

Thus far our principle concern has been evidence for the existence of God, for the reality of the spiritual realm, and for the truth of supernatural events. We have seen within ourselves attributes – our self-consciousness, our ability to reason, our moral nature and our ability to choose – that set humans apart from all other forms of life on earth, and that cannot be explained if we are nothing but accidental combinations of chemicals. We have considered reports of miracles and spiritual experiences by many honest, sober-minded people, including carefully controlled experiments into various forms of extra-sensory perception, all of which defy explanation on materialistic grounds.

Most compelling of all, we have seen that the creation demands a supernatural creator. No natural process has ever been discovered or even conceived, that can bring anything into existence from non-existence. Nor has any natural process been discovered or even reasonably suggested, that can produce life from non-living matter. In fact we have considered eight extremely important lines of evidence based on established scientific law and actual scientific observation and discovery, and have seen that all of this evidence points to the truth of creation and the untruth of evolution.

The evidence we have considered up to this lesson is more than sufficient to convince a reasonable person that God does exist, that the spiritual world is real, and that supernatural events do occur. But this does not prove the truth of Christianity. It does not prove that the Bible is the Word of God or that Jesus is the Son of God. The remaining lessons are devoted to the evidence for these crucial issues.

### *THE PROBABILITY OF SUPERNATURAL EVENTS*

Unbiased jurors are necessary for a fair trial. A juror's job is to listen to the evidence with an open mind and return a true verdict based on that evidence. A juror who has pre-judged any issue in the case, and thus does not have an open mind, is removed from the panel. Fairness demands the same open-minded approach to a study of the evidence for the truth and inspiration of the Bible.

Unfortunately, many people have rejected the Bible because they approach it with a bias against miracles.

Since the Bible does record many miraculous events, a juror who has already decided that miracles do not happen, will ignore the evidence and return a verdict against the Bible.

But this bias against miracles is not justified. To deny the possibility of miracles is to deny the existence of God. We have already considered the evidence that proves beyond a reasonable doubt that God does exist and that He brought the universe into existence by supernatural creation. Certainly the One who conceived and created the universe and all of its "natural" laws and processes, can intervene in His own creation and alter or set aside His own laws and processes.

If it is conceded that miracles are possible, this still does not prove that miracles actually happen. Most of us have never witnessed a *bona fide* miracle and we may not know anyone who has. The universe continues to operate in a uniform manner and it is easy to assume that it always has and always will. So men, especially those who wish to escape from God, find it easy to scoff at miracles, just as the Apostle Peter said they would:

First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, "Where is this 'coming' he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation." But they deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water (II Pet. 3:3-5).

Those who scoff at miracles do deliberately forget about the creation with all of its implications. The creation requires a supernatural Creator and, because the

effect cannot be greater than its cause, the Creator must possess everything that humans possess and much more. Since humans possess intelligence, our Creator also must possess intelligence, and since humans are able to communicate with others, our Creator also must have the ability to communicate.

Among all the forms of life placed upon the Earth, human beings are absolutely unique. We are a special creation, created in the image of God, and endowed with the unique ability to receive communications from our Creator. Having done all this, is it not reasonable to expect God to communicate with us? He gave us the ability to receive His message, surely He would send that message. He gave us the ability to choose between right and wrong, surely He would tell us how we should choose. He must have had some purpose for creating us, surely He would tell us how to fulfill that purpose.

But how can God communicate with us? How can we know that the word is really from Him? Moses asked that question 3500 years ago:

Moses answered, "What if they do not believe me or listen to me and say, 'The LORD did not appear to you?'" Then the LORD said to him, "What is that in your hand?" "A staff," he replied. The LORD said, "Throw it on the ground." Moses threw it on the ground and it became a snake, and he ran from it. Then the LORD said to him, "Reach out your hand and take it by the tail." So Moses reached out and took hold of the snake and it turned back into a staff in his hand. "This," said the LORD, "is so that they may believe that the LORD, the God of their fathers—the God of Abraham, the God of Isaac and the God of Jacob—has appeared to you." Then the LORD said, "Put your hand inside your cloak." So Moses put his hand into his cloak, and when he

took it out, it was leprous, like snow. "Now put it back into your cloak," he said. So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh. Then the LORD said, "If they do not believe you or pay attention to the first miraculous sign, they may believe the second. But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground" (Exod. 4:1-9).

Anyone claiming to have a message from God must first prove he is the authorized representative of God. His proof must be something that could not be duplicated by man. His proof must be something supernatural.

That there have been many false reports of miracles is not proof that real miracles do not occur. Anything genuine is always subject to being counterfeited. That most people have not seen a miracle does not prove that miracles never happen. If God caused miracles too often they would lose the power to authenticate His message. If they are to accomplish their purpose, miracles must be very unusual events.

To sum up:

1. The supernatural is possible because God exists.
2. The supernatural is probable because it is reasonable to expect a revelation from God, and it must be authenticated by something supernatural.
3. The fact that most people have not experienced a miracle is not a valid argument against miracles. We would expect miracles to be rare.

Thus, to reject the Bible on the ground that miracles do not happen, is not reasonable. If a miracle is testified to by good, competent, credible witnesses, there is no reason why that testimony should not be

accepted. Lessons eleven and twelve will present in detail the evidence for the greatest miracle of all – the resurrection of Jesus Christ. Lesson ten deals with another kind of supernaturalism – fulfilled prophecy.

Lessons eight and nine present evidence which shows that the Bible is not an ordinary book, that it is not from the mind of man. Lesson eight deals with internal evidence, that is, evidence we can see from examination of the document itself, and lesson nine deals with external evidence, that is, evidence we can find from science, history, and archaeology. The purpose of all this is to prove beyond a reasonable doubt that the Bible is the Word of God, that Jesus is the Son of God, and thus that Christianity is true.

### *THE BIBLE CLAIMS TO BE FROM GOD*

Over 3000 times the Bible claims its own inspiration. Typical of such claims are the following quotations, selected from 4 different Biblical writers and with some applying to the Old Testament and some to the New Testament.

All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel"—which means, "God with us" (Matt. 1:22-23).

. . . and said, "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus . . . (Acts 1:16).

And we also thank God continually because, when

you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe (I Thess. 2:13).

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit (II Pet. 1:20-21).

Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction (II Pet. 3:15-16).

Of course, we cannot prove the inspiration of the Bible just by what the Bible says about itself. But the fact that the Bible claims to be from God is very important for the following reasons:

1. If the Bible is the Word of God, we would expect it to so claim. We would think it strange if God gave us His revelation without telling us. If the Bible did not claim to be from God, that would certainly be evidence against its inspiration, evidence that men were trying to make it something that it is not.

2. Many of these claims were made when people were alive who had first hand knowledge of many of the events that were recorded and thus could have discredited the claims. Yet the claims were made and accepted.

3. The Bible teaches the highest moral and ethical standards, repeatedly condemning all falsehood and

deception. It is hard to believe that such a Book would make false claims about itself.

### *THE UNITY OF THE BIBLE*

The Bible consists of 66 books written by some 40 different men of varied backgrounds and conditions. It was written by farmers, shepherds, fishermen, soldiers, prophets, scholars, politicians, and kings; it was written over a period of about 15 or 16 centuries; it was written in 3 different languages in several different countries; it was written in circumstances ranging from palaces to prisons. Yet the Bible has a unity of theme and teaching that makes it truly one Book.

Within the pages of the Bible a single main theme is being developed: the drama of redemption, the story of one great planned rescue operation. Despite the diversity of its separate units, the Bible tells this one story. There is a single plot being worked out; every section has its place in the unfolding of this plot. There is a beginning, a middle, and an end . . . .

The question that must be asked is this: in light of the Bible's great diversity, how can we explain this remarkable unity? What could have caused it? It is an accepted axiom of rational thinking that every effect must have sufficient cause. Not just any cause will do; the cause must be sufficient to produce the observed effect.

What is sufficient to explain the unity of the Bible? We must rule out chance; it is obvious that an intelligent purpose or plan is involved. Could a human mind be behind this plan? The great span of time rules this out. The unity requires a single mind behind the whole Bible, and no human being could have supervised a fifteen hundred-year project such as this.

Also it must be pointed out that this exciting drama



is not simply a piece of literature. It is not just on paper; it actually happened in history. The story unfolds not just on the pages of a book, but in actual lives and events in history. This gives an even deeper dimension to the unity of the Bible. It requires not just an author who could produce such a book, but also a director who could actually bring these things to pass in history, who could carry out a single plan involving several thousand years.

What is sufficient to explain it all? The only satisfactory answer is that both the plan and the book are of divine origin. Only the all-knowing, all-powerful God, who transcends history and to whom a thousand years is as but a day, could have written this drama on the pages of history and then caused such a varied collection of writings to tell it as one story.

*The Authority of the Bible,*  
Jack Cottrell, Baker 1979

Consider this amazing example of the very thing Professor Cottrell wrote about. After the Jewish leaders had arrested Jesus and found Him guilty of the capital crime of blasphemy, they took Him to the Roman governor, Pilate, to get the Romans to carry out the execution. Then this exchange took place:

Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," the Jews objected (John 18:31).

Pilate authorized the Jews to judge Jesus according to their own law which meant death by stoning. But the Jews did not want this. Earlier they had been prepared to stone the woman taken in adultery, and later they didn't hesitate to stone Stephen, but now they were suddenly very law abiding. Apparently it was part of their plan for Jesus to be executed the Roman way, that is, by crucifixion. To learn why, we must go

back 15 centuries to the Spirit inspired writings of Moses.

If a man guilty of a capital offense is put to death and his body is hung on a tree, you must not leave his body on the tree overnight. Be sure to bury him that same day, because anyone who is hung on a tree is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance (Deut. 21:22-23).

Here is the key to the Jewish leaders' plan. They wanted Jesus dead, but they also wanted Him discredited so His followers would be dispersed and His teachings brought to nought. If He were stoned to death He might become a martyr. But, they reasoned, if He were crucified, that is, hung upon a tree, then He would be considered to be the lowest of criminals and under the curse of God, and thus completely discredited.

Earlier Jesus had provided another clue to this amazing puzzle when He made this prophecy to the Jewish crowd:

"But I, when I am lifted up from the earth, will draw all men to myself." He said this to show the kind of death he was going to die (John 12:32-33).

Thus, Jesus told the Jews that He knew they were going to crucify Him, but made the astonishing prediction that instead of destroying His influence, as the Jews expected, His death on the cross would draw people to Him. Either not understanding Him, or not believing Him, the Jews went ahead and had Him crucified anyway.

The next piece of the puzzle is provided by Luke,

the inspired author of Acts, as he quoted the Apostle Peter before the Jewish Sanhedrin:

Peter and the other apostles replied: "We must obey God rather than men! The God of our fathers raised Jesus from the dead — whom you had killed by hanging him on a tree. God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel. We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him" (Acts 5:29-32)

Here is the reason why the Jews' plan failed. God thwarted their scheme by raising Jesus from the dead and exalting Him on high. And what was the purpose of all this? For the final piece in this divine puzzle, we turn to the writings of Paul:

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit (Gal. 3:13-14).

Thus, from the writings of four different men, writing in different places and over a great span of time, we can piece together this whole wonderful story. Moses tells us that those capital offenders who are hung upon a tree are under God's curse, thus setting the stage, 15 centuries in advance, for Christ's atoning death on the cross. John quotes Jesus as making the amazing prophecy that His crucifixion, instead of driving people away from Him, would draw people to him, but despite this the Jews went ahead and insisted that He be crucified anyway. Luke quotes Peter as

saying that although the Jews had Jesus hung upon a tree, God raised Him from the dead and exalted Him on high. And Paul tells us that Christ redeemed us by becoming a curse for us when He was hung upon the tree.

And just as Jesus predicted, the cross has been the great magnet, drawing untold millions to Him. As Professor Cottrell said, the story unfolds not just on the written page, but in actual lives and events in history. It is not possible that this could have come from a human mind. Only the all-knowing, all-powerful God could have directed such events, and caused different authors to write them down as one unified story. Truly this is the Word of God.

*THE BIBLE'S FRANKNESS IN RECORDING  
THE WEAKNESS AND WRONGDOING  
OF ITS LEADING CHARACTERS*

Enemies of the Bible have claimed that the Old Testament was written by Jewish partisans to exalt their nation and religion, and that the New Testament was written by Christians to glorify the Church.

But support for such claims is not found in the pages of the Bible. Instead we find in the Bible repeated accounts of the weakness and sinfulness of its leading characters — just the opposite of what we would expect if these were fictional accounts designed of advance the writer's cause. What Jewish writer, intent on producing a false history that would exalt his people, would record the two incidents when Abraham, the very father of the nation, denied that Sarah was his wife and turned her over to other

men because of his own cowardice? Would such a writer have told us that Jacob, whose other name, Israel, became the name of the whole nation, was guilty of self-seeking duplicity when he tricked his brother out of his blessing; or that the patriarchs of most of the future tribes of Israel sold their younger brother into slavery; or that David, their greatest king, was guilty of murder and adultery?

No less striking is the honesty of the New Testament writers. They tell a very unflattering story about themselves, the very opposite of myth-mongers and legend-makers. All the twelve apostles doubted, were afraid, could not understand, forsook Christ in His extremity, and had to be rebuked by Him again and again; one of them betrayed Him; another, and he the chief one, denied Him with oaths. What a college of apostles, indeed, to represent Christ to the world and to carry His message to the ends of the earth!

Would a myth-maker or a fiction-writer have set forth such damaging facts? And would a conscious fabricator have done so? He might have known they would be used afterward against the imposture he was trying to foist upon the world.

This utter disingenuousness of the Biblical writers proves their integrity. Being honest, they told the simple, unvarnished truth; and if they told the truth, the divine inspiration and authority of the Bible are proved.

*A System of Christian Evidence*, Keyser,  
The Lutheran Literary Board, 1953.

### *THE BIBLE'S BREVITY AND LACK OF COLORING*

Consider these examples:

He told the crowd to sit down on the ground. Then he

took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people. They all ate and were satisfied. Afterward the disciples picked up seven basketfuls of broken pieces that were left over. The number of those who ate was four thousand, besides women and children. After Jesus had sent the crowd away, he got into the boat and went to the vicinity of Magadan (Matt. 15:35-39).

Picture a hungry crowd, far from any source of food, seated on the ground at His command, and then witnessing a miracle of creation of enough food for an "all you can eat" meal. Imagine the excitement of the crowd, and the vivid picture the author could have painted. Yet we are told simply that Jesus sent the crowd away and got into a boat and left.

Now picture a grief stricken mother and father, whose only daughter, a girl about 12, has just died. Jesus enters their home, commands the mourners to stop crying, and then this occurs:

But he took her by the hand and said, "My child, get up!" Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. Her parents were astonished, but he ordered them not to tell anyone what had happened (Luke 8:54-56).

What a joyful scene this must have been. What a moving description could have been given of the tearful parents embracing their daughter, thanking Jesus, praising God; but Dr. Luke only says "her parents were astonished."

Flogging or scourging under Roman law was done with the flagrum, a multi-thonged whip weighted at the tips with bits of bone or metal which tore the flesh from the victims body. What a brutal, horrible

scene it must have been when Jesus submitted to such savage treatment. Yet the Apostle John, under guidance of the Holy Spirit, reports it all in just 8 words:

Then Pilate took Jesus and had him flogged (John 19:1).

When Paul and Barnabas came to Lystra, these pagan people thought they were gods and tried to worship them. But the fickle crowd soon turned against them with this terrible result:

Then some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead. But after the disciples had gathered around him, he got up and went back into the city. The next day he and Barnabas left for Derbe (Acts 14:19-20).

A book could have been written describing the vindictiveness of the Jews, the brutality of the crowd, Paul's bruised and bleeding body, the tears and grief of the disciples, their overwhelming joy when Paul got up, and Paul's courage in going back into the city.

Why are these events treated in such a brief, matter-of-fact way? Certainly a human author would have built them up in order to further the cause. Did the Biblical writers lack eloquence and descriptive power? Were they cold, hardened men, devoid of normal human feeling?" One has only to read Paul's beautiful essay on love in 1 Cor. 13, or John's vivid descriptions of things to come in Revelation, to know this is not the case. Why then do we have these amazing omissions and lack of coloring? William Paley, in his fine old book, *Evidences of Christianity*, has the answer:

Their whole soul was occupied with one object,

which predominated over the means subservient to it, however great those means might be. In the storm, the pilot's eye is fixed on the headland which must be weathered; in the crisis of victory or defeat, the general sees only the position to be carried, and the dead and the instruments of death fall around him unheeded. On the salvation of men, on this one point, the witnesses of Christ and the ministers of his Spirit, expended all their energy of feeling and expression. All that occurred – mischance, persecution, and miracle – were glanced at by the eye of faith, only in subserviency to this mark of the prize of their high calling . . . . Miracles were not to them objects of wonder, nor mischances a subject of sorrow and lamentation. They did all, they suffered all, to the glory of God.

Such singleminded concentration on the great theme of the Bible could only come from the guidance of the Holy Spirit. Truly this is strong evidence that the Bible is the Word of God.

*THE BIBLE'S UNDESIGNED COINCIDENCES  
AND RECORD OF FAMILIAR DETAILS*

To a layman it may seem that lawyers waste time in cross-examination by asking a lot of unimportant questions. But these "unimportant" questions can be very important in judging the truthfulness of a witness. False witnesses can rehearse their testimony so they will be in agreement on all of the important facts about which they know they will be questioned. But they cannot possibly think of all the small details that the opposing lawyer may include in his cross-examination. Thus, when two or more witnesses agree on these small, unexpected matters, it is obvious they are telling the truth.



Furthermore, the inclusion of a great deal of familiar detail is always the mark of an eyewitness account. Historians, as well as lawyers, recognize this and when, in the examination of ancient documents, they find undesigned coincidence and familiar detail, they treat that as strong proof of an authentic, eyewitness account.

Simon Greenleaf, the famous authority on the law of evidence and one of the chief builders of the fame of the Harvard Law School, in a book entitled *The Testimony of the Evangelists*, subjected the 4 Gospels to this kind of cross-examination. William Paley did the same for Paul's letters and the Book of Acts. Both men found that the Bible is replete with those familiar details and undesigned coincidences that are the infallible mark of true, eyewitness accounts. Some examples follow:

You yourselves know that these hands of mine have supplied my own needs and the needs of my companions (Acts 20:34).

To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless. We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it (1 Cor. 4:11,12).

Here two different writers, writing at different times and at different places, both make passing reference to the fact that Paul worked with his hands. Are we to believe that Paul and Luke were clever and devious enough to deliberately plant this little detail in their respective accounts in order to fool readers of later centuries? How much more logical it is to believe that both simply told the truth.

Here is another example of one of those small, unexpected matters that are the hallmark of truthful accounts, this one involving 3 of the New Testament writers. The condition of an unfortunate woman with a chronic hemorrhage is described by Mark as follows:

And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse (Mark 5:25-26).

Luke's description of this same woman's condition is much less harsh on the doctors:

And a woman was there who had been subject to bleeding for twelve years, but no one could heal her (Luke 8:43).

Obviously Luke had more sympathy for doctors than did Mark. The reason becomes quite clear when we read a casual remark made by Paul in his letter to the church at Colossae:

Our dear friend Luke, the doctor, and Demas send greetings (Col. 4:14).

Here we see a perfect example of the type of familiar details and undesigned coincidences that lawyers and historians accept as strong proof of a truthful account. No reasonable person can believe that Mark, Luke, and Paul were clever enough to realize that future historians would look upon such details as evidence of the truth and so conspired to deceive future historians in this way. Even if they had been that clever and that devious, what possible motive could they have had for perpetrating such a fraud? How

much more reasonable it is to accept these passages for what they really are – evidence that all three men were telling the truth.

Consider Mark's account of what the angel told the women who went to the tomb on that first Easter morning:

“Don't be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you’” (Mark 16:6-7).

Why did the angel say to tell his disciples “and Peter”? Was not Peter one of His disciples? The answer is found elsewhere. We know that Peter, after boldly assuring Jesus of his fidelity, had denied with oaths that he even knew Jesus, and had rushed off into the night weeping and broken hearted. No doubt Peter felt that he could no longer be included among the Lord's disciples. How typical of the compassionate Jesus that He would have His angel instruct the women to be sure and tell poor, broken hearted Peter that the victory was won and all was well. How perfectly and how beautifully those two words “and Peter” fit in with all that we know about Peter and about Jesus. Certainly this is the mark of a true account.

Consider yet another example. King Herod had James put to death and when he saw that this pleased the Jews, he had Peter arrested also. On the night before Peter's trial, as Peter lay in prison and as the church prayed for him, an angel appeared and removed the chains and led Peter out onto the street.

At first Peter thought he was seeing a vision, but when he realized he was really free, this occurred:

When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying. Peter knocked at the outer entrance, and a servant girl named Rhoda came to answer the door. When she recognized Peter's voice, she was so overjoyed she ran back without opening it and exclaimed, "Peter is at the door!" (Acts 12:12-14).

It is easy to visualize this scene. Peter, then the Church's most prominent leader, is close to death and the Christians are in fervent prayer. Rhoda answers the knock and when she realizes it is Peter, she is so excited and overjoyed that she rushes back to tell the others, neglecting to open the door. A small detail, yet how true to life. Exactly the type of familiar detail that carries with it the mark of truth.

The Bible contains many such familiar details and undesigned coincidences as are always expected in truthful accounts. This is strong evidence that the Bible is true and thus, as it claims, is the Word of God.

### *JESUS, THE BIBLE'S CENTRAL CHARACTER*

From Genesis through Revelation, the Bible presents the unfolding account of Jesus, the Messiah, the Saviour, the Son of God. If the Bible were written by the mind of man, then its authors, who repeatedly claimed to be writing by inspiration of God, were either badly deluded or blatantly dishonest. If so, then how could such men, or for that matter any human

beings, have conceived of a character such as Jesus?

Jesus was a humble carpenter in an obscure Galilean village. As far as we know, He had no formal education; He owned no property other than His tools and clothing; He never wrote any essays or books; He never held any kind of public office. He suddenly left His carpenter's trade and went about preaching for 3 short years, at the end of which He was executed as a criminal. From the human point of view, there was nothing about His life that points to greatness.

Yet it has been truly said that all the armies that ever marched, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has the one solitary life of Jesus. Only if all that the Bible says about Him, from His miraculous birth to His miraculous resurrection, is true, can this be understood.

Quoting again from Keyser's *A System of Christian Evidence*:

Among all the internal proofs of the divine inspiration of the Bible, the picture it gives of the person and work of Christ is the most important. The crucial question is, "Could mere human wisdom have conceived and depicted such a character?" Christ is both the puzzle and the stumbling-stone of the skeptics, just as He was of the ancient Jews and Greeks. How to account for Christ by merely natural and human means — that is the enigma.

Here are some pertinent questions: Why should anyone have wanted to invent Him and thrust Him upon the world as its Lord and Redeemer? How could deceivers have conceived 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.

It is just inconceivable that Jesus could have been invented by men, and dishonest, deceitful men at that. It is much more reasonable to believe that He is the Son of God and that the Book that presents Him to us is the Word of God.

### *JESUS PUT HIS STAMP OF APPROVAL ON THE BIBLE*

Jesus taught and preached here on Earth before the New Testament was written. But He made frequent use of the Old Testament and treated it as being Scripture and as being from the Holy Spirit. For example:

Jesus replied, "You are in error because you do not know the Scriptures or the power of God (Matt. 22:29).

He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says, (Matt. 22:43).

He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms" (Luke 24:44).

Jesus also affirmed the inspiration of the New Testament by promising the apostles that the Father would send the Holy Spirit to guide them into the truth.

But the Counselor, the Holy Spirit, whom the Father

will send in my name, will teach you all things and will remind you of everything I have said to you (John 14:26).

I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come (John 16:12-13).

Proving the truth of Christianity can be done either by proving that the Bible is the Word of God or by proving that Jesus is the Son of God, because proof of one of these propositions necessarily proves the other. If the Bible is the Word of God, then Jesus is the Son of God because the Bible says so. Likewise, if Jesus is the Son of God, then the Bible is the Word of God because Jesus says so.

Thus it is very important that Jesus put His stamp of approval on both the Old Testament and the New Testament, because that means that all the evidence that Jesus is the Son of God, especially the great mass of evidence for His Resurrection, which will be presented in lessons 11 and 12, is also evidence that the Bible is the Word of God.

### Study Questions

1. Why are miracles possible?
2. Why are miracles necessary?
3. Why is it important that the Bible claims to be from God?
4. Why is the unity of the Bible evidence that it is from God?

5. Why is the frankness of the Bible in reporting the wrong-doing of its leading characters evidence that it is from God?

6. Why is the lack of coloring in the Bible evidence that it is from God?

7. Explain what is meant by undesigned coincidences and why this is proof of the Bible's truthfulness.

8. Explain why it is unreasonable to believe that Jesus was invented by human beings.

9. Why is it important that Jesus put His stamp of approval on the Bible?

10. How did Jesus put His stamp of approval on the New Testament?