10).

2) *Our own personal resurrection among the faithful.* Jesus said that He would raise up those who were faithful to Him. If He himself had not risen from the dead this would be impossible; Jesus is the first begotten of the dead (Rev. 1:5).

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25).

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 8:28-29).

"For if the dead rise not, then is not Christ raised" (I Cor. 15:16).

3) *A decent moral life, which is meaningless without the resurrection of Jesus, upon which resurrection we ourselves depend for our own.*

4) *The preaching of the cross which is meaningless without the resurrection of Jesus.*

"And if Christ be not risen, then is our preaching vain" (I Cor. 15:14).

"Yea, and we are found false witnesses of God; because we testified of God that he raised up Christ" (I Cor. 15:15).

5) *The hope of life beyond the grave—a promised reward.*

"Then they also which are fallen asleep in Christ are perished" (I Cor. 15:18).

"But if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (I Thes. 4:14).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap everlasting life” (Gal. 6:8).

6) *The present faith of Christians.*

“And if Christ be not raised, your faith is vain” (I Cor. 15:17).

7) *The forgiveness of sins.*

“And if Christ be not raised . . . ye are yet in your sins” (I Cor. 15:7).

8) *Justification with God.*

“Who was delivered for our offenses, and was raised for our justification” (Rom. 4:25).

9) *The foundation of the church.*

“Which he wrought in Christ, when he raised him from the dead . . . and hath put all things under his feet, and gave him to be the head over all things to the church” (Eph. 1:20, 22).

“Other foundation can no man lay than that is laid, which is Jesus Christ” (I Cor. 3:11).

10) *The final meaning* to both the Patriarch and Mosaic dispensations, the prophesies of old and the final note to the miracles and the inspiration of the Bible.

Truly, Jesus Christ arose as He said He would!

*Conclusion:* What added evidence can we seek that Jesus arose from the dead just as the records state? The Jesus of the history book is seldom given divine origin, divine nature, mission or divine resurrection. But by the same token the Jesus of the secular histories of men has no promise nor any message for my soul, nor any consolation for my tribulations. I do not know *this* Jesus.

The Jesus the Bible introduces is the fulfillment of all Old Testament prophecy, for truly He came to fulfill our every desire for peace with God and a home in heaven.

**This Jesus, those who knew Him personally have said is divine, was born of divinity and upon being put to death arose the third day in accord with Old Testament prophecy (Ps. 16:10) and His own prediction (Mark 8:31).**

Truly I want to believe in this Jesus, and find it so very, very convincing that this is His will and this is my only hope. I have not believed in vain, for Jesus Christ arose from the dead! This—*"I have believed!"*

### QUESTIONS FOR THOUGHT

1. How can we feel certain that the disciples did not remove the body of Jesus from the tomb?
2. What reasons are there for doubting that Joseph of Arimathaea removed the body?
3. Why do we not believe the women found the wrong tomb?
4. What is the swoon theory? Do you believe it? Why? Why not?
5. What evidence is given to the resurrection of Jesus because the opposing theories seem warped and prejudiced?
6. What tokens of the empty tomb persuade us to believe in the resurrection of Jesus?
7. Why did the Lord before His death choose men who could recognize Him should they ever meet Him again?
8. How can we say that scientific proof is given of the resurrection of Jesus? Is this sound reasoning?
9. What support is given the resurrection because of the church today?
10. What things totally depend upon the resurrection of Jesus?

## OTHER SUGGESTED READINGS ON THIS TOPIC

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## CHAPTER X

### WHY THE SKEPTICAL TEACHING?

*“Why did the heathen rage, and  
the people imagine vain things?”  
(Acts 4:25)*

Why should a man be an atheist? Why should a seemingly intelligent professor stand before a class of honest trusting students and tell them there is no God, the universe just happened, the Bible is a book of fables and Jesus Christ is no more divine than Plato?

What are the reasons behind the skeptical teaching in today's classrooms throughout the nation? To discuss this problem is the purpose of this chapter. Once the student understands just *why* his teacher is prompted to say what he says and teach as he teaches he can then better know *just how* to accept the teaching and react toward it.

After giving considerable thought to this matter and consulting numbers of references in regard to it, I am convinced that there arise two central sides to this issue. There is a background to begin with which provided an avenue of entrance for such teaching; this I label the indirect cause. Second, there is the very heart of the teaching itself and its causes; this I label the direct cause of skeptical and pessimistic instruction.

I. *The forces indirectly behind today's skeptical teaching.* George F. Thomas has recognized the situation as it stands at present and in his chapter “Religious Perspectives in College Teaching” inquires:

“What has brought us to this pass in liberal education? Everybody knows that colleges were established in

the Colonial period largely from religious motives. During most of the nineteenth century, privately supported as well as church colleges continued to teach the religious heritage of the West and were to a large extent religious in their outlook . . . During the latter part of the nineteenth century, however, powerful forces were beginning to make themselves felt and by the turn of the century they had effected a radical change in liberal colleges and universities. What were these *forces*?"<sup>1</sup>

There were at least three very important forces behind the turn from religious schools to the liberal school of today and we shall look at these in the order in which they arose.

1. *The conflict between various Protestant groups and denominations.*

"In the early part of the nineteenth century, the narrow zeal of the Protestant groups turned Christian education in schools and colleges into little more than indoctrination in denominational beliefs and practices. It is well known that this sectarianism had much to do with the exclusion of religious instruction from the newly established public schools. In colleges also educators insisted more and more that there was no place in liberal education for indoctrination. The unfortunate results of this narrow denominationalism may be illustrated by the fact that many college administrators and faculty members *are still opposed to the teaching of religion on the ground that it is necessarily sectarian.*"<sup>2</sup> (Italics mine, SES).

The primary cause is apparent. Educators in the past saw the direction in which education was heading with

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<sup>1</sup>George F. Thomas, "Religious Perspectives in College Teaching: Problems and Principles," *Religious Perspectives in College Teaching* by Hoxie N. Fairchild (New York: The Ronald Press, 1952, pp. 4-5, by special permission of publishers).

<sup>2</sup>*Ibid.*

religious prejudices playing such a prominent role in schooling. The separation of religious indoctrination from the teaching program itself was in this respect justifiable—students needed to make their own decisions. However, sadly enough, while religious indoctrination was entirely excluded from the teaching program, in later years the indoctrination of atheism, free and unopposed, took its place.

2. *The rapid expansion of knowledge and an increase in specialization.*

“This led to the establishment of many new subjects and departments of study. The new departments, organized along the same lines as the older ones, claimed equality with them. Since they were in many cases more ‘practical’ in the sense that they were more closely related to vocational interests, they attracted large numbers of students to their courses. *Those who wished to do their ‘major’ work in one of the new departments often resented the necessity of taking required courses in classics, philosophy, and religion.* The result was that these traditional subjects gradually lost their privileged status. The fact that they provided a broader perspective than more specialized studies and were concerned with the values of our Western cultural heritage made little impression upon those whose motive in acquiring an education was frankly utilitarian.”<sup>3</sup>

With the separation of religious teaching from the teaching programs came new departments of study and specialization which seemed of more practical benefit to the average student. There was not as yet a direct suppression of religious ideas and ideals as such, but the position being taken by educators at this time was that religion and formal education made no place for each other.

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<sup>3</sup>*Ibid.*, pp. 5, 6.

It is not difficult to see then that a step at a time religious teaching was being set aside as something for preachers, priests, rabbis and those who specialized in this study being dependent upon it both as profession and livelihood. Religious teaching had by this time lost all practical use in the eyes of many educators and the attitude of the educator could not help being passed on to the student who came to share the attitude.

3. *The strongest cause—secularism.* Dr. Thomas points out that secularism was the chief underlying cause in the turning away from religious emphasis in schooling.

“But the strongest force making for radical change in liberal education was the growth of secularism. Secularism consists of a preoccupation with the interests and values of the world of the senses, with the here and now, with time to the exclusion of eternity. Though it may not be based upon a formal rejection of religious beliefs, it relegates religion to a peripheral place in life. It is an attitude towards life, not a philosophy. But it rests, explicitly or implicitly upon the philosophy of Naturalism. According to this philosophy, reality is identical with nature as the totality of things and events in space and time. There is no eternal, supersensible, spiritual world that transcends the natural order. Man is part and parcel of nature. His values are wholly subjective and relative to desire and feeling. Since his spiritual aspirations and moral efforts are supported by no cosmic will or purpose, he must depend entirely upon himself for his fulfillment.

Secularism has manifested itself not in open opposition to religion but in indifference to it. Its strategy has been to insist that the colleges must maintain strict impartiality or neutrality on ultimate religious or philosophical issues. According to its spokesmen, liberal education should not commit itself to any religion or philosophy, because it can ac-

cept no authority but that of truth and must at all costs keep an open mind.”<sup>4</sup>

First to free education from religious indoctrination, next to bring other courses of specialization into the schooling program, de-emphasizing religious teaching, and finally a total indifference to religious thought altogether—these are the three steps which one at a time led away from religious education and opened the way for outright atheistic indoctrination which today by many is tagged “liberal education.”

Let us now look more squarely at the problem before us. Simply because religious teaching was pushed aside from the curriculum and even stared at indifferently does not sufficiently explain the matter. The condition existing today is that of religion’s being scoffed at and pronounced as superstition. Religious teaching today not only finds no place in the schooling program itself, in many institutions, but often derives no response whatever from either instructor or student on the outside of the schooling program. *This* appears to be the heart of the issue!

II. *The forces directly behind today’s skeptical teaching.* Pushing religious teaching to the background provided for a religion-free education, but now just what are those forces which directly prompt the skeptical teaching *itself*?

1. *A faulty method of approach in understanding true religion and the Bible.* True religion arose from the pages of the Bible. All other religions are either pagan and savage or in one way or another attempt to imitate the relationship between God and man taught in the Bible.

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<sup>4</sup>*Ibid.*

The skeptic will not admit this because he simply does not know this. He has been a victim of false teaching in regard to what the Bible really advocates and teaches. And no doubt the person who taught him was a similar victim.

This misunderstanding of the Bible has arisen from a faulty method of approach in studying the Bible itself. James Bales in his book *Roots of Unbelief* clearly expresses this type of approach in his chapter "The Madness Is in Their Method." He says:

"The nature of the field which is under investigation determines the kind of approach which one must use in order to arrive at correct conclusions within that field.

When one tries to prove something by a method which is entirely unsuited to the establishment of a particular truth, he will fail. But his failure does not mean that the truth does not exist; it proves that his method is not fitted to the particular field and can only result in fallacious conclusions. He has made the mistake of demanding proof by means of a method unsuited to that field. He has demanded that the method settle something with which it cannot even deal. He is as mistaken as the man who maintains that fear, hate, love, feelings, ideas, and ideals cannot exist because he has been unable to discover them by means of the X-ray machine."<sup>5</sup>

These skeptical teachers who in turn lead the thoughts and to much degree even the lives of students because of their attitudes and ideas daily put before them, pass prejudiced judgment upon religion and the Bible. This is seriously unfair to the student, yet many of these teachers

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<sup>5</sup>Bales, "The Madness Is in Their Method," *Roots of Unbelief*, Kansas City: Old Paths Book Club, 1948, p. 1.

honestly believe they are doing the student a great favor by guiding him around the "pitfalls" of religion.

Just because a man is a skeptic does not mean he is also a sly, shrewd and cunning "sheep in wolf's clothing"; many of them are sincere! And they are also mistaken. This leads me to pity them rather than condemn them.

There is so much about the Bible which the skeptic cannot understand because there is nothing in the world like it and therefore there is no other standard to which it may be likened or with which it might be compared or contrasted. He does not understand what he cannot realize. He cannot realize that the Bible talks to an immortal soul for he does not believe in the soul of which and to which the Bible speaks. He cannot accept the Biblical position that man is a creature made after God's likeness because he does not believe in the God the Bible talks about. The stories, the prophecies, and the miracles of the Bible are in entirety misunderstood and misinterpreted by him because they fit no other volume on earth.

In all the poor skeptic is completely bewildered, but failing to realize it, he thinks he sees everything as it is and understands most things as they are. With the wrong approach to understanding God, religion, and the Bible it is likely that his total outlook on life is equally confused. Is it any wonder that he says what he does and teaches what he teaches?

2. *A mind intent on finding errors and contradictions in the Bible.* When the skeptic talks about the Bible he thinks he is talking about the work of men such as the works of Shakespeare, Milton, or Wordsworth. He does not realize that he is dealing with the one work which no earthly mortal could ever have produced. And upon this

false assumption he is determined from the outstart that it, as all other human endeavors, must contain errors and contradictions. This he assumes and this he teaches, yet seldom or never has he ever read a large portion of or the entire Bible through to see for himself just what it is or what it does have to say for itself.

To this skeptic the story of Creation is totally vague and inaccurate. He knows nothing of the Hebrew language and word meaning and even less of the purpose behind a divine record left us of how we got here and why. Throughout the skeptic searches the pages of the Bible, (rendering most of them undue credit with this term), intent on finding just one tiny error or contradiction of any nature. It is no wonder that with this inferior knowledge of Bible background, purpose, and nature he now and then seems to have found one.

But once his finding is brought to surface and examined closely the skeptic appears to be the one at fault and not the Bible. Harry Rimmer gives an interesting true account of an old Civil War soldier who pressed a lawsuit against the Bible claiming he had found scores of contradictions and errors throughout the Bible. He was given a hearing in court to reveal these errors while a Bible student attempted to answer him. One at a time his "contradictions" were exposed as his own misrepresentation and misinterpretation and the case was dropped along with the charges. The Bible contained none of these contradictions or errors. See *That Lawsuit Against the Bible*.

The skeptic cannot understand how all the animals and animation got aboard the ark. He cannot feature their living on that big boat once there considering the long period of time aboard and the fact that the ark had but one small window in its uppermost story. He fails to ac-

cept the account that the waters actually covered the tops of the mountains. He refuses to acknowledge this record; to him it is fable and fabulous, and so he teaches it in this manner to his class. And for the first time in their lives students having previously been taught about the account of Noah and the ark and the flood now learn about the *fable* of Noah and the flood.

The skeptic does not see how Moses could have written the first five books of the Old Testament since they give so accurate an account of things before and long after Moses' day. He takes no consideration for inspiration in the matter for he does not believe in inspiration. He does not have the tools with which to understand the Bible.

He is left confused over the use of round numbers in records of the Old Testament. He cannot reason that everything turned out in round even or near even figures. He does not know that the Hebrews recorded accounts to the nearest round number.

He cannot get three days out of the Lord's period of entombment. Sundown Friday evening through sunrise Sunday morning to him compose but one good day or at the most a day and one half, maybe two. He does not know that the Jews kept time from sunrise to sundown, from sundown to sunrise and that any part of a day counted for the entire day.

According to this method of keeping time Jesus was three days entombed. The Bible is right.

John W. Haley's book, *Alleged Discrepancies of the Bible*, is a very fine source on subjects such as these. It should prove of vital assistance to both confused student and confused and confusing professor.

This book deals in full, to my knowledge, as no other book on the market with seeming contradictions of the Bible and their logical explanations. The student must have this book!

Two skeptics once intent on listing scores of errors and contradictions contained in the Bible set out to read it through. Astonishingly enough, somebody had told them wrong. It contained no errors, and as in fascination they read on and on through never before explored pages they were led to believe for the first time what they had now read for the first time! In humility they consented to its inspiration and became Christians. This story is true.

The skeptic is a victim of his own inconsistency and tremendous lack of knowledge of Bible history, inspiration, background, its purpose and attitude. He is in no condition to criticize it and teach his ideas about it. Bluntly, he does not know enough about the subject to talk about it. A man unread in the Bible who will from his position as a professor teach youngsters who have read and been taught the Bible, that the Bible is a book of fables is similar to my taking my position as a husband to instruct my wife how to bake a cake. Neither the professor nor this author know enough about his respective subject at hand to talk about it. I can't bake a cake. He can't teach the Bible.

3. *A mind determined from the outstart to disbelieve regardless of evidence.* Some men hate the Bible and everything it stands for. The sources of this attitude are varied. Some have been turned against it from childhood because of the attitude taken by parents, relations or teachers toward it. Others are turned against it because of what some professed atheist has said about it, and as

noted some are opposed to it because they have too little knowledge about it from start to finish. This type of person is highly prejudiced and determined what attitude he will take toward what he finds regardless of what he finds.

Reasoning on the inspiration of the worthy merits of the Bible with such a person as this is hopeless.

Some of these individuals are at present teaching, and have been teaching in past generations, in our colleges and universities. A poor student with a small knowledge of the Bible and its background is a vulnerable target for such a teacher. When neither one of them know anything about the Bible surely it is likely to be twisted out of proportion and believed in that shape.

Yet a mind so set on disbelieving the Bible and all it advocates moves a teacher to instruct students on the "facts" of life and the teacher himself insists that the students *must believe certain things*. The student is expected to believe in the law of gravity; he must believe the earth is round; and worse than these by far he *should* believe in organic evolution and the rise of the animate from the inanimate.

What right does a teacher with so prejudiced a mind have to instruct a student what to believe when the instructor himself is steadfastly determined not to believe what the student in most cases has been taught is vitally essential to believe—*the Bible!*

Students ought to come to the classroom just as steadfastly determined not to believe atheistic evolution as the instructor who comes to the classroom determined to tell them the Bible is a book of fable and as one professor

in a geology class put it, "had just as well throw your Bibles out the window."<sup>6</sup>

4. *The lives of some professed Christians.* While the professor now teaching the student went to school, he no doubt did not read the Bible itself, but his total knowledge of what the Bible is and is worth was passed on to him from some influential skeptical instructors and text books. What they had to pass on to him about the Bible and Christianity stayed with him.

Rather than turning to the Bible itself to see what defense it made in its behalf the young student professor read sources such as the history of the world or survey courses in civilization, which in the most part begin with a vague assumption of how we got here, and take things from there. In these volumes he came across the great period of darkness and ignorance not to mention the corruption of morals during that time the Roman papacy ruled the minds and lives of men. To the young professor this was one period, one sampling of what Christianity was like.

The young teacher read of the lives of both Catholic and Protestant who beneath the disguise of being Christian carried on in any way other than Christian. He read of the terrible tortures inflicted upon innocent people and the shameful characters of men who posed as gospel preachers.

Today these instructors look about them and see so-called Christians divided religiously, quarreling and all but fighting each other with war implements. To him this too is

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<sup>6</sup>A young preacher sat in such a class which at its beginning the professor opened his discussion with this remark.

Christianity. He looks again and sees Christians, so-called, who live for the most part no better than the man of the world with no religious profession of any sort. These "Christians" lie, cheat, steal, and commit adultery while some even murder out of envy and spite. This, too, is Christianity to the professor.

The professor knows of a Jesus of the history book who was a good man somewhat like St. Augustine and a philosopher somewhat like Plato or the others, but this picture paints no divinity in the nature of Jesus Christ. Then he adds to this what he has learned and witnessed of the tortures and sins committed by so-called followers of Jesus Christ. Is it any wonder he does not believe!

The answer of course is obvious. He has been looking at but one side of Christianity and shockingly—the wrong side. He is totally unfamiliar with the sacred New Testament history of the early church of our Lord and the type of people who composed it. He does not read about this church on the pages of his history books nor does he read about New Testament Christians there in these sources, so since he has not and does not read the Bible itself, he cannot know what there is not to know elsewhere!

This professor is a result of what he knows and in turn he teaches the student along these lines. One thing is certain about schooling, what the teacher teaches is limited to what he knows to teach! *How little* both professor and student know about primitive New Testament Christianity! And knowing little or nothing at all about it the professor chooses at least to be a skeptic and at most to be an atheist while at the same time he either shrewdly or honestly and openly encourages the student to take the same position with him in and toward life. God forbid it, but it is happening!

What the hydrogen bomb can do to the face of the earth is certainly no more disastrous than what such teaching *is now doing* to the mind of the student! And we *arm* against the *H-bomb*; *what* are we doing about *this*?

5. *The desire to rid the scholastic world of superstition.* It is a fact of history that wherever education has gone it has moved superstition aside and knowledge took its place. This is good. But it is drastic when educators conceive the Bible to promote ignorance and superstition rather than enlightenment and knowledge! This, too, is happening.

The Bible introduced the spiritual world to mankind at a time in which man was entirely engrossed in the physical world and knew it as the only world with which he was to be concerned.

Because in speaking of the existence of a celestial and spiritual world the Bible at the same time introduced with it reference to a life after death, angels, supernatural events, a physical dependence upon the spiritual and an immortal God who sees and knows all things, the scholars of centuries following came to make a false association. They confused the stories and teachings of the Bible with Roman and Greek mythology and superstition.

At a distance it is no difficulty to see two otherwise extreme opposites close together, side by side, or fused into one and the same image. Through years, looking back, men have blurred true religion and mythology into one and the same image. But superstition and the Bible do not go hand in hand!

The Bible teaches fact and represents truth. Superstition is an exaggeration of both fact and truth. In many cases superstition does not even measure up to the propo-

sition of truth. Truth sometimes goes beyond some of the superstitions of past history. Truth proposes that God created the world from nothing. Truth proposes that Enoch was translated and the Red Sea parted miraculously while Jesus of Galilee knew no end to miraculous powers and once killed and entombed arose to live once more among the living! The skeptic tosses these records in with mythology and cannot distinguish one "fantastic" from another.

But there appears a sharp contrast between the two when it is seen that the Bible attempts along with its stories or accounts to rid all men of superstitious ideas. There could be no point in this if at the same time it attempted to push old superstitions aside but to replace them with newer ones or simply different ones!

The Bible pushes paganism to the background with the concept of but one God who made all things and possessed supreme intelligence which in part He passed on to creatures made after His own likeness. All things started somewhere for they had to. The Bible says they started with God, supreme intellect, who in bringing about all things left traces of His intelligence in His handiwork. We have discussed this in a former chapter. This makes sense and stands to reason.

The Bible offers proof of its accounts as no other book in the world. Its accounts have never been destroyed, never improved upon, though by men through the ages added to; its miracles fitly render tribute to the power the Bible says God possesses; and each account somehow logically fits into the scheme of human progress and eternal salvation. The Bible makes sense. Superstition does not.

The Bible says "Prove all things" (I Thess. 5:21), and it claims not only to be true but to be truth itself, "Thy word is truth" (John 17:17). Superstition falls far beneath this taken position.

Yet the skeptic thinks the Bible promotes superstition because some of its accounts in part resemble points of mythology, and knowing little or nothing about the Bible itself he decides that if education is to reach its ultimate all superstitions *including* the accounts of the Bible must be warned against, shunned, ridiculed and forever forgotten.

6. *The belief that atheism is the earmark of progress.* Because of such a great amount of misunderstanding God, the Bible, and Christianity both through the ages and at the present, educators have in part come to believe that the quickest and most certain solution to dealing with the place of religious thought in education is to do away with it completely. Some have gone even farther, as an extremist always occurs during any movement either for good or for bad, and have proposed that the thing to do is to deny the existence of God completely and both teach and live as if He did not exist. This is outright atheism! And it has been and is yet creeping unopposed into the schooling program.

Behind this attitude is the belief that Christianity has brought about nothing but evil both in the lives of individuals and throughout all civilizations and cultures. And no doubt the picture these educators have received and are creating of Christianity would justify radical means of suppressing its growth any further. However, true Christianity and what Jesus actually wanted to put into the stream of human thought and human endeavor is

greatly out of focus today in comparison with the days in which Jesus walked the earth and the days in which Christianity grew in its purity and spread its benefits to everyone who would receive it.

Elmer Harrison Wilds reaches into this thought in his college text book *The Foundations of Modern Education*:

“What Jesus himself meant by this statement (‘Seek ye the kingdom of God and his righteousness . . .’) and what the Christian church afterwards attributed to it for centuries to come are two different things. It was the church’s interpretation which most affected our educational thought and our educational systems; it is the true interpretation of Jesus’ own words that must come to influence the educational philosophy and practices of the future if the teachings of Jesus are ever to attain their highest possibilities as an influence in education. Jesus taught a new and simple and profound doctrine—the universal loving Fatherhood of God and the coming Kingdom of Heaven on earth based on the principle of universal brotherhood. This is certainly one of the most revolutionary doctrines that ever stirred and changed human thoughts. The ‘Kingdom of Heaven on earth’ as an ultimate objective of education has never been surpassed in its nobility and grandeur.”<sup>7</sup>

Jesus wanted all men everywhere to be brothers and to turn the thoughts of men everywhere to God. The church was established to execute this purpose, but through the ages the human element crept into the church and crowded this purpose to the outside.

Once the human element came to power it arose obvious to all, and in looking back in time historians caught hold

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<sup>7</sup>Elmer Harrison Wilds, “Christian Conceptions of Education,” *The Foundations of Modern Education* (New York: Rinehart and Co., Inc., 1936, 1942, p. 149). Special permission by the publishers.

of the thing most obvious about Christianity—its power and physical decay. This picture has for ages been repeated in high school and college textbooks and taught by professors in advanced and beginning courses. To many educators there is no other picture of God, Christ, the Bible, and Christianity. Herein lie the roots for today's atheistic teaching in much part!

But atheism is by no means the earmark of human progress nor is it the ultimate in education. Atheism to the contrary is the earmark of a civilization which has reached its lowest ebb; one which has lost all morals and has headed for total destruction; for example the French Revolution. At the very bottom and at the very peak of this bloody era was *atheism!*

Dr. Bales in *Atheism's Faith and Fruits* makes this comment, and a very fitting one:

"The self-revelation of its futility, and the judgment and condemnation brought on by its own fruits, should be sufficient to lead thoughtful, moral men to utterly repudiate its philosophy. When we examine its fruits of utter pessimism; its wreck of morality; and its degrading superstitions; we know that atheism has reached its crisis in the world of thought and that its judgment against itself is devastating."<sup>8</sup>

Past history has already time and again written the story of what atheism can do and will do for humanity and civilization. What fools we would be to allow it to repeat in our country what it has done for and in other countries whose standards and morals are even to this day far below those we cherish!

*Conclusion:* What are those reasons behind the pessimistic, skeptical and outright atheistic teaching in the

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<sup>8</sup>Bales, *op. cit.*, p. 56, *Atheism's Faith and Fruits*.

classroom today? These we have discussed in some length. Though the causes may differ in respect to teachers and institutions, nonetheless they are all causes each and every one and total in force behind a teaching that is wrecking the minds of youngsters and eventually leading to the downfall of our culture and civilization. If history is true—this cannot be denied!

I feel confident that today's skeptical teaching can rapidly come to a halt if each individual responsible for it would but open his mind to the truth contained in the Bible and the record of the true and living God. It could stop if men would but search among the facts of life and not among the prejudices of sinful men for that which bears witness to the truth.

I believe such a search for truth would place the Bible at the very head of the list in the school program—for a nation must have a spiritual program if its education is to be complete and fulfill that which it proposes to accomplish, the fullest development of a student to his ultimate capacity in knowledge and usefulness.

### *This I have believed!*

#### QUESTIONS FOR THOUGHT

1. What is the exact meaning of the word, "atheist"?
2. How did the conflict between Protestant groups and denominations promote skeptical teaching later on?
3. How did the expansion of knowledge and the increase in specialization hasten it along?
4. Why is the strongest indirect cause, secularism, and what is secularism?
5. Outline in your own words the common faulty method of approach to understanding true religion and the Bible.
6. What effect does a prejudiced mind have on the conclusion one reaches regarding the Bible? Give some examples.
7. How can the lives of professed Christians produce unbelievers?
8. How have unbelievers been mistaken in setting true Christianity and superstition side by side?
9. Of what type progress is atheism the "earmark" or label? Why do men confuse anti-progressivism with the Bible?
10. How and where does the Bible fit into our educational program of today?

#### SUGGESTED READINGS

- Bales, James D., *Atheism's Faith and Fruits* (Boston: W. A. Wilde Co., 1951).  
 Haley, John, *Alleged Discrepancies of the Bible* (Grand Rapids, Mich.: Baker Book House).

CHAPTER XI  
TO THE STUDENT

*"Thou therefore, my son,  
be strong in the grace  
that is in Christ Jesus"*  
(2 Tim. 2:1).

*"Keep that which is committed  
to thy trust"* (1 Tim. 6:20).

At last we come to the close of this book which has been put forth with the prayer that it might save the faith and the soul of even one young Christian.

I firmly believe in all I have said and hope sincerely that the young student of the Bible will both have his Christian faith strengthened and for himself seek truth diligently, for in it alone is freedom:

"And ye shall know the truth, and the truth shall make you free" (John 8:32).

I have nothing further to say in the way of presenting evidence to support what has already been said. The book is written. What good it can do will have yet to be determined.

I want to leave with the student this chapter for ONE reason. I want to suggest to him a list of steps to take in the preservation of his young godly faith. I have found these steps of personal help to me in maintaining my own faith when it was tried in skeptical classrooms and which I believe will as well prove of great assistance in preserving and protecting the faith of young students yet to enter the atheistic classroom.

1. *Realize that you can lose your Christian faith.* This is possible and it has happened to many youngsters who formerly were even zealous workers in the church. And it can happen to you so don't be cocksure but rather be careful and approach the situation with caution!

At that age in which most boys and girls pass from high school into college they are going through the middle of a natural stage of pessimism. It is not sinful but natural to wonder about things. At the ages of 17, 18 and 19 youngsters dwell on "tall" subjects. They wonder about God, the Bible, inspiration and miracles. They demand to know *why* they have believed what they have believed.

This natural questioning mood is not evil but right for the age, and any youngster without it is likely to never develop as he should. It is one round in the ladder to maturity. Yet without the questions of these youngsters receiving the proper answers at the right time it can mean a precious Christian faith gone to ruin!

"This stage of unbelief, however, can develop into something very serious if the child is constantly exposed to an atmosphere which is anti-christian and which endeavors to drill into the student intellectual reasons for unbelief. In many colleges this takes place. The child is no longer under the influence of the home which gives attention to his religious life, but is placed in an atmosphere where even religion (even when) is not opposed, in various subtle ways, at least it is not encouraged and opportunities for spiritual growth are neither required nor made available in the general environment that is maintained by the college itself. The professors occupy high positions of authority in the minds of the students and they may hang on every word as a 'thus saith the Lord.' The material that is presented in class

lectures may be presented with an anti-christian bias, for the biases of such teachers will come out in their lectures as well as in the material which they require the student to read—the textbook and other assigned readings. The student has to study these things, for he must meet material on tests which are taken out of these readings. And thus while the spiritual life is receiving little or no attention, or food, the anti-spiritual is receiving a great deal of attention and food; and what we feed ourselves intellectually we think on; and as a man thinketh in his heart so is he.”<sup>1</sup>

2. *Realize that the professor is only human.* You will probably meet a professor sooner or later who will endeavor to convince you that God is a myth and the Bible a book of fables; but just remember, this is strictly *his* idea, and he cannot bite your head off if you refuse to agree with him. The law forbids it.

Look him straight in the eye and don't squirm around in apology for believing in God yourself.

Remember, this man's teaching is merely the fruit of his faith and no more. He says what he does simply because he believes that way or tries to convince the class that he does. By the same token you believe in God, the Bible, and go to church to worship the God the Bible talks about. *Don't be ashamed of it!*

If this professor—this man subject to influence—but knew what you know he too would believe and do as you do. He says what he does because he doesn't know any better.

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<sup>1</sup>James D. Bales, "Youth and Unbelief," *loc. cit.*, *Roots of Unbelief*, pp. 146-147.

3. *Stand for what you believe and don't be afraid to say so!* Paul said, "Watch ye, stand fast in the faith, quit you like men, be strong!" (1 Cor. 16:13).

I once disagreed radically with one of my professors who commented on Hebrew "fables." I spoke up, "Those Hebrew *fables* might *not have been fables*."

I had held my own stand and concept met concept head-on! Yet, he respected my stand and allowed me an "A" in the course; a very difficult advanced course at that.

4. *Know definitely WHY you believe what you believe.*  
In other words:

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

*Know why* you believe in God; why you believe He and He alone is responsible for life and the universe about you. Know why you believe in the inspiration of the Bible and just why you believe Jesus Christ arose from the dead.

If you do not know *why* you believe these things it will not be difficult for some skilled professor to present "evidence" which will persuade you that you no longer believe these things.

If you have come this far in even this source you should have already a number of reasons for your Christian faith and you should consult other sources as well which are being mentioned throughout this book.

5. *Go to church!* And go regularly. As soon as you check into the college town locate a congregation of the Lord and make arrangements to attend all the services: Sunday morning and evening, including young people's

class and midweek services. Make it a point at all costs to be there! As a Christian you belong there.

I once skipped midweek services in order to prepare a lesson for the following day. I made two mistakes: I should have prepared the lesson in advance; never cram! And second, I should have been down at the Lord's house where I belonged. The result was I worked all night long on the assignment and never got it anyway. The next day the professor didn't even call for the lesson but put it off several days.

The time I should have spent at the Lord's study hall was lost, and I had gained nothing at all by staying away. *Always put God first*—especially remember this at school! For here you will be much more inclined to neglect Him than when at home with parents and former Christian influence.

6. *Take an active part in the work of the local church.* I do not mean go all out to the extent of forgetting why you went away to college in the first place; far from it! But here at school your faith will likely receive its most trying test. You need the help of the local congregation of the Lord's people to be on your side. You will need all the spiritual strength you can possibly receive.

There are many tasks to be performed by both boys and girls. Many congregations leave open special offices to be filled by both boys and girls your age. The boys are invited to lead the song service many times during the midweek services and some on Sundays. They are invited to attend the Lord's table or lead in a public prayer.

Often both boys and girls are asked to teach a class of youngsters. This serves a double purpose: It will mean first of all an opportunity to do good and second it will

keep you personally busy preparing class material with emphasis upon added Bible study which will better stabilize your faith.

When I worked with the college department of Central Church of Christ in Ada, Oklahoma, I conducted a class on the East Central State College campus in which each member of the church who attended college there was invited to participate. We discussed current problems which confronted the student daily such as: the existence of God, the creation of the world or the inspiration of the Bible.

This gave each student an opportunity to take part in the class itself. We invited faculty members from the college to attend and some of them did, taking an active part in the discussion.

In nearly every thriving congregation of Christ there are youth-sponsors who will be on the campus to contact members of the church or those who are interested in the church of Christ as a religious preference. You will be given a card to fill out with opportunities to check activities which you would like both to engage in and take a lead in.

Take advantage of every opportunity to keep your faith alive and sparkling with enthusiasm and you need have no worry about losing your Christian virtues for you will be too busy building them.

College is a life and it must be lived. How fortunate is the person who can live it to its fullest, not in worldliness, but in working in an active Christian program which will along with the regular schooling curriculum completely culture and develop every physical and spiritual capacity; a program which will mature the student into the adult God wants in society: a Christian adult who can *add to* humanity!

7. *Seek out Christian companionship.* There will most likely be many young Christians where you attend school who are anxious for your companionship as well as you are for theirs. Only about 10 per cent of all the college-age Christians are at present time enrolled in one of our Christian colleges. You will not be by yourself as an only Christian in a state school! Capitalize on this fact and look around you.

Contact fellow Christians and make close friends with them. It is a splendid idea to have as a room-mate a devoted Christian. Or better still, perhaps you can room with a weaker Christian than yourself, and by your association with him or her, make that Christian stronger!

Try to associate as much as possible with Christians. Form a weekly or daily class where you can meet together for mutual good times and discussion—*keep in contact!* Unity means strength!

8. *Create a daily devotional habit.* Some state colleges have a Bible chair conducted by a local minister of the gospel. If so, by all means enroll in the class for its courses.

The Bible chair is fitted into the curriculum itself as a part of the schooling program and is extremely helpful to young Christians who are here deprived of former Christian environment and teaching.

But on the other hand, many more colleges DO NOT have the Bible chair provided by a church of Christ within the community. Some provision must be made for Christians going to college where this is the case. In this case *you* will possibly have to create your own "chair."

This may be done by contacting, either by representative or by group, the college administration; possibly the dean of

students, and request *if possible* a class room which is empty at a specific hour of the day to be used by your Christian group to meet and conduct a study and devotional. This plan has been carried out when of course there is no Bible chair. You may want to meet off campus.

Here you may meet regularly and conduct a daily Bible study program. This is an excellent opportunity for either the local minister or even the elders to assist the program. Such a program would work wonders if the elders of a local congregation would work out some program which the church in that town or city might furnish lesson plans or working with the students themselves, develop a Christian program that could give just as much attention to the spirit as the college itself does to the mind and body.

Such a class might consist of one boy leading a prayer another reading the Scriptures, another leading a song and then as a body for the program discuss systematically some problem pressing the minds of the students. Together young Christians with alert minds can develop the most vital of Bible study programs—they can present and answer, or have present a capable Bible teacher who can answer their problems *as they arise*.

This method of creating a program which will answer important spiritual questions as they arise will be of tremendous aid in developing the young Christian mind. This program is in itself a near approach to the most psychologically advanced schooling systems—create a situation which will arouse the desire to learn and then provide the answer. It is like a brush salesman who knocks on the door when a brush is the most wanted item in the house!

College study by its organized nature opens minds which would never otherwise be opened—once open, once these minds press for answers it is THEN they must receive them! When this time comes and the questions are vital to the young student's soul salvation—*the church must be on the spot ready with the answer!* If it is not it has just lost a young zealous soul, possibly—*forever!*

While Christian colleges are taking care of the ten percent somebody needs to start digging on a dynamic program for the other 90%! This tiny book is but a drop in the *tub*. And I hope the drop thumps the bottom loudly when it hits! I pray it might *thunder!* And I hope the thunder produces a rain from my brethren to go to work on *the lost 99!*

9. *Read the Bible daily within the quiet of your room and memorize definite Scriptures.* You need not be a fanatic to be a Christian and you need not become a gazing stock through maintaining your Christian faith.

It is a very simple thing to set a specific time aside each evening immediately after meal time or before or after your evening study period to create a sanctuary with just God, you and an empty room.

Keep your Bible with you and study it systematically. Study it by chapter daily or by topic. And as you study, commit definite Scriptures to memory. This will prove especially helpful if the Scriptures you memorize can give strength to the special problems you meet in the classroom.

For instance pick out passages which support faith in God: Ps. 14:1, "The fool hath said in his heart, There is no God." Or Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

For verses to support your belief in the inspiration of the Bible: 2 Tim. 3:16-17, "All scripture is given by inspiration of God . . ." Or 2 Pet. 1:20-21, "Knowing this first, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

You will find these Scriptures immediately coming to mind if you have them in hand, and when an instructor says something to destroy an element of faith you can run the passage through your mind and vigorously enforce your faith. Much of the teacher's pessimism comes from a total ignorance of such passages as those you will have on hand. At that one moment you will know far more than your professor!

10. *Begin a library of reliable Christian works which both support the Bible and defend it.* As you formulate your library for college study at the same time request gifts of good scripturally sound books or buy them yourself as you find it possible. A dollar or two set aside, or the same amount at the sacrifice of some unnecessary pleasure, will purchase a fine book you will both be proud to add to your library and will find of inestimable value when you need an answer found within that book.

Such works as these already mentioned make up a desirable list from which to choose. Especially do I recommend some of James D. Bales' works, *Roots of Unbelief*, *Atheism's Faith and Fruits*, *The Existence of God* or his latest book, *Communism: Its Faith and Fallacies*, a currently pressing problem dealt with from a Christian point of view.

Get George DeHoff's *Why We Believe the Bible* and Wilbur M. Smith's *Therefore, Stand*. Also good are Harry Rimmer's assortment, *Crying Stones, Dead Men Tell Tales, That Lawsuit Against the Bible, or Voices from the Silent Centuries*. John W. Haley's book, *Alleged Contradictions of the Bible* is an excellent source! By all means get A. Cressy Morrison's *Man Does Not Stand Alone!*

If these books are not available to you where you are, they may be obtained from publishing houses or book stores within the brotherhood: Firm Foundation of Austin, Texas, Harding College Book Store, Searcy, Arkansas; or The Gospel Advocate, Nashville, Tennessee; or Chronicle Publishers, Abilene, Texas.

Get hold of all the Christian evidence works you can, for sooner or later you will be very grateful you did. You can't search the pages of some text book written by an atheist nor can you flip through your class notes taken at the hand of some skeptical teacher to find proof for your godly conviction!

11. *Don't start a heated argument with the professor!* Not only is this inadvisable, but it is foolish. If it is your first year in college you might unknowingly ruin yourself. Such a struggle could be fatal.

Get on your feet before you chop down trees. And in the meanwhile listen in silence knowing it to be the best defense until you have a definite answer well thought out and ready to deliver. I do not say sit in fear, but in the wisdom of silence when the occasion calls for it.

You are not admitting defeat by remaining silent but you are displaying a lot of common sense. Feel your way around and in resistance to what is being said you

will day by day build up a faith which is very difficult to destroy.

The Bible tells us that strong meat belongs to those who are of full age, to those who by reason of use have their senses exercised to discern between good and evil (Heb. 5:11-14).

The time will come through study and development when you will have an answer that will tumble the professor and make him ashamed of what he has said. But be sure of yourself before you assert yourself!

12. *Take notes on skeptical comments and seek outside help.* If you cannot answer the propositions by yourself consult a capable Bible student who can. Write to one of the faculty members in one of our Christian colleges, for these capable men of God's Word will be very anxious to assist you.

It has been nothing unusual for numbers of our Bible professors to receive letters from young people attending a secular college and stating that he or she no longer believes in God or is on the verge of losing Christian faith. Many times answers can be provided in time.

I know of one young man who wrote to one of our brethren informing him that now he was an atheist, he had completely lost his faith and could no longer believe what he had once believed. This boy waited too long. A cancer can be cured—IF it is treated in its earliest stages of development!

I know of another instance in which a young man attended one of our Christian colleges in preparation for the ministry. He preached a while successfully then went away to a leading university in the East to get his master's

degree. He no longer enters the church house door. He gathered his answers before he met the problems. Seek answers to questions as they arise. **THIS IS THE PURPOSE OF THIS BOOK!**

If YOU run up against problems which you cannot handle, contact the Bible departments at Abilene Christian College, Abilene, Texas; Harding College, Searcy, Arkansas; Freed-Hardeman at Henderson, Tennessee; David Lipscomb or more recently—Lubbock Christian College of Lubbock, Texas; Oklahoma Christian at Oklahoma City; or York Christian College at York, Nebraska. Contact the one nearest you, one of them or all of them!

Don't attempt to know everything yourself. Remember, there are countless others who have gone this same road ahead of you and have been called ridiculous and silly for not denying the faith; but they held on, and they want to help YOU hold on! The last thing in the world the brotherhood wants you as a young Christian student to do is to lose your precious faith! Don't let it happen, for it **CAN!**

Help others who are highly capable of doing so to help you!

*Conclusion:* This chapter now ends the book. I trust it has been instrumental in doing what it was designed to do. We have produced evidence to support Christian faith and have strongly urged that the student search carefully the facts before signing over his precious faith to skeptical promoters.

This final chapter has been provided to list suggestions personally for the student who is not privileged to attend one of the several Christian colleges about us in a final endeavor to help him maintain his vital faith—at all costs!

You as a student may not be able to put into effect all of these suggestions; but put into practice as many of them as possible and as a Christian don't fail to pray daily. Ask God to preserve your faith and make it stronger.

Be patient, keep your ambitions high, know that *God is* and the Bible is His Word, and that so long as you know these things and do what is right nothing but good can come to you, for away at school even as back at home—you are in His hands, and He loves you.

Along with your regular college education which you have chosen or are yet to decide upon, you will at the same time be receiving the greatest education possible! You will not lose your vital faith, but will come home a much stronger Christian and more devoted and proven to the Lord than when you went away. Truly—*this I have believed, and continue to believe it with the firmest of firm convictions!*

### QUESTIONS FOR THOUGHT

1. Does this final chapter give you a feeling the book is for you?
2. What advantage is there in realizing that it is possible to lose your Christian faith?
3. Why should you not be afraid of the professor, though an atheist?
4. Stand for what you believe and say so. Is this a good rule to follow? Why?
5. Why should you know definitely why you believe what you believe?
6. Why should you go to church while at school?
7. What advantage is there in taking an active part in local church work?

8. Why should you seek Christian companionship?
9. What advantage is there to you personally in getting the habit of daily devotional? You will soon feel lost without it. Form this habit by all means and don't try to break it.
10. What folly might there be in arguing with an experienced skeptical teacher? Why should you seek outside help on matters you yourself cannot handle?

#### OTHER SUGGESTED READINGS ON THIS TOPIC

Bales, James D., *Roots of Unbelief*, chapter, "Youth and Unbelief," (Kansas City: The Old Paths Club, 1948).

Christlieb, Theodore, *The Best Methods of Counteracting Modern Infidelity* (New York: 1874).

Harrison, Alexander J., *Problems of Christianity and Skepticism* (London: 1891).

Smith, Wilbur M., *Therefore, Stand*, chapter, "The Task for the Church," (Boston: W. A. Wilde Co., 1945).

Tyler, William S., *Prayer for Colleges* (Boston: 1877).

I suggest the student subscribe to two periodicals which will be of much personal benefit: *Christianity Today* 1014 Washington Bldg., Washington 5, D. C., and the *Teenage Christian*, colorful and timely for all devoted youth: R. B. Sweet Co.; Box 4055, Austin 51, Texas.

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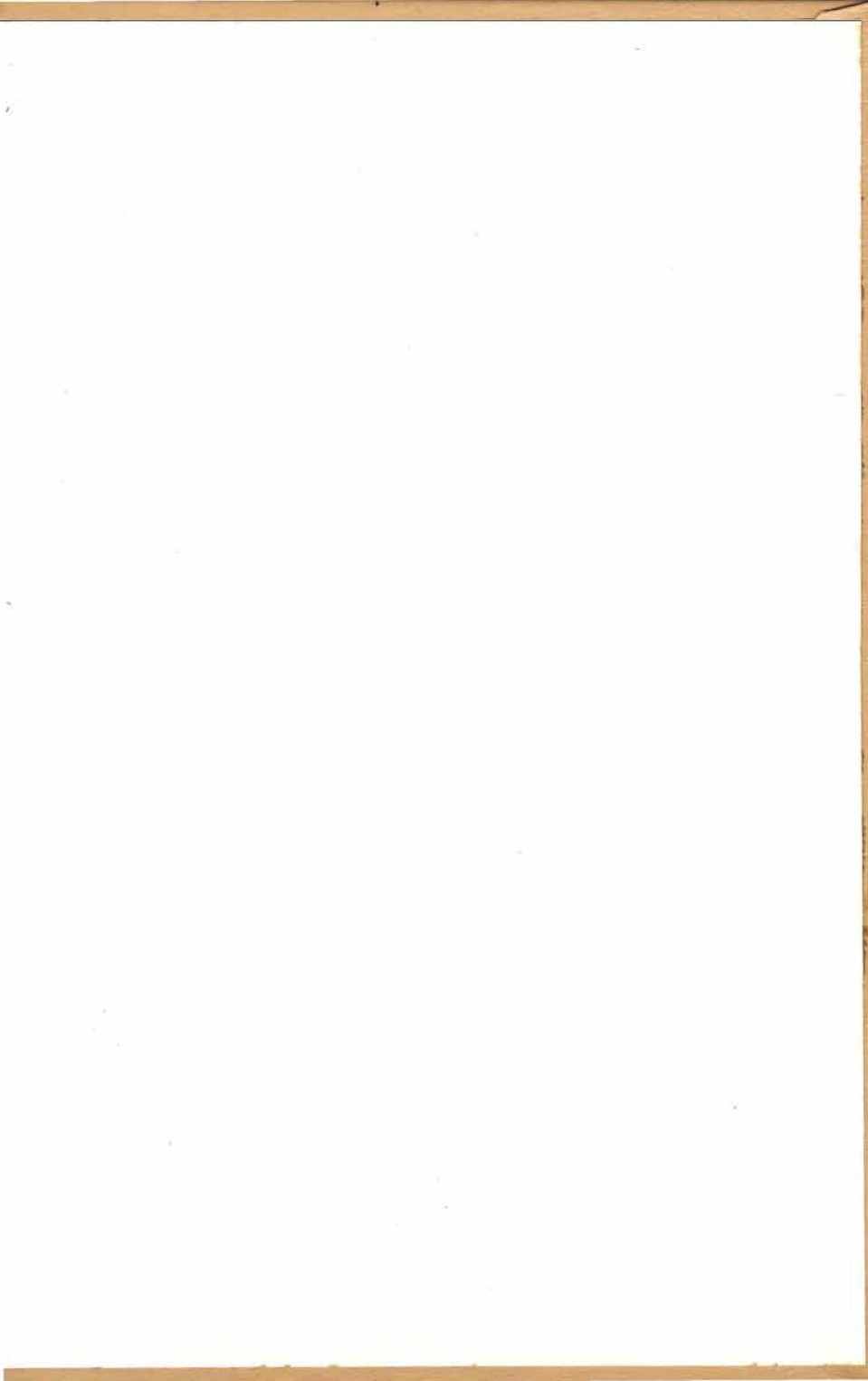
## RECENT PUBLICATIONS

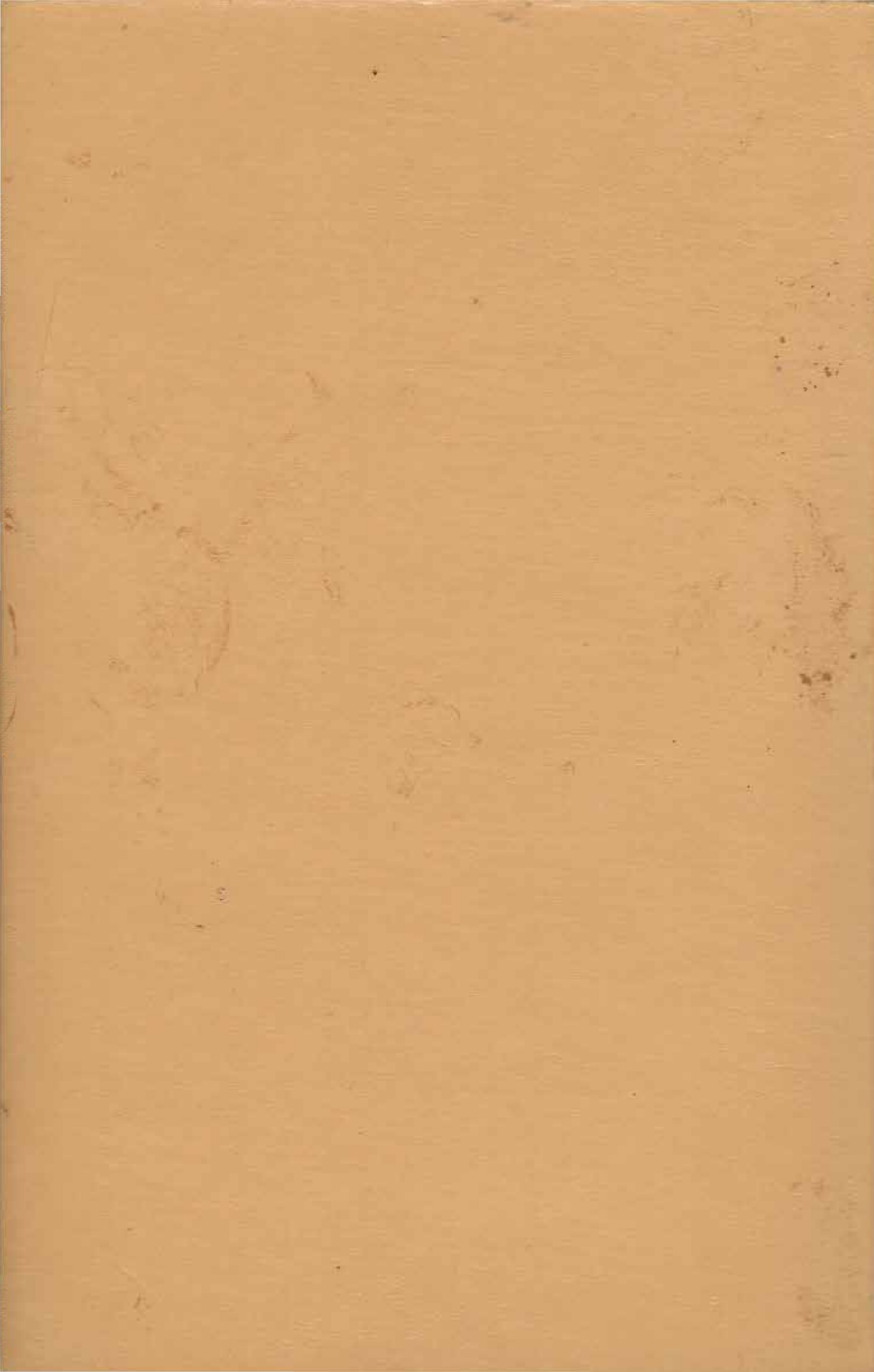
- Thomas, J.D., Bible Dept., Abilene Christian College, Abilene, Texas, two volumes forthcoming: *Faith and Facts*, especially for young people; extremely promising works embracing vol. 1, "*The Bible & Faith*," vol. 2, "Reason, Science & Faith." Also his recent booklet, *The Doctrine of Evolution and the Antiquity of Man*.













## THE AUTHOR



Stanley E. Sayers was born in Oklahoma City, January 13, 1933, and raised near McLoud, Oklahoma; entered Harding College in preparation for the ministry in fall of 1951, and after marrying Billye Mae Burrough of Ada, Oklahoma, continued preaching while finishing his B.A. degree at East Central and Southeastern State College. Stanley, Billye Mae, children Elayne and James Allen, the latter whose picture appears in the opening page of the book, are now entering their

fifth year of local work with Memorial Street Church of Christ, Tulsa, Oklahoma.

Stanley has conducted gospel meetings over Oklahoma, in Texas, Arkansas, Kansas, Missouri, and Indiana, and lectured numbers of places on Christian Evidences. With the help of close friend, Dick Huddleston, the text, *I Have Believed*, which arose out of the feeling for a strong need for such a book drafted on the high school and early college level, has now gone into second edition with a companion workbook beneath the title, *For This Cause*, having the happy reputation of being used in numerous classes and Bible chairs with reports of baptisms and restoration of faith from young people who lost hope in the Christian cause. Also serving on the editorial staff of *The Teenage Christian*, it is the author's hope to further strengthen the faith of our youth.