

## CHRISTIAN EVIDENCES

This study is divided into four parts.

1. Definition
2. Relation of Christian Evidences to other theological studies.
3. Analysis of Christian Evidences.
4. Advantages of the study of Christian Evidences.

I. Definition.

"Christian Evidences are the defensive arguments of Christianity, the proofs of the divine character of the Christian religion."

Christians should be able to defend their religion or faith.

God, Christ, and the inspired writers did not fail to defend the truth when it was opposed and assaulted, nor did they permit sin and error to go unrebuked.

Classic Scriptural examples of this are:- *Acts. 26*  
 1. Paul before Agrippa and his powerful apologetical discourse on Mars hill in Athens. *Acts 17:22-33*

- ② Christ often defended Himself and His teaching. Matt. 12:24-37 Here we discover Christ accused of casting out demons by the power of Beelzebub; He didn't sit by but defended Himself.
3. James argued for Good works as a fruitage of faith. *James 2:14-22*
4. John contends for love as the actuating principle of life.

Two passages enjoining the duty of upholding the faith: *1 Jm. 4:7-21*

1. I Peter 3:15 - "But sanctify the Lord in your hearts; and be ready always to give to every man that asketh thee a reason for the hope that is in you, with meekness and fear."
2. Jude 3 - "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write, and exhort you to contend earnestly for the faith which was once for all delivered unto the saints."

Thus we see that there is good scriptural ground for Christians to be EARNEST defenders of the truth. If Christians will not defend their beliefs, sceptics will be likely to assume that they cannot. This will encourage them to continue in their unbelief.

II. Relation of Christian Evidences to other theological subjects.

a. Doctrinal theology. - An internal proof of the Christian belief and the inspiration of the Bible.

1. Doctrine of God.
  2. Doctrine of Man.
  3. Doctrine of Salvation.
- moral arguments - Autonomy*

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- b. Apologetics - That department of dogmatics which deals with the defensive facts and proofs of Christianity.

Definition of Apologetics.

"Christian Apologetics is the scientific vindication of the Divine authority of the Christian religion." - L. S. Keyser

The word Apologetics is derived from the Greek work Apologia (apo and logia) meaning a discourse in favor of.

The common use of the word apology is an excuse for some offense or mistake.

The scientific use of the word is defense.

- c. Polemics - The branch of theology that treats of the history of religious controversy.

Polemics is contention, not with infidels outside the church, but with heretics within. The term may be used in both a good and a bad sense. In the good sense it means a contending seriously, honestly for the truth. In the bad sense it means over fondness for discussion, accompanied with more or less hectic feeling.

These three subject are for the following classes of people.

- a. Doctrinal theology is the presentation of Christian truth to friendly hearers.
- b. Apologetics is the presentation of truth to hostile hearers.
- c. Polemics is the presentation of truth to heretical hearers.

III. Analysis of Christian Evidences.

- a. Christian Evidences are usually divided into two parts:-

1. External evidences or those outside the Bible.  
*accumulating evidence*
2. Internal evidences or the Bible itself.

- b. A more useful classification is as follows:- (May be either internal or external or both.)

1. Historical evidences - Appeal to senses. - *to reveal*
  - a. Prophecy and its fulfillment.
  - b. Miracles, that only a living God could perform.
2. Biblical evidences - Appeals to reason.
  - a. Character of Christ.
  - b. Character of the Bible itself, such as revelation, inspiration, and authority, etc. (The all sidedness of its teaching.)
  - c. Character of Christianity - Seen in lives of Christians

3. Experimental evidences. - Appeals to consciousness,

- a. Human need. (It meets the desire to be right)

*Archaeology uncovers history evidence*

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b. Human satisfaction. (The blood of Jesus cleanseth us from all sin."

"Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow."

4. Collateral Evidences - Connected with Christianity or these other evidences.  
Appeals to reason.

- a. The moral blessings of the Gospel in the world.
- b. The material blessings of the Gospel in the world.

IV.

*TEST*  
Advantages of the study of Christian Evidences.

a. The cure of doubt. *I*

*2nd*

Intellectual difficulties often cause doubts.

Few thinking Christians have gone through life without times and seasons of doubt. Christians do have their times of mental perplexity. The 42nd Psalm is a picture of this fact in many of our lives.

How often our soul is athirst for God and we have to go through dark seasons of doubt before He is found of us. "Clouds of darkness are round about Him; but righteousness and truth are the habitation of His throne."

John sent from prison a messenger to satisfy a doubt for himself.

Thomas is a classical example of a Christian with doubts.

The study of Evidences of Christianity satisfies the mind as to many causes of doubt and thus helps to overcome many a temptation to yield to doubting.

Because of lack of information many backslide. Much of this information that Christians lack is discovered in a study of this sort.

NOTE - "A System of Christian Evidences" by Dr. Keyser, page 44-48

b. The creation of an intelligent faith.

This study with it's external and internal proofs of Christianity and the inspiration of the Bible, strengthens one's faith in Christ, Christianity and God's Word.

c. Silencing gainsayers - One who opposes - finds fault - contradicts.

By speaking or contending intelligently and convincingly with those who would find fault with the Christian faith.

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In ~~the~~ consideration of this subject it would be well to state a few types of manner used in dealing with doubters, gainsayers, etc.

1. ~~X~~ Treat them kindly
- (a) Right ways -
2. Convince them by SOUND reason.
  3. Aim to win them to the truth not just to agreement with you.
  4. Pray earnestly for them.
- LEARN
- (b) Wrong ways -
1. ~~X~~ Do not call them dishonest.
  2. Do not ~~treat them~~ with contempt.
  3. Do not threaten them.
  4. Do not argue merely to gain a victory.
  5. Do not think that you can convince them by reason only.

Let us take up our study in a more specific manner at this point.

I. HISTORICAL EVIDENCES - Appeals to the senses.

## a. Prophecy

Prophecy means primarily bringing to light or making manifest, that is, the declaration of a message from God.

Secondarily it means prediction of the future. First insight, then foresight; first forth-telling, then fore-telling. As an evidence of Christianity we will deal only with the predictive element in prophecy.

(1) DEFINITION of predictive prophecy:-

Learn { "Predictive prophecy is a miracle of utterance, the prediction of something future, beyond the power of human wisdom to calculate." }  
REASON OUT

No one but God knows the future. "Thou knowest not what a day may bring forth." Prov. 27:1

If, therefore, predictions have been literally fulfilled, God only could have inspired them. The question may justly be brought up, have enough of these prophecies been fulfilled to established a fact.

NOTE: - Fulfilled prophecies concerning Christ.  
Isa. 7:14 - Compare with Matt. 1:23 -- In the account by Matt. this prophecy is expressly applied to Christ. Not "Immanuel" - God with us. If this prophecy does not apply to Christ Jesus it has no meaning. If it does the meaning is perfectly clear.

Gen. 3:15 - compare with Luke 2:7 and Gal. 4:4 and 5  
Isa. 9:6 - compare with Matt. 17:5  
Psa. 2:7-8 - compare with John 10:30

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su.
- Zech. 8:7 - compare with Phil. 2:6
  - Isa. 40:3 - compare with Matt. 3:3
  - Micah 5:2 - compare with Luke 2:4-7
  - Isa. 53:2 - compare with Mark 6:3
  - Isa. 53:3 - compare with John 19:15
  - Isa. 53:3 - compare with Mark 15:33,34
  - Isa. 53:7 - compare with Luke 23:8,9

Along with many others this gives an idea of the prophecies that are fulfilled.

Our Lord Himself made frequent predictions. Note the many things He foretold that were fulfilled. - That Peter would deny Him; Judas would betray Him; He would suffer death by crucifixion; He would rise again; Thus we see that predictive prophecy becomes a very telling instrument in our hands as an evidence of the inspiration of the Scripture and the Divine nature of our religion.

(2) Characteristics of Predictive Prophecy.

- (a) It appeals to the sense of unregenerate man.
- (b) It is a growing evidence in as much as many prophecies are still unfulfilled.
- (c) Its weight is cumulative in as much as every fulfillment strengthens the proof.
- (d) The Bible rests its authority upon prophecy. Deut. 18:21-22; Isa. 41:21-23; Jer. 28:9; II Pet. 1:19-21; Jo. 14:29.

## (3) The purpose of predictive prophecy,

It is in order to vindicate God's messenger and God's message. Ex. 2:1-12.

## (4) Laws of predictive prophecy.

- (a) The prediction must be beyond the power of human foresight or wisdom.
- (b) There must be sufficient number of details to preclude guesswork.
- (c) A sufficient length of time must elapse between the prediction and its fulfillment to preclude the possibility of human collusion (working secretly) to produce the results.

Isaiah 53 illustrates all three of these laws.

## b. MIRACLES

1. The relation of prophecy and miracles to one another.

- (a) Prophecy and miracles are twin historical foundations of Christianity.
  - (1) Prophecy is a word of Omniscience. (Infinite knowledge.)
  - (2) Miracles are the work of Omnipotence. (Infinite power).

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Both are manifestations of the wisdom and the power of God.

2. Definition of Miracles.

"The word Miracle comes from the Latin word, miraculum, which means wonder or wonderful thing. A miracle may be defined as an effect in nature not attributable to any of the recognized operations or laws in nature, nor to the act of man, but indications of super-human power and serving as a sign of witness thereof; a wonderful work, manifesting a power superior to the ordinary forces of nature."

J. S. Mill says, "To constitute a miracle, a phenomenon must take place without having been preceded by any antecedent phenomenal conditions sufficient again to produce it. Were there present in the case such external conditions, such second causes as we may call them, that whenever these conditions reappear the event will be reproduced? If there were it is not a miracle. If there were not, it is."

3. Relation of Miracles to Law.

A Miracle is not a violation of law, but rather an interruption or suspense of law. A miracle is not contrary to nature, but is above nature.

(Mind can control the fixed order action in our lives.)  
 Worry - <sup>BRIGHT-SIDE</sup>Optomism - <sup>DARK-SIDE</sup>Pessimism. A change of mind can actually change the physical reactions we have about certain things.

Thus God, the Supreme mind of all things can certainly control and even reverse the fixed order of things in Nature.

For instance: II Kings 6:5-7 -- The ax fell into the water.

Ex. 3:12~~4~~---- Bush burning yet not consumed.

The resurrection of Christ.

This is perhaps the outstanding miracle of all ages. If it is proved all others must be admitted as possibilities. Paul makes it the cornerstone of Christianity. I Cor, 15:12-19.

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Proof:

- a. Jesus predicted that He would die. Jo. 2:19-21.  
 b. He died. Mark 15:37-44-45; Jo. 19:30-33.  
 c. He was buried in a tomb that was sealed. John 19:41-42  
 d. His body was missing from the tomb. John 20:1-10; Lu. 24:5,6.

(1) There are only three ways in which the body of Christ could have been removed from the tomb.

- (a) By His enemies.  
 If this happened why did they not produce it to prove their point.
- (b) By His friends.  
 The possession of the dead body of Christ would have destroyed their faith in the resurrection.
- (c) By the Power of God. (The Spirit) Rom. 8:11

(2) Some positive evidences of the resurrection of our Lord.

(a) The ten appearances of Jesus after His resurrection:

Five took place on the day of resurrection.  
 Five more took place before the ascension.

"It is impossible to explain away so many appearances." -- Wells.

(b) After His resurrection Jesus taught, and ate with His disciples and permitted them to handle Him thus giving them tangible proof of two things:

(1) His identity -- Luke 24:39 - "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

(2) His bodily resurrection. Luke 24:31-51; John 20:20-29; John 21:4-23; Acts 1:3-11.

It is not probable that five hundred persons would have seen Christ alive at the same time if His appearance had not been real. - I Cor. 15:6

(c) The witnesses of the resurrection were unlearned men and were unequal to the task of imposition.

(d) Some of those who saw Christ after resurrection were incredulous we read some doubted. Matt. 28:17; Luke 24:25.

(e) The moral transformation of the disciples. Mk. 16:20; Acts 2:14.

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ceivers have conveyed a character of such purity and faultlessness? How could fanatics have fabricated one who was always sober, sane and poised in his traits, speech and demeanor? If He was what the Bible claims for Him, all is clear; every phenomenon is adequately explained. Otherwise He remains the insoluble mystery for science, philosophy and skepticism.

(2) Christ's marvelous claims.

No other man ever made such exalted claims as did Christ; no other ever made Himself equal with God; yet He was most humble and unaffected, and associated for the most part with people of lowly estate.

Let us note more particularly some of His claims: the only begotten Son of God (John 3:16,18; 10:36); the same as the Father (John 14:9); the Messiah (John 4:25, 26; 5:39,40); the Redeemer (Matt. 20:28); the Saviour (Luke 19:9,10); the Sent of God (John 3:17,34); "the way, the truth, and the life" (John 14:6) the forgiver of sins; the resurrection and the life; the final judge of all nations, tribes and people, the wise and the unwise, the quick and the dead; the one who has all authority and power both in heaven and on earth; the one who can always be present with His disciples and wherever two or three are gathered together in His name; the one who shall come at last upon the throne of His glory with all the holy angels with Him.

TESTIMONY

These certainly are the most amazing claims that any man ever made for himself. If they were false, how could Christ have lived so pure and unselfish a life? Why did He die a cruel death on the cross for the sake of these very claims? That surely would have been contrary to the nature of things. The most reasonable conclusion is that Jesus was what He claimed to be. How could the disciples have fabricated a character making such claims, and then carry their conception to success?

(3) His ethical purity.

He knew no sin; He never confessed Himself to be a sinner; He challenged His accusers to convict Him of sin; He never repented of sin, though He bade all others repent (Luke 13:3,5); He lived uprightly in His outward deportment, so that Pilate could find no fault in Him (Luke 23:4,14; John 18:38; 19:4,6); Judas said, "I have betrayed innocent blood"; the Roman centurion and those who stood with him at the cross were constrained to say, "truly this was the Son of God" (Matt. 27:54).

*Wilson, a very scholarly infidel, who tried to found and write a history of the Roman Empire without giving Christianity its proper place, made the statement that it was impossible.*

*WHY DID JESUS DIE?*

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Now, since He lived so noble and upright a life, and withal was so poised in character, it is hard to believe that He was either an impostor or a fanatic. It is easier to believe that He was what He claimed to be—the Son of God sent to ransom the world from sin. Neither could impostors or dupes have invented a character and life so pure.

## (4) His spiritual insight.

No one ever lived in closer communion with God. He says that He always did the will of the Father. He spoke to Him in the most intimate way; He taught that only truly spiritual worship of God is acceptable to Him (John 4:23, 24). Note what He said about praying to "your Father in secret". (Matt. 6:6) It is not credible that one who lived so close to God would have been anything but honest and true. Nor could impostors or fanatics have fabricated so spiritual a character as that of Christ.

## (5) His calmness, courage and patience.

Enthusiasts and fanatics never possess those qualities; sooner or later (usually the former) they prove themselves to be unbalanced. But Christ never lost His self-possession, His equipoise or His courage. He never courted danger or persecution, yet never fled from them. There are no marks of an ill-balanced nature in His teaching and conduct. Surely if He was not what He claimed to be, He would have shown some signs of weakness and confusion. If He was an invention, how great must have been the literary and ethical geniuses who invented Him! Could the humble disciples have forged such a character? What motives could have prompted them?

## B. THE CHARACTER OF THE BIBLE.

## 1. Genuineness.

By this term is meant that a book of the Bible was written by the author to whom it has been historically ascribed, as when we say, "Moses wrote the Pentateuch," "Paul wrote the Epistle to the Romans."

## 2. Authenticity and Credibility.

These terms mean that the Bible or any book of the Bible tells the truth and is worthy of belief.

## 3. Integrity.

This means that the Bible has been kept intact through all the centuries, free from essential error and corruption; that we have it today in every essential respect as it originally came from God.

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4. Biblical Proofs Moral, not Demonstrative.

This means that they are cogent and convincing, but do not force belief, as does a mathematical demonstration. They are <sup>Persuasive</sup> persuasive, not coercive. Faith is a free, moral act of the mind, not a mechanical one. The real certitude concerning the divine character of the Bible comes from spiritual experience, not from mathematical demonstration. The reasoning in a system of Christian Evidence is intended to convince the intellect, and thus dispose men to go to the true and ultimate Source of assurance; it does not give that assurance itself, for that would be usurping the office of the Holy Spirit.

5. Biblical Proofs Cumulative.

This term means that the proofs, presented in logical order, grow in cogency, until at length they become convincing to the reason. Therefore patient investigation is necessary; haste may prove fatal.

6. Internal Proofs.

By internal proofs are meant those proofs that deal with the contents and teaching of the Bible itself. It often occurs that the character of a book carries its own evidence of its truthfulness and honesty.

7. External proofs.

The external proofs of the divine character of the Bible are those which are based on evidences outside of the Bible, as for example, History, archaeology, salutary influence, etc.

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## THE INSPIRATION OF THE SCRIPTURES.

1. Definition of **inspiration**:

Inspiration is the divine influence which renders a speaker or writer infallible in the communication of truth. The inspiration of Scripture may be defined as that special divine *action or* influence upon the minds of the Scripture writers, by virtue of which their productions apart from errors of transcription and when rightly interpreted together, constitute an infallible rule of faith and practise.

## 2. Definition of revelation and illumination.

- a. Inspiration needs to be carefully distinguished from revelation and illumination.
- b. Revelation is the supernatural communication of truth which the mind of man unaided could not contain.
- c. Illumination is the divine quickening of the human mind to understand truth already revealed.

## 3. The fact of Inspiration.

- a. This is already stated in two New Testament passages: II Tim. 3:16; II Peter 1:20, <sup>21</sup>

*all scriptures in given by inspiration, no suppley is of any private interpretation*

4. The mode of inspiration. This is mysterious like all the operations of God and is nowhere revealed in Scripture.

- a. We have inspiration without revelation, Luke 1:1-3.
- b. We have inspiration with revelation, Rev. 1:1-12.
- c. We have inspiration without illumination, I Peter 1:10-12.
- d. We have inspiration with illumination, I Cor. 2:12.
- e. We have revelation without inspiration, Ex. 20:1-22.
- f. We have illumination with inspiration, Eph. 1:17,18.

## 5. The extent of inspiration.

- a. It is the traditional view of the church as well as the claim of the writers themselves that the very words of the Scriptures are inspired. The claim of the Bible itself to inspiration is proved by the following passages:

## 1. The claim of Old Testament writers:

Ex. 4:10-12; 34:27; Num. 22:38; 23:12-19; Deut. 29:1; Josh. 1:1; 8; II Sam. 23:2; I Chron. 28:11-19; Psa. 19:7-11; Isa. 5:24; Jer. 1:7; 36:1-8; Zech. 7:7.

## 2. The claim of Christ:

Matt. 5:17,18; John 6:63; 8:47; 12:48; 14:10; 17:8.

## 3. The claim of the Apostles:

I Cor. 2:13; I Thess. 2:13; 15, 16; Jude 17; Rev. 2:7.

II Pet. 3:2,

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## INTERNAL PROOFS OF THE DIVINE INSPIRATION OF THE BIBLE.

## 1. Its Profound and Rational Doctrines.

## a. The Doctrine of God.

No other book of religion or philosophy sets forth so profound, rational and all-sphered a doctrine of God. Note some of His outstanding attributes.

He is personal, and that is a great and satisfying conception; for a personal God can know, feel and will, and men can hold communication with Him.

The God of the Bible is holy, loving and just. Are not these the very attributes that God ought to have if He exists? Men want an ethical Being as the Creator and Governor of the universe.

He cares for His creation, and especially for the rational and sentient beings He has brought into existence. He is merciful to them, yet just in His requirements. Is not that the kind of a God whom men can love, and at the same time respect?

Then He is all-powerful and all-wise, so that nothing can occur that will ultimately thwart His decrees and plans. Thus it is said by an apostle, "All things work together for good to them that love God, to them that are the called according to His purpose."

## b. The Doctrine of Man.

According to the Bible, man is a personal, moral, free, spiritual being, created in the divine image; capable of choosing between right and wrong; able not to sin or to sin, but if he does sin, redeemable and worth saving.

Is not this an exalted conception of man? And it is consistently carried out in the Bible from beginning to end. Never do the Biblical writers strike a false note in anthropology. What a powerful evidence this that the Bible is a truthful, divinely inspired Book. How else could its writers have gotten such profound conception of man.

## c. The Doctrine of Salvation.

Again, the Bible is consistent throughout in setting forth the doctrine of redemption. How wise, loving, gracious and inspiring the plan of redemption is. Is it not a powerful internal proof that the Bible comes from God? Compare this redemptive method with the futile schemes of the ethnic religions.

## 2. The Purity of its Ethics.

Everywhere in the Bible clear moral distinctions are drawn;

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there is no blurring of them, as is the case in the ethnic religions and in most of the schemes of human speculation. In the Bible, righteousness is everywhere commended and commanded; sin is always condemned. Inner purity, not merely outward, ceremonial and conventional morality, is always inculcated.

Note from the specific teaching of the Bible how high its moral standards are. The Ten Commandments have never been excelled for their lofty practical morality. How fundamentally ethical Bible teaching is: "Righteousness and justice are the foundation of Thy throne" (Ps. 89:14); "Thy right hand, O God, is full of righteousness" (Ps. 48:10); "Thy testimonies are righteous forever" (Ps. 119:144). Scores of similar passages might be quoted, showing that God is inherently righteous.

That the Bible requires inward purity is evident in all its teaching: "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10); "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18); "Blessed are the pure in heart, for they shall see God" (Matt. 5:8); "For I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven". (Matt. 5:20).

The plan of redemption itself is fundamentally ethical, because it means salvation from a sinful life to a holy life. The Holy Spirit, for the very reason that He is holy, begets within a man a holy principle and dynamic in regeneration.

### 3. The Unity and Consistency of its Teaching.

Written by about forty different authors, in different countries, separated by about 1,500 years, yet the Bible throughout teaches the same great doctrines regarding God, man, morality, salvation and immortality. There is not a false or discordant note on any of these great basal doctrines. Only cavillers will find fault with small apparent discrepancies (due largely to errors in transcription, but effecting not a single important historical or doctrinal fact) in view of the remarkable unity of the teaching of the Bible on all things that are important and fundamental.

What is the only adequate explanation of this unity of teaching? That it was all God-breathed (II Tim. 3:16); all inspired by one Mind, the Mind of the Holy Spirit (II Peter 1:19-21). Is any other explanation adequate?

*All Scripture Given By Inspiration*

### 4. Its Historical Character.

The Bible professes to recite history from the narrative of Genesis 1 to the last Chapter of the Acts and even throughout the Epistles and the Revelation of St. John. Never is its religious teaching wrested from the stream of human history. The plan of redemption is interwoven with the warp and woof of the history it records. Christianity is a historical religion. It is not a flight of the imagination; not a mosaic of myths, legends, folk-lore and human tradition. This makes

*traditional custom  
and superstition*

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it a real religion.

## 5. The Soberness of its Teaching.

In the Bible even the most momentous events are narrated in a calm, simple, dignified way that is inimitable and bears the marks of its own credibility. Note the narratives of the creation, the flood, and the crucifixions, the resurrection and ascension of Christ. Observe the absence of fanaticism or of utopian and visionary theories and guesses. The teaching of Christ and His apostles is marked by soberness throughout. Compare the pretended revelations and visions of Mohammed and Joseph Smith, and also the vagaries of theosophy. Another proof, this, of the probity and sound sense of the Biblical writers.

## 6. The All-Sidedness of its Teaching.

The more we examine its teaching, the more we see that it avoids the one-sidedness of all human speculations. Every human system over-stresses some things and under-stresses others, and thus becomes defective and one-sided.

## 7. Its Relevancy to Human Need.

- a. It satisfies man's longing for God. Ps. 42:1,2.
- b. It complements man's conscious weakness.

In regeneration the Holy Spirit implants a new principle of spiritual life in man's minds, giving them new feelings, new strength against evil, new views of God and of Christ and the Bible - in short, making them "new creatures in Christ Jesus." Note some pertinent passages: John 3:3; Phil. 4:13; II Cor. 12:9; I John 5:4,5

- c. It gives positive assurance of truth.

Let us note some passages that are germane:  
John 7:17; 8:32; 14:6; I John 5:10.

- d. It affords comfort in trial.

This holds true in sickness, misfortune, earthly loss, contrition, bereavement and death. John 14:1-3; Rom. 8:28; 8:18; II Cor. 4:17; Heb. 12:11; I Cor. 15:25,56.

- e. It promises the solution of all problems.

In this respect it is indeed the complement of human need. Those problems that perplex us now will be solved hereafter. John 13:7; I Cor. 13:12. What system of merely human thought offers such a hope?

- f. It meets the desire to be right with God.

Some relevant passages of Scripture are the following:  
Rom. 5:1; II Cor. 5:18,19; Heb. 2:17; I John 2:1,2; 4:10.

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- g. It meets the desire for inner purity.

Whatever may be the depth of the expression, sincere and morally earnest people rejoice in the Biblical assurance that "the blood of Jesus Christ cleanseth us from all sin." "Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Ps. 51:7 There is no system of human philosophy or sociology that even proposes to do this for sinful men; no ethnic religion has the power to accomplish it.

- h. It cancels the fear of death.

It teaches us that "it is not all of life to live, nor all of death to die"; that "death does not end all"; but that "Christ hath brought life and immortality to light through the gospel". II Tim. 1:10; John 14:1-3; II Cor. 5:1; Acts 2:32; I Cor. 15:53,54,55; I Pet. 1:3-5; Rev. 2:10; 21:22-27.

*"Be thou faithful unto death and I will give thee a crown of life."*

## EXTERNAL PROOFS OF THE DIVINE INSPIRATION OF THE BIBLE.

1. Proofs from History.

- a. Ancient Manuscripts.

It is true, we do not have the original autographs of the Old and New Testaments. It would have been impossible to preserve them from decay and destruction without a constant miracle; and God would not have preserved them in that way, if He found that His truth could be carried down in its integrity from generation to generation in some other way. No doubt, if we had the original manuscripts, they would be worshipped today as fetiches.

When we come to think of it more fundamentally, we see that God's way of preserving the inspired records was the best way. Had He used a miracle to preserve certain documents, we might think that He attached special value to them as material things to be used for a sacred purpose, and thus our minds would be more impressed by mere things than by the truth. As it is, we see that it is the truth that God has preserved for us, and that it is the chief thing, not a particular set of tablets or parchments or papyri. Thus one copy of God's Word is just as valuable as another. God does not want us to have an antiquarian religion. The Christian religion is not a religion of antiques and relics, but of living, dynamic truth.

It should also be remembered that we do not have the original manuscripts of any of the ancient writers, nor of those of the Middle Ages, and very few even of modern times.

However, we do have many ancient manuscripts of the New Testament, and they are much older and much more abundant

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than those of any of the classical authors. Therefore, the New Testament is better attested than Herodotus, Homer, Plato, Caesar and Cicero. The earliest complete manuscripts of Homer belongs to the thirteenth century; of Herodotus to the ninth century, "while Virgil, Cicero, Plato, and all the other classical writers are scarcely better off, and far inferior to the New Testament in manuscripts authentication." (Wells).

Dr. Philip Schaff says: "In the absence of the autographs, we must depend upon copies of secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek New Testament than for any ancient classic." Then he quotes Westcott and Hort as follows: "In the variety and fullness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings." Let us see how well the New Testament is attested by ancient manuscripts:

1. Codex Sinaiticus. The term Codex is the technical name for an ancient document (plural, codices). This manuscript was found by the great German scholar, Tischendorf, in 1859 in the convent of St. Catherine at the foot of Mt. Sinai, and is now in the Imperial Library at Petrograd--unless it was destroyed in the recent troublesome times. The story of its discovery is very interesting. "It dates from the middle of the fourth century, and is written on fine parchment." It contains the whole of the New Testament without any omissions, together with large portions of the Old Testament in the Septuagint version.

2. Codex Vaticanus. This manuscript is now in the Vatican at Rome; hence its name. Its date is also the middle of the fourth century. It was found in Egypt, and is very fine thin vellum; said to be the oldest vellum manuscript in existence. It contains most of the Bible--indeed, all of it up to Hebrews 9:14, the rest being lost.

3. Codex Alexandrinus. This manuscript belongs to the fifth century, was probably written in Alexandria, Egypt, and is now in the British Museum. Dr. Schaff says that this codex occupies the third or fourth rank among the New Testament manuscripts in value for the fixing of the text.

4. Codex Ephraemi. This document belongs to fifth century, and contains about two-thirds of the New Testament. The works of the Syrian father Ephraem are written over it (hence its name), for which reason it is somewhat hard to decipher. It is very valuable so far as it goes. It was written in Alexandria, and is now in the National Library in Paris.

5. Many others. Besides these ancient codices, there are many others of more recent date. Thus we can see how rich the New Testament is in manuscript attestation.

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## b. Early translations of the New Testament.

These are the Peshitto, or Syriac version, about 150 A. D., the Itala, or old Latin version, 160; the Vulgate, the Latin translation by Jerome, latter part of the fourth century; the Coptic (old Egyptian), the Ethiopic and the Gothic, all of the fourth century, and the Armenian of the fifth. All these recensions help to confirm the truth and integrity and emphasize the importance of the New Testament as having been written and gathered into the sacred canon at an early date.

## c. Jewish and Christian care of sacred books.

Both guarded them with jealous care, especially in the earliest times. The Jews counted the letters and lines to make sure that no errors occurred, while imperfect copies were destroyed. Tampering with the text would, therefore, have been detected. Afterward errors and changes took place, as is evident from the variant readings in the several manuscripts, but, as has been said again and again by the most competent scholars, these variations consist mostly of mere verbal transpositions, and none of them affect in the least any doctrine or important historical fact of the Bible. Of course, through the centuries many transcriptions and translations had to be made, and in this way the various readings came about.

*Bible first  
Book printed  
with moveable  
Type.*

A noted infidel of the last century tried to throw discredit on the Bible by saying there was no printed copy of it until the fifteenth century. Of course not! No other book was printed before that time, because the art of printing was not invented until the time of Gutenberg, who lived from 1400 to 1468. The first book ever printed with moveable type was the Latin Bible; this Bible was finished by Gutenberg in 1455. Before that time all books were copied by hand, the Holy Scriptures included.

## d. An early Syriac version.

In 1692 another important discovery was made in the monastery at the foot of Mt. Sinai by two women, Mrs. Lewis and Mrs. Gibson. It was a Syriac palimpsest -- that is, a manuscript that had been written on more than once. These ladies were aided by other expert scholars, and the conclusion arrived at by their critical investigation was that the document must have been produced from copies of the New Testament of about the year 150 A. D., proving that at that early date our gospels were accepted by the Christian Church as the true, authoritative ones. This was only a few years after the time of the last living apostles. Again we see how well the New Testament is authenticated by manuscripts. No classical author comes near having so much documentary proof.

## e. Testimony of apostolic and church fathers.

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The study of patristics bears closely upon the science of Apologetics. From the days of the apostles to the fourth century - and, of course, ever afterward - we can clearly trace the proof of the existence and influence of the New Testament by the testimony of the early Christian writers. If this point is established, the charge that the Gospels were inventions, myths, and legends falls to the ground; the historicity of the gospel records is maintained. We shall examine some of this testimony.

*Phil 4:3*

1. Clement of Rome wrote about the year 100, not long after the last New Testament book, the Gospel of St. John was written. In a lengthy letter, meant to settle a dispute among the Christians of Corinth, he cited the four Gospels, The Acts, five of Paul's letters, I Peter, James and Revelation - fourteen books and seventy-three references.
2. The Epistle of Barnabas is as old as 120 A. D., and perhaps older. It makes citations from the gospel according to Matthew, introducing one of them by the well-known phrase, "It is written," used only in citing from the Holy Scriptures.
3. "The Teaching of the Twelve Apostles," discovered about forty years ago, was written before 140 A.D. It contains four references to "the Gospel of our Lord," in such a way as to indicate that a written record was clearly meant. Sentences are also used that seem to be taken from Matthew, Luke and John.
4. The testimony of Polycarp is most valuable. He died as a martyr in 155, was a disciple of the Apostle John, and became bishop of Smyrna. A letter written by him contains definite citations from the New Testament, proving that at least a part of it was in circulation in the Christian Church at the time.
5. Papias was a contemporary of Polycarp, probably conversed with the apostles, and certainly knew some of Christ's own immediate followers. In a book on Christ's teachings he informs us that Mark wrote his Gospel from what Peter told him, and that Matthew first wrote his Gospel in Hebrew. This proves that in his day those Gospels were in existence.
6. Justin Martyr was a convert to Christianity from heathen philosophy, was a learned scholar, and died as a martyr in 166. In his three defenses of Christianity (previously referred to) he made two hundred references to and citations from the New Testament. He quotes from all four of the Gospels, which he calls "Memoirs of the Apostles." A significant detail is this: In one place he speaks of a fact concerning Peter, which he says came from "his (Peter's) Gospel"; the incident is recorded in the Gospel by Mark, who, according to Papias (see above), obtained his information from Peter. How beautifully the testimony of the fathers agrees!

*mm*  
*mm*

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7. Most valuable is the witness of Irenaeus, who was born in the first quarter of the second century, and became bishop of Lyons in 177. In his earlier years, while he still lived in Asia, he was associated with Polycarp, who, as we have seen, was a disciple of John the apostle. He also says that he knew other disciples whom the apostles had taught. "In his writings Irenaeus speaks of the four Gospels as having existed from the time of the apostles, and gives a definite account of the origin of each of them, mentioning their writers by name." (Wells)
8. Similar testimony might be cited from Clement of Alexandria and Tertullian of Carthage, with many other writers down to the year 400 A. D. "Indeed", says Dr. Wells, "if the New Testament had been entirely destroyed about the year 400 A. D., it might be almost completely recovered as cited in the pages of the early Christian writers."

Compare the numerous quotations from the New Testament with the scarcity of quotations, contemporary or subsequent, from secular authors. The historian Rawlinson says: "It is of very rare occurrence for classical works to be distinctly quoted, or for authors to be mentioned by name, within a century of their publication." "Herodotus is said to be cited only once in the first century, once in the second, not at all in the third, and twice in the fourth. The first quotation from Thucydides is two centuries after his history was published." (Wells)

## f. Witness of early secular writers.

1. Josephus (born 37 A. D.), the great Jewish historian refers to Jesus as Christ or Messiah, speaks of His marvelous miracles and teaching, says He was crucified under Pontius Pilate and that He rose from the dead. He also refers to John the Baptist and to James, the brother of Jesus. All attempts to prove these references to be interpolations have failed.
2. Tacitus informs us that Nero charged the Christians with burning Rome, in order to clear himself from the crime. This proves that there must have been many Christians in Rome in Nero's time (37-68 A. D.,) which must have been during the lifetime of most of the apostles. Then what ground can there be for denying that Christ lived, as some of the most radical unbelievers have been doing within the last few years? Tacitus also refers to Christ as having been crucified by Pontius Pilate in the reign of Tiberius.
3. Pliny, the Younger (62-114), wrote to his emperor (Trajan) from Bithynia, of which he was proconsul in the years 106-108, about the numerous Christians in that province who were undergoing fierce persecution for the sake of their faith. We summarize Pliny's statements: The Christians were numerous in Bithynia; they were of every age and rank and of both sexes; their influence was so great that the heathen altars were almost deserted; after the most searching

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investigation he found no vices among them; they were being persecuted only because they were Christians, not on any charge of crime; they held meetings at which they sang hymns of praise to Christ, made vows to live righteously, and partook of a "harmless meal," evidently the Lord's Supper.

## II. PROOFS FROM ARCHEOLOGY. #

## A. Character and abundance of the evidence.

So much archeological discovery, confirmatory of the history and doctrines of both the Old Testament and the New Testament has become available that we can give only a sketch. Many volumes have been written on the subject.

## B. Specific instances.

1. Many nations have traditions of the creation of the universe, some of them, especially those of Babylonia, corresponding in a number of particulars with the Genesis narrative of creation. No nations have yet found with a tradition to the effect that they have descended from the simians or any other bestial stock, or from any of the lower forms of life. There are adumbrations here and there in ethnic religions that men were made in the image of God or of the gods. These traditions are most significant, and would seem to be derived from the fact and revelation of an original divine creation. Besides two legends of creation, the Babylonians have a legend of The Sabbath and one of the fall of man, the latter with some striking agreements with Genesis 3.

Yet these pagan stories are so mythological, crude, absurd and polytheistic as to make it unreasonable to believe that the Hebrews "borrowed" from the Babylonians. It is much more logical to infer that Genesis gives the true original account of the creation and the flood and that the pagan myths are later recensions and corruptions. How could the Hebrew writer rinse the heathen stories of all their superstition and polytheism, and give a purely monotheistic account? To our mind, it would be an absurd way for the Biblical scribe to borrow from heathen sources, and then be divinely inspired to write the truth. An original revelation of the truth is much more probable and reasonable.

2. Most nations have a tradition of a vast and destructive flood. The Gilgamesh poem contains incidents remarkably like those recorded in the Bible respecting the Noachian deluge. The Biblical event, if true, would afford an adequate source for this almost universal tradition. Yet in this case, too, the Biblical account is free from the childish mythological elements that so largely mark the pagan stories. So here, again, "borrowing" is out of the question.

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3. The famous Code of Hammurabi, discovered at Susa, Persia (the Shushan of the Book of Esther), contains 248 laws formulated by this king of Babylon about 2250 B. C. This was at the time of Abraham. It indicates precisely the state of civilization portrayed by the Bible for those times. It contains some laws remarkably like those given by Moses on Mount Sinai; yet Moses lived more than a thousand years later.  
Infidels and negative critics were formerly wont to aver that writing was not yet known in the time of Moses, and that the decalogue was far too advanced in its moral standard for his day. Both these asseverations, once made with so much flourish, have been disproved by the discovery of the Code of Hammurabi and other ancient monuments containing writings and laws. This Code proves that writing was common over a thousand years before Moses. "The Mosaic Code," however, was "not borrowed from the Babylonian".
4. The Tel el Amarna Tablets were found in 1887, and are cuneiform inscriptions and writings dating about 1400 B.C. They represent the status of affairs in Egypt and Palestine precisely as they are set forth in Genesis and Exodus. They prove, too, that there was much writing in the days of Moses; therefore, that he could easily have written the Pentateuch.
5. The City of Pithom has been found in upper Egypt. It corroborates the narrative regarding the Israelites having been compelled by their Egyptian taskmasters to "make bricks without straw." In some parts of the store-chambers in that city there are bricks with good straw; in courses higher up, bricks with only stubbles; still higher up bricks without straw, but sometimes bound together with sticks. Unlike the usual Egyptian custom, the walls were built with mortar, showing that alien people built them. This is a wonderful corroboration of the Biblical history.
6. What other archeologists have done to prove the Old Testament to be consistent and historically reliable, Sir William Ramsay and Dr. Camden M. Coburn have accomplished for the New Testament. Many historical, geographical and social representations in the gospels and epistles have been found to be correct. Ramsay has especially established the reliability of Luke as a historian; indeed, he has found Luke to be more trustworthy than the secular historians. Not an anachronism has been found in the Biblical histories.
7. Much confirmation of the Biblical account of the origin and history of mankind has come from the researches of archeologists. The Bible teaches clearly that man was created in the image of God, was immediately endued with a considerable degree of intelligence and with moral agency or free choice, was placed in a garden where he might have a favorable environment and a fair chance for his life and for the development of moral character. It

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seems reasonable, and inspiring, too, to believe that God would thus deal with a sentient and rational person whom he brought into being.

Although the Bible teaches that man fell into sin through the wrong use of his power of choice, yet God did not desert him, nor deprive him of his psychical enduements, but, in spite of some punishment, still followed him, cared for him, and tried to win him back to the way of righteousness.

Thus man, endowed with intelligence and given a fair chance, was capable from the start of a considerable degree of civilization; soon he could build cities, work in brass and iron, and make musical instruments (Gen. 4:17, 21, 22). Along the line of Seth there were righteous people who cared for God and did His will, as, for example, Enoch, Methuselah and Noah. When a flood was threatened, Noah and his sons had sufficient mechanical intelligence to build a great ship called the Ark. After the flood many great cities were soon built, and man was quite inventive.

There is no hint in the Bible that man came up by an age-long process from the ooze and the slime, through mollusks, worms, reptiles, birds and apes, or from the same stock as the simians. According to the Bible, man was directly created in the divine image, and was placed in a garden, not in a jungle. He was a man, not a brute or a near brute.

Now, there is much evidence in the discoveries of archeology to confirm the teaching of the Bible. In many ancient nations are found the remains of a high state of civilization. Note the vast cities and wonderful monuments whose remains have been exhumed in Egypt, Babylonia, Assyria, Ur of the Chaldees, Turkestan; in Mexico among the Aztecs; in Central America among the Toltecs; in Peru among the Incas. According to Sayce, the noted archeologist, the civilization of Egypt even in the time of Moses was partly decadent, having reached its golden age some centuries prior.

In all the places mentioned—and many more might be named—the people today are far inferior to their predecessors who lived there many centuries before Christ. As to the cave-men in Europe, it is reasonable to believe that they were degenerate people who moved from the great centers of civilization in central Asia and northeastern Africa. If the people of civilized countries deteriorated, as we have just seen that they did, why should not the people who moved far away into the "hinterlands" of Europe also deteriorate?

In Africa almost every tribe furnishes clear evidence of having descended from an enlightenment superior to their own; this is proved especially by their languages, which are constructed on grammatical principles which the natives themselves do not understand, but which educated missionaries are able to decipher.

Right here in our own country we have many proofs of the decline of people whose ancestors, some generations ago, moved into isolated regions remote from civilization and Christianizing influences. It is only where certain uplifting factors, like Christianity coupled with education, are at work that mankind advances. Even with all our boasted present-day enlightenment and progress, we must admit that some of the wonderful "lost arts" of the ancient civilizations have never been recovered. We have not yet found out the architectural and engineering

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secrets of the erection of the pyramids of Egypt.

Our reasoning is this: The Biblical representation of man's good start in the world and the high civilization he attained in ancient times agrees precisely with the findings of archeology along the same lines.

8. The same truth obtains in regard to religion. The most recent researches indicate that the further back any religion is traced towards its primal source, the purer it becomes. This is true in Babylonia, Egypt, India, Burmah, Ceylon, Thibet, China and many other countries where thorough investigation has been made. There is no evidence anywhere of a people having risen by their own efforts from fetichism to polytheism, then to henotheism, and finally to monotheism. Wherever such transformations have occurred - and they have - they have been effected by the introduction of an outside influence, namely, Christianity. Again these facts synchronize with the teaching of the Bible.

## III. PROOFS FROM PHYSICAL SCIENCE.

## A. Love of Science.

It is proper to reject "science falsely so called," but it is never right to scoff at science per se. Does not true science seek to "think God's thoughts after Him"? Is not the whole cosmos God's handiwork? What could be more inspiring than to study it with such a thought in mind? No man ought to be more interested in science than the Christian; for he believes that God made everything, and made it good. Science is knowledge validated and classified. Can any scholar object to such research?

## B. The Bible and the Scientific realm.

The Bible frequently touches on the various realms of scientific inquiry. The saying that the Bible is "only a book of religion" is wrong. The proper statement is that its chief purpose is religious, but since its religion is a practical religion, intended for this world as well as the next, it goes hand in hand with historical and scientific development. It should never be relegated off to one side of the life and thought of the world, as if it were a sort of luxury for recluses. No! it touches science vitally in many ways from beginning to end, and will not be divorced from its divinely appointed companion. The very first verses of the Bible relate it vitally to the natural sciences: "In the beginning God created the heavens and the earth; and the earth was unformed and empty," etc.

## C. No conflict between the Bible and Science.

Although we cannot amplify the argument here, we desire to record it as our earnest conviction that there is no conflict between the Bible and true science. Of course, wrong Biblical interpretations and mere speculations of scientists may not agree. One would not want to them agree. Many of the foremost scholars of the day, in the spheres of both physical and