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# **An Introduction to Christian Apologetics**

DEFENDING THE WORD OF GOD  
BY EQUIPPING CHRISTIAN LAY PEOPLE  
TO HAVE A MORE EDUCATED, INFORMED, AND STRONGER  
FAITH IN JESUS CHRIST OUR LORD

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**To My Beloved Wife**

**My Partner in Ministry**

**My Partner in Life**

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## ABBREVIATIONS

### Abbreviations in theology & Biblical studies

#### Numbers and Symbols

~ Approximately

#### A

AASOR	Annual of American Schools of Oriental Research
AB	Anchor Bible
AD	Anno Domini (AD or A.D.) is a designation used to label or number years used with the Julian and Gregorian calendars. Traditionally, English followed Latin usage by placing the abbreviation before the year number for AD. Since BC is not derived from Latin it is placed after the year number (for example: AD 2014, but 68 BC). <sup>1</sup>
ABR	Australian Biblical Review
ADAJ	Annual of the Department of Antiquities of Jordan
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentum
AGSU	Arbeiten zur Geschichte des Spätjudentums und Urchristentums
AJSL	American Journal of Semitic Languages and Literature
AJT	Asia Journal of Theology
ALGHJ	Arbeitem zur Literatur und Geschichte des hellenistischen Judentums
AnBib	Analecta Biblica
ANET	Ancient Near Eastern Texts, 3rd edn., James B. Pritchard, ed. Princeton, 1969.
ANRW	Aufstieg und Niedergang der römischen Welt
ASNU	Acta Seminarii Neotestamentici Upsaliensis
ASOR	American Schools of Oriental Research
ASTI	Annual of the Swedish Theological Institute
ATANT	Abhandlungen zur Theologie des alten und Neuen Testaments
ATD	Das Alte Testament Deutsch
ATR	Anglican Theological Review
AusBibRev	Australian Biblical Review
AUSS	Andrews University Seminary Studies
AUSSDS	Andrews University Seminary Studies Dissertation Series

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<sup>1</sup> This convention comes from grammatical usage. *Anno 500* means “in the year 500”; *anno domini 500* means “in the “AD 500” preserves syntactic order when translated.



## B

BA	Biblical Archaeologist
BAR	Biblical Archaeology Review
BASOR	Bulletin of the American Schools of Oriental Research
BAT	Botschaft des Alten Testaments
BBB	Bonner biblische Beiträge
BBR	Bulletin for Biblical Research
BC	Before Christ (BC or B.C.) are designations used to label or number years used with the Julian and Gregorian calendars. Traditionally, English followed Latin usage by placing the abbreviation before the year number for AD. Since BC is not derived from Latin it is placed after the year number (for example: AD 2014, but 68 BC). <sup>2</sup>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BETS	Bulletin of the Evangelical Theological Society
BFCT	Beiträge zur Förderung christlicher Theologie
BGBE	Beiträge zur Geschichte der biblischen Exegese
BHS	Biblia Hebraica Stuttgartensia
BI	Biblical Interpretation
Bib	Biblica
Bib Tod	Bible Today
BiberOr	Biblica et Orientalia. Rome: Biblical Institute Press.
BibRes	Biblical Research
BibRev	Bible Review
BibSac	Bibliotheca Sacra
BibThBul	Biblical Theology Bulletin
BibTod	Bible Today
BJRL	Bulletin of the John Rylands Library
BJS	Brown Judaic Studies
BKAT	Biblischer Kommentar: Altes Testament
BL	Bampton Lectures
BN	Biblische Notizen
BR	Biblical Research

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<sup>2</sup> This convention comes from grammatical usage. *Anno 500* means “in the year 500”; *anno domini 500* means “in the year 500 of Our Lord.” Just as “500 in the year” is not good English syntax, neither is 500 AD; whereas “AD 500” preserves syntactic order when translated.

BS	Bibliotheca Sacra
BSac	Bibliotheca Sacra
BSC	Bible Student's Commentary
BSNTS	Bulletin of the Studiorum Novi Testamenti Societas
BST	Basel Studies in Theology
BST	Bible Speaks Today
BTB	Biblical Theological Bulletin
BWANT	Beitrage zur Wissenschaft vom Alten und Neuen Testament
BU	Biblische Untersuchungen
BZ	Biblische Zeitschrift
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft

## C

C.	Circa means approximately
CAT	Commentaire de l' Ancien Testament
CBC	Cambridge Bible Commentary
CBQ	Catholic Biblical Quarterly
CBQMS	Catholic Biblical Quarterly Monograph Series
CC	Communicators Commentary
CCC	Catechism of the Catholic Church
CEB	Commentaire Evangélique de la Bible
CGSTJ	China Graduate School of Theology Journal
CIL	Corpus Inscriptionum Latinarum
CJT	Canadian Journal of Theology
CPh	Classical philology
CSR	Christian Scholar's Review
CTJ	Calvin Theological Journal
CTM	Concordia Theological Monthly
CTR	Criswell Theological Review
CurTM	Currents in Theology and Missions

## D

DOTT	Documents of Old Testament Times. D. Winton Thomas, ed. New York:
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Harper & Row, 1958.

DR Downside Review  
DSB Daily Study Bible

### **E**

EB Études Bibliques  
EBib Études Bibliques  
EBC Expositor's Bible Commentary  
EJ Evangelical Journal  
EJT European Journal of Theology  
EphTL Ephemerides Théologiques et Lovanienses  
EQ Evangelical Quarterly  
EstBib Estudios biblicos  
ETL Ephemerides Theologicae Lovanienses  
ETRel Études Théologiques et Religieuses  
EvQ Evangelical Quarterly  
EvT Evangelische Theologie  
EvTh Evangelische Theologie  
Exp The Expositor  
ExpT Expository Times  
ExpTim Expository Times

### **F**

FCI Foundation of Evangelical Interpretation Series  
FN Filologia Neotestamentaria  
FOTL Forms of Old Testament Literature Series  
FRLANT Forschungen zur Religion und Literatur des und Neuen Testament  
FTS Frankfurter theologische Studien

### **G**

GraceTJ Grace Theological Journal  
GTJ Grace Theological Journal  
GRBS Greek, Roman and Byzantine Studies

## H

HAR	Hebrew Annual Review
HAT	Handbuch zum Alten Testament
HBT	Horizons in Biblical Theology
HebAnnRev	Hebrew Annual Review
HeyJ	Heythrop Journal
Herm	Hermathena
HS	Hebrew Studies
HSMS	Harvard Semitic Monograph Series
HTR	Harvard Theological Review
HTS	Harvard Theological Studies
HUCA	Hebrew Union College Annual

## I

IB	Interpreter's Bible
Ibid	(Latin, short for <i>ibidem</i> , meaning "the same place") is the term used to provide an endnote or footnote citation or reference for a source that was cited in the preceding endnote or footnote.
IBS	Irish Biblical Studies
ICC	International Critical Commentary
ICS	Illinois Classical Studies
IDB	Interpreter's Dictionary of the Bible
IDBS	Interpreter's Dictionary of the Bible Supplement series
IEJ	Israel Exploration Journal
Int	Interpretation
Interp.	Interpretation
ISBE	International Standard Bible Encyclopedia, revised
ITC	International Theological Commentary
ITQ	Irish Theological Quarterly

## J

JAAR	Journal of the American Academy of Religion
JAOS	Journal of the American Oriental Society
JBL	Journal of Biblical Literature
JBLDS	Journal of Biblical Literature, Dissertation Series

JBLMS	Journal of Biblical Literature, Monograph Series
JBR	Journal of the Bible and Religion
JECS	Journal of Early Christian Studies
JETS	Journal of the Evangelical Theological Society
JJS	Journal of Jewish Studies
JNES	Journal of Near Eastern Studies
JNSL	Journal of North West Semitic Languages
JNWSL	Journal of North West Semitic Languages
JQR	Jewish Quarterly Review
JPS	Jewish Publication Society
JR	Journal of Religion
Jrel	Journal of Religion
JSJ	Journal for the Study of Judaism
JSNT	Journal for the Study of the New Testament
JSNTSS	Journal for the Study of the New Testament, Supplement Series
JSOT	Journal for the Study of the Old Testament
JSOTSS	Journal for the Study of the Old Testament, Supplement Series
JSS	Journal of Semitic Studies
JTC	Journal for Theology and the Church
JTS	Journal of Theological Studies
JTSA	Journal of Theology for Southern Africa

## **K**

KAT	Kommentar zum Alten Testament
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## **L**

LD	Lecta Divina
LouvStud	Louvain Studies
LXX	The Septuagint

## **M**

MC	Modern Churchman
MGWJ	Monatsschrift für Geschichte und Wissenschaft des Judentums
MS	Manuscript
MSS	Manuscripts

MT Masoretic Text

## N

NASEC New American Standard Exhaustive Concordance  
NASB New American Standard Bible  
NCB New Century Bible  
Neot Neotestamentica  
NESTTR Near East School of Theology Theological Review  
NGTT Nederduits Gereformeerde Teologiese Tydskrif  
NICNT New International Commentary on the New Testament  
NICOT New International Commentary on the Old Testament  
NIDOTT New International Dictionary of Old Testament Theology  
NIGTC New International Greek Testament Commentary  
NovT Novum Testamentum  
NovTSup Novum Testamentum Supplements  
NT New Testament  
NTS New Testament Studies  
NTT Nederlands Theologisch Tijdschrift

## O

Ost Ostkirchliche Studien  
OT Old Testament  
OTL Old Testament Library Commentary Series  
OTM Old Testament Message Series  
OTS Oudtestamentische Studiën  
OTSWA Oud Testamentaire Werkgemeenschap in Suid-Afrika

## P

PEQ Palestine Exploration Quarterly  
PRS Perspectives on Religious Studies  
PTR Princeton Theological Review

## Q

Qad Qadmoniot  
QC Qumran Chronicle

QD Quaestiones disputatae  
 QDAP Quarterly of the Department of Antiquities in Palestine  
 QR Quarterly Review  
 Quasten Patrology, Quasten, J. 4 vols., Westminster, 1953-1986

## **R**

RB *Révue Biblique*  
 RBen *Revue Benedictine*  
 RBPh *Revue belge de philologie et d'histoire*  
 RdQ *Revue de Qumran*  
 RefRev *Reformed Review*  
 RelSRev *Religious Studies Review*  
 ResQ *Restoration Quarterly*  
 RevExp *Review and Expositor*  
 RHPR *Revue d'histoire et de philosophie religieuses*  
 RivBib *Rivista Biblica*  
 RSciRel *Recherches de Science Religieuse*  
 RSR *Recherches de science religieuse*  
 RTP *Review of Theology and Philosophy*  
 RTR *Reformed Theological Review*  
 RvExp *Review and Expositor*

## **S**

SBLDS *Society for Biblical Literature, Dissertation Series*  
 SBLMS *Society for Biblical Literature, Monograph Series*  
 SBLSP *Society for Biblical Literature, Seminar Papers*  
 SBT *Studies in Biblical Theology*  
 SCO *Studi classici e orientali*  
 ScriptTheol *Scripta Theologica*  
 SE *Studia Evangelica*  
 SEÅ *Svensk Exegetisk Årsbok*  
 SecCen *Second Century*  
 SJLA *Studies in Judaism in Late Antiquity*  
 SJOT *Scandinavian Journal of the Old Testament*  
 SJT *Scottish Journal of Theology*  
 SN *Studia Neotestamentica*

SNTSMS	Society of New Testament Studies, Monograph Series
SNTU	Studien zum Neuen Testamen und seiner Umwelt
SR	Studies in Religion
SSN	Studia semitica Neerlandica
ST	Studia Theologica
StudBT	Studia Biblica et Theologica
StVTQ	Saint Vladimir's Theological Quarterly
SWJT	Southwestern Journal of Theology

## **T**

TA	Tel Aviv
TB	Tyndale Bulletin
TBC	Torch Bible Commentaries
TDNT	Theological Dictionary of the New Testament
TDOT	Theological Dictionary of the Old Testament
Theol	Theology
ThR	Theologische Rundschau
TLZ	Theologische Literaturzeitung
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
TRev	Theological Review
TrinJ	Trinity Journal
TS	Theological Studies
TSK	Theologische Studien und Kritiken
TU	Texte und Untersuchungen
TynB.	Tyndale Bulletin
TynBul	Tyndale Bulletin
TZ	Theologische Zeitschrift

## **U**

USQR	Union Seminary Quarterly Review
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## **V**

VC	Vigiliae Christianae
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VetChr Vetera Christianorum  
VT Vetus Testamentum  
VTSup Vetus Testamentum, Supplements

### **W**

WBC Word Biblical Commentary  
WEC Wycliffe Exegetical Commetary  
WMANT Wissenschaftliche Monographien zum Alten und Neuen Testament  
WTJ Westminster Theological Journal  
WUNT Wissenschaftliche Untersuchungen zum Neuen Testament

### **Y**

YNER Yale Near Eastern Researcher

### **Z**

ZAC Zeitschrift für Antikes Christentum - Journal of Ancient Christianity  
ZAW Zeitschrift für die alttestamentliche Wissenschaft  
ZDMG Zeitschrift der Deutschen Morganländischen Gesellschaft  
ZKG Zeitschrift für Kirchengeschichte  
ZNW Zeitschrift für die neutesamentliche Wissenschaft  
ZTK Zeitschrift für Theologie und Kirche

## ABSTRACT

### DEFENDING THE WORD OF GOD BY EQUIPPING CHRISTIAN LAY PEOPLE TO HAVE A MORE EDUCATED, INFORMED, AND STRONGER FAITH IN JESUS CHRIST OUR LORD

Donald Gene Williams, Jr., PhD

The bibliographic dissertation will introduce the field of apologetics to the reader. A brief history of apologetics and evangelism will be discussed. There will also be a case to show biblical authority for apologetics as well as a need. The reader will be introduced to four apologetical methods. Each one of these approaches is different and uniquely effective in their own right. There are other apologetical methods but only four will be introduced.

The reader will be introduced to what major world views are held in the world. The reader will also receive an introductory into major cults and large non-orthodox Christian groups. If one decides to do apologetics, it will serve one well to know a little about a lot in order to defend the Christian position. Apologetics is a powerful tool that can help build the faith and confidence of the Christian believers. This bibliographic dissertation is in hopes of being such a tool in the quest to win the lost to our Lord, Jesus Christ the Son of God. We are all called to evangelize. I pray this paper helps in this matter. Amen.

Key words: text, apologetics, evangelism, world religion, cults, heretical, non-orthodoxy, world views, Body of Christ, Christian, culture, salvation, science, historicity, archeology

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I would like to thank my Pastor Jim Pinkard. He has given me spiritual encouragement throughout this process.

## CHAPTER 1

### INTRODUCTION TO APOLOGETICS

Apologetics (from the Greek GNT Morph ἀπολογία<sup>1</sup>, “speaking in defense”) is the discipline of defending a position through the systematic use of information. Early Christian writers (c. 120–220) who defended their faith against critics and recommended their faith to outsiders were called apologists. The Apostle Paul employs the term apologia in his trial speech to Festus and Agrippa when he says “I make my defense” (Acts 26:2). A cognate term appears in Paul’s Letter to the Philippians as he is “defending the gospel” (Philippians 1:7 & 16), and in 1 Peter 3:15 believers must be ready to give an “answer” for their faith. The word also appears in the negative particle in Romans 1:20, unbelievers are ἀναπολογήτους<sup>2</sup> (anapológētos, “without defense”) for rejecting the revelation of God in creation. Christians who are skeptical about the value of apologetics raise a number of different objections, some based on verses from the Bible and others based on limitations of logic and apologetics. These objections are generally based on misunderstandings of the Bible text or of the purpose of apologetics.

God has written his righteous decree and moral law in every man’s heart. The Bible states God’s righteous decree in Romans 1:32, “They know God’s justice requires that those who do these things deserve to die, yet they do them anyway. Worse yet, they encourage others to do them, too.” This is a very common behavior amongst addicts. I see this in Celebrate Recovery groups. If a person goes out of their way to do something that is bad for them then they are an addict. Addiction can be anything. They know God’s moral law. Romans 2:14-15 “14For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,” Since God exists we have a sound foundation for objective moralities and duties. Theism grounds morality in the absolute moral law giver, God. Objective morality can only come from one who is above being subjective to any other cause of moral law. God commands moral duties and obligations. These come from the Holy Bible which reflects his character.

There are too many apologists, past and present, to mention all of them. This thesis will touch on a few apologists, past and present, to show a historic record of apologetics being used from the very beginning of the faith until today. The very first Christian apologist, in my opinion, was a Hellenistic Jew by the name of Stephen. Acts 7 in the Bible speaks of Stephen giving an eloquent speech defending the faith to the High Priest in the Supreme Court. He said ἀκούω<sup>3</sup> (*akouō*, “Hear me”) as he started his verbal defense. At the conclusion of this speech he became the first recorded martyr for the Christian faith. He chose to respond to the persecution with grace and courage.

In Luke 1:1-4, Luke defended his account of the gospel to Theophilus. Luke announces that his work is based on careful historical research. He used evidential apologetics. Apostle Paul of Tarsus defended the gospel to non-Jews differently than he did Jews. One example of this is Acts 17:18. Paul was challenged to explain his position by Stoic and Epicurean philosophers. Paul set his message in a rational context in which it would make sense to his philosophically minded audience. The speech was quite unlike those Paul delivered to Jewish audiences, which emphasized Jesus as the fulfillment of Old Testament messianic promises and quoted Old Testament proof texts liberally. How can you communicate to a Roman without understanding the worldview of a Roman?

Apostle John also used philosophy as a defense. John 1 refers to Jesus being the Logos. Any Gentile or Hellenistic Jew reading the word Logos would have immediately brought forth Platonic and Stoic notions of the universal thought and reason that was believed to govern the cosmos and was thought to be reflected in the rational mind of everyone.<sup>4</sup> Despite the conventional translation as “word”, it was not used for a word in the grammatical sense; instead, the term *lexis* (λέξις) was generally used for that purpose. Both *logos* and *lexis* derive from the same verb *legō* (λέγω), meaning “to count, tell, say, speak.”<sup>5</sup>

Our exegetical study of New Testament apologetics would not be complete without taking notice of 1 Peter 3:15, which has often been regarded as the classic biblical statement of the mandate for Christians to engage in apologetics. Peter instructs believers, “15 but sanctify Christ as Lord in your hearts, always being ready to make a defense [apologia] to everyone who asks you to give an account [logos] for the hope

that is in you, yet with gentleness and reverence.” Be prepared to give a logical and well thought out defense.

Aristides was the earliest apologist recorded outside of Biblical text. The exact date of his writings, c. AD 125-147<sup>6</sup>, is hard to establish. Eusebius wrote Aristides presented to Hadrian at Athens (c. AD 125) however the second superscription to the Syriac version states it is addressed to Emperor Antonius Pius (c. AD 138-147). Of the many apologists from this period, the most important by far was Justin Martyr (c. AD 100-165)<sup>7</sup>, a convert to Christianity from Platonism. In his dialogue with Trypho the Jew, Justin used messianic prophecies from the Hebrew Scriptures to prove that Jesus is the Messiah. Clement of Alexandria wrote an apologetic work called *Protrepticus*. The greatest apologist and theologian of this period and indeed of the first millennium of Christian history was Aurelius Augustine (c. AD 354-430)<sup>8</sup>. He was the bishop of Hippo, whose apologetic and theological writings covered over the areas of human culture, philosophy, and history.

Anselm (c. AD 1033-1109)<sup>9</sup>, the bishop of Canterbury, was one of the most creative and original philosophers the Christian church has ever produced. He emphasized the side of Augustine’s view of faith and reason that viewed faith as prior to reason or understanding. He is the father of the ontological argument. Thomas Aquinas used the traditional evidences for Christianity in much the same fashion as Augustine, including the conversion of the masses, fulfilled prophecies, and miracles. He was careful to point out, though, that these arguments show that Christianity is plausible and can be used to refute objections, but cannot be used to prove Christianity to nonbelievers. He surprisingly enough did not like Anselm’s ontological argument.

Cornelius Van Til (1895-1987)<sup>10</sup>, professor of apologetics at Westminster Theological Seminary. His approach was essentially a creative synthesis of the Old Princetonian and Kuyperian philosophical-apologetical positions. In the 1950’s the three major apologists were Gordon H. Clark, Edward John Carnell, and Stuart Hackett. Presently we have a vast number of apologists. Just to list a few are Ken Ham, J.P. Moreland, William Craig, Ravi Zacharias, Gary Habermas, Matt Slick, Hugh Ross, Fazale Rana, etc.

## Evangelism

Apologetics is a powerful part of evangelism. What is evangelism? Evangelism is the sharing of the good news of Jesus Christ in the power of the Holy Spirit with people for the purpose of leading them to trust in Christ as Savior and Lord that they might in turn share Christ with others. Three objectives of evangelism are to lead people to trust in Christ, to lead people to express their trust in Christ, and to disciple those who place their trust in Christ to disciple others. Evangelism has to be a holistic approach. Evangelism can be a personal witness which can lead to salvation. If so, be prepared to continue to feed the born again. It is important to understand other worldviews. Remember, a person cannot act as a Roman when in Rome, if they do not know what a Roman believes as Apostle Paul suggested. Evangelism is and should always be very personal. If it is not personal then it will come across as an empty set of answers. In Acts 1:8 we are told to evangelize the world.

Before evangelizing it is good for a new Christian to spend some time preparing and learning. Understanding the doctrine of Christendom is a must for an evangelist in order to give a proper defense of the faith. Doctrinal foundations are covered in seven doctrines.

1. The doctrine of God tells of the creator, redeemer, and the Father.
2. The doctrine of Christ tells of the incarnation of God in the flesh in the form of Jesus, the sinless nature of Jesus, and Jesus' ascension to heaven.
3. The doctrine of the Holy Spirit convicts the world of sin, righteous, and judgment.
4. The doctrine of salvation teaches us that Christ died for our sins, those who don't believe are judged for their sins, and in Christ the believer is made new.
5. The doctrine of man tells us all have fallen short of the glory of God, man's heart is wicked and corrupt, and man's heart will cause the man to be in denial as it pertains to his own sin.
6. The doctrine of the church teaches us that the truth has been established in God's word, we have authority to go and evangelize, and the Holy Spirit gives all gifts of evangelism albeit they may be different.
7. The doctrine of eschatology teaches us there will be a day of judgment for everyone.



When meeting an unbeliever it is a must to gauge where they are at spiritually. This is finding out their worldview. This can be done through exploratory questions. Some common examining questions are do you ever feel that there is more to life than what you presently are experiencing; if you attend church, where do you attend; do you ever think about spiritual matters; what do you personally believe about Jesus Christ; in your personal opinion, what are the requirements for someone to go to heaven; have you come to a place in your spiritual life where you know for certain that if you were to die today you would go to heaven or is that something you would say you are still working on; and suppose that you were to die today and stand before God and He were to say to you, "Why should I let you into my heaven?" What would you say? Being over eager as a young evangelist can lead one to commit a common mistake. This is to answer questions the unbeliever has not even asked. Don't do that. You will come across as arrogant and they will shut down. Listen, respond, and do not interrupt.

The main message delivered should be God is loving (John 3:16), God is just (James 2:13a), man is a sinner (Romans 3:23), God offers forgiveness (Romans 3:24), and man must turn and trust God to be saved (Luke 13:3b).

The following verses are only a guide that can help walk someone through the salvation message and are great to have already written in the front cover of a Bible to be handed out.

1. Romans 3:22-24 "22even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23for all have sinned and fall short of the glory of God, 24being justified as a gift by His grace through the redemption which is in Christ Jesus;"
2. Romans 6:23 "23For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." John 14:6 "Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.'"
3. Romans 10:9-13 "9that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11For the Scripture says, 'Whoever believes in Him will not be disappointed. 12For there is no distinction between Jew and Greek; for the same Lord is Lord of all,

abounding in riches for all who call on Him;13 for “Whoever will call on the name of the Lord will be saved.”

4. 1 John 5:13 “These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.”
5. Revelation 3:20 “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.”

Giving your personal testimony can be beneficial. Some details of your personal testimony should include your life before Christ, how you accepted Christ as your Savior, and the blessings you have experienced. You may find a person gives objections to receiving Christ. Some common objections are I have done too many bad things, there are many ways to God, I am not ready, why does God let bad things happen, I have always believed in God, there are too many hypocrites in the church, I am a good person, the church only wants my money, and I don't want to think about it. Knowing these common objections beforehand and having a reasonable answer for these questions will help the unbelievers' disbelief and also boost the confidence of the evangelist.

As Paul wrote in 1 Cor. 3:5-7, he planted, Apollos watered but it is the Holy Spirit who gives the spiritual growth. Harvesting is great fun but don't get discouraged if you are the planter (evangelizing) or the one who waters (teaches and pastors). Remember nothing is ever harvested that has not first been planted. Harvesting here is a euphemism for salvation. When you have the great privilege of leading someone to Christ be prepared for the follow up. The new Christian is literally a spiritual baby. You would not leave a baby alone in the world neither should you leave a new Christian alone in the world. The follow up should consist of a follow up visit, maintain connection, continue to pray for the new believer and equip them to share Christ. Evangelism is not a choice and apologetics is only one tool in the tool chest of the evangelist, albeit a powerful one. Evangelism is a commandment given to every believer by Jesus Christ Himself in what is often referred to as the Great Commission. Matthew 28:16-20, “16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. 17 When they saw Him, they worshiped *Him*; but some

were doubtful. 18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” Now go and bring hope and salvation to the world.

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## CHAPTER 2

### SIX METHODS OF APOLOGETICS

There are six primary methods of an apologetical approach used today. These are the evidential method, classical method, presuppositional method, reformed epistemology method, fideist method, and the cumulative case method. In each method there will be a description of what the approach is, supporting facts of the approach, and practical example of how to use the said approach. These approaches are only an aid to evangelism. Evangelism is the key. Determine for yourself which approach best appeals to you, for God has created us all unique. The most important take away from this chapter is to remember God cannot and does not need to be proven real for Him to be real. Also, if we depend on our intelligence we will always come up short and be unhappy so instead be as prepared as you can be and believe the Holy Spirit will guide in your moment of need. If you mess up, it is okay, God is still on the throne.

Proverbs 3:5-8, “5 Trust in the Lord with all your heart and do not lean on your own understanding. 6 In all your ways acknowledge Him, And He will make your paths straight. 7 Do not be wise in your own eyes; Fear the Lord and turn away from evil. 8 It will be healing to your body and refreshment to your bones.”

#### **The First Apologetical Approach Evidential Apologetics**

Evidential apologetics is a method of Christian apologetics that emphasizes positive evidences in favor of the truth of Christianity. The distinctive feature of evidential apologetics is its one-step approach to establishing Christian theism. Evidentialists will utilize evidence and arguments from several areas including ancient manuscripts (mss), archeology, fulfilled messianic prophecies, and miracles performed by Jesus Christ.

In distinction from strict classical apologetics, the evidential apologists believe that the occurrence of miracles, acts as an evidence for God’s very existence. The evidential apologists do not believe that the philosophical and scientific arguments for

God's existence must logically precede arguments for the validity of Biblical miracles. However, the evidential apologist is not opposed to using natural theology to help to confirm God's existence. These arguments are an important weapon in the arsenal of the evidentialist as they attempt to build the case for Christianity. Evidentialists simply do not believe such arguments must be presented prior to moving on to evidence from miracles. In this way, the evidential apologist can argue for theism and Christian theism at the same time without having to first establish God's existence. Such an approach can be beneficial in personal evangelism where time can be at a minimum.

Evidentialists will appeal to numerous lines of evidence to establish the historicity of the appearances of the risen Jesus and His empty tomb. Additional emphasis is often placed on refuting naturalistic theories that attempt to explain away the evidence for the resurrection of Christ. Prior to His crucifixion, Jesus said that His forthcoming resurrection would validate His claims (Matthew 12:38-40,16:1-4). The Apostle Paul declared that the resurrection of Christ was God's vindication of Christ's deity (Romans 1:3-4).<sup>11</sup> In the book of Acts, the Apostle Peter claimed that Jesus' bodily resurrection was God's endorsement of Jesus' public ministry (Acts 2:23-32). The bodily resurrection of Jesus is the main validating point of Jesus' claims to be the savior and also to be God.

### Text Purity

What evidence exists for the Evidentialist to use? The Bible is the best and most appropriate starting point as evidence. The canonized Protestant Bible is comprised of 66 books written by around 40 authors, in three different original languages (Hebrew, Aramaic, and Greek), on three different continents, over approximately 1600-1900 years. The Bible was not written by a group of acquaintances who conspired against the world with a fairytale. The Bible claims to be inspired and inerrant. This means that the Bible claims to be from God and that the autographs (original texts) are without error. The Bible is still the world's best seller, and has been translated into more than 2,538 languages and dialects worldwide. Table 1 is a summary, by geographical area and type of publication, of the number of different languages and dialects in which publication of at least one book of the Bible had been registered as of December 31, 2011.

Table 1: BIBLE TRANSLATION STATISTICAL SUMMARY<sup>12</sup>

<b>Continent or Region</b>	<b>Portions</b>	<b>Testaments</b>	<b>Bibles</b>	<b>Total</b>
Africa	227	334	182	743
Asia	207	265	146	618
Australia/New Zealand/Pacific Islands	138	271	40	449
Europe	107	41	62	210
North America	41	30	8	79
Caribbean islands/Central America/Mexico/South America	101	299	36	436
Constructed Languages	2	0	1	3
<b>TOTAL</b>	<b>823</b>	<b>1240</b>	<b>475</b>	<b>2538</b>

How reliable is the historicity of Scripture? How do we know the Bible has not been altered over the centuries? I would like to start off by stating the historicity of the Bible is unmatched by any ancient manuscript. Prior to the discovery of the Dead Sea Scrolls in 1947, the oldest complete or almost complete copies of the Hebrew<sup>3</sup> Bible were the Aleppo Codex (10th century AD) and Leningrad Codex (11th century AD).<sup>13</sup> This was because the tradition for the Jews was to destroy the original after it was copied. This was done out of respect not unlike our custom of burning the flag once it is retired. The vast majority of the Dead Sea Scrolls were copies of books of the Old Testament which date back to 250-150 BC. A copy or portion of nearly every Old Testament book was found in Qumran. There were extra-biblical and apocryphal books found as well, but again, the vast majority of the scrolls were copies of the Hebrew Old Testament. They include 972 documents from approximately 300 BC to AD 70.<sup>14</sup> Among them are over 200 scrolls of Old Testament writings, such as the famous Isaiah scroll, found in excellent condition even though it is 1,000 years older than any previous manuscript (ms) of the book. The Dead Sea Scrolls were such an amazing discovery in that the scrolls were in excellent condition and had remained hidden for so long (over 2000 years). The Dead Sea Scrolls can also give us confidence in the reliability of the

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<sup>3</sup> For a history of development of the Hebrew Language go to [http://www.hebrew4christians.com/Grammar/Unit\\_One/History/history.html](http://www.hebrew4christians.com/Grammar/Unit_One/History/history.html).

Old Testament manuscripts (mss) since there were minimal differences between the manuscripts that had previously been discovered and those that were found in Qumran.

The New Testament is constantly under attack, and its reliability and accuracy are often contested by critics. If the critics want to disregard the New Testament, then they must also disregard other ancient writings by Plato, Aristotle, Piny the Younger, Demosthenes, Herodotus, Suetonius, Thucydides, Euripides, Aristophanes, Caesar, Livy, Tacitus, Sophocles, Horace and Homer because the Bible is better attested. Refer to Appendix J to compare the oldest surviving New Testament manuscripts compared to when they were originally written as compared to others. For instance, let's compare Plato, Aristotle, and Homer against the Bible. Aristotle's Ode to Poetics was written between 384-322 BC. Our earliest copy of this work dates AD 1100, and we find there are only 49 surviving mss. The gap between the original writing and the earliest copy is 1400 years. A second example is Plato's Tetralogies, written 427-347 BC. Our earliest copy is AD 900, and there are only 7 surviving mss. The gap between the original and the earliest copy is 1200 years. A third example is Homer's Iliad, written 900 BC. Our earliest copy is 400 BC and there are only 643 surviving mss. The gap between the original and the earliest copy is 500 years.<sup>15</sup> Refer to Appendix K for a list of dates.

There are presently 5,824 Greek manuscripts in existence today for the New Testament.<sup>16</sup> Refer to Appendix B-H for present mss locations. Jesus was crucified in c. AD 30. The New Testament was written between c. AD 48-95. Almost all biblical scholars agree that the New Testament documents were all written before the close of the First Century. This is important because it means there were plenty of people around when the New Testament documents were written so the documents could have easily been contested. The oldest Biblical New Testament mss, a fragment of the gospel of John dates to c. AD 125. This gives us a narrow gap of 30 years from the autograph to earliest copy. This is extremely close to the original writing date, closer by far than any other ancient mss. This is simply unheard of in any other ancient writings, and it demonstrates that the Gospel of John can be a First Century document but definitely an early Second Century document.



Altogether, including the copies of the Greek, Syria Peshitta, Latin Vulgate, Aramaic Targum, and in all four of the major dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic, and Mesokemic copies, we have a total of 24,970 texts of the ancient New Testament manuscripts to confirm the wording of the New Testament scriptures.<sup>17</sup> There was no great time period between the events of the New Testament and the New Testament writings. Nor is there a great lapse of time between the autographs and the oldest copies.

Just how many is 24,970 mss compared to other ancient mss. Here is an analogy given by New Testament scholar Daniel B. Wallace, “In comparison with the average ancient Greek author, the New Testament copies are well over a thousand times more plentiful. If the average-sized manuscript were two and one-half inches thick, all the copies of the works of an average Greek author would stack up four feet high, while the copies of the New Testament would stack up to over a mile high.”<sup>18</sup>

Table 2: Is What We Have Now What They Wrote?<sup>19</sup>

Greek manuscripts:	5,824 average of 450 pages each	
Latin manuscripts:	10,000 (and growing)	
Other ancient versions called (early versions/ancient translations including: Aramaic Targum, Arabic (Mt. Sinai Arabic Codex 151), Slavonic (Old Church Slavic), Gothic (Wulfila Bible), Coptic (all four dialect), Syriac (Pershitta)	5,000-10 ,000	
Quotations from New Testament by church fathers:	+1 million	

The New Testament documents are better-preserved and more numerous than any other ancient writings. Because they are so numerous, they can be cross checked for accuracy and they are very consistent. One example of a textual variant would be if I misspelled a word.. Notice I misspelled the word “misspelled” and added an additional period. These two errors in no way changed the syntax meaning of the sentence. If these errors were on 24,000 of the 24,970 mss then this would account for 48,000 errors of the reported 400,000 New Testament textual variants.<sup>20</sup> The Old

Testament has 474,316 words<sup>4</sup> and the New Testament has 138,167 words.<sup>5</sup> If we only compare one text then this would be ~3 textual variants per word for the New Testament. But don't forget we are not comparing only one New Testament with 138,167 words but instead 5,824 New Testaments x 138,167 words each = 804,684,608 words total. This is only ~0.05% textual variants per word instead of ~3. That is almost perfect. Besides this, Dr. James White debated Adnan Rashid on trustworthiness of the Bible vs Koran. In this debate Dr. White said 99% of the 400,000 variants are technicalities of the Greek language that cannot even be translated into English. And of these 4,000 variants remaining only about 1,500-2,000 change the meaning of the text.<sup>21</sup> None of these questionable textual areas impacts even one single Christian doctrine.<sup>6</sup>

Atheist Dr. Ehrman wrote a book, "Misquoting Jesus." In this book he overemphasizes these textual variants in an attempted to discredit the Bibles accuracy and reliability. But in reality the internal consistency of the New Testament documents is about 99.75% textually pure.<sup>22</sup> This means only .25% is questionable and none of these questionable areas are in core Christian doctrines. Figure 1 shows an illustration on textual variants. Noted historian Philip Schaff calculates that of the 150,000 variants known in his day, only 400 affected the meaning of a passage; only 50 were of any significance; and not even one affected an article of faith (Companion to the Greek Testament and English Version, p. 177). Sir Frederick Kenyon, a New Testament authority, writes, "The number of manuscripts of the New Testament, or early translations from it, and of quotations from it in the oldest writers of the Church, is so large that it is practically certain that the true reading of every doubtful passage is preserved in some one or other of these ancient authorities.... This can be said of no other ancient book in the world" (Our Bible and the Ancient Manuscripts, p. 55).

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<sup>4</sup> Groves-Wheeler Westminster Hebrew Morphology (Release 3.5) ©1991, 1994,1999, 2001 Westminster Theological Seminary, Philadelphia, Pennsylvania USA. All rights reserved. Text used by permission of the United Bible Society, based on the Michigan-Claremont-Westminster machine-readable text. All rights reserved. Version 3.1

<sup>5</sup> Greek New Testament (Nestle-Aland, 27th Edition, second printing). The Greek New Testament, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, Fourth Revised Edition. Copyright © 1966, 1968, 1975 by United Bible Societies, 1983, 1994 by the Deutsche Bibelgesellschaft, Stuttgart Copyright © 1995, 1996, 1997, 1998, 2001. The GRAMCORD Institute. All rights reserved. Version 3.6

<sup>6</sup> A good recap and followup interview of the debate.

<http://winteryknight.wordpress.com/2010/03/19/james-white-debates-adnan-rashid-on-trustworthiness-of-the-bible-vs-koran/>.

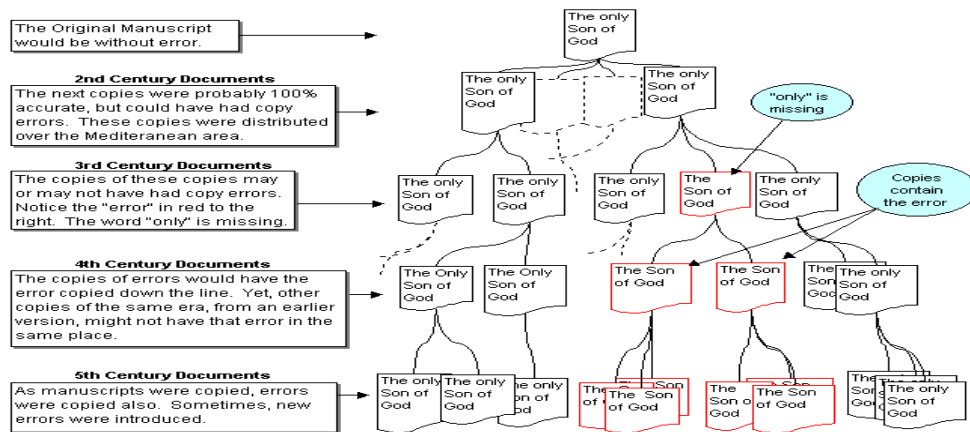


Figure 1: Illustration of discrepancy<sup>23</sup>

Arguing from silence, we have absolutely no ancient contemporary documents with the first century that contest the New Testament texts. This means that with the great body of mss evidence, it can also be proved, beyond a doubt, that the New Testament says exactly the same things today as it originally did nearly 2000 years ago. Interestingly, if you took away all 24,970 ancient copies of the New Testament we could reconstruct almost all of the New Testament multiple times over from the more than 1 million quotations of the New Testament by the early church fathers. This is truly an embarrassment of riches not a lack of support for the authenticity.<sup>24</sup>

Why are there so many translations if the text in the ancient mss is so clear? Simply surveying the number of English translations of the Bible alone can lead one to wrong conclusions. One could get confused by the need for a number of translations vs. their accuracy. There are three basic reasons for so many translations:

1. Languages change overtime
2. There are different methods to meeting translation challenges
3. The more texts that are uncovered that predate current ones, the closer translations can get to the original autographs, thereby needing an updated or revised translation

There were only eight<sup>7</sup> Greek mss that dated to the 11<sup>th</sup> century used to translate the 1611 King James.<sup>25</sup> Now we have 5,824 early Greek mss that date back to the 2<sup>nd</sup> century. There has now been presented a 1<sup>st</sup> century early mss of Mark. This would put

<sup>7</sup> Minuscule 1, 2, 3, 7, 817, 2814, 2815 and 2816.

our oldest copy (maybe an autograph) to be in circulation during the life time of the authors of the autographs. Autograph means the original written ms not a copy. Daniel B. Wallace, professor of New Testament Studies at Dallas Theological Seminary announced this during a debate with Bart Ehrman. This first century date of the mss of Mark has not been authenticated.

Daniel B. Wallace, Prof. of New Testament Studies at Dallas Theological Seminary said, "I made the announcement that a probable first-century fragment of Mark's Gospel had been recently discovered. I noted that a world-class paleographer had dated this manuscript and that he was pretty darn sure that it belonged to the first century. All the details will be coming out in a multi-author book published by E. J. Brill sometime in 2013."<sup>26</sup>

No one today speaks ancient Greek or ancient Hebrew. Even those who speak modern day Greek and Hebrew would have difficulty understanding what someone fluent in ancient Greek or ancient Hebrew was saying because there are has been many changes to those languages over time. English is no exception. It is very difficult today to read Middle English translations from the 14<sup>th</sup> century. For instance the word beginning was spelled bigynnyng. Sometimes the meaning of the word not only can be spelled differently but the entire meaning can change. Take the word "egregious" from a more recent time period in the mid-16<sup>th</sup> century. The word meant remarkably well. Today, as the English language has evolved, egregious now means outstandingly bad; shocking.<sup>27</sup> As you can see, these definitions are not synonyms but antonyms. This happened in just a few centuries. Besides this example there are less than 10,000 Greek or Hebrew words in the ancient text respectfully. The English language today has over 4 million words. There simply is a variety of ways to translate the ancient mss.

It is also worth mentioning, it has been shown the verbosity ratio does not correlate to text accuracy.<sup>8</sup> Verbosity is defined as the ratio of the number of words in the translation to the number of words in the corresponding source text. If the measure of verbosity equaled 1, then the number of words in the translation would equal the number of words in its source, resulting in what is called an isomorphic translation.<sup>28</sup>

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<sup>8</sup> Taken from a thesis Karen H. Jobes, Ph.D., Gerald F. Hawthorne Professor of New Testament Greek and Exegesis Wheaton College presented at the 2007 Annual Meeting of the Evangelical Theological Society.

Plainly spoken, some formal equivalence translations have a higher verbosity ratio than their dynamic equivalence counterparts. It is general accepted the formal equivalence translations are more accurate.

There are primarily two translation styles of the Bible: The first is the formal equivalence, meaning “word for word”<sup>29</sup> and the second is the dynamic equivalence, meaning “thought for thought.”<sup>30</sup> There is paraphrasing, which is a more extreme version of dynamic translations. The further a translation moves from formal to dynamic, the more opinions of textual meanings are interjected by the translators. This can result in severe syntax changes of the autographs so that the original intended meaning is lost.

Some dynamic versions like the NIV, have recently come out with a new gender sensitive version is called the TNIV, also have been moving to also having Gender Neutral Bibles. There are two basic types of gender sensitive approaches to translation: ideological gender sensitive renderings and translational gender sensitive renderings. Ideological Gender Sensitivity: This type of translation seeks to “degenderize” the Bible (that is removing all language that is male specific and excludes women as a result). The argument is that the Bible arose in an era of patriarchalism (where men ruled the culture and women were seen as less than equal). In this approach, even male metaphors for God and/or Jesus are changed to more neutral language (so Jesus is not called “Son of Man” but “son of a human being”). Translational Gender Sensitivity: This approach renders terms to make clear the gender scope of passages, especially when they use an all-encompassing reference to man or mankind to address both men and women. So, for example, the rendering of a term that is translatable as “men” is made into “men and women” when the meaning intention or application of a passage is broad and not gender specific. This can be dangerous depending on what liberty the translators take. I personally choose non-gender neutral Bibles like the NASB. CAUTION: The differences can be quite dramatic. In Table 3 below there is an example of the difference in wording as compared to the Interlinear, NASB, NIV, NLT, and Message which is a progressive move from formal to dynamic.

Table 3: Translation Comparison

<b>Romans 10:9</b>	
<b>Interlinear<sup>9</sup> (Literally Word for Word)</b>	that if you confess with mouth your as Lord, Jesus and believe in heart your that God Him raised from the dead, you will be saved:
<b>NASB<sup>10</sup></b>	that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;
<b>NIV<sup>11</sup></b>	If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.
<b>NLT<sup>12</sup></b>	If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.
<b>Message<sup>13</sup></b>	Say the welcoming word to God—"Jesus is my Master"—embracing, body and soul, God's work of doing in us what he did in raising Jesus from the dead. That's it. You're not "doing" anything; you're simply calling out to God, trusting him to do it for you.

Figure 2 below shows where the Interlinear, NASB, NIV, NLT, and Message and other common English versions of the Bible place in the spectrum. I primarily read exegetically from the NASB assisted with the NASEC but I tend to read devotionally from the NIV not to be confused with the NIVI or TNIV. Take a special note of the gender neutral translations. I did not include gender sensitive verses but the NLT is a gender neutral translation and so is the TNIV. To some, gender neutral Bibles is an issue.

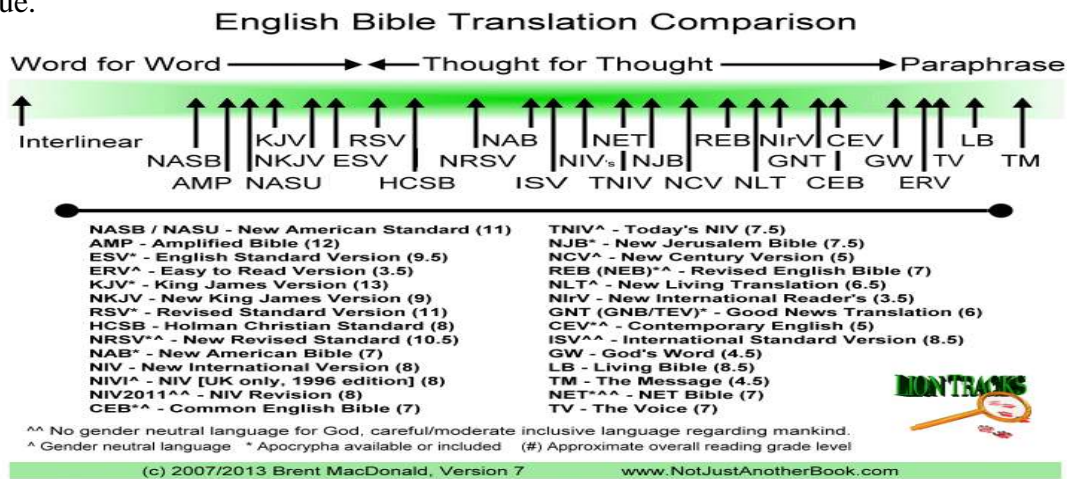


Figure 2: English Bible Translation Comparison<sup>31</sup>

<sup>9</sup> "Romans 10 (New American Standard Bible)," Blue Letter Bible, accessed December 18, 2013, <http://www.blueletterbible.org/Bible.cfm?b=Rom&c=10&p=0&rl=0&ss=0&t=NASB>

<sup>10</sup> New American Standard Bible. Copyright © 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation .

<sup>11</sup> New International Version. (NIV). Copyright © 1973, 1978, 1984 by International Bible Society.

<sup>12</sup> New Living Translation. Holy Bible, New Living Translation copyright © 1996 owned by Tyndale Charitable Trust.

<sup>13</sup> The Message: The Bible in Contemporary Language. Copyright © 2002 by Eugene H. Peterson.

## Non-Biblical writings of Jesus Christ

There are many non-Biblical writings of Jesus Christ and some of the events that took place during the time of c. AD 30. This external proof shows historical proof a man named Jesus did exist, was crucified and the adherents of Jesus believed He was resurrected.<sup>32</sup>

Titus Flavius Josephus also called Joseph ben Matityahu (c. AD 37-100) was born to an aristocratic Jewish family, served as a priest, and later became the commander of Jewish forces in Galilee following the revolt against Rome that began AD 66. Captured by the Romans, Josephus spent his later life in Rome with the support of the Roman emperors where he composed his history of the Jewish people and his account of the Jewish war that led to the destruction of Jerusalem and the Temple in AD 70.<sup>33</sup> In Rome, in the year AD 93, Josephus published his lengthy history of the Jews called the Jewish Antiquities. While discussing the period in which the Jews of Judaea were governed by the Roman procurator Pontius Pilate, Josephus recorded events also captured in the Bible.

Following is a brief listing of some people and places mentioned by Josephus and others that correspond to biblical references. They demonstrate that the Bible is not alone in its description of people, events, and places.<sup>34</sup>

1. Flavius Josephus (c. AD 37-100) Antipas mentioned<sup>14</sup>
  - A. 17:8:1, “And now Herod altered his testament upon the alteration of his mind; for he appointed Antipas, to whom he had before left the kingdom, to be tetrarch of Galilee and Berea, and granted the kingdom to Archelaus.”
  - B. Rev. 2:13, “I know where you dwell, where Satan’s throne is; and you hold fast My name, and did not deny My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.”
  - C. Herod is mentioned numerous times
    - i. See also, 18:2:1, 2, 3; 18:4:3, 5, 6; 18:5:1, 2, 3; 18:7:2, etc.
    - ii. Luke 3:1, “Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod

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<sup>14</sup> Antiquities, Book 17, ch. 8, par. 1

was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene.”

2. Flavius Josephus (c. AD 37-100) The Galatians are mentioned<sup>15</sup> in
  - A. 12:10:6, “And when he was dead, the people bestowed the high priesthood on Judas; who, hearing of the power of the Romans,<sup>d</sup> and that they had conquered in war Galatia, and Iberia, and Carthage, and Lybia.”
  - B. 17:8:2, “...when Salome and Alexas gathered the soldiery together in the amphitheater at Jericho...”
  - C. Num. 22:1, “And the children of Israel journeyed, and encamped in the plains of Moab beyond the Jordan at Jericho.”
  - D. Gal. 1:2, “and all the brethren who are with me, to the churches of Galatia.”
  - E. 17:8:3, “First of all went his guards, then the band of Thracians, and after them the Germans; and next the band of Galatians, everyone in their habiliments of war.”
3. Flavius Josephus (c. AD 37-100) mentions Jesus<sup>16</sup>
  - A. 18.3.3, “Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, (9) those that loved him at the first did not forsake him; for he appeared to them alive again the third day; (10) as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.”<sup>17</sup>
4. Flavius Josephus (c. AD 37-100) mentions John the Baptist and Herod<sup>18</sup>
  - A. “Now some of the Jews thought that the destruction of Herod’s army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both

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<sup>15</sup> Antiquities, Book 12, ch. 10, par. 6 and Book 17, ch. 8, par. 2&3

<sup>16</sup> Antiquities, Book 18, ch. 3, par. 3

<sup>17</sup> There is debate among scholars as to the authenticity of this quote since it is so favorable to Jesus. For an examination of this please see regarding the quotes from the historian Josephus about Jesus.

<sup>18</sup> Antiquities, Book 18, ch. 5, par. 2



as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness.”

5. Flavius Josephus (c. AD 37-100) mentions Herod, “Whereupon he ordered the army to march along the Great Plain, while he himself, with Herod the tetrarch, and his friends, went up to Jerusalem to offer sacrifice to God, an ancient festival of the Jews being then just approaching.”<sup>19</sup>
6. Flavius Josephus (c. AD 37-100) mentions James, the brother of Jesus<sup>20</sup>
  - A. 20.19 Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done.
7. Flavius Josephus (c. AD 37-100) mentions James, the brother of Jesus<sup>21</sup>
  - A. 20.9.1 Now it is said that the elder Ananus was extremely fortunate...but the younger Ananus, who had been appointed to the high priesthood, was rash in his temper and unusually daring. He followed the school of the Sadducees, who are indeed more heartless than any of the other Jews, as I have already explained when they sit in judgment. Possessed of such a character, Ananus thought that he had a favorable opportunity because Festus was dead and Albinus was still on the way. And so he convened the judges of the Sanhedrin, and brought before them the brother of Jesus, the one called Christ, whose name was James, and certain others, and accusing them of having transgressed the law delivered them up to be stoned. Those of the inhabitants of the city who were considered the most fair-minded and who were strict in observance of the law were

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<sup>19</sup> Antiquities, Book 18, ch. 5, par. 3, Note: There is dispute as to the reliability of the Josephus accounts. However, there is no textual/manuscript reason for doubting them since the extant Greek manuscripts all agree with the texts in question; namely, the quotes shown on this page. However, the reason the quotes are in doubt is because of the text in *italics* in the various quotes; they seem a little too favorable regarding Christ. Also, it appears that the writings of Josephus were transmitted to us through the Christian community.

<sup>20</sup> Antiquities, Book 20, ch. 9., par 1

<sup>21</sup> Antiquities, Book 20, ch. 9, par 1

offended at this. They therefore secretly sent to King Agrippa urging him, for Ananus had not even been correct in his first step, to order him to desist from any further such actions. Certain of them even went to meet Albinus, who was on his way from Alexandria, and informed him that Ananus had no authority to convene the Sanhedrin without his consent. Convinced by these words, Albinus angrily wrote to Ananus threatening to take vengeance upon him. King Agrippa, because of Ananus' action, deposed him from the high priesthood which he had held for three months and replaced him with Jesus the son of Damnaeus.

8. Tacitus (c. AD 55- c. AD 117, Roman historian) mentions "christus" who is Jesus<sup>22</sup>
  - A. "Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular."
9. Thallus c. AD 52, eclipse of the sun. Thallus wrote a history of the Eastern Mediterranean world from the Trojan War to his own time. His writings are only found as citations by others. Julius Africanus who wrote about AD 221 mentioned Thallus' account of an eclipse of the sun.<sup>23</sup>
  - A. "On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his *History*, calls, as appears to me without reason, an eclipse of the sun."
  - B. Is this a reference to the eclipse at the crucifixion? Luke 23:44-45, "And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour, the sun being obscured; and the veil of the temple was torn in two."
  - C. The oddity is that Jesus' crucifixion occurred at the Passover which was a full moon. It is not possible for a solar eclipse to occur at a full moon. A solar eclipse only happens during the new moon cycle.

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<sup>22</sup> Annals Book 15 Chap 44

<sup>23</sup> Julius Africanus, Chronography, 18.1

Note that Julius Africanus draws the conclusion that Thallus' mentioning of the eclipse was describing the one at Jesus' crucifixion. It may not have been.

10. Pliny the Younger mentioned Christ in a letter to Roman Emperor Marcus Ulpius Traianus (Trajan). Pliny was governor of Bithynia in Asia Minor. Pliny wrote ten books. The tenth around AD 112.<sup>24</sup>
  - A. 10:96 "They (the Christians) were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food—but food of an ordinary and innocent kind."
  - B. 10:97 Trajan's reply "You observed proper procedure, my dear Pliny, in sifting the cases of those who had been denounced to you as Christians. For it is not possible to lay down any general rule to serve as a kind of fixed standard. They are not to be sought out; if they are denounced and proved guilty, they are to be punished, with this reservation, that whoever denies that he is a Christian and really proves it--that is, by worshiping our gods--even though he was under suspicion in the past, shall obtain pardon through repentance. But anonymously posted accusations ought to have no place in any prosecution. For this is both a dangerous kind of precedent and out of keeping with the spirit of our age."
11. The Talmud. The Jewish leaders of the second century wrote down their official traditions in what has come to be known as the Talmud.<sup>25</sup>
  - A. 43a. "On the eve of the Passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, "He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy. Anyone who can say anything in his favor let him come forward and plead on his behalf. But since nothing was brought forward in his favor he was hanged on the eve of the Passover!"
  - B. Gal. 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."
  - C. Luke 22:1-2, "Now the Feast of Unleavened Bread, which is called the Passover, was approaching. 2And the chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people."

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<sup>24</sup> Pliny the Younger letter, 10:96-97

<sup>25</sup> The Historical Jesus: Babylonian Talmud, v. III, Sanhedrin 43a

12. Lucian of Samosata (circa 120-after 180) mentions Jesus. Greek writer and rhetorician.<sup>26</sup>
- A. “The Christians, you know, worship a man to this day—the distinguished personage who introduced their novel rites, and was crucified on that account. . . . You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them; and then it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws. All this they take quite on faith, with the result that they despise all worldly goods alike, regarding them merely as common property.”
  - B. Though Lucian opposed Christianity, he acknowledges Jesus, that Jesus was crucified, that Christians worship him, and that this was done by faith.
13. Mara Bar Serapion (c. 73) is mentioned possibly Jesus as Jews wise King.<sup>27</sup>
- A. In an attempt to motivate his son, Serapion, to become like the wise teachers of the past, Mara bar-Serapion writes a letter while in prison.
  - B. “What advantage did the Athenians gain from putting Socrates to death? Famine and plague came upon them as a judgment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their wise king? It was just after that that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea; the Jews, ruined and driven from their land, live in complete dispersion. But Socrates did not die for good; he lived on in the teaching of Plato. Pythagoras did not die for good; he lived on in the statue of Hera. Nor did the wise king die for good; he lived on in the teaching which he had given.”

### Fulfilled Prophecies and Miracles as Evidence

#### Prophecies

Jesus fulfilled over 700 prophecies in the Bible. Dr. Peter Stoner [*Science Speaks*, 1958] estimated the odds against just 48 of over 700 Old Testament prophecies about the Messiah being fulfilled in one person to be one chance in  $10^{157}$  or  $1:10^{157}$  [35].

<sup>26</sup> The story of Passing of Peregrinus

<sup>27</sup> Fragment of this letter is preserved in the British Museum and is dated to between AD 73 and the 3rd century AD

Emile Borel is a leading authority of the probability theory. According to the Borel's Law of Probability, any probability higher than  $1:10^{50}$  is practically impossible<sup>28</sup>. How large is one chance in  $10^{157}$ ? Dr. Stoner gives an illustration of this number using electrons. It would take  $2.5 \times 10^{15}$  of them, laid side by side, to make one inch. If we counted 250 of these electrons each minute, 24 hours a day, every day, it would still take 19 million years to count a line of electrons one-inch long.<sup>36</sup> The fulfillment of some 700 prophecies is only possible because the Biblical prophecies are not random but actual events foretold about Jesus Christ. The simplest mathematical form is the following formula; event  $E$  occurs  $X_n$  times in  $n$  trials, then the probability  $p$  of  $E$  occurring is. (Figure 3)

$$\frac{X_n(E)}{n} \rightarrow p \text{ as } n \rightarrow \infty.$$

Figure 3: Prophecy Odd Formula<sup>37</sup>

### Miracles

The four Gospels record many miracles performed by Jesus Christ. Appendix P is a not an exhaustive list of all miracles performed by Jesus Christ, instead listed are 42 of the more commonly known miracles. I like the way J.P. Moreland answered a skeptic's criticism that miracles overturn the laws of physics and nature. In Lee Strobel's book, *The God Conversation: Using Stories and Illustrations to Explain Your Faith*, J.P. Morgan is quoted saying the following:

“The laws of nature are the way we describe how the world usually works. If someone drops an apple, it falls to the floor. That's gravity. However, if someone were to drop an apple and I were to reach over and grab it before it hit the ground, I wouldn't be overturning the law of gravity. I would simply be intervening. In a similar way, God is able to reach into the world that he created by performing a miracle. He isn't contravening or overturning the laws of nature. He's simply intervening.”<sup>38</sup>

Jesus is the most important and significant person in all of human history. He was a remarkable man, incredibly kind, very insightful, and taught on love and forgiveness on such a level as to make all other teachers pale by comparison. In Christianity, Jesus is the creator (John 1:1-3,14; Col. 1:16-17), God in flesh (John

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<sup>28</sup> Ankerberg et. al., op. cit., 21

1:1,14; Col. 2:9), the Lord to whom we call (1 Cor. 1:2), the one who bore our sins in His body on the cross (1 Pet. 2:24), and the one who enables all who call upon His name (Rom. 10:13) to be saved by faith (Rom. 5:1; Eph. 2:8-9).

Jesus performed miracles unlike anyone before Him or after Him to solidify the fact that He is in fact the Savior and God in the flesh, walked with as a human for a short time. Jesus Christ performed so many miracles it is not possible to record all of them. The final verse of the Gospel of John states, “<sup>24</sup>This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true. <sup>25</sup>And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written. (John 21:24-25). There is no doubt Jesus Christ is who He says He is.

1. Dr. Edwin Maseo Yamauchi, Professor of ancient history at University of Miami, “No other founder of a major world religion has miracles reported of him in the early, primary documents.”<sup>39</sup>
2. Dr. Craig S. Keener, a North American academic and professor of the New Testament at Asbury Theological Seminary, “I am unaware of a single classical source that lists any miracles, of any person, by any eye witnesses, in any religion or non-religion anywhere in the ancient world. There is utterly nothing like the miracles of Jesus.”<sup>40</sup>

### Biblical Archaeological Evidence

What is archaeology? “The scientific study of the material remains of past human life and activity.” What then is Biblical Archaeology? Biblical Archaeology may be defined as a study based on the excavation, decipherment, and critical evaluation of the records of the past as they relate to or affect the Bible. The time period is between 3200 BC and AD 324.<sup>41</sup> There are so many Biblical archaeological discoveries they cannot all be categorized in the scope of this thesis. No Biblical archaeological discoveries have ever controverted a Biblical reference.<sup>42</sup> The more discoveries there are, the more the Bible is vindicated.

Some say archeological dating contradicts Biblical genealogy dating. On the surface this does appear to be so. The Bible genealogical years, if taken literal add up to about 4000 BC but science tells us man has been here for over 200,000 years.<sup>43</sup> There

are two main issues with this interpretation. The first issue is, even though Archbishop James Ussher of Ireland in 1650 assumed the Genesis genealogies were complete and add up to Adam being created on October 23, 4004 BC<sup>44</sup>, it is clear from the rest of the Bible that those genealogies were telescoped (some names were left out for the sake of brevity), which is common in biblical genealogies but rare in modern genealogies.<sup>45</sup> The second is the key genealogical terms (such as “son” and “father”) have much broader meanings in Hebrew than their corresponding English words. The Hebrew word translated “son” can also have the meaning of “grandson,” “great grandson,” “descendant,” etc.<sup>29</sup> Likewise, the Hebrew word translated “father” can mean “grandfather,” “great grandfather,” “ancestor,” etc.<sup>30</sup> An accurate understanding of biblical genealogies is difficult, yet it is important for the understanding of Scripture. Having a proper understanding of biblical genealogies is a prerequisite to attempting to address the Genesis genealogies<sup>46</sup> and applying an age to man.

While the general field of archaeology is fascinating, much more so is the study of Biblical archaeology since it deals with the Holy Scriptures. The attraction lies in the supreme importance of the message and meaning of the Bible. Biblical Archaeology has developed over the last 150 years. This new science has performed many wonders in furnishing background material in Biblical illustrations and in many cases authenticating the message and meaning of the Old Testament Scriptures.

Until the beginning of the 19th century, very little was known of Biblical times except for what the pages of the Old Testament state or what happened to be preserved in the writings of classical antiquity. It could be said that modern archaeology may be said to have its beginning in 1798 when the rich antiquities of the Nile River Valley (Nile Valley) were opened up to scientific study by Napoleon’s Egyptian Expedition. Although the most notable discoveries affecting the Bible, and particularly the Old Testament, were not made until the 20th century. Foundational discoveries made in the 19th century prepared the way for the modern era. Christian’s would not have discovered over 5,800 ancient Greek mss in just the last 150 years if it were not for the spirit of Biblical archeology.

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<sup>29</sup> Based on Strong's Hebrew Dictionary *bēn* בן (Strong's #H1121)

<sup>30</sup> Based on Brown-Driver-Briggs Hebrew Dictionary *’āb* אב (Strong's #H1)

Here are a few statements by renowned Archaeologists.

1. Dr. Nelson Glueck, Jewish Archeologist said, “It may be stated categorically that no archaeological discovery has ever controverted a Biblical reference. Scores of archaeological findings have been made which confirm in clear outline or exact detail historical statements in the Bible. And, by the same token, proper evaluation of Biblical description has often led to amazing discoveries.”<sup>47</sup>
2. Dr. Joseph Free, Chairman Depart. of Archaeology at Wheaton College said, “Archaeology has confirmed countless passages which have been rejected by critics as unhistorical or contradictory to known facts.....Yet archaeological discoveries have shown that these critical charges.....are wrong and that the Bible is trustworthy in the very statements which have been set aside as untrustworthy.....We do not know of any cases where the Bible has been proved wrong.”<sup>48</sup>
3. Dr. William F. Albright, Known as one of the Great Archeologists said, “There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition.”<sup>49</sup>
4. Henry M. Morris, Known as the Father of modern creation science said, “The great value of archaeology has been to show, over and over again, that the geography, technology, political and military movements, cultures, religious practices, social institutions, languages, customs, and other aspects of everyday life of Israel and other nations of antiquity were exactly as described in the Bible.”<sup>50</sup> -

The following is a partial list of some of the cities discovered and the scriptures mentioned in the Bible that have been found and excavated by archaeologists. This is more evidence that the Bible describes actual locations that can be verified. This means that at the very least, the Bible accurately reflects the locations and cities of ancient times. There are hundreds of biblical cities that have been verified in archaeological digs but these few mentioned will make the point.<sup>51</sup>

1. Arad
  - A. Num. 21:1, “When the Canaanite, the king of Arad, who lived in the Negev, heard that Israel was coming by the way of Atharim, then he fought against Israel, and took some of them captive.”
    - i. “Arad 30 km NE of Beersheba, excavated from 1962 to 1974 by Y. Aharoni and R. B. K. Amiran.”<sup>52</sup>
    - ii. “The site consists of an upper mound or acropolis, where excavation has revealed an Iron Age post thirteenth century BC.”<sup>53</sup>
    - iii. The remains of a Hebrew temple were uncovered at Arad<sup>54</sup>



2. Bethel
  - A. Amos 7:12-13, “Then Amaziah said to Amos, ‘Go, you seer, flee away to the land of Judah, and there eat bread and there do your prophesying! 13 “But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence.””
    - i. “W. F. Albright made a trial excavation at Bethel in 1927. Albright then mounted a full excavation in 1934. His assistant that year, J. L. Kelso, continued the excavation in 1954, 1957, and 1960.”<sup>55</sup>
3. Capernaum
  - A. Matt. 17:24, “And when they had come to Capernaum, those who collected the two-drachma tax came to Peter, and said, “Does your teacher not pay the two-drachma tax?””
    - i. “Identified since 1856 with Tell Hum, Capernaum has been sporadically excavated for the past 130 years.”<sup>56</sup>
4. Chorazin
  - A. Matt. 11:21, “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes.””
    - i. “Excavations of the now deserted town indicate that it once covered an area of twelve acres and was built on a series of terraces with the basalt stone local to this mountainous region.”<sup>57</sup>
5. Dan
  - A. Judges 18:29, “And they called the name of the city Dan, after the name of Dan their father who was born in Israel; however, the name of the city formerly was Laish.””
    - i. “The excavation of Dan began in 1966 under the direction of Avraham Biran.”<sup>58</sup>
    - ii. “Formerly called Laish, it is mentioned in the execration texts, the eighteenth-century BC Mari tablets, and the records of the Egyptian pharaoh Thutmose III. It is identified with Tel Dan (modern Tell el-Qadi) covering about 50 acres in the center of a fertile valley near one of the principal springs feeding the Jordan River...Tel Dan has been excavated by A. Biran since 1966. The earliest occupation, probably the full extent of the tell, goes back to about the middle of the third millennium BC.”<sup>59</sup>
6. Ephesus
  - A. Eph. 1:1, “Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus.””
    - i. “Austrian archaeologists in this century [20th] have excavated the 24,000-seat theater and the commercial agora, as well as many other public buildings and streets of the first and second centuries AD, so that

the modern visitor can gain some impression of the city as known by Paul.”<sup>60</sup>

7. Gaza

- A. Acts 8:26, “But an angel of the Lord spoke to Philip saying, “Arise and go south to the road that descends from Jerusalem to Gaza.”
  - i. Gaza was was excavated by W. J. Phythian-Adams in 1922.<sup>61</sup>

8. Gezer

- A. Joshua 16:10, “But they did not drive out the Canaanites who lived in Gezer...”
  - i. R.A.S. MacAlister “directed the Palestine Exploration Fund for many years and conducted extensive excavations at Gezer (1902–1909).”<sup>62</sup>

9. Hazor

- A. Joshua 11:1, “Then it came about, when Jabin king of Hazor heard of it, that he sent to Jobab king of Madon and to the king of Shimron and to the king of Achshaph.”
- B. Jer. 49:48, “Concerning Kedar and the kingdoms of Hazor, which Nebuchadnezzar king of Babylon defeated. Thus says the Lord, “Arise, go up to Kedar and devastate the men of the east.”
  - i. “This large Canaanite and Israelite city in upper Galilee was excavated under Yigael Yadin’s direction from 1955 to 1958 and from 1968 to 1970.”<sup>63</sup>

10. Hesbon

- A. Josh. 12:2, “Sihon king of the Amorites, who lived in Heshbon, and ruled from Aroer, which is on the edge of the valley of the Arnon...”
  - i. Excavations were undertaken by Andrews University from 1968 to 1976.<sup>64</sup>

11. Jericho

- A. Num. 22:1, “Then the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan opposite Jericho.”
  - i. “Jericho was the oldest inhabited and fortified city ever excavated.”<sup>65</sup>
  - ii. “The city of OT times is represented today by a mound 70 feet high and 10 acres in area...” The ancient city was excavated by C. Warren (1867), E. Sellin and C. Watzinger (1907-09), J. Garstang (1930-36), and K. Kenyon (1952-58).”<sup>66</sup>

iii. “The first scientific excavation there (1907-9) was by Sellin and Watzinger (Jericho, 1913).”<sup>67</sup>

12. Joppa

- A. Acts 9:38, “And since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, entreating him, “Do not delay to come to us.”
- i. “During excavations of the site of ancient Joppa a thirteenth-century BC citadel gate was uncovered...”<sup>68</sup>

13. Nineveh

- A. 2 Kings 19:36, “So Sennacherib king of Assyria departed and returned home, and lived at Nineveh.”
- B. Jonah 1:1-2, “The word of the Lord came to Jonah the son of Amittai saying, 2 ‘Arise, go to Nineveh the great city, and cry against it, for their wickedness has come up before Me.’”
- i. Excavated in from 1845 to 1857 by Austen H. Layard.<sup>69</sup>

14. Shechem

- A. Gen. 12:6, “And Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land.”
- B. Gen. 33:18, “Now Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city.”
- i. “Excavations were carried out at Shechem, first by Austrian-German expeditions in 1913 and 1914, and again from 1926 to 1934, under several directors, and then by an American expedition from 1956 to 1972....Excavation of the sacred area revealed a courtyard sanctuary and a later fortress temple dedicated to El-berith ‘the god of the covenant.’ This temple, which was destroyed by Abimelech, the son of the judge Gideon (Judges 9) has provided us with a date of the judges period.”<sup>70</sup>
- ii. “Most recently a structure identified as an Israelite altar has been excavated on the northeastern slope of Mt. Ebal. Dating to the 13th to 12th centuries BC, considered to be the time of Joshua, the altar suggest the possibility that it may be the altar built by Joshua and described in Deuteronomy 27, 28.”<sup>71</sup>

15. Susa

- A. Neh. 1:1, “The words of Nehemiah the son of Hacaliah. Now it happened in the month Chisleu, in the twentieth year, while I was in Susa the capitol,”
- B. Esther 1:2, “Now it took place in the days of Ahasuerus, ... Ahasuerus sat on his royal throne which was in Susa the capital”

- i. Excavations were conducted by Marcel Dieulafoy from 1884 to 1886.<sup>72</sup>

One of my favorite stories is the lost Hittite civilization. For over 2,000 years the Bible stood alone in its claim of the existence of the Hittites. Skeptics said it was more proof of how the Bible was not historically accurate and fabricated their existence. And then it was discovered at the end of the 19<sup>th</sup> century.

The Old Testament mentions the ancient Hittite civilization more than 50 times, either by their Hebrew name “Chitti” or by their designation as the sons and daughters Heth. However, prior to their rediscovery in the 19th century, there appeared to be no evidence for their existence outside of the Bible.<sup>73</sup>

In the 19th and 20th centuries archaeologists identified extra biblical references to the Hittite civilization. The ancient Hittite capital city of Hattusa was discovered as well. Skeptics humbled again.

### Science

The sciences are traditionally a field that harbors the brightest minds with the least amount of faith in God. Most scientific models accepted by scientists have to be in theory provable false or it is not accepted as a viable theory. Unfortunate, some popular theories, i.e. Darwinism, does not pass the falsifiable test established to keep out wild ideas. It remains as a theory because the alternative is God. Even though God is metaphysical, the God of the Bible’s existence still can be proven false. If any science proves any of the core beliefs of a Christian to be wrong, the God of the Bible would be false. There are many sciences. This thesis will concentrate on astronomy, paleontology, and biology.

“Astronomy” is from the Greek which means “star formation.” It is the branch of science dedicated to studying bodies in outer space. Since astronomy is a science, an investigation of God’s creation, it is perfectly acceptable for Christians to study astronomy. Where we get caught up is when scientists draw conclusions about the data that contradict the Bible.

Genesis 1:16 states, “God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.” And Psalm 147:4 states, “He counts the number of the stars; He gives names to all of them.”

But God also said in Deuteronomy 4:19, “And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the Lord your God has allotted to all the peoples under the whole heaven.”

In biblical times, this astrolatry (worship of heavenly objects) was literal. Many cultures worshiped the sun, moon, and stars as gods. In fact, the planets in our solar system are named after Roman gods. In our day, this worship is more subtle. We don't tend to think that stars, planets, quasars, and comets are deities, but many in science do value their interpretations of astronomical data higher than the account given in the Bible.

The problem with a Christian studying astronomy isn't in the subject matter but in the culture of those who study the subject matter. Astronomy is one of the hardest of the sciences to understand, in part because the objects of study are so far away and it is not possible to physically interact with them. Scientific theories are validated either by experimentation or by discovering phenomenon that had previously been predicted. We can't do experiments on a quasar and considering the time it takes for stars to change, it isn't easy to predict. Earlier astronomers were proved to be right when they suggested that some stars wobble because of the gravitational pull of revolving planets. But sometimes they're wrong. Their scientific model would indicate that at the present age of the planets, the gas giants should have very weak magnetic fields; Saturn does, but Jupiter, Uranus, and Neptune have very strong fields so the model had to be adjusted to fit the new data.

Because so many noted scientists are atheists, their work naturally does not take into consideration the existence of a creator. Every observation, then, is interpreted by the presupposition that the creation account told in the Bible is wrong or at least their

perverted view of it. So another explanation must be true and so things like the slow expansion of the universe and the existence of background radiation are given as proof of theories that contradict the Bible, like that the universe is billions of years old. These views only contradict more extreme interpretations of the Bible text.

The Bible does mention astronomy but mostly in a poetic form that may or may not be meant to declare scientific fact. Isaiah 40:22 appears to describe the expansion of the universe. Job 26:10 seems to say the earth is a globe, not a flat surface. Job 26:7 says that God “hangs the earth on nothing” which may be a description of a planet in space.

More importantly, the Bible gives the account of the formation of heavenly objects through the words of their Creator. As Christians, particularly Christians interested in science, we need to understand that despite the fact astronomy has been studied for thousands of years, we still know very little. Even the latest interpretation is based on incomplete data. It is good to study God’s creation, as long as we recognize that it is His creation and any scientific interpretation will be proven false if the interpretation goes against the Biblical text.

We can trust that God’s truth will become more evident the more we study His work. After all, before scientists learned about the expansion of the universe, they believed the universe was eternal and had no beginning and they mocked Christians who insisted otherwise. Once secular astronomers realized Christians were right, they came up with the idea of the Big Bang. I think it is worth noting, Sir Fredrick Hoyle, a British astronomer, astrophysicist and mathematician coined the phrase Big Bang tongue in cheek. He did not like the Big Bang model because it pointed to a beginning and a beginning begs the questions, where did it come from and who caused it? Sir Fredrick Hoyle proposed a Steady State Theory as an alternate. The theory was proven to be scientifically false. So the Big Bang Theory is the prevailing theory as of today. This theory does not mean evolution. These two theories have been linked as inseparable but this is not so. Micro evolution is a fact but macro evolution is not scientifically or Biblically possible. Refer to Appendix N for evolution timeline.

As a reminder, according to the Borel's Law of Probability, any probability higher than one chance in  $10^{50}$  is considered impossible. Dr. Hugh Ross, an astrophysicist and founder of Reasons to Believe Ministry (RTB) gives an insight into the low probability of random Fine Tuning events (Anthropic Principle) by listing out many different areas of fine tuning. RTB estimates<sup>31</sup> the probability for the features required by various life forms to be less than 1 chance in  $10^{311}$  exists that even one such life-support body would occur anywhere in the universe without invoking divine miracles that could sustain bacteria for 90 days or less,<sup>74</sup> less than 1 chance in  $10^{556}$  exists that even one such life-support body would occur anywhere in the universe without invoking divine miracles that could sustain unicellular life for three billion years,<sup>75</sup> and less than 1 chance in  $10^{1032}$  exists that even one such life-support body would occur anywhere in the universe without invoking divine miracles that could sustain intelligent physical life in a globally distributed high-technology civilization.<sup>76</sup>

RTB estimates the probability on different size scales for the features required by advanced life to be less than 1 chance in  $10^{53}$  exists that even one such galaxy cluster would occur anywhere in the universe without invoking divine miracles,<sup>77</sup> less than 1 chance in  $10^{135}$  exists that even one such galaxy would occur anywhere in the universe without invoking divine miracles,<sup>78</sup> less than 1 chance in  $10^{112}$  exists that even one such planetary system would occur anywhere in the universe without invoking divine miracles,<sup>79</sup> less than 1 chance in  $10^{281}$  exists that even one such planet would occur anywhere in the universe without invoking divine miracles,<sup>80</sup> less than 1 chance in  $10^{106}$  exists that even one such moon would occur anywhere in the universe without invoking divine miracles,<sup>81</sup> and less than 1 chance in  $10^{390}$  exists that even one planet containing the necessary kinds of life would occur anywhere in the universe without invoking divine miracles.<sup>82</sup> Astronomers at the University of Auckland claim there are  $5 \times 10^{22}$  planets in the universe.<sup>83</sup> That means that there is 1 chance in  $10^{390}$  odds for  $5 \times 10^{22}$  planets seems impossible. It is safe to say we are the only intelligent life in our Universe.

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<sup>31</sup> Visit Reasons To Believe for the four part pdf RTB Design Compendium (2009) for a more thorough in site in fine tuning probabilities. <http://www.reasons.org/links/hugh/research-notes>.

If only five of the 140 fine-tuning parameters<sup>32</sup> for life in the Universe are examined, the impossible odds of random events beg for a designer. In Table 4 below five of the 140 parameters are listed.<sup>33</sup> It is advised to remember these five parameters and some of the associated analogies that correspond to them. These can serve as good talking points and ice breakers when witnessing to non-believers.

Table 4: Fine Tuning Deviations<sup>84</sup>

<b>Fine Tuning of the Physical Constants of the Universe<sup>34</sup></b>	
<b>Parameter</b>	<b>Max. Deviation<sup>35</sup></b>
Ratio of Electrons: Protons	1:10 <sup>37</sup>
Ratio of Electromagnetic Force: Gravity	1:10 <sup>40</sup>
Expansion Rate of Universe	1:10 <sup>55</sup>
Mass Density of Universe	1:10 <sup>59</sup>
Cosmological Constant: Dark Energy	1:10 <sup>120</sup>

Here’s an analogy for the ratio of electrons to protons 1:10<sup>37</sup> from astrophysicist Dr. Hugh Ross, “Cover the entire North American continent with dimes all the way up to the moon, a height of 239,000 miles. Next, pile dimes from here to the moon on a billion other continents the same size as North America. Paint one dime red and mix it into the billion piles of dimes. Blindfold a friend and ask him to pick out one dime. The odds that he will pick the red dime are one in 10<sup>37</sup> -- and this is only one of the parameters that is so delicately balanced to allow life to form”<sup>85</sup> Dr. Hugh Ross gives an example of this least fine-tuned parameter in his book, *The Creator and the Cosmos*<sup>86</sup> and this parameter is also listed in Table 4 above. As a side note, Dr. Ross said one thing that convinced him the God who created the universe is also the God of the Bible is because the Bible has more than 10 times the scientific creation data as all other world religions combined.<sup>87</sup> The Bible therefore must be inspired by God.

Here’s an analogy for the Ratio of Electromagnetic Force: Gravity 1:10<sup>40</sup> from Robin Collins, Ph.D., “Imagine a ruler with one inch increments stretched across our universe (a distance of some 14 billion light years). The ruler represents the possible

<sup>32</sup> Appendix L list all 140 fine-tuning parameters for life in the Universe.

<sup>33</sup> The maximum deviation from the acceptable values that would either prevent the universe from existing now, not having matter, or be unsuitable for any form of life

<sup>34</sup> These numbers represent the maximum deviation from the accepted values, that would either prevent the universe from existing now, not having matter, or be unsuitable for any form of life.

<sup>35</sup> Refer to Appendix O for large number chart



range of gravity. It is situated in exactly the right one inch mark on the rule so that life is possible. If you change it by just one inch the effect on life would be catastrophic. No life larger than a pea would exist.”<sup>88</sup>

Here’s an analogy for the cosmological constant  $1:10^{120}$  from Nobel-winning physicist Steven Weinberg, an avowed atheist, “The cosmological constant is so fine-tuned that it is beyond imagination. It would be like being far out in space, throwing a dart toward earth and hitting a bull’s eye that measures one trillionth of a trillionth of an inch in diameter which is about the size of an atom. That’s staggering.”<sup>89</sup>

Below are several quotes from mostly atheist and agnostic scientists who are blown away at the fine-tuning parameters of the universe. These quotes may seem like they come from Christians but actual they do not. These quotes make one wonder how anyone could ever doubt the Great Designer, God.

1. Sir Fred Hoyle, British astrophysicist said, “A common sense interpretation of the facts suggests that a superintellect has monkeyed with physics, as well as with chemistry and biology, and that there are no blind forces worth speaking about in nature. The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question.”<sup>90</sup> “The chance that higher life forms might have emerged in this way (time and chance) is comparable with the chance that ‘a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein  $1:10^{40,000}$ ’.”<sup>91</sup>
2. George Ellis, British astrophysicist said, “Amazing fine tuning occurs in the laws that make this [complexity] possible. Realization of the complexity of what is accomplished makes it very difficult not to use the word ‘miraculous’ without taking a stand as to the ontological status of the word.”<sup>92</sup>
3. Paul Davies, British astrophysicist said, “There is for me powerful evidence that there is something going on behind it all....It seems as though somebody has fine-tuned nature’s numbers to make the Universe....The impression of design is overwhelming.”<sup>93</sup>
4. Paul Davies said, “The laws [of physics] ... seem to be the product of exceedingly ingenious design... The universe must have a purpose.”<sup>94</sup>
5. Alan Sandage, winner of the Crawford prize in astronomy, said, “I find it quite improbable that such order came out of chaos. There has to be some organizing principle. God to me is a mystery but is the explanation for the miracle of existence, why there is something instead of nothing.”<sup>95</sup>

6. John O'Keefe, astronomer at NASA said, "We are, by astronomical standards, a pampered, cosseted, cherished group of creatures... .. If the Universe had not been made with the most exacting precision we could never have come into existence. It is my view that these circumstances indicate the universe was created for man to live in."<sup>96</sup>
7. George Greenstein, astronomer said, "As we survey all the evidence, the thought insistently arises that some supernatural agency - or, rather, Agency - must be involved. Is it possible that suddenly, without intending to, we have stumbled upon scientific proof of the existence of a Supreme Being? Was it God who stepped in and so providentially crafted the cosmos for our benefit?"<sup>97</sup>
8. Arthur Eddington, astrophysicist said, "The idea of a universal mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory."<sup>98</sup>
9. Arno Penzias, Nobel prize in physics said, "Astronomy leads us to a unique event, a universe which was created out of nothing, one with the very delicate balance needed to provide exactly the conditions required to permit life, and one which has an underlying (one might say 'supernatural') plan."<sup>99</sup>
10. Roger Penrose, mathematician and author said, "I would say the universe has a purpose. It's not there just somehow by chance."<sup>100</sup>
11. Tony Rothman, physicist said, "When confronted with the order and beauty of the universe and the strange coincidences of nature, it's very tempting to take the leap of faith from science into religion. I am sure many physicists want to. I only wish they would admit it."<sup>101</sup>
12. Vera Kistiakowsky, MIT physicist said, "The exquisite order displayed by our scientific understanding of the physical world calls for the divine."<sup>102</sup>
13. Robert Jastrow, self-proclaimed agnostic said, "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries."<sup>103</sup>
14. Stephen Hawking, British astrophysicist said, "Then we shall... be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would be the ultimate triumph of human reason - for then we would know the mind of God."<sup>104</sup>
15. Frank Tipler, Professor of Mathematical Physics said, "When I began my career as a cosmologist some twenty years ago, I was a convinced atheist. I never in my wildest dreams imagined that one day I would be writing a book purporting to show that the central claims of Judeo-Christian theology are in fact true, that these claims are straightforward deductions of the laws of physics as we now understand them. I have been forced into these conclusions by the inexorable logic of my own special branch of physics." (16) Note: Tipler since has actually converted to Christianity, hence his latest book, *The Physics Of Christianity*.<sup>105</sup>

16. Alexander Polyakov, Soviet mathematician said, “We know that nature is described by the best of all possible mathematics because God created it.”<sup>106</sup>
17. Ed Harrison, cosmologist said, “Here is the cosmological proof of the existence of God – the design argument of Paley – updated and refurbished. The fine tuning of the universe provides prima facie evidence of deistic design. Take your choice: blind chance that requires multitudes of universes or design that requires only one.... Many scientists, when they admit their views, incline toward the teleological or design argument.”<sup>107</sup>
18. Edward Milne, British cosmologist said, “As to the cause of the Universe, in context of expansion, that is left for the reader to insert, but our picture is incomplete without Him [God].”<sup>108</sup>
19. Barry Parker, cosmologist said, “Who created these laws? There is no question but that a God will always be needed.”<sup>109</sup>
20. Drs. Zehavi, and Dekel, cosmologists said, “This type of universe, however, seems to require a degree of fine tuning of the initial conditions that is in apparent conflict with ‘common wisdom.’”<sup>110</sup>
21. Arthur L. Schawlow, Professor of Physics at Stanford University, 1981 Nobel Prize in physics said, “It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious. . . . I find a need for God in the universe and in my own life.”<sup>111</sup>
22. Henry “Fritz” Schaefer, Graham Perdue Professor of Chemistry and director of the Center for Computational Quantum Chemistry at the University of Georgia said, “The significance and joy in my science comes in those occasional moments of discovering something new and saying to myself, ‘So that’s how God did it.’ My goal is to understand a little corner of God’s plan.”<sup>112</sup>
23. Wernher von Braun, Pioneer rocket engineer said, “I find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science.”<sup>113</sup>
24. Carl Woese, microbiologist from the University of Illinois said, “Life in Universe - rare or unique? I walk both sides of that street. One day I can say that given the 100 billion stars in our galaxy and the 100 billion or more galaxies, there have to be some planets that formed and evolved in ways very, very like the Earth has, and so would contain microbial life at least. There are other days when I say that the anthropic principal, which makes this universe a special one out of an uncountably large number of universes, may not apply only to that aspect of nature we define in the realm of physics, but may extend to chemistry and biology. In that case life on Earth could be entirely unique.”<sup>114</sup>
25. Antony Flew, Professor of Philosophy, former atheist, author, and debater said, “It now seems to me that the findings of more than fifty years of DNA research have provided materials for a new and enormously powerful argument to design.”<sup>115</sup>

26. Frank Tipler, Professor of Mathematical Physics said, “From the perspective of the latest physical theories, Christianity is not a mere religion, but an experimentally testable science.”<sup>116</sup>

Recent studies have confirmed the fine tuning of the cosmological constant (also known as “dark energy”). This cosmological constant is a force that increases with the increasing size of the universe. Albert Einstein first contemplated this but was rejected by him because of lack of real world data. A recent supernova 1A data demonstrated the existence of a cosmological constant that probably made up for the lack of light and dark matter in the universe.<sup>36</sup> However, the data was indecisive, since there was some inconstancy with observations. Recent cosmic microwave background (CMB) measurements not only demonstrate the existence of the cosmological constant, but the value of the constant. It turns out that the value of the cosmological constant exactly makes up for the lack of matter in the universe.<sup>117</sup>

The ripples in the universe from the original Big Bang event are detectable at  $1:10^5$ . If this factor were slightly smaller, the universe would exist only as a gas. The Sun burns by fusing hydrogen together. When the two hydrogen atoms fuse, 0.7% of the mass of the hydrogen is converted into energy. If the amount of matter converted were slightly smaller, 0.6% instead of 0.7%, a proton could not bond to a neutron, and the universe would consist only of hydrogen. With no heavy elements, there would be no rocky planets and no life. If the amount of matter converted were slightly larger, 0.8%, fusion would happen so quickly that no hydrogen would have survived from the Big Bang. Again, there would be no solar systems and no life. The number must lie exactly between 0.6% and 0.8%.<sup>118</sup>

The recent nature study promoted in the press regarding the nature of the universe has confirmed some of the original studies involving supernovae type 1.<sup>119</sup> The supernovae results suggested that dark energy (cosmological constant) causes the universe to expand at a faster rate the more it expands. The dark energy is often described as an anti-gravity force. It doesn't really oppose matter, but only affects

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<sup>36</sup> The amount of light and dark matter is only 30% of that necessary for a “flat” universe (one which contains the critical mass - the amount necessary to stop the expansion of the universe).

matter as it is associated with the fabric of space. Dark energy was a humbling discovery for scientist. When God stretches out the heavens I suppose it doesn't stop spreading until He creates again.

The balloon-borne microwave telescope, aka Boomerang, examined the cosmic background radiation left over from the Big Bang.<sup>120</sup> The angular power spectrum showed a peak value at exactly the value predicted by the inflationary hot Big Bang model dominated by cold dark matter. This model predicts a smaller second peak, which seems to be there, but cannot be fully resolved with the initial measurements. The presence of the second peak would all but seal the reliability of the Big Bang model as the mechanism by which the universe came into existence.<sup>121</sup>

How does this study impact the Christian faith? The Bible says that the universe was created in a finite time ago from that nothing.<sup>37</sup> In addition, the Bible describes an expanding universe model.<sup>38</sup> The Bible describes the Creator being personally involved in the design of the universe, so that we would expect to see this kind of design in His creation.<sup>39</sup> The Bible says the Laws of Physics are fixed not fluctuating.<sup>40</sup>

How does this discovery impact atheists? Those who favor naturalism had long sought to find the simplest explanation for the universe, hoping to avoid any evidence for design. A Big Bang model in which there was just enough matter to equal the critical density to account for a flat universe would have provided that. However, for many years, it has been evident that there is less than half of the amount of matter in the universe to account for a flat universe. A cosmological constant would provide an energy density to make up for the missing matter density, but would require an extreme amount of fine tuning.<sup>122</sup> The supernovae studies demonstrated that there was an energy density to the universe but did not define the size of this energy density. The recent

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<sup>37</sup> The universe was formed at God's command, so that what was seen was not made out of what was visible. (*Hebrews 11:3*)

<sup>38</sup> These Verses describe the Big Bang (stretching the heavens), Job 9:8, Psalm 104:2, Isaiah 40:22, 42:5, 44:24, 45:12, 48:12, 51:13, Jeremiah 10:12, 51:15, Zechariah 12:1

<sup>39</sup> This Verses describe a personally involved God Psalm 19:1

<sup>40</sup> These Verses describe the fixed Physical Laws, Genesis 1-2, Genesis 3:17, Jer. 33:25, Ecc. 1:4-10 and 3:11-15, Rom. 8:18-23, Rev. 20:7-22:5

Boomerang study demonstrated that this energy density is exactly what scientist would expect to get a flat universe.<sup>123</sup>

### Old earth creationists vs. Young earth creationists

There is some debate amongst Christians as to how old the earth is. The two main world views of Christians today are what are called the old earth creationists (Old Earther) and young earth creationists (Young Earther). A Young Earther believes in 7 literal 24 hour days of creation. They believe in a global flood. They believe the earth is 6000-10,000 years old. They believe no animal death existed on earth before Adam sinned. They tend to take only the Genesis accounts as literal surface Biblical creation accounts without taking in account the fact Hebrew words often had several different meanings. They believe everything was created with only the appearance of age and any data that contradicts this is faulty. It is these same scientific laws that make cars move, nuclear fusion, etc., so how faulty can these working theories be? With more than a dozen independent dating methods for the Earth and Universe, all point to an extremely old Earth and Universe. So I am forced to ask, why would God deceive us?

The Old Earther believes in 7 literal days of creation, as well. They argue the word day is used four different ways in the Old Testament. The word day (Yom in Hebrew) means 12 hours, any part of a day, 24 hours, and a long period of time. They believe in a worldwide but not global flood. Since the Hebrew's often refer to their local geographical area as the entire world, the Old Earther believes the text doesn't require a global flood. Worldwide then does not have to mean global. A global flood in their opinion would cause an apparent textual contradiction with "Psalms 104:6-9." God said He made the mountains and valleys. He said He would never allow water to completely cover the Earth again. The Old Earther believes plant and animal death existed in the world before sin. Romans 5:12 states "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." Notice it states to all men not all living creatures.

Adam knew of death before eating from the Tree of Knowledge because God said he would surely die if he ate from it which indicates Adam understood the concept

of death. It is abundantly clear from the names given to the carnivores by Adam that he had seen these animals in eating other animals prior to the fall. If the Young Earthers are correct, shouldn't the names of the carnivores reflect non-carnivorous behaviors instead of the violent names given? Table 5 below is a list of a few names and meanings of animals. Note how the names of the animals do not reflect a vegetarian lifestyle.

Table 5: Adam's Names for Carnivore<sup>124</sup>

Adam's names for carnivores		
Animal	Strong's #	Meaning
Lion	H738	from H717 "in the sense of violence"
Cormorant	H7994	"bird of prey" from H7993 "to throw, cast hurl fling" - referring to its diving in pursuit of prey
Hawk	H5322	"unclean bird of prey"
Eagle	H5404	from an unused root meaning "to lacerate"
Owl	H8464	from H2554 "to wrong, do violence to, treat violently, do wrongly"
Bird of prey	H5861	"a swooper" - a reference to pursuit of prey
Kite	H1676	"fast-flying bird of prey"
Vulture	H6538	from H6536, "to break in pieces, tear"
Cobra	H6620	"to twist" in reference to their killing of prey
Adder	H8207	from H7779, "to bruise, crush, gape upon, seize, strike out, to fall upon, bruise"
Viper	H6848	poisonous snake
Serpent	H8314	"fiery serpent, poisonous serpent (fiery from burning effect of poison)"

Dr. Hugh Ross, with Reasons to Believe Ministry, holds to the old earth Christian worldview and is an expert on cosmological fine-tuning parameters of the universe. Dr. Ross said one of the reasons he gave his life to the God of the Bible was because of the creation scriptures listed in the Bible. He said the Bible has 10 times more accurate creation accounts than all other religions combined. He said this to him meant the Bible must be inspired by God. He said if a Christian looks at all 66 books of the Bible not just one there will be a much fuller view of God's creation.<sup>125</sup> Table 6 below lists several creation accounts which are included in thirteen books of the Bible. Refer to Appendix Q for a more exhaustive list of creation accounts.

Table 6: The Major Biblical Creation Texts/Creation Accounts<sup>126</sup>

Reference	Theme
Genesis 1	Creation chronology: physical perspective
Genesis 2	Creation chronology: spiritual perspective
Genesis 3–5	Human sin and its damage
Genesis 6–9	God’s damage control
Genesis 10–11	Global dispersion of humanity
Job 9	Creator’s transcendent creation power
Job 34–38	Physical creation’s intricacy and complexity
Job 39–42	Soulsh creation’s intricacy and complexity
Psalms 8	Creation’s appeal to humility
Psalms 19	Creation’s “speech”
Psalms 33	God’s control and sovereignty over nature
Psalms 65	Creator’s authority and optimal provision
Psalms 104	Elaboration of physical creation events
Psalms 139	Creation of individual humans
Psalms 147–148	Testimony of the Creator’s power, wisdom, and care in nature
Proverbs 8	Creator’s existence before creation
Ecclesiastes 1–3	Constancy of physical laws
Ecclesiastes 8–12	Limits to human control of nature
Isaiah 40–51	Origin and development of the universe
Romans 1–8	Purposes of the creation
1 Corinthians 15	Life after life
2 Corinthians 4	Creator’s glory in and beyond creation
Colossians 1	Creation’s extent
Hebrews 1	Cosmic creation’s temporality; role of angels in creation
Hebrews 4	Role of God’s rest in creation
2 Peter 3	Creation’s end
Revelation 20–22	The new creation

## Evolution

The universe is so finely tuned it begs for a Designer. Now let’s look at evolution. It is important to distinguish between micro evolution and macro evolution. Most Christians believe in micro evolution which is changes over time in a kind of animal. No Christian should every except macro evolution which means one kind turns into another kind. It is important to note naturalistic evolutionist do not have a clear definition when micro evolution becomes macro evolution. A wolf and dog are the same kind but classified as different species so different species does not necessarily



mean macro evolution using a scientific definition. Christians say the same kind simply means it can mate.

Even on a theoretical level evolution fails. The odds of a single cell possessing non-harmful mutations of five specific (functionally related) genes are 1 in  $10^8 \times 10^8 \times 10^8 \times 10^8 \times 10^8$ , or 1 in  $10^{40}$ .<sup>127</sup> If one hundred trillion ( $10^{14}$ ) bacteria were produced every second for five billion years ( $10^{17}$  seconds), the resulting population ( $10^{31}$ ) would be only 1/1,000,000,000 of what was needed.<sup>128</sup> Evolutionist never will have enough time to answer the question, how did it all happen?

When one considers that the wing on a fruit fly involves 30-40 genes<sup>129</sup>, it is mathematically absurd to think that random genetic mutations can account for the vast diversity of life on earth. Even Julian Huxley, a staunch evolutionist who made assumptions very favorable to the theory, computed the odds against the evolution of a horse to be 1 chance in  $10^{300,000}$ .<sup>130</sup> As a reminder, according to the Borel's Law of Probability, any probability higher than one chance in  $10^{50}$  is practically impossible<sup>41</sup>. If only more Christians had that kind of faith!

Dr. Harold Morowitz presupposed that life could evolve from non-life every 1 out of  $1 \times 10^{340,000,000}$  events. The great Dr. Carl Sagan calculated 1 out of every  $1 \times 10^{2,000,000,000}$  events. This figure is so large that it would take 6,000 books of 300 pages each just to write the number! A number this large is so infinitely beyond one followed by 50 zeroes (Borel's upper limit for such an event to occur) that it is simply mind-boggling. There is, then according to Borel's law of probability, absolutely no chance that life could have "evolved spontaneously" on the Earth. Instead of having only 14 billion years for possible events to occur through natural selection let us use 30 quadrillion (30,000 trillion) years. The maximum amount of events would still only be  $8 \times 10^{240}$  events in 30,000 trillion years.<sup>131</sup> There will never be enough time to get to the more conservative number of events 1 out of  $1 \times 10^{340,000,000}$ .

Abiogenesis or biopoiesis is a mathematical impossibility. Abiogenesis or biopoiesis is the natural process by which life arose from non-living matter such as simple organic compounds. Sir Fredrick Hoyle calculated the odds of one simple bacterium arising from a primordial soup. He assumed that the 20 amino acids were present in the soup (contrary to the results of the Miller-Urey experiment, which yielded

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<sup>41</sup> Ankerberg et. al., op. cit., 21

only seven of the simplest amino acids). A simple bacterium is comprised of 2,000 different functioning proteins. Each protein consists of a chain of about 300 amino acids. There are 20 distinct amino acids, so the odds of one proteinated amino acid occurring in the correct sequence is one in 20. The odds of 300 occurring in the correct sequence is one in  $20^{300}$  or  $1:20^{300}$ . Sir Fredrick Hoyle realized that there can be some variation in the exact sequence, so the odds would be reduced to  $1:10^{20}$ . But because there must be 2,000 different functioning proteins, the odds of the spontaneous generation of a cell is one in  $10^{(20)(2,000)} = 10^{40,000}$ . Since there are only  $\sim 10^{80}$  atoms in the known universe, he argued that even a whole universe full of primordial soup wouldn't have a chance. He claimed that the notion that not only the biopolymer but the operating program of a living cell could be arrived at by chance in a primordial organic soup here on the Earth is evidently nonsense of a high order. He said that is about the same chance as throwing 50,000 sixes in a row with dice.<sup>132</sup> Even if the obvious math problems are ignored, there are still the counter-productive effects that individual essential chemical components have upon each other, and the inability to create all 20 amino acids under simulated conditions. Abiogenesis is impossible. Sir Fredrick Hoyle's answer to this problem was aliens must have jump started evolution.<sup>133</sup> He is correct. The alien is not from this planet. This alien is the God of the Bible.

Fazale Rana VP of apologetics and biochemist with RTB stated biochemist working in the unrelated field of protein design run into the same problems origin-of-life researchers face with the amino acids/protein. The problem is they are trying to account for the emergence of bioinformation molecules. The use of random-sequence libraries to discover necessary proteins face an inherent problem that affects all its practical implementation. Researchers from Brandeis University and Swiss Federal Institute of Technology, for example, point out it is impossible to find a sequence of 100 amino acids in length from a fully randomized collection of proteins. There are about  $10^{130}$  potential sequences. How big is  $10^{130}$ ? If a random-sequence library was created with  $10^{47}$  it would have the mass equivalent of the Earth ( $\sim 15$  trillion trillion pounds). A random-sequence library the equivalent of the entire observable universe

would still be only  $10^{76}$  potential sequences. This is  $10^{54}$  times still too small of potential sequences.<sup>134</sup>

This finding has terrible consequences for the naturalistic model. Even if the entire primordial earth were comprised of only twenty amino acids used to produce proteins, and if those amino acids reacted to produce proteins all 100 amino acids in length, this would still only produce the desired amino acid one chance in  $10^{83}$ . As a reminder any probability smaller than one chance in  $10^{50}$  is considered impossible.<sup>135</sup>

Darwinian theories have left a lot of questions to be answered. Frustrated with this, a group of scientist came together to address the key areas of contention. This movement would later be known as Intelligent Design (ID). I personally like the idea of ID. ID's premise is to show an Intelligent Designer makes more scientific sense. They do not specify who or what this Intelligent Designer is. This is by design. This makes the theory less likely to be disregarded before others have even viewed the evidence. As a Christian apologist it is my goal to make the most plausible argument that this Intelligent Designer is the God of the Bible.

ID Pioneer, Philip Johnson, is quoted saying, "God is our true Creator. I am not speaking of a God who is known only by faith and is invisible to reason, or who acted undetectably behind some naturalistic evolutionary process that was to all appearances mindless and purposeless. That kind of talk is about the human imagination, not the reality of God. I speak of a God who acted openly and who left his fingerprints all over the evidence."<sup>42</sup> Here he is saying God is an active and personal God who can be seen in nature. This fits nicely with Roman 1:20 which states everyone is without excuse as it pertains to believing in God because God can be seen in His creation.

Three basic premises of ID are irreducible complexity, Law of conservation of information, and the explanatory filter<sup>136</sup>. The first is irreducible complexity. Evolution assumes that complex systems develop because the simpler versions of those systems proved useful to the survival of a species and were passed on through natural selection.

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<sup>42</sup> *Defeating Darwinism by Opening Minds*, 1997

What evolution doesn't explain is the presence of highly complicated systems which have no simpler form i.e. Bacteria Flagellum. Bacteria Flagellum has thirty proteins, forty necessary parts and all of them are absolutely necessary for the flagellum to work.

The second is the Law of Conservation of information. The Law of conservation states that neutral forces cannot create more complex information from simple information. Evolution, therefore, cannot increase in complexity. If it cannot increase in complexity, how did more complex beings evolve?

The third is the explanatory filter. This is a series of questions designed to determine if something shows signs of being designed by intelligence. 1. Does a law explain it? If the item could have been produced via a natural law (such as gravity, conservation of mass/energy, or conservation of momentum), the item does not necessarily show signs of a designer. 2. Does chance explain it? Chance does not infer intentionality. 3. Does design explain it? If intentional manipulation of the criteria is the only conceivable method, then an intelligent designer is inferred (but not proven).

A false claim has been made that ID has no place in science and is never used in the study of science. In fact, all of the following areas of science use evidence of ID as the major or sole means of study. Even though the designer is a natural agent, intelligent humans, the principals involved in studying these areas of science can be applied to the study of supernatural ID. Science has used it in four ways. First, archeology: Is that rock formation natural or due to intelligent design? Second, anthropology: Do sharp, pointed rocks occur naturally or are they designed by intelligent beings? Third, forensics: Intelligent cause of death or natural circumstances? Finally the fourth is SETI (Search for Extraterrestrial Intelligence): Are those radio signals natural or caused by intelligent beings?<sup>137</sup> As of today, the intelligent design theory has eliminated (falsified) all extraterrestrial examples of radio waves monitored as being the product of intelligent design. Seth Shostak, SETI Institute said, "If we as SETI researchers admit this is so, it sounds as if we're guilty of promoting a logical double standard. If the ID folks aren't allowed to claim intelligent design when pointing to DNA, how can we hope to claim intelligent design on the basis of a complex radio signal? It's true that SETI is well

regarded by the scientific community, but is that simply because we don't suggest that the voice behind the microphone could be God?"<sup>138</sup> Secular Science will continue to try to disprove God and any mention of Him, will in most cases instantly falsify your scientific model.

### Minimum Facts Approach

The “minimal facts approach” to the resurrection question is an approach that focuses on the lowest common denominator of agreed upon facts established by Dr. Gary Habermas. For the most part, all facts presented within this approach meet two criteria: “they are well evidenced and nearly every scholar accepts them.”<sup>139</sup> There are four facts 95% of over 1400<sup>140</sup> skeptical scholars and 3400 sources<sup>141</sup> will accept. They are as followed: Jesus lived and died, the disciples believed he was raised from the dead, Paul converted because he thought he saw the resurrected Jesus Christ (Appendix M for a brief history of Paul's life), and James the skeptical Brother of Jesus was converted because he thought he saw the resurrected Jesus Christ, The fifth fact excepted by 75% skeptical scholars is the empty tomb. Skeptical scholar is defined as an atheist, agnostic, or extremely liberal theistic scholar. Listed below are a mixture of scholarly quotes from non-believers and Christians as it pertains to the life and resurrection of Jesus Christ.

### Scholarly Quotes

1. James Dunn said, “two facts in the life of Jesus command almost universal assent” and “rank so high on the ‘almost impossible to doubt or deny’ scale of historical facts” that they are often the starting points for the study of the historical Jesus.”<sup>142</sup>
2. Bart Ehrman said, “The crucifixion of Jesus on the orders of Pontius Pilate is the most certain element about him.”<sup>143</sup>
3. John Dominic Crossan said, “That the crucifixion of Jesus is as certain as any historical fact can be...That he was crucified is as sure as anything historical can ever be, since both Josephus and Tacitus ... agree with the Christian accounts on at least that basic fact.”<sup>144</sup>
4. Paul Eddy said, “That it is now firmly established that there is non-Christian confirmation of the crucifixion of Jesus.”<sup>145</sup>

5. Mike Licona said, “Habermas has compiled a list of more than 2,200 sources [now 3400 sources] in French, German, and English in which experts have written on the resurrection from 1975 to the present. He has identified minimal facts that are strongly evidenced and which are regarded as historical by a large majority of scholars, including skeptics. We try to come up with the best historical explanation to account for these facts. This is called the Minimal Facts Approach.”<sup>146</sup>
6. William Lane Craig does confirm Habermas recorded 1400<sup>147</sup> scholars (both skeptics and non-skeptics alike) whom 75% agree the tomb was empty and nearly all agree the original disciples truly believed they had seen Jesus alive from the dead bodily, for a vision wouldn’t convince the disciples of resurrection.<sup>148</sup>
7. Gary Habermas said, “I just did a count recently of what scholars say. First of all you can count guys on one hand of the 2400 sources [now 3400 sources] since 1975 on the resurrection French, German, English...who think apparent death [is true]. When scholars respond they still cite David Strauss. I think we would all like to have that kind of influence in our writings. His critique has been around almost 200 years.” Habermas was referring to Strauss’s argument that Jesus wouldn’t look much like a risen Messiah to the disciples all battered and bruised.<sup>149</sup>
8. Historian Paul Maier said the book’s response to naturalistic explanations for the resurrection “are the most comprehensive treatment of the subject anywhere.” Philosopher J. P. Moreland said the book presented what “may be the most thorough defense of historicity of the resurrection.”<sup>150</sup>
9. Gary Habermas said, “If we start with the cross approximately 30 and call that ground zero, 1 Corinthians 15 checks in at about AD 55 whatever AD the writer, conservative or not conservative, we have 25 years. In ancient historiography this is incredible in a time when the best known biography of Alexander the Great is that of Plutarch almost 400 years *after* Plutarch. When we learn about the early Caesars from Tacitus to Suetonius a ‘good gap’ is 100 years; 25 is incredible [for Jesus]. Paul said, ‘I am passing onto you as first importance that which I also received’ (1 Cor. 15.3).” Paul said, “I make known to you brethren the gospel which I preached to you” (1 Cor. 15.1). Gary said, “This earlier preaching may have taken place AD 51 about 21 years after the cross.” But point of fact, Jesus died not in AD 30, but AD 33 on April Fool’s Day, Friday, April 1 (Gregorian) which I am sure of just +18 years after the cross.<sup>151</sup>
10. Gary Habermas said, “Almost all contemporary scholarship believes Paul received this material (Gal. 1.18) when he went to Jerusalem about 5 years after the cross. Some put it as early as 3 and as late as 8, but he was converted about 2 years after the cross before he went away for 3 years. Paul spent 15 days with Peter. It is safe to say they talked about more than just the weather. Paul said he preached nothing but Christ crucified.” Gary said about James D.G. Dunn, “In his recent book *Remembering Jesus* that this passage (1 Cor. 15.3ff) wasn’t just taught. It

was already stratified. It was already put in this creedal form within months of the crucifixion.”<sup>152</sup>

11. Gary Habermas said, “I did a count recently of people who have written from about 1990 to-date [2009]. 75% of scholars today say that resurrection or ‘something like it occurred.’ Of that 75%, three to one say it is a bodily appearance. Ted Peters had a book that was published by Eerdmans a few years ago, and 20 out of 20 scholars in his book that he edited said ‘bodily resurrection.’ Higher critical scholars who are in the minority will still usually concede the appearance involved sight and was embodied.”<sup>153</sup>
12. In the summer of 2012, Gary wrote in the *Southeastern Theological Review*, “by beginning with a ‘lowest common denominator’ version of the facts. If I am correct in holding that this basis is still enough to settle the most pressing historical issues, then it is indeed a crucial contribution to the discussions. We will return below to some ramifications here. Regarding my references to the ‘vast majority’ or ‘virtually all’ scholars who agree, is it possible to identify these phrases in more precise terms? In some contexts, I have identified these expressions more specifically. At least when referencing the most important historical occurrences, I frequently think in terms of a ninety-something percentile head-count. No doubt, this is one of the reasons why the concept has gained some attention.”<sup>154</sup>
13. Gary Habermas said, “My bibliography is presently at about 3400 sources and counting, published originally in French, German, or English. Initially I read and catalogued the majority of these publications, charting the representative authors, positions, topics, and so on, concentrating on both well-known and obscure writers alike, across the entire skeptical too liberal to conservative spectrum. As the number of sources grew, I moved more broadly into this research, trying to keep up with the current state of resurrection research. He said this again at William Lane Craig’s “On Guard” conference, “1 Corinthians is one of six to eight books all accredited critical scholars accept. You can count the exception on two hands, probably one hand. I have 3400 sources in a bibliography from 1975 to the present (2012). When I say you can count the guys on one hand who disagree with this it is not very many. They believe Paul is the best source, and 1 Corinthians is one of the most dependable sources. They allow 1 Corinthians and Galatians. Both are on the accepted list. Bart Ehrman says they are the authentic Pauline epistle. So does most everybody else. Whatever you write, these two books are allowed [indicating Paul’s genuine belief]. Paul is writing a mere [no more than] 25 years later. That is incredible. We have no other founder of a major world religion who has miracles reported of him within a generation.”<sup>155</sup>

When presenting a historical case for the resurrection of Christ, it is often useful to build an argument using only the “minimal facts” accepted by mainstream secular critics. This entails setting aside any book of the New Testament that is NOT currently regarded by critical scholars as being authoritative.

Although the gospels of Matthew, Mark, Luke, and John have gained a great deal of renewed academic credibility in recent years among scholarly critics, there still remain a number of critics who only accept Paul as a reliable author. Furthermore, of the thirteen maybe fourteen (if Paul wrote Hebrews) books traditionally attributed to Paul, only seven are generally classified as “undisputed” among secular skeptical historians. These seven books are Romans, I Corinthians, II Corinthians, Galatians, Philippians, I Thessalonians, and Philemon.<sup>156</sup>

Dr. Habermas presents a case for the resurrection that relies exclusively on these seven books. He also will only use dates that are widely accepted by secular critics as well. The first text he turns to is I Corinthians 15:1-3, “1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,” Verse 3 “I delivered to you as of first importance what I also received” are technical words in a Jewish/Aramaic way of passing on tradition. Paul was a Pharisee, according to Philippians, so he was very aware of technical Jewish language.

The key point here, for our purposes, is that Paul is transmitting a testimony that he himself received, aka a creed. So the message of the resurrection must have been already taught before Paul wrote this passage in c. AD 55 in order for him to receive it. In verse eleven, Paul also alludes to there being additional witnesses preaching the news of the resurrection.

This in itself is remarkable, since historians place the date of the crucifixion at either AD 30 or AD 33. Since AD 30 is a round number and for the purposes of this argument it is not going to make a difference so we will be committing to AD 30. Pauline books actually predate the four canonical gospels, which were written using highly skeptical dates between AD 70 and AD 95.



We also know of Paul's radical conversion experience that took place during his trip to Damascus two or three years after the crucifixion in AD 33-34.<sup>157</sup> Following his conversion, Paul spent three years in Arabia and Damascus before returning to Jerusalem, "17nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. 18Then three years later I went up to Jerusalem to become acquainted with Cephas<sup>43</sup>, and stayed with him fifteen days. 19But I did not see any other of the apostles except James, the Lord's brother." (Galatians 1:17-19). Verse 18 has "to become acquainted with" it means "check out first hand" (ἱστορέω *historeō*).<sup>158</sup>

So within six years of the crucifixion, Paul, a guy who claims to have encountered the risen Jesus en route to Damascus, was comparing notes with James and Peter (two guys who had known Jesus personally). Paul spent 15 days at that time with the Apostles James and Peter. Paul fourteen years later went back to Jerusalem to recheck his message of the gospel. "2Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain....6But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)-well, those who were of reputation contributed nothing to me." (Galatians 2:2, 6) This is critically important. It tells us that the essential facts of the gospel message – Jesus' deity, death, and resurrection were agreed upon by early Christian leaders up through c. AD 49.

But how long did it take for this message to develop in the immediate wake of the crucifixion? Well-known atheist/agnostic New Testament scholar Bart Ehrman concludes that "high Christology" (the belief in the divinity of Jesus) appeared within one or two years of the cross. Other, less skeptical historians believe that local Jews were worshipping Jesus within six months of his execution. These are the "minimal facts" that are virtually undisputed by secular historians. Regardless of whether or not one actually accepts the resurrection, the historical implications of these facts seem

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<sup>43</sup> Cephas was Peter's Hebrew name

inescapable. Of course, there are a number of even more compelling arguments for the resurrection that rely on the accounts of the canonical gospels.

The creed was formed within 6 months of the cross according to theologian James Dunn, University of Durham. What do some of the critics say about the date of the creed? Garret Luderman (agnostic/atheist, German NT scholar) said the oldest it could be is 3 years after the resurrection. Michael Boulder - formal Anglican priest converted to atheist, NT scholar - creed is no older than 3 years. Jesus Seminar says it's pre-Pauline, maybe even 2 years after the crucifixion. Thomas Sheehan, John Dominic Crossan, Marcus Borg don't dispute the creed being early Evidence for Jesus is unique in history. No other leader of a religion claimed to be deity. GA Wells and Michael Martin both do not even believe Jesus lived but will grant these creedal dates because they say Paul had an experience on the road to Damascus but it was not Jesus.

A quick time line of the creedal statement received to the written work of 1 Corinthians. In c. AD 30 Jesus died and was resurrected. In c. AD 32 Paul converted. Between c. AD 30-c. AD 35 the creed was being formalized by the apostles. In c. AD 35 Paul received the creed from James and Peter. In c. AD 49 Paul rechecked his gospel against the apostle's gospel. In c. AD 51 Paul visited and preached in Corinth. In c. AD 55 Paul wrote 1 Corinthians. Within 25 years of the actual event of death and resurrection, his Jesus' deity, death and resurrection was written down. This is incredible in ancient text. It is unsurpassed by no other ancient manuscript.<sup>159</sup>

As a side note, Bill Craig said in an interview that before Christ there are not any other parallel deity resurrection stories. It is unique in the ancient world. There have been copycat stories since then to merely confuse and distract from the truth. He said the movement to bring up the other resurrections stories started again in the late 1800's but was abandoned because once the text of the other ancient writings were examined, it was showed to be obviously false.<sup>160</sup> In the book, *Come Let Us Reason*, Mark W. Foreman deals extensively with a theological dismemberment of the myth Christians borrowed the resurrection story of Jesus from other ancient resurrection stories as presented in the *Zeitgeist* Movie.<sup>161</sup>

## **The Second Apologetical Approach Classical Apologetics**

Classical Apologetics is that style of Christian defense that stresses rational arguments for the existence of God and uses evidence to substantiate biblical claims and miracles. It is quite similar to evidential apologetics and appeals to human reason and evidence. Early Classical Apologists include Augustine, Anselm, and Thomas Aquinas. Contemporary classical apologists are Norman Geisler, William Craig, J. P. Moreland, and R.C. Sproul.

This thesis will cover seven classical apologetical approaches. These are the cosmological argument, the argument from contingency, the teleological argument or design argument, ontological argument, the moral argument, Pascal's wager, and the transcendental argument.

### Cosmological argument

The cosmological argument is the argument that the existence of the world or universe is strong evidence for the existence of a God who created it. The existence of the universe, the argument claims, stands in need of explanation, and the only adequate explanation of its existence is that it was created by God. The simple cosmological argument falls short. The simple cosmological argument states everything that exists has a cause of its existence. God exists so it is a self-refuting statement because He exists without a cause. The temporal, Kalam cosmological argument (i.e. the first cause argument), and the modal argument from contingency are the two best forms of the cosmological argument. The main distinguishing feature between these two arguments is the way in which they evade an initial objection to the argument, introduced with a question by Robin Poidevin in "Does God have a cause of his existence?"<sup>162</sup>

### The Kalam Cosmological Argument

In the case of the Kalam cosmological argument, the distinction drawn between the universe and God is that the universe has a beginning in time. Everything that has a beginning in time, the Kalam cosmological argument claims, has a cause of its

existence. As the universe has a beginning in time, then, the argument concludes, the universe has a cause of its existence, and that cause is God.

The uncaused existence of God, who does not have a beginning in time, is consistent with the initial claim of this argument: “Everything that has a beginning in time has a cause.” God’s uncaused existence therefore does not give rise to the problem encountered in the discussion of the simple cosmological argument above.

#### The Kalam Cosmological Argument Summarized<sup>163</sup>

- 1) Everything that has a beginning of its existence has a cause of its existence.
- 2) The universe has a beginning of its existence.  
Therefore:
- 3) The universe has a cause of its existence.
- 4) If the universe has a cause of its existence then that uncaused cause is God.  
Therefore:
- 5) God exists.

Alexander Vilenkin<sup>44</sup> said, “It is said that an argument is what convinces reasonable men and a proof is what it takes to convince even an unreasonable man. With the proof now in place, cosmologists can no longer hide behind the possibility of a past-eternal universe. There is no escape; they have to face the problem of a cosmic beginning.”<sup>164</sup>

#### The Argument from Contingency

In the case of the argument from contingency, the distinction drawn between the universe and God is that the existence of the universe is contingent, i.e. that the universe could have not existed. Everything that exists contingently, the argument from contingency claims, has a cause of its existence. As the universe is contingent, then, the universe has a cause of its existence, and that cause is God.

The uncaused existence of God, whose existence is not contingent but rather is necessary, is consistent with the initial claim of this argument: “Everything contingent has a cause.” Again, then, God’s uncaused existence does not give rise to the problem encountered in the discussion of the simple cosmological argument above.

#### The Argument from Contingency Summarized<sup>165</sup>

- 1) Everything that exists contingently has a reason for its existence.

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<sup>44</sup> Atheist Professor of Physics and Director of the Institute of Cosmology at Tufts University

- 2) The universe exists contingently.  
Therefore:
- 3) The universe has a reason for its existence.
- 4) If the universe has a reason for its existence then that reason is God.  
Therefore:
- 5) God exists.

### The Teleological (Design) Argument

Teleology is the study of the doctrine that final causes exist, the study of the evidences of design or purpose in nature, such design or purpose, the belief that purpose and design are a part of or are apparent in nature, (in vitalist philosophy) the doctrine that phenomena are guided not only by mechanical forces but they also move toward certain goals of self-realization.<sup>166</sup>

Teleological arguments are arguments from the order in the universe to the existence of God. They are also known as arguments from design (or, to be precise, arguments to design). Can there be any doubt with the degree of fine-tuning in the universe after looking at the evidences aforementioned in evidence apologetics. If the universe contains design then there must be some intelligent agent that designed it. Just as if something is carried then there must be a carrier, so if there is design there must be a designer.

The name “the teleological argument” is derived from the Greek word telos, meaning “end” or “purpose.” When such arguments speak of the universe being ordered, they mean that it is ordered towards some end or purpose. The suggestion is that it is more plausible to suppose that the universe is so because it was created by an intelligent being in order to accomplish that purpose than it is to suppose that it is this way by chance.

The teleological argument was used by St Thomas Aquinas as one of his Five Ways of knowing that God exists, but the most cited statement of the argument is that of William Paley the Watch-Maker Argument. This is an inductive argument by analogy. Modern teleological arguments look somewhat different to that constructed by Paley. While Paley was particularly impressed by the appearance of design in biological

systems, such as the eye, or animals, modern teleological arguments often find evidence of design in physics. Modern teleological arguments tend to focus on the “fine-tuning” in the universe, the fact that it is exactly as it needs to be fine-tuned to support life. One advantage that this gives modern design arguments over Paley’s is that they are less vulnerable to attacks based on evolution theory.

#### The Teleological (Design) Argument Summarized

- 1) Everything that exists has the appearance of a designer
- 2) A designed object has a designer
- 3) The universe appears to be designed  
Therefore:
- 4) The universe has a designer  
Therefore:
- 5) A Great Designer exist called God

#### Ontological Argument

Ontology is a branch of metaphysics concerned with the nature and relations of being and a particular theory about the nature of being or the kinds of things that have existence.<sup>167</sup> There are many forms of this argument. The Anselm’s ontological argument is a deductive a priori argument that has the form of a reductio ad absurdum, which means that it takes a hypothesis, shows that it has absurd or otherwise unacceptable implications, and so concludes that the hypothesis is false. St Thomas Aquinas did not like this deductive argument because he thought one would not have a priori knowledge of God but rather a posteriori. If God is that than which no greater can be conceived, Anselm argues, then nothing can be imagined that is greater than God. If God does not exist, though, then something can be imagined that is greater than God, namely a God that does exist.

#### Anselm’s Ontological Argument Summarized<sup>168</sup>

- 1) God is that than which no greater can be conceived.
- 2) If God is that than which no greater can be conceived then there is nothing greater than God that can be imagined.  
Therefore:
- 3) There is nothing greater than God that can be imagined.
- 4) If God does not exist then there is something greater than God that can be imagined.  
Therefore:
- 5) God exists

The most prominent modern advocate of the ontological argument is Alvin Plantinga. Plantinga is best-known for his defense of the view that religious belief is foundational, i.e. that religious belief does not stand in need of external justification, but is also known for his work on modal logic, i.e. on the logic of possibility and necessity. Plantinga applies his approach to modal logic to the ontological argument, presenting it in a revised form.

#### The Modal Ontological Argument Summarized<sup>169</sup>

- 1) If God exists then he has necessary existence not impossible or contingent existence.
- 2) Either God has necessary existence, or he doesn't.
- 3) If God doesn't have necessary existence, then he necessarily doesn't.  
Therefore:
- 4) Either God has necessary existence, or he necessarily doesn't.
- 5) If God necessarily doesn't have necessary existence, then God necessarily doesn't exist.  
Therefore:
- 6) Either God has necessary existence, or he necessarily doesn't exist.
- 7) It is not the case that God necessarily doesn't exist.  
Therefore:
- 8) God has necessary existence.
- 9) If God has necessary existence, then God exists.  
Therefore:
- 10) God exists.

#### The Moral Argument

The moral argument appeals to the existence of moral laws as evidence of God's existence. According to this argument, there cannot be objective morality without God. The best known moral argument is that of Immanuel Kant. Kant's argument is not based on the nature of morality, like the formal moral argument, or on morality's perfectionism, like the perfectionist moral argument; rather, it is based on the rationality of moral behavior. Kant's argument is not an argument for God's existence, but rather for justice in the afterlife. For the sake of simplicity, though, here I have equated the two.

#### Kant's Moral Argument Summarized<sup>170</sup>

- 1) Moral behavior is rational.
- 2) Morality behavior is only rational if justice will be done.
- 3) Justice will only be done if God exists.  
Therefore:
- 4) God exists.

I watched Dr. William Lane Craig in a debate with atheist Dr. Sam Harris<sup>171</sup> over the origin of morality. He used a great example. If there is no God, then we cannot say the Nazis were wrong. Therefore no objective moral value would exist. Objective moral value implies that something can be wrong even when no one thinks it is wrong. Therefore if the action is morally wrong but it is independent of people's concept of right and wrong, where does this morality come from? Since morality is not based on what any living person believes, where does it come from? It is not in DNA coding. It is not learned in a book because books can be altered. It therefore must come from an ultimate moral law giver, God. If morality is only a byproduct of societal whims then would the Holocaust be moral if the Nazis killed all those who opposed their view and the only people left alive believed the Holocaust to be moral. In other words, if everyone alive believes something is morally good, then is it? The reason Christians are able to say the Holocaust was necessarily wrong is because ultimately God will punish them for violating His commandments.

### Pascal's Wager

Blaise Pascal (1623-1662) was a French Catholic mathematician and writer who argued; one cannot come to the knowledge of God's existence through reason alone, so the wise thing to do is to live your life as if God does exist because such a life has everything to gain and little to lose. If we live as though God exists, and He does indeed exist, we have gained heaven. If He doesn't exist, we have lost little. If, on the other hand, we live as though God does not exist and He really does exist, we have gained hell and punishment and have lost heaven and bliss. If one weighs the options, clearly the rational choice to live as if God exists is the better of the possible choices. Pascal even suggested that some may not, at the time, have the ability to believe in God. In such a case, one should live as if he had faith anyway. Perhaps living as if one had faith may lead one to actually come to faith. Some have also called this the Pragmatic Argument. This approach to apologetics deals with the issue of proving God in a very pragmatic way. Pragmatic by definition means to deal with the problems that exist in a specific situation in a reasonable and logical way instead of depending on ideas and theories.<sup>172</sup>



	I. God exists	II. God does not exist
i. I believe	A. Infinite gain minus finite loss	B. Finite loss
ii. I do not believe	C. Finite gain minus infinite loss	D. Finite gain

Figure 4: Pascal Wager Pay-off Matrix<sup>173</sup>

Now there have been criticisms over the years from various camps. For example, there is the argument from inconsistent revelations. This argument critiques Pascal's Wager on the basis that there is no reason to limit the choices to the Christian God. Since there have been many religions throughout human history, there can be many potential gods. Another critique comes from atheist circles. Richard Dawkins postulated the possibility of a god that might reward honest disbelief and punish blind or feigned faith. Remember there is no single argument that will address every situation so use as many arguments as needed to establish your case.

#### Pascal's Wager Summarized<sup>174</sup>

- 1) It is possible that the Christian God exists and it is possible that the Christian God does not exist.
- 2) If one believes in the Christian God then if he exists then one receives an infinitely great reward and if he does not exist then one loses little or nothing.
- 3) If one does not believe in the Christian God then if he exists then one receives an infinitely great punishment and if he does not exist then one gains little or nothing.
- 4) It is better to either receive an infinitely great reward or lose little or nothing than it is to either receive an infinitely great punishment or gain little or nothing.  
Therefore:
- 5) It is better to believe in the Christian God than it is not to believe in the Christian God.
- 6) If one course of action is better than another then it is rational to follow that course of action and irrational to follow the other.  
Therefore:
- 7) It is rational to believe in the Christian God and irrational not to believe in the Christian God.

#### Transcendental Argument

The transcendental argument for the existence of God is the argument which attempts to prove God's existence by arguing that logic, morals, and science ultimately presuppose the Christian worldview and that God's transcendent character is the source of logic and morals. The transcendental argument for the existence of God argues that

without the existence of God it is impossible to prove anything because, in the atheistic world, you cannot justify or account for universal laws.

Deductive reason presupposes the laws of logic. But why do the laws of logic hold? For the Christian, there is a transcendent standard for reasoning. As the laws of logic are reduced to being materialistic entities, they cease to possess their law-like character. But the laws of logic are not comprised of matter; they apply universally and at all times. The laws of logic are contingent upon God's unchanging nature and are necessary for deductive reasoning. The invariability, sovereignty, transcendence, and immateriality of God are the foundation for the laws of logic. Thus, rational reasoning would be impossible without the biblical God. The three logical absolutes are the law of identity ( $A=A$ ), the law of non-contradiction ( $A=A$  &  $A\neq A$  cannot both be true), and the law of excluded middle ( $A=A$ , is either true ( $A=A$ ) or it is false ( $A\neq A$ )).<sup>175</sup> A simple example is a pregnant woman. She is either pregnant or not. She cannot be both. It does not matter what year or what part of the universe, if she is pregnant she is pregnant.

The atheist might respond "Well, I can use the laws of logic and I am an atheist." But this argument is illogical. Logical reasoning requires the existence of a transcendent and immaterial God, not a profession of belief in Him. The atheist can reason, but within his own worldview his reasoning cannot rationally be accounted for.

If the laws of logic are merely man-made contentions, then different cultures could adopt different laws of logic. In that case, the laws of logic would not be universal laws. Rational debate would be impossible if the laws of logic were conventional, because the two parties could simply adopt different laws of logic. Each would be correct according to his own arbitrary standard.

If the atheist argues that the laws of logic are simply the product of electro-chemical impulses in the brain, then the laws of logic cannot be regarded as universal. What happens inside your brain cannot be regarded as a law for it does not necessarily correspond to what happens in another person's brain. In other words, we could not argue that logical contradictions cannot occur in a distant galaxy, distinct from conscious observers.

One common response is "We can use the laws of logic because they have been observed to work." Simply to say they work so we use them is to say there is a

possibility for them not to work. This is self-refuting because the laws of logic are absolute. Furthermore this is an appeal to the past to make such deductions concerning the way matter will behave in the future. But how can one know that uniformity will persist in the future unless one has already assumed that the future reflects the past. To use one's past experience as a premise upon which to build one's expectations for the future is to presuppose uniformity and logic. Thus, when the atheist claims to believe that there will be uniformity in the future since there has been uniformity in the past, he is trying to simply justify uniformity by presupposing uniformity, which is circle reasoning.<sup>176</sup>

The transcendental argument for the existence of God argues that atheism is self-refuting because the atheist must presuppose the opposite of what he is attempting to prove in order to prove anything. I argue that rationality and logic make sense only within a Christian theistic framework. Atheists have access to the laws of logic, but they have no foundation upon which to base their deductive reason within their own paradigm.

### **The Third Apologetical Approach Presuppositional Apologetics**

Presuppositional apologetics presupposes God's existence and argues from that perspective to show the validity of Christian theism. Two strong proponents for this approach are Gordon Clark and Cornelius Van Til. As a side note these two men had a history with each other and did not like each other. Apologists who follow Clark treat the truth of the Scriptures as the axiom of their system.<sup>177</sup> Axiom means a statement accepted as true as the basis for argument or inference.<sup>178</sup> Apologists who follow Van Til earned the label "presuppositional" because of their central belief that the Christian must at all times presuppose the supernatural revelation of the Bible as the ultimate mediator of truth and error in order to know anything.<sup>179</sup> This position also presupposes the truth of the Christian Scriptures and relies on the validity and power of the gospel to change lives (Rom. 1:16). From the scriptures, we see that the unbeliever is sinful in his mind (Rom. 1:18-32) and unable to understand spiritual things (1 Cor. 2:14). This means that no matter how convincing the evidence or good the logic, an unbeliever

cannot come to the faith because his fallen nature will distort how he perceives the truth. The only thing that can ultimately change him is regeneration. To this end, the presuppositionalist seeks to change a person's presuppositions to be in conformity with biblical revelation.

Presuppositional apologetics does not discount the use of evidence as do Reformed Epistemology or Fideist, but a first attempted is made to appeal to the unbeliever's independent reasoning. Presuppositional apologetics holds that without a theistic worldview there is no consistent basis upon which to assume the possibility of autonomous reason. When the naturalist attempts to refute Christianity by appealing to deductive reasoning, he is actually using a Christian worldview, which is inconsistent with the naturalist presuppositions.

Presuppositional apologetics demands the supernatural revelation of Scripture is the presuppositions a Christian is to bring to any debate. A Christian can revise his presuppositions only by inquiring further into God's revelation in Scripture and nature. But he may not abandon the authority of Scripture itself. If a Christian does in order to try to win an argument, let God be found true, though every man be found a liar (Rom. 3:4). Nor may he abandon the most fundamental truths of Scripture, such as the existence of God, and the deity, death and resurrection, and salvation by Jesus Christ.

Indeed, Christians believe that the very meaningfulness of rational discourse depends on God, as everything depends on God. Indeed, it is Christ "in whom all things hold together" (Col. 1:17) and "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). It is the "fear of the Lord" that is "the beginning of knowledge" (Prov. 1:7) and "the beginning of wisdom" (Ps. 111:10, Prov. 9:10).

One philosophical critique of presuppositional apologetics is that it makes a non-tautological existential claim (i.e. 'God exist') primitive.<sup>180</sup> It is generally accepted, in logic, that only universal claims (all x are y) and tautological claims (some p is p) can be primitive. In modal logic, existential claims about logical possibilities (like 'God exists') are generally believed to be true in at least one possible world and false in at least one other possible world. Because they are generally accepted as being false in

some possible world, they are not considered necessary truths. Only necessary truths can be primitive. Presuppositional apologists claim that atheists cannot account for their use of logic and, therefore, the theistic accounting for it is the best one. There are many examples of critiques for any form of argument but not all critiques are warranted.

As my pastor told me when evangelizing, keep the main thing the main thing. I believe in using every method depending on need. I do not think taking a dogmatic approach to apologetics is beneficial overall. Regardless of the apologetical method used, a Christian is never to compromise the gospel and keep Jesus Christ the focus.

### **The Forth Apologetical Approach Reformed Epistemology**

Epistemology means the study or a theory of the nature and grounds of knowledge especially with reference to its limits and validity.<sup>181</sup> Reformed epistemologists reject this evidentialist assumption, affirming that belief in God can be rational even in the absence of evidence for God's existence. Reformed epistemology is thus a reaction against both evidentialism and classical foundationalism. Evidentialism is a theory of justification according to which the justification of a belief depends solely on the evidence for it. Foundationalism is a theory that holds that there are two types of epistemic justification: inferential and non-inferential.

The Reformed Epistemologist believe since there will never be sufficient empirical data to prove God it is irrational to try. The belief in God is purely the Holy Spirit revealing Himself to us. I disagree. I believe this is limiting God. God can use any and all methods of apologetics to draw someone to Himself.

If a belief is unsupported by the evidence, some feel it is irrational to believe it. It is the position of Reformed epistemology (likely the position that Calvin held) that belief in God, like belief in other persons, does not require the support of evidence or argument in order for it to be rational. This view has been defended by some of the world's most prominent philosophers including Alvin Plantinga, leader of the recent revival in Christian philosophy. Plantinga was Reformed epistemology's first contemporary defender and his home institution, Calvin College, supported the research

of other prominent philosophers in its development, including Nicholas Wolterstorff, William Alston and George Mavrodes.<sup>182</sup>

John Calvin said, “There is within the human mind, and indeed by natural instinct, an awareness of divinity.’ This we take to be beyond controversy. To prevent anyone from taking refuge in the pretense of ignorance, God himself has implanted in all men a certain understanding of his divine majesty. Ever renewing its memory, he repeatedly sheds fresh drops....Indeed, the perversity of the impious, who though they struggle furiously are unable to extricate themselves from the fear of God, is abundant testimony that this conviction, namely that there is some God, is naturally inborn in all, and is fixed deep within, as it were in the very marrow. From this we conclude that is is not a doctrine that must first be learned in school, but one of which each of us is master from his mother’s womb and which nature itself permits no one to forget.”<sup>183</sup>

John Calvin contends in the aforementioned quote that people are accountable to God for their unbelief not because they have failed to submit to a convincing theistic proof, but because they have suppressed the truth that God has implanted within their minds.

“14For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.” (Romans 2:14-16)

Some apologists wrongly consider reformed epistemology and fideism to be the same apologetical approach. One difference between reformed epistemology and fideism is that the former requires defense against known objections, such as the Argument from Evil, whereas the latter might dismiss such objections as either irrelevant or, worse, intellectual temptations. Another difference between reformed epistemology and Wittgensteinian fideism is that the former proposes a universal relaxation of the stringent conditions of evidentialism while the latter only proposes a relaxation for the case of religious beliefs.

#### Reformed Epistemology Summarization

- 1) It is irrational to believe in God without sufficient empirical data
  - 2) There will never be sufficient empirical data to support the belief in God
- Therefore:

- 3) Belief in God is irrational based on the need for empirical data  
Therefore:
- 4) Belief in God is not based on empirical evidence but faith alone  
Therefore:
- 5) There is no need to provide any empirical data for the belief in God  
Therefore:
- 6) God Exists

### **The Fifth Apologetical Approach**

#### **Fideist Apologetics**

Fideism is the philosophical and theological view that some areas of knowledge cannot be sufficiently known through experience and/or reason. Fideism is the complete reliance on faith without evidence and/or reason. Another way to look at it is fideists contend that the truths of Christianity are properly apprehended by faith alone. The word fideism derives from the Latin *fide* (FI-day), meaning “faith,” and so in a general sense means a position that assigns some kind of priority to faith. Even though fideists often speak against reason and evidence, they maintain their view and approach is not irrational. This is blind faith not the childlike faith taught in scripture. I believe this argument simply states no matter what evidence is provided; they will treat their interpretation of the Bible as the only legitimate interpretation of the Bible.

The fideist approach to apologetics is most deeply rooted in the Lutheran tradition but not solely. Not surprisingly, key aspects of fideism can be traced back to Martin Luther himself. Martin Luther was not a fideist but the key views of the fideist are held in his beliefs.<sup>45</sup>

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<sup>45</sup> An accessible collection of key writings by Luther is John Dillenberger, ed., *Martin Luther: Selections from His Writings* (Garden City, N.Y.: Doubleday, 1961). Useful introductions to Luther include David C. Steinmetz, *Luther in Context*, 2d ed. (Grand Rapids: Baker Academic, 2002); Stephen J. Nichols, *Martin Luther: A Guided Tour of His Life and Thought* (Phillipsburg, N.J.: Presbyterian & Reformed, 2002); Donald K. McKim, ed., *The Cambridge Companion to Martin Luther*, *Cambridge Companions to Religion* (New York and Cambridge: Cambridge University Press, 2003). Works dealing with Luther’s thought of special relevance to apologetics include Philip S. Watson, *Let God Be God! An Interpretation of the Theology of Martin Luther* (London: Epworth Press, 1947; reprint, Philadelphia: Fortress Press, 1970); B. A. Gerrish, *Grace and Reason: A Study in the Theology of Luther* (Oxford: Clarendon, 1962); several essays in *Reformation Studies: Essays in Honor of Roland H. Bainton*, ed. Franklin Hamlin Littell (Richmond: John Knox, 1962); Robert H. Fischer, “Place of Reason in Luther’s Theology,” *Lutheran Quarterly* 16 (1964): 41-48; H. Wayne House, “The Value of Reason in Luther’s View of Apologetics,” *Concordia Journal* 7 (1981): 65-67; Siegbert W. Becker, *The Foolishness of God: The Place of Reason in*

Søren Aabye Kierkegaard (1813-1855) was not widely known outside Denmark. He became one of the dominant influences in Western philosophy and theology. Kierkegaard is generally regarded as the father of both religious and atheistic existentialism. His thought profoundly influenced such theologians as Karl Barth, Emil Brunner, and Reinhold Niebuhr. Brunner, in fact, hailed him as “the greatest Christian thinker of modern times”<sup>184</sup> as well as “incomparably the greatest Apologist or ‘eristic’ thinker of the Christian faith within the sphere of Protestantism.”<sup>185</sup> Brunner’s description of Kierkegaard as an “Apologist” will surprise those who are used to thinking of fideism and apologetics as mutually exclusive.<sup>46</sup> Kierkegaard believed that because faith is characterized by absolute certainty and passionate personal commitment, it can never be supported by reason.<sup>186</sup>

To substantiate his view of the relationship of faith and reason, Kierkegaard put forth three arguments, the first of which is the Approximation Argument. According to Kierkegaard, arguments can never prove things with absolute certainty because it is always possible that the evidence to support the argument has been misinterpreted, or that an error in reasoning has occurred. He believed that since faith requires absolute certainty, which cannot be attained through rational argument, then faith must always go beyond the evidence, and, therefore, it cannot be supported by reason.<sup>187</sup>

His second argument was the Postponement Argument. This argument is based on his belief that there is always the possibility of new data or evidence that will invalidate previous conclusions. Therefore if we were to base our faith on rational scientific investigation, we would have to wait forever until all the data is in. In order to have the certainty that faith demands, one must choose to believe what cannot be acquired from scientific investigation.<sup>188</sup>

His third argument was the Passion Argument. This argument emphasizes the personal commitment that is essential in faith. He felt that since our evidence is

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the *Theology of Martin Luther* (Milwaukee: Northwestern Publishing House, 1982); Demarest, *General Revelation*, 43-50; Brown, *Christianity and Western Thought*, 148-151.

<sup>46</sup> Brunner’s notion of ‘eristics’ was in some ways a compromise between classical apologetics and Kierkegaard’s fideistic stance. Brunner’s one-time mentor and later theological rival, Karl Barth, was thoroughly fideistic, and he strenuously opposed Brunner’s eristics.



imperfect at best, there is risk involved in believing any conclusion. He thought that the faith that goes against all known evidence is the most valuable because it is the riskiest faith of all. His view was that if we had conclusive evidence for God's existence then belief in God would be unremarkable and uninteresting. In other words, if we could prove God's existence through evidence or reason, then faith would be unnecessary.<sup>189</sup>

Christian fideism has both strengths and weaknesses. One of its strengths is that it correctly acknowledges that rational and logical arguments cannot ultimately prove the existence of a transcendent God as revealed in Scripture. On the other hand, faith which is not both reasonable and logical will only be as strong as we feel at that given moment in time. Faith that is founded on fact is both reasonable and logical and as such has many outside evidences to support it and strengthen it. Although we cannot prove God's existence through science, we see evidence of His existence in His creation.

“1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, nor are there words; Their voice is not heard.” (Psalm 19:1-3)

### **The Sixth Apologetical Approach Cumulative Case Apologetics**

The term “cumulative case” is used by apologists in ways different than we are using it in this context, but Basil Mitchell, an early proponent of this view, gave this method that name. The careful reader will no doubt note that this method belongs to the same broad family of methods as does the evidential (and perhaps classical) method. However, it will also be apparent that as an argumentative strategy, the cumulative case method has something distinctive to offer. Indeed, this approach to apologetics arose because of the dissatisfaction that some philosophers had with these other evidential-type methods.

According to advocates of cumulative case apologetics, the nature of the case for Christianity is not in any strict sense a formal argument like a proof or an argument found solely in probability. In the words of Mitchell, the cumulative case method does “not conform to the ordinary pattern of deductive or inductive reasoning.”<sup>190</sup> The case is more like the brief that a lawyer makes in a court of law or that a literary critic makes

for a particular interpretation of a book. It is an informed argument that pieces together several lines or types of data into a sort of hypothesis or theory that comprehensively explains that data and does so better than any alternative hypothesis. The cumulative case simply believes it is appropriate to use philosophical reasoning, logic, evidences, and scripture in apologetics. I personally find this method the most rewarding. I find myself continually learning in all areas in the hopes of being ready to make a defense for my faith. (1 Peter 3:15)

Paul Feinberg says that “Christian theists are urging that Christianity makes better sense of all the evidence available than does any other alternative worldview offered, whether that alternative is some other theistic view or atheism.”<sup>191</sup> The data that the cumulative case seeks to explain include the existence and nature of the cosmos, the reality of religious experience, the objectivity of morality, and certain other historical facts, such as the resurrection of Jesus.

Blaise Pascal was a Catholic mathematician and writer whose thought has attracted much interest in recent years. Although he was not a fideist, his position anticipates the fideist model of apologetics in significant respects.<sup>21</sup> Although his *Pensées* (“Thoughts”) consists of scattered fragments of the apologetic dissertation he never wrote, it is one of the most remarkable apologetic works ever written. In it Pascal chose to avoid metaphysical theistic proofs and provided an incisive analysis of the paradoxes of the human condition and the interplay between faith and reason

Always test for truth. There are seven tests.

1. Test for consistency. It must not lead to a contradiction.
2. Test for correspondence. Correspond with reality.
3. Test for comprehensiveness. A system that explains more of the evidence as opposed to less of the evidence.
4. Test for simplicity. If an explanation is both simple and adequate, it is preferred.
5. Test for livability. It must be livable in practical terms.
6. Test for Fruitfulness. Consequences for holding a view in reality.
7. Test for Conservation. Conserve theory rather than switch.<sup>192</sup>

Feinberg talks about the role of the Holy Spirit in apologetics. He states the witness can be divided into two categories (see Figure 5 for an example). The first is internal or subjective witness. This means the Holy Spirit witnesses within individuals personally. There is a subjective element in the case for Christianity. The second is the external or objective witness. This means there are elements of the case for Christianity that is external to individuals. A common objection called the ten leaky buckets objection is used. Ten ineffective arguments cannot make one good argument. A response is no single response is meant to bring a conclusion. Another response is one can line up the holes in the ten buckets to reinforce another bucket so that bucket will carry water.<sup>193</sup>

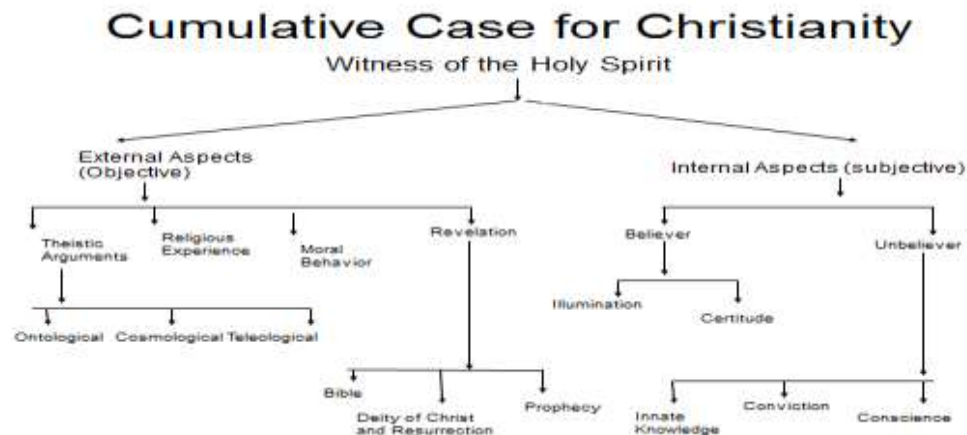


Figure 5: Cumulative Case for Christianity<sup>194</sup>

The data that the cumulative-case advocate seeks to explain include the existence and nature of the cosmos, the reality of religious experience, the objectivity of morality, the existence of consciousness, certain other historical facts such as the Resurrection of Jesus, etc. The cumulative-case apologist takes the whole of our experience in this world and asks: Which worldview best explains all of this data taken together? To answer this question, the cumulative-case apologist will appeal to certain rational criteria such as logical consistency, empirical data, completeness of a presented model, simplicity, and any valid points in any other apologetical approach. Cumulative-case apologists include Basil Mitchell, Paul Feinberg, C. Stephen Evans, and C. S. Lewis.

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## CHAPTER 3

### MAJOR WORLDVIEWS

What is a worldview? A worldview is the filters and presumptions we apply to every situation we encounter. I have a Christian worldview so immediately I perceive solutions and consequences in a biblical way. What about those who have a differing worldview? We will be taking a look at two common worldviews. These are relativism and atheist/agnostic. These world views have to be dealt with when addressing areas of faith. These world views will cause an unbeliever to come up with false conclusions regardless of the evidence presented. A person's perception is their truth and worldviews shape this perception.

“What you see and hear depends a good deal on where you are standing; it also depends on what sort of person you are.”- C.S. Lewis, *The Magician's Nephew*<sup>195</sup>

#### Relativism

Relativism is any view that maintains that the truth or falsity of statements of a certain class depends on the person making the statement or upon his circumstances or society.<sup>196</sup> The philosophy of relativism is pervasive in our culture today. Relativism is alive and well here in the southeast. A popular idiom I have heard for as long as I can remember is, “to each his own.” With the rejection of God, and Christianity in particular, absolute truth is being abandoned. Our pluralistic society wants to avoid the idea that there really is a right and wrong. Pluralism is evidenced in our failing judicial system that has increasing trouble punishing criminals, in our entertainment media which continues to push the envelope of immorality and indecency, in our schools which teach evolution and “social tolerance,” etc. Moral relativism is encouraging everyone to accept sins that were once considered wrong but are now being accepted and even promoted in society. Now it is considered intolerant or old fashion to hold to the traditional biblical values.

There are three main types of relativism an apologist may encounter although the most popular of the three is moral ethical relativism, after all no one likes to be corrected. These are cognitive, moral/ethical, and situational relativism.

Cognitive relativism asserts the relativity of truth, in a way which parallels the way moral relativism asserts the relativity of morality. Because of the close connections between the concept of truth and concepts such as rationality and knowledge, cognitive relativism is often taken to encompass, or imply, the relativity of both rationality and knowledge. The controversial claim at the heart of cognitive relativism is that no one type of knowledge is in and of itself above any other. This is the claim which non-relativists reject, arguing science is a universally valid, criterion of truth and rationality.<sup>197</sup>

Ethical relativism is a philosophical view that what is right or wrong and good or bad is not absolute but variable and relative, depending on the person, circumstances, or social situation. Rather than claiming that an action's rightness or wrongness can depend on the circumstances, or that people's beliefs about right and wrong are relative to their social conditioning, it claims (in one common form) that what is truly right depends solely on what the individual or the society thinks is right. Because what people think will vary with time and place, what is right will also vary. If, however, changing and even conflicting moral principles are equally valid, there is apparently no objective way of justifying any principle as valid for all people and all societies.<sup>198</sup>

Situational ethic relativism means right and wrong is dependent upon the situation. Situation Ethics is based on one of these six fundamentals depending on a person's worldview.<sup>199</sup>

1. One thing is intrinsically good, namely, love: nothing else.
2. The ultimate norm of Christian decisions is love: nothing else.
3. Love and justice are the same, for justice is love distributed.
4. Love wills the neighbor's good whether we like him or not.
5. Only the end justifies the means: nothing else.
6. Decisions ought to be made situationally, not prescriptively.

In the 18th century along the Boone Trail, the following two scenarios took place: Example 1: A Scottish woman saw that her suckling baby, ill, and crying, was betraying her and her other three children, and the whole company to the Indians. But she clung to her child, and they were caught and killed. Example 2: A Negro woman, seeing how her crying baby endangered another trail party, killed it with her own hands, to keep silence and reach the fort.<sup>200</sup> Which woman made the right decision?

Some typical expressions that show the worldview of the relativist are comments such as: “That is your truth, not mine;” and “It is true for you, but not for me;” These statements are illogical. If my relative truth violates your wellbeing, is it okay since I think it is okay? But if your relative truth believes I am not right, what are we to do? How can a situation be both okay and not okay at the same time for the same situation? This violates the Law of Contradiction.

When pointing out relativism it is important to distinguish between cultural relativism and ethical relativism. A cultural example is deciding which side of the road is correct to drive on. These are customs to which a “right and wrong” are attached, but they are purely relativistic and not universal because they are culturally based. Ethical relativism example would be the holocaust. The Nazi’s believed genocide to be okay but it was not considered okay by nearly everyone in the world. If relativism was true in all situations we would be unable to condemn their actions.

If all moral views are equally valid, then do we have the right to punish anyone? Can we ever say that something is wrong? In order to say that something is wrong, we must first have a standard by which we weigh right and wrong in order to make a judgment. If that standard of right and wrong is based on relativism, then it is not a standard at all. In relativism, standards of right and wrong are derived from social norms. Since society changes, the norms would change and so would right and wrong. If right and wrong change, then how can anyone be rightly judged for something he did wrong if that wrong might become right in the future?

Finally, is it fair to apply a logical analysis to relativistic principles? If a relativist were to convince me that logic isn't necessary in examining relativism, he'd have to convince me using logic, which would be self-defeating. If a relativist uses relativism, his own opinions, to validate his position, he is using circular reasoning because he is using relativism to establish relativism. So, either way he has lost the argument. If relativism is true and all points of view are true then I think relativism is false. But if it is false and true then it commits a logical fallacy called the Law of Contradiction.

### Atheism / Agnosticism

The word atheism comes from the negative 'a' which means 'no,' and Theos which means 'god.' Hence, atheism in the most basic terms means 'no god.' Basically, atheism is the lack of belief in a god, and/or the belief that there is no god. By contrast, theism is the belief that there is a God, that he is knowable, and that he is involved in the world. Most atheists do not consider themselves anti-theists, but simply non-theists.

There are two main categories of atheists: strong (hard) and weak (soft), with variations in between. Strong atheists actively believe and state that no God exists. They expressly denounce the Christian God along with any other god. Strong atheists are usually more aggressive in their conversations with theists and try to shoot holes in theistic beliefs. They like to use logic and anti-biblical evidences to denounce God's existence. They are active, often aggressive, and openly believe that there is no God. Some strong atheist can be classified as militant atheists. They are usually highly insulting and profoundly terse in their comments to theists, particularly Christians. I've encountered a few of them and they are vile, rude, and highly condescending. Their language is full of insults, profanity, and blasphemies. Basically, no meaningful conversation can be held with them. This would definitely be the people Jesus Christ warned us against when he said do not cast your pearls before a swine. (Mat 7:6)



Weak atheists simply exercise no faith in God. The weak atheist might be better explained as a person who lacks belief in God the way a person might lack belief that there is a green lizard in a rocking chair on the moon; it isn't an issue. He doesn't believe it or not believe it. He is indifferent and doesn't really care.

Agnosticism typically takes one of two forms, strong (hard) and weak (soft). The hard agnostic says that a person can't know anything for sure. However, this is a self-defeating position as the hard agnostic says he knows for sure that he can't know anything for sure. The soft agnostic says he/she doesn't know anything for sure. The issue is not the lack of the ability for knowing a particular truth, but rather the agnostic struggles with how a truth claim can be verified or shown to be true. It is the ancient pursuit of what in philosophy is called epistemology – how do we know, and how do we know that we know?

1. George Wald, 1967 Nobel Prize in Physiology or Medicine American scientist said, "There are only two possibilities as to how life arose. One is spontaneous generation arising to evolution; the other is a supernatural creative act of God. There is no third possibility. Spontaneous generation, that life arose from non-living matter was scientifically disproved 120 years ago by Louis Pasteur and others. That leaves us with the only possible conclusion that life arose as a supernatural creative act of God. I will not accept that philosophically because I do not want to believe in God. Therefore, I choose to believe in that which I know is scientifically impossible; spontaneous generation arising to evolution." <sup>201</sup>
2. Thomas Henry Huxley, Inventor of the Term Agnostic said, "Agnosticism, in fact, is not a creed, but a method, the essence of which lies in the rigorous application of a single principle...Positively the principle may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect do not pretend that conclusions are certain which are not demonstrated or demonstrable." - <sup>202</sup>
3. W.L. Rowe, Professor Emeritus of Philosophy at Purdue University said, "In the popular sense, an agnostic is someone who claims to neither believes nor disbelieves in God, whereas an atheist disbelieves in God. In the strict sense, however, agnosticism is the view that human reason is incapable of providing sufficient rational grounds to justify either the belief that God exists or the belief that God does not exist. In so far as one holds that our beliefs are rational only if they are sufficiently supported by human reason, the person who accepts the philosophical position of agnosticism will hold that neither the belief that God exists nor the belief that God does not exist is rational." <sup>203</sup>

The best way to refute an atheist or agnostic is through prayer first and then theology and apologetics. First ask the atheist or agnostic what are his beliefs. He will usually be willing to share those. For example, if his issue is biblical inerrancy you can use some of the aforementioned parts about the accuracy and historicity of the Bible in this thesis to help defend your faith. If atheist/agnostics want to just argue Jesus Christ said don't waste your time and walk away (Mat. 7:6)

Personally, I do not think there is a coincidence between the recent school shootings and where these states ranked by Gallup as it pertains to the importance of religion. The less important God is the more important we are. If our focus is solely based on how we feel, it will turn out bad. People have proven since the beginning of man, we cannot make good moral calls. The Bible has to be that guide stick for us. Figure 6 shows a high level view of this ranking by state. Where do you fall? I thank God I am in the "Bible Belt" (Georgia) but the sick need a doctor. It is important to remember Jesus Christ was not able to convert everyone and He is God. Don't take it personal when you are rejected but push forward with love.

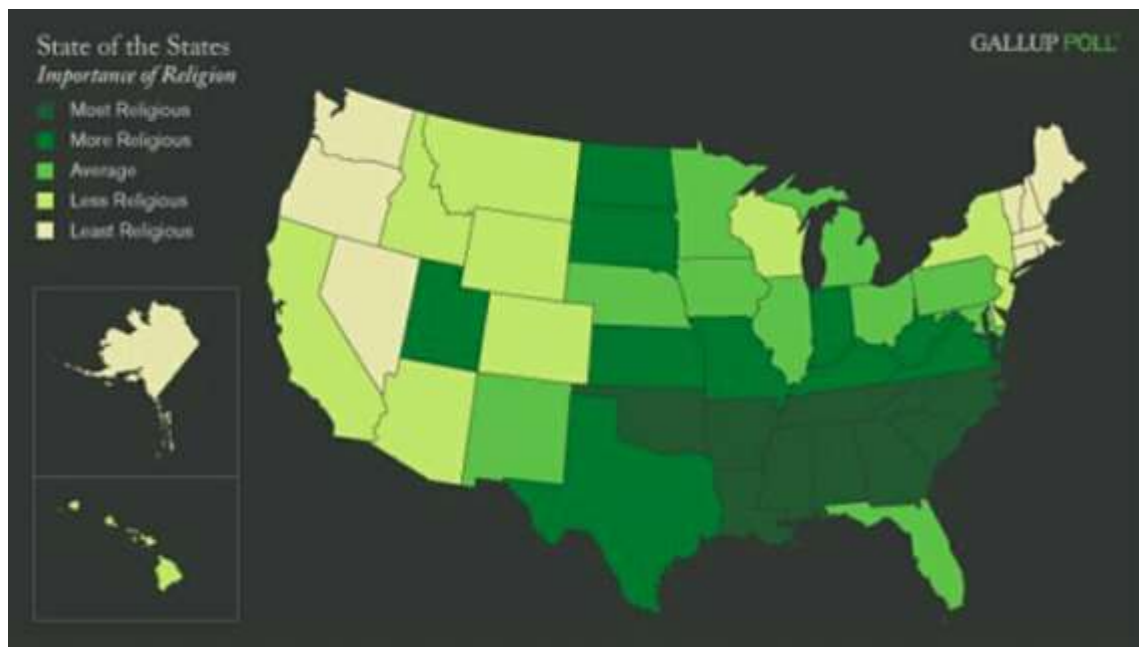


Figure 6: Importance of Religion

## CHAPTER 4

### MAJOR CULTS, APOSTATES AND HETERODOXY GROUPS

A cult is usually a religious group that follows a particular theological system. Christians believe a cult distorts the doctrines of salvation to such a great degree salvation is not possible. For example, it is an essential doctrine of Christianity that there is only one God (Isaiah 43:10; 44:6; 44:8; 45:5) and that believing in a false God brings judgment (Exodus 20:1-6). If a group were to affirm that there is more than one God, i.e. Mormonism, then it would violate an essential doctrine and be outside the Christian faith therefore labeled a Christian cult. Another essential would be that Jesus is God in flesh (John 1:1,14; Col. 2:9) and that to deny it means a person will die in his sins (John 8:24). The Jehovah's Witnesses deny Christ's deity therefore they are not Christian but instead they are a Christian cult. A few examples of cults are Mormonism, Jehovah's Witnesses, Christian Science, Christadelphians, Unity, Religious Science, The Way International, and the Moonies. This thesis does not cover all these cults instead it covers Mormonism, Jehovah's Witnesses, and Christadelphians as well as two non-orthodox churches, Seven Day Adventist and Roman Catholics.

Orthodoxy is the belief in the standards of accepted and true doctrines taught in the Bible. That which is orthodox agrees with the traditional biblical teachings and the interpretation of the Christian Church held by the majority since the early church fathers. False religions are not orthodox. Apostasy is different than being a Christian cult. Apostasy is the falling away from the Christian faith. It is a revolt against the truth of God's word by a believer. It can also describe a group or church organization that has "fallen away" from the truths of Christianity as revealed in the Bible. This in practice means they can hold true to the basic essentials but add a lot of non-essentials that put them on the verge of being classified as a cult.

Roman Catholicism, for example, is not a cult in my opinion, but is apostate or heretical in the least. Heterodoxy is a set of beliefs or opinions that are not in agreement with accepted doctrinal beliefs of a church. The word is derived from "hetero" which means "other" of a different type and "doxa" which means

opinion. Roman Catholicism has fallen away from the true Christian faith by violating the teaching of salvation by grace alone, through faith alone, in Christ alone which is something that all cults also do.

### Mormonism

Latter Day Saints (LDS or Mormons) teaches that God used to be a man on another world and that he became a god by following the laws and ordinances of his god on his home world. He brought his wife to this world, a woman he had married on the other world. She is, essentially a goddess.<sup>47</sup>

LDS believe in his present god-state, he rules our world. He has a body of flesh and bones.<sup>48</sup> Since god and his wife are both exalted persons, they each possess physical bodies. In their exalted states as deities, they produce spirit children that grow and mature in the spiritual realm. The first spirit born was Jesus. Afterwards Lucifer was born along with the rest of us. So, Mormonism teaches that we all pre-existed in the spirit realm having been produced from the union of god and his goddess wife. Therefore, we all existed in spirit form before coming down and entering the bodies of human babies that are being born on earth. During this ‘compression’ into the infant state, the memories of their pre-existence are ‘veiled.’<sup>204</sup>

LDS teaches God the father, who is called Elohim, was concerned for the future salvation of the people on earth. In the heavenly realm, the Father had a plan for the salvation of the world. Jesus endorsed the Father’s plan. Lucifer did not. Lucifer became jealous and rebelled. In his rebellion he convinced a large portion of the spirits existing in heaven to side with him and oppose god. God being more powerful than they, cursed these rebellious spirits to become demons. They can never be born in human bodies. The remaining spirits sided with God. Since they chose the better way,

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<sup>47</sup> “Our Heavenly Father and mother live in an exalted state because they achieved a celestial marriage.” – Achieving a Celestial Marriage, page 1. “For as we have a Father in heaven, so also we have a Mother there, a glorified, exalted, ennobled Mother.” – Achieving a Celestial Marriage, page 129.

<sup>48</sup> Joseph Smith taught, “The Father has a body of flesh and bones as tangible as man’s” – Doctrine and Covenants 130:22. Joseph Smith said, “I say, if you were to see him today, you would see him like a man in form...” – Teachings of the Prophet Joseph Smith, page 345. “The Nature of God... we know that our bodies are like His body. His eternal spirit is housed in a tangible body of flesh and bones...” – Gospel Principles, chapter 1.

when it comes time for them to live on earth, they have the privilege of being born in races and locations that are relative to their condition and choice made in the spirit realm.<sup>205</sup>

In the Mormon plan of salvation there needed to be a savior: Jesus. But Jesus was a spirit in heaven. For him to be born on earth, Brigham Young the second prophet of the Mormon Church said that instead of letting any other man copulate, God the Father did copulate with Mary. He said that the birth of our savior was as natural as the birth of our parents. Essentially, what this means is that Brigham Young taught that god the father came down and had relations with Mary, his spirit daughter, to produce the body of Jesus. Though many Mormons will not entertain such incestuous thoughts about God and Mary, this is what Brigham Young taught and as far as we know, this has not been denied by the Mormon Church.<sup>206</sup>

According to Mormonism, Jesus was born, got married, and had children. He died on the cross and paid for sins -- but not on the cross only.<sup>49</sup> According to Mormonism, the atonement of Christ was not only on the cross. It began in the Garden of Gethsemane before he went to the cross.

In Mormonism, men and women have the potential of becoming gods. President Lorenzo Snow said, "As God once was, man is. As God is, man may become."<sup>207</sup> In order to reach this exalted state of godhood, a person must first become a good Mormon, pay a full ten percent tithe to the Mormon Church, follow various laws and ordinances of the church, and be found worthy. At this point, they receive a temple recommend, whereupon the Mormon is allowed to enter their sacred temples in order to go through a set of secret rituals: baptism for the dead, celestial marriage, and various oaths of secrecy and commitment. Additionally, four secret handshakes<sup>50</sup> are taught so the believing Mormon<sup>208</sup>, upon entering the third level of Mormon heaven, can shake hands with god in a certain pattern. This celestial ritual is for the purpose of permitting

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<sup>49</sup>Jedediah M. Grant, second Counselor to Brigham Young, said so in *Journal of Discourses*, vol. 1, p. 345-346. Apostle Orson Hyde stated it in, vol. 2:210, 328, vol. 4:259-260; and vol. 13:309; *Millennial Star*, vol. 15, p. 825; *The Seer*, p. 172, 158. -- Note: These references are not official Mormon scripture and there is disagreement in acceptance of this teaching among Mormons.

<sup>50</sup> These are called the four tokens of Priesthood. Go here for an example.  
[http://www.youtube.com/watch?v=4\\_zdRq9PeLY](http://www.youtube.com/watch?v=4_zdRq9PeLY)

entrance into the highest level of heaven.<sup>209</sup> For those who achieve this highest of heavens, exaltation to godhood awaits them. Then he or she will be permitted to have his or her own planet and be the god of his own world and the Mormon system will be expanded to other planets.

Mormonism is a Christian cult religion begun in 1830 by Joseph Smith, in the New England area. The Mormon Church, also known as the Church of Jesus Christ of Latter-day Saints (LDS), denies the orthodoxy teaching of the Trinity (they teach three gods). LDS says salvation is by grace and works (2 Nephi 25:23), and that people have the potential of becoming gods and goddesses. Some of its unique doctrines of the Mormon Church are that God used to be a man on another world who became a God and came to this world with one of his wives. They believe everyone is literally born in heaven as spirit brothers and sisters and then inhabit human bodies on earth.

The Mormons have supporting document sources that they believe are necessary in order to get the full meaning of God they call scriptures. These are the Mormon Doctrine, Articles of Faith, Teachings of the Prophet Joseph Smith, Journal of Discourses<sup>51</sup>, Doctrines and Covenants (D&Cs), and Pearl of Grace. They also have a LDS study Bible, KJV translation, with references to their other supporting documents.

These teachings listed below are documented from Mormon sources.

1. Book of Mormon
  - A. The book of Mormon is more correct than the Bible. (*History of the Church*, vol. 4, p. 461.)
2. The Devil
  - A. The Devil was born as a spirit after Jesus “in the morning of pre-existence,” (*Mormon Doctrine*, p. 192.)
  - B. Jesus and Satan are spirit brothers and we were all born as siblings in heaven to them both, (*Mormon Doctrine*, p. 163.)
3. God
  - A. God used to be a man on another planet and was once a finite being (*Mormon Doctrine*, p. 321; Joseph Smith, *Times and Seasons*, vol. 5, p. 613-614; Orson

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<sup>51</sup> This link has a listing of all the Journal of Discourses (<http://journalofdiscourses.com/people>)

Pratt, *Journal of Discourses*, vol. 2, p. 345; Brigham Young, *Journal of Discourses*, vol. 7, p. 333).

- B. “The Father has a body of flesh and bones as tangible as mans...” (D&C 130:22).
4. Becoming a god,
    - A. After you become a good Mormon, you have the potential of becoming a god (*Teachings of the Prophet Joseph Smith*, p. 345-347, 354).
    - B. “Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them,” (D&C 132:20).
  5. Many gods
    - A. There are many gods (*Mormon Doctrine*, p. 163; Brigham Young, *Journal of Discourses*, vol. 7, p. 333).
    - B. “And they (the Gods) said: Let there be light: and there was light,” (Book of Abraham 4:3).
  6. Mother goddess
    - A. There is a mother god (*Articles of Faith*, by James Talmage, p. 443).
    - B. God is married to his goddess wife and has spirit children (*Mormon Doctrine*, p. 516).
  7. Trinity
    - A. The trinity is three separate Gods: The Father, the Son, and the Holy Ghost. “That these three are separate individuals, physically distinct from each other, is demonstrated by the accepted records of divine dealings with man,” (*Articles of Faith*, by James Talmage, p. 35).
  8. Heaven
    - A. There are three levels of heaven: telestial, terrestrial, and celestial (*Mormon Doctrine*, p. 348).
  9. Holy Ghost
    - A. The Holy Ghost is a male personage (*A Marvelous Work and a Wonder*, Le Grand Richards, Salt Lake City, 1956, p. 118; *Journal of Discourses*, vol. 5, p. 179).
  10. Jesus
    - A. “Therefore we know that both the Father and the Son are in form and stature perfect men; each of them possesses a tangible body . . . of flesh and bones,” (*Articles of Faith*, by James Talmage, p. 38).

- B. “The birth of the Saviour was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood - was begotten of his Father, as we were of our fathers,” (*Journal of Discourses*, vol. 8, p. 115).
  - C. “Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh ...” (*First Presidency and Council of the Twelve*, 1916, God the Father, compiled by Gordon Allred, p. 150).
11. Joseph Smith
- A. If it had not been for Joseph Smith and the restoration, there would be no salvation. There is no salvation [the context is the full gospel including exaltation to Godhood] outside the church of Jesus Christ of Latter-day Saints (*Mormon Doctrine*, p. 670).
12. Pre-existence
- A. We were first begotten as spirit children in heaven and then born naturally on earth (*Journal of Discourse*, vol. 4, p. 218).
  - B. The first spirit to be born in heaven was Jesus (*Mormon Doctrine*, p. 129).
  - C. The Devil was born as a spirit after Jesus “in the morning of pre-existence,” (*Mormon Doctrine*, p. 192).
13. Salvation
- A. “One of the most fallacious doctrines originated by Satan and propounded by man is that man is saved alone by the grace of God; that belief in Jesus Christ alone is all that is needed for salvation,” (*Miracle of Forgiveness*, by Spencer W. Kimball, p. 206).
  - B. A plan of salvation was needed for the people of earth so Jesus offered a plan to the Father and Satan offered a plan to the father but Jesus’ plan was accepted. In effect the Devil wanted to be the Savior of all Mankind and to “deny men their agency and to dethrone God,” (*Mormon Doctrine*, p. 193; *Journal of Discourses*, vol. 6, p. 8).
  - C. Jesus’ sacrifice was not able to cleanse us from all our sins, (murder and repeated adultery are exceptions), (*Journal of Discourses*, vol. 3, 1856, p. 247).
  - D. Good works are necessary for salvation (*Articles of Faith*, p. 92).
  - E. There is no salvation without accepting Joseph Smith as a prophet of God (*Doctrines of Salvation*, vol. 1, p. 188).
  - F. “The first effect [of the atonement] is to secure to all mankind alike, exemption from the penalty of the fall, thus providing a plan of *General Salvation*. The second effect is to open a way for *Individual Salvation* whereby mankind may secure remission of personal sins.” (*Articles of Faith*, by James Talmage, p. 78-79).



- G. “This grace is an enabling power that allows men and women to lay hold on eternal life and exaltation after they have expended their own best efforts,” (*LDS Bible Dictionary*, p. 697).
- H. “We know that it is by grace that we are saved, after all we can do,” (2 Nephi 25:23).

Mormon beliefs are not in line with biblical truth because they teach things that are opposed to the Word of God. It is clear that Mormonism is not Christian. I have included some interesting quotes from Joseph Smith the Founder of Mormonism, Brigham Young the Second Prophet of the Mormon Church, and Dr. James E. Talmage, who was serving as the president of the LDS College in Salt Lake City. If you want to know what an organization believes, one can simply read the quotes of the leadership of said organization.

#### Interesting Quotes from Joseph Smith the Founder of Mormonism<sup>210</sup>

1. Joseph Smith boasted that he did more than Jesus to keep a church together. “God is in the still small voice. In all these affidavits, indictments, it is all of the devil--all corruption. Come on! Ye prosecutors! Ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! For I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The adherents of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet . . .” (*History of the Church*, Vol. 6, p. 408-409).
2. Joseph Smith said the Book of Mormon was more correct than the Bible. “I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.” (*History of the Church*, Vol. 4, page 461)
3. Joseph Smith made a false prophecy in 1843(one of several). “. . .I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left . . .” (*History of the Church*, Vol. 5, p. 394)
4. Joseph Smith said mothers have babies in eternity and some are on thrones. “A question may be asked, ‘Will mothers have their children in eternity?’ Yes! Yes! Mothers, you shall have your children.” (*Journal of Discourses*, Vol. 6, page 10). “Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory, with not one cubit added to their stature.” (*Journal of Discourses*, Vol. 6, p. 10)

5. Joseph Smith said there are many Gods. “Hence, the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible . . . Paul says there are Gods many and Lords many . . . but to us there is but one God--that is pertaining to us; and he is in all and through all” (History of the Church, Vol. 6, page 474). “In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it.” (JD, Vol. 6, p. 5).
6. Joseph Smith said the Trinity is three gods. “I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods.” (Teachings of Prophet Joseph Smith p. 370).
7. Joseph Smith said God was once a man. “God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens...I say, if you were to see him to-day, you would see him like a man in form -- like yourselves, in all the person, image, and very form as a man...it is necessary that we should understand the character and being of God, and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity, I will refute that idea, and will take away and do away the veil, so that you may see....and that he was once a man like us; yea, that God himself the Father of us all, dwelt on an earth the same as Jesus Christ himself did.” (Journal of Discourses, Vol. 6, p. 3).
8. Joseph Smith said that there are men living on the moon who dress like Quakers and live to be nearly 1000 years old. Since he was wrong about the moon, is it safe to trust him regarding the way to Heaven? (The Young Woman’s Journal, Vol. 3, pages 263-264. See reprint in Mormonism -- Shadow or Reality? by Jerald and Sandra Tanner, page 4.)
9. Joseph Smith said our greatest responsibility is to seek after our dead. “The greatest responsibility in this world that God has laid upon us is to seek after our dead.” (Journal of Discourses, Vol. 6, page 7).

#### Interesting Quotes from Brigham Young the Second Prophet of the Mormon Church<sup>211</sup>

1. Brigham Young said your own blood must atone for some sins. “There is not a man or woman, who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it . . .” (Journal of Discourses, Vol. 3, page 247; see also, Vol. 4, pp. 53-54, 219-220.)
2. Brigham Young said you must confess Joseph Smith as a prophet of God in order to be saved. “...and he that confesseth not that Jesus has come in the flesh and sent Joseph Smith with the fullness of the Gospel to this generation, is not of God, but is Antichrist.” (Journal of Discourses, Vol. 9, p. 312).
3. Brigham Young said his discourses are as good as Scripture. “I say now, when they [his discourses] are copied and approved by me they are as good Scripture as

is couched in this Bible . . . “ (Journal of Discourses, Vol. 13, p. 264; see also page 95.)

4. Brigham Young said he had never given any counsel that was wrong. “I am here to answer. I shall be on hand to answer when I am called upon, for all the counsel and for all the instruction that I have given to this people. If there is an Elder here, or any member of this Church, called the Church of Jesus Christ of Latter-day Saints, who can bring up the first idea, the first sentence that I have delivered to the people as counsel that is wrong, I really wish they would do it; but they cannot do it, for the simple reason that I have never given counsel that is wrong; this is the reason.” (Journal of Discourses, Vol. 16, page 161.)
5. Brigham Young compared his sermons with scripture. “I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the celestial kingdom...I have never yet preached a sermon and sent it out to the children of men, that they may not call Scripture. Let me have the privilege of correcting a sermon, and it is as good Scripture as they deserve. The people have the oracles of God continually.” (Journal of Discourses, Vol. 13, p. 95.)
6. Brigham Young said you are damned if you deny polygamy. “Now if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned.” (Journal of Discourses, Vol. 3, p. 266). Also, “The only men who become Gods, even the Sons of God, are those who enter into polygamy.” (Journal of Discourses, Vol. 11, page 269).
7. Brigham Young said you can't get to the highest heaven without Joseph Smith's consent. “...no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith.” (Journal of Discourses, Vol. 7, p. 289).
8. Brigham Young said God was progressing in knowledge. “God himself is increasing and progressing in knowledge, power, and dominion, and will do so, worlds without end.” (Journal of Discourses, Vol. 6, p. 120).
9. Brigham Young boasted. “What man or woman on earth, what spirit in the spirit-world can say truthfully that I ever gave a wrong word of counsel, or a word of advice that could not be sanctioned by the heavens? The success which has attended me in my presidency is owing to the blessings and mercy of the Almighty . . .” (Journal of Discourses, Vol. 12, p. 127).
10. Brigham Young said that we are obligated to keep all the laws and ordinances of God. “Some of you may ask, ‘Is there a single ordinance to be dispensed with? Is there one of the commandments that God has enjoined upon the people, that he will excuse them from obeying?’ Not one, no matter how trifling or small in our own estimation. No matter if we esteem them non-essential, or least or last of all the commandments of the house of God, we are under obligation to observe them.” (Journal of Discourses, Vol. 8, p. 339).
11. Brigham Young said Jesus' birth was as natural as ours. “The birth of the Savior was as natural as the births of our children; it was the result of natural action. He

partook of flesh and blood--was begotten of his Father, as we were of our fathers.” (Journal of Discourses, Vol. 8, p. 115).

12. Brigham Young said that God the Father and Mary ‘do it.’ “When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it.” (Journal of Discourses, Vol. 4, Page 218.) “The birth of the Savior was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood -- was begotten of his Father, as we were of our fathers.” (Journal of Discourses, Vol. 8, page 115). Note: the late Bruce McConkie who was a member of the First Council of the Seventy stated “There is nothing figurative about his paternity; he was begotten, conceived and born in the normal and natural course of events...” (Mormon Doctrine, by Bruce McConkie, page 742.)
13. Brigham Young said that Jesus was not begotten by the Holy Spirit. “I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost.” (Journal of Discourses, Vol. 1, page 51).
14. Brigham Young taught that Adam was God. “Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken - - He is our Father, and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later.” (Journal of Discourses, Vol. 1, page 50).
15. Brigham Young made a false prophecy, “In the days of Joseph [Smith] it was considered a great privilege to be permitted to speak to a member of Congress, but twenty-six years will not pass away [August 31, 1882] before the Elders of this Church will be as much thought of as the kings on their thrones.” (Journal of Discourses, Vol. 4, page 40.)
16. Brigham Young comments about blacks. “You see some classes of the human family that are black, uncouth, uncomely, disagreeable and low in their habits, wild, and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind....Cain slew his brother. Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin.” (Journal of Discourses, Vol. 7, page 290). “In our first settlement in Missouri, it was said by our enemies that we intended to tamper with the slaves, not that we had any idea of the kind, for such a thing never entered our minds. We knew that the children of Ham were to be the ‘servant of servants,’ and no power under heaven could hinder it, so long as the Lord would permit them to welter under the curse and those were known to be our religious views concerning them.” (Journal of Discourses, Volume 2, page 172.) “Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes

his blood with the seed of Cain, the penalty, under the law of God, is death on the spot. This will always be so.” (Journal of Discourses, Volume 10, page 110.)

Interesting Quotes from the book Articles of Faith, by James Talmage<sup>212</sup>

1. On the jacket cover of James Talmage’s book it says, “For clarity, brevity, and forthrightness, there is no finer summary statement of the basic beliefs of Latter-day Saints than the Articles of Faith, which were written by the Prophet Joseph Smith....For more than eighty years this book has been a standard text for gospel students and teachers alike. The publication of the work preceded Elder Talmage’s call to the apostleship” (Deseret Book Company, Salt Lake City, Utah.1984)
2. The Publisher’s Preface in the book says, “Articles of Faith is considered one of the classics in Latter-day Saint literature. It is the outgrowth of a series of lectures in theology give by Dr. James E. Talmage, commencing in October of 1893. At that time Dr. Talmage was serving as the president of the LDS College in Salt Lake City. The First Presidency of the Church invited Dr. Talmage to prepare a text for use in Church schools and religion classes....”On December 7, 1911, he was called as a member of the Quorum of the Twelve Apostles, where he served faithfully until his death on July 27, 1933.”
3. “Therefore we know that both the Father and the Son are in form and stature perfect men; each of them possesses a tangible body, infinitely pure and perfect and attended by transcendent glory, nevertheless a body of flesh and bones” (page 38).
4. “Jesus Christ is the Son of Elohim both as spiritual and bodily offspring; that is to say, Elohim is literally the Father of the spirit of Jesus Christ and also of the body in which Jesus Christ performed His mission in the flesh...” (The Articles of Faith, James Talmage, pp. 466-467).
5. “Hence the justice of the scriptural doctrine that salvation comes to the individual only through obedience” (The Articles of Faith, James Talmage, page 81).
6. “There are some who have striven to obey all the divine commandments, who have accepted the testimony of Christ, obeyed ‘the laws and ordinances of the Gospel,’ and received the Holy Spirit; these are they who have overcome evil by godly works and who are therefore entitled to the highest glory” (The Articles of Faith, James Talmage, page 83).
7. “The sectarian dogma of justification by faith alone has exercised an influence for evil. The idea upon which this pernicious doctrine was founded was at first associated with that of an absolute predestination, by which man was foredoomed to destruction, or to an undeserved salvation” (The Articles of Faith, James Talmage, page 432.)

8. "...the spirits of mankind passed through a stage of existence prior to their earthly probation. This antemortal period is oftentimes spoken of as the stage of primeval childhood or first estate" (The Articles of Faith, James Talmage, page 174).
9. "The Church of Jesus Christ of Latter-day Saints proclaims against the incomprehensible God, devoid of 'body, parts, or passions,' as a thing impossible of existence . . ." (The Articles of Faith, James Talmage, page 44).
10. "The opportunity of winning the victor's reward by overcoming evil was explained to our parents, and they rejoiced. Adam said: 'Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.' Eve was glad and declared: 'Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient'" (The Articles of Faith, James Talmage, page 62).
11. "The redemption of the dead will be affected in accordance with the law of God, which is written in justice and framed in mercy. It is alike impossible for any spirit, in the flesh or disembodied, to obtain promise of eternal glory except on condition of obedience to the laws and ordinances of the Gospel. And, as baptism is essential to the salvation of the living, it is likewise indispensable to the dead" (The Articles of Faith, James Talmage, page 134-135).
12. "Temples or other sacred places are required for the administration of the ordinances pertaining to the salvation of the dead, and in certain ordinances for the living" (The Articles of Faith, James Talmage, page 138).
13. "Salvation is attainable only through compliance with the laws and ordinances of the Gospel" (The Articles of Faith, James Talmage, page 422).
14. "Those who have been born unto God through obedience to the Gospel may by valiant devotion to righteousness obtain exaltation and even reach the status of godhood" (The Articles of Faith, James Talmage, page. 424).
15. "The preexistent condition is not characteristic of human souls alone; all things of earth have a spiritual being of which the temporal structure forms but the counterpart" (The Articles of Faith, James Talmage, page 442).
16. "Man in his mortal state is the union of a preexistent spirit with a body composed of earthly elements. This union of spirit and body marks progress from the unembodied to the embodied condition..." (The Articles of Faith, James Talmage, page 428),
17. "Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them....Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the

eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation” (The Articles of Faith, James Talmage, page 426).

18. The reason Mormonism is not Christian is because it denies one or more of the essential doctrines of Christianity. Here is a basic list of what true Christianity teaches as essential doctrine according to the Bible. There is only one God in all existence (Exodus 20:1-4; Isaiah 43:10; 44:6,8; 45:5). Jesus is divine (John 1:1, 14; 8:24; Col. 2:9). Forgiveness of sins is by grace alone without works (Eph. 2:8-9; Rom. 3:28; 4:1-5). Jesus rose from the dead physically (John 2:19-21; Luke 24:39). The gospel is the death, burial, and resurrection of Jesus (1 Cor. 15:1-4). Mormonism denies that there is only one God in all existence and also denies the forgiveness of sins through Christ alone. I do not recommend anyone becoming a Mormon.

### Jehovah Witness

According to Jehovah’s Witness’ theology, God is a single person, not a Trinity, who does not know all things and is not everywhere. He first created Michael the Archangel through whom He created all ‘other things,’ including the universe, the earth, Adam and Eve, etc. This creative work took God 42,000 years.<sup>213</sup> At one point, The Watchtower Bible and Tract Society taught that God ruled the universe from somewhere in the Pleiades star system. They have since modified this to say that the “Pleiades can no longer be considered the center of the universe and it would be unwise for us to try to fix God’s throne as being at a particular spot in the universe.”<sup>52</sup> Such changes and even contradictions in teaching are frequent in the Watchtower organization and when a doctrine changes, they tell their adherents that the light of truth is getting brighter. How convenient!

After Adam sinned, the paradise which God had created for them was ruined. So, God instituted a system of redemption which was revealed in the Bible and would ultimately lead to the crucifixion of Jesus the messiah. But, in the meantime, God needed to have a visible, theocratic organization on earth to accurately represent Him. Throughout history, this true organization had a remnant of faithful Jehovah’s Witnesses (Noah, Abraham, Moses, David, etc.) but it wasn’t until the late 1800’s that 18 year old Charles Taze Russell formally began what is now known as the Watchtower

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<sup>52</sup> *Watchtower*, 11/15/53, p. 703

Bible and Tract Society which is operated from Brooklyn, New York. This organization claims to be the only true channel of God's truth on earth today and that it alone can properly interpret God's word since it is the angel directed prophet of God on earth.

When it came time for the savior to be born, Michael the Archangel became a human, in the form of Jesus.<sup>214</sup> Jesus grew and kept all the laws of God and never sinned. Finally, when Jesus died, it was not on a cross, but on a torture stake, where He bore the sins of mankind but this did not include Adam's sins. Jesus rose from the dead as a spirit, not physically (his body was dissolved and taken by God) and during his visitations to people on earth, He manifested a temporary physical body for them to see and touch. Thus began the true Christian church of Jehovah's adherents.

Jehovah's Witness teach throughout history there have been faithful Jehovah's witnesses who have managed to keep The Truth in spite of the "demonic" doctrine of Trinitarianism that has permeated the Christian church in "Christendom." Christendom is filled with pastors who are antichrists, in churches run by Satan, and who support the earthly governments which are all of the devil. In other words, all of Christianity is false and only the Jehovah's Witness "theocratic" organization led by several men in Brooklyn, New York, is true.

In 1879 Russell sought to popularize his ideas on doctrine so he co-published The Herald of the Morning magazine with its founder, N. H. Barbour and by 1884 Russell controlled the publication and renamed it the Watchtower Announcing Jehovah's Kingdom and founded Zion's Watch Tower Tract Society (now known as the Watch Tower Bible and Tract Society). Russell served as the teacher and guide for the organization which taught that Jesus returned invisibly in 1914 and is now reigning in heaven. When Jesus finally returns physically to earth, which will happen at the time of the Battle of Armageddon, He will set up his earthly 1000 year kingdom.<sup>215</sup>

During this 1000 year period, people will be resurrected and have a second chance to receive eternal salvation by following the principles of Jehovah's



Organization on earth known as the Watchtower Bible and Tract Society. After the millennium, those who reject God and His organization will be annihilated; that is, they will cease to exist. The rest of the Jehovah's Witness, who have faithfully followed God's organization on earth, will be saved from eternal annihilation and reside forever on Paradise earth. Heaven, however, is a place for a special group of 144,000 Jehovah's Witnesses. Only these have immortal life. All others on Earth have everlasting life. Those with immortal life do not have resurrected bodies instead they have a spirit body. The saved who do not rate being in Heaven as the chosen 144,000, will live on Earth in a resurrected body. This resurrected body is everlasting that has to be maintained through eating, rest, etc.<sup>216</sup>

When you study with the Jehovah's Witnesses, you agree to attend five meetings a week where you are taught from Watchtower literature. You cannot be baptized until you have studied their material for at least six months and have answered numerous questions before a panel of elders. Men are not supposed have long hair or wear beards and women are to dress in modest apparel. They refuse to vote, salute the flag, sing the "Star Spangled Banner," celebrate birthdays or Christmas, won't take blood transfusions, and they can't join the armed forces.<sup>217</sup> A schedule of door-to-door campaigning is required where you distribute the Watchtower literature, acquire donations, and forward all monies to the headquarters in Brooklyn, New York.

The Witnesses make many claims in their attempt to convert you to their faith. They profess to have the only true Christian church, to be the only true representatives of God, to have the only correct biblical teaching, and to be the only true announcers of Jehovah's coming kingdom.

The Watchtower Bible and Tract Society is an organization directed by the leaders of the Jehovah's Witnesses. The Watchtower Society was founded in 1886 and is currently located in Brooklyn, New York. The Watchtower possesses tremendous control over its members and has gone so far as to produce its own translation of the Bible called the New World Translation. The Society has gone through several presidents since its founding and has positioned itself as a major competitor to

evangelical Christianity. While claiming to be the only legitimate adherents of Jehovah God, the Watchtower denies and even opposes several of the fundamental doctrines of the historic Christian faith.

It is only the Watchtower's pre-conceived heretical beliefs that are behind the dishonest and inconsistent translation that is the New World Translation Bible. The New World Translation is most definitely not a valid version of God's Word. There are minor differences among all the major English translations of the Bible. No English translation is perfect. However, while other Bible translators make minor mistakes in the rendering of the Hebrew and Greek text into English, the NWT intentionally changes the rendering of the text to conform to Jehovah's Witness theology. The New World Translation is a perversion, not a version, of the Bible. The New World Translation is unique in one thing – it is the first intentional, systematic effort at producing a complete version of the Bible that is edited and revised for the specific purpose of agreeing with a group's doctrine. The Jehovah's Witnesses and the Watchtower Society realized that their beliefs contradicted Scripture. So, rather than conforming their beliefs to Scripture, they altered Scripture to agree with their beliefs.

Jehovah's Witness Bible, the New World Translation (NWT) is not a true translation. The following is not an exhaustive list of passages altered in the Society's Bible but just a few.

1. Gen. 1:1-2 – “In [the] beginning God created the heavens and the earth. Now the earth proved to be formless and waste and there was darkness upon the surface of [the] watery deep; and God's active force was moving to and fro over the surface of the waters,” (*New World Translation*, emphasis added).
  - A. The Watchtower Bible and Tract Society denies that the Holy Spirit is alive, the third person of the Trinity. Therefore, they have changed the correct translation of “...the Spirit of God was moving over the surface of the waters,” to say “...and God's active force was moving to and fro over the surface of the waters.”
2. Zech. 12:10 - In this verse God is speaking and says, “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son” (Zech. 12:10, NASB).

- A. The Jehovah's Witnesses change the word "me" to "the one" so that it says in their Bible, "...they will look upon *the one* whom they have pierced..." Since the Jehovah's Witnesses deny that Jesus is God in flesh, then Zech. 12:10 would present obvious problems--so they changed it.
- 3. John 1:1 - They mistranslate the verse as "a god." Again it is because they deny who Jesus is and must change the Bible to make it agree with their theology. The Jehovah's Witness version is this: "In the beginning was the Word, and the Word was with God, and the Word was a god."
- 4. Col. 1:15-17 - The word "other" is inserted 4 times. It is not in the original Greek, nor is it implied. This is a section where Jesus is described as being the creator of all things. Since the Jehovah's Witness organization believes that Jesus is created, they have inserted the word "other" to show that Jesus was before all "other" things, implying that He is created.
  - A. There are two Greek words for "other": *heteros*, and *allos*. The first means another of a different kind, and the second means another of the same kind. Neither is used at all in this section of scripture. The Jehovah's Witness have changed the Bible to make it fit their aberrant theology.
- 5. Heb. 1:6 - In this verse they translate the Greek word for worship, *proskuneo*, as "obeisance." Obeisance is a word that means to honor, show respect, even bow down before someone. Since Jesus, to them, is created, then he cannot be worshiped. They have also done this in other verses concerning Jesus, i.e., Matt. 2:2,11; 14:33; 28:9.
- 6. Heb. 1:8 - This is a verse where God the Father is calling Jesus God: "But about the Son he says, 'Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom.'" Since the Jehovah's Witnesses don't agree with that they have changed the Bible, yet again, to agree with their theology. They have translated the verse as "...God is your throne..." The problem with the Jehovah's Witness translation is that this verse is a quote from Psalm 45:6 which, from the Hebrew, can only be translated as "...Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom." To justify their New Testament translation they actually changed the OT verse to agree with their theology, too!

Many scholars refer to the New World Translation as a commentary on the Bible instead of a translation in light of the way the text has been altered to fit the various Society doctrines. Below are a few quotes of disapproval from many scholars compiled by the team at Blue Bible.<sup>218</sup>

- 1. Dr. J.R. Mantey, said, "A shocking mistranslation." "Obsolete and incorrect." "It is neither scholarly nor reasonable to translate John 1:1 'The Word was a god.'"
- 2. Dr. Bruce M. Metzger of Princeton University (Professor New Testament Language and Literature) said, "A frightful mistranslation..., erroneous...,

pernicious... reprehensible... If the Jehovah's Witnesses take this translation seriously, they are polytheists."

3. Dr. Samuel J. Mikolaski of Zurich, Switzerland said, "This anarthrous (used without the article) construction does not mean what the indefinite article 'a' means in English. It is monstrous to translate the phrase 'the Word was a god.'"
4. Dr. Paul L. Kauffman of Portland, Oregon said, "The Jehovah's Witnesses [translators] evidence an abysmal ignorance of the basic tenets of Greek grammar in their mistranslation of John 1:1."
5. Dr. Charles L. Feinberg of La Mirada, California said, "I can assure you that the rendering which the Jehovah's Witnesses give John 1:1 is not held by any reputable Greek scholar."
6. Dr. James L. Boyer of Winona Lake, Indiana said, "I have never heard of, or read of any Greek scholar who would agree to the interpretation of this [John 1:1] verse insisted upon by the Jehovah's Witnesses... I have never encountered one of them [Society member] who had any knowledge of the Greek language."
7. Dr. Walter Martin (who does not teach Greek but has studied the language) said, "The translation 'a god' instead of 'God' is erroneous and unsupported by any good Greek scholarship, ancient or contemporary, and is a translation rejected by all recognized scholars of the Greek language, many of whom are not even Christians, and cannot fairly be said to be biased in favor of the orthodox contention."
8. Dr. William Barclay of the University of Glasgow, Scotland said, "The deliberate distortion of truth by this sect is seen in their New Testament translations. John 1:1 is translated: 'the Word was a god.' a translation which is grammatically impossible. It is abundantly clear that a sect which can translate the New Testament like that is intellectually dishonest."
9. Dr. F.F. Bruce of the University of Manchester, England said, "Much is made by Arian amateur grammarians of the omission of the definite article with 'God' in the phrase 'and the Word was God.' Such an omission is common with nouns in a predicative construction... 'a god' would be totally indefensible."  
  
(The late Dr. Barclay and Dr. Bruce are generally regarded as Great Britain's leading Greek scholars. Each has New Testament translations in print.)
10. Dr. Ernest C. Colwell of the University of Chicago said, "A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb... this statement cannot be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas: 'My Lord and my God.'-John 20:28."
11. Dr. Philip B. Harner of Heidelberg College said, "The verb preceding an anarthrous predicate, would probably mean that the LOGOS was 'a god' or a divine being of some kind, belonging to the general category of THEOS but a distinct being from HO THEOS. In the form the John actually uses, the word

THEOS is placed at the beginning for emphasis [thus ruling out the ‘a god’ translation].”

12. Dr. J. Johnson of California State University, Long Beach said, “No justification whatsoever for translating THEOS EN HO LOGOS as ‘the Word was a god.’ There is no syntactical parallel to Acts 23:6 where there is a statement in indirect discourse; John 1:1 is direct... I am neither a Christian nor a Trinitarian.”
13. Dr. Eugene A. Nida, head of Translation Department, American Bible Society said, “With regard to John 1:1, there is of course a complication simply because the New World Translation was apparently done by persons who did not take seriously the syntax of the Greek.” (Responsible for the Good News Bible - the committee worked under him.)
14. Dr. B.F. Westcott (whose Greek New Testament text - not the English part - is used in the Kingdom Interlinear Translation) said, “The predicate (God) stands emphatically first, as in John 4:24. It is necessarily without the article... No idea of inferiority of nature is suggested by [this] form of expression, which simply affirms the true deity of the Word... in the third clause ‘the Word’ is declared to be ‘God’, and so included in the unity of the Godhead.”
15. Dr. J.J. Griesbach (whose Greek New Testament text - not the English part - is used in the Society’s publication The Emphatic Diaglott) said, “So numerous and clear are the arguments and testimonies of Scriptures in favor of the true Deity of Christ, that I can hardly imagine how, upon the admission of the Divine authority of Scripture, and with regard to fair rules of interpretation, this doctrine can by any man be called in doubt. Especially the passage, John 1:1-3, is so clear and so superior to all exception, that by no daring efforts of either commentators or critics can it be snatched out of the hands of the defenders of the truth.”

The Jehovah Witness considers their selves to be the only true church. If they are the only true church and are the only true voice of God’s word, then what they say should prove to be true, especially in prophecy. When it comes to predicting the future, the Watchtower organization fails miserably. Following are some of the false predictions made over the years by the Watchtower organization. Like other cults they have to keep their beliefs fluid in order to address the constant critiques.

Remember what God said about testing a prophet. Deut. 18:21-22 states, “21You may say in your heart, ‘How will we know the word which the Lord has not spoken?’ 22When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.” But don’t forget what happens to false prophets, “20But the prophet who speaks a word presumptuously in

My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.” (Deut. 18:20) God does not take false prophecies lightly.

If someone makes a false prophecy, and they have claimed to be a prophet of God, they are not to be listened to. Do the Witnesses claim to be the prophet of God? Yes, they do despite their recent attempts to distance their selves from their past failures. Here is a direct quote saying they are the prophets from God.

“So does Jehovah have a prophet to help them, to warn them of dangers and to declare things to come? These questions can be answered in the affirmative. Who is this prophet?...This ‘prophet’ was not one man, but was a body of men and women. It was the small group of footstep adherents of Jesus Christ, known at that time as International Bible Students. Today they are known as Jehovah’s Christian Witnesses...Of course, it is easy to say that this group acts as a ‘prophet’ of God. It is another thing to prove it,”<sup>219</sup>

Every prophetic claim they claim has failed. Let’s look at several failed prophecies.<sup>220</sup>

1. 1897 “Our Lord, the appointed King, is now present, since October 1874,” (*Studies in the Scriptures*, vol. 4, p. 621).
2. 1899 “...the ‘battle of the great day of God Almighty’ (Revelation 16:14), which will end in AD 1914 with the complete overthrow of earth’s present rulership, is already commenced,” (*The Time Is at Hand*, 1908 edition, p. 101).
3. 1916 “The Bible chronology herein presented shows that the six great 1000 year days beginning with Adam are ended, and that the great 7th Day, the 1000 years of Christ’s Reign, began in 1873,” (*The Time Is at Hand*, forward, p. ii).
4. 1918 “Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews 11, to the condition of human perfection,” (*Millions Now Living Will Never Die*, p. 89).
5. 1922 “The date 1925 is even more distinctly indicated by the Scriptures than 1914,” (*Watchtower*, Sept. 1, 1922, p. 262).

6. 1923 “Our thought is, that 1925 is definitely settled by the Scriptures. As to Noah, the Christian now has much more upon which to base his faith than Noah had upon which to base his faith in a coming deluge,” (*Watchtower*, Apr. 1, 1923, p. 106).
7. 1925 “The year 1925 is here. With great expectation Christians have looked forward to this year. Many have confidently expected that all members of the body of Christ will be changed to heavenly glory during this year. This may be accomplished. It may not be. In his own due time God will accomplish his purposes concerning his people. Christians should not be so deeply concerned about what may transpire this year,” (*Watchtower*, Jan. 1, 1925, p. 3).
8. 1925 “It is to be expected that Satan will try to inject into the minds of the consecrated, the thought that 1925 should see an end to the work,” (*Watchtower*, Sept., 1925, p. 262).
9. 1926 “Some anticipated that the work would end in 1925, but the Lord did not state so. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything,” (*Watchtower*, p. 232).
10. 1931 “There was a measure of disappointment on the part of Jehovah’s faithful ones on earth concerning the years 1917, 1918, and 1925, which disappointment lasted for a time...and they also learned to quit fixing dates,” (*Vindication*, p. 338).
11. 1941 “Receiving the gift, the marching children clasped it to them, not a toy or plaything for idle pleasure, but the Lord’s provided instrument for most effective work in the remaining months before Armageddon,” (*Watchtower*, Sept. 15, 1941, p. 288).
12. 1968 “True, there have been those in times past who predicted an ‘end to the world’, even announcing a specific date. Yet nothing happened. The ‘end’ did not come. They were guilty of false prophesying. Why? What was missing?.. Missing from such people were God’s truths and evidence that he was using and guiding them,” (*Awake*, Oct. 8, 1968). The Jehovah Witness hope Christians forget they are describing themselves.
13. 1968 “Why are you looking forward to 1975?” (*Watchtower*, Aug. 15, 1968, p. 494). From 1966 to 1975, the Watchtower regularly implied that Armageddon would arrive in 1975. However, ask one of Jehovah’s Witnesses about this date and they will invariably deny there ever being such statements. Here are a few quotes showing they were teaching the 1975 Armageddon. One would think they would quit trying to predict the future but they just cannot help themselves.
14. “The published timetable resulting from this independent study gives the date of man’s creation as 4026 BCE. According to this trustworthy Bible chronology six

thousand years from man's creation will end in 1975, and the seventh period of a thousand years of human history will begin in the fall of 1975 CE. So six thousand years of man's existence on earth will soon be up, yes, within this generation. So in not many years within our own generation we are reaching what Jehovah God could view as the seventh day of man's existence. How appropriate it would be for Jehovah God to make of this coming seventh period of a thousand years a sabbath period of rest and release, a great Jubilee sabbath for the proclaiming of liberty throughout the earth to all its inhabitants! This would be most timely for mankind. It would also be most fitting on God's part, for, remember, mankind has yet ahead of it what the last book of the Holy Bible speaks of as the reign of Jesus Christ over earth for a thousand years, the millennial reign of Christ. It would not be by mere chance or accident but would be according to the loving purpose of Jehovah God for the reign of Jesus Christ, the 'Lord of the Sabbath,' to run parallel with the seventh millennium of man's existence." (*Life Everlasting in Freedom of the Sons of God* 1966 pp.26-30)

15. "Does God's rest day parallel the time man has been on earth since his creation? Apparently so. In what year, then, would the first 6,000 years of man's existence and also the first 6,000 years of Gods rest day come to an end? The year 1975. It means that within a relatively few years we will witness the fulfilment of the remaining prophecies that have to do with the 'time of the end'." (*Awake!* 1966 Oct 8 pp.19-20)
16. "It did not take the brothers very long to find the chart beginning on page 31, showing that 6,000 years of man's existence end in 1975. Discussion of 1975 overshadowed about everything else. 'The new book compels us to realize that Armageddon is, in fact, very close indeed,' said a conventioner. Surely it was one of the outstanding blessings to be carried home!' .. Brother Franz. 'Does it mean that Armageddon is going to be finished, with Satan bound, by 1975? It could! It could! All things are possible with God. Does it mean that Babylon the Great is going to go down by 1975? It could. Does it mean that the attack of Gog of Magog is going to be made on Jehovah's witnesses to wipe them out, then Gog himself will be put out of action? It could. But we are not saying. All things are possible with God. But we are not saying. And don't any of you be specific in saying anything that is going to happen between now and 1975. But the big point of it all is this, dear friends: Time is short. Time is running out, no question about that.'" (*Watchtower* 1966 Oct 15 pp.629,631)
17. "In November 1968, District Overseer Duggan announced at the Pampa Texas Assembly that not really a full 83 months remains, so let's be faithful and confident and ... we will be alive beyond the war of Armageddon...", which therefore slated Armageddon for October 1975.



There can be no doubt the JW believe they can and do give prophetic words from God. They are false prophets sent to mislead the chosen of God. Do not buy into their lies and double talk. Simply look at their terrible record of predicting the future.

According to the Watchtower Bible and Tract Society, when you die, you cease to exist (Let God be True, p. 59, 60, 67). On Judgment Day, only faithful Jehovah's Witnesses will be resurrected to life eternal on Paradise Earth. The rest of all mankind will be annihilated, wiped out, made to not exist with no eternal punishment in a fiery hell.<sup>221</sup> Scripture teaches on Judgment Day every unbeliever will be judged before the Great White Throne and if their name is not in the Book of Life they would be cast into the lake of fire (Rev 20:11-15). If their soul is annihilated at death how can it be judged?

It would seem that simple logic would contradict the idea of existence, non-existence, and then existence all being the same person. It also contradicts scripture which says, "We are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord," (2 Cor. 5:8). "I know a man in Christ who fourteen years ago, whether in the body I do not know, or out of the body I do not know, God knows such a man was caught up to the third heaven," (2 Cor. 12:2). The Bible teaches us that we have an existence away from our bodies once we die. The Jehovah's Witnesses are incorrect. We continue on after death. I do not recommend anyone becoming a Jehovah Witness.

### Christadelphianism

Christadelphianism is a relatively new religious system. They claim, like many other Christian cults, to be the authentic Christian Church with authentic Christian doctrines. However, they deny the Trinity doctrine as well as the deity of Christ and the Holy Spirit. In addition, they state that the Devil is not a real person but is, instead, our natural tendency to sin. Christadelphianism also states that Jesus was a created being who had a fallen nature who himself needed to be redeemed. They also believe in soul sleep.<sup>222</sup>

The Christadelphians deny the doctrine of the Trinity. Therefore, they also deny that the Holy Spirit is the third person in the Godhead. The Holy Spirit has the characteristics of a person but He does not have a body of flesh and bone. Rather, the Holy Spirit has personhood in that He is self-aware, has a will, and can speak. However, the Christadelphians teach that the Holy Spirit is a force, the invisible power and energy of the Father by which God is everywhere present. It is a “power concentrated through an individual or angel for the purpose of a specific miraculous event or activity.”<sup>53</sup>

What does the Bible say about Jesus being God? There are many examples but let’s start with John 1:1& 1:14, “1In the beginning was the Word, and the Word was with God, and the Word was God,” and “14And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.” Here these verses plainly refer to Jesus being God in flesh. Jesus said in John 8:24: “Therefore I said to you that you will die in your sins; for unless you believe that I am *He*, you will die in your sins.” “I AM” is a phrase God used to describe Himself in Exodus 3:14. It is important to mention 1 John4:2-3 because the spirit of a cult is not from God and John warns of cults bearing the name of Jesus. In 1John4:2-3, “2By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.” Many people have and will preach a perverted version of Christianity in the name of Jesus in order to mislead people.

What does the bible say about salvation? Salvation by Grace, “8For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast” (Eph. 2:8-9). “You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace” (Gal. 5:4). If we place the route to salvation as being based on reading and understanding the Bible alone (as Christadelphians do) it does have some foreseeable penalties. It firstly requires that the Bible is transparent to being understood. The messages have to be clear and not hidden or esoteric. This is known as perspicuity. It

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<sup>53</sup> The Testimony: The Distinctive Beliefs of the Christadelphians Vol. 58, No. 691, July 1988, 254.

also requires that most people are capable of clearly understanding the Bible. This means they have sufficient and accurate reasoning skills or perspicacity. A message can be clear, but discerning it can be complex if it has to be built up from a complete understanding of the Bible, context and other factors. The two obvious questions if reading the Bible has obvious clarity why so many very different interpretations of the Bible and why did it require the unique personality of John Thomas to rediscover it?

This view of how inspiration works also requires all parts of the Bible to be in complete harmony since God cannot contradict himself. There can be additions to understanding, but not alterations of understanding. Since every word is considered not only inspired, but infallible, every word is considered to have equal validity. This is particularly an important consideration when looking at how early Christian writers used quotations from the Old Testament and how they regarded the Law of Moses. It seems many early Christians spiritualized much of the Old Testament and had a belief in a “hidden” understanding. The need to gain complete equivalence between verses (which can seem to oppose other ones) also leads to a belief that scripture needs to be “balanced.” Nowhere do we see this more than when people of opposing Biblical interpretations raise competing proof quotes against each other. Is the problem one of interpretation, one of balance, or having an unsustainable view of inspiration? This makes one ponder. If my salvation is based on understanding the Bible as a whole clearly as it is written can anyone be saved with opposing ideas as the Christadelphians believe?

Here are some interesting quotes from the book, The Christadelphians.

1. “It will surprise some readers to know that nowhere in Scripture are the words ‘immortal’ and ‘soul’ brought together. Immortality is God’s own inherent nature, and His alone.”<sup>223</sup>
2. “The second secret of the cross is that it is the source of the forgiveness of sins. It is not a debt settled by due payment. It is not a substitutionary offering whereby someone is paid a price so that others might then go free.”<sup>224</sup>
3. “The Bible approach is much simpler and much more satisfying. Forgiveness comes to the man who believes the Gospel, repents, and is baptized in the name of Christ.”<sup>225</sup> (page 71).

4. "The wondrous benefits from the saving work of Jesus flow to us and are effective for us when we come in faith, repentant, and join Jesus in his death by baptism into his name."<sup>226</sup>
5. "Therefore, we conclude that it is not only that Jesus was called a sinner at his trial by his enemies or that he was 'numbered with the transgressors' when he was crucified between two thieves, but more particularly that he shared the very nature which had made a sinner out of every other man who had borne it."<sup>227</sup>
6. "There is no hint in the Old Testament that the Son of God was already existent or in any way active at that time."<sup>228</sup>
7. "Jesus Christ, the Son of God, was first promised, and came into being only when he was born of the virgin Mary."<sup>229</sup>
8. "We ask the question: When was Jesus 'in the form of God'? Christadelphians believe that Jesus was in the form of God by his birth through begetting by the Father, by speaking the words of God and doing His works."<sup>230</sup>
9. "Jesus worships God: God worships no one."<sup>231</sup>
10. "The Spirit is not a 'separate' or 'other' person. It is God's own radiant power, ever out flowing from Him, by which His 'everywhereness' is achieved. The Spirit is personal in that it is of God Himself: it is not personal in the sense of being some other person within the Godhead."<sup>232</sup>
11. "A believing, repentant person receives forgiveness of sins by being baptized... True baptism removes past sins."<sup>233</sup>
12. "Therefore the wonderful work of baptism is essential to salvation."<sup>234</sup>
13. "Salvation is not a one-for-all, irreversible happening."<sup>235</sup>
14. "And it was for that very reason -- being a member of a sinful race -- that the Lord Jesus himself needed salvation."<sup>236</sup>
15. "The terms Satan and Devil are simply expressive of 'sin in the flesh' in individual, social, and political manifestations."<sup>237</sup>

Many new denominations, including the Adventist movement, the Jehovah's Witnesses, the Worldwide Church of God and the Christadelphians have links to this period known as the Great Reformation. In "The Rise of the Cults", Branson Hopkins, a former Christadelphian has researched some of these links in detail and has documented the fact that many of the leaders of the various emerging denominations had links, corresponded with each other and were sometimes in the same churches.

The denial of the physical resurrection of Christ is to deny what the scripture says about His resurrection and eliminates the possibility of being saved from the final punishment of hell. "And if Christ has not been raised, our preaching is useless and so is

your faith,” (1 Cor. 15:14). “And if Christ has not been raised, your faith is futile; you are still in your sins,” (1 Cor. 15:17). As it is written in John 20:27-28, “27 Then He said to Thomas, ‘Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.’” “28 Thomas answered and said to Him, ‘My Lord and my God!’” Two points we can take away from this. The first point is that Jesus was physical and the second is Jesus was referred to as God. Bottom line is Christadelphianism is a cult and cannot be considered to be Christian. I do not recommend anyone becoming a Christadelphian.

### Open Theism

Open Theism, also called openness of God, free-will theism, open theology and the open view, is a theological position dealing with human free will and its relationship to God and the nature of the future. It is the teaching that God has granted to humanity free will and that in order for the free will to be truly free, the future free will choices of individuals cannot be known ahead of time by God. They hold that if God knows what we are going to choose, then how we can be truly free if He already knows what choice we are going to make. In other words, they believe we would not actually be able to make a contrary choice to what God ‘knows’ we will choose thus implying that we would not then be free.<sup>238</sup> Just because God foreknows all of our decisions does not mean He made them for us. He simply prepares our path based on the decisions and prayers we make. God does answer prayers. The power of prayer is a great asset God has given to Christians.

The first appearance of open theology in modern time’s dates to a book edited by Clark Pinnock entitled *The Openness of God*. The book was published in 1980 under the title, *The Grace of God, the Will of God, a Case for Arminianism*. In Open Theism, the future is either knowable or not knowable. For the open theists who hold that the future is knowable by God, they maintain that God voluntarily limits His knowledge of free will choices so that they can remain truly free. Other open theists maintain that the future, being nonexistent, is not knowable, even by God. Gregory Boyd, a well-known advocate of Open Theism says,

“Much of it [the future], open theists will concede, is settled ahead of time, either by God’s predestining will or by existing earthly causes, but it is not exhaustively settled ahead of time. To whatever degree the future is yet open to be decided by free agents, it is unsettled.”<sup>239</sup>

But open theists would not say that God is weak or powerless. They say that God is capable of predicting and ordaining certain future events because He is capable of working in the world and bringing certain events to pass when the time is needed. Therefore, God could inspire the Old Testament writers to prophesy certain events and then He could simply ensure that those events occurred at the right time.

Furthermore, open theists claim that they do not deny the omniscience of God. They, like classical theologians, state that God is indeed all-knowing. But they differ in that God can only know that which is knowable and since the future has not yet happened, it cannot be exhaustively known by God. Instead, God only knows the present exhaustively, including the inclinations, desires, thoughts, and hopes of all people.

In Open Theism, God can make mistakes because He does not know all things that will occur in the future. According to them, God also takes risks and adapts to the free-will choices of people. They claim biblical support for their position by citing scripture where God changes His mind (Exodus 32:14), is surprised (Isaiah 5:3–7), and tests people to see what they will do (Genesis 22:12). My God is that which is greater than any other being. I make mistakes, God cannot. Furthermore, I believe God never actually changed His mind. This would imply God thought someone else had a better idea than He after listening to them.

Open Theism tends to portray the God of orthodoxy as distant, controlling, and unyielding while promoting the God of openness as involved, adapting, loving, interacting, and caring for humanity. This is far from the actuality of orthodoxy views. Orthodox Christianity teaches that God is very loving, very involved, and even stoops to our level and interacts with us in a manner that we can understand. This means that we will see what appears to be an instance of God changing His mind, testing, and

adapting. But, this is called anthropomorphism. Anthropomorphism is the attribution of human characteristics or behavior to a god, animal, or object. It is from the Greek “anthropos” meaning “man” and “morphe” meaning “form.” In biblical theology, God is described in anthropomorphic terms; that is, in human terms with human attributes. For example, God has hands and feet (Exodus 24:9-11). This is all due to God’s working with creatures that have limited vision, short life spans, and are sinners. God must work on our level since we cannot work on His.

Historic Orthodox Christianity states that God knows all things, even the entirety of the future. In 1 John 3:20 it says, “...for God is greater than our heart, and knows all things.” Likewise, Peter said to Jesus in John 21:17, “...You know all things; you know that I love you...” God’s sovereignty is clearly taught in scripture and His sovereignty is tied to His omniscience. The question about God’s knowledge of the future is very important because it deals with the actual definition of God’s nature in relation to the nature of the future. Is God all-knowing about the future or not? Does God exist in the future or not? Is God limited to the present or not? The answers to these questions reflect the very nature and scope of God’s existence. The open theists are pushing a description of God that reduces God from knowing all things, past, present, and future, to not knowing all things in the future. God’s omnipresence is also in jeopardy in Open Theism, since some open theists deny the existence of the future and thereby deny the omnipresence of God in the future.

A verse of Scripture that Open Theism often points to is Genesis 6:6, “6 The Lord was sorry that He had made man on the earth, and He was grieved in His heart.” The argument goes like this; God did not know how wicked mankind would become, therefore He “repented,” wishing that He had never made man. The problem with this interpretation is this; the fact that God was grieved at the wickedness of humanity does not indicate He did not know it would happen. It is entirely logical that God could know something was going to occur, yet still be saddened when it did in fact occur. God did know how wicked humanity would become. This is why He provided Jesus Christ as the sacrificial lamb “before the foundation of the world” was even laid (Revelation 13:8).

Another common verse in Open Theism is Genesis 22:12, ““He said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”” In Genesis 22:2, God had told Abraham to sacrifice his son Isaac. In verse 12, it seems like God did not know whether Abraham would obey Him or not. Is this accurate? If God did not know that Abraham was willing to sacrifice Isaac, why would God have sent the angel to stop him (Genesis 22:11)? Why would God have prepared a ram ahead of time (Genesis 22:13)? Abraham had obeyed everything God had ever told him to do. Why would God doubt Abraham’s obedience for this command? God knew absolutely what Abraham would do. God commanded Abraham to sacrifice Isaac to “stretch” Abraham’s faith, and to give a powerful example of the sacrifice God already knew He would make, His Son, Jesus Christ.

A third proof-text for Open Theism is Jeremiah 7:31 (see also Jeremiah 19:5 and Jeremiah 32:35), “They built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through the fire to Molech, which I had not commanded them nor had it entered My mind that they should do this abomination, to cause Judah to sin.” According to Open Theism, God did not know that the Israelites would practice these evil acts. However, that is not what Jeremiah 7:31 is saying. If God did not know ahead of time, why would He have commanded against it some 800 years earlier (Deuteronomy 18:10)? The open theist would have us believe that God was grieved because He was surprised or didn’t know the depths of sin to which the world would fall. But surely, even in Open Theism, God knew that people would sin. So, this verse can’t be claimed to demonstrate that God didn’t know the future choices of people.

Open Theism is a dangerous teaching that undermines the sovereignty, majesty, infinitude, knowledge, existence, and glory of God and exalts the nature and condition of man’s own free will. Though the open theists will undoubtedly say it does no such thing. The God of Open Theism is not as knowledgeable or as ever-present as the God of orthodoxy so therefore the God of Open Theism is not the greatest being that no greater can be. The God of Open Theism had to hope the salvation plan Jesus Christ



would be fulfilled but was not sure. My God revealed in scripture He knew it would be fulfilled. I do not recommend anyone becoming an Open Theist.

### Seven-day Adventist Church

Modern Seventh Day Adventism traces its origins back to the early 1800's to Mr. William Miller (1782-1849) of Low Hampton, New York. Mr. Miller had converted from deism to Christianity in 1816 and became a Baptist. He was an avid reader, dedicated to God's word, and sought to reconcile apparent biblical difficulties raised by deists. He relied heavily on the Cruden's Concordance in his studies and developed a focus on the imminent return of Jesus. He began preaching at the age of 50.<sup>240</sup>

The time was right. America was hot with discussions on the return of Christ. As a result, many thousands (called Millerites) accepted his idea that Jesus would return in the year covering 1843-1844. He had arrived at this date based upon a study of Daniel 8:14 which says, "And he said to me, 'For 2,300 evenings and mornings; then the holy place will be properly restored.'" He interpreted the 2300 evenings and mornings to be years and counted forward from 457 BC when the commandment to rebuild Jerusalem was given (Dan. 9:24-25).<sup>241</sup> When his initial predictions failed, he adjusted his findings to conclude that Jesus would return on March 21, 1844 and then later on October 22, 1844. After these prophesy too failed, Miller quit promoting his ideas on Jesus' return and the "Millerites" broke up.

On the morning following the "Great Disappointment" of October 22, 1844, a Mr. Hiram Edson claimed to have seen a vision. He said that he saw Jesus standing at the altar of heaven and concluded that Miller had been right about the time, but wrong about the place. In other words, Jesus' return was not to earth, but a move into the heavenly sanctuary as is referenced in Heb. 8:1-2.<sup>242</sup> They simply could not and still do not admit this was a false prophesy.

Mr. Joseph Bates (1792-1872), a retired sea captain and a convert to "Millerism" then began to promote the idea of Jesus moving into the heavenly sanctuary. He published a pamphlet which greatly influenced James White (1821-1881) and Ellen

White (1827-1915). It is these three who were the driving force behind the Seventh Day Adventism movement.

Numerous reports state that Ellen G. White (1827-1915) saw visions from an early age. Such was the case shortly after the Great Disappointment. Mrs. White claimed to see in a vision of a narrow path where an angel was guiding Adventists. Subsequent visions resulted in interpretations of the three angels in Rev. 14:6-11 as being 1843-1844 as the hour of God's judgment; the fall of Babylon signified by Adventists leaving various churches, and admonitions against Sunday worship.

Today, the Seventh Day Adventism church is very evangelical with mission efforts worldwide, numerous publications, and many educational facilities. It claims over 8 million members worldwide and is growing rapidly with its educational, TV, Radio, and publication based outreaches.<sup>243</sup>

What does Seventh Day Adventism teach? They teach the Bible is inspired and the word of God, Trinitarian: The Father, Son, Holy Spirit are all one God in three persons (a change from their original teachings), Jesus is God and has always existed with the Father, the Holy Spirit is a person, salvation is by grace, not works but if one is saved then they will keep the ten commandments which includes worshipping on Saturday. They also believe Jesus rose from the dead physically in his glorified body, Jesus ascended bodily into heaven, baptism is by immersion, the literal and visible return of Jesus, Jesus will return to set up a millennial kingdom, they are Premillennial, and literal six day creation, not long periods.

What do they deny? Seventh Day Adventism denies the doctrine of predestination ( I do too), baptism by sprinkling, infant baptism, the immortality of the soul, the eternality of hell fire, and any use of alcohol (as a drink) or tobacco.

These are the areas of concern. The SDA teaches our sins will ultimately be placed on Satan, Jesus is Michael the Archangel, worship must be done on Saturday (the Sabbath), on October 22, 1844 Jesus entered the second and last phase of his atoning work investigative Judgment, the fate of all people will be decided based upon

this event in the future, the dead do not exist anymore, soul sleep, the wicked are annihilated, Ellen G. White, the “founder” of Seventh Day Adventism, was a messenger from God gifted with the spirit of prophecy, there is a sanctuary in heaven where Jesus carries out his mediatorial work.<sup>244</sup>

Ellen G. White claimed that the future events were revealed to her. “As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed.”<sup>245</sup> Mrs. Ellen G. White made the following predictions during her ministry in the Seventh-day Adventist church. They must be tested and honestly faced in the light of God’s Word.

Here are a few of Ellen G. White’s prophecies which are clearly wrong:  
Jerusalem’s Future: Mrs. White will be alive when Jesus returns, England will attack the United States (1862), The Civil War is a sign Jesus is about to return, In 1850’s Mrs. White said Jesus will return “in a few months,” Adventists living in 1856 will be alive when Jesus returns, and Mrs. White saw Enoch on Jupiter or Saturn.

1. Ellen G. White claims that her prophecies are infallible and do not contradict the Word of God. However, on closer examination, Mrs. White does on numerous occasions contradict the Bible.<sup>246</sup>
2. Ellen G. White said: The tower of Babel was built before the Flood  
The Bible Says: The tower of Babel was built after the Flood
3. Ellen G. White said: God sent an angel to converse with Cain  
The Bible Says: “Then the Lord said to Cain” Genesis 4:6
4. Ellen G. White said: We should never say we are saved  
The Bible Says: “Believe in the Lord Jesus, and you shall be saved . . . “ Acts 16:31
5. Ellen G. White said: The atonement was not finished at the cross  
The Bible Says: “. . . but He, having offered one sacrifice for sins for all time . . .” Hebrews 10:12
6. Ellen G. White said: Satan bears our sins  
The Bible Says: “. . . and He Himself bore our sins in His body on the cross . . .” 1 Peter 2:24

7. Ellen G. White said: We are saved through grace plus works  
The Bible Says: “For by grace you have been saved through faith; and that not of yourself, it is a gift of God, not of works, that no one should boast.”  
Ephesians 2:8-9

God says in Deuteronomy 18:22, “When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him,” and in Jeremiah 28:9, “The prophet who prophesies of peace, when the word of the prophet comes to pass, then that prophet will be known *as* one whom the Lord has truly sent.” In the Bible warns us that a prophet from God’s prophecies will come to pass. Mrs. Whites failed prophesy disqualify her as a prophet of God.

The SDA has its own translation unique to its doctrines called the Clear Word Bible. The Clear Word Bible is a paraphrase, not a translation. A paraphrase is a loose adaptation of the biblical text designed to help clarify what the original says. The proper intention of any biblical paraphrase should be to remain faithful to the text and to expand it, not alter it, and certainly not to contradict the original words. The Seventh Day Adventist Bible, known as the Clear Word Bible, violates the biblical text by severely altering it in many places as it restates Scripture in line with SDA bias.

In fact, the bias is so heavy that I would not recommend the Clear Word Bible to anyone. The Seventh Day Adventism doctrines of annihilationism, soul sleep, Jesus being Michael the Archangel, seventh day Sabbath worship, etc., all govern how the biblical text is to be understood instead of letting the biblical text guide the paraphrase. This Bible is dangerous and faulty. I recommend that you steer clear of it. Let’s take a look at a few examples of the profound bias.<sup>247</sup>

Table 7: NASB and Clear Word Comparison<sup>248</sup>

	New American Standard Bible	Clear Word Bible	Comment
<b>Exodus 16:30</b>	So the people rested on the seventh day.	So the people rested <u>and</u> <u>worshiped the Lord on the</u>	Notice how worship, which hints at church practices on their Saturday

		<u>seventh day as they were told to do.</u>	Sabbath, is added to their Bible. This is quite an addition.
<b>Isaiah 66:24</b>	“Then they will go forth and look on the corpses of the men who have transgressed against Me. For their worm will not die and <u>their fire will not be quenched</u> ; and they will be an abhorrence to all mankind.”	“They will see the dead bodies of those who have rebelled against me lying outside the city. But just as worms don’t stop until they devour the dead and <u>fire doesn’t stop until it destroys</u> , so the fire of the Lord will destroy and consume the wicked.”	The meaning of the text is changed to say the opposite of the original: from the fire not stopping to the fire will stop.
<b>Matt. 10:28</b>	“ <u>Do not fear those who kill the body but are unable to kill the soul</u> ; but rather fear Him who is able to destroy both soul and body in hell.	Don’t fear that you might be killed. <u>They may kill your body, but they cannot take away your eternal life.</u> God is the only One who has power over eternal life and death.	The original text separates the body and the soul, but this distinction is removed in the CWB.
<b>Matt. 25:46</b>	“These will go away into <u>eternal punishment</u> , but the righteous into eternal life.”	I have no choice but to <u>end your lives</u> , because in my kingdom everyone cares about everyone else.”	This verse is so severely altered that it bears very little resemblance to the original.
<b>Jude 9</b>	But <u>Michael the archangel</u> , when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you!”	In contrast to these ungodly men is <u>the Lord Jesus, also called Michael the Archangel</u> , for He is over the entire angelic host. When He was challenged by Satan about His intentions to resurrect Moses, He didn’t come at Satan with a blistering attack, nor did He condemn him with mockery. He simply said, “God rebuke you for claiming Moses’ body.”	This is another example of the Seventh Day Adventist theology governing the paraphrase. Biblically speaking, Jesus is not Michael the Archangel. They are separate, and this combining of them is an error that is reflected in this modification of the text.

<b>Rev. 12:7</b>	And there was war in heaven, <u>Michael</u> and his angels waging war with the dragon. The dragon and his angels waged war,	This controversy between God and the dragon began years ago in heaven. <u>God's</u> <u>Son Michael</u> and the loyal angels fought against the dragon and his angels.	Notice again how the theology that Jesus and Michael the Archangel are one and the same comes out in this verse. That is not what it is saying.
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The Seventh Day Adventism will say they do not promote it as a Bible yet they named it the Clear Word Bible. They could name it for example the Clear Word Study Guide. Why name it a Bible if it is not intended to be used as a Bible? They also own the printing company who prints it. The SDA does not openly admit they are trying to push their doctrine on unsuspecting readers. If they are not trying to indoctrinate their readers into the Seventh Day Adventism worldview then why don't they stop printing the Clear Word Bible? They also can stop distributing this perverted Bible. I do not recommend the Seventh Day Adventism and their teachings that are unique to their apostate Christian beliefs.

### Roman Catholics

The Roman Catholics claims to be the one true Church (Catechism of the Catholic Church or CCC 2105) that was founded by Jesus (Lumen Gentium 8.1) and the apostles (CCC 857). Being a member of the Catholic Church is necessary for salvation (CCC 846), has the authority to “reconcile sinners with the church” (CCC 1444), to represent Christ (CCC 1548), dispense indulgences (CCC 1471), absolve sins (CCC 553, 1495), instruct people in what they should do before God (CCC 2036), and perform exorcisms (CCC 1673). It possesses infallibility in the deposit of divine revelation, doctrine, and morals (CCC 2035). It is “guided by the apostles until Christ’s return” (CCC 857), and people are moved to believe the gospel through the Church (CCC 119). Only the Roman Catholic Church has the authority to interpret scripture (CCC 85, 100, 119) and administer sacraments (CCC 1598). It is the minister of redemption (CCC 1471), because only through it can full salvation come (Vatican 2, Decree on Ecumenism, 3). Its ordained ministers act in the authority of Christ (CCC 1548), but only when such authority is united with the Pope (CCC 883, 895) who has

been “endowed with the authority of Christ” (CCC 2034), as has also its Magisterium (CCC 88) which is infallible (Lumen Gentium 18).<sup>54</sup>

Roman Catholicism and orthodoxy Christianity is not the same thing. Orthodoxy Christianity is properly defined by certain doctrines that are revealed in the Bible. It is not defined by simply saying that as long as you believe in Jesus, you’re a Christian. Mormons believe in Jesus, but their Jesus is a brother of the devil in the pre-existence heavenly realm. The Jesus of the Jehovah’s Witnesses and Seventh Day Adventist is Michael the Archangel. So, just saying you believe in Jesus doesn’t make you a Christian. This is why the Bible tells us who Jesus really is, God in flesh, creator of the universe. Likewise, there are essential doctrines, and if any of those essential doctrines are violated, then a church would only appear to be Christian but not really be Christian. What are those doctrines? The Bible tells us. Let’s take a look.

1. There is only one God and you are to serve no other gods (Exodus 20:3; Isaiah 43:10; 44:6,8).
2. Jesus is both God and man (John 1:1,14; 8:24; Col. 2:9; 1 John 4:1-4).
3. Jesus rose from the dead physically (John 2:19-21; 1 Cor. 15:14).
4. Salvation is by grace through faith (Rom. 5:1; Eph. 2:8-9; Gal. 3:1-2; 5:1-4).
5. The gospel is the death, burial, and resurrection of Jesus according to the scriptures (1 Cor. 15:1-4; Gal. 1:8-9).
6. God is a Trinity (Matt. 28:19; 1 Cor. 12:4-6; 2 Cor. 13:14).
7. Jesus was born of the virgin Mary (Matt. 1:25).

A true Christian will believe these things and not violate them. Roman Catholicism violates two of them (#1 and #4). First of all, by its practice of promoting Mary (and the Saints) to the level of God-like capabilities, they break the commandment to have no other gods before the true and living God. In Roman Catholicism, they say that Mary is the mediatrix- intercessory role as mediator to Jesus Christ her son. (CCC 969); Mary made atonement for the sins of man (Fundamentals of Catholic Dogma, page 213)<sup>249</sup>; Mary is the subject of preaching and worship (Vatican Council II, p. 420)<sup>250</sup>; Mary was conceived without sin (CCC 722). The proper

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<sup>54</sup> Taken from an online Catechism of the Catholic Church. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm>

Christian view of Mary is that she was a very blessed woman. She was graced with the privilege of being able to bear the Son of God. We should never forget her high privilege in this respect. However, we must not elevate her to a level beyond that which is prescribed in Scripture. To do so is to be in error, the very error that is taught in the Roman Catholic Church.

Also, Catholicism violates the biblical doctrine of salvation by grace (#4) through faith alone. Paul the apostle, for example, tells us in Romans 4:5, “But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.” But Roman Catholicism denies that and says, “...so that all men may attain salvation through faith, Baptism and the observance of the Commandments,” (CCC 2068). Also, consider this:

“If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.” (Council of Trent, Canons on Justification, Canon 9)<sup>251</sup>

So, even though Roman Catholicism claims to be Christian and that it is the one true church, it violates the essentials of the Christian faith. It goes beyond what is written in God’s word (1 Cor. 4:6). It denies the sole and true sovereignty of the living God by promoting prayer to and the worship of Mary. Also, it denies justification by faith alone in Christ alone. It is not an orthodoxy Christian church.

Catholics and Protestants disagree regarding the exact number of books that belong in the Old Testament Scriptures. The dispute between them is over seven books, part of what is known as the Apocrypha: 1 and 2 Maccabees, Sirach (Ecclesiasticus), Wisdom (Wisdom of Solomon), Baruch, Tobit, Judith, and additions to Daniel and



Esther.<sup>55</sup> However, there are a number of reasons why the Old Testament Apocrypha should not be part of the Canon, or standard writings of Scripture.

There are no clear, definite New Testament quotations from the Apocrypha by Jesus or the apostles. While there may be various allusions by the New Testament to the Apocrypha, there are no authoritative statements like ‘thus says the Lord,’ ‘as it is written,’ or ‘the Scriptures say.’ There are references in the New Testament to the pseudepigrapha (literally “false writings”) (Jude 14-15) and even citations from pagan sources (Acts 17:22-34), but none of these are cited as Scripture and are rejected even by Roman Catholics. In contrast, the New Testament writers cite the Old Testament numerous times (Mt. 5; Lk. 24:27; Jn. 10:35) and use words like ‘thus says the Lord,’ ‘as it is written,’ or ‘the Scriptures say’ indicating their approval of these books as inspired by God.

Jesus implicitly rejected the Apocrypha as Scripture by referring to the entire accepted Jewish Canon of Scripture, “From the blood of Abel [Gen. 4:8] to the blood of Zechariah [2 Chron. 24:20], who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation (Lk. 11:51; cf. Mt. 23:35).”

Abel was the first martyr in the Old Testament from the book of Genesis, while Zechariah was the last martyr in the book of Chronicles. In the Hebrew Canon, the first book was Genesis and the last book was Chronicles. They contained all of the same books as the standard 39 books accepted by Protestants today, but they were just arranged differently. For example, all of the 12 minor prophets (Hosea through Malachi) were contained in one book. This is why there are only 24 books in the Hebrew Bible today. By Jesus referring to Abel and Zachariah, He was canvassing the entire Canon of the Hebrew Scriptures which included the same 39 books as Protestants accept today. Therefore, Jesus implicitly rejected the Apocrypha as Scripture.

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<sup>55</sup> See [http://www.catholic.com/library/Old\\_Testament\\_Canon.asp](http://www.catholic.com/library/Old_Testament_Canon.asp) for a list of the books that the Roman Catholic Church accepts. Also see, Michael D. Coogan, ed., *The New Oxford Annotated Apocrypha*, third edition, New Revised Standard Version, Oxford University Press, 2007, p. 4, for a list of the Apocrypha. Interestingly, Catholics refer to these extra books as the Deuterocanonical books while Protestants refer to them as part of the Apocrypha.

The ‘oracles of God’ were given to the Jews (Rom. 3:2) and they rejected the Old Testament Apocrypha as part of this inspired revelation. Interestingly, Jesus had many disputes with the Jews, but He never disputed with them regarding the extent of the inspired revelation of God.<sup>56</sup> The Dead Sea scrolls provide no commentary on the Apocrypha, but do provide commentary on some of the Jewish Old Testament books. This probably indicates that the Jewish Essene community did not regard them as highly as the Jewish Old Testament books. Many ancient Jews rejected the Apocrypha as Scripture. Philo never quoted the Apocrypha as Scripture. Josephus explicitly rejected the Apocrypha and listed the Hebrew Canon to be 22 books.<sup>57</sup> In fact, the Jewish Community acknowledged that the prophetic gifts had ceased in Israel before the Apocrypha was written.

The Catholic Church has not always accepted the Apocrypha. The Apocrypha was not officially accepted by the Catholic Church at a universal council until 1546 at the Council of Trent. This is over a millennium and a half after the books were written, and was a counter reaction to the Protestant Reformation.<sup>58</sup>

Many church Fathers rejected the Apocrypha as Scripture, and many just used them for devotional purposes. For example, Jerome, the great Biblical scholar and translator of the Latin Vulgate, rejected the Apocrypha as Scripture though, supposedly under pressure, he did make a hurried translation of it. In fact, most of the church fathers in the first four centuries of the Church rejected the Apocrypha as

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<sup>56</sup> Some scholars debate whether the exact Canon of the Old Testament Scriptures was discovered by the Jews until around AD 100 so Paul may not be referring to some authoritative list of books. However, the principle of the “oracles of God” still holds. The Jews rejected the Apocrypha as being part of the oracles of God.

<sup>57</sup> There are various divisions of the Hebrew canon. The Protestant Old Testament Canon contains 39 books while the Hebrew canon has 22 or 24. These are the exact same books as the Protestants have, but they are just arranged differently and some of the books are combined into one. For example, Kings is one book. There is not 1st Kings and 2nd Kings. Also, all of the 12 minor prophets (Hosea through Malachi) are one book in the Hebrew Canon.

<sup>58</sup> It is true that the Catholic Church accepted the Apocryphal books at earlier councils at Rome (AD 382), Hippo (AD 393), Carthage (AD 397), and Florence (AD 1442). However, these were not universal Church councils and the earlier councils were influenced heavily by Augustine, who was no Biblical expert, compared to the scholar Jerome (translated the Greek and Hebrew into Latin), who rejected the Apocrypha as part of the Old Testament Canon. Furthermore, it is doubtful that these local church council’s decisions were binding on the Church at large since they were local councils. Sometimes these local councils made errors and had to be corrected by a universal church council.

Scripture. Along with Jerome, names include Origen, Cyril of Jerusalem, and Athanasius. The Apocryphal books were placed in Bibles before the Council of Trent and after, but were placed in a separate section because they were not of equal authority. The Apocrypha rightfully has some devotional purposes, but it is not inspired.

One of the main reasons Roman Catholics keep the Apocryphal books is because it uniquely teaches the existence of purgatory. Purgatory is not taught in any other scriptures. According to the Catechism of the Catholic Church, paragraph 1030<sup>59</sup>, “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation, but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.” The Second Vatican Council, p. 63<sup>252</sup>, says, “The truth has been divinely revealed that sins are followed by punishments. God’s holiness and justice inflict them. Sins must be expiated. This may be done on this earth through the sorrows, miseries and trials of this life and, above all, through death. Otherwise the expiation must be made in the next life through fire and torments or purifying punishments.” This process of purification occurs in a place designated by the Catholic church as purgatory. According to Catholic doctrine, purgatory is not supposed to be a place of punishment, but of purification. The nature of this purification, according to different Catholic theologians, ranges from an extreme awareness of loss to an intense, excruciatingly painful ‘purifying fire.’<sup>253</sup>

According to Roman Catholic Doctrine, though a person may be in a state of grace, he may not enter heaven until he is purified from sins that were not dealt with on earth. Baptism remits sins committed up to that point, but prayers, indulgences, penance, absolution, and the Mass are means by which the sinner is able to expiate sins committed after baptism. If sins are not remitted, after death he must suffer the flames of purification until he is sufficiently cleansed and pure so as to enter into the presence of God.

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<sup>59</sup> Taken from an online Catechism of the Catholic Church. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm>

Additionally, intercession can be made by Catholics on behalf of those who are presently in purgatory. This is also done through saying the Mass, certain acts of penance, saying the Rosary, or by indulgences where the benefit is applied to the dead in purgatory. “I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.”<sup>60</sup> But purgatory is not for everyone. Baptized infants who have died before the age of accountability and Catholic saints who lived such holy lives are excused from the ‘purifying fires.’ The length of time that someone must suffer in this state is never known, but it is considered to be proportional to the nature and severity of the sins committed. Therefore, it could be anywhere from a few hours to millions of years.

The primary Scriptural passage Catholics point to for evidence of Purgatory is 1 Corinthians 3:15, which says, “If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.” The passage (1 Corinthians 3:12-15) is using an illustration of things going through fire as a description of believers’ works being judged. If our works are of good quality “gold, silver, costly stones,” they will pass through the fire unharmed, and we will be rewarded for them. If our works are of poor quality “wood, hay, and straw,” they will be consumed by the fire, and there will be no reward. The passage does not say that believers pass through the fire, but rather that a believer’s works pass through the fire. 1 Corinthians 3:15 refers to the believer “escaping through the flames,” not “being cleansed by the flames.”

Purgatory and the doctrines that are often attached to it (prayer for the dead, indulgences, meritorious works on behalf of the dead, etc.) all fail to recognize that Jesus’ death was sufficient to pay the penalty for ALL of our sins. Prayer or works for the dead is not an excepted practice by the Protestant Church because such things are taught in the apocryphal book of Maccabee.<sup>254</sup> Orthodoxy Christians believe Jesus who was God incarnate (John 1:1, 14) paid the total price for our sins. Jesus died for our sins (1Corinthians 15:3). Jesus is the atoning sacrifice for our sins (1 John 2:2). To limit

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<sup>60</sup> *The Trentine Creed*, of Pius IV, AD 1564, found in Roberts, A., J. Donaldson, and A. C. Coxe, *The Ante-Nicene Fathers Vol. VIII: Translations of the Writings of the Fathers Down to AD 325*, 1997, p. 643.

Jesus' sacrifice to atoning for original sin, or sins committed before salvation, is an attack on the Person and Work of Jesus Christ. If we must in any sense pay for, atone for, or suffer because of our sins, that indicate Jesus' death was not a perfect, complete, and sufficient sacrifice.

Penance is, according to the Roman Catholic Church, the sacrament of reconciliation that "reestablishes a right relationship between God and a wayward Catholic."<sup>255</sup> It is something the person does. Penance is "always, by its very nature, a liturgical action, and therefore an ecclesiastical and public action," (CCC 1482) and consists of a greeting from the priest, the reading of the Bible, "an exhortation to repentance," confession to a priest, the "acceptance of penance," absolution from the priest, and a "prayer of thanksgiving," (CCC 1480). Roman Catholicism teaches that penance "is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn," (CCC 980). The penitent person must willingly submit to its requirements of having a contrite heart, perform verbal confession, and be completely humble (CCC 1450). It is part of the process that restores the person to God's grace (CCC 1468, 1496). It includes works of reparation (CCC 1491). It cleanses a person preparing for Confirmation so he can receive the gift of the Holy Spirit (CCC 1310).<sup>61</sup> It reconciles a person to the Roman Catholic Church (CCC 1469). Penance can be performed for the dead (CCC 1032). And, with faith it is part of the process of conversion to Christ (CCC 1470).<sup>62</sup>

In conclusion, some say the Roman Catholic Church is heretical and not a cult. I believe they are dangerously close to becoming a cult, like the JW and Mormons who are cults. It is certainly possible to appear Christian, to use Christian words and phrases, to do good deeds in the name of Christ, and to appeal to Christ as Savior and still be lost. Matt. 7:22-23, "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform

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<sup>61</sup> Taken from an online Catechism of the Catholic Church. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm>

<sup>62</sup> Taken from an online Catechism of the Catholic Church. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm>

any miracles?’ 23 “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’”

Cultic members always defend whatever the “Church” tells them. Rationalizations and defenses are made, but the clear meaning of scripture is lost to them no matter what true adherents of Jesus (not a church) tell them. 1 Cor. 2:14, “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.” I do not recommend anyone becoming a Roman Catholic.

## CHAPTER 5

### MAJOR WORLD RELIGIONS

The major world religions by percentage that are covered in this thesis are Christianity (Catholic, Protestant, nonorthodox, and Christian Cults) is 33%, Islam (Shiite, Sunni, etc.) is 21%, Nonreligious (agnostic, atheist, etc.) is 16%, Hinduism is 14%, Buddhism is 6% (Figure 7). This covers over 90% of the world's population. This chapter will take a high level view into the beliefs of Baha'i, Islam, Hinduism, and Buddhism. Baha'i is not a large player in the world scene but I included it because it is a very attractive faith with today's relativistic world view so it is necessary to be educated in their beliefs also.

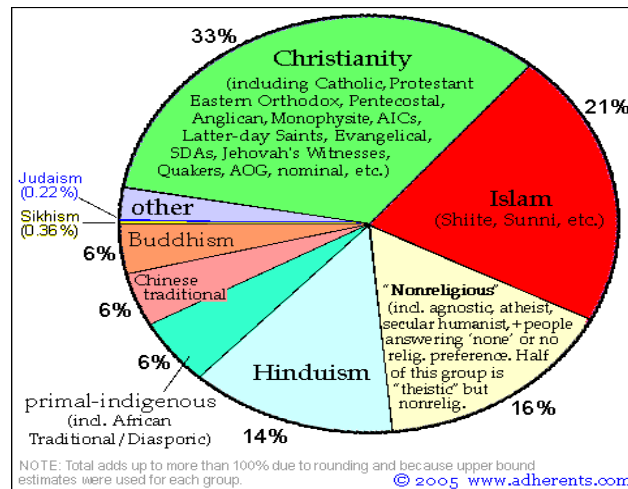


Figure 7: World Religion Pie Chart<sup>256</sup>

#### Baha'i

Baha'i is not the New Age Movement. Although the New Age Movement (NAM) has been promulgated by its supporters and has been severely attacked by the Evangelical Churches during a few decades in this century, the NAM has only recently caught the attention of various scholars of religion. Some have noted that it is basically a western and perhaps postmodern phenomenon while others state that it has 'surpassed' and out-dated Christianity as a worldview in the West. What is especially questionable is that some authors have identified the Baha'i Faith as part of the New Age Movement. One possible explanation for this identification is perhaps that the

NAM has been admittedly problematic to define and study. Yet, certain areas have been identified as the NAMs salient characteristics, e.g.: millennialism, holism and healing, eclecticism and syncretism, monism and pantheism, consciousness and paradigm, evolution and reincarnation.

Although it is possible to identify a variety of similarities and differences between the NAM and the Baha'i Faith, such comparisons or correlations do not establish any causation or historical influences. More importantly, when one compares some of the most central tenets of the NAM: its theology, cosmology, ontology, soteriology, and especially its view of reincarnation, it becomes increasingly evident that the NAM and the Baha'i Faith stand far apart and that the latter is more akin to the ancient prophetic religions.<sup>257</sup>

However, the NAM and the Baha'i Faith do not only differ on the theoretical levels but also in their origins and organizational structures. The NAM is loosely structured and has been defined as a "meta-network"; hence it has no common founder or established origin, no holy canon, no unifying doctrine, no common mythology or ritual. The Baha'i Faith, on the other hand, claims a new and unique revelation from God, revealed by two prophet-founders; it has a holy canon, a unifying doctrine, and it contains relatively few myths or rituals. In this respect, the Baha'i Faith more resembles the classical religions rather than the NAM.<sup>258</sup>

There are over 7 million Baha'is represented in 188 countries around the world today. But who are they? How did their religion start? The Baha'i faith started in the 19th century. Its roots started with a young Persian merchant named Siyyid 'Ali-Muhammad, who took the name "Bab," which in Arabic means "Gate" or "Door." On May 23rd, 1844, he announced that he was the bearer of a Divine Revelation which would change the spiritual life of humanity. One of his primary teachings was that there would be a second messenger from God that is greater than he is. This second messenger's mission would be to bring about an age of peace and justice, which is the same mission that the major religions of the world are trying to accomplish. The Bab is in many ways similar to John the Baptist, who told about a coming one who would be greater than himself. In Christianity the greater one is Jesus Christ, in Baha'i, it is Baha'u'llah.



This promised second messenger of God was Baha'u'llah, who was born to a rich and honorable family in Persia during the 19th century. U.S. National Representative of the Baha'i' faith, James Mock a former Baptist, said the Bible speaks of Jesus Christ second coming. He said this second coming of Christ was not physical but instead spiritual. He said Baha'u'llah is the second coming of Jesus Christ and is Jesus Christ in spirit.<sup>259</sup> He grew to have more interest in helping the poor rather than having the wealth and prestige of this noble family. He had a vision from God showing him God's will for humanity while imprisoned in Tehran in 1852. In 1863, he shared that he was the promised one that the Bab foretold about. He is seen as the latest prophet or Manifestation of God given to mankind. The prophets also include Moses, Jesus, Abraham, Krishna, Muhammad, Buddha, etc., whose purpose was to create the world's great religions and to show humanity how to worship God. These messengers were sent by a loving Creator in order to bring people to a place to worship Him. Baha'u'llah was imprisoned or exiled for over 40 years, in which he wrote over 100 volumes of religious writings that the Baha'i community follow today. Baha'u'llah died in exile in Palestine in 1892.<sup>260</sup>

This is an overview of the Baha'i faith. They believe and teach the following attributes of God. There is one God<sup>261</sup>, no Trinity. They believe God created the world.<sup>262</sup> They feel even though individuals of different religions pray to God by different names, they are still praying to the same God even though they are using different names. Baha'u'llah taught that human beings cannot understand God completely or have a clear picture of Him in our minds. This is because God is too great and too subtle for this to happen.

They believe God has complete control over His creation, has complete and perfect knowledge of His creation. They teach the knowledge that we have of God are of His attributes and qualities, but not of His essence. No one can actually see God because He does not have a body. This would imply that Jesus was not God in the flesh. What one learns about God is through prayer, meditation, and the study and application of the various sacred scriptures of the prophets of God.

Baha'i also teaches God has chosen different revelations throughout history to show His will to the world. He used different manifestations or prophets to accomplish this process. These prophets include the founders of the great religions of the world, including but are not limited to Moses, Abraham, Jesus, Muhammad, and Buddha.<sup>263</sup> Their goal is to bring humankind into full spiritual and moral maturity. Baha'u'llah is the latest of the prophets or manifestations of God to humanity but not the last. None of the manifestations of God are superior or inferior to any other manifestations. So Jesus is no better or worse than Moses, or Jesus is not better or worse than Buddha, etc. The differences in the various religions are not because of any fault of the various founders of the world religions.<sup>264</sup> It is because of the different requirements during the times in which these religions were founded. The different religions set up by the different Manifestations of God are part of one single plan by God. There is only one religion in the world, which is seen as the Baha'i faith. This is the religion that has been progressively revealed throughout history by all of the major prophets of the previous religions. The revelation of God unto humankind will continue into the future. The implication of this is that there might be future prophets or manifestations of God.

Baha'i faith teaches the unification of the human race and building a peaceful and loving global society is possible.<sup>265</sup> Christianity teaches this is not possible because more will choose the wide path not the narrow path of righteousness. Baha'i faith believes in order for this perfect utopia to happen several things have to take place. These are as follows: full equality of women with men, taking away all forms of prejudice, oneness of religion/a universal religion (one world religion is a sign of the end times), taking away extreme poverty and wealth, universal education, individual's seeking religious truth for themselves, forming a commonwealth of nations, and the recognition that true religion and reason/scientific knowledge are in harmony.

The Baha'i faith teaches Heaven and Hell is not seen as literal places where people go after death. They are seen as being descriptions of an individual's spiritual journey towards the light of God. After death, the soul makes a journey throughout different worlds that takes the individual towards God. Whatever place the soul goes is because of one's efforts.

The Baha'i faith teaches the physical desires of humans are not evil or bad. Everything that God created is seen as good. This may sound appealing until the married couple differ on how this loose sexual lifestyle is carried out. Eventually one wants more sexual partners than the other and hard feelings set in. There is only one model that works, Christianity.

Baha'u'llah writings, which would be equal to over 100 volumes worth of work consist of the writings of the Bab, the forerunner of Baha'u'llah, the writings Baha'u'llah's son, Abdu'l-Baha and the Bible, Koran and the various other sacred writings of the revealed religions.<sup>266</sup> They will accept only the parts of other religious texts that agree with their faith as literal. This makes it hard to witness to them. Simply put, share the gospel. No amount of reasoning will help them convert.

Baha'ian beliefs do not include salvation being a free gift of God. Salvation is seen as collaboration between God and man. This collaboration is seen as being initiated by God, but it is one that man must participate in. Salvation is not seen as a one-time event, but it is seen as a process that involves both the actions of God and the individual. This differs greatly from the Christian salvation message. We first must help them understand that all of us are sinners. Romans 3:23 says, "For all have sinned and fall short of the glory of God." Our sin separates us from God. Isaiah 59:2 says, "But your iniquities (sin) have made a separation between you and your God. And your sins have hidden His face from you, so that He does not hear." When one has a job and works, they have a wage that they are paid. Our wage for sin is death. Romans 6:23 says: "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." In order to be saved from your sins, you must put your trust in the death and resurrection of Jesus Christ for your salvation. Romans 10:9-10 says, "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." We must also understand that we cannot be saved outside of faith in Jesus Christ. John 14:6 says, "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father; but through Me.'" Acts 4:12 says, "And there is no salvation in no one else; for

there is no other name under heaven that has been given among men, by which we must be saved.”

## Islam

In the seventh century, Muhammad claimed the angel Gabriel visited him. During these angelic visitations, which continued for about 23 years until Muhammad’s death, the angel purportedly revealed to Muhammad the words of Allah (the Arabic word for “God” used by Muslims). These dictated revelations compose the Koran (Qur’an or Quran), Islam’s holy book. Islam means “submission,” deriving from a root word that means “peace.” The word Muslim means “one who submits to Allah.” The Hadith, in Islam, is second in authority only to the Koran. The Hadith is a record of the Prophet Mohammed’s life, actions, and deeds. A saying in the Hadith is called a Sunnah. These Sunnah’s were transmitted by word of mouth down through the centuries having been memorized first by Muhammad’s companions and then later by subsequent Muslims. Therefore, the Hadith is the written record of the oral traditions, passed down from Muslim to Muslim, of what Mohammed was supposed to have said and done.<sup>267</sup> The Hadith fall into two categories, “Hadith qudsi (sacred Hadith) in which God Himself is speaking in, as it were, a complementary revelation through the Prophet, and Hadith sharif (noble Hadith), the Prophet’s own acts and utterances.”<sup>268</sup>

The Doctrine of Islam can be summarized in six articles of faith.<sup>269</sup>

1. Belief in one Allah: Muslims believe Allah is one, eternal, creator, and sovereign.
2. Belief in the angels.
3. Belief in the prophets: The prophets include the biblical prophets but end with Muhammad as Allah’s final prophet.
4. Belief in the revelations of Allah: Muslims accept certain portions of the Bible, such as the Torah and the Gospels. They believe the Koran is the preexistent, perfect word of Allah.
5. Belief in the last day of judgment and the hereafter: Everyone will be resurrected for judgment into either paradise or hell.
6. Belief in predestination: Muslims believe Allah has decreed everything that will happen. Muslims testify to Allah’s sovereignty with their frequent phrase, *inshallah*, meaning, “if God wills.”

The Muslims have what they call the Five Pillars of Islam.<sup>270</sup>

1. The testimony of faith (*shahada*): “*la ilaha illa allah. Muhammad rasul Allah.*” This means, “There is no deity but Allah. Muhammad is the messenger of Allah.” A person can convert to Islam by stating this creed. The *shahada* shows that a Muslim believes in Allah alone as deity and believes that Muhammad reveals Allah.
2. Prayer (*salat*): Five ritual prayers must be performed every day.
3. Giving (*zakat*): This almsgiving is a certain percentage given once a year.
4. Fasting (*sawm*): Muslims fast during Ramadan in the ninth month of the Islamic calendar. They must not eat or drink from dawn until sunset.
5. Pilgrimage (*hajj*): If physically and financially possible, a Muslim must make the pilgrimage to Mecca in Saudi Arabia at least once. The *hajj* is performed in the twelfth month of the Islamic calendar.

A Muslim’s entrance into the heavenly realm they call paradise depends heavily on the strict obedience to these Five Pillars of Faith. Salvation for a Muslim is only secure if one dies for the cause other than that salvation is only hoped for. Muhammad was not sure whether Allah would admit him to paradise (Sura 46:9; Hadith 5.266). An insight of a personal characteristic of Muhammad, not to be mistaken as an ad hominem, Muhammad was a pedophile. He married a six year old girl by the name of Aisha.<sup>271</sup> He was such a so called “gentleman” he waited until she was nine years old to consummate the marriage.<sup>63</sup> Why would anyone follow this kind of man?

Islam and Christianity have some similarities but significant differences. They both are monotheistic but the Muslims reject the Trinity. The Trinity means God has revealed Himself as one in three Persons: the Father, Son, and Holy Spirit. This is a core Christian belief.

Muslims claim that Jesus was a mere prophet, not God’s Son. Islam asserts that Jesus, though born of a virgin, was created like Adam. Many Muslims do not believe Jesus died on the cross. They do not understand why Allah would allow His prophet Isa (the Islamic word for “Jesus”) to die a torturous death. Yet the Bible shows how the

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<sup>63</sup> Hadith-Sahih Bukhari Volume 7, Book 62, Number 65

death of the perfect Son of God was essential to pay for the sins of believers (Isaiah 53:5-6; John 3:16; 14:6; 1 Peter 2:24).

Islam teaches that the Koran is the final authority and the last revelation of Allah. The Bible, however, was completed in the first century which is in contrast to the Koran being written in the end of the ninth century. The Bible warns against anyone adding to or subtracting from God's Word (Deuteronomy 4:2; Proverbs 30:6; Galatians 1:6-12; Revelation 22:18). The Koran, as a claimed addition to God's Word, directly disobeys God's command.

Muslims believe that paradise can be earned through keeping the Five Pillars. The Bible, in contrast, reveals that sinful man can never measure up to the holy God (Romans 3:23; 6:23). Only by God's grace may sinners be saved through repentant faith in Jesus (Acts 20:21; Ephesians 2:8-9).

Because of these essential differences and contradictions, Islam and Christianity cannot both be true. The Bible and Koran (Qur'an or Quran) cannot both be God's Word. The truth has eternal consequences. "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. 2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world. 4 You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world." (1 John 4:1-4; see also John 3:35-36).

There are many fractions of Muslims but the two main ones are the Sunnis and the Shias. The main difference between Sunnis and Shias lies in their interpretation of the rightful succession of leadership after the death of the prophet Muhammad. The declaration of faith to which all Muslims assent is this: There is no God but Allah, whose prophet is Muhammad. However, the Shiites add an extra phrase at the end: and Ali is the friend of God. Because the Shiites passionately attest to Ali being the successor to Muhammad, much feuding and division have been caused in the world of

Islam, not unlike the feuding between Protestants and Roman Catholics in Europe during the Reformation. However, the schism that sets up the major sects of Islam is not due to doctrinal issues, as between Protestants and Catholics, but is grounded in the identity of the “true successor” to Muhammad.<sup>272</sup>

Among the close disciples of Muhammad was Ali, his son-in-law, who was most familiar with his teachings. However, when Muhammad died in AD 632, the adherents bypassed Ali, whom the Shiites claim as the rightful successor to Muhammad. Instead, a cousin of Muhammad’s third successor, Uthman (AD 644-656), called Mu’awiya Umayyad, declared himself caliph (a successor of Muhammad as temporal and spiritual head of Islam). When he died in AD 680, his son Yazid usurped the caliphate instead of Ali’s youngest son, Hussein. The feud between rightful successors or caliphs was fought at the battle of Karbala. Hussein was slain, but his sole son, Ali, survived and continued the line of succession. Yazid, however, gave rise to the Ummayyad line of succession, from which modern-day Sunnism arose.<sup>273</sup>

As for their beliefs, both Sunni and Shia Muslims agree on the five pillars of Islam. While the Sunnites honor Ali, they do not venerate their imams (a Muslim religious leader) as having the gift of divine intercession. Sunnites conduct community prayers and believe they can have a direct relationship with God. Of the two, Shiite Muslims have a burning desire to engage in martyrdom and believe that suffering is a means of spiritual cleansing. They dwell on the martyrdoms of Ali and Hussein, especially over the ten-day period of Ashura. Also noteworthy is the veneration that Shiites give to the imams, believing they are endowed with infallibility in their interpretation of the Koran. In many ways, this mirrors the way the pope is venerated in Rome.

In terms of actual practice, the Sunni Muslims pray five times a day: the *fajr*, the *zohr*, the *asar*, the *maghrib* and finally the *isha* (“darkness”). Shia Muslims only pray three times, morning, lunchtime and sunset. Another important difference between the two sects is that Shia Muslims permit fixed-term temporary marriage, known as *muttah*. *Muttah* was originally permitted at the time of the Prophet and is now being promoted in Iran by an unlikely alliance of conservative clerics and feminists, the latter group

seeking to downplay the obsession with female virginity which is prevalent in both forms of Islam, pointing out that only one of the Prophet's thirteen wives (a six year old) was a virgin when he married her.

Iran is overwhelmingly Shia - 89 percent. Shia Muslims also form a majority of the population of Yemen, Azerbaijan, Bahrain and 60 percent of the population of Iraq. There are also sizeable Shia communities along the east coast of Saudi Arabia and in Lebanon. The well-known guerrilla organization Hezbollah, which forced the Israelis out of southern Lebanon in 2000, is Shia. Worldwide, Shias constitute 10 to 15 percent of the overall Muslim population, but they make up the majority of the radical, violent element of Islam.

Do Christians and Muslims worship the same God? NO. I will explain. The Trinity is essential to the Christian faith. Without the Trinity, there would be no incarnation of God's Son in the Person of Jesus Christ (John 1). Without Jesus Christ, there would be no salvation from sin. Without salvation, sin would condemn all to an eternal hell. The biblical God alone addresses and solves the problem of sin by giving His Son. "16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. (John 3:16-18).

One powerful Christian apologetic is called the Islamic dilemma. This means Mohammad is a false prophet if the Bible is true and he is a false prophet if the Bible is not true. Let me explain. In the Koran the Taurat (Torah) is mentioned 71 times in 65 verses and the Injeel (Gospel) is mentioned 46 times in 44 verses.<sup>64</sup> Mohammad points to these two as the final authority. Mohammad gave his seal of approval for the authenticity of the Gospel of the Christians. If Mohamad was a prophet he would not have given a decree to refer to a corrupt book. So in the 7<sup>th</sup> century Mohamad had been in contact with what he believes to be the inerrant word of God, the Taurat (Torah) and the Injeel (Gospel). The Muslims counter this argument by saying Muhammad did see

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<sup>64</sup> Search Truth has a convenient tool for Koranical word searches at <http://www.searchtruth.com/list.php>.



an uncorrupted Taurat (Torah) and the Injeel (Gospel) but it no longer exists. There is no proof that there has ever been proof-text differently than what we have today. The question on the reliability of the Christian scriptures has already been dealt with in this thesis. If one reads the Gospels it proves the Koran to be false. This is a true Islamic dilemma.

### Hinduism

Most forms of Hinduism are henotheistic religions. They recognize a single deity, and view other Gods and Goddesses as manifestations or aspects of that supreme God. Henotheistic and polytheistic religions have traditionally been among the world's most religiously tolerant faiths. As a result, India has traditionally been one of the most religiously tolerant in the world.

However in 1998, a Hindu nationalistic political party the Bharatiya Janata Party (BJP) controlled the government of India. The linkage of religion, the national government, and nationalism led to a degeneration of the separation of church and state in India and a decrease in the level of religious tolerance in that country. An escalation of anti-Christian violence was one manifestation of this linkage. With the subsequent change in government, the level of violence has diminished, and India is once more a country of relative religious tolerance and peace.<sup>274</sup>

Hinduism has grown to become the world's third largest religion, after Christianity and Islam. It claims about 900 million adherents, about 14% of the world's population.<sup>275</sup> It is the dominant religion in India, Nepal, and among the Tamils in Sri Lanka.

Let's cover a summary of some of the beliefs in Hinduism. Brahman is the One Supreme Impersonal Reality. Brahman is the source of all things. It is impersonal, eternal, and beyond all human comprehension. Most adherents of Hinduism believe that in their true selves (atman), they are an extension from and one with Brahman.<sup>276</sup> Hindus explain their notion of unity with Brahman with the analogy of air inside a jar. Just as the air inside the jar is identical to the air outside the jar, so our essence is identical to that of Brahman. This is explained in the phrase *Tat tvam asi*, "That thou art."

Hindus believe in the truthfulness of the four Vedas, but this does not mean that a Hindu must regard them as literally true or practice everything that is taught within them.<sup>277</sup> Many of them also accept the Upanishads and other Hindu writings.

“Hindus believe that the universe undergoes endless cycles of creation, preservation and dissolution.”<sup>278</sup> This is one of the bedrock differences between Hinduism which is an Eastern mode of thinking compared with Western modes of thinking. In the west, many of us view the world as linear which is consistent with a Judeo-Christian view of the world (the Universe was created, runs down, and eventually dies). Hinduism, on the other hand has a cyclical view of time where “the universe undergoes endless cycles of creation, preservation and dissolution.”<sup>279</sup>

According to Hinduism, our primary problem is that we are ignorant of our own divine nature. We have forgotten that we are extended from Brahman and we have attached ourselves to the desires of our separate selves, or egos. As a result of the ego’s attachments to its desires and individualistic existence, humans have been subject to the law of karma.<sup>280</sup> The law of karma essentially is the moral equivalent to the natural law of cause and effect. It basically says that we reap what we sow. However, our actions not only affect us in the present lifetime, but from lifetimes to lifetimes, which is why there is reincarnation. The Hindu view of Karma and the Christian view of we reap what we sow are not compatible. The Christian view is we all deserve to go to Hell with out the intervention of the saving grace of Jesus Christ regardless of how good we are. There are no second chances to get it right.

Hindus believe that humans are in samsara which basically means suffering. Hindus believe that the soul reincarnates, evolving through many births until all karmas has been resolved, and moksha, liberation from the cycle of rebirth, is attained. Not a single soul will be deprived of this destiny. Hindus believe that divine beings exist in unseen worlds and that temple worship, rituals, sacraments and personal devotionals create a communion with these devas and gods. Hindus believe that an enlightened master, or satguru, is essential to know the Transcendent Absolute Being.

Hindus believe that all life is sacred, to be loved and revered, and therefore practice ahimsa. Ahimsa means nonviolence to life. Hindus have great respect for all life forms and seek to cause the least amount of harm as possible. This applies not just

to humans, but also to animals.<sup>281</sup> Hindus believe that no religion teaches the only way to salvation above all others, but that all genuine paths are facets of God’s Light, deserving tolerance and understanding.<sup>282</sup>

Before witnessing to a Hindu, it is good to remember to not be pushy or rude. Table 8 below shows a few side by side comparisons of Hindu beliefs and Christian beliefs. Most Hindus consider Christianity to be a western religion. Also be sensitive to the fact that if a Hindu converts they usually are excommunicated from their family. This being said a response you can have for a Hindu is do you have any certainty that you will reach samsara or moksha? Are you going to be in the endless cycle of reincarnations/transmigrations forever? Are your meditations and rituals actually going to help you with this process? Jesus Christ came to give us hope. He said, “Come to Me, all who are weary and heavy-laden, and I will give you rest” (Matthew 11:28). He also said, “I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life” (John 5:24). Jesus Christ offers you salvation from God’s judgment by faith. It is not by your works, but by faith that you can possess everlasting life (Eph. 2:8-9; Rom. 4:5; 5:1).

Also tell them this salvation you can possess immediately and with certainty due to the completed work of Jesus who was the unique God in flesh. Since Jesus paid for our sins, we must receive His free gift of salvation by faith. We must place our trust in Jesus Christ’s alone as our salvation before God. Our good works cannot save us. You can know for sure you are going to heaven!

Table 8: Comparison of Christianity and Hinduism<sup>283</sup>

Term	Hinduism	Christianity
God	Impersonal	Personal (1 John 4:8)
Humanity	Continuous in the sense of being extended from the Being of God	Discontinuous in the sense of being separate from the Being of God (Genesis 1:1; John 1:1-3); continuous in the sense of being made in God’s image (Genesis 1:26)
Humanity’s Problem	Ignorance	Moral rebellion (Romans 3:10-11)
The Solution	Liberation from illusion and ignorance	Forgiveness of sin and reconciliation with the personal holy God
The Means for the Solution	Striving to detach oneself from the separated ego and seeking to be aware of one’s unity with the divine through self effort.	Trusting in the completed and substitutionary work of Jesus Christ (Romans 4:5; Ephesians 2:8-9).
The Outcome of the Solution	Merge into the Oneness; the individual disappears	Eternal fellowship with God; the person is fulfilled in a loving relationship with God (John 17:3).
Jesus	One among many gods and/or avatars.	God the Son (John 1:1; 8:24).
Number of gods	Many	One (Isaiah 43:10; 44:8).

## Buddhism

Buddhism is a religion to about 6% of the world's population or about 376 million people around the world.<sup>284</sup> The word comes from 'budhi', 'to awaken'. It has its origins about 2,500 years ago when Siddhartha Gotama, known as the Buddha, was himself awakened (enlightened) at the age of 35. Ironically Buddhist does not consider Buddhism to be a religion but a philosophy. A philosophy with three basic goals: 1. to lead a moral life, 2. to be mindful and aware of thoughts and actions, and 3. to develop wisdom and understanding.

Who was Buddha? Siddhartha Gotama was born into a royal family in Lumbini, now located in Nepal, in 563 BC. At 29, he realized that wealth and luxury did not guarantee happiness, so he explored the different teachings religions and philosophies of the day, to find the key to human happiness. After six years of study and meditation he finally found 'the middle path' and was enlightened. After enlightenment, the Buddha spent the rest of his life teaching the principles of Buddhism called the Dhamma, or Truth, until his death at the age of 80. He was not, nor did he claim to be a god. He was a man who taught a path to enlightenment from his own experience.<sup>285</sup>

Buddhists sometimes pay respect to images of the Buddha, not in worship, nor to ask for favors. A statue of the Buddha is a reminder to the Buddhist to strive to develop peace and love within oneself. Bowing to the statue is an expression of gratitude for the teaching not worship. The Christian worldview is one can never find true peace and happiness without a relationship with Christ.<sup>286</sup>

Behind these unique teachings are teachings common to Hinduism, namely reincarnation, karma, Maya, and a tendency to understand reality as being pantheistic in its orientation. Buddhism also offers an elaborate theology of deities and exalted beings. However, like Hinduism, Buddhism can be hard to pin down as to its view of God. Some streams of Buddhism could legitimately be called atheistic, while others could be called pantheistic, and still others theistic, such as Pure Land Buddhism. Classical Buddhism, however, tends to be silent on the reality of an ultimate being and is therefore considered atheistic.<sup>287</sup>

After Buddha's enlightenment, he spoke of the Four Noble Truths. The first truth is that life always incorporates suffering or Dukkha as it was called then. Dukkha has a broader meaning than suffering. It can be the feeling you experience when you encounter pain, old age, sickness, loss, or separation from loved ones, but it can also represent a general unsatisfied feeling. The second noble truth is that suffering in its broad sense, comes from desire, and specifically, desire for meeting our expectations and for self fulfilment as we see it. By desiring for ourselves rather than the whole, we will always have suffering. The third noble truth tells us that if our attachment to desire ends, so too will the suffering. Specifically, if we change our perception and reduce our attachment to desire, suffering will also reduce. The fourth noble truth shows the way to the ending of suffering. The Buddha said that the way to cease suffering is to follow the middle way, the Noble Eightfold path. This provides the guidelines for day to day living. There is some analogy here with the Ten Commandments in Christianity, but the eightfold path is meant as a guideline rather than a strict rule.<sup>288</sup>

The noble eightfold principles of the path are the right view or understanding, the right intent, the right speech, the right action, the right livelihood, the right effort, the right mindfulness and right concentration. Let's examine these eight paths.<sup>289</sup>



Figure 8: The Eight Fold Path<sup>290</sup>

The first principle of the path, right view is the beginning and the end of the path, it simply means to see and to understand things as they really are and to realize the Four Noble Truth. As such, right view is the cognitive aspect of wisdom. It means to see things through, to grasp the impermanent and imperfect nature of worldly objects and ideas, and to understand the law of karma and karmic conditioning. Right view is

not necessarily an intellectual capacity, just as wisdom is not just a matter of intelligence. Instead, right view is attained, sustained, and enhanced through all capacities of mind. It begins with the intuitive insight that all beings are subject to suffering and it ends with complete understanding of the true nature of all things. Since our view of the world forms our thoughts and our actions, right view yields right thoughts and right actions.

The second principle of the path, right intention refers to the volitional aspect, i.e. the kind of mental energy that controls our actions. Right intention can be described best as commitment to ethical and mental self-improvement. Buddha distinguishes three types of right intentions:

1. The intention of renunciation, which means resistance to the pull of desire
2. The intention of good will, meaning resistance to feelings of anger and aversion
3. The intention of harmlessness, meaning not to think or act cruelly, violently, or aggressively, and to develop compassion.

The third principle of the path, right speech is the first principle of ethical conduct in the eightfold path. Ethical conduct is viewed as a guideline to moral discipline, which supports the other principles of the path. This aspect is not self-sufficient, however, essential, because mental purification can only be achieved through the cultivation of ethical conduct. The importance of speech in the context of Buddhist ethics is obvious: words can break or save lives, make enemies or friends, start war or create peace. Buddha explained right speech as follows:

1. To abstain from false speech, especially not to tell deliberate lies and not to speak deceitfully
2. To abstain from slanderous speech and not to use words maliciously against others
3. To abstain from harsh words that offends or hurt others
4. To abstain from idle chatter that lacks purpose or depth. Positively phrased, this means to tell the truth, to speak friendly, warm, and gently and to talk only when necessary.

The fourth ethical principle, right action, involves the body as natural means of expression, as it refers to deeds that involve bodily actions. Unwholesome actions lead to unsound states of mind, while wholesome actions lead to sound states of mind.

Again, the principle is explained in terms of abstinence:

1. To abstain from harming sentient beings, especially to abstain from taking life (including suicide) and doing harm intentionally or delinquently,
2. to abstain from taking what is not given, which includes stealing, robbery, fraud, deceitfulness, and dishonesty, and
3. to abstain from sexual misconduct. Positively formulated, right action means to act kindly and compassionately, to be honest, to respect the belongings of others, and to keep sexual relationships harmless to others. Further details regarding the concrete meaning of right action can be found in the Precepts.

The fifth principle of the path, right livelihood means that one should earn one's living in a righteous way and that wealth should be gained legally and peacefully. The Buddha mentions four specific activities that harm other beings and that one should avoid for this reason:

1. Dealing in weapons,
2. Dealing in living beings (including raising animals for slaughter as well as slave trade and prostitution),
3. Working in meat production and butchery
4. Selling intoxicants and poisons, such as alcohol and drugs. Furthermore any other occupation that would violate the principles of right speech and right action should be avoided.

The sixth principle of the path, right effort can be seen as a prerequisite for the other principles of the path. Without effort, which is in itself an act of will, nothing can be achieved, whereas misguided effort distracts the mind from its task, and confusion will be the consequence. Mental energy is the force behind right effort; it can occur in either wholesome or unwholesome states. The same type of energy that fuels desire, envy, aggression, and violence can on the other side fuel self-discipline, honesty,

benevolence, and kindness. Right effort is detailed in four types of endeavors that rank in ascending order of perfection:

1. To prevent the arising of unrisen unwholesome states
2. To abandon unwholesome states those have already arisen
3. To arouse wholesome states those have not yet arisen
4. To maintain and perfect wholesome states already arisen

The seventh principle of the path, right mindfulness is the controlled and perfected faculty of cognition. It is the mental ability to see things as they are, with clear consciousness. Usually, the cognitive process begins with an impression induced by perception, or by a thought, but then it does not stay with the mere impression. Instead we interpret them and set them in relation to other thoughts and experiences, which naturally go beyond the facticity of the original impression. The mind then posits concepts, joins concepts into constructs, and weaves those constructs into complex interpretative schemes. All this is done only half consciously, and as a result we often see things obscured. Right mindfulness is anchored in clear perception and it penetrates impressions without getting carried away. Right mindfulness enables us to be aware of the process of conceptualization in a way that we actively observe and control the way our thoughts go. Buddha accounted for this as the four foundations of mindfulness:

1. Contemplation of the body
2. Contemplation of feeling (repulsive, attractive, or neutral)
3. Contemplation of the state of mind
4. Contemplation of the phenomena.

The eighth principle of the path, right concentration, refers to the development of a mental force that occurs in natural consciousness, although at a relatively low level of intensity, namely concentration. Concentration in this context is described as one-pointedness of mind, meaning a state where all mental faculties are unified and directed onto one particular object. Right concentration for the purpose of the eightfold path means wholesome concentration, i.e. concentration on wholesome thoughts and actions. The Buddhist method of choice to develop right concentration is through the practice of meditation. The meditating mind focuses on a selected object. It first directs itself onto



it, then sustains concentration, and finally intensifies concentration step by step. Through this practice it becomes natural to apply elevated levels concentration also in everyday situations.

Who is the Dalai Lama? Tibetan Buddhism focuses on its monks, called “lamas.” Correspondingly, it also recognizes a multitude of Buddhas and Bodhisattvas (a deity or being who has attained enlightenment worthy of nirvana but remains in the world to help others), as well as their consorts. Lamas use different meditation techniques, which include what is called “mandalas” (spiritual diagrams) and prayer wheels. The Dalai Lama is the highest lama. What is most interesting is that whenever the Dalai Lama dies, Tibetan Buddhists believe he is reborn as an infant, and officials of the religion search for the child, who is supposed to bear certain distinguishing marks and when he is discovered, he then becomes the new Dalai Lama.<sup>291</sup>

The current Dalai Lama is named Tenzin Gyatso and is the 14th Dalai Lama. His real name is Lhamo Thondup. Born in 1935 and “discovered” in 1937, he was given the name he now bears, Tenzin Gyatso. He became the political head of Tibet in 1950. However, he left Tibet to establish a government-in-exile in 1959 when the Chinese took over that country. In 1989, the Dalai Lama won the Nobel Peace Prize.<sup>292</sup>

Buddhism teaches that Nirvana is the highest state of being, a state of pure being, and it is achieved by means relative to the individual. Nirvana defies rational explanation and logical ordering and therefore cannot be taught, only realized.<sup>293</sup> Jesus’ teaching on heaven, in contrast, was quite specific. He taught us that our physical bodies die but our souls ascend to be with Him in heaven (Mark 12:25). The Buddha taught that people do not have individual souls, for the individual self or ego is an illusion. For Buddhists there is no merciful Father in heaven who sent His Son to die for our souls, for our salvation, to provide the way for us to reach His glory. Ultimately, that is why Buddhism is to be rejected.

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## Wicca

Wicca<sup>65</sup> is an eclectic religious belief system centering around gods, goddesses, and nature worship. Gary Cantrell, a well-known Wiccan author says Wicca is based on “harmony with nature and all aspects of the god and goddess divinity.”<sup>294</sup> Wiccan practice involves the manipulation of nature through various rituals in attempts to gain power, prestige, love, or whatever else a Wiccan wants. It uses symbols in its ceremonies and follows the calendar in reference to Wiccan festivals. Its roots are in ancient agrarian Celtic Society. It is considered Neo-Pagan (based on old European and pre-Christian belief systems). Wicca does not have a structure of clergy and/or congregations. But it does have priests and priestesses which are in leadership positions within covens that have witches. The varying traditions of Wicca have different requirements for attaining the level of priest and priestess. Some of the more common varieties of Wicca are 1734, Alexandrian, Celtic, Dianic, Dicordian, Eclectic, Gardnerian, and Georgian. Wicca is even recognized as a religion in the military.

One of the most common aspects of working theology is the teaching of reincarnation and karma. The purpose of reincarnation is to learn lessons through the various lives. “This process of reincarnation is repeated for numerous lifetimes until a development of the Spirit is reached where the Spirit can truly merge with the male and female balanced creator/creatix entity. We are returned to the God and to the Goddess.”[Ibid., p. 27.] Karma is the law of cause and effect that “does not punish nor reward. It is simply a universal law that reacts to causation until disharmony is illuminated.”<sup>295</sup>

Wicca does not claim to be the only way but says that all spiritual traditions and paths are valid to those who practice them.<sup>296</sup> It accepts “the fact that all life is sacred, including plant, animal, and human.”<sup>297</sup>

Generally, Wiccans do not believe in the existence of a devil (they are not Satan worshippers). They have no orgies or public displays of sexuality in their rituals (though some Wiccan traditions practice nudity and sexuality not open to the public), no bestiality, and no blood sacrifices. They do not practice spells with the intention to

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<sup>65</sup> Source <http://carm.org/wicca>.

harm people. They deny that there are moral absolutes, believe that nature is divine, and seek to be in harmony with the earth/nature.

Is it recognized as a religion by the government? Absolutely.

“Wicca is a bona fide religion, Mr. Barr. It has been recognized by the courts, and legal Wiccan clergy can be found in every state in the United States. We have chaplains in many American and Canadian prisons. Our guiding principle, the Wiccan Rede, admonishes us to harm none.”<sup>298</sup>

### **The Wiccan Rede and the Threefold Law**

There are two basic codes by which the Wiccans live. First is the Wiccan Rede which states, “An Ye Harm None, Do What Ye Will.” This means that a Wiccan is free to use his or her magic as long as it doesn't harm anyone. The second is the Threefold Law which says that all the good you do will return to you threefold in this life. Likewise, all the harm you do will return to threefold as well.

### **The God and Goddess**

There is an ultimate life force called “The One” or “The All” from which the male and female aspects of life emerged, i.e., the god and goddess. The Divine, god or goddess, depending on to whom you are talking, can have different names. There can even be references to different gods from other theological systems: Hinduism, Egyptian, Buddhism, ancient Greece, Sumerian, Christian, etc. In Wicca it doesn't really matter what name is given to a person's concept of God as long as you have one or two or more.

One Wiccan might consider God to be self-aware; another may not. It all depends on the angle that an individual Wiccan takes in his or her theological construction of what best works. It is a religion of self-design. In Wiccan theology, because god can show different characteristics in different ways to different people, Wiccans can have different and even contradictory conceptions of God. This is not a problem to them because they maintain that it is only the limited aspects of individual perceptions of god that appear contradictory.

“as Wiccans, we acknowledge and worshiped the old gods and goddesses in the form both pleasing to Them and meaningful to us . . .”<sup>299</sup>

### **Why is Wicca attractive?**

Wicca is attractive for many people who do not desire or appreciate absolute truths. In Wicca, a person is free to discover his or her own “path.” In other words, he or she is free to invent a religious system that suits his or her desires.

“If you are just beginning a study of paganism, you may need to evaluate many different traditions or paths before finding the one for which you are looking. Your chosen path in the old religion must be one that is uniquely suited to you as an individual and one that lets you speak to the Lord and Lady in your own fashion.”<sup>300</sup>

It should be obvious that Wicca is a religion of personal preference. In other words, you are free to invent, devise, and develop a religion that suits your personal wants and interests. Furthermore, in Wicca you may attempt to manipulate your surroundings and other individuals through spells and incantations. This combination of developing a religion that suits your personal preferences and trying to influence others is very appealing to a lot of people.

### **Beliefs in Wicca**

The following list of affirmations and denials are held by most Wiccans. But because there are differences among Wiccan traditions, not every we can will affirm or deny every statement listed here. Nevertheless, the list is accepted by almost all Wiccans:

#### **1. Affirms**

- A. The existence of a supreme divine power known as “The One,” or “The All.”
- B. “The All” is not separate from the universe, but part of it.
- C. That from “The All” came the god and goddess.
- D. That the god and goddess are manifested in various forms in the universe.

- E. Nature worship and, therefore, environmental concerns are high.
  - F. Divinity is within.
  - G. Biological evolution.
  - H. That there are different and valid paths to finding the truth about God.
  - I. That all creatures have a life force, a soul.
  - J. The male and female principles are in balance throughout the universe.
  - K. The equality of the sexes.
  - L. That each person has male and female aspects that need to be balanced.
  - M. Multiple reincarnations.
  - N. The teaching of karma.
  - O. The practice of rituals designed to attune Wiccans to the natural life forces.
  - P. That upon death a person is released back to a place called Summerland.
  - Q. That different paths to spirituality are acceptable as long as they don't hurt anyone.
  - R. Personal responsibility for ones actions.
- 2. Denies**
- A. The concept of Heaven and Hell (Matt. 25:46).
  - B. The existence of the Devil and the worship of the devil, Lucifer, etc. (Matt. 4:1ff).
  - C. The existence of absolute evil (Psalm 34:14; 35:10).
  - D. The inspiration and authority of the Bible (2 Tim. 3:16).
  - E. A need for salvation (Rom. 3:23).
  - F. Moral absolutes (Exodus 20).
  - G. That Jesus is the only way to salvation (John 14:6).

- H. The male headship presented by Christianity (Eph. 4:11; Eph. 5).
- I. A religious authoritative hierarchy (Eph. 4:11; Eph. 5).
- J. The concept that humanity is to subdue the earth (Gen. 1:28).

### The Wiccan Sabbats, or Holy Days

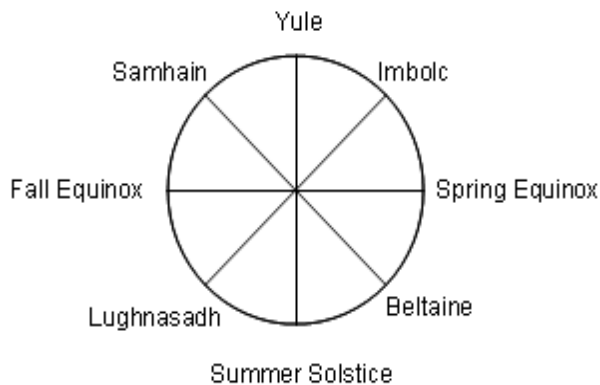


Figure 9: Sabbats

Since Wicca is derived from ancient European agrarian societies, the Sabbats (similar to sabbath) are closely tied to the seasons and the calendar. Wiccans claim that the Sabbats have been followed for many thousands of years by ancient cultures such as Nordic, Celtic, Greek, etc. Following is a list of the eight primary Wiccan Sabbats. The dates referenced here are generally accepted by all Wiccans.

#### Major Sabbats

##### 1. Imbolc, Feb. 2,

A. Imbolc (imbolg), which means "in milk", is a celebration of fertility and designates the middle of winter. Milk was traditionally poured out upon the ground as a type of offering. Associated with this are the colors white, pink, and red, the amethyst, turquoise, dill, Dragon's blood, frankincense, rosemary, and wildflowers. It is also known as Groundhog's Day, Candlemas, Blessing of the Plow, Disting, Feast of the Virgin, Festival of Milk,

##### 2. Beltane, April 30 or May 1

A. Beltane is the first holiday of summer and signifies the approach of summer and the death of winter. This is an ancient celebration of the return of

fertility to the world after it passes through winter. It divided the Celtic year into winter and summer. It stresses human fertility. Associated with this festival is Boodstone, sapphire, frankincense, honeysuckle, Jasmine, St. John's Wort, rosemary, green, yellow, and red. It is also known as Beltaine, May Day, Roodmass, and Walpurgis.

### **3. Lughnasadh, Aug 1**

A. This festival marks the beginning of the harvest season and the middle of summer. The word probably derives from the god Lugh, the Celtic lord of light. Associated with Lughnasadh is Crabapple, ginseng, grapes, potato, berries, green, orange, yellow, and red. It is also known as Ceresalia, First Harvest, Lad Day, and Lammas.

### **4. Samhain, Oct 31**

A. Samhain means "summer's end" and marks the beginning of winter. For most Wiccans, this is the new year anytime of reflection where the oldest let go and the new is anticipated. From ancient times it designates the end of the harvest season. Associated with the festival are the colors black and orange, obsidian, Onyx, apples, catnip, corn, pears, squash, wormwood. It is also known as Halloween, All Hallows Eve, Blood feast, Celtic New Year, Day of the Dead, Last Harvest, Winters Eve, etc.

## **Minor Sabbats**

### **1. Yule, Dec. 21 (Winter Solstice)**

A. This is the winter solstice, the shortest day of the year. The festival associated with it celebrates the birth of the new solar year. The solstice is linked to the rebirth and renewal of the sun god, the lord. Associated with Yule is holly, pine, evergreen, tree (Christmas tree), the gods Odin and Pan, Cedar, cinnamon, ginger, lemon, orange, sage, rosemary, Gold, green, yellow, white, red. The Yule is also known as Day of Children, Midwinter, Mother's Night, Saturnalia, and Christmas.

### **2. Ostara (Spring Equinox), Mar 21**



A. The day and night are of equal length. Ostara is name of the Scandinavian Goddess of spring and the festival deals with fertility, mainly of the animal kingdom and plants. It celebrates the end of winter and the beginning of the cycle of rebirth. During this festival that was customary to exchange colored eggs. Associated with this festival is Moonstone, rose quartz, daffodils, ginger, frankincense, Jasmine, nutmeg, sandalwood, rose, blue, pink, and red. It is also known as Alban Eilir, Easter, Lady Day, and Waxing Equinox.

### **3. Midsummer Eve (Summer Solstice), June 21st or 22nd**

A. The longest day of the year and designates a festival of thankfulness. It celebrates the dissent of the sun because too much sun can harm crops. Associated with it are the emerald, Jade, Tiger's eye, Apple, Daisy, turn, frankincense, Lily, oak, orange, thyme, green, yellow, and white. It is also known as Litha, Vestalia, and Whitsuntide.

### **4. Mabon (Autumn Equinox), Sept 21**

A. The day and night are of equal length. This is a festival that designates the beginning of fall. It marks the dissent of the Goddess into the underworld. Associated with it are amethyst, Topaz, acorns, corn, frankincense, great, oak, wheat, brown, and orange. It is also known as Mabon, Alban Elfer, Harcest, Second, Harvest, and Wine Harvest.<sup>301</sup>

Let's now look at seven types of Wicca. The first is 1734 Wicca. The 1734 Wiccan tradition was developed by Robert Cochrane, a British poet and philosopher, who was born on January 26, 1931. He sought to restore the "Old Religion". The 1734 tradition is developed out of a series of correspondence between Robert Cochrane and Joseph Wilson, an American. The number "1734" is not a reference to the year. Instead, it is a cryptogram, a title for the name of the goddess.

The 1734 tradition does not require the use of a common Book of Shadows and there is no official hierarchical structure. It focuses on meditation, chanting, channeling, and visions. Within the tradition is a set of riddles which, when they are deciphered by a member, will then discover the true name of the goddess.

“One that becomes seven states of wisdom - the Goddess of the Cauldron. Three that are the Queens of the Elements - fire belonging alone to Man, and the Blacksmith God. Four that are Queens of the Wind Gods.”<sup>302</sup>

The 1734 tradition uses a different arrangement of the placement of the elements and his rituals than most Wiccan tradition. It practices Drawing down the Moon, rituals, etc.

The second type is Alexandrian Wicca was started in England by a witch named Alex Sanders (1926 - 1988) and his wife Maxine (who was a Roman Catholic) in the 1960s. He was referred to as “The King of the Witches.” He had claimed to be initiated into Wicca at the age of seven by his grandmother but later admitted that this was not true. There was controversy within Wiccan circles as to the motivation of Mr. Sanders in developing his tradition. Some thought he was involved for the fame and influence. But this only helped to increase his popularity.

Alex Sanders experimented with homosexuality, magick, claimed he could heal people, and is said to have even worshipped the devil for a while. He had been initiated into the Gardnerian tradition and his Alexandrian Wicca reflects some of those aspects. However, Alexandrian Wicca does not require ritual nudity as Gardnerian Wicca does.

At first, the Alexandrian tradition grew but later declined when it was discovered that Alex Sanders had been dishonest about his claim to be a hereditary witch. The Alexandrian tradition focuses on ceremonial magic and has elements of the Kabbalah.<sup>303</sup>

The third type is Celtic Wicca. Celtic Wicca focuses mainly on Celtic traditions combined with ancient Celtic beliefs as well as more modern practices. Though it is not officially attributed to a single individual, there seems to be a connection to Gavin and Yvonne Frost. This tradition is mostly focused on the male aspect of Wicca but has recently begun to emphasize on the goddess aspect as well as the Gods and goddesses of ancient Wales, Ireland, and Scotland, emphasizing a balance between the God and Goddess. Celtic Wiccans seek to be closely attuned to nature (Gaia). Therefore, they use herbalism and divination, revere women, seek a connection with the ancestors and land spirits. This tradition also emphasizes poetry in its magick,

The old Celtic religious system was polytheistic and nature based with focus on meditation. It uses three concentric circles of salt, sulpher, and herbs. It is also known as Baptist Wicca.

The forth type is Dianic Wicca. Dianic Wicca, sometimes called Feminist Wicca, was begun by Zsuzsanna Budapest in California, and is named after the Roman goddess of the hunt, Diana. It is a feminist tradition and often excludes the male God aspect and asserts that the female aspect is the true creative source of the universe. Within the varieties of Dianic Wicca are polytheistic as well as monotheistic strains. Most Dianic traditions excludes male membership, but there are some that include males. Oftentimes lesbians are attracted to this tradition since it is internally supportive of women and women's rights, and provides emotional intimacy. Nevertheless, the majority of its members are heterosexual.

Within Dianic tradition is the belief that ancient cultures were matriarchal in structure and passive in action. Dianic Wicca maintains that it was not until the rise of patriarchal systems that war began.

Members of the Dianic Wiccan tradition are often involved in politics, were associated with the feminist movement of the 1960s, and seek to improve the position of women in society. They focus on Sabbat celebration and various esbats including Winter Solstic, Imbolc, the Spring Equinox, Beltane, Summer Solstic, the Fall Equinox, and Samhain.<sup>304</sup>

The New Moon Chant for Diana: "Waxing, waxing, growing, growing, Diana's power is flowing, flowing."<sup>305</sup>

The fifth type is Eclectic Wicca. Eclectic Wicca is the practice of adopting whatever works for an individual from any of the Wiccan traditions. The word "eclectic" means to select from a variety of sources. A person who holds to Eclectic Wicca can adopt rituals and ideas out of Dianic, Gardnerian, Druidic, or Alexandrian forms, combine them, and then use them to accomplish whatever is desired. Furthermore, this means that they can adopt any deity or any religious system whether it be Jesus, Zeus, Athena, Horus, Quetzalcoatl, Stirculius, Hermes, Brahman, Krishna, The Lord and/or Lady, Elementals, Ishtar, Thor, Apollo, etc.

"The Path of some identified as Eclectic-Celtic Wicca, which has taken what its practitioners believe to be the best from several Paths (Irish, Welsh, and Scott, and maybe even some Anglo-Roman influences), is exactly that and is perfectly acceptable."<sup>306</sup>

"Eclectic Wicca is that form where an individual adopts a mix of various Wiccan principles that he or she thinks are valid for his/her path."<sup>307</sup>

Eclectic Wiccans affirm personal responsibility, communion with nature, and are generally not into structured Wiccan traditions. They want to know what works and how they can use it for their benefit.

The sixth type is Gardnerian Wicca. Gardnerian Wicca was founded by Gerald Gardner (1884 -1964), a British Civil Servant, in the 1950s. Gerald Gardner was born in Liverpool, England June 13, 1884. (Interestingly, that was Friday the 13th.) Gerald suffered from Asthma and was allowed to travel to the Far East when young in an attempt to alleviate his condition. While there, he became familiar with various Eastern and occult philosophies. He had an avid interest in archaeology and upon his retirement after seeing some ancient sites, became convinced of reincarnation. He was initiated into a Witchcraft coven in 1939, met Aleister Crowley in 1946, and wrote a novel called "High Magic's Aid." In 1951 England repealed the laws making Witchcraft illegal and this opened the door for Gardner to be more public. He formed his own coven and included the various practices he had picked up through his travels, thus the beginning of Gardnerian Wicca. Gardner published "Witchcraft Today" in 1954, and "The Meaning of Witchcraft" in 1959. He considered the occult witchcraft practiced in England to be the remnants of ancient earth-based worship system. His Wiccan tradition was his attempt to restore that ancient religious system. He died in 1964. Gardnerian Wicca was brought to America by Raymond Buckland whom he met in 1963.<sup>308</sup>

Gardnerian Wicca is considered one of the oldest forms of Wicca and most Wiccans acknowledge it to be the beginning of the Wicca Movement.<sup>309</sup>

"Although there is no question that Gerald Gardner should be credited with bringing our religion into the public eye in the 20th century, he did not invent Wicca. it

would be more by developing the tradition that bears his name, Gardnerian Wicca, from which many of the present-day myriad Wiccan traditions may have themselves evolved. Gerald Gardner, Aleister Crowley, and Margret Murray have all made an indelible contribution to the revival of the Wiccan religion it [sic] exists today, and their part in our evolution must never be forgotten.”<sup>310</sup>

As stated above, Gardner became interested in spiritual and occult phenomena early on and was initiated into an occult group before 1940. He was a believer in the power of witchcraft and combined it with some Masonic practices such as “blindfolding, initiation, secrecy, and “degrees” of priesthood.” From his studies in occultism, he also included Tarot cards, wands, chalices, and the pentacle into his practices.<sup>3</sup> Of particular interest is the inclusion of nudism into his Wiccan practices. This is known as skyclad.

“Some Gardnerian innovations have sexual and even bondage-and-discipline overtones. Ritual sex, which Gardner called “The Great Rite,” and which was also largely unknown in antiquity, was part of the liturgy for Beltane and other feasts (although most participants simulated the act with a dagger--another of Gardner's penchants-and a chalice). Other rituals called for the binding and scourging of initiates and for administering “the fivefold kiss” to the feet, knees, “womb” (according to one Wiccan I spoke with, a relatively modest spot above the pubic bone), breasts, and lips.”<sup>311</sup>

Gardner “compiled a volume of spells, rituals and magical lore that he called the Book of Shadows.”<sup>312</sup> The Book of Shadows has become a very common staple among the various Wiccan Traditions, especially Gardnerian Wicca. However, not all branches of Wicca follow the Gardnerian Book of Shadows. Basically, the Book of Shadows is a compilation of various spells, rituals, and i

ncantations developed by various Wiccans according to the style of their tradition. This book can be quite different among wiccans.

The Gardnerian Wicca tradition focuses on the God and Goddess who are equally balanced, reincarnation, nudity during circle rituals, celebrate the eight Sabbats, etc. Each coven is autonomous.

The seventh type is Georgian Wicca. Georgian Wicca was founded by George Patterson in 1970, in Bakersfield, California. It was chartered by the Universal life Church in 1972 as the Church of Wicca of Bakersfield and later in the 1980 it was rechartered as the Georgian church. The church has since disappeared but the tradition is growing in the United States, Europe, and Australia. It is a mixture of Gardnerian, Alexandrian, and British traditions. It is somewhat eclectic in that members are encouraged to develop their own rituals. Circles are sometimes performed skyclad (in the nude). They celebrate the eight sabbats.

If you are a Christian parent and your child is getting involved in Wicca, what should you do? Should you become authoritative and deny your child the practice of Wicca? Should you let him or her get involved and trust that the Lord will work it out? Or, should you research it and learn about it, so you might know how to deal with it? These and other questions are common from Christian parents who find that their children are involved in Wicca. Here's what you should do.

First of all, you need to read the Bible and pray regularly. You need to realize that this is a spiritual battle and that there are demonic forces involved. You cannot expect to win a spiritual battle if you are not praying.

Second, for what should you pray? Pray for the binding of the enemy, for spiritual insight, for protection in your home, protection for your children, yourself, your finances, your automobiles, your health, etc. I do not say these things lightly. When you start tackling the occult, get ready for a ride. The enemy does not like what you're doing, so you need to be prayed up. At this point, I recommend CPR. Confess (your sins), Pray (for guidance), and Read (the Bible). It will keep you spiritually alive.

Third, seek the prayer support of others and the involvement, if possible, of the elders of your church in prayer as well. In addition, see if you can find friends and family who are mature in the Lord with whom you can discuss the issue and obtain further counsel.

Fourth, you must not beat yourself up over your child's involvement in the occult. Every parent makes mistakes in raising children, and we can never predict accurately what results will come of our loving and guiding actions upon our children.

There is a dark influence in the world that seeks to ensnare anyone and everyone it can. Don't go around thinking that you didn't do enough praying or go to church enough. Just seek the Lord in prayer, confess any sins you may have committed in this area, forsake them, receive forgiveness from the Lord, and continue on. Guilt can cloud your judgment and your prayer life. Look to Jesus first.

Fifth, learn enough about Wicca (by reading CARM<sup>66</sup> and other resources) so that you know what it is you're dealing with when you speak to your child about it.

Sixth, you need to realize that Wicca is not Satanism. Wiccans do not practice human sacrifices, cursing, summoning demonic forces, etc. Wiccans seek to find harmony in nature and try to use their influence for good. Of course, that influence has a dark origin.

Seventh, don't scream and yell at your child for his or her involvement in Wicca.

Eighth, speak to your child rationally, calmly, and intelligently about the choices he is making. Try to bring to his attention that there is no way for him to verify that what he is trying to contact and work with is ultimately good or bad. Just because something works, it doesn't mean it is from God. If you are angry with your child and try to force him to comply with everything that you desire, it may backfire on you. Resistance often results in rebellion and involvement in something ungodly. This is why wisdom must be used when dealing with someone who is getting involved in or has been involved in Wicca.

Ninth, ask lots of questions. You will find that the more questions you ask, the more you will earn the right to speak. Also, you'll discover problems in those answers because those answers will not be rationally consistent. At this point, you can carefully begin to point out various problems that you discover within Wicca.

Tenth, deal with the occult paraphernalia. This is where it gets more difficult. If you were to suddenly confiscate everything, this may or may not work. Only you will know whether or not that is the right thing to do. In my household, if my child who was still in her early teens got involved with something like this, I would first speak to her

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<sup>66</sup> <http://carm.org/>

clearly and rationally about what Wicca is, the dangers that are inherent in it, etc. I would ask her to tell me how she knew that the source of what she is trying to contact is good or bad. I would then tell her that as a father who is seeking to be godly, I cannot permit her involvement in my home with something which is ungodly and unholy to begin with. I would say that she may not believe what I just said was true; but because I am the father in the head of the household and since I love her and want what is best for her and since I pay the mortgage, I have the right in the home to remove from it that which I believe is harmful.

I would say all these things in a calm and loving tone while I am asking my daughter for feedback. I would further state that if, just if, what she was doing was indeed contacting something that was harmful, then she would be inadvertently putting her family at spiritual risk.

Now, the children-parent dynamic is different in every household, and it is always difficult to know exactly what is the right thing to do and say. But you need to have a plan of action, and you need to stick with that action.

Eleventh, don't shove Christian theology down their throats. It is not the adamant proclamation of doctrinal purity from a Christian perspective that is guaranteed to win Wiccans to the Lord. Preaching incessantly about the devil, the occult, damnation, and "you should know better" is not as effective as a decent, calm, and rational approach presented in love.

Twelfth, trust God. Trust the Lord Jesus beyond your ability to comprehend. Lift your child to him in prayer and supplication and ask that He redeem your child, break the bonds of darkness, and bring him into relationship with Christ.



## CHAPTER 6

### CONCLUSIONS

The main purpose of this thesis was to introduce the reader to a brief over view of an apologetical history, apologetical methods, major worldviews, and major world religions. The hope of this author is this thesis will be used to equip the saints with a better working knowledge of how to defend their faith in a more informed manner. I agree wholeheartedly with Reformed epistemologists like Alvin Plantinga that apologetic arguments and evidence are not necessary in order for Christian belief to be warranted. I do not think that Christian apologetics is necessary in order for Christian belief to be warranted but this does not mean that Christian apologetics is therefore useless. Having sound arguments for the existence of a Creator and Designer of the Universe or evidence for the historical credibility of the New Testament records of the life of Jesus Chris in addition to the stirring and convictions of the Holy Spirit could increase a person's confidence in the veracity of Christian truth claims. Referring to Plantinga's epistemological approach, a person would then have greater reason for believing such claims of Christianity.

In chapter one the main focus was to explain what apologetics is in its simplest form. A brief history was given for of apologetics. Some churches believe apologetics is not needed but there are at least five reasons why apologetics was needed in the first century and even still today.

The first and most obvious is because we are commanded to defend the faith. Aforementioned in this thesis is a quote from 1 Peter 3:15. It simply states we are to defend our faith. Second, we need apologetics because it helps Christians know their faith. How can a person defend what they do not know? Apologetics encourages Biblical and non-Biblical studies of the Christian faith. Third, apologetics is an attempt to keep people out of hell. God takes sin very seriously, and He will punish those who have rebelled against Him and are not covered in the blood of Christ. Fourth, we need apologetics to counter the bad image that Christianity has received in the media and in

culture. Televangelists and their scandals, both sexually and monetarily, are a disgrace to Christianity. The Catholic Church hasn't helped with its scandals involving priests. On top of that, the media is very biased against Christianity, and you will see negative opinions of Christianity promoted everywhere. Fifth, we need apologetics because there is a constant threat of apostasy in the visible Christian church. Such is the case with the Metropolitan Community Church denomination, which openly advocates the support of homosexuality in violation of scripture (Rom. 1:18-32).

Chapter 2 deals with the six main methods of apologetics. These are the, evidential method, classical method, presuppositional method, reformed epistemology method, fideist method and the cumulative method. Using any or all of these methods can help the unbeliever's lack of faith and also can help build the faith of the saint. When one has confidence in the subject matter presented this person will more likely be bold for Christ.

A few key points from the evidential method worth remembering are as follows:

1. MS (manuscript) Reliability. The Bible is not a copy of a copy of a copy. For example, the NASB Bible translation is translated from the 2<sup>nd</sup>- 3<sup>rd</sup> century Greek. We have over 5800 ancient Greek copies of the New Testament that date back to the 2<sup>nd</sup> century within c.30 years of the autograph (original writings). We have over 19,000 ancient copies of the New Testament written in Syriac, Latin, Coptic, and Aramaic. Out of these more than 24,970 ancient scriptures they are 99.75% textually pure. This means only .25% is questionable and none of these questionable areas pertain to core Christian doctrines. All extant mss (manuscripts) are categorized still available for examination. There are NO non-Biblical ancient writings that contradict the Biblical accounts of Jesus Christ that predate the Christian mss used for translation.
2. Non-Biblical Writings of Jesus Christ; There are more than ten 1<sup>st</sup> and early 2<sup>nd</sup> century Greek, Roman, and Jewish historians who wrote about Jesus Christ. All non-Christians. They mention the life, death, and resurrection of Jesus Christ. They also mention the earthquake and the sky going dark at the time of Jesus' death. This external proof shows historical proof a man named Jesus did exist, was crucified and the adherents of Jesus believed He was resurrected.
3. Jesus fulfilled over 700 messianic prophecies. Dr. Peter Stoner [*Science Speaks*, 1958] estimated the odds against just 48 of 300 Old Testament prophecies about the Messiah being fulfilled in one person to be 1 chance in 10<sup>157</sup>. Emile Borel's Law of Probability states any probability higher than one chance in 10<sup>50</sup> is

practically impossible. The fulfillment of some 700 prophesies is only possible because the Biblical prophesies are not random but actual events foretold about Jesus Christ.

4. Archaeological Discoveries. There have been over 25,000 Biblical archaeological discoveries which include hundreds of city discovery. NONE have contradicted the Bible. One of my favorites, the Hittites was thought to be a fabrication of the Biblical authors for over 2000 years until their Capitol city of Hattusa was discovered.
5. Fine Tuning; Maximum deviation from acceptable values that would either prevent the universe from existing now, not having matter, or be unsuitable for any form of life.
  - a. Ratio of Electrons: Protons  $1:10^{37}$
  - b. Ratio of Electromagnetic Force: Gravity  $1:10^{40}$
  - c. Expansion Rate of Universe  $1:10^{55}$
  - d. Mass Density of Universe  $1:10^{59}$
  - e. Cosmological Constant  $1:10^{120}$
  - f. The universe was formed at God's command, so that what was seen was not made out of what was visible. (Hebrews 11:3)
  - g. These Verses describe the Big Bang, Job 9:8, Psalm 104:2, Isaiah 40:22, 42:5, 44:24, 45:12, 48:12, 51:13, Jeremiah 10:12, 51:15, Zechariah 12:1
  - h. This Verses describe a personal involved God Psalm 19:1
6. Evolution- No evidence of one kind of organism becoming a different kind. An apple and I do not share a common ancestor.
  - a. No theory can explain how a natural selection process can produce even one cell. The Bacteria Flagellum is a great example. It has over 40 moving parts that are irreducibly complex. That means if you take one part away, like at mouse trap, it will not work.
  - b. Scientist has been successful in causing a couple of amino acids to form randomly. Also they had to remove oxygen. If oxygen is present the experiment doesn't work but if there was no oxygen on the earth the UV rays would burn up the forming amino acids. See the problem?
    - i. Takes about 20 amino acids to make a protein but it takes DNA to tell the amino acid how to form
    - ii. Scientist cannot explain where DNA comes from.
7. Minimal Facts
  - a. There are four facts 95% of over 1400 skeptical scholars will accept. These facts are Jesus died, the disciples believed he was raised from the dead, Paul converted and James the skeptical Brother of Jesus was converted, The fifth fact excepted by 75% is the empty tomb.

Chapter three, four and five concentrate on major worldviews, major cults, heretical groups and major world religions. The main purpose of these chapters was

to introduce to the reader to different concepts. The cults and major world religions are non-Christian beliefs that have no saving qualities. Many Christians have been led astray by these. These groups say they encourage reading the Bible but in reality they do not. If one is seeking the truth of God and if one studies the Bible they will convert to Christianity. An honest view of Christianity, with an open heart to God is all the Holy Spirit needs to bring true enlightenment and salvation.

Can apologetics prove the existence of God? The answer depends on what is meant by prove. If prove means to demonstrate with mathematical certainty, then most theists would agree that God's existence cannot be proven. If by prove, however, we mean give adequate evidence for or provide good reasons for, then it would seem to follow that one can prove the existence of God and the truth of Christianity.

When evangelizing or doing apologetics it will always serve one well to never answer a question that is not being asked. It can and probably will come across as being arrogant. Always approach everyone with a spirit of humility and gentleness. Apologetics is not divine but merely a tool that can be used to defend the belief in the God of the Bible. Atheists and all major world religions have apologists. The difference between our apologetics is the love of God we show because Jesus Christ first loved us. Facts and figures without love are just facts and figures.

The Holy Spirit's loving conviction brings us to know the saving grace of Jesus Christ. If you are an obedient Christian you will be used by God. The salvation message is the only hope humanity has. Left to our own wises there is no rational reason for anyone to be good or evil. If one chooses to be good it is pure pragmatism.

Dr. Norman L. Geisler, Christian apologist, author, and philosopher said, "The charge is made that no one ever comes to Christ through apologetics. If this implies that the Holy Spirit never uses apologetic evidence to bring people to Christ, this is clearly false. C.S. Lewis noted that 'nearly everyone I know who has embraced Christianity in adult life has been influenced by what seemed to him to be at least a probable argument for Theism.'<sup>7</sup> Lewis is an example of an atheist who came to Christ under the influence of apologetics. The skeptic Frank Morrison was converted while attempting to write a book refuting the evidence for the resurrection of Christ. Augustine tells in his confessions how he was led toward Christianity by hearing a Christian debate an unbeliever. Harvard Law School professor Simon Greenleaf was led to accept the authenticity of the Gospels by applying the rules of legal evidence to the New Testament. God has used evidence and reason in some way to reach virtually all adults who come to Christ."<sup>313</sup>

## RECOMMENDATIONS

The twelve books on the reading plan below are selected specifically for the beginner in apologetics. They are on the list because of their accessibility and their quality of content. The order provided is a progressive reading plan for those just getting started so for best results I recommend following the order listed. Working through this list should give the novice a good foundation before moving on to more advanced titles.

1. *"The Case for a Creator"*-Lee Strobel
2. *"The Case for Christ"*-Lee Strobel
3. *"The Case for Faith"*-Lee Strobel
4. *"Holman QuickSource Guide to Christian Apologetics"*-Doug Powell
5. *"Love Your God With All Your Mind"*-J.P. Moreland
6. *"Tactics: A Game Plan for Discussing Your Christian Convictions"*-Greg Koukl
7. *"The Case for the Resurrection of Jesus"*-Mike Licona & Gary Habermas
8. *"Is God Just a Human Invention? And Seventeen Other Questions Raised by the New Atheists"*-Sean McDowell and Jonathan Morrow
9. *"I Don't Have Enough Faith to Be An Atheist"*-Geisler & Turek
10. *"On Guard"*-William Lane Craig
11. *"Why the Universe is made the way it is"*-Hugh Ross
12. *"A Matter of Days,"* - Hugh Ross

I also recommend the Lee Strobel Film Collection based on the aforementioned three books. Three films are about one hour each. Also watch *Unlocking the Mystery of Life*. It goes well with the film *the Case for a Creator*. These are great for a small group.

If you've worked through this list, well done! You might want to dig a little deeper by going through the great apologetics textbook by Douglas Groothuis: *Christian Apologetics: A Comprehensive Case for Biblical Faith*. I also recommend *Origins of Life* by Hugh Ross and Faz Rana. As stated before, there are a lot of apologetics books out there. However, if you begin with these, you will have a pretty good foundational understanding of the landscape. From here you can (and should) do deeper study in areas of interest. While this is no complete list, it should be a great place to get started.

## APPENDIX A

### Hebrew and Greek Alpha Numeric Characters<sup>67</sup>

In English, we have alpha and numeric characters: a,b,c,d,e, etc., & 0,1,2,3,4, etc. Both Greek and Hebrew have only one set of characters used for both words and numbers.

When a word in Greek, for example, is written out, it has a mathematical value. This value is called the gematria. The Greek word for Jesus (IhsouV) has a mathematical equivalent of 888.

There are many very interesting mathematical relationships when the gematria of words and sentences are examined.

Greek Letter	Greek Name	English Letter	Numeric Value	Greek Letter	Greek Name	English Letter	Numeric Value
Α	alpha	father	1	Ν	nu	new	50
Β	beta	boy	2	Ξ	xi	box	60
Γ	gamma	god	3	Ο	omikron	off	70
Δ	delta	dog	4	Π	pi	pet	80
Ε	epsilon	end	5				90 is ϙ
			6 is sigma, Α final form	Ρ	rho	rat	100
				Σ	sigma	sam (s,V)	6, 200
Ζ	zeta	zebra	7				
Η	eta	hey	8	Τ	tau	test	300
Θ	theta	thick (q)	9	Υ	upsilon	up	400
Ι	iota	it	10	Φ	phi	phone (f)	500
Κ	kappa	kit	20	Χ	chi	bach	600
Λ	lamda	low	30	Ψ	psi	cups (y)	700
							800
Μ	mu	mike	40	Ω	omega	orange (w)	900 = sampsi

<sup>67</sup> “The Greek and Hebrew Alphabets with numeric equivalents,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/greek-and-hebrew-alphabets-numeric-equivalents>.

Appendix A cont.

Hebrew Letter	Hebrew Name	English Letter	Numeric Value	Hebrew Letter	Hebrew Name	English Letter	Numeric Value
א	aleph	silent (א)	1 or 1000	ל	lamed	low	30
ב	bet	boy	2	מ,מ*	mem	mike	40
ג	gimel	god	3	נ,ן*	nun	new	50
ד	deled	dog	4	ס	samech	sam	60
ה	heh	hi	5	ע	ayin	silent	70
ו	vov	very, up	6	פ,ף*	pey	pet, phone	80
ז	zayin	zebrea	7	צ,ץ*	tzadi	nets	90
ח	ches	bach	8	ק	kuf	q, kit	100
ט	tes	test	9	ר	reish	race	200
י	yod	you	10	ש	shin	sam, shem	300
כ,ך*	chof	kit	20	ת	tof	test	400
Letter final form		Hebrew Name		Numeric Value			
ך		final chof		500			
מ		final mem		600			
ן		final nun		700			
ף		final pey		800			
ץ		final tzadi		900			

\*final form is form of letter found when it occurs at the end of a word.

## APPENDIX B

### Papyri p1 Through p76 AD 200 to AD 700<sup>68</sup>

The following are extant papyrus fragments and copies. These manuscripts, designated by p1, p2, etc., are part of the overall existing biblical manuscript scope that we now possess. This range of papyri are very old. They represent the extant copies made in the dates so designated.

This demonstrates that the copies we have of the New Testament documents are very old.

<b>Manuscript Number</b>	<b>Content</b>	<b>Location</b>	<b>Date Copied (Century)</b>
p1	Gospels	Philadelphia	3rd
p2	Gospels	Florence	6th
p3	Gospels	Vienna	6th/7th
p4	Gospels	Paris	3rd
p5	Gospels	London	3rd
p6	Gospels	Strassburg	4th
p8	Acts	Berlin	4th
p10	Epistles of Paul	Cambridge, Mass	4th
p11	Epistles of Paul	Leningrad	7th
p13	Epistles of Paul	London and Florence	3rd/4th
p15	Epistles of Paul	Cairo	3rd
p16	Epistles of Paul	Cairo	3rd/4th

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<sup>68</sup> “Papyri p1 Through p76 AD 200 to AD 700,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/papyri-p1-through-p76-200-ad-700-ad>.



p18	Revelation	London	3rd/4th
p19	Gospels	Oxford	4th/5th
p21	Gospels	Allentown, Pa.	4th/5th
p22	Gospels	Glasgow	3rd
p23	General Epistles	Urbana, 111.	Early 3rd
p24	Revelation	Newton Center, Mass.	4th
p25	Gospels	Berlin	Late 4th
p26	Epistles of Paul	Dallas	About 600
p27	Epistles of Paul	Cambridge	3rd
p30	Epistles of Paul	Ghent	3rd
p33	Acts	Vienna	6th
p36	Gospels	Florence	6th
p37	Gospels	Ann Arbor, Mich.	3rd/4th
p38	Acts	Ann Arbor, Mich.	About 300
p39	Gospels	Chester, Pa.	3rd
p40	Epistles of Paul	Heidelberg	3rd
p41	Acts	Vienna	8th
p45	Gospels, Acts	Dublin: Chester Beatty, and Vienna	3rd
p46	Epistles of Paul	Dublin: Chester Beatty, and Ann Arbor, Mich.	About 200
p47	Revelation	Dublin: Chester Beatty	Late 3rd
p48	Acts	Florence	Late 3rd

p49	Epistles of Paul	New Haven, Conn.	Late 3rd
p50	Acts	New Haven, Conn.	4th/5th
p51	Epistles of Paul	P. Oxy. 2157	About 400
p58	Acts	Vienna	6th
p59	Gospels	New York: P. Colt 3	7th
p60	Gospels	New York: P. Colt 4	7th
p61	Epistles of Paul	New York: P. Colt 5	About 700
p63	Gospels	Berlin	About 500
p64	Gospels	Oxford	About 200
p65	Epistles of Paul	Florence	3rd
p66	Gospels	Geneva: P. Bodmer ii	About 200
p67	Gospels	Barcelona	About 200
p68	Epistles of Paul	Leningrad	8th?
p70	Gospels	P. Oxy. 2384	3rd
p71	Gospels	P. Oxy. 2385	4th
p72	General Epistles	Geneva: P. Bodmer xvii	3rd/4th
p74	Acts, General Epistles	Geneva: P. Bodmer xvii	7th
p75	Luke, John	Geneva: P. Bodmer xiv, xv	Early 3rd
p76	Gospels	Vienna	6th

## APPENDIX C

### Letter Uncials 4th to 10th Century Copies<sup>69</sup>

Uncials are uppercase Greek letters and are used to designate another set of manuscripts. Uncials are designated with the initial “0.” All these manuscripts were written in the uncial form; that is, the uppercase Greek style.

Manuscript		Contents	Location	Date Copied
Ⲁ (aleph)	01	Gospels, Acts, Epistles of Paul, Revelation	London: Sinaiticus	4th
A	02	Gospels, Acts, Epistles of Paul, Revelation	London: Alexandrinus	5th
B	03	Gospels, Acts, Epistles of Paul	Rome: Vaticanus	4th
C	04	Gospels, Acts, Epistles of Paul, Revelation	Paris: Ephraemi Rescriptus	5th
D	05	Gospels, Acts & Catholic Epistles	Cambridge: Bezae Cantabrigiensis	5th/6th
D	06	Epistles of Paul	Paris: Claromontanus	6th
D-abg1	-	Epistles of Paul	(Ab8chrift, i.e. copy of 06) Leningrad	9th
E	07	Gospels	Base]	8th

<sup>69</sup> “Letter Uncials 4th to 10th Century Copies,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/letter-uncials-4th-10th-century-copies>.

E	08	Acts	Oxford: Laudianus	6th
F	09	Gospels	Utrecht	9th
F	010	Epistles of Paul	Cambridge	9th
G	011	Gospels	London and Cambridge	9th
G	012	Epistles of Paul	Dresden: Boernerianus	9th
H	013	Gospels	Hamburg and Cambridge	9th
H	014	Acts	Modena	9th
H	0165	Epistles of Paul	Athos and elsewhere: Euthalianus	6th
I	016	Epistles of Paul	Washington	5th
K	017	Gospels	Paris	9th
K	018	Acts, Epistles of Paul	Moscow	9th
L	019	Gospels	Paris: Regius	8th
L	020	Acts, Epistles of Paul	Rome	9th
M	021	Gospels	Paris	9th
N	022	Gospels	Leningrad and elsewhere	6th

O	023	Gospels	Paris	6th
P	024	Gospels	Wolfenbiittel	6th
P	025	Acts, Epistles of Paul, Revelation	Leningrad	9th
Q	026	Gospels	Wolfenbiittel	5th
R	027	Gospels	London	6th
S	028	Gospels	Rome	949
T	029	Gospels	Rome	5th
U	030	Gospels	Venice	9th
V	031	Gospels	Moscow	9th
W	032	Gospels	Washington: Freer Gospels	5th
X	033	Gospels	Munich	10th
Y	034	Gospels	Cambridge	9th
Z	035	Gospels	Dublin	6th
Γ (gamma)	036	Gospels	Leningrad and Oxford	10th
Δ (delta)	037	Gospels	St. Gall	9th

Θ (theta)	038	Gospels	Tiflis: Koridethi	9th
Λ (lambda)	039	Gospels	Oxford	9th
Ξ (xi)	040	Gospels	London: Zacynthius	8th
Π (pi)	041	Gospels	Leningrad	9th
Σ (sigma)	042	Gospels	Rossano	6th
Φ (phi)	043	Gospels	Berat?	6th
Ψ (psi)	044	Gospels, Acts, Epistles of Paul	Athos	8th/9th
Ω (omega)	045	Gospels	Athos	9th

## APPENDIX D

### Numbered Uncials 046 Through 0250 2nd to 14th Century Copies<sup>70</sup>

Number uncials are uppercase Greek letters. These manuscripts were written in the uppercase form of Greek.

Number	Content	Date Copied
046	Revelation	10th
047	Gospels	8th
048	Acts, Epistles of Paul	5th
049	Acts, Epistles of Paul	9th
050	Gospels	9th
051	Revelation	10th
052	Revelation	10th
053	Gospels	9th
054	Gospels	8th
056	Acts, Epistles of Paul	10th
058	Gospels	9th
059	Gospels	4th/5th
060	Gospels	6th
061	Epistles of Paul	5th
062	Epistles of Paul	5th
063	Gospels	9th
064	Gospels	6th

<sup>70</sup> “Numbered Uncials 046 Through 0250 2nd to 14th Century Copies,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/numbered-uncials-046-through-0250-2nd-14th-century-copies>.

065	Gospels	6th
066	Acts	6th
067	Gospels	6th
068	Gospels	5th
070	Gospels	6th
071	Gospels	5th/6th
073	Gospels	6th
074	Gospels	6th
075	Epistles of Paul	2nd
076	Acts	5th/6th
078	Gospels	6th
079	Gospels	6th
081	Epistles of Paul	6th
082	Epistles of Paul	6th
083	Gospels	6th/7th
084	Gospels	6th
085	Gospels	6th
086	Gospels	6th
087	Gospels	6th
088	Epistles of Paul	5th/6th
090	Gospels	6th
091	Gospels	6th
092b	Gospels	6th
093	Acts	6th
095	Acts	8th
096	Acts	7th



097	Acts	7th
099	Gospels	7th
0100	Gospels	7th
0102	Gospels	7th
0105	Gospels	10th
0106	Gospels	7th
0107	Gospels	7th
0108	Gospels	7th
0109	Gospels	7th
0110	Gospels	6th
0111	Epistles of Paul	7th
0112	Gospels	6th/7th
0113	Gospels	5th
0115	Gospels	9th/10th
0116	Gospels	13th
0117	Gospels	14th
0119	Gospels	7th
0120	Acts	9th
0121A	Epistles of Paul	10th
0121B	Epistles of Paul	10th
0122	Epistles of Paul	9th
0124	Gospels	6th
0125	Gospels	5th
0126	Gospels	8th
0128	Gospels	9th
0129	Epistles of Paul	9th

0130	Gospels	9th
0131	Gospels	9th
0132	Gospels	9th
0134	Gospels	8th
0136	Gospels	9th
0138	Gospels	9th
0141	Gospels	10th
0142	Acts, Epistles of Paul	10th
0143	Gospels	6th
0146	Gospels	8th
0148	Gospels	8th
0150	Epistles of Paul	9th
0151	Epistles of Paul	9th
0155	Gospels	9th
0156	Acts	8th
0159	Epistles of Paul	6th
0162	Gospels	3rd/4th
0165	Acts	5th
0170	Gospels	5th/6th
0171	Gospels	4th
0172	Epistles of Paul	5th
0175	Acts	5th
0176	Epistles of Paul	4th/5th
0177	Gospels	10th
0179	Gospels	6th
0180	Gospels	6th

0181	Gospels	4th/5th
0182	Gospels	5th
0186	Epistles of Paul	5th/6th
0187	Gospels	6th
0189	Acts	2nd/3rd
0190	Gospels	6th
0191	Gospels	6th
0193	Gospels	7th
0196	Gospels	9th
0197	Gospels	9th
0201	Epistles of Paul	5th
0202	Gospels	6th
0206	Acts	4th
0207	Revelation	4th
0208	Epistles of Paul	6th
0209	Acts, Epistles of Paul	7th
0210	Gospels	7th
0211	Gospels	7th
0214	Gospels	4th/5th
0216	Gospels	5th
0217	Gospels	5th
0220	Epistles of Paul	3rd
0221	Epistles of Paul	4th
0223	Epistles of Paul	6th

0225	Epistles of Paul	6th
0226	Epistles of Paul	5th
0229	Revelation	8th
0230	Epistles of Paul	4th
0232	Acts	5th/6th
0234	Gospels	8th
0235	Gospels	6th/7th
0236	Acts	5th
0237	Gospels	6th
0238	Gospels	8th
0242	Gospels	9th
0243	Epistles of Paul	10th
0246	Acts	6th
0250	Gospels	8th

## APPENDIX E

Numbered minuscules 1 through 1985 9th to 16th century copies<sup>71</sup>

Minuscules are lower case Greek letters. This form of writing became more popular in the Middle Ages because it was easier to write and more economical to produce Bible copies.

Manuscript Number	Content	Date Copied Century
1	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th
1	Revelation	12th
13	Gospels	13th
28	Gospels	11th
33	Gospels, Acts & Catholic Epistles, Epistles of Paul	9th
81	Acts & Catholic Epistles, Epistles of Paul	1044
88	Acts & Catholic Epistles, Epistles of Paul, Revelation	12th
94	Revelation	12th
104	Acts & Catholic Epistles, Epistles of Paul, Revelation	1087

<sup>71</sup> “Numbered minuscules 1 through 1985 9th to 16th century copies,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/numbered-minuscules-1-through-1985-9th-16th-century-copies>.

181	Acts & Catholic Epistles, Epistles of Paul	11th
326	Acts & Catholic Epistles, Epistles of Paul	12th
330	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th
436	Acts & Catholic Epistles, Epistles of Paul	11th
451	Acts & Catholic Epistles, Epistles of Paul	11th
565	Gospels	9th
614	Acts & Catholic Epistles, Epistles of Paul	13th
629	Acts & Catholic Epistles, Epistles of Paul	14th
630	Acts & Catholic Epistles, Epistles of Paul	14th
700	Gospels	11th
892	Gospels	9th
945	Gospels, Acts & Catholic Epistles, Epistles of Paul	11th
1006	Gospels, Revelation	11th
1009	Gospels	13th
1010	Gospels	12th

1071	Gospels	12th
1079	Gospels	10th
1195	Gospels	1123
1216	Gospels	11th
1230	Gospels	1124
1241	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th
1242	Gospels, Acts & Catholic Epistles, Epistles of Paul	13th
1253	Gospels	15th
1344	Gospels	12th
1365	Gospels	12th
1505	Gospels, Acts & Catholic Epistles, Epistles of Paul	1084
1546	Gospels	1263?
1611	Acts & Catholic Epistles, Epistles of Paul, Revelation	12th
1646	Gospels, Acts & Catholic Epistles, Epistles of Paul	1172
1739	Acts & Catholic Epistles, Epistles of Paul	10th

1828	Acts & Catholic Epistles, Epistles of Paul, Revelation	12th
1854	Acts & Catholic Epistles, Epistles of Paul, Revelation	11th
1859	Acts & Catholic Epistles, Revelation	14th
1877	Acts & Catholic Epistles, Epistles of Paul	14th
1881	Acts & Catholic Epistles, Epistles of Paul	14th
1962	Epistles of Paul	11th
1984	Epistles of Paul	14th
1985	Epistles of Paul	1561
1344	Gospels	12th
1365	Gospels	12th
1505	Gospels, Acts & Catholic Epistles, Epistles of Paul	1084
1546	Gospels	1263?
1611	Acts & Catholic Epistles, Epistles of Paul, Revelation	12th
1646	Gospels, Acts & Catholic Epistles, Epistles of Paul	1172



1739	Acts & Catholic Epistles, Epistles of Paul	10th
1828	Acts & Catholic Epistles, Epistles of Paul, Revelation	12th
1854	Acts & Catholic Epistles, Epistles of Paul, Revelation	11th
1859	Acts & Catholic Epistles Revelation	14th
1877	Acts & Catholic Epistles, Epistles of Paul	14th
1881	Acts & Catholic Epistles, Epistles of Paul	14th
1962	Epistles of Paul	11th
1984	Epistles of Paul	14th
1985	Epistles of Paul	1561

## APPENDIX F

### Minuscules 1 through 399 - 9th to 16th century copies<sup>72</sup>

Minuscules are lowercase Greek letters. These manuscripts were written in the Greek lower case. They represent copies made from the 9<sup>th</sup> to the 16<sup>th</sup> centuries.

<b>Number</b>	<b>Content</b>	<b>Date</b>
<b>1</b>	New Testament except Revelation	12th
<b>2</b>	Acts & Catholic Epistles, Epistles of Paul	11th
<b>3</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th
<b>4</b>	Gospels	13th
<b>4</b>	Acts & Catholic Epistles, Epistles of Paul	15th
<b>5</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul	14th
<b>6</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul	13th
<b>7</b>	Gospels	12th
<b>8</b>	Gospels	11th
<b>10</b>	Gospels	13th
<b>16</b>	Gospels	14th
<b>17</b>	Gospels	15th
<b>18</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	1364
<b>21</b>	Gospels	12th
<b>22</b>	Gospels	12th
<b>25</b>	Gospels	11th
<b>29</b>	Gospels	10th
<b>31</b>	Gospels	13th
<b>35</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	11th
<b>36</b>	Acts & Catholic Epistles	12th
<b>37</b>	Gospels	11th
<b>38</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul	13th
<b>39</b>	Gospels	11th
<b>42</b>	Acts & Catholic Epistles, Epistles of Paul, Revelation	11th
<b>43</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th

<sup>72</sup> “Minuscules 2 through 399 - 9th to 16th century copies,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/minuscules-2-through-399-9th-16th-century-copies>.

<b>47</b>	Gospels	15th
<b>51</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul	13th
<b>53</b>	Gospels	14th
<b>55</b>	Gospels,	13th
<b>56</b>	Gospels	15th
<b>57</b>	Gospels, Acts & Catholic Epistles, Epistles of Paul	10th/11th
<b>58</b>	Gospels	15th

## APPENDIX G

### Minuscules 404 through 999 -- 8th to 16th century copies<sup>73</sup>

Minuscules are lowercase Greek letters. These manuscripts were written in the Greek lower case.

<b>Number</b>	<b>Content</b>	<b>Date</b>
404	Acts & Catholic Epistles, Epistles of Paul	14th
407	Gospels	12th
418	Gospels	15th
424	Acts & Catholic Epistles, Epistles of Paul, Revelation	11th
425	Acts & Catholic Epistles, Epistles of Paul	1330
429	Acts & Catholic Epistles, Epistles of Paul; Revelation	14th;15th
431	Gospels, Acts & Catholic Epistles, Epistles of Paul	11th
435	Gospels	10th
437	Acts & Catholic Epistles	11th
440	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th
441	Acts & Catholic Epistles, Epistles of Paul	13th
442	Acts & Catholic Epistles, Epistles of Paul	13th
450	Acts & Catholic Epistles, Epistles of Paul	10th
453	Acts & Catholic Epistles	14th
455	Acts & Catholic Epistles, Epistles of Paul	8th/9th
456	Acts & Catholic Epistles, Epistles of Paul, Revelation	10th
459	Acts & Catholic Epistles, Epistles of Paul, Revelation	1092
460	Acts & Catholic Epistles, Epistles of Paul	13th
462	Acts & Catholic Epistles, Epistles of Paul	13th
463	Acts & Catholic Epistles, Epistles of Paul	12th
464	Acts & Catholic Epistles, Epistles of Paul	11th
465	Acts & Catholic Epistles, Epistles of Paul	11th
466	Acts & Catholic Epistles, Epistles of Paul	11th
467	Acts & Catholic Epistles, Epistles of Paul, Revelation	15th
468	Acts & Catholic Epistles, Epistles of Paul, Revelation	13th
469	Acts & Catholic Epistles, Epistles of Paul, Revelation	13th

<sup>73</sup> “Minuscules 404 through 999 8th to 16th century copies,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/minuscules-404-through-999-8th-16th-century-copies>.

471	Gospels	12th
506	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	11th
517	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	11th/12th
522	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	1515
817	Gospels	15th
914	Acts & Catholic Epistles, Epistles of Paul	13th
915	Acts & Catholic Epistles, Epistles of Paul	13th
917	Acts & Catholic Epistles, Epistles of Paul	12th
918	Acts & Catholic Epistles, Epistles of Paul	16th

## APPENDIX H

Minuscules 1012 through 2768 9th to 16th century copies<sup>74</sup>

Minuscules are lowercase Greek letters. These manuscripts were written in the Greek lower case.

Number	Content	Date
1012	Gospels	11th
1043	Gospels	14th
1047	Gospels	13th
1070	Acts & Catholic Epistles, Epistles of Paul	13th
1076	Gospels	10th
1077	Gospels	10th
1093	Gospels	1302
1099	Acts & Catholic Epistles, Epistles of Paul	14th
1108	Acts & Catholic Epistles, Epistles of Paul	13th
1110	Gospels	11th

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<sup>74</sup> “Minuscules 1012 through 2768 9th to 16th century copies,” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/minuscules-1012-through-2768-9th-16th-century-copies>

1149	Gospels, Acts & Catholic Epistles, Epistles of Paul	13th
1170	Gospels	11th
1175	Acts & Catholic Epistles, Epistles of Paul	11th
1178	Gospels	13th
1188	Gospels	11th/12th
1194	Gospels	11th
1200	Gospels	12th
1210	Gospels	11th
1215	Gospels	13th
1217	Gospels	1186
1219	Gospels	11th
1221	Gospels	11th
1223	Gospels	10th
1224	Gospels	12th
1243	Gospels, Acts & Catholic Epistles, Epistles of Paul	11th

1245	Acts & Catholic Epistles, Epistles of Paul	12th
1270	Acts & Catholic Epistles, Epistles of Paul	11th
1279	Gospels	11th
1288	Gospels	12th
1293	Gospels	11th
1295	Gospels	9th
1311	Acts & Catholic Epistles, Epistles of Paul	1090
1319	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th
1321	Gospels	11th
1333	Gospels	11th
1342	Gospels	13th/14th
1346	Gospels	10th/11th
1354	Gospels, Acts & Catholic Epistles, Epistles of Paul	14th
1355	Gospels	12th
1375	Gospels	12th



1396	Gospels	14th
1402	Gospels	12th
1405	Acts & Catholic Epistles, Epistles of Paul	15th
1424	Gospels, Acts & Catholic Epistles, Epistles of Paul	9th/10th
1443	Gospels	1047
1445	Gospels	1323
1518	Acts & Catholic Epistles, Epistles of Paul	15th
1521	Gospels, Acts & Catholic Epistles, Epistles of Paul	11th
1522	Acts & Catholic Epistles, Epistles of Paul	14th
1555	Gospels	13th
1570	Gospels	11th
1573	Gospels, Acts & Catholic Epistles, Epistles of Paul	12th/13th
1574	Gospels	14th
1579	Gospels	11th
1582	Gospels	949

1592	Gospels	1445
1597	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	1289
1604	Gospels	13th
1610	Acts & Catholic Epistles, Epistles of Paul	1463
1626	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	15th
1642	Gospels, Acts & Catholic Epistles, Epistles of Paul	1278
1675	Gospels	14th
1678	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	14th
1689	Gospels	1200
1704	Gospels, Acts & Catholic Epistles, Epistles of Paul, Revelation	1541
1738	Acts & Catholic Epistles, Epistles of Paul	11th
1753	Acts & Catholic Epistles, Epistles of Paul	14th
1758	Acts & Catholic Epistles, Epistles of Paul	13th
1765	Acts & Catholic Epistles, Epistles of Paul	14th
1773	Revelation	14th

1778	Revelation	15th
1799	Acts & Catholic Epistles, Epistles of Paul	12th/13th
1819	Gospels	15
1820	Gospels	15
1827	Acts & Catholic Epistles, Epistles of Paul	1295
1829	Acts & Catholic Epistles	16
1831	Acts & Catholic Epistles, Epistles of Paul	14th
1835	Acts & Catholic Epistles	11th
1836	Acts & Catholic Epistles, Epistles of Paul	10th
1837	Acts & Catholic Epistles, Epistles of Paul	11th
1838	Acts & Catholic Epistles, Epistles of Paul	11th
1841	Acts & Catholic Epistles, Epistles of Paul, Revelation	9th/10th
1845	Acts & Catholic Epistles, Epistles of Paul	10th
1849	Acts & Catholic Epistles, Epistles of Paul, Revelation	1069
1852	Acts & Catholic Epistles, Epistles of Paul, Revelation	13th

1862	Acts & Catholic Epistles, Epistles of Paul, Revelation	9th
1872	Acts & Catholic Epistles, Epistles of Paul, Revelation	12th
1873	Acts & Catholic Epistles, Epistles of Paul	13th
1874	Acts & Catholic Epistles, Epistles of Paul	10th
1875	Acts & Catholic Epistles, Epistles of Paul	11th
1876	Acts & Catholic Epistles, Epistles of Paul, Revelation	15th
1888	Acts & Catholic Epistles, Epistles of Paul, Revelation	11th
1891	Acts & Catholic Epistles, Epistles of Paul	10th
1893	Acts & Catholic Epistles, Epistles of Paul, Revelation	12th
1895	Acts & Catholic Epistles	9th
1896	Acts & Catholic Epistles, Epistles of Paul	14th/15th
1898	Acts & Catholic Epistles, Epistles of Paul	11th
1906	Epistles of Paul	1056
1907	Epistles of Paul	11th
1908	Epistles of Paul	11th

1911	Epistles of Paul	16th
1912	Epistles of Paul	10th
1918	Epistles of Paul, Revelation	14th
1923	Epistles of Paul	11th
1924	Epistles of Paul	11th
1925	Epistles of Paul	11th
1927	Epistles of Paul	10th
1930	Epistles of Paul	16th
1944	Epistles of Paul	15th
1952	Epistles of Paul	1324
1961	Epistles of Paul	14th
1964	Epistles of Paul	15th
1977	Epistles of Paul	14th
1978	Epistles of Paul	15th
1992	Epistles of Paul	1232

1994	Epistles of Paul	16th
2000	Epistles of Paul	14th
2004	Epistles of Paul, Revelation	12th
2005	Acts & Catholic Epistles, Epistles of Paul	14th
2014	Revelation	15th
2015	Revelation	15th
2017	Revelation	15th
2018	Revelation	14th
2019	Revelation	13th
2023	Revelation	15th
2028	Revelation	1422
2029	Revelation	16th
2030	Revelation	12th
2031	Revelation	1301
2033	Revelation	16th

2036	Revelation	14th
2037	Revelation	14th
2038	Revelation	16th
2039	Revelation	12th
2044	Revelation	1560
2045	Revelation	13th
2046	Revelation	16th
2047	Revelation	1543
2048	Revelation	11th
2049	Revelation	16th
2050	Revelation	1107
2051	Revelation	16th
2054	Revelation	15th
2055	Revelation	15th
2056	Revelation	14th

2057	Revelation	15th
2058	Revelation	14th
2059	Revelation	11th
2060	Revelation	1331
2062	Revelation	13th
2063	Revelation	16th
2064	Revelation	16th
2066	Revelation	1574
2067	Revelation	15th
2068	Revelation	16th
2069	Revelation	15th
2070	Revelation	1356
2071	Revelation	1622
2074	Revelation	10th
2076	Revelation	16th



2078	Revelation	16th
2080	Acts & Catholic Epistles, Epistles of Paul, Revelation	14th
2082	Revelation	16th
2083	Revelation	1560
2084	Revelation	15th
2091	Revelation	15th
2104	Epistles of Paul	12th
2125	Acts & Catholic Epistles, Epistles of Paul	10th
2131	Gospels, Acts & Catholic Epistles, Epistles of Paul	14th
2143	Acts & Catholic Epistles, Epistles of Paul	12th
2145	Gospels	1144/5
2147	Gospels, Acts & Catholic Epistles, Epistles of Paul	11th
2180	Acts & Catholic Epistles, Epistles of Paul	14th
2183	Epistles of Paul	1042
2186	Acts & Catholic Epistles, Revelation	12th

2193	Gospels	10th
2196	Revelation	16th
2248	Epistles of Paul	14th
2254	Revelation	16th
2256	Revelation	15th
2258	Revelation	17th
2286	Revelation	12th
2298	Acts & Catholic Epistles, Epistles of Paul	11th
2302	Revelation	15th
2318	Acts & Catholic Epistles	18th
2329	Revelation	10th
2351	Revelation	10th
2386	Gospels	11th
2401	Acts & Catholic Epistles, Epistles of Paul	12th
2430	Gospels	11th

2464	Acts & Catholic Epistles, Epistles of Paul	10th
2576	Acts & Catholic Epistles, Epistles of Paul	1287
2595	Revelation	15th
2685	Gospels, Epistles of Paul	15th
2690	Epistles of Paul	16th
2739	Epistles of Paul	14th
2768	Gospels	978
2814	Revelation	12th
2815	Acts, General epistles, and Pauline epistles	12th
2816	Acts, General epistles, and Pauline epistles	15th

## APPENDIX I

When was the Bible written and who wrote it?<sup>75</sup>

The following dates are not always exact, but are very good estimates.

### Old Testament

<b>Book</b>	<b>Author</b>	<b>Date Written</b>
<b>Genesis</b>	Moses	? - 1445 BC
<b>Exodus</b>	Moses	1445 - 1405 BC
<b>Leviticus</b>	Moses	1405 BC.
<b>Numbers</b>	Moses	1444 - 1405 BC
<b>Deuteronomy</b>	Moses	1405 BC
<b>Joshua</b>	Joshua	1404-1390 BC.
<b>Judges</b>	Samuel	1374-1129 BC
<b>Ruth</b>	Samuel	1150? BC
<b>1 Samuel</b>	Samuel	1043-1011 BC
<b>2 Samuel</b>	Ezra?	1011-1004 BC
<b>1 Kings</b>	Jeremiah?	971-852 BC
<b>2 Kings</b>	Jeremiah?	852-587 BC
<b>1 Chronicles</b>	Ezra?	450 - 425 BC
<b>2 Chronicles</b>	Ezra?	450 - 425 BC
<b>Ezra</b>	Ezra	538-520 BC

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<sup>75</sup> “When was the Bible written and who wrote it? ” Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/when-was-bible-written-and-who-wrote-it>.

<b>Nehemiah</b>	Nehemiah	445 - 425 BC
<b>Esther</b>	Mordecai?	465 BC
<b>Job</b>	Job?	??
<b>Psalms</b>	David	1000? BC
	Son of Korah wrote Psalms 42, 44-49, 84-85, 87; Asaph Psalms 50, 73-83; Heman Psalm 88; Ethan Psalm 89; Hezekiah Psalms 120-123, 128-130, 132, 134-136; Solomon Psalms 72, 127.	
<b>Proverbs</b>	Solomon wrote 1-29 Agar wrote 30 Lemuel wrote 31	950 - 700 BC
<b>Ecclesiastes</b>	Solomon	935 BC
<b>Song of Solomon</b>	Solomon	965 BC
<b>Isaiah</b>	Isaiah	740 - 680 BC
<b>Jeremiah</b>	Jeremiah	627 - 585 BC
<b>Lamentations</b>	Jeremiah	586 BC
<b>Ezekiel</b>	Ezekiel	593-560 BC
<b>Daniel</b>	Daniel	605-536 BC
<b>Hosea</b>	Hosea	710 BC
<b>Joel</b>	Joel	835 BC
<b>Amos</b>	Amos	755 BC
<b>Obadiah</b>	Obadiah	840 or 586 BC
<b>Jonah</b>	Jonah	760 BC
<b>Micah</b>	Micah	700 BC

<b>Nahum</b>	Nahum	663 - 612 BC
<b>Habakkuk</b>	Habakkuk	607 BC
<b>Zephaniah</b>	Zephaniah	625 BC
<b>Haggai</b>	Haggai	520 BC
<b>Zechariah</b>	Zechariah	520 - 518 BC
<b>Malachi</b>	Malachi	450 - 600 BC

### New Testament

<b>Book</b>	<b>Author</b>	<b>Date Written</b>
<b>Matthew</b>	Matthew	60's, Critics 70-80's
<b>Mark</b>	John Mark	late 50's, early 60's, Critics 70-80's
<b>Luke</b>	Luke	60, Critics 70-80's
<b>John</b>	John	late 80's, early 90's
<b>Acts</b>	Luke	61
<b>Romans</b>	Paul	57
<b>1 Corinthians</b>	Paul	55
<b>2 Corinthians</b>	Paul	56
<b>Galatians</b>	Paul	49
<b>Ephesians</b>	Paul	61
<b>Philippians</b>	Paul	61
<b>Colossians</b>	Paul	61
<b>1 Thessalonians</b>	Paul	50 - 51

<b>2 Thessalonians</b>	Paul	50 - 51
<b>1 Timothy</b>	Paul	62
<b>2 Timothy</b>	Paul	64
<b>Titus</b>	Paul	62
<b>Philemon</b>	Paul	60
<b>Hebrews</b>	(Paul, Apollos, Barnabas...?)	60's
<b>James</b>	James, half brother of Jesus	40's or 50's
<b>1 Peter</b>	Peter	63
<b>2 Peter</b>	Peter	63 - 64
<b>1 John</b>	John	late 80's, early 90's
<b>2 John</b>	John	late 80's, early 90's
<b>3 John</b>	John	late 80's, early 90's
<b>Jude</b>	Jude, half brother of Jesus	60's or 70's
<b>Revelation</b>	John	late 80's, early 90's

## APPENDIX J

Oldest extant New Testament manuscripts compared to when they were originally penned<sup>76</sup>

Important Manuscript Papyri	Contents	Date Original Written	MSS Date	Approx Time Span	Location
<b>P<sup>52</sup></b> (John Rylands Fragment) <sup>77</sup>	John 18:31-33,37-38	circa AD 96	circa AD 125	29 yrs	John Rylands Library, Manchester, England
<b>P<sup>46</sup></b> (Chester Beatty Papyrus)	Rom. 5:17-6:3,5-14; 8:15-25, 27-35; 10:1-11,22,24-33,35; 16:1-23, 25-27; Heb.; 1 & 2 Cor., Eph., Gal., Phil., Col.; 1 Thess. 1:1,9-10; 2:1-3; 5:5-9, 23-28	50's-70's	circa AD 200	Approx. 150 yrs	Chester Beatty Museum, Dublin & Ann Arbor, Michigan, University of Michigan library
<b>P<sup>66</sup></b> (Bodmer Papyrus)	John 1:1-6:11,35-14:26; fragment of 14:29-21:9	70's	circa AD 200	Approx. 130 yrs	Cologne, Geneva
<b>P<sup>67</sup></b>	Matt. 3:9,15; 5:20-22, 25-28		circa AD 200	Approx. 130 yrs	Barcelona, Fundacion San Lucas Evangelista, P. Barc.1

<sup>76</sup> "Manuscript evidence for superior New Testament reliability," Christian Apologetics Research Ministry, assessed November 22, 2013, <http://carm.org/manuscript-evidence>.

<sup>77</sup> "Deissmann was convinced that p52 was written well within the reign of Hadrian (AD 117-38) and perhaps even during the time of Trajan (AD 98-117)" (Footnote #2 found on pg. 39 of *The Text of the New Testament*, by Bruce M. Metzger, 2nd Ed. 1968, Oxford University Press, NY, NY). Bruce Metzger has authored more than 50 books. He holds two Masters Degrees, a Ph.D. and has been awarded several honorary doctorates. "He is past president of the Society of Biblical Literature, the International Society for New Testament Studies, and the North American Patristic Society." -- From, *The Case for Christ*, by Lee Strobel, Zondervan Publishers, 1998, Grand Rapids, MI: pg. 57.



## APPENDIX K

### Manuscript evidence for superior New Testament reliability<sup>78</sup>

Author	Date Written	Earliest Copy	Time Span between original & copy	Number of Copies	Accuracy of Copies
Catullus	54 BC	AD 1,550	1600 yrs	3	----
Lucretius	died 55 or 53 BC		1100 yrs	2	----
Pliny the Younger "Secundus" (Natural History)	AD 61-113	AD 850	750 yrs	7	----
Plato (Tetralogies)	427-347 BC	AD 900	1200 yrs	7	----
Demosthenes	383-322 BC	AD 1100	1,400 yrs	200	----
Herodotus (History)	480-425 BC	AD 900	1350 yrs	8	----
Suetonius (De Vita Caesarium)	AD 75-160	AD 950	800 yrs	8	----
Thucydides (History)	460-400 BC	AD 900	1300 yrs	8	----
Euripides	480-406 BC	AD 1100	1500 yrs	9	----
Aristophanes	450-385 BC	AD 900	1200 yrs	10	----
Caesar (Gallic Wars)	100-44 BC	AD 900	1000	10	----
Livy (History of Rome)	59 BC-AD 17	4th Cent. (Partial) mostly 10th Cent.	400yrs, 1000 yrs	1 (partial) 20 Complete	----
Tacitus (Annals)	AD100	AD 1100	1000 yrs	20	----
Aristotle	384-322 BC	AD 1100	1400 yrs.	49	----
Sophocles	496-406 BC	AD 1000	1400 yrs	193	----
Homer (Iliad)	900 BC	400 BC	500 yrs	643	95%
<b>New Testament</b>	<b>AD 40-100</b>	<b>AD 100-150</b>	<b>less than 100 years, Possibly less than 25 years</b>	<b>5,824 (Complete copies) 24,970+</b>	<b>99.75%</b>

<sup>78</sup> The above chart was adapted from three sources: 1) *Christian Apologetics*, by Norman Geisler, 1976, p. 307; 2) the article "Archaeology and History attest to the Reliability of the Bible," by Richard M. Fales, Ph.D., in *The Evidence Bible*, Compiled by Ray Comfort, Bridge-Logos Publishers, Gainesville, FL, 2001, p. 163; and 3) *A Ready Defense*, by Josh McDowell, 1993, p. 45.

APPENDIX L<sup>314</sup>

<b>Fine Tuning Parameters for Life in the Universe</b>
1. Strong nuclear force constant
2. Weak nuclear force constant
3. Gravitational force constant
4. Electromagnetic force constant
5. Ratio of electromagnetic force constant to gravitational force constant
6. Ratio of proton to electron mass
7. Ratio of number of protons to number of electrons
8. Ratio of proton to electron charge
9. Expansion rate of the universe
10. Mass density of the universe
11. Baryon (proton and neutron) density of the universe
12. Space energy or dark energy density of the universe
13. Ratio of space energy density to mass density

14. Entropy level of the universe
15. Velocity of light
16. Age of the universe
17. Uniformity of radiation
18. Homogeneity of the universe
19. Average distance between galaxies
20. Average distance between galaxy clusters
21. Average distance between stars
22. Average size and distribution of galaxy clusters
23. density of giant galaxies during early cosmic history
24. Electromagnetic fine structure constant
25. Gravitational fine-structure constant
26. Decay rate of protons
27. Ground state energy level for helium-4
28. Carbon-12 to oxygen-16 nuclear energy level ratio

29. Decay rate for beryllium-8
30. Ratio of neutron mass to proton mass
31. Initial excess of nucleons over antinucleons
32. Polarity of the water molecule
33. Epoch for peak in the number of hypernova eruptions
34. Numbers and different kinds of hypernova eruptions
35. Epoch for peak in the number of type I supernova eruptions
36. Numbers and different kinds of type I supernova eruptions
37. Epoch for peak in the number of type II supernova eruptions
38. Numbers and different kinds of type II supernova eruptions
39. Epoch for white dwarf binaries
40. Density of white dwarf binaries
41. Ratio of exotic matter to ordinary matter
42. Number of effective dimensions in the early universe
43. Number of effective dimensions in the present universe

44. Mass values for the active neutrinos
45. Number of different species of active neutrinos
46. Number of active neutrinos in the universe
47. Mass value for the sterile neutrino
48. Number of sterile neutrinos in the universe
49. Decay rates of exotic mass particles
50. Magnitude of the temperature ripples in cosmic background radiation
51. Size of the relativistic dilation factor
52. Magnitude of the Heisenberg uncertainty
53. Quantity of gas deposited into the deep intergalactic medium by the first supernovae
54. Positive nature of cosmic pressures
55. Positive nature of cosmic energy densities
56. Density of quasars during early cosmic history
57. Decay rate of cold dark matter particles
58. Relative abundances of different exotic mass particles

59. Degree to which exotic matter self interacts
60. Epoch at which the first stars (metal-free pop III stars) begin to form
61. Epoch at which the first stars (metal-free pop III stars) cease to form
62. Number density of metal-free pop III stars
63. Average mass of metal-free pop III stars
64. Epoch for the formation of the first galaxies
65. Epoch for the formation of the first quasars
66. Amount, rate, and epoch of decay of embedded defects
67. Ratio of warm exotic matter density to cold exotic matter density
68. Ratio of hot exotic matter density to cold exotic matter density
69. Level of quantization of the cosmic spacetime fabric
70. Flatness of universe's geometry
71. Average rate of increase in galaxy sizes
72. Change in average rate of increase in galaxy sizes throughout cosmic history
73. Constancy of dark energy factors

74. Epoch for star formation peak
75. Location of exotic matter relative to ordinary matter
76. Strength of primordial cosmic magnetic field
77. Level of primordial magnetohydrodynamic turbulence
78. Level of charge-parity violation
79. Number of galaxies in the observable universe
80. Polarization level of the cosmic background radiation
81. Date for completion of second reionization event of the universe
82. Date of subsidence of gamma-ray burst production
83. Relative density of intermediate mass stars in the early history of the universe
84. Water's temperature of maximum density
85. Water's heat of fusion
86. Water's heat of vaporization
87. Number density of clumpuscles (dense clouds of cold molecular hydrogen gas) in the universe
88. Average mass of clumpuscles in the universe

89. Location of clumpuscles in the universe
90. Dioxygen's kinetic oxidation rate of organic molecules
91. Level of paramagnetic behavior in dioxygen
92. Density of ultra-dwarf galaxies (or supermassive globular clusters) in the middle-aged universe
93. Degree of space-time warping and twisting by general relativistic factors
94. Percentage of the initial mass function of the universe made up of intermediate mass stars
95. Strength of the cosmic primordial magnetic field
96. Capacity of liquid water to form large-cluster anions
97. Ratio of baryons in galaxies to baryons between galaxies
98. Ratio of baryons in galaxy clusters to baryons in between galaxy clusters
99. Rate at which the triple-alpha process (combining of three helium nuclei to make one carbon nucleus) runs inside the nuclear furnaces of stars
100. Quantity of molecular hydrogen formed by the supernova eruptions of population III stars
101. Epoch for the formation of the first population II (second generation) stars
102. Percentage of the universe's baryons that are processed by the first stars



(population III stars)
103. Ratio of ultra-dwarf galaxies to larger galaxies
104. Constancy of the fine structure constants
105. Constancy of the velocity of light
106. Constancy of the magnetic permeability of free space
107. Constancy of the electron-to-proton mass ratio
108. Constancy of the gravitational constant
109. Smoothness of the quantum foam of cosmic space
110. Constancy of dark energy over cosmic history
111. Mean temperature of exotic matter
112. Minimum stable mass of exotic matter clumps
113. Degree of Lorentz symmetry or integrity of Lorentz invariance or level of symmetry of spacetime
114. Nature of cosmic defects
115. Number density of cosmic defects
116. Average size of the largest cosmic structures in the universe

117. Quantity of three-hydrogen molecules formed by the hypernova eruptions of population III stars
118. Maximum size of an indigenous moon orbiting a planet
119. Rate of growth in the average size of galaxies during the first five billion years of cosmic history
120. Density of dwarf dark matter halos in the present-day universe
121. Metallicity enrichment of intergalactic space by dwarf galaxies
122. Average star formation rate throughout cosmic history for dwarf galaxies
123. Epoch of rapid decline in the cosmic star formation rate
124. Quantity of heavy elements infused into the intergalactic medium by dwarf galaxies during the first two billion years of cosmic history
125. Quantity of heavy elements infused into the intergalactic medium by galactic superwinds during the first three billion years of cosmic history
126. Average size of cosmic voids
127. Number of cosmic voids per unit of cosmic space
128. Percentage of the universe's baryons that reside in the warm-hot intergalactic medium
129. Halo occupation distribution (number of galaxies per unit of dark matter halo virial mass)

130. Timing of the peak supernova eruption rate for population III stars (the universe's first stars)
131. Ratio of the number density of dark matter subhalos to the number density dark matter halos in the present era universe
132. Quantity of diffuse, large-grained intergalactic dust
133. Radiometric decay rate for nickel-78
134. Ratio of baryonic matter to exotic matter in dwarf galaxies
135. Ratio of baryons in the intergalactic medium relative to baryons in the circumgalactic media
136. Level of short-range interactions between protons and exotic dark matter particles
137. Intergalactic photon density (or optical depth of the universe)
138. High spin to low spin transition pressure for Fe <sup>++</sup>
139. Average quantity of gas infused into the universe's first star clusters
140. degree of suppression of dwarf galaxy formation by cosmic reionization

## APPENDIX M

### The Apostle Paul (AD c.10-67)

#### **Jesus' Death**

Jesus died, buried, and resurrected AD c.30

#### **Paul's Conversion AD c.32**

Paul converted ~2 years after Jesus' resurrection (Acts 9: 3-9)

#### **Paul Receives Creed AD c.35**

Paul received the creedal statement Jesus died, buried, and resurrected 3 years after his conversation (Galatians 1:17-19)

#### **Paul Returns to Jerusalem AD c.49**

Paul returns to Jerusalem fourteen years later to meet with apostles one last time to verify he was still preaching the same gospel message as the apostles. He said they were and added nothing to his message. (Galatians 2:2)

#### **Paul's First Missionary Journey AD c.49**

1. Antioch (Acts 13:1-4)
2. Seleucia (13:4)
3. Salamis (13:5)
4. Paphos (13:6-12)
5. Perga (13:13)
6. Pisidian Antioch (13:13-52)
7. Iconium (14:1-7)
8. Lystra (14:8-14)
9. Derbe (14:20-21)
10. Attalia (14 :25-28)

#### **Letters written during the first journey:**

Galatians (c.49 AD)



## Paul's Second Missionary Journey AD 49-52

1. Jerusalem (15:1-29)
2. Antioch (15:30-39)
3. Derbe (16:1)
4. Lystra (16:1-5)
5. Troas (16:6-10)
6. Neapolis (16:11)
7. Philippi (16:12-40)
8. Amphipolis (17:1)
9. Apollonia (17:1)
10. Thessalonica (17:1-9)
11. Berea (17:10-15)
12. Athens (17:16-34)
13. Corinth (18:1-17)
14. Cenchreae (18:18)
15. Ephesus (18:19-21)
16. Caesarea (18:22)



## Letters written during the second journey:

- 1 and 2 Thessalonians (c.50 AD)

## Paul's Third Missionary Journey AD 53-57

1. Antioch (18:23)
2. Ephesus (18:24-19:41)
3. Thessalonica (20:1-6)
4. Corinth (20:1-6)
5. Philippi (20:6)
6. Troas (20:7-12)
7. Assos (20:13-14)
8. Mitylene (20:14)
9. Miletus (20:15-16)
10. Tyre (21:1-3)
11. Caesarea (21:7-14)
12. Jerusalem (21:15-16)



## Letters written during the third journey:

- 1 and 2 Corinthians (AD c.55)
- Romans (AD c.57)

### **Paul's Journey to Rome:**

1. Imprisoned in Jerusalem (AD 58)
2. Trial before Felix (AD 58)
3. Trial before Festus and appeal to Caesar (AD 60)
4. Departure for Rome (AD 60)
5. Under house arrest in Rome (AD 61-62)
6. Release and visit to Asia, Macedonia, Achaia, and Spain (AD 62)
7. Re-arrest during Nero's persecution of Christians, imprisonment, and execution in Rome (AD 64-67)



### **Letters written by Paul in prison:**

- Colossians (AD c.61-62)
- Ephesians (AD c. 61-62)
- Philemon (AD c. 61-62)
- Philippians (AD c. 61-62)
- 1 Timothy (AD c. 62)
- Titus (AD c. 62)
- 2 Timothy (AD c. 64-67)

## APPENDIX N

### The Evolutionary Timeline<sup>79</sup>

Life Forms	Millions of Years	Period	Era
Humans	0	Quaternary	Cenozoic
Mammals arrive	50	Tertiary	
Dinosaurs flourish, Tyrannosaurus rex, Triceratops, etc	100	Cretaceous	Mesozoic
Reptiles, pre-bird, archaeopteryx	150-175	Jurassic	
Proliferation of land plant life	200	Triassic	
Reptile branches, pre mammalian forms. Dinosaurs arrive.	250	Permian	Paleozoic
Amphibians and first reptiles on land	300	Carboniferous	
Plants from the sea began to colonize the land.	350	Devonian	
Vertebrate fish, jawless,	425	Silurian	
Marine Invertebrates, trilobites, cephalopods...	450-500	Ordovician	
Trilobites, snails, brachiopods	500-575	Cambrian	
Multicellular life forms. Soft bodied animals, worms, jellyfish, etc.	600-650	Algonkian	PreCambrian
Life begins 3.5 billion years ago			

<sup>79</sup> This chart was adapted from an insert called the “Tower of Time” by John Gurche as reproduced in *The Thread of Life: The Smithsonian Looks at Evolution*, by Roger Lewin, Smithsonian Books, Washington, D.C., Distributed by W.W. Norton & Company, New York, N.Y. 1982.

## APPENDIX O

### Large Numbers<sup>80</sup>

Name	Short scale (U.S., Canada and modern British)	Authorities								
		AHD4 <sup>[1]</sup>	CED <sup>[2]</sup>	COD <sup>[3]</sup>	OED2 <sup>[4]</sup>	OEDnew <sup>[5]</sup>	RHD2 <sup>[6]</sup>	SOED3 <sup>[7]</sup>	W3 <sup>[8]</sup>	UM <sup>[9]</sup>
Million	10 <sup>6</sup>	✓	✓	✓	✓	✓	✓	✓	✓	✓
Billion	10 <sup>9</sup>	✓	✓	✓	✓	✓	✓	✓	✓	✓
Trillion	10 <sup>12</sup>	✓	✓	✓	✓	✓	✓	✓	✓	✓
Quadrillion	10 <sup>15</sup>	✓	✓		✓	✓	✓	✓	✓	✓
Quintillion	10 <sup>18</sup>	✓	✓		✓	✓	✓	✓	✓	✓
Sextillion	10 <sup>21</sup>	✓	✓		✓	✓	✓	✓	✓	✓
Septillion	10 <sup>24</sup>	✓	✓		✓	✓	✓	✓	✓	✓
Octillion	10 <sup>27</sup>	✓	✓		✓	✓	✓	✓	✓	✓
Nonillion	10 <sup>30</sup>	✓	✓		✓	✓	✓	✓	✓	✓
Decillion	10 <sup>33</sup>	✓	✓		✓	✓	✓	✓	✓	✓

<sup>80</sup> Modified from Wikipedia. “Names of large numbers.”



Undecillion	$10^{36}$	✓	✓				✓		✓	✓
Duodecillion	$10^{39}$	✓	✓				✓		✓	✓
Tredecillion	$10^{42}$	✓	✓				✓		✓	✓
Quattuordecillion	$10^{45}$	✓					✓		✓	✓
Quindecillion	$10^{48}$	✓	✓				✓		✓	✓
Sexdecillion	$10^{51}$	✓	✓				✓		✓	✓
Septendecillion	$10^{54}$	✓	✓				✓		✓	✓
Octodecillion	$10^{57}$	✓	✓				✓		✓	✓
Novemdecillion	$10^{60}$	✓	✓				✓		✓	✓
Vigintillion	$10^{63}$	✓	✓		✓	✓	✓	✓	✓	✓
Centillion	$10^{303}$	✓	✓		✓	✓	✓			✓
Googol	$10^{100}$	✓	✓		✓	✓	✓	✓	✓	✓
Googolplex	$10^{\text{Googol}}$	✓	✓	✓	✓	✓	✓	✓	✓	✓

## APPENDIX P

Table 4: Miracles of Jesus

<b>Miracles of Jesus</b>					
#	Miracle	Matthew	Mark	Luke	John
1	Jesus Was Born of a Virgin	1:25	-----	-----	-----
2	Jesus Turns Water into Wine	-----	-----	-----	2:1-11
3	Jesus Heals an Official's Son	-----	-----	-----	4:43-54
4	Jesus Drives Out an Evil Spirit	-----	1:21-27	4:31-36	-----
5	Jesus Heals Peter's Mother-in-Law	8:14-15	1:29-31	4:38-39	-----
6	Jesus Heals Many Sick at Evening	8:16-17	1:32-34	4:40-41	-----
7	First Miraculous Catch of Fish	-----	-----	5:1-11	-----
8	Jesus Cleanses a Man With Leprosy	8:1-4	1:40-45	5:12-14	-----
9	Jesus Heals a Centurion's Servant	8:5-13	-----	7:1-10	-----
10	Jesus Heals a Paralytic	9:1-8	2:1-12	5:17-26	-----
11	Jesus Heals a Man's Withered Hand	12:9-14	3:1-6	6:6-11	-----
12	Jesus Raises a Widow's Son in Nain	-----	-----	7:11-17	-----
13	Jesus Calms a Storm	8:23-27	4:35-41	8:22-25	-----
14	Jesus Casts Demons into a Herd of Pigs	8:28-33	5:1-20	8:26-39	-----
15	Jesus Heals a Woman in the Crowd	9:20-22	5:25-34	8:42-48	-----
16	Jesus Raises Jairus' Daughter to Life	9:18 23-26	5:21-24 35-43	8:40-42 49-56	-----
17	Jesus Heals Two Blind Men	9:27-31	-----	-----	-----
18	Jesus Heals a Man Unable to Speak	9:32-34	-----	-----	-----
19	Jesus Heals an Invalid at Bethesda	-----	-----	-----	5:1-15
20	Jesus Feeds 5,000	14:13-21	6:30-44	9:10-17	6:1-15
21	Jesus Walks on Water	14:22-33	6:45-52	-----	6:16-21
22	Jesus Heals Many Sick in Gennesaret	14:34-36	6:53-56	-----	-----
23	Jesus Heals a Gentile Woman's Demon-Possessed Daughter	15:21-28	7:24-30	-----	-----
24	Jesus Heals a Deaf and Dumb Man	-----	7:31-37	-----	-----
25	Jesus Feeds 4,000	15:32-39	8:1-13	-----	-----
26	Jesus Heals a Blind Man at Bethsaida	-----	8:22-26	-----	-----
27	Jesus Heals a Man Born Blind	-----	-----	-----	9:1-12
28	Jesus Heals a Boy with a Demon	17:14-20	9:14-29	9:37-43	-----
29	Miraculous Temple Tax in a Fish's Mouth	17:24-27	-----	-----	-----
30	Jesus was transfigured	17:1-8	-----	-----	-----
31	Jesus Heals a Blind, Mute Demoniac	12:22-23	-----	11:14-23	-----
32	Jesus Heals a Crippled Woman	-----	-----	13:10-17	-----

33	Jesus Heals a Man With Dropsy on the Sabbath	-----	-----	14:1-6	-----
34	Jesus Cleanses Ten Lepers	-----	-----	17:11-19	-----
35	Jesus Raises Lazarus from the Dead	-----	-----	-----	11:1-45
36	Jesus Restores Sight to Bartimaeus	-----	10:46-52	-----	-----
37	Jesus Withers the Fig Tree	9:18	11:12-14	-----	-----
38	Jesus Heals a Servant's Severed Ear	-----	-----	22:50-51	-----
39	Second Miraculous Catch of Fish				21:4-11
40	Jesus rose from the dead	-----	-----	24:39	20:27
41	Jesus appeared to disciples after resurrection	-----	-----	-----	20:19
42	Jesus ascended into heaven, Acts 1:9-11	-----	16:19	24:50-53	-----

## Appendix Q

### Scriptures Related To Creation<sup>81</sup>

#### **Scriptures expressing that God is the Creator**

Genesis 1:1	Genesis 22:17	Nehemiah 9:6
Job 9:3-12	Psalms 8	Psalms 24:1-2
Psalms 33:6-9	Psalms 65:5-13	Psalms 74:12-17
Psalms 89:5-12	Psalms 90:2-6	Psalms 104
Psalms 121:2	Psalms 124:8	Psalms 134:3
Psalms 136:3-9	Psalms 146:6	Proverbs 3:19-20
Isaiah 44:24-25	Isaiah 45:7	Isaiah 45:12
Isaiah 45:18	Isaiah 48:13	Jeremiah 10:12-13
Jeremiah 27:5	Jeremiah 32:17	Jeremiah 33:2
Jeremiah 51:15-16	Amos 5:8	Zechariah 12:1
Matthew 19:4-6	Mark 10:6	Acts 4:24
Acts 17:24-28	1 Corinthians 8:6	Revelation 4:11
Revelation 10:6	Revelation 14:7	

#### **Scriptures describing the characteristics of this creation (including its inhabitants, death, decay, its temporality, etc.) and its relationship to the Creator**

Genesis 1	Genesis 2	Genesis 15:5
Genesis 22:17	Exodus 20:8-11	Deuteronomy 11:21
1 Chronicles 16:30-34	Job 8:11-19	Job 12:7-10
Job 14:5,7-12	Job 23:8-10	Job 26:7-14
Job 28:1-11	Job 36:27-37:3	Job 38-41
Psalms 37:1-2	Psalms 93:1-4	Psalms 96:10
Psalms 104	Psalms 135:6-7	Psalms 139:1-18
Psalms 147	Psalms 148	Proverbs 8:22-31
Proverbs 24:30-31	Proverbs 30:24-31	Ecclesiastes 1:3-10
Ecclesiastes 3	Ecclesiastes 8-12	Isaiah 40:21-22
Isaiah 42:5	Isaiah 44:2	Isaiah 49:5
Isaiah 50:2-3	Isaiah 51:13-16	Isaiah 55:10
Jeremiah 5:22	Amos 9:5-6	Romans 5:12

<sup>81</sup> Source <http://www.reasons.org/articles/scriptures-related-to-creation>.

2 Corinthians 4:16	2 Corinthians 5:1-4	1 Timothy 4:3-4
Hebrews 1:10-12	Hebrews 11:3	1 John 2:17
Revelation 3:14		

**Scriptures that describe time as being created by a transcendent Creator**

Ephesians 1:4	<b>Colossians 1:15-20</b>	2 Timothy 1:9
Titus 1:2	1 Peter 1:20	

**Scriptures that describe times when God intervenes in the physical realm (miracles)**

Exodus 7:18	Exodus 8:13	Joshua 10:1-15
Judges 4-5	2 Kings 20:8-11	Job 5:9
Psalms 105:26-36	Proverbs 16:33	Isaiah 38:7-8
Matthew 2:1-16	John 1:1-2	John 1:10
John 2:6-10		

**Scriptures describing the relationship between the Sabbath and creation**

Exodus 20:8-11	Exodus 31:14-17	Exodus 35:2
Leviticus 23:3	Leviticus 25:3-4	Deuteronomy 5:12-15
Hebrews 4:1-11		

**The existence and character of God is revealed through creation**

Psalms 19:1-6	Psalms 50:6	Psalms 97:6
Psalms 98:2-3	Psalms 119:64	Isaiah 40:25-28
Habakkuk 2:14	Habakkuk 3:3b	Acts 14:17
Romans 1:18-23	Romans 2:12-16	

**God compares the eternity of Himself and His covenants to the endurance of creation. God also contrasts His eternity with the temporality of creation.**

Psalms 72:5-7	Psalms 89:37	Psalms 102:25-27
Psalms 119:89-91	Psalms 125:1-2	Isaiah 51:6
Isaiah 54:10	Jeremiah 33:22	Jeremiah 33:25
Daniel 12:3	Micah 6:2	Matthew 5:18
Matthew 24:35		

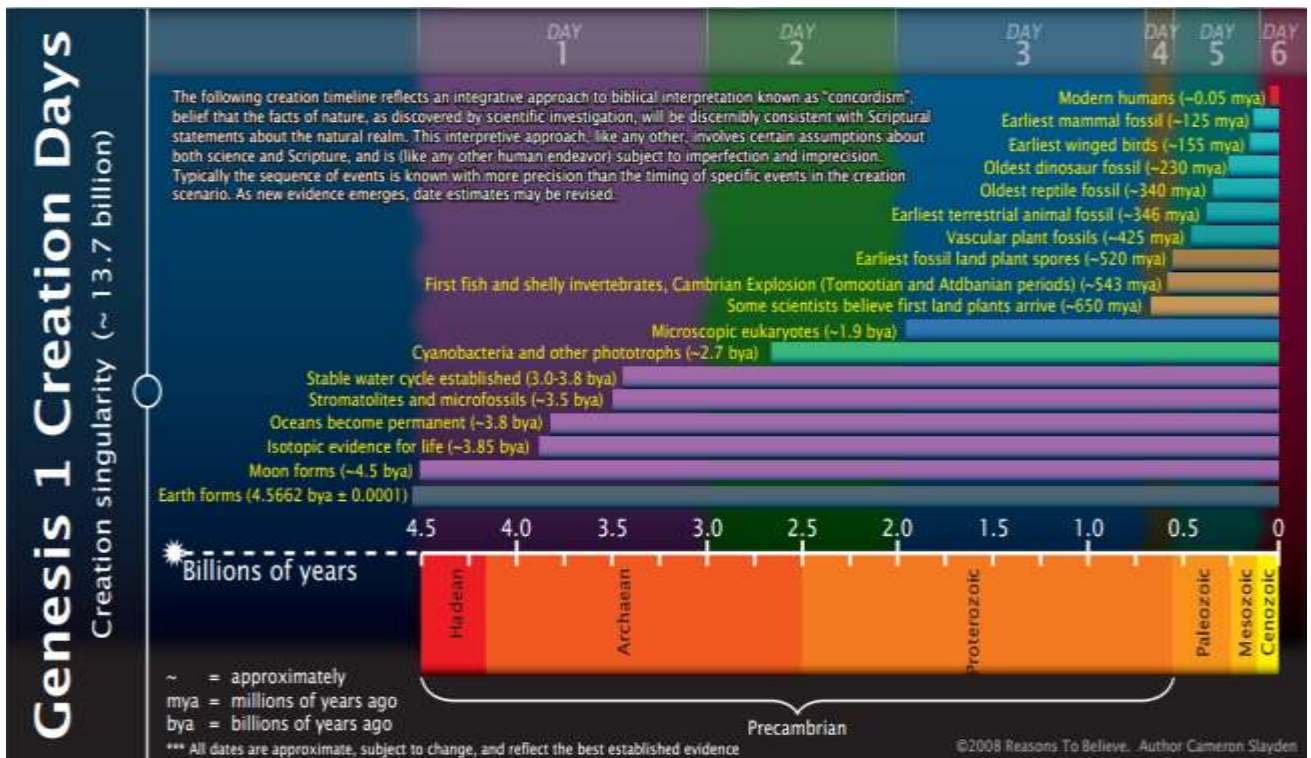
**Scriptures describing what is to come in the New Heavens and New Earth**

Psalm 95:11	Isaiah 34:2-5	Isaiah 60:18-21
Isaiah 65:17-25	Isaiah 66:22	Habakkuk 3:6
Matthew 22:23-32	Matthew 25:41,46	Mark 12:25-27
Luke 20:34-38	John 14:2-4	Romans 8:18-25
1 Corinthians 2:9-11	1 Corinthians 3:12-15	1 Corinthians 6:3
1 Corinthians 6:13	1 Corinthians 15:20-28	1 Corinthians 15:35-58
2 Corinthians 4:17-18	Hebrews 4:1-11	2 Peter 3:3-13
1 John 2:17	1 John 3:2-3	1 John 3:8
Revelation 3:12	Revelation 7:13-17	Revelation 20-22

Subjects: Adam and Eve, Biblical Evidence for an Old Earth , Creation "Days", Creation Miracles, Garden of Eden, Other Creation Passages

## Appendix R

### Genesis Creation Timeline<sup>82</sup>



Time From Creation Event	Event
0	moment of creation (some kind of singularity)
0 to 10 <sup>-43</sup> seconds	release of space curvature
10 <sup>-43</sup> seconds	loss of dimensions
10 <sup>-43</sup> seconds	superforce separates into gravity and the strong electroweak force
10 <sup>-35</sup> seconds	strong electroweak separates into the strong and electroweak forces
10 <sup>-35</sup> seconds	photons and leptons appear
10 <sup>-11</sup> seconds	electroweak force separates into the weak and electromagnetic forces
10 <sup>-10</sup> seconds	quarks appear
10 <sup>-5</sup> to 10 <sup>-4</sup> seconds	baryons and anti-baryons appear
0.001 seconds	annihilation of anti-matter occurs
3 minutes	nuclei appear
300,000 years	atoms appear; light separates from darkness (outer space becomes black)
365 million years	first stars form
500 million years	first galaxies appear
2 billion years	all manner of quasars and galaxies appear
9 billion years	solar system appears
10 billion years	life created on Earth
13 billion years	creation of dozens of new phyla (Cambrian explosion)
13.5 billion years	creation of dinosaurs
13.73 billion years	creation of man
13.73 billion years	the present

<sup>82</sup> Source <http://www.reasons.org/articles/creation-timeline>

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