

# A LOOK AT CHRISTIANITY



By Jerald and Sandra Tanner

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## INTRODUCTION

The first chapter of this book is devoted to a study of the teachings of Jesus. The chapters which follow deal with the historical and archaeological evidence for the Bible. In these chapters we discuss a number of important problems such as evolution and the flood. Unfortunately, we have not been able to deal with as many problems as we would like, but we hope to print additional information in the near future.

We want to thank the publishers of *The Biblical Archaeologist* for giving us permission to reproduce photographs found in their publication.

Bold is used for emphasis throughout this book.

\*NOTE ADDED FEBRUARY 22, 1978 —

This publication originally contained material on the controversy concerning creation and evolution, but since the publication of our book, *Views on Creation, Evolution and Fossil Man*, we have decided it was no longer necessary to include the information in this work.

# 1. TEACHINGS OF JESUS

In Matthew 24:35 we find these words attributed to Jesus: "Heaven and earth shall pass away, but my words shall not pass away." It has been about 2,000 years since Jesus made this statement. Now that the Bible has been printed and distributed throughout the world, it is very unlikely that His words will ever pass away. Martin A. Larson, who rejects Jesus' claim to deity, makes these interesting observations concerning Him:

We must marvel that this lonely individual, alone among the countless men who have claimed to be divine incarnations, was able to make the world accept Him as the Son of God even though, while living, He made little impression upon those who saw Him, and failed to bolster His claim with one shred of evidence beyond His own, for the most part, evasive declarations. In this our twentieth century, His real or nominal followers comprise almost one third of the human species; all other soters have long since vanished from the hearts and the aspirations of mankind; Buddha, His only remaining god-man competitor of any stature, who was also His ethical instructor, commands the allegiance of a bare hundred million devotees scattered among the outposts of civilized life.

During the nineteen hundred years which have elapsed since Jesus died, more has been said and written about Him than about any other personality. Pierre van Passen is said to have had seven thousand different volumes in his private library about Him. Millions of ministers, writers, missionaries, and other functionaries have made a profession and a living from the propagation of His doctrines, or what purport to be such, and in organizing churches and movements founded in His name. Tens of thousands have become fabulously wealthy through His church; millions of others have lived and died in poverty or have perished by violence rather than surrender one iota of what they understood to be His teachings. Every Sunday the air waves reverberate with voices attempting to explain Him. Recorded history knows no comparable phenomenon. (*The Religion of the Occident*, pp. 409-410)

## THE BEST MEDICINE

The psychiatrist Karl Menninger once stated that "love is the medicine for the sickness of the world." Jesus certainly recognized this fact, for in the book of John we find that He made this statement to His disciples:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34-35)

Myron Augsburger wrote:

It is far too easy for us to be orthodox in doctrine, willing to die for an important doctrine and yet fail to live by love. . . . Love is an attitude of openness, of concern, of truly caring, a spirit of life that is prepared to flow into another person's life to give added strength and courage. (*Plus Living*, p. 30)

The scriptures tell us that God is love and that when we are "born again" our hearts are filled with love:

Beloved, let us love one another: for love is of God and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love. (1 John 4:7-8)

In verse 20 of the same chapter the Apostle John stated:

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

In Ephesians 3:19 we are told that the love of Christ "passeth knowledge."

Raymond L. Cramer gives this information:

Karl Menninger recognizes the positive elements in normal religious experience. His position is that religious faith may not only help to control human aggression, but it may foster life by inspiring compassion and love. . . .

Gordon Allport of Harvard University, one of America's leading psychologists has this to say:

The fact that health flows from the practice of the Christian virtue of love is of no particular concern to the psychiatrist. To him the practice of love is just one constructive interest capable of knitting together the broken personality of his patients. The Christian, however, would maintain that the gain is far from accidental. **Love, incomparably the great psychotherapeutic agent**, is something that professional psychiatry cannot of itself create, focus nor release.

No psychiatrist can hand this love out to a patient in a sample capsule or ask him to have the prescription for it filled at the corner drugstore.

Allport goes on to say that psychotherapy knows the healing power of love but finds itself unable to do much about it. The Psychotherapist is unable to supply the love his patient needs nor receive the love the patient wants to give in return.

The psychology of Jesus offers an interpretation of life based on love. . . . According to Angyal, "Love is the very crux of the entire problem of personality." Menninger places love at the center of his conception of personality. (*The Psychology of Jesus and Mental Health*, by Raymond L. Cramer, Grand Rapids, Michigan, 1968, pp. 229-231)

Karl Menninger, who is certainly one of the world's greatest psychiatrists, made these statements concerning the importance of love:

. . . for the brief period that we love (others than ourselves) we live which corresponds with astonishing precision to numerous sayings attributed to Jesus and Plato. (*Man Against Himself*, New York, pp. 62-63)

It is a great temptation to become philosophical again at this point and speak in general terms of the need for more love in the world, the desirability of encouraging frank expressions of emotional life in children, the improvement of parental patterns of affection. To do so, however valid, is only to join in the chorus of religious and inspirational exhortation to "love one another." We all recognize it to be good advice, supported now by scientific as well as by aesthetic and moral reasoning. . . . Nothing inhibits love so much as self-love . . . just as self-directed aggressions are harmful because of their immediate consequences, so the self-direction of love is harmful through its secondary consequences, the consequences of the emotional starvation resulting . . . Thus again psychoanalytic science comes to the support of an intuitive observation of a great religious leader who said "He who seeketh his own life shall lose it but whosoever loseth his life for my sake shall find it." We need only read in place of "for my sake" an expression meaning the investment of love in others, which is presumably what Jesus meant. (*Ibid.*, pp. 381-382)

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Social work, teaching, the ministry, medicine, and many other professions may represent a sublimated expression of the erotic instinct, an expression of love that reaches out beyond the self and the immediate personal love-objects to the “neighbor” that Jesus referred to so often—the neighbor whom our most primitive instinct arrays us against, but whom our self-preservation demands that we cherish. (Ibid., p. 387)

For an individual overwhelmed by his own hostility and other emotional conflicts, even the tacit assurance that somebody loves him enough to listen to him and prescribe for him or advise him is, of itself, a tremendous reassurance. . . . No human being is great enough, constant enough, omnipotent or ubiquitous enough to supply all the love that such individuals need and it is for this reason that religion in its positive faith-and-love aspects furnishes such people an incalculable, immeasurable therapeutic benefit. It is doubtless true that religion has been the world’s psychiatrist throughout the centuries. That religion may have caused much suffering as well as cured much is also not to be gainsaid, and that something better calculated to fill the requirements may yet be conceived of is also possible. Unfortunately, too, many people cannot accept either the gratifications or the restrictions of religion because their intelligence or emotional conflicts forbid it. For these it is of little help but for the millions of others it is and will continue to be an indispensable mode of “salvation,” i.e., reconstruction. (Ibid., p. 393)

In his book *Love Against Hate*, page 5, Dr. Menninger says:

“This medicine, love, which cures all sorrow” was prescribed by Jesus long before Donne and by Gautama Buddha long before Jesus.

On page 272 of the same book. Dr. Menninger states:

Frustrated and hungry for a word, a touch, a smile, a shared experience that would satisfy this universal hunger, many people try feverishly to fill the void with semblances of love: activity, popularity, philanthropy, prestige—there are thousands of ways of extracting recognition in lieu of love, none of them satisfactory.

Bertrand Russell, though an enemy to Christianity, recognized the world’s need for love:

I cannot, therefore, prove that my view of the good life is right; I can only state my view and hope that as many as possible will agree. My view is this: **The good life is one inspired by love and guided by knowledge.** . . .

Although both love and knowledge are necessary, love is in a sense more fundamental, since it will lead intelligent people to seek knowledge, in order to find out how to benefit those whom they love. (*Why I Am Not a Christian*, pp. 56–57)

What the world needs is reasonableness, tolerance, and a realization of the interdependence of the parts of the human family. (Ibid., p. 204)

In a letter dated September 1, 1902, Bertrand Russell wrote:

Real life means a life in some kind of intimate relation to other human beings—Hodder’s life of passion has no reality at all. (*The Autobiography of Bertrand Russell*, p. 251)

The Apostle Paul said that love was the most important thing:

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. (1 Corinthians 13:1–6, Revised Standard Version)

Myron Augsburger wrote:

True love cannot be expressed for things, for things only serve personal ends and affection for things is turned inward and is closed and selfish. Love for a person is outgoing and genuine as it cares to share relationship rather than to use the person. . . . Only the born-again person knows the transformation of divine love through the indwelling Spirit, and can express a measure of the love that Jesus commanded toward both friends and enemies. . . .

The evidence that one has been delivered from the selfishness of sin is the expression of Christian love. (*Plus Living*, pp. 25–27)

Jesus taught that we are even to love our enemies:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew 5:43–44)

J. B. Phillips stated:

It is plain from the Gospels that Christ regarded the self-loving, self-regarding, self-seeking spirit as the direct antithesis of real living. His two fundamental rules for life were that the “love-energy,” instead of being turned in on itself, should go out first to God and then to other people. “If any man will come after me,” he said, “let him deny himself . . .” Now the moment a man does this, . . . he finds himself in touch with something more real than he has known before. . . . In other words, the moment he begins really to love, he finds himself in touch with the life of God. (And, of course, if God is love, this is only to be expected.) He now knows beyond any doubting that this is real, happy, constructive living. He knows now that the teaching of Christ is not a merely human code of behaviour, but part of the stuff of reality. (*Your God Is Too Small*, pp. 84–85)

Charles L. Allen made this statement:

The best summary of the Ten Commandments is the one Jesus gave: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself” (Matthew 22:37, 39). Put God and others first, get something into your mind greater than yourself. In so doing you lose yourself, selfishness is blotted out; instead of making ourselves miserable by what we do not have, we begin to gain the blessed thrill of giving what we can give. (*God’s Psychiatry*, p. 80)

Speaking of Jesus, J. B. Phillips wrote: “It was pride and self-righteousness and the exploitation of others which called forth His greatest anger. Self-love in fact He saw as the arch-enemy. It was this which must be recognized and deliberately killed if a man were to follow His way of constructive love” (*Your God Is Too Small*, page 91).

Thomas à Kempis wrote: “Know that the love of yourself is more hurtful to you than anything else in the world” (*Of the Imitation of Christ*, page 42). Because the love of self is “more hurtful” to us than anything else, the Lord tells us to deny ourselves: “Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me” (Matthew 16:24). In John 12:25 Jesus said: “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”

Raymond L. Cramer made these observations:

Another effective method for helping the neurotic is in involving him in something outside himself. Jesus taught this principle—who would save his life would lose it. An individual wrapped up in himself is like a circle revolving inward. Losing his life in interest of others, turning the circle outward, giving himself away has the advantage of distracting the neurotic from

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his own worries and giving him something worthwhile to live for. Being loved by others is pleasant, but it may become boring, while loving the other person is absorbing and creative. (*The Psychology of Jesus and Mental Health*, p. 126)

The phrase, “save his life,” refers to saving it for a selfish purpose, utilizing ability in terms of self-gratification—a self-possessed, self-centered life. Jesus was not talking here about some distant future, but physical, down-to-earth, everyday living. He claimed that anyone who used his life in this way would lose it. The word “lose” means to become empty, void, useless and destructive. That which is capable of being useful becomes a source of insecurity, greed, and a vehicle of hostility if it is used for selfish purposes. Fear and anxiety result when man tries to hang onto his life. He loses what he is trying to save—life itself. (*ibid.*, p. 139)

Many people will not become Christians because they fear that the Lord will ask them to give up too much. The truth is, however, that the Lord only asks us to give up the things that will hurt us or make us unhappy in the long run. We are told that true happiness comes only when we submit ourselves to the Lord and that there is only misery in self-love. In Colossians 3:2 we read: “Set your affection on things above, not on things on the earth.” The Apostle John wrote:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15-17)

The Lord does not want us to love the things of the world because He knows that they will not bring us any real happiness and that they will soon pass away. C. S. Lewis stated:

... creatures are not thus separate from their Creator, nor can He misunderstand them. The place for which He designs them in His scheme of things in [is?] the place they are made for. When they reach it their nature is fulfilled and their happiness attained: a broken bone in the universe has been set, the anguish is over. When we want to be something other than the thing God wants us to be, we must be wanting what, in fact, will not make us happy. Those Divine demands which sound to our natural ears most like those of a despot and least like those of a lover, in fact marshal us where we should want to go if we knew what we wanted. He demands our worship, our obedience, our prostration. . . . God wills our good, and our good is to love Him (with that responsive love proper to creatures) and to love Him we must know Him: and if we know Him, we shall in fact fall on our faces. . . . God intends to give us what we need, not what we now think we want. (*The Problem of Pain*, pp. 52-53)

### THE ENEMY WITHIN

In Jeremiah 17:9-10 the following statement is made concerning the heart of man:

The heart is **deceitful above all things, and desperately wicked**: who can know it?

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

The word “heart” is defined as the “mind, soul, spirit, or one’s entire emotional nature and understanding” (*Cruden’s Complete Concordance*, p. 290).

Jesus made this statement concerning the heart of man:

For from within, **out of the heart of men**, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

All these evil things come **from within**, and defile the man. (Mark 7:21-23)

From the words of Jesus we can see that man has a serious sin problem which is keeping him from God. In Isaiah 64:6 we read: “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do fade as a leaf; and our iniquities, like the wind, have taken us away.”

Myron Augsburger made this statement concerning sin: “As one faces life honestly, one of the first things that is apparent is the problem of selfishness, of sin” (*Plus Living*, p. 55). On page 44 of the same book, Myron Augsburger states that “Our revolt against God was caused by our infatuation with ourselves, . . .” In a recorded sermon entitled “The Satisfaction of Christ,” Myron Augsburger made this statement:

... it is true that man is the same as he always has been . . . man is basically a sinner. He’s the kind of man who finds it easier to go his own way than to go another way. He always finds it easier to justify himself than to come to God for God’s justification. Man is not only one who has done wrong, but he is one who is wrong in his very heart. We are persons who like sin.

In a recorded sermon entitled “The Cross and Forgiveness,” Myron Augsburger said:

**Man’s greatest enemy is within himself.** The most serious concern is not what happens to one, but what happens within one. The problem of a self-centered life is that which ruins and destroys man because he has closed God out. The self-centered life is out of balance in two directions. It displaces God by idolizing its own will and it disintegrates socially as it uses others rather than relates to them. Man’s problem is not a problem of ignorance so much as one of rebellion. Man has reacted against God in deliberate desire to have his own way.

The anthropologist Earnest Albert Hooton frankly acknowledged that there is something wrong with man:

The most alarming symptom of our sick civilization is that the one searing human question which needs immediate answer is virtually never asked. **What is the matter with man?** All the social doctors are fussing with the irrelevant secondary symptoms of an undiagnosed human degeneracy—the breakdown of free institutions, the disruption of decent human relations, the inadequacy of economic systems. To me it seems clear that the religionists are closest to the heart of the matter because they alone are seriously concerned with human ethics, even as a consideration secondary to the foggy question of the fate of man’s soul. (*Apes, Men, and Morons*, pp. 3-4)

When are we to realize that a great proportion of mankind continues to be as stupid, unteachable, blood-thirsty, predatory, and savage as we are wont to imagine that maligned and regrettably extinct precursor—Neanderthal man? . . . We have imagined universal education, mutual understanding, and improvement of the social environment to be the ingredients with which we can concoct the human millennium; we have mixed them up and stirred them in; and turned out a horrible mess. **There must be something the matter with our basic element—man himself.** (*Ibid.*, p. 269)

The anthropologist Raymond A. Dart made this observation:

Certainly when we know that men have not yet ceased from being murderers and killers for the past million years we have a better understanding not only of our human history but of our fellows’ natures as well as of man’s national and international madneses. We can appreciate more fully with what dark forces externally and internally man has contended both individually and collectively from the time he first became conscious of the



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power of the weapon, in order to become and to stay as civilized as we happen to be. We can understand better why men and women generally mistrust one another and why nations and peoples perpetually guard against one another a security still ensured only by the terror of their weapons. (*Adventures with the Missing Link*, p. 238)

The anthropologist Loren Eiseley stated that the “need is not really for more brains, the need is now for a gentler, a more tolerant people than those who won for us against the ice, the tiger, and the bear. The hand that hefted the ax, out of some old blind allegiance to the past fondles the machine gun as lovingly. It is a habit man will have to break to survive, but the roots go very deep” (*The Immense Journey*, p. 140).

Theodosius Dobzhansky, a noted geneticist, gives this information in his book *Mankind Evolving*:

But if man is good by nature, why is it that so many people behave so wretchedly? The answer given by the “philosophes” of the Enlightenment was that man’s good nature is subverted by bad environment, wrong upbringing, and corrupt political and social institutions. Change these institutions in accord with the demands of Reason and the inborn goodness will reassert itself. The French revolution, and more recently the Russian revolution, was believed by some to offer the requisite opportunities. But harmony and happiness have been slow in coming. . . .

Ashley Montagu (1955a), a very able modern exponent of the theory of the innate goodness of man, has stated:

It is not evil babies who grow up into evil human beings, but an evil society which turns good babies into disordered adults, and it does so on a regimen of frustration. Babies are born good, and desirous of continuing to be good.

But if human nature is really good, why does it not resist the disordering influences of evil social environments? This is a fair question, because the human body does possess physiological mechanisms which combat and neutralize many bad influences of the physical environment. (*Mankind Evolving*, pp. 53–54)

Freud’s view of the id, antithetic to the belief in the innate goodness of man so eloquently proclaimed by the Age of Enlightenment, follows the Judeo-Christian tradition, which asserts that man’s nature is corrupt because he has inherited Original Sin. The various schools of psychoanalysis and depth psychology are not, however, in agreement concerning the contents of the id with which man is born. (*Ibid.*, p. 68)

On page 355 of the same book, Dobzhansky quotes Freud as saying: “In all that follows I take up the standpoint that the tendency to aggression is an innate, independent, instinctual disposition of man, and I come back now to the statement that it constitutes the most powerful obstacle to culture.”

Dr. Carl Jung, who has been called one of the “three great pioneers in modern psychiatry,” made these observations:

Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the dark-skinned peoples during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colors. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions, so that for the Church to talk of original sin and to trace it back to Adam’s relatively innocent slip-up with Eve is almost a euphemism. The case is far graver and is grossly underestimated.

Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity. He does not deny that terrible things have happened and still go on happening, but it is always “the others” who do them. And when such deeds belong to the

recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as “normality.” In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good. The evil, the guilt, the profound unease of conscience, the obscure misgiving are there before our eyes, if only we would see. Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time. Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals. In reality we merely lacked a suitable opportunity to be drawn into the infernal melee. None of us stands outside humanity’s black collective shadow. . . . only the fool can permanently neglect the conditions of his own nature. In fact, this negligence is the best means of making him an instrument of evil. . . . We therefore prefer to localize the evil with individual criminals or groups of criminals, while washing our hands in innocence and ignoring the general proclivity to evil. This sanctimoniousness cannot be kept up, in the long run, because the evil, as experience shows, lies in man. . . . one must ask oneself how it is that, for all our progress in the administration of justice, in medicine and in technology, for all our concern for life and health, monstrous engines of destruction have been invented which could easily exterminate the human race. (*The Undiscovered Self*, by Carl Jung, pages 107–111)

Bertrand Russell felt that it was “impossible to label any action as ‘sin’,” but he admitted that the world was filled with cruelty:

On entering adult life, however, a young person so educated will find himself or herself plunged into a world full of injustice, full of cruelty, full of preventable misery. (*Why I Am Not A Christian*, page 47)

The purpose of the moralist is to improve men’s behavior. This is a laudable ambition, since their behavior is for the most part deplorable. . . .

In the ordinary man and woman there is a certain amount of active malevolence, both special ill will directed to particular enemies and general impersonal pleasure in the misfortunes of others. It is customary to cover this over with fine phrases; about half of conventional morality is a cloak for it. But it must be faced if the moralists’ aim of improving our actions is to be achieved. It is shown in a thousand ways, great and small: in the glee with which people repeat and believe scandal, in the unkind treatment of criminals in spite of clear proof that better treatment would have more effect in reforming them, in the unbelievable barbarity with which all white races treat Negroes, and in the gusto with which old ladies and clergymen pointed out the duty of military service to young men during the War. . . . This active malevolence is the worst feature of human nature and the one which it is most necessary to change if the world is to grow happier. Probably this one cause has more to do with war than all the economic and political causes put together. (*Ibid.*, pp. 76–78)

Karl A. Menninger, one of the world’s leading psychiatrists, made these very revealing observations:

What’s the matter with civilization? Is it sick? Is it fundamentally defective? Is it a juggernaut which is crushing man? Or is it too weak for the nature of man?

The nature of man! Does it perhaps all come back to that—this world sickness? . . . “Two contrary laws seem to be wrestling with one another nowadays,” said Louis Pasteur; “the one a law of blood and death ever imagining new means of destruction . . . the other, a law of peace, work, and health ever evolving new means of delivering man from the scourges which beset him. It was Freud who related these two contrary laws to the innate nature of human beings; it was he who recognized that the destructiveness of human beings is not the result of some passing fever, some incidentally occasioned accident in the normal course of life, but the expression of a deep persistent instinct. And it was also Freud who showed

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us that the impulse to live and love is likewise an instinctual endowment of human beings and a source of strength in opposition to the self-destructiveness. . . . But until we courageously examine the underlying groundwork of hate which breaks through to such disastrous expression, we cannot deal intelligently with it. To know ourselves means to become aware of our destructiveness as well as of our constructiveness. (*Love Against Hate*, pp. 3–6)

It is natural for us to recoil from observing our own aggressions. To admit them is often to bring our guilt feelings into such an acute stage of awareness as to provoke severe anxiety. (*Ibid.*, p. 29)

In my book *Man Against Himself*, I elaborated Freud's thesis that each of us has within him what Poe called "the imp of the perverse"—a tendency to do exactly the opposite of what would contribute to our own best interests. I pointed out how men defeat themselves in the attaining of their avowed objectives, how they handicap themselves, fight against themselves, ruin themselves, and even kill themselves, in spite of all we believe and feel about the instinct of self-preservation. (*Ibid.*, p. 80)

But today, after a long digression, we have in a measure come back to the sinfulness theory. For, in repudiating this theological tenet, modern science had reverted to the philosophy that man is the hapless prey, the potential victim of solely external forces, which is the philosophy of primitive man as well as of the helpless child; whereas to conceive of disease as related to sin recognizes the partial responsibility of the individual for his own fate. Instead of referring all danger to the outside world, or to the devil, it acknowledges the presence of danger from within. (*Ibid.*, p. 199)

The human personality has loving, constructive tendencies, but it also has destructive tendencies, and there is no use playing the ostrich in such matters.

To the psychiatrist it seems more scientific, more truthful, and realistic to deal frankly with this element of warfare. If we look at a group of children in a schoolroom we realize that these children have to be trained to live together, to co-operate, to love one another. But we realize, at the same time, that they have to be taught to love one another just because instinctually there is a tendency to hate one another, which has to be overcome by the encouragement of the opposite tendency. (*Ibid.*, p. 244)

In his book *Man Against Himself*, Dr. Menninger made these statements:

Whoever studies the behavior of human beings cannot escape the conclusion that we must reckon with an enemy within the lines. It becomes increasingly evident that some of the destruction which curses the earth is self-destruction; the extraordinary propensity of the human being to join hands with external forces in an attack upon his own existence is one of the most remarkable of biological phenomena. . . .

The doctor, for example, pursues his daily rounds in the steadfast belief that he is responding to the call of those who would prolong their lives and diminish their sufferings. . . . He feels himself a savior of mankind, a bulwark against the hordes of death.

Suddenly, or perhaps gradually, he becomes disillusioned. He discovers that patients often don't want to get well as much as they say they do. He discovers that their hovering and solicitous relatives often don't want them to get well, either. He discovers that his efforts are combated not alone by Nature, bacteria, and toxins, but by some imp of the perverse in the patient himself. . . .

It was such observations as this that led to the formulation by Sigmund Freud of the theory of a death-instinct. According to this concept, there exist from the beginning in all of us strong propensities toward self-destruction and these come to fruition as actual suicide only in exceptional cases where many circumstances and factors combine to make it possible. (*Man Against Himself*, pp. 4–5)

The destructive instinct that slumbers within the heart of even the tiny child begins to be apparent as externally directed

aggressiveness accompanied by rage almost from the moment of birth. Experiments by the behaviorist psychologists and observations of the child-analysts have made it clear beyond doubt that thwarting or a threat of it arouse intense resentment and protest in the youngest baby. We need no experimentation to show that this is also true of adults. (*Ibid.*, p. 24)

It has been my purpose in this first section to make the following points:

First, that the destructiveness in the world cannot all be ascribed to fate and the forces of nature, but must be in part laid at the door of man himself.

Second, that this destructiveness of mankind appears to include a large amount of self-destructiveness, in paradoxical contradiction to the axiom that self-preservation is the first law of life.

Third, that the best theory to account for all the presently known facts is Freud's hypothesis of a death-instinct, or primary impulses of destructiveness opposed by a life instinct or primary impulses of creativeness and constructiveness; it is various phases of interaction between these two which constitute the psychological and biological phenomena of life. (*Ibid.*, p. 71)

In his book *The Problem of Pain*, C. S. Lewis makes these interesting comments:

Christianity now has to preach the diagnosis—in itself very bad news—before it can win a hearing for the cure. . . .

A recovery of the old sense of sin is essential to Christianity. Christ takes it for granted that men are bad. Until we really feel this assumption of His to be true, though we are part of the world He came to save, we are not part of the audience to whom His words are addressed. (*The Problem of Pain*, pp. 55 and 57)

Thus human spirit from being the master of human nature became a mere lodger in its own house, or even a prisoner; . . . It had turned from God and become its own idol, so that though it could still turn back to God, it could do so only by painful effort, and its inclination was self-ward. Hence pride and ambition, the desire to be lovely in its own eyes and to depress and humiliate all rivals, envy, and restless search for more, and still more, security, were now the attitudes that came easiest to it. It was not only a weak king over its own nature, but a bad one: . . . (*Ibid.*, p. 83)

We are not merely imperfect creatures who must be improved: we are, as Newman said, rebels who must lay down our arms. (*Ibid.*, p. 91)

If we fail to recognize our own sinful condition, we become as the Pharisee mentioned by Jesus:

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:9–14)

The first step toward forgiveness, then, is to recognize our sinful nature. This reminds us of a statement by the psychiatrist Menninger: "To become aware of our aggressiveness is not only the first but it is also the most important step in correcting it and thus enabling us to replace it with love" (*Love Against Hate*, pp. 126–127).

## ALIENATED FROM GOD

Many people wonder why they are notable to find God in their lives. The answer is found in Isaiah 59:1–2:

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:  
But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

J. B. Phillips claims that there is a gulf that separates us from God:

For the gulf between us and God is not merely an intellectual one—it is not that God is infinitely wise and we, by comparison, blundering fools, though that is true—but the real gulf lies in the moral realm. You and I, through our own sins and failures, as well as by the infection of the sins of other people, are separated from God by a moral gulf. (*Plain Christianity*, p. 75)

In Romans 3:23 we read that “all have sinned and come short of the glory of God;” and Romans 3:9 states that all are “under sin.” In Romans 7:14 the Apostle Paul stated that he was “sold under sin,” and in 1 Timothy 1:15 he stated:

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom **I am chief**.

Tariri, who was a jungle killer before he became a Christian, gave this description of the condition of his heart:

My heart was dirty. Like a wild boar that rolls in the dirt and gets dirty all over, that is what I was like. (*Tariri: My Story—From Jungle Killer to Christian Missionary*, p. 75)

Myron Augsburger makes this statement about man's sinful condition:

... this problem between us and God was not an artificial problem but a very real one. We had placed it there. We have rebelled against God. We have slapped God in the face. . . . We are the kind of persons who have sinful hearts and who have struck back at God. (*The Satisfaction of Christ*, a recorded sermon)

In Isaiah 53:6 we read: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”

Because of our sinful and lost condition we find that we have no fellowship with God. In Romans 8:6–7 we read:

For to be carnally minded is death; but to be spiritually minded is life and peace.  
Because the **carnal mind is enmity against God**: for it is not subject to the law of God, neither indeed can be.

In 1 Corinthians 2:14 we find the following:

But the **natural man** receiveth **not the things of the spirit of God**: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

J. B. Phillips made this statement concerning the sinful condition of the world:

The diagnoses of the world's sickness (and, therefore, of the individuals who comprise the world) is that the power to love has been wrongly directed. It has either been turned in upon itself or given to the wrong things. The outward symptoms, and the results, of this misdirection are plainly obvious (at least in other people) in what we call “sin” or “selfishness.” The drastic “conversion” which God-become-Man called for is the reversal of the wrong attitude, the deliberate giving of the whole power to love, first to God, and then to other people. Without this reversal He spoke quite bluntly of a world doomed to destruction. (*Your God is Too Small*, p. 121)

Because of our sinful condition we do not know the personal God who wishes to have fellowship with us. Truly, our sins have separated us from God. Myron Augsburger claims that we have made a prison for ourselves:

When Christ came into this world as our Savior he didn't come just to save us from the problems we have. He came to save us from the **problem that we are**. We are the problem. We are hostile toward God. We have walled up our lives against Him to shut Him out. By hundreds of ways we cut ourselves off from every effort of God to get through to us. And yet we know better. We are troubled in soul and dwarfed in spirit. The wall we have built becomes our own prison. (“The Cross and Forgiveness,” a recorded sermon by Myron Augsburger)

The scriptures describe us as being “alienated” from God:

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: (Ephesians 4:17–18)

The scriptures also teach that the devil has blinded our minds so that we do not realize our lost condition:

But if our gospel be hid, it is hid to them that are lost:  
In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2 Corinthians 4:3–4)

Dr. George K. Schweitzer, Associate Professor of Nuclear Chemistry, University of Tennessee, made this observation:

Man has changed his world in a remarkable way, but has not been able to alter himself. Since this problem is basically a spiritual one, and since man is naturally bent toward evil (as history attests), the sole way that man can be changed is by God. (*10 Scientists Look At Life*, tract published by Good News Publishers).

The psychiatrist Carl Jung made these observations:

It is not that present-day man is capable of greater evil than the man of antiquity or the primitive. He merely has incomparably more effective means with which to realize his proclivity to evil. As his consciousness has broadened and differentiated, so his moral nature has lagged behind. That is the great problem before us today. Reason alone does not suffice. (*The Undiscovered Self*, p. 112)

As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments. So much is at stake and so much depends on the psychological constitution of modern man. (*Ibid.*, p. 123)

## RECONCILIATION

Because there was no hope in man, God provided a remedy. In 2 Corinthians 5:18–19 we read:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;  
To wit, that **God was in Christ, reconciling the world unto himself**, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Speaking of Christ, the Apostle John said: “And ye know that he was manifested to take away our sins; and in him is no sin” (1 John 3:5). The very purpose of Jesus coming to earth, then, was to take away our sins and to bring us into fellowship with God. Myron Augsburger made this statement:

As one great theologian of our day has put it, either Jesus Christ was actually God or we do not yet have a complete revelation. . . . In Christ, God lived in history. In Christ, God stepped into man's experience in a visible manner. Here in concrete form we get the vision of God, . . . now you look at Him and say, “So this is what God is like.” This is to propose something that we need to be reminded of on various occasions. That Jesus Christ as the fullness of revelation is the one person in whom we come to meet God and to know what God is like. . . . He came as

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God into the World as man, and coming as man he was able to communicate with us. God's method of coming into the world in incarnation, God's use of what we call anthropomorphisms in His revelations was an absolute necessity to communicate to such people as us. . . . God moves to correct the perversion, then he moves to recapture man's heart and turn him back into devotion to himself. ("The Satisfaction of Christ," a recorded sermon by Myron Augsburg)

Myron Augsburg speaks of Jesus as a bridge between God and man:

Jesus Christ didn't only come into the world to reveal God. He came into the world to be a bridge between God and man—to be a mediator—to put one hand in God's and the other hand in ours and bring us together. And so it is that one comes to the cross and finds that here God's forgiveness to overcome man's estrangement; man's rebellion, man's hostility, is expressed at a cost which was carried by Jesus Christ. ("The Cross and Forgiveness," a recorded sermon by Myron Augsburg)

The scriptures tell us that Jesus came "to seek and to save that which was lost" (Luke 19:10). Jesus is described as a light coming into a dark and sinful world:

In him was life; and the life was the light of men.  
And the light shineth in darkness; and the darkness comprehended it not. . . .  
That was the true Light, which lighteth every man that cometh into the world.  
He was in the world, and the world was made by him, and the world knew him not. (John 1:4, 5, 9, 10)

In John 8:12 Jesus declares that he is the light of the world: "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." In John 12:46 Jesus stated: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

Unfortunately, men "loved darkness" and did not want the light which God had sent into the world. In John 3:16–21 the following appears:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.  
For God sent not his Son into the world to condemn the world; but that the world through him might be saved.  
He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.  
And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.  
For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.  
But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

J. B. Phillips made this statement:

Let us look for a moment at Jesus Christ. He was, I believe, God in human form, and to say that we should study His methods with the deepest respect is to put it mildly. . . .  
Of course He couldn't help arousing a genuine sense of sin. You can't have Light coming into a dark and dirty room without showing up the muddle and mess and dirt! The very presence of one Good Man was bound to show up the weakness and selfishness and sin of the others. (*Plain Christianity*, p. 50)

As a burglar fears a policeman with a flashlight, so men feared that the righteous light of Jesus Christ would expose their sin and selfishness. In John 1:11 we read that Jesus "came unto his own, and his own received him not." In John 7:7 Jesus said: "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." Myron Augsburg made this statement concerning the rejection of Jesus Christ:

Now when Jesus Christ came in all His beauty of character and holiness the conduct of man was embarrassing in contrast. Man's reaction could be one of two alternatives—man could repent when confronted with the genuine character—or man could justify himself and remove the occasion for his embarrassment. So it was that man took Christ and crucified Him. ("The Cross and Forgiveness," a recorded sermon)

Pilate realized that the chief priests had delivered Jesus "for envy" (Mark 15:10), for he said: ". . . I find in him no fault at all" (John 18:38). The crowd, however, demanded that Jesus be put to death: "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar" (John 19:15).

The Apostle Peter made this statement concerning the crucifixion of Christ:

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:  
Who did no sin, neither was guile found in his mouth:  
Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:  
Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.  
For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. (1 Peter 2:21–25)

Jesus, in his intense pain and suffering, did not curse his enemies as the natural man would do. It is in the crucifixion of Jesus that we see the love of God revealed to man. The Apostle Paul expressed it this way:

For when we were yet without strength, in due time Christ died for the ungodly.  
For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.  
But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:6–8)

In Galatians 1:4 Paul says that Jesus Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." The Apostle Paul declared that the gospel consists of the fact that Christ died for our sins and that he rose again. In 1 Corinthians 15:1–4 we read:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;  
By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.  
For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;  
And that he was buried, and that he rose again the third day according to the scriptures.

The word gospel means "a good message," and what better message could there be than that Christ died for our sins so that we could be reconciled to God?

### TRUE BELIEF

In Romans 10:9–10 we read the following:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.  
For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Some people have felt that just an intellectual consent that Jesus is the Christ is sufficient for salvation. The scriptures, however, teach that the devils believe there is a God, but that they have no salvation. In James 2:19 we read: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." The word "believe," then, must mean much more than just consenting intellectually to the fact that Jesus is the Christ. In the Introduction to *The Amplified New Testament*, we find the following information concerning the meaning of the word "believe":

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What does the word “believe” mean? It is extremely important, for multitudes are pinning their hope of heaven upon it. Yet that word long since ceased to convey, if it ever did, the sense of the original.

Webster’s long definition of “believe” includes such synonymous expressions as, “to place credence . . . apart from personal knowledge; to expect or hope . . . to be more or less firmly persuaded of the truth of anything, to think or suppose.” In this sense, most people believe in Christ—that He lived; that He was a perfect man Who sincerely believed Himself to be the Son of God, and that He died on the cross hoping to save sinners. But this is by no means the meaning of the Greek word which twenty-two New Testament versions out of twenty-four consulted render “believe.” Yet they do so because there is no single better word in the English.

The Greek word is “pisteuo,” and means, “To adhere to, cleave to; to trust, to have faith in; to rely on”—which summed up in, “Believe on the Lord Jesus Christ and thou shalt be saved,” means an absolute personal reliance upon the Lord Jesus Christ as Saviour.

Intellectual belief is not enough; we must completely rely and trust in Christ. D. Shelby Corlett wrote the following:

Faith is more than a mere mental assent to truth. There is no more moral saving benefit in a mere mental acceptance of the truth that Jesus is the Son of God than in the mental acceptance of some scientific truth. Faith is the going out of the whole inner life toward God. We do not believe in Him unless we act on it, unless we give the whole life to Him. To believe in God is a definite attitude of the heart, a surrender, a decision, an acceptance, something active and continuous, bringing a state of confidence and trust in Him. (*Christian Security*, p. 16)

A sailor relies and trusts in his compass. It shows him in which direction to sail to arrive at his destination. If a sailor ignores his compass and goes in a different direction, we would know that he does not really believe in it. To truly believe in Christ a person must commit his life to Him. We must rely upon Him and follow where He leads us.

### SAVED BY GRACE

The Bible clearly teaches that man is saved by grace. The expression “saved by grace” means that we are saved by “the free mercy of God.” In other words, salvation is a gift and cannot be earned by our good works. In Ephesians 2:4–10 we read:

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For **by grace are ye saved** through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

In Titus 3:4–5 we find the following:

But after that the kindness and love of God our Saviour toward man appeared.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

In the Sermon on the Mount, Jesus said: “Blessed are the poor in spirit: for theirs is the kingdom of heaven,” Charles L. Allen explains this verse as follows:

We sometimes interpret that word “blessed” to mean happy, but really it means a oneness with God. The “poor in spirit” have so emptied themselves of themselves—the pride of their accomplishments, the selfishness of their desires—that the Spirit of God has come into their emptiness. (*God’s Psychiatry*, p. 131)

Jesus said that even if we did all things we were commanded to do, we would still be “unprofitable servants”:

So likewise ye, when ye shall have done all those things which are commanded you, say, We are **unprofitable** servants: we have done that which was our duty to do. (Luke 17:10)

Truly, it is only by God’s grace that we are saved. The Apostle Paul said: “Where is boasting then? It is excluded” (Romans 3:27). C. S. Lewis expressed it this way:

But even the best Christian that ever lived is not acting on his own steam—he is only nourishing or protecting a life he could never have acquired by his own efforts . . . the Christian thinks any good he does comes from the Christ-life inside him. He does not think God will love us because we are good, but that God will make us good because He loves us; just as the roof of a greenhouse does not attract the sun because it is bright, but becomes bright because the sun shines on it. (*Mere Christianity*, p. 64)

In his recorded sermon “The Cross and Forgiveness,” Myron Augsburger stated:

When we discover our sin to be rebellion against God rather than simply a few moral deviations which can often be rationalized, we discover that right relation with God is dependent upon removal of the barrier between us. Should we attempt to remove that wall by our own abilities we discover that the pride that would do it ourselves rather than receive of His grace has, in turn, made the wall even higher. There is no way around the wall of rebellion, nor can one by works climb above the wall of self-righteousness. The only answer is to come to the cross where God has laid Himself bare to us, where all of our pretense at goodness crumbles into a shambles at our feet. Then alone we can look into the face of One who graciously offers forgiveness.

The Apostle Paul said:

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

And be found in him, **not having mine own righteousness**, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Philippians 3:8–9)

### THE LAW NOT SUFFICIENT

Contrary to what many people believe, the law was not given to save mankind. In Romans 3:30 we read: “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” But, the reader may ask, if no man can be saved by keeping the law, why was the law given? The answer is found in Galatians 3:19–25:

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Now a mediator is not a mediator of one, but God is one.

Is the law then against the promises of God? God forbid: for **if there had been a law given which could have given life**, verily righteousness should have been **by the law**.

But the scripture hath concluded **all under sin**, that the promise by faith of Jesus Christ might be given to them that believe,

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

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In other words, the purpose of the law is to show us that we are sinners and that we need to turn to Christ for His salvation. The Ten Commandments cannot save anyone; they can only show us how evil we really are. In Galatians 2:16 and 21 the Apostle Paul said:

Knowing that **a man is not justified by the works of the law**, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. . . .

I do not frustrate the grace of God: **for if righteousness come by the law, then Christ is dead in vain.**

If we were righteous of ourselves, then we could be justified by the law, but the truth is that we are sinners.

The Apostle Paul says that the law of itself is good:

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. (Romans 7:7)

There is nothing wrong with the law, but there is something wrong with man. We are sinful; therefore, the law condemns us.

When Jesus was asked which was the most important commandment, he replied:

Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.** This is the first and great commandment.

And the second is like unto it, Thou shalt **love thy neighbour as thyself.**

On these two commandments hang all the law and the prophets. (Matthew 22:37-40)

If we are honest with ourselves, we must admit that we have broken these commandments. Who on earth can truthfully say that he has not broken the first and most important commandment? We are all guilty before God, and the Apostle James stated: "For whosoever shall keep the whole law, and yet offend in one point is **guilty of all**" (James 2:10). The Apostle Paul states that the whole world is "guilty before God" (Romans 3:19). Charles L. Allen made this statement: "There are five objects of worship which multitudes today have put before God: wealth, fame, pleasure, power, and knowledge" (*God's Psychiatry*, p. 45).

We must all admit that, at least to a certain extent, we have placed other things before God, and therefore we have broken the first and most important commandment. Jesus taught us that our basic problem is that we have a sinful heart. We need to be changed from within. In his sermon "The Cross and Forgiveness," Myron Augsburger stated: "The real problem in man's life is not to be found in a few deeds which he has done—it is in the nature of the man who performs the deeds."

One of the Ten Commandments is: "Thou shalt not kill." Jesus, however, said that murder is the result of hate in our hearts:

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is **angry** with his brother without a cause shall be in danger of the judgment and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. (Matthew 5:21-22)

In 1 John 3:14-15 we read:

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

The important thing, then, is to have hate removed from our hearts, and then we will not even think of murder. Another of the Ten Commandments is: "Thou shalt not commit adultery." Jesus made the following statement concerning this commandment:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:27-28)

Again we see that Jesus is trying to show us that we must not have lust in our hearts. The outward acts of adultery and murder come from evil thoughts within. It is these evil thoughts that must be destroyed from our hearts. Jesus said:

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matthew 23:25-28)

Jesus tells us that "out of the heart proceed evil thoughts," and the Apostle James said:

But every man is tempted, when he is drawn of his **own lust**, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. (James 1:14-16)

The psychiatrist Karl Menninger made this observation:

There is an obviously close relation between religion and psychiatry, or at least between the minister and the psychiatrist, and a large area in which they find themselves in complete agreement. . . . Psychoanalysis agrees with religion that **as a man thinketh in his heart so is he, and that guilt attaches almost as much to aggressive wishes as to aggressive acts.** (*Love Against Hate*, page 193)

The psychiatrist Sigmund Freud stated that "the sense of guilt in an obsessional neurosis is based upon the fact of an evil intention which was never carried out" (*Group Psychology and the Analysis of the Ego*, New York, 1965, p. 17).

In his book *The Psychology of Jesus and Mental Health*, Raymond L. Cramer gives this information:

Anger is discussed in detail in the writings of Jesus, even as in psychiatric literature. Anger is one of the major causes of loss of equilibrium within the personality. It is a destructive force. . . . These feelings bring about a physical breakdown as well as emotional conflict and interfere with interpersonal relationships. Some psychologists find this trait to be one of the most damaging in marriage. So it is no wonder that the psychology of Jesus and his concept of anger identifies with the flavor of present day literature on the subject of anger. . . .

One of the most frequently quoted verses dealing with anger is found in Ephesians 4:26:

Be ye angry and sin not; let not the sun go down upon your wrath.

The anger spoken of here is anger that is beyond measure, aroused to the point of wrath, exasperation, indignation. An important psychological truth is found in the exhortation in this verse not to let the sun go down on such feelings, or as Phillips translates this portion, "Never go to bed angry." The meaning implied is not to let the day close without facing the cause of one's anger, dealing with it, clearing the decks. There is a deeper

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meaning implied here also. If such unreasonable rage is buried, as the expression here implies, if such wrath goes underground, it goes into a deep freeze, where it remains out of sight—a constant source of stimulation in terms of anxiety and threat. I have termed this anger turned inward, hidden in the subconscious, “frozen rage.” It remains underneath and becomes more fixed and immovable regardless of the pattern of behavior the person may show outwardly. In its final analysis frozen rage is depression.

Outwardly we may appear to be sorrowful, grieving, but until this frozen rage is exposed to the melting force of the love of God, until it is understood and recognized, our depression is not Godly sorrow or mourning, but frozen rage, anger, hostility—the result of our pride. We will not get over the depression until the rage is allowed to thaw out, until we allow the warm love of God to melt the frozen rage. . . . By exposing ourselves to the warming love of God the frozen rage in the subconscious is defrosted—melts a way at His presence. (*The Psychology of Jesus and Mental Health*, pp. 73-76)

The human reaction is not to be forgiving. When someone has wronged us, we would tend to react with anger and attempt to get even. We may not outwardly wreak vengeance, but inwardly we may cherish resentment and even enjoy the other’s misfortune. We have the philosophy of an eye for an eye. Hate is met by hate; wrong is returned for wrong. This attitude eats like an acid inside us and blocks forgiveness. (*Ibid.*, p. 143)

The psychiatrist Karl Menninger gives this revealing information:

The explanation of the wish to suffer and to submit to pain and even death is to be found in the nature of the conscience. . . . The conscience is often a good guide but it is sometimes a bad guide; and, good or bad, it is always to be reckoned with. As everyone knows, it can be bribed and bought off but it cannot be ignored. What is not so well known is that a part of the conscience is unconscious; there are some things about which we feel guilty without knowing it. Many people who think they disregard the conscience, or who insist that they never suffer from a sense of guilt, show by their actions that this is untrue. . . .

There are certain laws governing the activity of the conscience with which we have come to be familiar from clinical experience. One of them is that the ego must suffer in direct proportion to its externally directed destructiveness. . . . If the individual directs an attack of a certain nature upon some person in the environment, the conscience, or super-ego, directs an attack of the same nature upon the ego. . . .

One more fact or “law” about the conscience: a sense of guilt may arise from other than actual aggression; in the unconscious a wish to destroy is quite equivalent to the actual destruction with regard to exposing the ego to punishment. . . .

And so it is that one who nourishes murderous wishes also feels, at least unconsciously, a need for punishment of a corresponding sort. We see the truth of a statement made by Freud many years ago that many suicides are disguised murders, not only because of the introjection which we discussed above, but for the reason that murder alone justifies in the unconscious the death penalty, even when both are acted out upon the self. In other words, melancholiacs very rarely kill anyone but themselves, although their driving motive is the wish to kill someone else. (*Man Against Himself*, pp. 46, 47, 49 and 50)

Extraordinary efforts to bring pain and ignominy upon oneself are *prima facie* evidence that the individual suffers from guilt feelings and seeks punishment to relieve them. The majority of people do not recognize that the average individual’s conscience does not correspond in its standards to the world of reality, being far more rigid and less amenable to reason. In the realm of the unconscious, fantasies of crime are as heavily weighted with guilt as actual crimes and must be punished. (*Ibid.*, pp. 105-106)

Dr. T. R. Van Dellen gives this information about guilt feelings:

For three consecutive years a middle-aged man consulted me because of annual attacks of heart pain. On each occasion, he was certain he was going to die. . . .

There was nothing wrong with this man’s heart, and on the first and second visits I was able to convince him that his old ticker was better than mine. . . .

I explained that his chest pain was of emotional origin, since no organic cause could be found. I became suspicious of the true nature of his condition when he visited me the third year in a row. My records showed that his symptoms developed with clocklike regularity shortly after Thanksgiving—on the anniversary of his father’s death.

This chap had inherited the family business. At the time his dad died, he was not too interested in working but later came to believe that his father might have lived much longer had he been more of a help to him. . . .

Guilt feelings probably precipitated his depression and it affected his sleep and appetite and created anxiety about his heart. He was unaware of the relationship between the psychic and somatic situations.

These illnesses frequently take place on the birthday, a significant holiday, or the anniversary of the death of the parent. The manor woman recalls some act of omission or feels guilty because of resentfulness against the father or mother at the time of death. Brooding results in a depression that manifests itself in various ways such as fatigue, insomnia, digestive disturbances, or heart symptoms. Some commit suicide. (*Salt Lake Tribune*, November 25, 1969)

If we allow anger to dwell in our hearts it may result in illness, accidents or in suicide. Dr. Menninger gives this information:

. . . a man whom I know became so angry at his brother that he consciously contemplated killing him; he restrained himself, however, not only on account of the law and other such consequences but because, for his mother’s sake, he felt a deep protective obligation to his brother. He became so remorseful contemplating what he regarded as his criminal wishes that he made several attempts at suicide, all of which barely failed. For reasons not entirely clear to him, he then began to drive his car with a reckless abandon which seemed certain to result disastrously. But in spite of several serious accidents he was not killed. . . . Every man has noticed, for example, that he is more apt to cut himself shaving if he is angry at someone and one frequently hears men say, “I took it out on myself this morning.” . . .

One frequently reads in the newspaper (for example, in one which I hold in my hand as I write this) that a young boy who had been scolded by his father for some minor dereliction hanged himself in the barn a few hours later. We are accustomed with intuitive accuracy to explain such actions on the basis of revenge. Every reader will be able to recall similar instances in his childhood which provoked similar feelings but which, fortunately, were gratified in imagination rather than in action. We imagined how sorry our parents would be for having mistreated us as they did. But this boy went further. His hate was so great that he was willing to sacrifice his life to vent it. To be sure, the act hurt his father but not nearly so much as it hurt himself. It must have been his father whom he really wished to kill. We know that some boys do kill their fathers under just such circumstances but evidently this boy couldn’t do that; perhaps he loved his father too much to kill him; perhaps he feared him too much; perhaps he feared the consequences; at any rate, he couldn’t do it. What he could do was kill the father that existed within himself, technically, the introjected father. (*Man Against Himself*, pp. 27, 28, 31 and 32)

A high school principal of thirty developed a severe depression with the delusion that all life was full of sorrow for which he was chiefly responsible. He was confined in a hospital and showed some improvement, whereupon his mother came one day and removed him against advice, insisting that she understood her own son better than did the physicians and knew that he was well. She took the patient home where a few nights later he quietly

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arose while the rest of the household slept, and murdered his own two-year-old child by beating it in the head with a hammer, saying that he wanted to spare the baby the suffering that he himself had endured. This led to his commitment to the state hospital. While in the hospital he repeatedly made attempts to injure himself and one day succeeded in thrusting his arm into some machinery in such a way as to bring about the amputation of his right hand. After this he made a rapid and complete recovery. . . .

It is strongly presumptive here that this patient was driven to make a spectacular atonement for one equally spectacular crime. By injuring himself in this terrible way, he paid the penalty for having murdered his child, . . . the child whom he murdered was apparently his chief love-object, . . . Destruction is not the fruit of love but of hate.

Then what is the explanation for hate so great as to drive this father to murder? Sometime after his recovery I talked with him. He seemed singularly unconcerned and unabashed about his fore-arm stump. But when I asked him about the death of his child, he showed more emotion; with tears gathering in his eyes he said, "You know, I shall always feel that my mother was partly responsible for that, some way. She and I never got along together."

This, I think, was undoubtedly the correct clue. The patient's mother was a very aggressive, and unsympathetic woman . . . It is easy to understand how a person with such a mother would feel hatred toward her. But we know from everyday experience that when such hatred cannot be carried out toward the person who has given rise to it, it is often transferred to someone else. We know, too, from psychiatric and psychoanalytic experience that in melancholia, the disease from which this patient was suffering, the victims stew in the caldron of their own hate, turned back upon themselves from some unrecognized external object. (Ibid., pp. 203–204)

Further evidence as to the motives and devices of focal self-destruction accrues from the study of certain "accidents" which upon analysis prove to have been unconsciously purposive. . . .

In many of these accidents the damage is inflicted not upon someone else but upon one's own self. The body then suffers damage as a result of circumstances which appear to be entirely fortuitous but which in certain illuminating instances can be shown to fulfill so specifically the unconscious tendencies of the victim that we are compelled to believe either that they represent the capitalization of some opportunity for self-destruction by the death-instinct or else were in some obscure way brought about for this very purpose. . . .

The significant and differential thing about purposive accidents is that the ego refuses to accept the responsibility for the self-destruction. . . .

If one thinks of his own occasional hazardous blunders in street navigation, he is apt to ascribe them (if not to carelessness) to impulsiveness, absorption in other lines of thought, distraction, etc. But, after all, if one permits himself to so far relinquish interest in his own personal safety in favor of contemplating the stock market or the purchase of a new dress, one is certainly betraying self-destructive indifference to reality. And, as for impulsiveness, a volume could be written about the disastrous consequences of this symptom. . . . We do know that the impulsiveness arises from an ill-controlled, partially disguised aggressiveness. . . .

To turn from these clinical observations and theories to the matter of traffic accidents which have justifiably concerned all of those interested in public welfare in recent years, we now have statistical verification for the theory that certain individuals are more likely to have accidents than the average person. In a study of the streetcar motormen made in Cleveland, . . . it was found that thirty percent of the motormen on a certain division of the railway had forty-four per cent of all the accidents. The National Safety Council has discovered this same propensity for accidents among automobile drivers. The people with four accidents were about fourteen times as numerous as they should have been on the basis of the theory that bad luck might be only

pure chance, while people with seven accidents each during the time of the study were nine thousand times commoner than the laws of chance would require. Furthermore, those persons who had numerous accidents showed a pronounced tendency to repeat the same type of accident. "Chance plays but a small part in accidents" concludes this study by J. S. Baker, engineer of the public safety division of the National Safety Council.

Automobile accidents often occur under circumstances which are suspiciously indicative of at least unconscious intent. We sometimes say of a man who drives his car recklessly that "he must want to kill himself." Sometimes in the course of psychoanalytic treatment the evidence for a particular instance of this becomes convincingly great.

Patients frequently confess to conscious fantasies of "accidentally" driving their cars off cliffs or into trees in such a way as to make their death appear to have been accidental. . . . One can only conjecture how frequently fatal accidents are brought about through some more or less conscious suicidal intention. . . . to be careless with one's own life is in itself a symptom and from my point of view a symptom directly related to the self-destructive impulse. . . . In one year I was able to collect without the aid of a clipping bureau five instances of the same remarkable phenomenon. A man plans a trap for another unknown man, usually a thief or burglar. He sets the trap to protect his home property, forgets that he has done so, returns after an interval, goes into the place he has so carefully protected and is himself killed or wounded. . . .

Such illustrations afford strong circumstantial evidence as to the unconscious intention and necessity for such individuals to kill themselves on account of their unconscious wishes toward someone else, under the guise of an accident. From psychoanalytic studies we know that such an unknown marauder usually represents a particular person in the unconscious fantasies of the person who prepares the trap. . . .

One of our former patients had twenty-four major disasters in his life including, for example, the accidental poisoning of his own child and three successive automobile accidents at the same spot in which each time his car was entirely demolished. He wrecked successively eleven automobiles. It was possible to discover that his guilt arose in part from terrific unconscious wishes to kill certain members of his family. (Ibid., pp. 278–282, 284, 286, 287, 288 and 290)

The *Salt Lake Tribune* for January 17, 1970, printed an article which contained the following information on the use of drugs:

The reasons youngsters give for taking drugs are suspect, a Salt Lake audience was told Friday night.

Curiosity doesn't explain chronic use, which is almost invariably in response to a deep, underlying depression, according to Dr. Kay Blacker, director of the graduate training program, Department of Psychiatry, University of California School of Medicine, Davis, Calif.

A "bad LSD trip" shows a struggle with angry, aggressive feelings and that is often the reason for taking the psychedelic drugs in the first place—to "blow their minds" and get the uncomfortable feelings out, the psychiatrist said. . . .

Dr. Blacker gave three reasons why persons take drugs:

—To relieve chronic, underlying tension.

—To explore new things—the searching impulse that is in both animals and man.

—Masochism—chronic, slow self-harm or self-destruction for unconscious reasons. . . .

—Psychologically, anger was a major factor in the subjects, an emotion which frightened them and from which they were trying to escape with drugs. . . .

"In my experience, violence to others by chronic drug users is very, very rare," Dr. Blacker said. "But violence to oneself or suicide is not uncommon. . . . It is very clear in some cases that they are intent on destroying themselves, without consciously realizing it themselves." (*Salt Lake Tribune*, January 17, 1970)



## LOVE FULFILLS LAW

The seeds of evil lie hidden in our hearts, but Jesus came that he might destroy this evil and give us hearts filled with love. The Psalmist once said: “Create in me a **clean heart**, O God; and renew a right spirit within me” (Psalms 51:10).

The trouble with most of us is that we compare ourselves with others instead of with God. The Apostle Paul wrote:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. (2 Corinthians 10:12)

In Proverbs 16:2 we read: “All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.” In verse 25 of the same chapter we read: “There is a way that seemeth right unto a man, but the end thereof are the ways of death.”

Paul Tournier made this statement:

I sometimes shudder as I watch this universal comedy: All these innumerable individuals, in every country and every walk of life, in fashionable drawing rooms and disreputable saloons, in universities, religious meetings, and night clubs—all are constantly motivated by the single aim of making themselves appear in the best possible light. They are all, and always, on the watch, anxious lest their weaknesses, their faults, their ignorance, their fads, or their failings be discovered, anxious to distinguish themselves, to be noticed, admired, or commiserated with. Some do it openly and naively, and are considered vain. Others hide it better, but are no less vain. (*The Adventure of Living*, pp. 99–100)

Charles L. Allen remarked: “It is so much easier to whittle God down to our size instead of repenting, changing our way of living, and being Godly ourselves” (*God’s Psychiatry*, page 48).

Even though we may think we are hiding our sins from others. God knows all about them. In Psalms 69:5 we find the following: “O God, thou knowest my foolishness; and my **sins are not hid from thee.**” In John 2:25 we read that Jesus “knew what was in man.” He knows all about us; it is impossible to hide our sins from Him. Our secret sins and thoughts are not hidden from Him.

But even though we are sinners, God still loves us and wants us to repent. J. B. Phillips wrote:

Once you get it, once you realize that all the time, even when you broke the rules or did something that you’re bitterly ashamed of now, He loved you and was only waiting for the chance to get into touch with you, I think you’ll want to worship too. (*Plain Christianity*, page 61)

In 1 John 4:10 we read:

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

While the scriptures teach that we cannot measure up to the demands of the law by ourselves, if we accept the Lord into our hearts He will fill us with His love, and love is the fulfilling of the law. The Apostle Paul wrote:

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbour: therefore **love is the fulfilling of the law.** (Romans 13:8–10)

In Galatians 5:14 we read: “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

When we turn to the Lord, the law is no longer an outward thing which condemns us; instead, God writes His righteous laws in our hearts. In Hebrews 8:10 we find the following:

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, **and write them in their hearts:** and I will be to them a God, and they shall be to me a people.

In Ezekiel 11:19–20 we read:

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh:

That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Richard S. Taylor, in his book *A Right Conception of Sin*, makes the following statement concerning the law:

The old covenant is spoken of as the law because it was written; man was conformed to righteousness by compulsory rules outside of himself, rather than by his disposition. It was a tyrant over him, a whip. In fact, the old covenant was weak because it was only a matter of law rather than of human nature. Instead of being able to enlist a man’s disposition on its side, it had to contend with a man’s disposition. When he had a disposition to steal, he found he was very much under the law. Because his disposition crossed with the law, it failed to conform him to true righteousness. Rather, through this situation was revealed to man his utter sinfulness of nature (Rom. 7). But under the new covenant all this is changed. His disposition or nature becomes conformed to all that is right, so that the written law is no longer needed as a whip over him. He so loves God that he does not need to be told to have no other gods before him. He so loves his neighbor that he does not need to be forbidden to kill him, or harm him in any way. The standards of right and wrong are not changed to fit man’s nature, but man’s nature is changed to fit those standards. In this sense, he is freed from the law. “But if ye be led of the Spirit, ye are not under the law” (Gal. 5:18). That is, if we are led of the Spirit we will practice by joyous, divine impulse the principles indicated in the law; in that case, we no longer need the written law held over us as a whip.

It is much like a bee trying to get out of a wide-mouthed bottle. As long as the bee has a “disposition” to go wrong he bumps into the glass, and as long as a man has a disposition to break the law he finds that he is still very much under the law. But if the bee goes straight upward, he can soar out into freedom without ever touching the glass. He is freed from it. And the Christian also, whose body, soul, and spirit have been sanctified wholly (1 Thes. 5:23) until his inner tendency is toward holiness and righteousness, finds that in his pathway toward heaven he has no quarrel with the law. So far as he is concerned, all the municipal and county and state and national governments in the world could discard their moral laws (most of which are based on the Ten Commandments) and it would make no difference in his disposition or manner of living. He is not under the law! Filled with the Spirit, he lives lovingly, joyfully, peacefully, patiently, gently, faithfully, meekly, and temperately. Who ever heard of a responsible law which made the slightest objection to that kind of a life? (Gal. 5:23). (*A Right Conception of Sin*, pp. 96–97)

In Romans 7:24 the Apostle Paul asks the question: “O wretched man that I am! who shall deliver me from the body of this death?” In verse 25 he answers his own question: “I thank God through Jesus Christ our Lord.” In Romans 8:2–6 Paul states:

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to the spiritually minded is life and peace.

Martin A. Larson is very critical of Jesus and his teachings, but in some respects he has come closer to the truth than many who profess to believe in Christ:

2. Enmity Banned. Jesus continues: It was commanded in the olden time, Thou shalt not kill; but under the new construction, mere hostility against a brother is ground for judgment; . . . and we find here also that the real offense is not the commission of an evil deed, but rather the impulse to commit it: for if we are to eradicate sin and aggression, we must first extirpate from every human heart the emotions which cause them . . . the whole ethical system of Jesus is based upon the principle that not the actual sin, but rather the desire or impulse to commit it, is the real offense, so we read: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (*The Religion of the Occident*, page 335)

The true ethical message of Jesus must remain meaningless to any one who seeks primarily the redemption of his own soul or who believes that salvation can come from the rituals or ministrations of a priest. To derive from the Gospel Jesus its permanent and irrefragable treasure we must understand that "He that loseth his life for my sake shall find it." In other words, those who give themselves in a life of service shall realize their utmost potential and shall, as a by-product, achieve the satisfaction which comes from the realization of self.

Many have found a vast regenerative power in that Gospel. Jesus means that no one can be happy or secure, or at peace with himself, so long as moral injustice flourishes in the world; that we can never be free from a guilty conscience so long as we profit by economic exploitation; that we cannot achieve righteousness so long as involuntary want exists alongside luxurious idleness. The Gospel Jesus has contributed to the creation of a world-conscience, which drives millions of comfortable people to read books on peace of mind to assuage their sense of guilt. Jesus teaches that only in service, only in losing ourselves for others, only by offering ourselves wholeheartedly to a purpose beyond the self, can we gain essential happiness. To achieve this was the objective of the schools of Greek philosophy also; and many great men have found their peace in them. A much greater number of simple and honest men and women, however, have achieved the same result as an unsought by-product of the Gospel Jesus; and many complex personalities have found the key to a life of meaning in the same inspiration.

And we discern a greater horizon beyond: for the world is not an aggregation of individuals so much as a communion of nations, which themselves consist of mutually antagonistic economic groups or classes. We believe that the Gospel Jesus has so penetrated the world that the exploitation of one nation or of one economic group by another is today approaching universal outlawry. Few privileged groups any longer dare to justify their advantages except by claiming service to society as a whole. Pearl Buck in *My Several Worlds* notes that the Chinese were perfectly aware of the revolutionary and humanitarian content of the Gospel Jesus which the indoctrinated missionaries who preached it failed to comprehend. Not only has a national conscience arisen, but a world-conscience as well. This requires that men everywhere shall regard all others, regardless of race, color, or nation, as substantially their brothers; and that any act of aggression committed anywhere must be considered an assault upon ourselves. It implies also that the humblest worker of factory, mine, or farm, has an inalienable right to whatever decency or security his national economy can provide. . . .

Jesus proclaimed the universal conscience, that still small voice which never dies, which can never be exorcised or extinguished; and which, in spite of every obstacle, has permeated the world. The task of the Humanist is to absorb from the Gospel those elements which contribute to a religion of humanity based upon all the lofty ideals which have appeared during the long passage of mankind up from barbarism; . . . (Ibid., pp. 419-421)

## IS RELIGION HARMFUL?

Many atheists claim that religion is harmful to the mind and that it should be abolished. Bertrand Russell made these statements:

The question of the truth of a religion is one thing, but the question of its usefulness is another. I am as firmly convinced that religions do harm as I am that they are untrue. (*Why I Am Not A Christian*, Preface, p. vi)

Religion is based, I think, primarily and mainly upon fear. It is partly the terror of the unknown and partly, as I have said, the wish to feel that you have a kind of elder brother who will stand by you in all your troubles and disputes. Fear is the basis of the whole thing—fear of the mysterious, fear of defeat, fear of death. Fear is the parent of cruelty, and therefore it is no wonder if cruelty and religion have gone hand in hand. (Ibid., p. 22)

My own view on religion is that of Lucretius. I regard it as a disease born of fear and as a source of untold misery to the human race. (Ibid., p. 24)

It would seem, therefore, that the three human impulses embodied in religion are fear, conceit, and hatred. The purpose of religion, one may say, is to give an air of respectability to these passions, provided they run in certain channels. It is because these passions make, on the whole, for human misery that religion is a force for evil, since it permits men to indulge these passions without restraint, where but for its sanction they might, at least to a certain degree, control them. . . . Religion prevents our children from having a rational education; religion prevents us from removing the fundamental causes of war; religion prevents us from teaching the ethic of scientific co-operation in place of the old fierce doctrines of sin and punishment. It is possible that mankind is on the threshold of a golden age; but, if so, it will be necessary first to slay the dragon that guards the door, and this dragon is religion. (Ibid., pp. 44 and 47)

In a pamphlet entitled "Twisted Minds," James Hervey Johnson stated: "Religion is almost entirely contrary to science, to intelligence, to common sense." Karl E. Pauli makes these comments in his tract "The Voice of Experience":

If you want your child to live a happy life, don't send him or her to Sunday School . . .

To be perfectly frank with you, science now has proven that all supernatural religious beliefs are in reality just evidence of, or a form of partial mental disorder, or derangement. Also, that these religious beliefs super-induce and often are the chief cause of at least 75% of our institutionalized insane patients.

The psychiatrist Carl Jung, on the other hand, felt that true religion could be very helpful:

To be the adherent of a creed, therefore, is not always a religious matter but more often a social one and, as such, it does nothing to give the individual any foundation. . . . The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. . . . Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Its evident purpose is to maintain the psychic balance, for the natural man has an equally natural "knowledge" of the fact that his conscious functions may at any time be thwarted by uncontrollable happenings coming from inside as well as from outside. For this reason he has always taken care that any difficult decision likely to have consequences for himself and others shall be rendered safe by suitable measures of a religious nature. (*The Undiscovered Self*, by Carl Jung, pp. 32, 34 and 36)

## A Look at Christianity

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as they apparently do—to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. (Ibid., pp. 68–69)

Although the psychiatrist Sigmund Freud was anti-religious in his sentiments, he did make this statement:

Even those who do not regret the disappearance of religious illusions from the civilized world of today will admit that so long as they were in force they offered those who were bound by them the most powerful protection against the danger of neurosis. (*Group Psychology and the Analysis of the Ego*, page 95)

The psychiatrist Carl Jung says that “For every manifest case of insanity there are, in my estimation, at least ten latent cases who seldom get to the point of breaking out openly but whose views and behavior, for all their appearance of normality, are influenced by unconsciously morbid and perverse factors” (*The Undiscovered Self*, p. 13).

The psychiatrist Menninger states:

To the psychiatrist there is not this vast difference between the “crazy” and the sane, but only differences of degree and emphasis. The psychotic person—the “crazy” martyr—is more likely to neglect social values or subordinate them to his own instinctive drives, but he is also more direct in evincing the motives for his acts, whereas the sane person covers these with elaborate disguises. (*Man Against Himself*, pp. 98–99)

On page 106 of the same book, Dr. Menninger says that “psychoanalytic study has quite conclusively refuted the notion that the sense of guilt springs fundamentally from religious teachings. Rather, the religious concepts have sprung from deep psychological needs of mankind and are designed to allow expression of some of these, including the sense of guilt.”

Dr. Menninger makes this statement concerning prayer:

The whole subject of prayer is worthy of more detailed psychological study than scientists have given it. Dr. Samuel W. Hartwell has suggested that prayer, as practised by strong believers, is a healthy psychotherapeutic experience because it enables them to verbalize certain conscious introspective reflections and half-conscious wishes under circumstances of intimacy and faith which rarely prevail in interpersonal relationships. (*Love Against Hate*, p. 201, footnote)

The psychiatrist James C. Fisher made these very interesting statements:

“Not until I took up the study of psychiatry did I pause to consider deeply the significance of religious ritual and to ponder its value to the world. . . . I examined many patients who could recite long passages from the Bible, but none who could honestly understand the basic philosophy of what he was reciting, and none who had lived in accordance with the rules being quoted. . . . I could never be entirely satisfied with my role as a psychiatrist, struggling to find a safe pathway so that I might lead a few lost souls out of the wilderness of mental abnormality. What was needed, I felt sure, was some new and enlightened recipe for living a sane and satisfying life. . . .

“I dreamed of writing a handbook that would be simple, practical, easy to understand, easy to follow. It would tell people how to live—what thoughts and attitudes and philosophies to cultivate, and what pitfalls to avoid in seeking mental health. I attended every symposium it was possible for me to attend and took notes on the wise words of my teachers and of my colleagues

who were leaders in their field. And quite by accident I discovered that such a work had already been completed!

“If you were to take the sum total of all authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison.

“For nearly two thousand years the Christian world has been holding in its hands the complete answer to its restless and fruitless yearnings. Here . . . rests the blueprint for successful human life with optimum mental health and contentment.” (*A Few Buttons Missing*, New York, 1951, pp. 273, 274, as cited in *The Psychology of Jesus and Mental Health*, pp. 14–16)

Many atheists claim that things are just the other way around. In “The Volcano,” January 1968, we read:

The great majority of Atheists have the advantage over the Christians in knowing by experience what the joys of religion are really worth. They have tasted them and know they can be happier and mentally freer than their Christian friends. . . . As a rule Atheists are students searching for knowledge—not searching for a god and as a result are happy. . . .

The Atheist is happy because his mind is not burdened with a lot [of] ancient myths which have never benefited man in the least.

Patrick Campbell stated: “It is the unbeliever, with no religious consolation to fall back on, who generally accepts the hardships of life cheerfully and, when his time comes, meets death bravely and with serenity” (*The Mythical Jesus*, p. 56).

William McCarthy refers to Christians as “fools” and “morons” (*Bible, Church and God*, pp. 518 and 585). He also states that Christ was physically weak and mentally deranged” (Ibid., p. 581). On page 663 of the same book, Mr. McCarthy states:

They [Christians] live in fear and horror of the future; they cling to life as determinedly as we atheists, but without freedom of conscience. We let reason be our guide, not the “foolishness of the cross.” We have no fear, no faith, preach no hypocrisy, and have no horror that the mythical devil will get us in the end. We are not cowards, not afraid. (*Bible, Church and God*, page 663)

Bertrand Russell was not as extravagant in his claims for atheism as many other unbelievers. He made this statement in his book *Why I Am Not a Christian*, page 205:

Many people tell us that without belief in God a man can be neither happy nor virtuous. As to virtue, I can speak only from observation, not from personal experience. As to happiness, neither experience nor observation has led me to think that believers are either happier or unhappier on the average, than unbelievers.

In 1888 Bertrand Russell kept a diary which reveals that his own loss of faith caused him great sorrow:

May 27th. As I said last time, I attempt to work according to my principles without the smallest expectations of reward, and even without using the light of conscience blindly as an infallible guide. . . . It is very difficult for anyone to work aright with no aid from religion, by his own internal guidance merely. I have tried and I may say failed. But the sad thing is that I have no other resource. I have no helpful religion. My doctrines, such as they are, help my daily life no more than a formula in Algebra. But the great inducement to a good life with me is Granny’s love and the immense pain I know it gives her when I go wrong. But she must I suppose die some day and where then will be my stay? I have the very greatest fear that my life hereafter be ruined by my having lost the support of religion. . . .

## A Look at Christianity

June 3rd. It is extraordinary how few principles or dogmas I have been able to become convinced of. One after another I find my former undoubted beliefs slipping from me into the region of doubt. For example, I used never for a moment to doubt that truth was a good thing to get hold of. But now I have the very greatest doubt and uncertainty. For the search for truth has led me to these results I have put in this book, whereas had I been content to accept the teachings of my youth I should have remained comfortable. The search for truth had shattered most of my old beliefs and has made me commit what and probably sins where otherwise I should have kept clear of them. I do not think it has in any way made, me happier. Of course it has given me a deeper character, a contempt for trifles or mockery, but at the same time it has taken away cheerfulness and made it much harder to make bosom friends, . . . Thus in my individual case I should say the effects of a search for truth have been more bad than good. But the truth which I accept as such may be said not to be truth and I may be told that if I get at real truth I shall be made happier by it, but this is a very doubtful proposition. Hence I have great doubt of the unmixed advantage of truth . . . On the whole I am inclined to continue to pursue truth, though truth of the kind in this book, if that indeed be truth, I have no desire to spread but rather to prevent from spreading. (*The Autobiography of Bertrand Russell*, pp. 66-68)

Bertrand Russell's autobiography reveals that he sometimes found life almost unbearable:

The fears generated at that time [when he learned of mental disorders in his family] have never ceased to trouble me subconsciously. Ever since, but not before, I have been subject to violent nightmares in which I dream that I am being murdered, usually by a lunatic. I scream out loud, and on one occasion, before waking, I nearly strangled my wife, thinking that I was defending myself against a murderous assault.

The same kind of fear caused me, for many years, to avoid all deep emotion, and live, as nearly as I could, a life of intellect tempered by flippancy. Happy marriage gradually gave me mental stability, and when, at a later date, I experienced new emotional storms, I found that I was able to remain sane. This banished the conscious fear of insanity, but the unconscious fear has persisted. (*The Autobiography of Bertrand Russell*, p. 118)

Intellectually, the month of September 1900 was the highest point of my life. . . .

Oddly enough, the end of the century marked the end of this sense of triumph, and from that moment onwards I began to be assailed simultaneously by intellectual and emotional problems which plunged me into the darkest despair that I have ever known. . . . Mrs. Whitehead was at this time becoming more and more of an invalid, and used to have intense pain owing to heart trouble. . . . we found Mrs. Whitehead undergoing an unusually severe bout of pain. She seemed cut off from everyone and everything by walls of agony, and the sense of the solitude of each human soul suddenly overwhelmed me. Ever since my marriage, my emotional life had been calm and superficial. I had forgotten all the deeper issues, and had been content with flippant cleverness. Suddenly the ground seemed to give way beneath me, and I found myself in quite another region. Within five minutes I went through some such reflections as the following: the loneliness of the human soul is unendurable; nothing can penetrate it except the highest intensity of the sort of love that religious teachers have preached; whatever does not spring from this motive is harmful, or at best useless; it follows that war is wrong, . . . in human relations one should penetrate to the core of loneliness in each person and speak to that. . . .

At the end of those five minutes, I had become a completely different person. . . . I found myself filled with semi-mystical feelings about beauty, with an intense interest in children, and with a desire almost as profound as that of the Buddha to find some philosophy which should make human life endurable. . . .

The most unhappy moments of my life were spent at Grantchester. My bedroom looked out upon the mill, and the noise of the millstream mingled inextricably with my despair. I lay awake through long nights, hearing first the nightingale, and then the chorus of birds at dawn, looking out upon sunrise and trying to find

consolation in external beauty. I suffered in a very intense form the loneliness which I had perceived a year before to be the essential lot of man. . . .

The strain of unhappiness combined with very severe intellectual work, in the years from 1902 till 1910, was very great. At the time I often wondered whether I should ever come out at the other end of the tunnel in which I seemed to be. I used to stand on the footbridge at Kennington, near Oxford, watching the trains go by, and determining that tomorrow I would place myself under one of them. (*Ibid.*, pp. 218–221, 225 and 229)

On March 21, 1903, Bertrand Russell wrote a letter in which he stated: "I have been merely oppressed by the weariness and tedium and vanity of things lately: nothing stirs me, nothing seems worth doing or worth having done: the only thing that I strongly feel worthwhile would be to murder as many people as possible so as to diminish the amount of consciousness in the world" (*Ibid.*, p. 246). On July 19, 1903, he wrote a letter in which the following appears: "We stand on the shore of an ocean, crying to the night and the emptiness; sometimes a voice answers out of the darkness. But it is a voice of one drowning; and in a moment the silence returns. The world seems to me quite dreadful; the unhappiness of most people is very great, and I often wonder how they all endure it" (*Ibid.*, p. 287). In another letter Russell spoke of the "darkness of a godless universe" (*Ibid.*, p. 286).

### A PERSONAL GOD

At one time Bertrand Russell believed in the existence of God, but he doubted that the Creator was a personal God who loved him. Under the date of May 8, 1888, Russell recorded the following in his journal:

. . . according to my ideas of God we have no particular reason to suppose he loves us. For he only set the machine in working order to begin with and then left it to work out its own consequences. . . . I see no reason to believe in God's kindness towards me, . . . (*Ibid.*, pp. 64-65)

It is easy to see how this type of reasoning could lead a person to completely reject the existence of God. Paul Tournier made this observation:

Either the world has been created and forms part of a coherent plan laid down by a Creator, its meaning being the realization of this plan, in which case, . . . the meaning of each individual action is that it is a constituent element in that realization, or else the world is the result of chance, in which case nothing has any meaning. (*The Adventures of Living*, p. 179)

Myron Augsburger said that "The question of the meaning of life is one of the most serious confronting each of us. The late psychiatrist Jung said: 'The question most frequently asked of him was: What is life and why am I here?'" ("The Cross and Forgiveness," a recorded sermon)

It is our belief that there is a God, a plan and meaning for all of our lives. Jim Elliot, who was killed by the Auca Indians while trying to take the gospel to them, wrote the following in his journal some time before his death:

I walked out to the hill just now. It is exalting, delicious, to stand embraced by the shadows of a friendly tree with the wind tugging at your coat and the heavens hailing your heart, to gaze and glory and give oneself again to God—what more could a man ask? Oh, the fullness, pleasure, sheer excitement of knowing God on earth? I care not if I never raise my voice again for Him, if only I may love Him, please Him. Mayhap in mercy He shall give me a host of children that I may lead them through the vast star fields to explore His delicacies whose finger ends set them to burning. But if not, if only I may see Him, touch His garments, and smile into His eyes—ah then, not stars nor children shall matter, only Himself. (*Through Gates of Splendor*, 1965, pp. 255–256)

## A Look at Christianity

Peter Marshall, who was Chaplain of the United States Senate, definitely believed in a personal God who intervened in his life. His wife, Catherine, wrote the following concerning him:

Walking back from a nearby village to Bamburgh one dark, starless night, Peter struck out across the moors, thinking he would take a short cut. He knew that there was a deep deserted limestone quarry close by the Glororum Road, but he thought he could avoid that danger spot. The night was inky black, eerie. There was only the sound of the wind through the heather-stained moorland, the noisy clamor of wild muir fowl as his footsteps disturbed them, the occasional far-off bleating of a sheep.

Suddenly he heard someone call, "Peter! . . ." There was great urgency in the voice.

He stopped. "Yes, who is it? What do you want?"

For a second he listened, but there was no response, only the sound of the wind. The moor seemed completely deserted.

Thinking he must have been mistaken, he walked on a few paces. Then he heard it again, even more urgently: "Peter! . . ."

He stopped dead still, trying to peer into that impenetrable darkness, but suddenly stumbled and fell to his knees. Putting out his hand to catch himself, he found nothing there. As he cautiously investigated, feeling around in a semicircle, he found himself to be on the very brink of an abandoned stone quarry. Just one step more would have sent him plummeting into space to certain death.

This incident made an unforgettable impression on Peter. There was never any doubt in his mind about the source of that Voice. He felt that God must have some great purpose for his life, to have intervened so specifically. (*A Man Called Peter*, by Catherine Marshall, 1965, page 24)

There are many accounts in the scriptures that tell of God directly intervening in the lives of men and women. The Apostle Paul, who had persecuted the Christians, related the following:

And I persecuted this way unto the death, binding and delivering into prisons both men and women.

As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

And I said, What shall I do, Lord? And the Lord said unto me, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:4-10)

The scriptures teach that God not only knows our names but that he knows everything about us. In Hebrews 4:13 we read: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." In Psalms 139:7-12 we read the following:

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou are there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

J. B. Phillips made this interesting observation:

If I think of God as a kind of Superarchitect who planned this amazing universe from stars to atoms, I feel a bit dazed and awed, but I don't think I particularly want to love Him. It's only when I see God coming in Person into the stream of human living, when I see Him loving and cheering and healing and inspiring people not only when He was on earth in Person 1900 years ago, but today whenever He's given the chance, that I feel I want to love and work for and worship Him. (*Plain Christianity*, 1954, p. 61)

In his book *Your God Is Too Small*, page 7, J. B. Phillips states: "The trouble with many people today is that they have not found a God big enough for modern needs." On pages 40-41 of the same book, J. B. Phillips stated:

There is a conception of God which seems at first sight to be very lofty and splendid, but which proves paradoxically enough on examination to be yet another of the "too small" ideas. It is to think that the God who is responsible for the terrifying vastnesses of the Universe cannot possibly be interested in the lives of the minute specks of consciousness which exist on this insignificant planet. . . . To those, and they are not a few, who are secretly wishing for release from moral responsibility (and whose every argument about religion is coloured by the desire), this may be a great relief—the sort of relief that a schoolboy might find in realizing that in a school of a thousand boys his peccadilloes are very unlikely to be noticed by the Headmaster.

On page 64 of the same book, J. B. Phillips claims that the idea of a non-personal God is attractive to some of us because it leaves us free to do what we want:

To worship to love, and to serve, implies for most of us a Person with whom we can establish some personal relationship, although one cannot help pointing out that one great attraction of a non-personal God is that no claim can be made upon us! He (or It) may be used as much or as little as we like!

O. Carroll Karkalits, a chemical engineer who is director of research at Petro-Tex Chemical Corporation, made these comments about his belief in a personal God:

The belief in a personal God who created the universe and who keeps undergirding it with His might and protecting it with His beneficent care satisfies me both as a man and as a practicing scientist. Back of this world of thermodynamics, this "wondrous world of heat and energy," this world so largely unknown and beset with problems, stands God its Maker. Of that I am sure, and the comfort of this certainly is more than considerable. (*Behind the Dim Unknown*, page 134)

## THE SONS OF GOD

In John 3:3 Jesus made this statement:

Jesus answered and said unto him. Verily, verily, I say unto thee, Except a man be **born again** he cannot see the kingdom of God.

To comprehend the real meaning of this statement we must understand that until we receive the Lord into our hearts we are "dead in trespasses and sins" (Ephesians 2:1). Until we come into the Lord's family we are alienated from God. In Ephesians 4:17-18 we find the following:

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

## A Look at Christianity

When the Lord says that we must be “born again,” He means that we must receive a new life from God and become His child. This is explained in John 1:12–13:

But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Even though a man may be ninety years old, he can be “born again” and become a child of God.

In Colossians 1:13 we read that God “hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” In verse 21 of the same chapter this statement appears: “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.”

In John 5:24 Jesus stated: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” In 1 John 5:11–12 we find this statement:

And this is the record, that God hath given to us eternal life, and this life is in his Son.  
He that hath the Son hath life; and he that hath not the Son of God hath not life.

In verse 4 of the same chapter the Apostle John stated: “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” In 1 John 3:1 we are told how wonderful it is to be called the sons of God: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”

We find that in the scriptures our old life (i.e., our old sinful nature) is spoken of as the “old man.” The new nature we receive when we accept Jesus is called the “new man.” In Colossians 3:8–10 we find the following:

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.  
Lie not one to another, seeing that ye have put off the old man with his deeds;  
And have put on the new man, which is renewed in knowledge after the image of him that created him.

The Apostle Paul made this statement in Ephesians 4:22–24:

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;  
And be renewed in the spirit of your mind;  
And that ye put on the new man, which after God is created in righteousness and true holiness.

In Romans 6:6, 11–13, Paul states that the “old man” must be crucified with Christ:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . .  
Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.  
Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof.

Paul claimed that he (i.e., his old sinful nature) was crucified with Christ:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Galatians 2:20)

### SHALL WE CONTINUE IN SIN?

Some people feel that because we are saved by grace we can live any way we want. This is a grave error, for the Apostle Paul said:

What shall we say then? Shall we continue in sin, that grace may abound?

**God forbid.** How shall we, that are dead to sin, live any longer therein? (Romans 6:1–2)

In 1 John 2:4–6 we read:

He that saith, I know him, and keepeth not his commandments, is a **liar**, and the truth is not in him.  
But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.  
He that saith he abideth in him ought himself also so to walk, even as he walked.

The Apostle John also stated:

This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all.  
If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:  
But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:5–7)

In Romans 6:16 we read: “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

The Apostle Paul stated that we will be judged according to our deeds: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Corinthians 5:10). Jesus himself made this statement: “And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:29).

To many people this seems to be a contradiction; they want to know how we can be saved by grace and yet judged according to our works. Actually, salvation means much more than being saved in the life to come. It means that we are saved from sin during our present life. Our good works do not save us, but rather God working in our hearts. If we yield to His Spirit, He produces His righteousness in our lives. In Philippians 2:13 we read: “For it is **God which worketh in you** both to will and to do, of his good pleasure.”

If we are to have eternal life, it is absolutely essential that we obey God. In Hebrews 5:9 we read: “And being made perfect, he became the author of eternal salvation unto all them that **obey him**.” Jesus says that it will do us no good to claim that we are Christians unless we do the will of God:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matthew 7:21–23)

When we obey the Lord, He produces His righteousness in our hearts. Jesus explains this in John 15:1–6:

I am the true vine, and my Father is the husbandman.  
Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

## A Look at Christianity

In Galatians 5:19–4 we read of the difference between our own evil works and the good things that Christ can produce in a heart yielded to him:

Now the works of the flesh are manifest, which are these:  
Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath,  
strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of  
the which I tell you before, as I have also told you in time past, that  
they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is **love, joy, peace, long-suffering,  
gentleness, goodness, faith,**

**Meekness, temperance:** against such there is no law.

And they that are Christ's have crucified the flesh with the  
affections and lusts.

If we are yielded to the Lord, we have these good fruits in  
our lives. If we do not have the fruits of the Spirit in our lives,  
then we do not have the Spirit of Christ. In Romans 8:9 we find  
that "if any man have not the Spirit of Christ, he is none of his."  
In verses 13–14 of the same chapter, we find that only those who  
are led by the Spirit are the sons of God:

For if ye live after the flesh, ye shall die: but if ye through  
the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the  
sons of God.

While we cannot be saved by our good works, if we follow  
the Lord He will produce good works in our lives. The fact that  
we will be judged according to our works does not nullify the fact  
that we are saved by grace. The truth of the matter is that if we  
are saved by grace, we will have good works because the Spirit  
of God will produce them in us.

### TRUE RICHES

In Isaiah 55:2 the following question is asked: "Wherefore  
do ye spend money for that which is not bread? and your labour  
for that which satisfieth not? . . ." In Luke 12:15 Jesus said: ". . .  
Take heed, and beware of covetousness: for a man's life consisteth  
not in the abundance of the things which he possesseth." Jesus  
goes on to give a parable:

And he spake a parable unto them, saying, The ground of a  
certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do  
because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and  
build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid  
up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall  
be required of thee: then whose shall those things be, which thou  
has provided?

So is he that layeth up treasure for himself, and is not rich  
toward God. (Luke 12:16–21)

The important thing, then, is not to acquire riches and fame in this  
life, but rather to get right with God. In Matthew 6:19–21 Jesus said:

Lay not up for yourselves treasures upon earth, where moth  
and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither  
moth nor rust doth corrupt, and where thieves do not break  
through nor steal:

For where your treasure is, there will your heart be also.

In John 6:27 Jesus tells us not to labor for the perishable  
things of life but to concern ourselves with the important things:

Labour not for the meat which perisheth, but for that meat  
which endureth unto everlasting life, which the Son of man shall  
give unto you: for him hath God the Father sealed.

As long as we are seeking the honors and riches of this world  
we cannot receive the love of God in our hearts. Jesus said: "How  
can ye believe, which receive honour one of another, and seek not  
the honour that cometh from God only?" (John 5:44).

Although he was an enemy to Christianity, Bertrand Russell  
seemed to see the futility of seeking for fame or money. In a letter  
dated August 2, 1902, he wrote:

When I see people who desire money or fame or power,  
I find it hard to imagine what must be the emotional emptiness  
of their lives, that can leave room for such trivial things. (*The  
Autobiography of Bertrand Russell*, page 282)

God uses an entirely different measuring stick than we do.  
Jesus himself stated:

And he said unto them, Ye are they which justify yourselves  
before men; but God knoweth your hearts: for that which is highly  
esteemed among men is abomination in the sight of God. (Luke  
16:15)

In Luke 8:14 Jesus tell us that the "cares and riches and  
pleasures of this life" choke the word of God so that we "bring  
no fruit to perfection."

In the scriptures we read of two rich men. One man rejected  
Jesus and went away unhappy, and the other received him with  
joy. We read of the first one in Matthew 19:16–22:

And, behold, one came and said unto him, Good Master,  
what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is  
none good but one, that is, God: but if thou wilt enter into life,  
keep the commandments.

He saith unto him, Which? Jesus said, Thou shalt do no  
murder, Thou shalt not commit adultery, Thou shalt not steal,  
Thou shalt not bear false witness,

Honour thy father and thy mother: and, Thou shalt love thy  
neighbour as thyself.

The young man saith unto him, All these things have I kept  
from my youth up: what lack I yet?

Jesus said unto him. If thou wilt be perfect, go and sell that  
thou hast, and give to the poor, and thou shalt have treasure in  
heaven: and come and follow me.

But when the young man heard that saying, he went away  
sorrowful: for he had great possessions.

Although this man claimed he kept all the commandments,  
he had broken the first and greatest commandment. He loved his  
riches more than God, and therefore he rejected Jesus and went  
away sorrowful.

The story of the other rich man is found in the Gospel of  
Luke. Luke states that this man's name was Zacchaeus, and that  
he "climbed up into a sycamore tree" when he heard that Jesus  
was passing that way. Jesus saw him, and calling him by name,  
told him to come down from the tree. The scriptures go on to state:

And he made haste, and came down, and received him  
joyfully. . . .

And Zacchaeus stood, and said unto the Lord: Behold, Lord,  
the half of my goods I give to the poor; and if I have taken any  
thing from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this  
house forso much as he also is a son of Abraham. (Luke 19:6,  
8 and 9)

Notice that Jesus did not have to tell this man to give his  
riches to the poor. Zacchaeus accepted the Lord into his heart  
and immediately decided to give half his goods to the poor. Verse  
6 says that he received Jesus "joyfully." The first rich man went  
away "sorrowful" because he loved his riches more than God,  
but the second man loved God, and his heart was changed so  
that he wanted to be honest and help the poor. Therefore, he  
received peace and joy in his heart. While the first man had "great  
possessions," he was poor toward God, and therefore he was

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miserable in his heart. In Matthew 6:24 Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The first rich man had decided to serve mammon (i.e., worldly riches), and therefore found it impossible to receive the Lord into his heart.

### IMPORTANCE OF BEING A CHRISTIAN

Paul Tournier made this statement:

We all feel that we have something tremendous at stake in our lives; that we have only one life to live; and that the stake is at risk in every minute of our existence (and every minute is unique), in every decision and option we make. Our decisions derive their importance and their savor from it, yet what we have at stake, we feel, is far more important than any single decision. All men are haunted to some extent by the fear of ruining their lives. Those who do not feel it have thrust it into their subconscious. (*The Adventure of Living*, page 98)

J. B. Phillips wrote:

The discovery of the enormous energy released by nuclear fission and the unforgettable demonstrations of the destructive power of the "atom bomb" have done us a service in our quest for Reality that perhaps we hardly realize. They have demonstrated before the whole world that what we call "matter" is in fact destructible. Those things that we formerly regarded as almost imperishable, such as armourplate and concrete, could, under certain conditions, be dissipated into vapour less substantial than the smoke from a cigarette. . . . we are driven to reconsider whether after all there is reality beyond the physical, measurable reality. We begin to wonder whether the whole position is not now the reverse of what men once thought. They used to talk of the "spiritual" values as shadowy and unsubstantial, and the physical as solid and "real" and reliable. They are beginning to see that the opposite may well be true. . . .

After all, if it should be true that the nature of reality is spiritual and it is only quite temporarily and incidentally involved in matter, it is not unreasonable to want to know something of the Spiritual Being behind the Scheme of Things. And on those unimaginative people to whom the spiritual has always sounded fanciful and unreal, it is slowly dawning that the physical world which is so real and tangible to them is most uncomfortably unreliable. (*Your God is Too Small*, pages 66–68)

Charles L. Allen made this statement:

The laws of God are already established when we are born. His ways are fixed. We have a choice in that we can accept God's way and live according to His law, or we can rebel against Him. . . . The farmer learns the laws of the seasons and becomes governed by them. He plants his crop when it should be planted and thus he reaps when he should be reaping. For him to rebel and plant out of season does not change the laws of God, it means only the failure of his crop. . . . to fail to become molded or controlled by God's will is to destroy ourselves. (*God's Psychiatry*, p. 138)

The psychiatrist Karl Menninger observed:

When a man falls down and breaks his leg, we do not rail at the law of gravity even though we recognize that gravity "caused" the fall. If we are practical and proximate and humane, we devote our attention to putting splints on the poor fellow's leg. . . . if we are foresighted and intelligent, we shall want to do more than this. We shall want to find out more precisely why this man was overcome by gravity at this particular place and at this particular moment. (*Love Against Hate*, page 122)

If a person disobeys God's spiritual laws, he brings misery and destruction upon his own soul, and it is just as foolish to condemn these laws as to "rail" against the law of gravity. God gives each of us free agency and we can choose to accept Him or reject Him. In Revelations 3:20 we read: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Pilate once asked the question: "What shall I do then with Jesus which is called Christ?" (Matthew 27:22). We are all faced with this same decision. We can either allow Jesus to come into our hearts, or we can crucify Him afresh. The scriptures teach that our soul will not cease to exist after this life, and this is the reason our decision is so important. In Romans 14:12 we read: "So then every one of us shall give account of himself to God."

In his book *Why I Am Not a Christian*, Bertrand Russell made these statements about immortality:

God and immortality, the central dogmas of the Christian religion, find no support in science. . . . we know that the brain is not immortal, . . . All the evidence goes to show that what we regard as our mental life is bound up with brain structure and organized bodily energy. Therefore it is rational to suppose that mental life ceases when bodily life ceases. The argument is only one of probability, but it is as strong as those upon which most scientific conclusions are based.

There are various grounds upon which this conclusion might be attacked. Psychological research professes to have actual scientific evidence of survival and undoubtedly its procedure is, in principle, scientifically correct. Evidence of this sort might be so overwhelming that no one with a scientific temper could reject it. The weight to be attached to the evidence, however, must depend upon the antecedent probability of the hypothesis of survival. There are always different ways of accounting for any set of phenomena, and of these we should prefer the one which is antecedently least improbable. Those who already think it likely that we survive death will be ready to view this theory as the best explanation of psychical phenomena. Those who, on other grounds, regard this theory as implausible will seek for other explanations. For my part, I consider the evidence so far adduced by psychical research in favor of survival much weaker than the physiological evidence on the other side. But I fully admit that it might at any moment become stronger, and in that case it would be unscientific to disbelieve in survival.

Survival of bodily death is, however, a different matter from immortality: it may only mean a postponement of psychical death. It is immortality that men desire to believe in. . . . immortality removes the terror from death. People who believe that when they die they will inherit eternal bliss may be expected to view death without horror, though, fortunately for medical men, this does not invariably happen. It does, however, soothe men's fears somewhat even when it cannot allay them wholly. . . . I believe that when I die I shall rot, and nothing of my ego will survive. I am not young, and I love life. But I should scorn to shiver with terror at the thought of annihilation. (*Why I Am Not a Christian*, pp. 50, 51, 52 and 54)

All that constitutes a person is a series of experiences connected by memory and by certain similarities of the sort we call habit.

If, therefore, we are to believe that a person survives death, we must believe that the memories and habits which constitute the person will continue to be exhibited in a new set of occurrences.

No one can prove that this will not happen. But it is easy to see that it is very unlikely. (*Ibid.*, p. 89)

People have desired immortality either as a redress for the injustices of this world or, which is the more respectable motive, as affording a possibility of meeting again after death those whom they have loved. The latter desire is one which we all feel, and for whose satisfaction, if philosophy could satisfy it, we should be immeasurably grateful. But philosophy, at best, can only assure us that the soul is a timeless reality. At what points of time, if any, it may happen to appear is thus wholly irrelevant to it, and there is no legitimate inference from such a doctrine to existence after death. (*Ibid.*, p. 98)

Although Thomas Paine rejected Christianity, he believed in a life after death:

I believe in one God, and no more; and I hope for happiness beyond this life. (*The Age of Reason*, p. 7)



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I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the Power that gave me existence is able to continue it, in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter, than that I should have had existence, as I now have, before that existence began. (*The Age of Reason*, p. 70)

We cannot conceive how we came here ourselves, and yet we know for a fact that we are here. We must know also that the power that called us into being, can, if he please, and when he pleases, call us to account for the manner in which we have lived here; and, therefore, without seeking any other motive for the belief, it is rational to believe that he will, for we know beforehand that he can. . . . The probability that we may be called to account hereafter will, to a reflecting mind, have the influence of belief; for it is not our belief or disbelief that can make or unmake the fact. (*Ibid.*, pp. 183–184)

Wernher von Braun, one of the world's most noted scientist, made these interesting statements:

"Life is a gift. I am given talent and ability in some degree. I am expected by God to do something with these. I am accountable." . . .

"I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace.

"Think about that for a moment. Once you do, your thoughts about life will never be the same.

"Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation!

"Benjamin Franklin, a scientist, put it well: 'I believe . . . that the soul of Man is immortal and will be treated with justice in another life respecting its conduct in this.'

"Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. And everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death.

"Nothing disappears without a trace." ("The Farther We Probe into Space the Greater My Faith . . .," C. M. Ward's account of his interview with Dr. Wernher von Braun, pp. 6–8)

The scriptures teach that after death we will face judgment: "And as it is appointed unto men once to die, but after this **the judgment**" (Hebrews 9:27). If we have followed the Lord, we will be received into the kingdom of God. This is described as a state of eternal happiness:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelations 21:4)

The Apostle Paul stated: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9).

The righteous will enter into a state of complete happiness, but the scriptures teach that the wicked will be cast out:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (1 Corinthians 6:9–10)

In Galatians 6:7–8 we find the following warning:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh also reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

The Apostle Paul also stated:

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye therefore partakers with them. (Ephesians 5:5–7)

In John 3:36 we find this statement: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Romans 6:23 says that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

J. B. Phillips made this comment:

We have no reason to suppose that death is anything but a **disaster** to those who have no grip on the timeless Life of God. (*Your God Is Too Small*, p. 117)

Jesus himself stated:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Matthew 7:24–27)

One human soul, the Bible affirms, is worth more than the whole world put together. Jesus said: "For what is a man profited, if he shall gain the whole world, and **lose his own soul?** or what shall a man give in exchange for his soul?" (Matthew 16:26). In Matthew 10:28 Jesus warned: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Bertrand Russell made this statement concerning Jesus' teachings on hell:

There is one very serious defect to my mind in Christ's moral character, and that is that He believed in hell. I do not myself feel that any person who is really profoundly humane can believe in everlasting punishment. Christ certainly as depicted in the Gospels did believe in everlasting punishment. . . . I really do not think that a person with a proper degree of kindness in his nature would have put fears and terrors of that sort into the world. (*Why I Am Not a Christian*, pp. 17–18)

C. S. Lewis made these observations concerning the doctrine of hell:

There is no doctrine which I would more willingly remove from Christianity than this, if it lay in my power. But it has the full support of Scripture and, specially, of Our Lord's own words; it has always been held by Christendom; and it has the support of reason. . . . this doctrine is one of the chief grounds on which Christianity is attacked as barbarous and the goodness of God impugned. We are told that it is a detestable doctrine—and indeed, I too detest it from the bottom of my heart—and we are reminded of the tragedies in human life which have come from believing it. Of the other tragedies which **come from not believing it we are told less.** (*The Problem of Pain*, pp. 118–119)

The anthropologist Earnest Albert Hooton claimed that he was "not concerned with the eternal verities of religion, but only with its temporal utility." Nevertheless, he admitted that the doctrine of "eternal rewards and punishments" has a beneficial effect on most people: "I am convinced that religion, wholly irrespective of the question of the ultimate validity of its tenets, is a most

efficacious and probably indispensable instrument for shaping a decent human society. To put it very bluntly, the intelligence of the mass of mankind is of such a quality that a system of supernatural sanctions—of eternal rewards and punishments—is absolutely necessary for the inculcation and enforcement of a code of practical social ethics. Fear of hell fire is more potent than fear of machine guns, and the expectation of heavenly harps is more satisfying than the cold consciousness of virtue and rectitude. (*Apes, Men, and Morons*, pp. 6–7)

While Jesus describes hell as “the fire that never shall be quenched” (Mark 9:43), he also describes it as “outer darkness” (Matthew 8:12). If we take these descriptions literally, there appears to be a contradiction. We believe, however, that these terms are symbolical and are not to be taken literally. Harry Buis stated:

Here then is an important point in the present day conservative position; Hell is a reality, but the concepts such as fire mentioned in the Scriptures must be taken symbolically, as symbols of a very real and very serious spiritual fact. The liberal must recognize that he fails to understand our position when he thinks we take these symbols literally. On the other hand, the ultra conservative literalist must be made to understand that we have in no way abandoned the belief in eternal punishment when we advocate such a symbolical interpretation. (*The Doctrine of Eternal Punishment*, by Harry Buis, 1957, page 131)

While the scriptures tell us that God is “not willing that any should perish, but that all should come to repentance” (2 Peter 3:9), they also tell us that we have our free agency. If we continue in our rebellion against God, we will spend eternity cut off from His presence. Jesus told us that his words would judge us at the last day: “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:48). In Matthew 24:35 Jesus said that “Heaven and earth shall pass away, but my words shall not pass away.” We must prepare ourselves to be judged by these words.

Jesus also states that our own words will endure and will either justify or condemn us at the last day:

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matthew 12:36–37)

Before the invention of record players and tape recorders, this statement by Jesus must have appeared ridiculous to some people. Now we know that our words can be recorded without us even knowing it. We do not mean to imply that God uses a record player or a tape recorder, but Jesus says that somehow our words will endure and we will be judged by them at the last day. We can hide nothing from God. Some men’s sins are very obvious but others are hidden and will not be revealed until the last day:

The sins of some men are conspicuous, pointing to judgment, but the sins of others appear later. So also good deeds are conspicuous; and even when they are not, they cannot remain hidden. (Revised Standard Version, 1 Timothy 5:24–25)

Harry Buis stated:

A soul in love with sin can find no place in a holy heaven. If the environment be holy, the character of the beings assigned to it must be holy also. . . . There is an area in which man is free to choose, and if a man persists in his rejection of the gospel in spite of many opportunities, what assurance do we have that he would accept it if he had further opportunity in the world to come? (*The Doctrine of Eternal Punishment*, page 119)

On pages 133–134 of the same book, we find the following:

The fact is that the unredeemed man would not enjoy heaven if he got there. We may even say that for the unredeemed to go to heaven would be a more terrible fate than to go to hell. This is illustrated by the dislike even amounting to loathing and hate which

many have for the worship and the praise of God and fellowship with his people here in this world. As Shedd says, “That endless punishment is reasonable is proved by the preference of the wicked themselves. The unsubmitive, rebellious, defiant, and impenitent spirit prefers hell to heaven. Milton correctly represents Satan as saying: ‘All good to me becomes bane, and in heaven much worse would be my state’ . . . The wicked would be no happier in heaven than in hell. The burden and anguish of a guilty conscience, says South, is so insupportable, that some ‘have done violence to their own lives, and so have fled to hell as a sanctuary, and chose damnation as a release.’ This is illustrated by facts in human life. The thoroughly vicious and ungodly man prefers the license and freedom to sin which he finds in the haunts of vice, to the restraints and purity of Christian society. There is hunger, disease and wretchedness, in one circle; and there is plenty, health, and happiness in the other. But he prefers the former. He would rather be in the gambling-house and brothel than in the Christian home.”

The scriptures tell us that the time to repent of our sins is now: “(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)” (2 Corinthians 6:2)

If we continue to live in sin our hearts get harder all the time. Richard S. Taylor made this statement: “Just as a tiny ball of snow will accumulate more snow by rolling down the hillside, so the seed of sin in the heart of a babe will enlarge constantly as the result of continued yielding to it” (*A Right Conception of Sin*, page 28).

The Apostle James says that our life is as “a vapour, that appeareth for a little time, and then vanisheth away” (James 4:14). Because none of us know when we might die or when the Lord might return, we should prepare now to meet God. The scriptures warn: “He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy” (Proverbs 29:1). In Hebrews 2:3 we are asked this question: “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.”

## **GOD SATISFIES OUR BASIC NEEDS**

Myron Augsburger made these statements:

It is great to be alive, but it is greater to have something or someone for which to live. . . . Christ has stepped into our path of escape and revealed that we are not escaping a ruler in our lives but only choosing an infinitely inferior ruler—the ego. . . . Just as broken minds, or ruined nerves prevent one from enjoying the normal functions of life, so broken souls prevent us from enjoying spiritual life. Christ has come to call us back to life as surely as He called Lazarus from the tomb. Instead of estrangement there can be fellowship; instead of deadness there can be life, and instead of waste and emptiness there can be abundance! (*Plus Living*, pp. 41–42)

The Christ-indwelt person is a disciple of the inner life, one whose motive is the glory of his Lord. (Ibid., p. 45)

Paul Tournier wrote:

Love is also, in my view, the meaning of all human adventure. The instinct of adventure which God gave man in creating him in his own image is in fact, I believe, an instinct of love, a need to give himself, to dedicate himself, to pursue a worthwhile goal, accepting every sacrifice in order to attain it. This is the source of the joy of adventure, the joy of doing something, and of doing it for someone—for God who has called him to do it, if he is a believer, and in any case for mankind, to procure for mankind the benefits he is striving for. One is reminded of St. Ignatius Loyola’s beautiful words: “We must make no important decision without opening our hearts to love.” (*The Adventure of Living*, page 92)

What helps us all . . . is the knowledge that God loves us all, that he wants us all to find fulfilment in our lives that whatever our circumstances, our frustrations, and our sufferings, he has a purpose for us, for our complete fulfillment in this life of ours, whatever it

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may be. To live this real life—and not dream of a different one—and to seek to live it under God is to fulfill our human destiny, a great adventure directed by God. (Ibid., p. 138)

Charles L. Allen wrote the following:

There is a purpose for your life. I believe no person is an accident. Before you were born on the earth you existed in the mind of God. You can rebel against God, but ultimately you will be totally defeated. . . .

I have a little radio that I carry in my bag. At home I can hear any station in Atlanta I turn to. But if I get too far away the voice of the station is blotted out. It is the same radio—the station is broadcasting with the same power. But I have gone too far away. Many miss God's voice because they are too far away from Him.

The assurance that you are within the will of God does more to eliminate the fears and worries of life than any other thing. I quote Dante: "In His will is our peace." (*God's Psychiatry*, pages 108–110)

Possessing God's power enables us to face life with enthusiasm; it gives us a deep inward peace because we are not afraid of tomorrow. There comes into our lives an inner joy that outward circumstances cannot reach. Because God is within us, and because God is love, there flows out from us a love for others that sweeps away all prejudice, jealousy, and hate. (Ibid., p. 132)

If we have peace, no matter what else we may lack, life is worth living. Without peace, though we may possess all things else, it is not enough. (Ibid., p. 153)

C. S. Lewis made these interesting observations in his book *The Problem of Pain*:

Now God, who has made us, knows what we are and that our happiness lies in Him. (*The Problem of Pain*, p. 96)

Be sure that the ins and outs of your individuality are no mystery to Him; and one day they will no longer be a mystery to you. The mould in which a key is made would be a strange thing, if you had never seen a key: and the key itself a strange thing if you had never seen a lock. Your soul has a curious shape because it is a hollow made to fit a particular swelling in the infinite contours of the divine substance, or a key to unlock one of the doors in the house with many mansions. . . . Your place in heaven will seem to be made for you and you alone, because you were made for it—made for it stitch by stitch as a glove is made for a hand. (Ibid., pp. 147–148)

Speaking of the scripture "Blessed are the pure in heart: for they shall see God" (Matthew 5:8), Raymond L. Cramer states:

It is not enough to see God in an age to come—we need to see Him now! Seeing God implies perceiving Him through the operation of our thought processes—seeing with the mind's eye. . . .

In short, for the pure in heart to see God means understanding God in our thinking, sensing Him in life around us through the operation of His Spirit within our human emotions. It is as though the pure in heart see God in the world around them while others are blind to His workings; the pure in heart are conscious of His leading in their lives even in the midst of pain or disappointment when others are rebellious or despairing. In fact, to the pure in heart even adverse circumstances seem to sharpen their vision of God so that they do not succumb to a neurotic reaction of chaos and confusion. The pure in heart sense by intuition the leading of God when circumstances are so difficult that others feel bereft and alone. (*The Psychology of Jesus and Mental Health*, pp. 176 and 178)

Jesus once said: "I will not leave you comfortless: I will come to you" (John 14:18). In verse 27 of the same chapter, Jesus stated: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

J. B. Phillips made this statement:

Now Christians maintain that it is precisely this secure centre which faith in God provides. The genuine Christian can and does

venture out into all kinds of exacting and even perilous activities, but all the time he knows that he has a completely stable and unchanging centre of operations to which he can return for strength, refreshment, and recuperation. (*Your God is Too Small*, page 34)

The scriptures point out that the presence of God in our souls is as essential as water and bread are to our physical bodies. In Psalms 42:1–2 we read:

As the hart panteth after the water brooks, so panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God: . . .

Jesus claimed that he was the "bread of life" and that he was able to give "living water" to a man's soul. When Jesus was talking with the woman at the well, He said:

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him **shall never thirst**; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:13–14)

In John 6:33 Jesus said: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." In verse 35 of the same chapter, Jesus made this promise: "And Jesus said unto them, I am the **bread of life**: he that cometh to me shall **never hunger**—and he that believeth on me shall **never thirst**."

Those of us who have become Christians can truly testify that Jesus has given "living water" and the "bread of life" to our souls. We have found complete satisfaction in Him, and our souls no longer hunger and thirst as they did when we were in the world. We know that we have a God that we can depend on and that outward circumstances cannot separate us from His love. The Apostle Paul wrote:

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:35–39)

## GOD'S INVITATION

In Matthew 11:28–30 Jesus made this statement:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Jesus realized how heavy the burdens and cares of this life are and offered us "rest" to our souls if we would only turn to Him. Charles L. Allen stated:

One called Jesus came offering men a higher way and a better life, but men stood back to mock and to laugh and to crucify.

About His head was a bright circle, and when He uttered the word, "Forgive," that circle of God's love and approval became large enough to include others. A thief on a cross nearby stepped inside that circle with Him and in so doing entered Paradise. The circle reaches to my own feet to stay outside is to know hate, revenge, and destruction. Inside is to know God's healing love and eternally to possess His Kingdom. (*God's Psychiatry*, p. 148)

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J. B. Phillips made this statement:

... the answer is that we need something, some inner reinforcement, a new drive and power inside before Christianity becomes a working proposition.

That is exactly what He promised should be available. His own Spirit, God the Holy Spirit—the name doesn't matter—is available to help us to make the change-over, and to keep us on the new level of real living. . . .

I want to make it quite clear that this Spirit of God is real and personal. . . . when Christians talk about the Holy Spirit they do mean a Person—they mean the Personality of God acting on and in ordinary human personalities. And it is, of course, this living Spirit of God Who produces in people real Christian living. If we open our personalities to His influence we can become real Christians—there's no other way of doing that. (*Plain Christianity*, pp. 67–68)

Many people will not take the first step toward God because they fear that it is a step into the dark. Paul Tournier wrote: "Before the surrender is made, it looks as if we were being asked to make an almost impossible and frightening leap in the dark" (*The Adventure of Living*, p. 198). Jesus, however, made this statement: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). J. B. Phillips remarked:

It is therefore clear that to accept the claim of Christ after proper and careful thought is not entirely a leap into the dark. For the very decision will, as thousands have proved, carry with it an incontrovertible inner endorsement that is worth any amount of argument. (*Your God is Too Small*, page 86)

When we receive Christ by faith we receive God's witness within our hearts. In Romans 8:16 we read: "The Spirit itself beareth witness with our spirit, that we are the children of God."

### CHANGED THROUGH FAITH

Although we do not completely understand the atonement of Christ, we do feel that a person's life can be changed by belief in Christ. There are many things which we know work, but do not thoroughly understand the reason why. We do not know very much about photo-offset printing, but we are able to make a metal plate, which will print thousands of copies of a picture, simply by following directions. If we have faith in the directions and follow them carefully, we end up with a perfect plate.

Tom Skinner made these interesting observations concerning faith:

I was well read in Bertrand Russell, that great philosophical agnostic. And I knew the writings of other great philosophers like Socrates, Plato, Aristotle, Francis Bacon, Spencer.

I reasoned that since I could read these men and grasp some of the great philosophical teachings that had been handed down through humanity, then for what, in all the world, did I need Jesus Christ? I could stand on my own two feet; think for myself. One of my favorite poems was

It matters not how strait the gate,  
How charged with punishments the scroll;  
I am the master of my fate;  
I am the captain of my soul.

I believed it—that I was the master of my own soul. I could determine my own destiny. I thought I had the intellectual ability to stand on my own two feet. As far as I was concerned, God was for emotionally disturbed people who needed that kind of a crutch, for Sunday school kid a who didn't know any better, for older people who were about to die and needed some sort of hope to cling to. But Tom Skinner could think for himself.

But one by one, that night, my arguments began to be smashed. I argued that I couldn't see God, couldn't touch Him, couldn't feel Him. But my mind flashed back to my science class

that day when the science teacher began to lecture by saying, "Today we're going to study the atom—a-t-o-m." He said, "The atom cannot be seen by the human eye. It cannot be seen under a normal microscope. It cannot be seen even under some of the most powerful electro-microscopes." As teacher of the class, he admitted that he had never seen an atom. Then he said that this atom, which he had never seen, was divided into three parts—a proton, neutron, and electron. Now wasn't that ridiculous? He had never seen an atom, didn't know what it looked like, but he did know that it had three parts to it. And he expected me to believe it. Yet, I did believe it and in fact, I still do. I believe in nuclear fission, atomic energy. I believe in atomic explosions and nuclear power. All of these things are structured upon the fact that the atom does exist and although we don't know what an atom or a proton looks like, we believe in the atomic bomb. Well, the evidence for God is much more conclusive. Why can't I accept the fact that God exists even though I can't see Him? . . . there are things that exist and take place constantly, everyday. We know they're there, even though we can't see them or prove their existence. . . .

I began to realize that there were many things in my everyday life that I accepted, believed or trusted that I could not see. They taught me in biology that there was vitamin A in carrots, vitamin B in rice, vitamin C in orange juice, vitamin D in milk. To this day I don't know what vitamin D looks like, but I drink milk and I love it. There were other things in my everyday life that I believed and accepted that I could not see, touch, or feel. **Why not God?** I asked myself. . . .

A survey shows that the average person who drives an automobile does not know all of the intricate processes that go on inside that car to make it go. For a great many people, all they know is that you get in the car, put the ignition key in, turn it, step on the pedal, and takeoff, and that you turn the steering wheel at certain times. But they don't know what makes an automobile tick. Yet, they have faith in it. They don't understand it, but they trust it. Though they don't completely understand all the processes inside, they drive it. (*Black and Free*, by Tom Skinner, Grand Rapids, Michigan, 1969, pp. 58, 59, 60 and 62)

In the book *Modern Science and Christian Faith*, page 261, we read:

... today the appeal is made everywhere to reason, and sometimes faith is regarded as obsolete and unscientific. Nevertheless, the exercise of faith is compatible with reason and intelligence.

It may be noted first of all that faith in one's fellow man is the basis of all our normal social relationships. Without faith we would not trust the merchant to deliver the goods paid for, or the post office to deliver a letter. Without faith in our fellow man we would indeed be compelled to go about armed in self-defense. We seldom realize, perhaps, as we wait for the bus that we would never do so unless we had faith in the transportation company.

It is evident then that in all these human relationships the foundation stone is that of faith. It is indeed the only possible basis of intelligent human intercourse. It would not seem to be unreasonable, therefore, to accept the same principle as the basis of our relationship with God. Some of those who would deprecate the thought of faith in God are most insistent upon their faith in man. Yet the psychological basis of both is the same.

We feel that the Lord changed our lives when we trusted in him, and we have known and have read of many other people who have been transformed through faith. For example, Tariri, a jungle killer who was later converted to Christ, wrote the following concerning his life before he became a Christian: "I wanted to kill in order to take many women. Then I would have many wives and raise many children" (*Tariri: My Story*, page 41). On page 71 of the same book, Tariri stated: "I thought, What do I want to do with my life? I want to be greater than all people. I will make myself greater than all other chiefs. Then everybody will fear me and I will be happy. I want to live by myself with nobody to bother. I should have killed everyone.

Speaking of his conversion, Tariri stated: ". . . we came to love Jesus. I had just begun to know God's Word, but I received

## A Look at Christianity

Jesus. I thought, I want to be greater than everyone, **but then Jesus came into my heart.**" (Ibid., p. 75)

On page 90 of the same book, Tariri stated:

I do not teach my children about killing. Even though I used to kill, now I say, No, I do not do it any more. I left it and I say no to it, . . . because I love God. I say No. God says not to kill. God has helped me in every way. He has given me another heart. I love Jesus. Why should I think of killing?

In the book *Twice-Born Men* a true story is told concerning a prizefighter. This man went to prison time after time. In one year "he was convicted seventeen times, chiefly for drunkenness" (page 14). But when he was converted, his whole life was changed. On pages 22–23 we read of his conversion:

At the end of the meeting he rose from his seat, went to the penitents' bench, bowed himself there, and like the man in the parable cried out that God would be merciful to him, a sinner. His wife knelt at his side.

He says that it is impossible to describe his sensations. The past dropped clear away from him. An immense weight lifted from his brain. He felt light as air. He felt clean. He felt happy. All the ancient words used to symbolize the spiritual experience of instant and complete regeneration may be employed to describe his feelings, but they all fail to convey with satisfaction to himself the immediate and delicious joy which ravished his consciousness. He cannot say what it was. All he knows is that he was dismantled of old horror and clothed afresh in newness and joy. (*Twice-Born Men*, pp. 22–23)

Another man could not hold a job because of his drinking and temper, but when he was converted everything was different: Directly this complete surrender of his mind followed upon the voice, he was aware instantly of extraordinary peace. It was as if a typhoon had suddenly dropped to the stillness of a lake, as if a tempest of hail and snow had become instantly a summer day. And in this he heard not another voice, not someone from outside of him addressing his conscience, but his own inner consciousness repeating the words, "Him that cometh into Me I will in no wise cast out." . . .

The man was completely changed. The overmastering passion for drink which had ruled him like a tyrant, the frightful rage and resentment which had made him a demon, and the disgust and hatred of life which had darkened all his outlook upon existence—these all vanished, ceased to exist, passed out of his life as if they had never been there.

He was filled with a delightful joy. (*Twice-Born Men*, pages 46–47)

This man was in and out of jails for some time, but the Lord completely changed his life:

What happened nobody knows. Joe himself is unable to explain. He knelt there and prayed; he rose feeling that he had sufficient strength to fight for a clean life. He felt free of the net of crime. . . . why the man should go to his prayers straight from a fight, why his head singing with blows should hold the idea of prayer, and should be capable of receiving peace—this is difficult to explain. More difficult, too, the explanation of his complete conversion, the instant and complete conversion of a criminal called habitual—so that he rose up with no desire to steal, and, as the sequel proved, with strength to withstand the temptation of his former associates, with courage to march in the very streets frequented by those men under the banner of a ridiculed salvation. . . .

This man—one of our habitual criminals—is now as much respected in the neighborhood where he was once the chief terror, as any man living a good, honest, and unselfish life. (*Twice-Born Men*, pages 89–91)

Another man who had spent twelve years in jails was miraculously converted:

. . . he felt a light of illumination break through his soul at the adjutant's assurance of God's love for the worst of men; he realized all of a sudden the need for love in his own barren heart, and in that spirit—the spirit of a broken and contrite heart—he knelt and for the first time really reached into the infinite. He prayed for mercy; he prayed for strength.

He rose from his knees a changed man.

This change was absolute and entire. From being cruel, he became as tender as a woman. From being a cunning thief, he became scrupulously honest. From being a loafer and unemployable, who had never done a single day's work in his civil life, he became an industrious workman. From being basely selfish, he became considerate for others, giving both himself and presently his money to the service of religion. "The greatest change in Danny," said friend who knows him well, "is his gentleness. He couldn't hurt a fly now, and any tale of cruelty or suffering, especially where children are concerned, fairly breaks him down." What a revolution in personality! **What a new birth!**

. . . this once low brute has reached from vileness to goodness and is a force on the side of religion. (Ibid., pp. 106–107)

On pages 118–119 of the same book we read of the conversion of another man who had spent many years in prison:

He . . . knelt down and said in a low voice, "God be merciful to me a sinner!"

The past dropped from him like a ragged garment. He was conscious of a great cleansing. A yearning of his soul carried him far away from the hall, the Salvationists, and the congregation of prayerful people. He was caught up into a glowing region of light and intensest satisfaction. Dumb and breathless, he knelt with his face in his hands, conscious only of the radiance, the peace, and the joy. He did not think "I am forgiven," or "I am saved," he only knew vividly, and yet in a state of dream, that he was at last perfectly happy.

On page 122 of the same book, this statement appears:

But conversion did more for him. It washed away from his soul at a single stroke all the obstruction of ingrained habits, cleansed him from every impulse of his moral madness, and made him at once tender, loving, considerate and pure.

The gospel is not only for the criminal, but for respectable people as well. Dr. Edward J. Malson, Director of Scientific Relations, Abbott Laboratories, North Chicago, Illinois, stated:

. . . one night on my knees I met the Lord face to face and knew him thenceforth in my heart.

Each day since, I have found myself knowing him more. For I soon discovered, as every Christian must, that the life hid with Christ in God does not end in the atoning sacrifice of Christ at Calvary, but simply begins there. (*10 Scientists Look at Life*, a tract by Good News Publishers)

Dr. R. L. Mixter, Professor of Zoology, Wheaton College, testified:

When he follows the creed of his profession, a scientist believes what he does because of the evidence he can find. I became a Christian because I found in myself a need which could be satisfied only by Jesus Christ. I needed forgiveness and He gave it. I needed companionship and He was a Friend. I needed encouragement and He provided it. (*10 Scientists Look at Life*)

Lambert Dolphin, Jr., a research physicist, gives this testimony:

## *A Look at Christianity*

My successful science career in research physics couldn't fill the empty life I lived. Neither could philosophy, religion or the insights of psychiatry. I'd like to tell you how I looked for the answer to the meaning of life and how I found it in a unique, consistent and satisfying faith which does not fail.

I went off to San Diego State to become a physicist. In college I noticed that I was one of a large number of students looking for answers in life. I was on a quest of some kind, and all kinds of people were with me.

... I knew somehow that I had missed what I was looking for in four years of college. ...

I decided to go to graduate school at Stanford. Perhaps I just needed to look a little bit further. Graduate physics was interesting because this universe on the microscopic atomic scale is as fascinating as it is on the cosmic scale. As you look down into the atom you find that it's a universe in miniature. Organized, symmetrical, harmonious, it's an awe-inspiring world on every dimension.

One of the first jobs I was given was to install a very high-power radar in Alaska and to study by radar techniques the northern lights—the aurora—those marvelous and fascinating lights that span the northern sky.

I had many friends. I had long ago decided that if there is no God the philosophy of life you adopt is a relative one.

I had started drinking a few years earlier—just something to relax after a day at the office. The next thing I knew I was often drinking most of the weekend, and even going out with the boys for a drink during the week as well. I watched one of my best friends, a promising biologist, become an alcoholic right before my eyes, ruining his life completely.

This is happening to me too, I thought. There are invisible forces tearing down my life. ... I decided to find out if a psychiatrist could help me, it would be worth any amount of money and time. ... I gained some wonderfully deep insights into myself, but I didn't change, nor was there a way out of my dilemma.

As the years of psychoanalysis went by I saw that I wasn't changing. My problems only found new ways of expressing themselves. Something was missing—but whatever was missing in my life was probably also missing in the life of my psychiatrist. Perhaps everyone is lost, I thought.

But I wanted to change. There had to be more to life than I'd found. I poured all my spare time into reading books on psychology. I was interested in Sigmund Freud, the father of psychoanalysis. As I read I could see that all kinds of things that Freud said were true about me. ...

I was curious to see what I might find if I took a little different slant and read Carl Jung. ...

Thinking that men more learned than myself had perhaps found the answers in religious faith, I studied Zen Buddhism, Confucianism, and Hinduism. I read the works of the mystics, I looked in metaphysics and in astrology. I hunted and searched and educated myself. But **I didn't find God**, ...

I was still quite a hit with my friends, very good at wearing a mask. I could still throw well-attended cocktail parties, ... But the smile on my face had to hide a great deal, because I was an empty man. I felt that I had looked everywhere in the world, and there weren't any answers. I was dying inside.

"What are you seeking in life, and why haven't you found it?" I asked myself the day I graduated from college. Science hadn't given me the answer. My professors turned out to be ordinary people, just like the rest of us. They could give me no answers.

This question haunted me through the damp dark basements of graduate school. I still couldn't shake it when success in my field, research physics, brought me money, satisfaction and friends.

And then one day some Christian friends invited me to church. ...

I found that I didn't like what the Bible had to say about me. But I was paying \$25 an hour to a psychiatrist to hear things I didn't want to hear about myself. What the Bible said was free. The Bible said that I was a sinner. ...

In the Bible I read a description of the human race. The description applied to me. This was an accurate diagnosis of my life, whether I liked it or not. ...

I began to wonder. Well, suppose there really is a God. I don't think there is, but suppose there is. If there is a God, none of the avenues I've been following have brought me to any experience of meeting God.

As I listened and read, the pastor showed me very simply that I was spiritually dead. I saw that the very essence of sin is the condition of being cut off from God. It wasn't just what I was doing that was wrong. It was me. I was the problem—I needed to be born again—to be changed inside. ... I wanted to get up and go home at this point. In the worst way I wanted to go and have a drink. But if there's a God, I realized, He'd be there too. He's not confined to a pastor's office.

As I looked at myself more deeply I realized that when I was a kid I had decided to run my own life and do what I wanted. For 30 years I had been doing just that. Now I was face to face with the fact that for anyone to run his own life is to meet a dead end.

... my whole life was just one layer of pride and self-righteousness upon another. The Bible showed me that life as I had been living it was worthless. I was a sinner condemned in the sight of this holy God and I did need to be forgiven. If there really was a God I'd better find out. And I'd better find out right now.

... I've never bothered to try the simple experiment of prayer. What would happen if I prayed honestly to God?

It has to be now or never, I decided. Go on, find out. "Okay, God," I said, "I don't know who You are or what You're like, but I want to know You if You're real. Come into my life and take over.

I was flooded in a moment with the love and presence of the Lord Jesus Christ. Immediately I knew I had been changed. ... I was the one who had been living thirty years in my own make-believe world of unreality.

I drove home from that pastor's office with tears of joy streaming down my face. I'd never had a happier day in my life—a day of greater peace and joy. Jesus Christ was with me, for life. He would not leave me. My psychiatrist could not free me from my guilt, he could not give me power to change into a different person, he could not deliver me from myself, but Jesus Christ did. ...

I hope you will benefit from my experiences and realize that without Jesus Christ all of us are nothing. ...

Because of the grace and love of God. I am today on a tremendous adventure, an exciting daily adventure. Each day of faith is wonderful, fresh and new. ... I am glad to report that there is a God who cares for us and who cared enough to die our death for us on the cross.

Jesus Christ is the answer to the secret of the universe. I no longer need to search; in Him I've found the reason for life and the key to everything. (*Today*, "I Looked For Answers," October 9 & 16, 1966, issues)

A young college student related how his life was changed by the power of Christ. In his story he stated:

At 15 I was working in a gambling joint.

At 17 I was half-owner of the place with an older man. One day as I was crossing the room carrying a box of cards and dice, the police broke in. ...

After the raid, I decided to get my military duty out of the way. ... Returning home, I found myself wanting to go to college, and I realized that I would have to earn the tuition myself. I did it in the easiest way I knew: gambling.

I also got a job with the man who ran the numbers racket in our city. Soon I was earning so much and having so much fun that I forgot about college. ... At 22 I had everything I ever wanted—cars, clothes, money, women, an influential job in the numbers racket. And yet I was growing increasingly miserable. There was no pleasure for me in anything. I was always nervous, restless, inexplicably lonely.

For no reason, tears would fill my eyes and I'd have to hide quickly so that no one would see me sobbing. I was jittery,

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short-tempered, always ready to fight, and came close to killing a couple of people. Was I cracking up? Rather than go mad, I decided to kill myself.

One rainy Monday afternoon I got into my car. I remembered a quiet place in the woods. I headed there, determined to block the car's exhaust with rags, then lock myself in the car and let the fumes take my life. But I never reached the woods. I became confused and lost as though in a fog.

The next thing I knew I was kneeling at the altar of the Congregational church, sobbing my heart out and pleading: "Lord God, help me. . . ." For the first time in my life I felt a strange peace sweep over me and I knew He had heard me.

For a few days, all I was sure of was that the jitters were gone, the tears had stopped. . . .

I am now a senior at a college in Minnesota, preparing for the ministry, . . . I have married, and my wife and I are looking forward to serving God wherever He chooses. For, the way I look at it today, He is the One who rescued me from a hell that I thought had no exit. (*Guideposts*, December 1966, pp. 26–28)

One of the most interesting testimonies we have read is that given by Tom Skinner. Tom Skinner grew up in Harlem and became the leader of "the Harlem Lords"—a gang of over 100 young men. He had "led the fellows in more than fifteen large scale gang fights." In his book *Black and Free*, he states:

Just as the racist convinces himself that his racial prejudice is really good for both races, I had gotten to the place where I could take a bottle, bash it across a fellow's head and be undisturbed about it. I could take that same bottle, break it in half, and shove the glass in the man's face and twist it without even batting my eye.

By the time I left the gang I had twenty-two notches on the handle of my knife which meant that my blade had gone into twenty-two different fellows. (*Black and Free*, pp. 40–41)

One night Tom Skinner was "preparing strategy for a gang fight." This was to be "the largest gang rumble ever to take place in the city of New York." Five gangs "were to unite together to fight a coalition of gangs from the other side of the city." Over "3,000 fellows" were to be involved in this fight. While planning this gang war, Tom Skinner was listening to a rock and roll program on the radio. At nine o'clock that night an "unscheduled gospel program came on." Mr. Skinner states:

I tried to turn to another station. But somehow I found myself compelled to listen to this uncouth preacher.

I went on mapping out the strategy that I planned, trying to ignore what the preacher was saying. Yet, what he was saying got through to me.

This uncouth, uneducated preacher spoke from 2 Corinthians, chapter 5, verse 17, a passage which says, "Wherefore, if any man be in Christ he is a new creature. Old things are passed away and behold all things are become new."

I had heard that Scripture passage a hundred times if I heard it once. But never the way he explained it, "It doesn't matter who you are, where you come from, or what you have done, because Christ came to earth for the purpose of taking upon Himself every sin you have ever committed." And he said I had a sinful nature and described it as a factory inside man which manufactures evil and causes a man to commit sin. He said, "It's not the fact that a person is a drunkard, or an alcoholic, or a drug addict, or an adulterer, or a thief, or a cheat, or a liar that makes him immoral. No! That man is born with a condition in his human nature—a factory inside him that causes him to act contrary to God. . . ."

I put down the papers I was working on, lost in a new train of thought. Somehow I got the spooky feeling this guy was talking right to me.

"No, it's not the fact that you commit sin that makes you a sinner. You're a sinner—that's why you commit sin." His

uneducated delivery was also uncomplicated. The picture he painted was very clear to me.

He continued as I listened.

"Jesus Christ is your answer. He's the only One who can straighten the whole mess out. He gets right to the root of the problem. He changes that 'factory' inside you that makes you sin. Yes sir! That's what He does!"

I was no longer conscious of any emotionalism. The man went on. "When Jesus was nailed to that cross, your sin was nailed there to that cross with Him. He died to pay for every sin you ever committed or ever will commit. And He rose again to live His life inside you. That's right! His Spirit lives in that 'factory' and makes it over so you don't sin no more."

For the first time in my life I took a good look at Tom Skinner. Not so much what Tom Skinner had done—the money I'd stolen, the fact that there were fellows who were going to bear permanent bodily injury for the rest of their lives because of me and the gang fights I'd led. But I began to think of what I had become—arrogant, proud, bigoted, hateful. I was as bigoted as any white racist. (*Black and Free*, pp. 56–57)

That night Tom Skinner decided to leave the gang and become a Christian. He made these comments concerning his conversion:

It's been the most thrilling, the most adventurous life I believe a person could ever live. I've had the privilege of actually having the God of heaven and earth live inside me. I've had the privilege of living in that close, personal relationship with Jesus Christ.

I turned the radio off and began to think about the wonder of this new life—and was confronted with a reminder of the old Tom Skinner.

There in front of me were the plans for the rumble: here was a dilemma! (*Ibid.*, p. 64)

Tom Skinner goes on to state:

You don't just walk up to a gang of fellows that you've been leading around for two years in rioting, looting, fighting and lawbreaking and say, "Well, guys, it's been nice knowing you. So long."

No one quits a gang. In fact, just two weeks before I had personally broken the arms and legs of two fellows who told me they were going to quit. And these fellows got off easy. . . .

The preacher signed off the air that night by saying that the promise of God to any person who receives Christ is that He will never leave you nor forsake you. He quoted a passage from the Bible that went like this: "Jesus says, Lo I am with you always, even unto the end of the world."

That's all I had to protect myself as I walked to the meeting place of the Harlem Lords—just a promise of God.

I moved into the smoky room and walked to the front. There were 129 fellows in that room. Every one of them carried a knife. Some had guns—and none of them had any reservations about using their weapons. Yet, I knew what had to be done. I had to tell the gang what happened to me the night before and why I was quitting the Harlem Lords. "Man, you're a fool, 'cause you won't get out of here alive," I told myself. . . .

I motioned for silence and began to speak. I told of the broadcast—how the speaker had given me insight to truth I'd never heard before. I told them that I was convinced Jesus Christ had died for all the sins I'd ever committed, and had given me everlasting life.

"Last night, I asked Him to come inside me and live in me. And He answered me," I said.

All the time I was talking, I could see the number two man in the gang. His nickname was "The Mop." We called him "The Mop" because whenever there was a gang fight, this fellow wasn't happy unless he drew blood from someone and wiped his foot in it. I knew "The Mop" wanted to be number one man. He would term my telling them that I had committed my life to Jesus Christ

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as a sign of weakness. And he would relish the opportunity to put his knife between my ribs or across my throat.

I forced myself to finish without weakening. . . .

You could have heard a pin drop. No one spoke. No one even moved. I walked down the aisle and out into the night air, half expecting a knife to come tearing into my back or a bullet to dig into my flesh. But nothing! I walked out without one person raising a hand against me.

I nearly shouted my thankfulness to God.

Two nights later I saw “The Mop” on the street. He motioned to me and said, “Tom. I wanna talk to you.”

We stopped and he grinned. “You know,” he said, “the other night when you got up and walked out of that meeting I was gonna really cut you up. I was all set to put my knife right in your back.”

“And why didn’t you?”

“I couldn’t move,” he said, his eyes growing wider. “It was like somebody was holding me back—like I was glued to my seat!”

He licked his lips and continued. “And I talked to some of the other guys, too. I wasn’t the only one. They said the same thing—that something, or somebody, actually held them back in their seats.”

Now my eyes widened and I felt the hair on the back of my neck rise.

“What d’ya make of it, Tom?” he asked.

“I know that Christ I’ve committed myself to isn’t just some fictitious character who lived two thousand years ago . . . some nebulous spirit floating around in the air somewhere. I know now that Jesus Christ is alive! He’s real! . . .”

The toughness was gone from my former associate in crime. I turned to “The Mop” and asked, “Would you like to know who that ‘Somebody’ was who kept you glued to your seat?”

He nodded.

Standing on 153rd Street and McCombs Place—two blocks from the Polo Grounds—an ex-gang leader, a Christian less than 48 hours, led another gang member to Christ. Apart from the thrill of my own commitment to Christ, I can’t think of any other experience as thrilling as introducing “The Mop” to Jesus Christ.

“The Mop” has since graduated from law school and has entered one of the largest law firms in the city of New York, proof that Jesus Christ transforms the whole individual. (Ibid., pp. 65–67)

Tom Skinner’s troubles were not over, however. On pages 71–73 of the same book we find the following:

One of my first experiences was an effort that took us down to 118th Street, around Fifth Avenue. It’s a heavily populated area—an area where the gang known as the “Diablos” operated.

The Diablo gang was one the Lords had fought about two months before my conversion. We defeated them pretty badly. It was into this area that we went to talk about Jesus Christ.

I was standing on the corner, preaching to the crowds of teenagers . . . While preaching, I noticed two fellows who were members of the Diablo gang standing on the other side of the street. Within a couple of minutes, they disappeared. Soon they came back with a dozen more fellows. Before long, twenty-five, thirty, then forty fellows gathered on the other side of the street. I knew what they were thinking. . . . When the meeting on the street was finished, the crowd began to disperse.

Within a matter of moments the Diablo gang had converged across the street. They surrounded us and very sarcastically one of them said, “You are one of the Lords, aren’t you?”

A couple of them had already pulled out their switchblades, others had bottles gripped in their hands. I knew what they had in mind.

Very calmly I said to them, “Look, fellows, before we fight out here on the street, let me tell you something. I’m not the same Tom Skinner you fought against a couple of months ago.” For twenty minutes I stood there on the street and shared with them my personal testimony of how Jesus Christ had transformed my life. . . .

I challenged them with the fact that Christ could do the same thing in their lives. By the time I finished, several of these fellows actually had tears running down their cheeks. Many of them dropped their knives right on the street. Later, we counted at least fifteen switchblades that had been dropped to the ground at that invitation.

Several of the fellows came up and put their arms around us, asking how they could come to know this Person, Jesus Christ; how they could have all of their sins forgiven, how they could become new people.

And there on the street corner, we led at least twenty-five members of the Diablo gang to Jesus Christ. Many of them prayed openly on the street. And for a person who had just come to know Jesus Christ only a few weeks, for a person who was just now beginning to enter into a phase of witnessing about Jesus Christ to other people, this was a most thrilling moment.

## HYPOCRISY?

Thomas Paine made these statements concerning Jesus Christ:

Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and an amiable man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many years before; by the Quakers since; and by many good men in all ages, it has not been exceeded by any. (*The Age of Reason*, p. 12)

. . . Jesus Christ founded no new system. He called men to the practice of moral virtues and the belief of one God. The great trait in his character is philanthropy. (Ibid., p. 26)

Although Paine felt that Jesus was “a virtuous and an amiable man,” he stated that “the Church has set up a system of religion very contradictory to the character of the person whose name it bears. It has set up a religion of pomp and of revenue, in pretended imitation of a person whose life was humility and poverty” (Ibid., p. 28).

Thomas Paine felt that some of the teachings of Christ were beyond man’s ability to perform:

Loving enemies is another dogma of feigned morality, and has besides no meaning. . . .

Morality is injured by prescribing to it duties that, in the first place, are impossible to be performed; . . .

Those who preach this doctrine of loving their enemies are in general the greatest persecutors, and they act consistently by so doing; for the doctrine is hypocritical, and it is natural that hypocrisy should act the reverse of what it preaches. For my own part I disown the doctrine, and consider it as a feigned or fabulous morality; . . . it is not incumbent on man to reward a bad action with a good one, or to return good for evil; and whenever it is done it is a voluntary act, and not a duty. (Ibid., pp. 182–183)

Martin A. Larson’s position with regard to Jesus’ teachings is basically the same:

8. Loving our Enemies. Jesus turns now to the ethics of human relationships. . . . It is not sufficient to love those who do good unto us: even sinners and publicans do the same. We must love our enemies, bless them that curse us. Here Jesus goes far beyond the Golden Rule, which had been taught in various forms in many countries for centuries. This commandment to return good for evil is a bizarre morality; . . .

9. Never Practiced by Proponents. The proof of sincerity comes by practical test: and we know of no one who has ever practiced such self-abnegation. . . . the ethics of Jesus are in a real sense highly immoral since they cannot be proclaimed sincerely . . . Christians have never loved their enemies nor have they done



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good to those who injured them. (*The Religion of the Occident*, pp. 338–339)

While we must agree that it is difficult for a person to love even his enemies, we feel that the Spirit of Christ working in us can perform this miracle. Tom Skinner gives this interesting information:

If I had not been reached by Jesus Christ I would either be dead, in prison, or graduated to a higher form of hoodlumism. Without my conversion, I could be a drug addict standing on 116th Street scratching my head waiting for the next pusher to come along, or I might be one of those running around the country helping to create riots. I was already being trained for it.

But at this very moment, I'm a new person. Every sin I have ever committed has been completely forgiven. Jesus Christ is alive in me. My life has new meaning and purpose because of Him.

The tremendous work that the Spirit of God had done in my life in transforming me soon became evident to me. He took the bigotry, hate and violence out of my life. I had reached the place where I hated white people and blamed them for all the atrocities, immorality and social injustices that were brought against the Negro. Now that hate was gone.

In a football game several weeks later, my new-found Christian love met another test. . . . the quarterback called an end run play, I pulled out and blocked the defensive end, knocking him out of play. The halfback went through and scored. . . . The kid that I happened to block got up and was furious. He jumped in front of me and slammed me in the stomach. As I bent over from the blow he hacked me across the back. I hit the ground as he kicked me, shouting, "You dirty black nigger! I'll teach you a thing or two!"

Under normal circumstances the old Tom Skinner would have jumped up and pulverized this white boy. But instead, I got up from the ground and found myself looking this fellow in the face. A smile broke across my face and I said to him, "You know, because of Jesus Christ, I love you anyway."

You know, I surprised myself. But what the Bible said was true. I had just seen it work! If any man be in Christ he is a new creature. I was a new person! Here was Tom Skinner who, six weeks before, would have tried to kill this white bigot, barehanded. Now I was able to look into the face I normally would have smashed, and tell him that I loved him in Christ.

The kid threw his helmet down to the ground, ran off the field, and couldn't play for the rest of the game. When the game was over he met me in the locker room and said to me, "Tom, you've done more to knock prejudice out of me by telling me that you loved me than you would have if you'd socked my jaw in."

I became convinced that the only answer to the prejudice, the bigotry, and the hate that exists in our world today is that people allow the love of God through the Person of Jesus Christ to be expressed through them. Love does not come naturally. Love is not part of human nature. It is not in the nature and desire of man to love instead of to hate. That type of life can only be produced by the Person of Jesus Christ. (*Black and Free*, pp. 68–69)

In *Power For Living*, May 22, 1970, we find this interesting story concerning how the love of Christ can work in a person's life:

Waziri Kagoma lay in the dark, wondering what had wakened him. At first he couldn't identify the crackling sound. Suddenly he smelled smoke and jumped out of bed. He hurried his wife and children out of the round mud hut. Their thatched roof was on fire. In minutes the roof collapsed, destroying most of their possessions.

Waziri spotted a man not far away still holding a burning torch. When the man saw he had been detected, he ran for home, with Waziri following to identify him.

This was not the first persecution Waziri Kagoma and his family had experienced in this pastorate in central Nigeria, . . .

Pastor Waziri refused to take the case to court. He wanted the Lord Himself to deal with the man.

Not long afterward Kagoma's six-year-old daughter came home very ill. She was vomiting, and soon lost consciousness. They rushed her to the nearest hospital.

"I'm sorry," the doctor said sadly. "Your daughter has been poisoned. I can't save her."

In a few hours the bereaved parents took their daughter's body home and buried it. . . .

The next day the district head visited Waziri. "Let me force the villagers to tell who poisoned her," he urged.

"Don't do it. Just let it go," was Waziri's firm answer.

Not long after the second calamity, the man who burned the pastor's house came to see him. "I know you burned the house," Pastor Waziri told the man. "But I don't know if it was you who poisoned our daughter."

"I didn't poison your daughter, but I admit I burned your house. Do something to me! Do something to me!" The man seemed almost beside himself.

"Putting you in prison wouldn't forgive your sins or bring back our things that burned." His voice was full of concern. Pastor Waziri said, "Christ can forgive your sins. I want you to receive Him." . . .

The next Sunday the man attended church. At the close of the service he stood up. "I can't eat! I can't sleep! I burned the pastor's house and when I asked him to have me punished, he just told me that God would forgive me. Today I want to receive Christ!"

Several weeks had passed when Pastor Waziri had another visitor. "You don't know me," he said, obviously upset. "It was I who put poison into food and gave it to your daughter. I wanted to drive you away. Now I'm going crazy! Have me punished!"

The pastor hesitated a moment. "If a court had you hanged, that wouldn't bring back my daughter, or forgive your sins."

"Do something!" the man insisted. "I can't live like this." . . .

The next Sunday the second man came to church. Only the pastor knew of his crime. At the close of the service he stood up.

"I have something to say," he told the congregation. "I am a murderer. I poisoned the pastor's daughter."

A murmur of voices showed the people's amazement at such a confession.

"What are you going to do with him?" someone asked the pastor.

"Just tell him how Christ can forgive him." The pastor himself prayed with the murderer as he received his new life and peace in Christ.

Now, 17 years later, these two men are leading elders in that church. (*Power For Living*, November 22, 1970, pp. 4–5)

## OUR OWN TESTIMONY

STATEMENT BY JERALD TANNER. For the first nineteen years of my life I walked in darkness. I knew nothing of joy and peace, only of sin and unhappiness. The condition I was in is described perfectly in Titus 3:3:

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

I was born and raised in a church that did not really preach the gospel. While good morals were stressed, and Christ was sometimes mentioned, I was given the impression that man was naturally good and that I could work my way into God's kingdom. In other words, I was taught that I had the power within myself to live a righteous life and that I could be saved by my own righteousness. The Apostle Paul described the predicament that I was in:

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (Romans 10:3)

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I sincerely believed, however, that the church I was a member of was the only true church and that I was being taught the truth. I was rather religious until I was twelve or thirteen years of age. But religion without salvation is a very cold thing, and I soon began to lose interest and to search elsewhere for happiness. I decided that I wanted to become a magician, so I began to build a magic act. I spent much of my time and hundreds of dollars on this act. My life seemed to center around this act, and I was sure that it would bring me happiness, money and everything I desired. As I began to grow older, however, I could see that the life of an entertainer is usually very unhappy. The bright lights and applause do not satisfy the emptiness within a person's heart. This emptiness can only be filled with the presence of God. C. S. Lewis states that there is no real happiness apart from God:

God made us: invented us as a man invents an engine. A car is made to run on gasoline, and it would not run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on. There is no other. That is why it is just no good asking God to make us happy in our own way without bothering about religion. God cannot give us a happiness and peace apart from Himself, because it is not there. There is no such thing. (*Mere Christianity*, p. 54)

Charles L. Allen wrote:

As H. G. Wells put it, "Until a man has found God he begins at no beginning; he works to no end."

The first commandment is somewhat surprising. We would think that it would be, "Thou shalt believe in a God," a law against atheism. There is no such law. God took care of that in our creation. We do not teach a baby to hunger or to thirst, nature does that. However, we must train our children to satisfy their hungers and thirsts with the right things.

Man instinctively believes and worships. Nowhere does the Bible attempt to prove the existence of God. Man is created incomplete, and he cannot be at rest until there is a satisfaction of his deepest hunger, the yearning of his soul. The danger lies in that fact that man can pervert his worship instinct and make for himself a false god.

St. Augustine said, "My soul is restless until it finds it can rest in Thee, O God." No false god satisfies the longing of the soul, but we can, and many do squander their lives seeking satisfaction from false objects of worship. (*God's Psychiatry*, by Charles L. Allen, p. 44)

All men want to be happy but we make a mistake when we think pleasure is the way to get happiness. There is forgetfulness of life's routines in pleasures, but they do not satisfy the soul. Pleasure is like dope; gradually we must increase the dose with more excitement, more thrill, more sensation, until, eventually, we find ourselves groping among the tombstones of our dead passions. (*Ibid.*, p. 46)

The word "covet" comes from a Greek word which means, "grasping for more." No matter how much one gets, he is always discontented, and, eventually, after covetousness drives him unmercifully through life, it kills him and leaves him with nothing. Tolstoy told a story which illustrates the activity of covetousness. A peasant was offered all the land he could walk around in a day. So the man started, hurrying to get around as much as possible. But the exertion he put forth was so great that he fell dead just as he got back to where he had begun. He ended up with nothing. (*Ibid.*, pp. 79–80)

The pleasures and honors of this world are like a mirage. When we see them in the distance, they appear as a lake of water which we think will bring refreshment and satisfaction to our souls, but as we approach them, we find that the satisfaction we had hoped for disappears, and our souls are left thirsty. Paul Tournier expresses it this way:

... the thing one possesses always seems less attractive than the thing one has desired. The excitement of desire has lent magic coloring to the coveted object, but almost as soon as it has been obtained it loses its brilliance. (*The Adventure of Living*, by Paul Tournier, 1965, p. 36)

Barbra Streisand, who has become famous as an actress and singer, admitted that success has not brought her the happiness she desired:

Q. How does the reality of success measure up to your childhood dreams of glory?

A. "It doesn't come close. It hasn't come anywhere near it. The dream—you never achieve it and that's what's depressing. The excitement of life lies in the hope, in the striving for something rather than the attainment. I'm a practical person—to me it's a real drag that you can't hold success in your hand like a hard-boiled egg." (*This Week Magazine*, "Funny Girl," an interview with Barbra Streisand, February 6, 1966, page 2)

J. B. Phillips stated:

If it is true that there is someone in charge of the whole mystery of life and death, we can hardly expect to escape a sense of futility and frustration until we begin to see what He is like and what His purposes are. (*Your God is Too Small*, page 9)

Money, fame or pleasures are but cheap substitutes for the reality of having fellowship with a personal God.

Since I did not have fellowship with God, I was seeking happiness in other ways. The magic act did not bring me real joy so I gave it up.

At the age of fourteen I began to drink. I still remember the first time I became intoxicated. What fun it was to forget my problems and just have a good time. I felt as free as a bird. Before I had found some escape from reality by attending about two shows a week, but after I started to drink I felt I had found something much more satisfying. Instead of spending my money on movies I decided to use it to buy alcoholic beverages and cigarettes. My life was completely miserable. I hated school and did not want to be at home. I always had to be on the go. Paul Tournier explains why people many times fill their lives with activities:

There is, for example, that of frenzied activity. It is obvious that for many people these days the whirl of activities with which they fill their lives is a compensation for a profound dissatisfaction in regard to the quality of life they are living; and that the quality of their lives in fact deteriorates even further in the course of this restless activity. (*The Adventures of Living*, pp. 11–12)

Charles L. Allen wrote: "Hiding from God is the most miserable experience the human soul can experience. Peace with God is the most blessed experience" (*God's Psychiatry*, page 155). I found this to be true. While I wanted God's blessings, I felt embarrassed about my sins, and I found it harder and harder to pray. I can remember one night when I felt that I should pray, but I found it impossible to face God, for I knew I had sinned against Him. I was in bondage to my own sin. Jesus once said: "... Whosoever committeth sin is the servant of sin" (John 8:34). The word translated "servant" really means "a slave." I was truly "a slave" to sin. Myron Augsburger wrote the following:

To escape it all becomes an obsession, and the many attempts at escape are dead-end trails that only emphasize the hopelessness of man's plight. The sinner is held in an Alcatraz from which there can be no self-arranged flight. But Christ has come, and the prison of shadows has been diffused with light. The shackles of the heart have been unlocked with the key of love, and the house of bondage has been left as a roadmark of the past. (*Plus Living*, p. 42)

My life was centered around my own selfish desires. I found the love of self to be the most miserable thing in the world.

As the years went by I found that drinking began to lose its thrill. It took more alcohol to get the same effect. Finally, it seemed that there wasn't even pleasure in drinking. This is the way it is with all the sins of the world. At first they appear to satisfy, but as time goes by and we keep partaking of them they lose all their glamour and bring only frustration and misery. In Isaiah 57:20–21 we read:

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But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God, to the wicked."

I had no peace, and I had no purpose in life. Neither did my friends have peace. I remember that one night I was riding in a friend's car. We passed some rather large trees that were growing at the side of the road. After we had passed the trees, he told me that he had contemplated suicide by running the car off the road and into those trees.

Another night the driver of the car I was in became intoxicated and lost control of the car. We ran off the side of the road and tipped over.

Another night I ended up in jail, and the next day a friend, who had spent the night in the same cell, told me that he was going to change his life. I had no intention at that time of changing mine, however. That night I got drunk again. I continued this way of living for some time. Finally, I decided that I would try to change. I quit drinking for some time, but it ended in dismal failure. One night I yielded to temptation and became so drunk I could hardly drive my car home. I could hardly see and kept running off the road. I prayed that night for God's help, and some way I made it home.

I tried to attend the church I was brought up in but found no satisfaction there. When I was nineteen years old I went back to Missouri. I attended a small church, and there for the first time in my life I heard the true message of Christ preached. I met people who were really serving the Lord. They were different than any people I had ever met. I had been used to people praising their church, but these people praised God. They told how God delivered them from sin. The sincerity of their lives impressed me deeply. They had something in their lives which I knew I didn't possess. I felt that they were right, but I was not quite ready to turn my life over to God. During the next few months I became convinced of the depravity of the heart of man. My own sinful heart convinced me. During these months I was tempted to steal a car and to start taking marijuana.

I decided I must turn from my sins or I would end up in the gutter. I looked to Jesus Christ and my life was miraculously changed. I passed from a life of sin and misery to one of peace and joy. In Ephesians 2:1-5 the Apostle Paul described what happened to me:

And you hath he quickened, who were dead in trespasses and sins;

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

I had passed from death into life. In 2 Corinthians 5:17 Paul describes it this way: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The power of God completely changed my life. My desires for the sins and pleasures of this life began to disappear. At last I had found freedom, and my life began to be filled with peace and joy. I now have direction in my life and a purpose for living. In 2 Corinthians 5:15 we read: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

As long as I lived unto myself I was miserable, but when I turned to Jesus I found joy unspeakable. Myron Augsburger wrote:

Too many people have never discovered the real joy of living, of the heartbeat of love, the thrill of integrity, the satisfaction of service, or the wonder of worth. Some are caught between the fear of death and the fear of life. Of the two, the latter is the most serious, for fear of life makes daily existence a living death. . . . When God changes a man He makes him anew. The heart is now the throne of God and the ego knows it. (*Plus Living*, pp. 42-43)

On page 15 of the same book Myron Augsburger states:

The awareness of the contemporary Christ involving Himself in our lives, being unashamed to call us brethren, standing by as the Captain of our faith, permeates our personalities with the radiance of His own. Such a fellowship makes the whole life aglow with His presence.

Jesus made this statement: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10). Dr. Walter R. Hearn, Assistant Professor of Chemistry, Iowa State College, made this statement concerning the new life that Jesus gives to us:

Indeed, knowing Christ means life itself to me, but anew kind of life, the "abundant life" He promised. Who could convey the meaning of life to a person who had never lived? One must live to know what life is, and one must know Christ to know what it means to be a Christian! (*10 Scientists Look at Life*)

*Jerald Tanner*

STATEMENT BY SANDRA TANNER. As a teen-ager I attended church regularly and said my prayers, but I had no knowledge of the Bible or its message. The church I attended believed in the basic goodness of man and stressed man's ability to achieve righteousness through self-effort.

When I met Jerald we began studying the Bible together. I began to comprehend there was something wrong in my own life. As I studied God's word I realized I was a sinful hypocrite. In spite of my sins I had thought I was right with God. Yet the Bible says:

For all have sinned, and come short of the glory of God. (Romans 3:23)

For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. (Romans 6:23)

After Jerald and I were married we started visiting the different churches. As I listened to the sermons my feeling of unworthiness grew. I was under conviction that I was a sinner in need of God's saving grace. I realized I couldn't save myself—I needed God's mercy. As it says in the Bible:

Not by works of righteousness which we have done, but according to his mercy he saved us, . . . (Titus 3:5)

But God, who is rich in mercy, . . . even when we were dead in sins, hath quickened us together with Christ, . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. (Ephesians 2:4, 5, 8, 9)

Early one Saturday morning (October 24, 1959) I decided to listen to the radio for a while. I turned to the Christian radio station and listened to a sermon. The minister was preaching on the great love of God and the mercy offered to us through Jesus Christ. Nothing ever struck me with such force. I opened my heart to God and accepted Christ as my own personal Savior. The Holy Ghost flooded my soul with such joy that I wept for over an hour.

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After the sermon the station played this song—

I love the Christ who died on Calv'ry,  
For He washed my sins away;  
He put within my heart a melody,  
And I know it's there to stay.  
In my heart there rings a melody,  
There rings a melody with heaven's harmony;  
In my heart there rings a melody,  
There rings a melody of love.

This song fully describes the way I felt. How glorious to know Christ died for my sins so I could have a new life in him.

*Sandra Seaver*

### **CONCLUSION**

Many people believe that Christianity has failed. J. B. Phillips, however, made this observation:

How many people, what proportion of people, do you suppose have ever tried to take the teaching of Jesus Christ seriously in any century? Your guess is as good as mine, but I should seriously doubt it's ever been much more than a very small percentage. Most people, even if you can get them to take the trouble to learn what Jesus Christ really said, did and taught, don't do anything about it. So how can you be surprised that the result seems so poor? I don't believe that Christianity, the real thing, has ever failed, but I am certain that it hasn't been given a fair chance to work, by most people. It's so much easier to go your own sweet

way and say that Christianity is a beautiful ideal but it won't work, than to get down to being a real Christian. And since a great many people take the line of least resistance, that's just what's happened. The results are written all over the world. But don't blame Christianity, blame people—you might even blame yourself. (*Plain Christianity*, page 66)

We thoroughly agree with J. B. Phillips. The gospel of Christ worked for us. It changed our lives, and we believe that it will do the same for anyone who will try it. It does not matter what we have done in the past; God stands ready to forgive us.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isaiah 1:18)

We must be willing to get down on our knees and pray for God's forgiveness. The Bible says:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

Our prayer is that some who read this might turn from their sins and find new life in Jesus Christ.

We would like to close this chapter with this scripture:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; . . . (Hebrews 12:1–2)

## 2. THE NEW TESTAMENT AND HISTORY

Before looking at the actual manuscript evidence for the New Testament itself, we will examine its story in the light of historical and archaeological research.

### WAS JESUS A MYTH?

Thomas Paine once made this statement about Christianity:

Of all the systems of religion that ever were invented, there is none more derogatory to the Almighty, more unedifying to man, more repugnant to reason, and more contradictory in itself, than this thing called Christianity. . . . so far as respects the good of man in general, it leads to nothing here or hereafter. (*The Age of Reason*, page 185)

Although Paine was an enemy to Christianity and believed that “the Christian faith is built upon the heathen mythology,” he did not attempt to deny that Jesus actually lived:

That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality and the equality of man; but he preached also against the corruptions and avarice of the Jewish priests, and this brought upon him the hatred and vengeance of the whole order of priesthood. (*The Age of Reason*, pp. 13–14)

As it is nothing extraordinary that a woman should be with child before she was married, and that the son he might bring forth should be executed, even unjustly, I see no reason for not believing that such a woman as Mary, and such a man as Joseph, and Jesus existed; their mere existence is a matter of indifference about which there is no ground either to believe or to disbelieve, . . . The probability, however, is that there were such persons, or at least such as resembled them in part of the circumstances, because almost all romantic stories have been suggested by some actual circumstance; . . . (Ibid., p. 146)

At the present time a number of scholars believe that Jesus Christ never really existed. Martin A. Larson gives this information:

Various scholars have striven to disprove the historicity of Jesus; especially interesting are studies by Edward Carpenter and Georg Brandes, who elaborated a thesis advanced earlier by Bruno Bauer and John M. Robertson. . . . Bruno Bauer about 1840 became the first to maintain the non-historicity of Jesus. Ironically, his career in Biblical criticism began with a fierce attack upon David Friedrich Strauss for his denial of any supernatural element in *Das Leben Jesu*. But Bauer soon veered far to the left, and his ultimate conclusions were foreshadowed in studies of the Fourth Gospel and Synoptics. In time he declared that Jesus Himself was only a myth. When his opponents marshaled evidence to the contrary, he was eventually forced into the position that the Christian religion originated during the reign of Marcus Aurelius, 175 A. D.; that all its primary documents were forged by a group of unknown conspirators; that Peter, Paul, Clement, Ignatius, Papias, Justin Martyr, Marcion, etc., were invented by them; that all documents attributed to these writers were likewise forgeries, concocted late in the second century; . . . (*The Religion of the Occident*, New York, 1959, pp. 304–306)

The philosopher Bertrand Russell also casts some doubt upon the existence of Jesus:

Historically it is quite doubtful whether Christ ever existed at all, and if He did we do not know anything about Him, so that I am not concerned with the historical question, which is a very difficult one. (*Why I Am Not a Christian*, p. 16)

Gerald Massey emphatically denied that Jesus was an actual man:

The Christian religion was not founded on a man, but on a divinity; that is, a mythical character. So far from being derived from the model man, the typical Christ was made up from the features of various Gods. . . . (*The Historical Jesus and the Mythical Christ*, London, p. 21)

. . . the Christ of the Gospels . . . is in no sense an historical personage. . . . It is a fraud founded on a fable! (Ibid., p. 43)

Georges Ory went so far as to maintain that Christianity did not even originate in Jerusalem:

For a long time it has been held that Christianity had its origin in Jerusalem. Many people believe that Jesus Christ was crucified there and that the apostles went forth from this town to spread the gospel throughout the pagan world. This opinion is based on Christian texts composed two or three generations after the events which they pretended to report, texts known to us only in manuscripts of the fourth century. . . .

With the passing of the years and the progress of study and research, doubts accumulate as to a church of Jerusalem which was supposedly the mother church of the other Christian communities, until we conclude that there was no Christianity properly speaking before the year A.D. 70 when the Temple fell. (*An Analysis of Christian Origins*, Translated by C. Bradlaugh Bonner, London, pp. 3–4)

The Christian hypothesis, for it is no more than a hypothesis, cannot be accepted as History when it pretends that a man Jesus lived in Palestine under Pontius Pilate.

The Christian religion is not based on events which took place somewhere between the years 29 and 35; . . . Nor was Christianity initiated in Jerusalem; nor was there a historical Jesus Christ. (Ibid., p. 58)

Anyhow neither Christianity nor its early writings came from Palestine; its origins are to be sought for in the Diaspora (Greece, Asia Minor, Syria, Egypt, Rome, etc. . . .) . . . the Bible Jesus was shaped to meet the needs of very differing sects; his human existence is an illusion, a creation of interested theologians, the slow outcome of compromise after compromise accompanied by rewritings and interpolations. (Ibid., pp. 61 and 63)

Patrick Campbell also maintains that Jesus is nothing but a myth:

Christian teachers, in obvious fear of awakening doubt in the minds of their congregations, persistently refrain from telling the truths which criticisms have revealed concerning the contents of the New Testament and the complete lack of historicity regarding Jesus Christ. (*The Mythical Jesus*, Auckland, N. Z., 1963, p. 15)

## A Look at Christianity

... in spite of so-called Christian evidences, it cannot be proved that there was a Jesus Christ in Palestine at the period the Church assigns to him. . . . there is not a single contemporary writer, Greek, Roman or Hebrew, who mentions him. The one argument the Churches cannot meet is that Jesus Christ is a myth! (Ibid., p. 19)

... Let's not be fooled. The argument that Jesus Christ never had a real existence, is a sound one. . . . it behoves us to proclaim the myth theory—loud and Clear. Without an historical Jesus Christ, Christianity is reduced to nothing! (Ibid., p. 25)

... the importance of the myth-theory to Rationalism should never be lost sight of. It is our strongest line of attack, and probably the only one nowadays that makes the slightest impression. We shall therefore persist with our assertion that the choice is between two alternatives: either there was a Jesus Christ whose life and death provide the peg on which the Christian religion hangs or there was no Jesus at all, only a fictitious mystery-god composed from the conglomeration of material taken from the vast reservoir of ancient mythology. (Ibid., p. 32)

Having explored the subject of an historical Jesus and found history completely silent on the subject, we can confidently declare the case closed. We proclaim clearly, for all the hear—"Jesus Christ is a myth!" (Ibid., p. 55)

James O. Hanlon, Editor of the *N. Z. Rationalist*, agrees with Patrick Campbell, and in an Introduction to the same book he states:

When we turn to Jesus Christ and ask whether he was an historical or a mythical figure we find, as Patrick Campbell clearly illustrates in this little work, that there is not a tittle of evidence to justify any claim for historicity. . . . There is nothing in the story of Jesus Christ to evoke our profound admiration, and, when we realise that there is no historical basis for the story we are full of contempt for Christianity and sorrow for the generations of mankind led astray by it through the centuries.

While Christianity flourishes, although assailed on every hand by apathy, while churches, architecturally grand but nevertheless monuments to man's ignorance, are erected throughout the land, there is need for a book such as this reminding us that the Christ whom they praise and on whom they expend their unthinking adoration has no substance, but is a figment of man's imagination.

In his argument against the historicity of Christ, Patrick Campbell stated:

Jesus Christ was either a man or a myth. As history and science both deny that the stories told of him can be true, we stand on firm ground in asserting the myth theory.

Profane history, which is a sober record of events that have actually occurred, is completely silent on Jesus Christ. . . .

John E. Remsburg, in "The Christ," names forty-two writers who lived within a century after the period when Jesus is alleged to have existed. From all of their considerable writings, only four passages can be found that might possibly support the case for the historicist. The passages (or interpolations) are from the writings of the Jewish historian, Josephus, and the three Roman writers, Tacitus, Pliny the Younger and Suetonius. But of these four passages, not a single one can withstand a critical test. (*The Mythical Jesus*, p. 48)

F. F. Bruce, on the other hand, states that

The reason for the paucity of references to Christianity in first-century classical literature is not far to seek. From the standpoint of imperial Rome, Christianity in the first hundred years of its existence was an obscure, disreputable, vulgar oriental superstition, and if it found its way into official records at all these would most likely be the police records, which (in common with many other first-century documents that we should like to see) have disappeared. (*The New Testament Documents: Are They Reliable?* Grand Rapids, Michigan, 1967, page 114)

If we were searching for a person who lived about fifty years ago we could examine hospital and cemetery records or we could consult newspapers published in the vicinity where he lived. Since Jesus lived almost 2,000 years ago, no such sources are available. Werner Keller made this interesting observation:

Archaeology cannot produce extensive evidence from the world of the New Testament. For the life of Christ offers nothing that would leave any material traces of this earth: neither royal palaces, nor temples, neither victorious campaigns nor burned cities and countrysides. Jesus was essentially a man of peace; he taught the Word of God. (*The Bible as History*, p. 340)

The reader will probably remember that Jesus once said: "My kingdom is NOT of this world: . . ." (John 18:36). Since Jesus did not attempt to build a worldly kingdom, we should not expect to find the type of evidence we find for a man like Ramesses II. Some of the most selfish and wicked men who have engaged in acts of war and destruction have had a great deal written about them, where as many of the truly great men—men who have sacrificed for others and spent their lives doing good—are hardly mentioned in history. In Isaiah 53:3 we read: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Many Christians feel that this verse is speaking of Jesus. At any rate, in Luke 17:25 Jesus plainly stated that he would be "rejected of this generation." In John 1:11 we find this statement about Jesus: "He came unto his own, and his own received him not." Paul tells us that Jesus "made himself of no reputation, and took upon him the form of a servant, . . ." (Philippians 2:7).

We must remember also that Jesus' ministry only lasted for a short time. Although he sometimes drew crowds numbered in the thousands, he was eventually rejected by the majority of the people. In his attack on Christianity, William McCarthy made these statements:

Yes, if there were a Christ, he was looked upon by his people precisely as we look upon a vagabond preacher today, an ignored, shunned, despised, crack brained imposter. (*Bible, Church and God*, New York, N. Y., 1946, p. 519)

To the general public he was just an itinerate preacher, shunned and despised, not worth noticing, much less writing about. (Ibid., p. 534)

The Moslem writer Al-Haj Khwaja Nazir Ahmad made this observation:

It might be supposed that the earliest mention of Jesus and his teachings ought to be found in the Talmud. But such is not the case. Except for a few references found in them, which are of a later period, and rather in the nature of vituperations and polemics against the founder of a religion which the Jews hated, we find hardly anything in them. The reason for this silence is not far to seek. Judaea under the Herods and Roman procurators witnessed a period of disturbance and confusion, and the appearance of Jesus was so inconspicuous an event that his contemporaries hardly noticed it; and by the time Christians had become a powerful sect, the sages of the Talmud, being far removed from the time of Jesus, were content with popular current stories regarding him and turned them into subjects of ridicule and blasphemy. (*Jesus in Heaven on Earth*, Pakistan, 1956, p. 1)

Thus we see that the fact that a number of writers who lived close to the time of Christ did not mention him can not be used as proof that he did not exist. In fact, from the story given in the Bible itself we would not expect to find much about Jesus in these ancient writings. This interesting statement concerning the life of Jesus appeared in *Parade, The Sunday Newspaper Magazine*, December 20, 1970:

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### ONE MAN'S LIFE

Here is a young man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. . . .

He never went to college. He never put his foot inside a big city. He never traveled 200 miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. . . .

While he was still a young man the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies. He went through the mockery of a trial.

He was nailed to the cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth, and that was his coat.

When he was dead he was laid in a borrowed grave through the pity of a friend. Nineteen centuries wide have come and gone, and today he is the central figure of the human race and the leader of the column of progress. . . .

All the armies that ever marched and all the navies that ever sailed, 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 has that one solitary life.

Some writers not only failed to mention Jesus in their works, but they also omitted the entire Jewish nation. The Jewish historian Josephus stated:

Now, that some writers have omitted to mention our nation, not because they knew nothing of us, but because they envied us, or for some other unjustifiable reasons, I think I can demonstrate by particular instances; for Hieronymus, . . . lived at the same time with Hecateus, and was a friend of king Antigonus, and president of Syria. Now, it is plain that Hecateus wrote an entire book concerning us, while Hieronymus never mentions us in his history, although he was bred up very near to the places where we live. Thus different from one another are the inclinations of men; while the one thought we deserved to be carefully remembered, so some ill-disposed passion blinded the other's mind so entirely, that he could not discern the truth. (*Complete Works of Flavius Josephus*, pp. 616–617)

Georges Ory points to the writings of Jewish authors in his attempt to prove that Jesus was a myth:

In the Greek text of the *Jewish Antiquities* of Flavius Josephus two references to Jesus are to be found . . . Both of these are interpolations. Apart from these, Josephus makes no reference anywhere either to Christianity or to Messianism, and this latter he must certainly have known. This silence has been explained by saying that he wished to conciliate the Romans by leaving out anything they might consider disagreeable. It can be said with equal weight that the Christians have erased from Josephus anything which might be disagreeable to them or differ from their orthodox teaching. Neither is impossible, but they do not offer a satisfactory explanation of the silence of this man who lived from A.D. 37 to 100, i.e. Just after the supposed career of Jesus, just at the time Christianity was supposed to be preached.

Other Jewish authors, well informed and celebrated in their time, are just as silent as Josephus concerning Christ and Christianity; Philo the Jew, born 30 B.C., died A.D. 50, ought to have mentioned Jesus and the Christians, for he wrote a *History of the Jews*; and similarly Justus of Tiberias who compiled a Jewish history up to the year 50 should surely have mentioned events which took place in the years 29–30. (*An Analysis of Christian Origins*, p. 29)

Actually, the history written by Justus of Tiberias is no longer in existence. Photius, the Patriarch of Constantinople did see this history, however, and made some comments concerning it. In a footnote on page 18 of the *Complete Works of Flavius Josephus*, we find the following:

The character of this history of Justus . . . which is now lost, with its only remaining fragment, are given us by a very able critic, Photius, who read that history. It is in the 33d code of his Bibliotheca, and runs thus:—"I have read" (says Photius) "the chronology of Justus of Tiberias, . . . He died in the third year of Trajan, where also his history ends. He is very concise in his language and slightly passes over those affairs that were most necessary to be insisted on; and being under the Jewish prejudices, as indeed he was himself also a Jew by birth, he makes not the least mention of the appearance of Christ, or what things happened to Him, or of the wonderful works that He did. . . ."

The Jewish historian Josephus made this statement concerning the history written by Justus:

When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; . . . (Ibid., p. 17)

Martin A. Larson, who rejects the claim of divinity for Jesus, made this observation concerning the fact that Jewish writers seemed to ignore Jesus:

We find no great mystery in the silence of Justus and Josephus. There were probably several self-proclaimed prophets in Galilee and Judea, none of whom commanded much more attention than some orator in London's Hyde Park; such persons do not receive mention in the tomes of serious historians. (*The Religion of the Occident*, p. 310)

### INTERPOLATIONS?

There has been a great deal of controversy concerning the two statements about Jesus which appear in the works of Flavius Josephus. The first statement is found in his work *Antiquities of the Jews*:

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, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, 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. (*Complete Works of Flavius Josephus*, p. 379)

Patrick Campbell states that this "famous quotation in his *The Antiquities of the Jews* must be dismissed as an obvious interpolation" (*The Mythical Jesus*, page 27). On pages 48–50 of the same book, Patrick Campbell states:

It is generally agreed that the strongest of them is the passage which suddenly and irrelevantly interrupts the narrative of a Jewish uprising, described in . . . a classical work written by Flavius Josephus late in the first century. . . .

Josephus, born some years after the alleged death of Jesus was an extremely proud and pious Jew, a point that must be kept in mind in view of the passage attributed to him, depicting Jesus as the long awaited Messiah. . . . Surely Josephus, who wrote with such careful sequence, would not suddenly break the unity of his narrative to observe the coming of Jesus the Messiah without proceeding to elaborate on it and impress its significance upon his religious brethren. The writer of the passage could only be a Christian. Certainly not a Jew! (Ibid., pp. 48–50)

Martin A. Larson also rejects this passage:

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The first reference to this occurs in Eusebius about 324 and thereafter it was quoted everywhere by churchmen as important evidence, not of the historicity of Jesus, which no one had questioned, but of his divinity. However, there is not one scholar in the world today who believes the passage genuine. First, it is obvious that section 4 is intended to follow directly after section 2 in the text; second, Christian writers had been using Josephus for almost two centuries without once citing this text; and, third, only a Christian could have written it, which Josephus was not. (*The Religion of the Occident*, page 305)

William Sanford LaSor makes this statement concerning the passage in Josephus:

Most modern scholars would deny the authenticity of the passage, claiming either (a) that it was wholly a Christian interpolation or (b) that it was worked over by Christian hands. (*Josephus*, Forward, p. X)

One of the main reasons scholars reject this passage is that Origen, writing in the 3rd century, did not mention it. Instead, Origen stated that Josephus “did not believe in Jesus as Christ, . . .” (Origen, *Comment. in Matth.*, as cited in *Josephus*, Appendix, Dissertation I, page 639). The passage attributed to Josephus, however, says that Jesus “was [the] Christ.”

The other reference to Jesus found in the works of Josephus sounds more like something a Jewish historian would write. It reads:

Fetus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of the 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; . . . (*Josephus*, p. 423)

Unlike the first passage cited from Josephus, this statement finds support in the works of Origen. In fact, there are two references by Origen which state that Josephus mentioned James, the brother of Jesus, who “was called Christ.” The first statement was written about A.D. 230 and reads as follows:

This James was of so shining a character among the people, on account of his righteousness, that Flavius Josephus, when, in his twentieth book of the Jewish Antiquities, he had a mind to set down what was the cause why the people suffered such miseries, till the very holy house was demolished, he said, that these things befell them by the anger of God, on account of what they had dared to do to James, the brother of Jesus, who was called Christ; and wonderful it is, that while he did not receive Jesus for Christ, he did nevertheless bear witness that James was so righteous a man. He says farther, that the people thought they had suffered these things for the sake of James. (Origen, *Comment. in Matth.*, as cited in *Josephus*, Appendix, Dissertation I, page 639)

The other statement by Origen was written about A.D. 250 and reads:

The same Josephus, also, although he did not believe in Jesus as Christ, when he was inquiring after the cause of the destruction of Jerusalem, and of the demolition of the temple, and ought to have said that their machinations against Jesus were the cause of those miseries coming on the people, because they had slain that Christ who was foretold by the prophets, he, though as it were unwillingly, and yet as one not remote from the truth, says, “these miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ; because they had slain him who was a most righteous person.” (Ibid.)

The reader will notice that our present-day copies of Josephus do not seem to say anything about Jerusalem being destroyed

because of the death of James; instead, they merely tell of the death of James “the brother of Jesus, who was called Christ, . . .”

Martin A. Larson, who feels that “forgery was common among the early Christians” and that the first reference to Jesus found in Josephus is an interpolation, believes that this reference “is certainly genuine.” He goes on to make the following statement concerning this passage:

It implies no belief in Christianity; it belongs in the context; the references to James and Jesus are worked in as minor details; and the important element to the author is the unprincipled seizure of power by the High Priest, Ananus. It bears every mark of authenticity and constitutes conclusive evidence that by 62 there were in Jerusalem organized Christians who had aroused the implacable hatred of the Sanhedrin. (*The Religion of the Occident*, p. 306)

However this may be, Jesus was mentioned by other writers early in the second century. Tacitus, the famous Roman historian, made these statements:

Nero, in order to stifle the rumour [as if he had himself set Rome on fire,] ascribed it to those people who were hated for their wicked practices, and called by the vulgar Christians; these he punished exquisitely. The author of this name was *Christ*, who in the reign of Tiberius was brought to punishment by Pontius Pilate, the procurator. For the present this pernicious superstition was in part suppressed; but it brake out again, not only over Judea, whence this mischief first sprang, but in the city of Rome also, whither do run from every quarter and make a noise, all the flagrant and shameful enormities. At first, therefore, those were seized who confessed; afterwards a vast multitude were detected by them, and were convicted, not so much as really guilty of setting the city on fire, but as hating all mankind; nay, they made a mock of them as they perished, and destroyed them by putting them into the skins of wild beasts, and setting dogs upon them to tear them to pieces: some were nailed to crosses, and others flamed to death: they were also used in the night time instead of torches for illumination. Nero had offered his own gardens for this spectacle. (Tacitus, *Annals* xv, 44, as quoted in *Josephus*, p. 657)

F. F. Bruce made this comment concerning the passage in the works of Tacitus:

The greatest Roman historian in the days of the Empire was Cornelius Tacitus, who was born between AD 52 and 54 and wrote the history of Rome under the emperors. About the age of sixty, when writing the history of the reign of Nero (AD 54–68), he described the peat fire which ravaged Rome in AD 64 . . .

This account does not strike one as having been derived from Christian sources nor yet from Jewish informants, for the latter would not have referred to Jesus as *Christus*. (*The New Testament Documents: Are They Reliable?* p. 117)

Patrick Campbell tries to discredit the passage from Tacitus by stating:

The first of the pagan “witnesses” previously mentioned is the Roman historian, Tacitus. In his celebrated “Annals” written early in the second century, he refers to the burning of Rome in 64 C.E. and the Neronian persecution of the “Christians” for having caused it. He describes them as a “vast multitude” and says the cult was founded by Christus, who was punished as a criminal by the Procurator Pontius Pilate.

We can be certain that the number of Christians (as we understand the term) in Rome at that time was quite small, anything but a “vast multitude.” The city did however contain large numbers of Messianic Jews, and the only term a Roman could apply to a devotee of a Messiah, was “*Christianus*.” It is clear therefore that Tacitus confused the two and never investigated the history of Christianity, much less its origin.

Eusebius, who made a list of all the alleged Jewish and pagan references to Christianity, strangely but significantly makes no mention of the passage, or of Tacitus himself! (*The Mythical Jesus*, p. 51)



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We cannot accept this attempt to explain away the statements of Tacitus. The rationalist Martin A. Larson also feels that the passage in Tacitus must be accepted at face value. In his book, *The Religion of the Occident*, he makes this statement:

... the celebrated passage in Tacitus, written soon after 100: ... is not the kind of forgery that a Christian, or, for that matter, anyone else would have composed; it is simply what we would expect from the pen of any educated Roman like Tacitus. We must, therefore, believe that Christians were numerous both in Jerusalem and in Rome between 60 and 65; that it was common knowledge that a certain Jesus, also known as the Christ or Christo, executed by Pilate, was their founder; and that they were generally regarded as abominable and contemptible wretches, who, like the Jews, were distinguished by "their hatred of mankind." (*The Religion of the Occident*, pp. 307–308)

About A.D. 112, Pliny, the governor of Bithynia wrote a letter to the Emperor Trajan in which he stated:

Sir,

It is my constant method to apply myself to you for the resolution of all my doubts; for who can better govern my dilatory way of proceeding or instruct my ignorance? I have never been present at the examination of the Christians [by others] on which account I am unacquainted with what uses to be inquired into, and what, and how far they used to be punished; ... In the meantime I have taken this course about those who have been brought before me as Christians. I asked them whether they were Christians or not? If they confessed that they were Christians, I asked them again, and a third time, intermixing threatenings with the questions. If they persevered in their confessions, I ordered them to be executed; for I did not doubt but, let their confessions be of any sort whatsoever, this positiveness and inflexible obstinacy deserved to be punished. There have been some of this mad sect whom I took notice of in particular as Roman citizens, that they might be sent to that city. After some time, as is usual in such examinations, the crime spread itself, and many more cases came before me. A libel was sent to me, though without an author, containing many names [of persons accused.] These denied that they were Christians now, or ever had been. They called upon the gods, and supplicated to your image, which I caused to be brought to me for that purpose, with frankincense and wine; they also cursed Christ; none of which things, it is said, can any of those that are really Christians be compelled to do: so I thought fit to let them go. Others of them that were named in the libel, said they were Christians, but presently denied it again; that indeed they had been Christians, but had ceased to be so, some three years, some many more; and one there was that said he had not been so these twenty years. All these worshipped your image, and the images of our gods; these also cursed Christ. However, they assured me that the main of their fault, or of their mistake, was this:—That they were wont, on a stated day, to meet together before it was light, and to sing a hymn to Christ, as to a god, alternately; and to oblige themselves by a sacrament [or oath] not to do anything that was ill; but that they would commit no theft, or pilfering, or adultery; they would not break their promises, or deny what was deposited with them, when it was required back again; after which it was their custom to depart, and to meet again at a common but innocent meal, which they had left off upon that edict which I published at your command, and wherein I had forbidden any such conventicles. These examinations made me think it necessary to inquire by torments what the truth was; which I did of two servant-maids, who were called *Deaconesses*: but still I discovered no more than that they were addicted to a bad and to an extravagant superstition. Hereupon I have put off any further examinations, and have recourse to you, for the affair seems to be well worth consultation, especially on account of the number of those that are in danger; for there are many of every age, of every rank, and of both sexes, who are now and hereafter likely to be called to account, and to be in danger; for this superstition is spread like a contagion, not only into cities and towns, but into country villages also, which yet there is reason to hope maybe stopped and corrected. (Pliny's Epistle to Trajan, as cited in *Josephus*, p. 658)

Georges Ory tries to cast doubt upon the letter of Pliny by stating:

The earliest document in Latin which, if it is not apocryphal, touches on Christianity, is of the year 111. It is the letter said to have been sent by Pliny the Younger when governor of Bithynia to the Emperor Trajan to ask him how he should treat those Christians who assembled every day to chant the praise of Christ as a god. The phrase "Christo quasi deo" proves that this Christ was looked on almost as a god, or the son of a god, or a sort of angel.

Ever since the XVth century the authenticity of this letter has been questioned. No matter, this letter would prove just one thing, that Pliny knew of Christians who worshipped a quasi god Christ, but not that he knew of a man Jesus. (*An Analysis of Christian Origins*, pp. 30–31)

Patrick Campbell questions the importance of Pliny's letter:

Pliny the Younger, ... wrote a letter to the Roman Emperor Trajan (C.E. 113) in which he reported the presence in his province of Christians who at daybreak on a fixed day, sang hymns to "Christus as if he were a God." (So have many other votaries, to many other Gods, but no one thinks of them as historical persons!) The letter is of small moment, as it neither proves nor disproves the historicity of Jesus. (*The Mythical Jesus*, page 52)

Martin A. Larson, on the other hand, feels that the letter by Pliny must be accepted as evidence for the historicity of Jesus.

About 120 A.D. the historian Suetonius wrote the following:

Punishment was inflicted on the Christians, a class of men addicted to a novel and mischievous superstition. (*Life of Nero*, xvi. 2, as cited in *The New Testament Documents: Are They Reliable?* p. 118)

## TEXTS PROVE HISTORICITY

The Christian writer F. F. Bruce made this interesting observation:

Whatever else may be thought of the evidence from early Jewish and Gentile writers, as summarized in this chapter and the preceding one, it does at least establish, for those who refuse the witness of Christian writings, the historical character of Jesus Himself. Some writers may toy with the fancy of a "Christ-myth," but they do not do so on the ground of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Caesar. (*The New Testament Documents: Are They Reliable?* p. 119)

John Lewis made the following statements concerning Christianity:

Christianity arose and developed amidst a welter of superstitions, religions and mystical cults. ...

It claims to be historical. There were many mythical religions which at first glance resembled Christianity in that God dies and comes to life again, but none of them asserted that this divine figure had an historical existence. Its stubbornness about the specific historic date-ability of Jesus Christ is what sets it apart from other mystical religions. ...

As to the silence of the non-Christian sources, the historian Josephus was also silent on the whole Christian movement although we know it was flourishing in his day. ...

There is a brief reference in Tacitus; Pliny knew of him and of the Christian Church. Lucian refers to Jesus as a crucified philosopher, and Celsus as a ringleader of sedition.

Pagan and Jewish evidence so far as it survives is against the myth theory and thereto no doubt that the early church regarded the historicity of Jesus as the one thing that distinguished them from other religions offering salvation through a divine figure. The Gospel portrait certainly stands out as very strongly personal. The figure of Jesus is strikingly original and unexpected; not at all

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like a theological fabrication and it departs again and again from what was current religious teaching in his day. (*The Religions of the World Made Simple*, Garden City, N. Y., 1968, pp. 102–103)

James O. Hanlon, Editor of the *N. Z. Rationalist*, gives this information:

Rationalists, of course, will have nothing to do with the idea of a god descending to earth. Gods are the products of man's ignorance. They have no real existence and therefore any stories of their descending to earth and mingling with the people are to be dismissed at once as coming within the same category as tales about Hop-o-My-Thumb or Jack and the Beanstalk. . . . Rationalists divide into two schools of thought. The first takes the view that Jesus Christ is but another of those figures born of man's genius for creating myths, possessing no substance in the realm of reality. The second school of thought subscribes to the idea to which I have already referred, the idea of the story of Christ originating from the exploits of some actual itinerant Palestinian preacher.

Mr. Campbell leaves us in no doubt as to which school of thought he belongs. He will have nothing to do with any suggestion of an actual personality giving rise to the story of Jesus Christ. For him the only place for Jesus Christ is in the realm of myth. (*The Mythical Jesus*, Introduction, p. 10)

Martin A. Larson is a rationalist who does not believe in the divine claims for Jesus, but he does not attempt to deny his historicity. In fact, he states that Bruno Bauer, a scholar who tried to disprove the historicity of Jesus, "might almost as logically have denied the historicity of the Roman Empire." After citing some of the early writings that refer to Christianity, Dr. Larson states:

For all practical purposes, these meager texts exhaust our authentic independent testimony; yet they prove that there were organized Christian movements in Jerusalem and in Rome before 65, and that, according to common knowledge, their founder was a certain Jesus, who was called the Christ and who suffered at the hands of the Roman procurator Pilate. The authenticity of all this cannot successfully be assailed.

4. External Evidence. Whoever comprehends the nature of evidence will know that Gautama, Mahavira, Zoroaster, John the Baptist, Simon Magus, and Manes were actual individuals, just as certainly as were Julius Caesar or George Washington; for we know certain definite facts about them in their historical setting which would never have been created mythologically. By the same token, we know also that Athena, Aphrodite, Mithra, Dionysus, Attis, Bromius, Demeter, Persephone, and Priapus were myths only, that is, purely ideological creations. Concerning Jesus, the evidence is much stronger than with older prophets or saviors, for when He came written records were well kept and His life is definitely fixed in the framework of current history. If we deny His historicity, we must also deny that of Peter, of Paul, of Clement of Rome, of Ignatius, of Papias, and of many others, which few indeed have ventured to do; and we must devise a sound theory to explain their writings, which bear every earmark of authenticity. We cannot deny that there were many Christians in Rome and Jerusalem by 62, nor can we doubt that the leaders of the cult at that time proclaimed their personal acquaintance with Jesus. It is simply inconceivable that such a Gospel could have developed in thirty years without some historical basis.

The fact is that when certain modern rationalists discovered that Jesus shared various characteristics with the great pagan soters, they leaped gleefully but irrationally to the conclusion that He was no more historical than Dionysus or Attis. Actually, the non-historicity of Jesus is an infinitely far-fetched hypothesis, and even John M. Robertson dared not maintain it categorically. . . .

Internal Evidence. The internal evidence favoring the historicity of Jesus is even more decisive; it is far more conclusive than that concerning the Essene Teacher, which no one doubts. Not only is the Synoptic story between the baptism and the empty tomb forthright and consistent: it is also filled with details and

elements which would never have been found in a myth. (*The Religion of the Occident*, pp. 308–309)

With the exception of the cults of Simon Magus and John the Baptist, Christianity was the only significant savior-religion with an historical foundation, or one who claimed Christhood or its equivalent; most other competitors were simple savior-cults, with little ethical or economic content. (*Ibid.*, p. 416)

There were many other powerful cults and religions which had virgin births and savior-gods; but there was no other which had an historic founder who, in His lifetime, proclaimed Himself a divinity who must die as an atonement for mankind, whose body and blood must be consumed as a eucharist, and who would return shortly as the universal moral judge. (*Ibid.*, p. 562)

## IMPORTANCE OF NEW TESTAMENT

Although non-Christians such as Tacitus, Suetonius and Pliny the Younger provide evidence that Jesus actually lived, they do not furnish us with a history of his life or teachings. There are several Christian writers who wrote about Jesus at an early date, but the New Testament is generally considered to be the earliest and most authentic source for his life—the four Gospels, of course, provide the most material. F. F. Bruce, of the University of Manchester, gives this information:

The New Testament was complete, or substantially complete, about AD 100, the majority of the writings being in existence twenty to forty years before this. In this country a majority of modern scholars fix the dates of the four Gospels as follows: Matthew, c. 85–90; Mark, c. 65; Luke, c. 80–85; John, c. 90–100. I should be inclined to date the first three Gospels rather earlier: Mark shortly after AD 60, Luke between 60 and 70, and Matthew shortly after 70. (*The New Testament Documents: Are They Reliable?* p. 12)

The rationalist Martin A. Larson does not feel that the Gospel of John was written in the first century, but he is willing to concede that Mark may have been written as early as 60 or 70 A.D.:

Mark, except 16:9–20, which was a later addition, was written between 60 and 70; . . . The Gospel of John could not have been earlier than 120. (*The Religion of the Occident*, pp. 311–312)

Dr. Larson states that the Gospel of John is "a propaganda document," but he feels that the Synoptic Gospels—i.e., Matthew, Mark and Luke—contain "an authentic tradition, constitute an idealization of historical reality, and contain a solid kernel of fact" (*Ibid.*, p. 314). Dr. Larson claims that "in the Synoptics themselves there is no agreement in the genealogies or in the stories concerning the birth and the resurrection of Jesus;" but he feels that "between the baptism and the empty tomb the Gospel narratives contain no fundamental discrepancy; and, . . . that the most complete agreement among the four Gospels occurs in the narrative dealing with the arrest, trial, abuse, and crucifixion of Jesus" (*Ibid.*, p. 313). In his book, *The Essene Heritage*, Martin A. Larson states:

Let it be understood that the present writer accepts the Synoptic account concerning the life and the teachings of Jesus, beginning with the baptism and ending with the empty tomb, as substantially authentic, or, at the very least, as an accurate reflection of what was taught in the earliest Christian communities. (*The Essene Heritage*, New York, 1967, p. xv)

It seems obvious that the Synoptic narrative, beginning with the baptism and ending with the empty tomb, is based upon the career of an authentic person, even though colored by a naturally creative folk-lore, which became prominent during the thirty years preceding the composition of Mark. . . . The apparent accuracy of Mark is far more impressive than are its embellishments. We may venture to say that the very errors contained in the Synoptics constitute evidence of their substantial authenticity. (*Ibid.*, p. 152)

## A Look at Christianity

It is interesting to note that the letters written by the Apostle Paul are dated even earlier than the four Gospels. F. F. Bruce states:

The earliest of our Gospels in its present form can probably not be dated earlier than AD 60, but from the hand of Paul we have ten Epistles written between 48 and 60. (*The New Testament Documents: Are They Reliable?* p. 76)

Although the letters of Paul do not provide a great deal of material concerning the actual life of Jesus, they do contain some material that is helpful. In addition they furnish material concerning the teachings of the early Christian Church and its history just after the death of Christ. The Moslem writer Al-Haj Khwaja Nazir Ahmad states:

The earliest of all Christian sources are the Epistles of Paul.

Paul or Saul, was one of the contemporaries of Jesus; but he did not know him and had not seen him. He, however, testified to having seen him in a vision on his way to Damascus. Three years after, he went to Jerusalem for fifteen days and during this time met Peter and James the Just, brother of Jesus, but did not come in contact with any other of the Apostles.

It would, therefore, be not difficult to conceive that Paul could, and perhaps did obtain information concerning the life and teachings of Jesus. He knew, by hearsay, of the life of Jesus. Paul, therefore, is a trustworthy witness as to the existence of Jesus, but nothing beyond this. (*Jesus in Heaven on Earth*, pp. 3–4)

In his book, *The Religion of the Occident*, page 306, Martin A. Larson made this observation:

The historicity of Paul, of course, if accepted, establishes that of Peter and Jesus also; for Paul teems with historical detail and refers often to them; and in Gal. 1:18 he states categorically that he dwelt fifteen days with Peter in Jerusalem. Certainly no Christian would have invented the bitter feud between Peter and Paul.

The Christian writer F. F. Bruce makes these comments concerning Paul's Epistles:

These were not written to record the facts of the life and ministry of Jesus; they were addressed to Christians, who already knew the gospel story. Yet in them we can find sufficient material to construct an outline of the early apostolic preaching about Jesus. While Paul insists on the divine pre-existence of Jesus, yet he knows that He was none the less a real human being, a descendant of Abraham and David; who lived under the Jewish law; who was betrayed, and on the night of His betrayal instituted a memorial meal of bread and wine; who endured the Roman penalty of crucifixion, . . . who was buried, rose the third day, and was thereafter seen alive by many eyewitnesses on various occasions, including one occasion on which He was so seen by over five hundred at once, of whom the majority were alive nearly twenty-five years later. . . .

Paul knows of the Lord's apostles, of whom Peter and John are mentioned by name as "pillars" of the Jerusalem community, and of His brothers, of whom James is similarly mentioned. He knows that the Lord's brothers and apostles, including Peter, were married—an incidental agreement with the Gospel story of the healing of Peter's mother-in-law. He quotes sayings of Jesus on occasion—e.g., His teaching on marriage and divorce, and on the right of gospel preachers to have their material needs supplied; and the words He used at the institution of the Lord's Supper.

Even where he does not quote the actual sayings of Jesus, he shows throughout his works how well acquainted he was with them. (*The New Testament Documents: Are They Reliable?* pp. 77–78)

### MANUSCRIPTS OF NEW TESTAMENT

In his attack on Christianity, Patrick Campbell makes this statement:

The most ancient portion of the New Testament in any museum was transcribed in the **sixth century**, . . . (*The Mythical Jesus*, p. 23)

This statement by Patrick Campbell is certainly far from the

truth. Besides several papyrus manuscripts, which we will discuss later, there are two famous manuscripts which scholars believe were written in the fourth century and another manuscript which may date from the fifth century. These manuscripts are known as the Codex Vaticanus, Codex Sinaiticus and Codex Alexandrinus. Bruce Manning Metzger, an authority on ancient Bible manuscripts, made this statement concerning the Codex Vaticanus:

B. One of the most valuable of all the manuscripts of the Greek Bible is codex Vaticanus. As its name indicates, it is in the great Vatican Library at Rome, . . .

The manuscript was written about the middle of the fourth century and contained both Testaments as well as the books of the Apocrypha. . . . (*The Text of the New Testament*, New York, 1964, p. 47)

Gleason L. Archer, Jr., feels that the Codex Vaticanus is "a magnificent" manuscript and states that it was written about "A.D. 325–350" (*A Survey of Old Testament Introduction*, p. 40).

The Codex Alexandrinus was probably written in the fifth century. Bruce M. Metzger states:

A. This handsome codex, dating from about the fifth century, contains the Old Testament, except for several mutilations, and most of the New Testament . . . It was presented in 1627 by Cyril Lucar, Patriarch of Constantinople, to King Charles I of England. Today it rests along with codex Sinaiticus in one of the prominent show-cases in the Department of Manuscripts of the British Museum. (*The Text of the New Testament*, p. 46)

In 1859 Constantinus Tischendorf discovered the Codex Sinaiticus, which has turned out to be one of the most important manuscripts of the Bible. Scholars feel that this manuscript was written in the fourth century. George Eldon Ladd gives this information concerning this manuscript:

After the Russian revolution, the U.S.S.R. sold the manuscript to the British Museum in London for \$500,000—a sale which attracted world-wide attention. This manuscript, called Codex Sinaiticus, dates from the early fourth century, and has proved to be one of the best texts we possess of the New Testament. (*The New Testament and Criticism*, Michigan, 1967, p. 62)

Kenneth W. Clark, of Duke University, made this statement about this manuscript:

. . . it was at Saint Catherine's monastery that Constantine Tischendorf discovered in 1859 a manuscript of the entire Bible in Greek. Written in the fourth century, Codex Sinaiticus has come to stand second only to Codex Vaticanus in age and importance, . . . (*The Biblical Archaeologist*, May 1953, page 22)

In the book, *Our Bible and the Ancient Manuscripts*, pages 194–195, we find his information:

The date of the manuscript is in the fourth century, probably about the middle of it. It can hardly be much earlier than A.D. 340, . . . On the other hand, comparison with other hands of the fourth century of which more are now available than was formerly the case, seems to show that it cannot be appreciably later than the middle of the century.

These three ancient manuscripts are very important as far as the text of the New Testament is concerned. Even some of the most zealous enemies of Christianity concede that they are authentic. The Moslem writer Al-Haj Khwaja Nazir Ahmad stated:

There are three ancient manuscripts: the Codex Sinaiticus, otherwise known as the Alpha, found by Tischendorf on Mount Sinai in 1859, said to be of the fourth century; the Codex Alexandrinus known as A found by Cyril Luker, Patriarch of Constantinople, in 1621, which is traced to the fifth century, and the third, the Codex Vaticanus, otherwise known as B, said to be of the fourth century. (*Jesus in Heaven on Earth*, by Al-Haj Khwaja Nazir Ahmad, p. 15)

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The Christian writer F. F. Bruce makes these statements concerning the documentary evidence for the New Testament:

The evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical authors, the authenticity of which no-one dreams of questioning. . . .

There are in existence about 4,000 Greek manuscripts of the New Testament in whole or in part. The best and most important of these go back to somewhere about AD 350, the two most important being the Codex Vaticanus, the chief treasure of the Vatican Library in Rome, and the well-known Codex Sinaiticus, . . .

Perhaps we can appreciate how wealthy the New Testament is in manuscript attestation if we compare the textual material for other ancient historical works. For Caesar's Gallic War (composed between 58 and 50 BC) there are several extant MSS, but only nine or ten are good, and the oldest is some 900 years later than Caesar's day. Of the 142 books of the Roman History of Livy (59 BC–AD 17) only thirty-five survive; these are known to us from not more than twenty MSS of any consequence, only one of which, and that containing fragments of Books iii–vi, is as old as the fourth century. Of the fourteen books of the Histories of Tacitus (c. AD 100) only four and a half survive; of the sixteen books of his Annals, ten survive in full and two in part. The text of these extant portions of his two great historical works depends entirely on two MSS, one of the ninth century and one of the eleventh. The extant MSS of his minor works (Dialogue de Oratoribus, Agricola, Germania) all descend from a codex of the tenth century. The History of Thucydides (c. 460–400 BC) is known to us from eight MSS, the earliest belonging to c. AD 900, and a few papyrus scraps, belonging to about the beginning of the Christian era. The same is true of the History of Herodotus (c. 480–425 BC). Yet no classical scholar would listen to an argument that the authenticity of Herodotus or Thucydides is in doubt because the earliest MSS of their works which are of any use are over 1,300 years later than the originals.

But how different is the situation of the New Testament in this respect! In addition to the two excellent MSS of the fourth century mentioned above, which are the earliest of some thousands known to us, considerable fragments remain of papyrus copies of books of the New Testament dated from 100 to 200 years earlier still. (*The New Testament Documents: Are They Reliable?* pp. 15–17)

Bruce M. Metzger points out that “most of the papyri are relatively fragmentary,” and the majority of the other ancient manuscripts do not contain the entire New Testament. He states that the Book of Revelations is found in only 300 manuscripts. Nevertheless, he feels that the evidence for the text of the New Testament is very impressive:

Thus far 250 uncial manuscripts have been catalogued. The minuscule manuscripts, which was mentioned above, are referred to by Arabic numbers, now total 2,646.

A subsidiary class of Greek manuscripts, . . . is devoted to lectionaries. . . . these are church reading books containing the text of selections of the Scriptures appointed to be read on the several days of the ecclesiastical and the civil year. . . . Although 1,997 lectionaries of the Greek New Testament have been catalogued, only few have been critically studied. . . . Short portions of six New Testament books have been preserved on ostraca, or broken pieces of pottery used by the poorest people as writing material. . . .

In evaluating the significance of these statistics of the amount of Greek evidence for the text of the New Testament, one should consider, by way of contrast, the number of manuscripts which preserve the text of the ancient classics. Homer's Iliad, for example, the “bible” of the ancient Greeks is preserved in 457 papyri, 2 uncial manuscripts, and 188 minuscule manuscripts. . . .

The works of several ancient authors are preserved to us by the thinnest possible thread of transmission. For example, the compendious history of Rome by Velleius Paterculus survived to modern times in only one incomplete manuscript, from which the *editio princeps* was made—and this lone manuscript was lost in the seventeenth century after being copied by Beatus Rhenanus at Amerbach. Even the Annals of the famous historian Tacitus is

extant, so far as the first six books are concerned, in but a single manuscript, dating from the ninth century . . . the work of many an ancient author has been preserved only in manuscripts which date from the Middle Ages (sometimes the late Middle Ages), far removed from the time at which he lived and wrote. On the contrary, the time between the composition of the books of the New Testament and the earliest extant copies is relatively brief. Instead of the lapse of a millennium or more, as is the case of not a few classical authors, several papyrus manuscripts of portions of the New Testament are extant which were copied within a century or so after the composition of the original documents. (*The Text of the New Testament*, pp. 32–35)

### PAPYRI FINDS

During the past few decades some of the most important discoveries concerning the New Testament have been made. In *Our Bible and the Ancient Manuscripts*, page 185, we find this statement:

It has already been explained (page 40) that to the two categories of vellum manuscripts, uncials and minuscules, there has now to be prefixed a third, which has only come into existence within the last seventy-five years, and indeed has only acquired much importance within the last twenty-five. That is the category of papyri, which has added a new chapter to textual history, and has gone far to bridge the gap between the autographs of the New Testament books and the great vellum uncials.

Floyd V. Filson gives the following information concerning the papyrus manuscripts:

. . . it is in Egypt that the overwhelming majority of papyri have survived. This is because the dry climate and drifting sands which cover abandoned sites have enabled the papyrus to survive through centuries without moisture reaching it. Even so almost every papyrus manuscript found is only fragmentary.

The importance of such surviving papyrus manuscripts is that they are early. Almost no parchment manuscripts of New Testament books have survived from ancient times; a few very important ones, such as the Codex Vaticanus and the Codex Sinaiticus, date from the fourth century, and a few others from the fifth century, but it is the papyri which give us manuscripts that go further back than the fourth century. However, papyrus suffers from a serious drawback. It is fragile, and decays easily or becomes brittle and breaks in pieces; and so up to this time we have found only very limited fragments of papyrus manuscripts of New Testament books. Papyrus Bodmer II is outstanding in that so much of John is preserved in full page form. (*The Biblical Archaeologist*, September 1957, page 55)

Below is a photograph taken from *The Biblical Archaeologist*, September 1957, page 61. This photograph shows “Rylands Greek Papyrus 457, dated about 125–130 A. D., the oldest known fragment of a New Testament manuscript. It contains John 18:31–33 on one side and 18:37–38 on the other. Both sides are shown.”



In *Our Bible and the Ancient Manuscripts*, pp. 189–190, we find this information concerning this fragment:

This scrap, measuring about 3 1/2 by 2 1/2 inches, was among some papyri acquired in 1920 by Dr. B. P. Grenfell for the

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John Rylands Library at Manchester, but remained unnoticed until Mr. C. H. Roberts identified it as the oldest existing manuscript of any part of the New Testament. It contains John xviii. 31–3, 37, 38 in a hand which can be confidently assigned to the first half of the second century. In the middle fifty years of the nineteenth century, if this scrap could have been produced and its date established, it would have created a profound sensation; for it would have convincingly refuted those who contended that the fourth Gospel was not written until the second century was far advanced. Now we see that it was not only written but had spread to a provincial town in Egypt by the middle of the second century, which goes far towards confirming the traditional date of composition in the last years of the first century.

Martin A. Larson stated that the Gospel of John “could not have been earlier than 120,” and suggests that it was probably written “about 120–140” (*The Religion of the Occident*, pp. 312 and 332). Patrick Campbell, however, maintains that the Gospel of John was not written until three centuries after the other Gospels:

The Gospels of Matthew, Mark and Luke must be viewed together, and apart from the Gospel of John. The last belongs to a different category and was **composed some three centuries later.** (*The Mythical Jesus*, pp. 25-26)

In light of the discovery of “Rylands Greek Papyrus 457” and several other important discoveries, Patrick Campbell’s argument cannot be maintained. The Archaeologist J. A. Thompson states:

In 1935 C. H. Roberts noticed in the John Rylands Library in Manchester a scrap of John’s Gospel . . . The style of writing enabled it to be assigned to the first half of the second century. As we have seen, the fact that it was not only written in Egypt but that it had been used in a provincial town in Egypt at this early date points to the fact that John’s Gospel, far from being a late second-century production as some had maintained, was in fact far earlier, and more likely to have been written in the first century, or at least very early in the second. Up to the present this is our earliest piece of the New Testament. (*The Bible and Archaeology*, p. 437)

Frank Moore Cross, Jr., also feels that the Rylands Fragment of John should be dated to “the first half of the second century A.D.” (*The Ancient Library of Qumran*, p. 43). Floyd V. Filson made this statement concerning this fragment:

It is certainly from the first half of the second century A.D. and the style of writing warrants a date about 125 or 130 A.D. It could be dated a little later or earlier. This is the earliest manuscript fragment of any New Testament book, and its date is remarkable close to the time of writing of the original Gospel. (*The Biblical Archaeologist*, September 1957, p. 56)

William F. Albright, who is “one of the world’s foremost students of the ancient Near East,” made the following statement:

Meanwhile the sensational publication of a fragment of the Gospel from the early second century (C. H. Roberts, 1935) and of a roughly contemporary fragment of an apocryphal gospel dependent on John (H. I. Bell, 1935) has dealt the *coup de grace* to all radically late dating of John and has proved that the Gospel cannot be later than the first century A.D. (*From the Stone Age to Christianity*, p. 388)

Bruce M. Metzger makes these interesting observations concerning this matter:

Although the extent of the verses preserved is so slight, in one respect this tiny scrap of papyrus possesses quite as much evidential value as would the complete codex. Just as Robinson Crusoe, seeing but a single footprint in the sand, concluded that another human being, with two feet, was present on the island with him, so p<sup>52</sup> [Rylands Greek Papyrus 457] proves

the existence and use of the Fourth Gospel during the first half of the second century in a provincial town along the Nile, far removed from its traditional place of composition (Ephesus in Asia Minor). Had this little fragment been known during the middle of the past century, that school of New Testament criticism which was inspired by the brilliant Tübingen professor, Ferdinand Christian Baur, could not have argued that the Fourth Gospel was not composed until about the year 160. (*The Text of the New Testament*, p. 39)

F. F. Bruce, of the University of Manchester, gives this interesting information concerning the Rylands Fragment of John and other important discoveries:

In addition to the two excellent MSS of the fourth century mentioned above, which are the earliest of some thousands known to us, considerable fragments remain of papyrus copies of books of the New Testament dated from 100 to 200 years earlier still. The Chester Beatty Biblical Papyri, the existence of which was made public in 1931, consists of portions of eleven papyrus codices, three of which contained most of the New Testament writings. One of these, containing the four Gospels with Acts, belongs to the first half of the third century; another containing Paul’s letters to churches and the Epistle to the Hebrews, was copied at the beginning of the third century; the third, containing Revelations, belongs to the second half of the same century.

A more recent discovery consists of some papyrus fragments dated by papyrological experts not later than AD 150, published in *Fragments of an Unknown Gospel and other Early Christian Papyri*, . . .

Earlier still is a fragment of a papyrus codex containing John xviii. 31–33, 37 f., now in the John Rylands Library, Manchester, dated on palaeographical grounds around AD 130, showing that the latest of the four Gospels, which was written, according to tradition, at Ephesus between AD 90 and 100, was circulating in Egypt within about forty years of its composition (if, as is most likely, this papyrus originated in Egypt, where it was acquired in 1917). It must be regarded as being, by half a century, the earliest extant fragment of the New Testament.

A more recently discovered papyrus manuscript of the same Gospel, while not so early as the Rylands papyrus, is incomparably better preserved; this is the Papyrus Bodmer II, whose discovery was announced by the Bodmer Library of Geneva in 1956; it was written about AD 200, and contains the first fourteen chapters of the Gospel of John with but one lacuna (of twenty-two verses), and considerable portions of the last seven chapters. (*The New Testament Documents: Are They Reliable?* pp. 17–18)

Below is a photograph taken from *The Biblical Archaeologist*, September 1957. It shows the first page “of the Gospel of John in Papyrus Bodmer II.” It was written about 200 AD.



Bruce M. Metzger gives this information:

One of the oldest considerable portions of the Greek New Testament is a papyrus codex of the Gospel of John, the Bodmer Papyrus II, . . . According to its editor, the manuscript dates from about A.D. 200. . . . Still another early Biblical manuscript

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acquired by M. Bodmer is a single-quire codex of Luke and John. It originally contained about 144 pages, each measuring 10 1/4 by 5 1/8 inches, of which 102 have survived, either in whole or in part. . . . The editors, Victor Martin and Rodolphe Kasser, date this copy between A.D. 175 and 225. It is thus the earliest known copy of the Gospel according to Luke and one of the earliest of the Gospel according to John. (*The Text of the New Testament*, pp. 39–41)

Floyd V. Filson made this statement: “The Bodmer Papyri, reported to have been found in Upper Egypt, must be listed with the Dead Sea Scrolls among the most remarkable finds in archaeological history” (*The Biblical Archaeologist*, May 1959, page 48). In *Our Bible and the Ancient Manuscripts*, we find this information:

We now have, as will be told in greater detail below, substantial portions of a codex containing the four Gospels and Acts written in the first half of the third century, another of the Pauline Epistles of about A.D. 200, fifty leaves of an original codex of 108 leaves containing Numbers and Deuteronomy of the early second century, a tiny scrap of St. John of the same date, together with fragments of Genesis, Deuteronomy, Psalms, Matthew and Titus also of the second century. There is even a fragment of Deuteronomy from a roll of the second century before Christ. A considerable gap in the history of the transmission of the Bible text has thus been filled by the discoveries of recent years. (*Our Bible and the Ancient Manuscripts*, p. 43)

In the first edition of this work it was stated that “the early papyrus manuscripts of the New Testament have all perished (unless indeed some are still lying buried in the soil of Egypt, which is far from improbable).” This possibility has happily been realized, and, as has already been indicated, we now have a slender thread of tradition extending back to a point barely a generation later than the date of the Apocalypse or the Fourth Gospel. A list compiled by the Rev. P. L. Hedley in 1933 enumerated 157 New Testament fragments on papyrus (including vellum fragments found with papyri, and ostraka), and to these may now be added the Chester Beatty manuscripts and other recent discoveries, which bring the total up to 170 or more. (*Ibid.*, pp. 162–163)

. . . we have a nearly complete manuscript of the Pauline Epistles, written apparently about the beginning of the third century—that is to say, more than a century before the Vaticanus and Sinaiticus. It emphatically confirms the general soundness of the text. . . . (*Ibid.*, pp. 188–189)

Floyd V. Filson stated:

Over seventy papyrus manuscripts of New Testament writing have been found. . . .

These early manuscripts, although fragmentary, make a real contribution to our knowledge. They show that in early centuries the Gospel of John was widely known in Egypt (where most of the papyri are found), and that the text of the Gospels previously known from manuscripts of the fourth century and later agrees substantially with the text which we find in these third and second century fragments (second century fragments are admittedly rare and small). (*The Biblical Archaeologist*, February 1961, p. 3)

Sir Frederic Kenyon, who was the Director of the British Museum, made this statement:

“The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established.” (*The Bible and Archaeology*, 1940, p. 288, as quoted in *The New Testament Documents: Are They Reliable?* p. 20)

In *Our Bible and the Ancient Manuscripts*, pp. 318–319, we find the following:

The discoveries of Greek papyri in Egypt have materially reduced the gap between the earliest extant manuscripts of the New

Testament and Septuagint and the date at which the original books were written. They have established, with a wealth of evidence which no other work of ancient literature can even approach, the substantial authenticity and integrity of the text of the Bible as we now possess it.

Besides the thousands of Greek manuscripts, there is additional evidence for the text of the New Testament found in early translations into other languages:

. . . the Bible has been translated into many different languages, . . . the earliest Latin translation was made before A.D. 200, and the earliest Syriac dates from the late second or early third century. Hence, if we can gather from the existing copies of these translations what were the Greek words which their authors were translating, we know (e.g. in the case of the Latin) what was read in that particular passage in a Greek MS. current in the second century when the translation was made; . . . It is true that we have not the original copies of the Latin and Syriac versions, any more than we have the originals of the Greek itself, and that a similar process of comparison of copies to that described in the last paragraph must be gone through if we are to discover the original readings of the translations; but in many cases this can be done with certainty, and then we have a very early testimony indeed to the original Greek text. . . . the service of the Versions (as the translations of the Bible into other languages are technically called) is that they tap the stream near the fountain-head. They are unaffected by any corruptions that may have crept into the Greek text after the translations were made; . . . (*Our Bible and the Ancient Manuscripts*, pp. 57–59)

Bruce M. Metzger gives this information concerning early versions of the New Testament:

About the beginning of the third century portions of the New Testament were translated into Sahidic, and within the following century most of the books of the New Testament became available in that dialect. Indeed, to judge on the basis of widely divergent Sahidic texts, some parts of the Scriptures were translated at various times by independent translators. . . .

The Bohairic version appears to be somewhat later than the Sahidic version. . . . Recently M. Bodmer acquired an early papyrus codex containing most of the Gospel of John and the opening chapters of Genesis in Bohairic. . . . Rodolphe Kasser is inclined to date the manuscript in the fourth century. . . .

Among the scattered manuscripts that preserve portions of the New Testament in the Fayyumic dialect, one of the earliest is a papyrus codex, now at the University of Michigan, which contains John vi. II–XV. 11 (with lacunae). According to its editor, Mrs. Elinor M. Husselman, the manuscript dates from the early part of the fourth century. . . .

The most significant representative of the sub-Achmimic version is a papyrus codex containing the Gospel of John. In the opinion of its editor, Sir Herbert Thompson, the manuscript dates from about A.D. 350–75. (*The Text of the New Testament*, pp. 79–81)

On pages 86–87 of the same book, Bruce M. Metzger gives this information:

Besides textual evidence derived from New Testament Greek manuscripts and from early versions, the textual critic has available the numerous scriptural quotations included in the commentaries, sermons, and other treatises written by early Church Fathers. Indeed, so extensive are these citations that if all other sources for our knowledge of the text of the New Testament were destroyed, they would be sufficient alone for the reconstruction of practically the entire New Testament.

The importance of patristic quotations lies in the circumstance that they serve to localize and date readings and types of text in Greek manuscripts and versions. . . . before the textual critic can use patristic evidence with confidence, he must determine whether the true text of the ecclesiastical writer has been transmitted. As in the case of New Testament manuscripts, so also the treatises of the Fathers have been modified in the course of copying. The scribe was always tempted to assimilate scriptural quotations in the Fathers to the form of text which was current in the later manuscripts of the New Testament—a text which the scribes might well know by heart.

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F. F. Bruce gives this information:

Attestation of another kind is provided by allusions to and quotations from the New Testament books in other early writings. The authors known as the Apostolic Fathers wrote chiefly between AD 90 and 160. . . . we might go on through the second century, amassing increasing evidence of their familiarity with and recognition of the authority of the New Testament writings. . . .

Nor is it only in orthodox Christian writers that we find evidence of this sort. It is evident from the recently discovered writings of the Gnostic school of Valentinus that before the middle of the second century most of the New Testament books were as well known and as fully venerated in that heretical circle as they were in the Catholic Church. (*The New Testament Documents: Are They Reliable?* pp. 18–19)

### HISTORICAL SETTING

The reader will remember that Martin A. Larson was forced to the conclusion that Jesus was a real person because “His life is definitely fixed in the framework of current history.” Although this in itself does not prove Jesus’ teachings to be true, it does give us some basis for faith.

In Luke 4:16–19 we read the following statement concerning Jesus:

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

The Dead Sea Scrolls throw important light on these verses, for they show that Jesus certainly could have read from “the book of the prophet Esaias” (Esaias is, of course, the Greek name for Isaiah, and the quotation Jesus read is taken from Isaiah 61:1–2.). Millard Burrows states that the book of Isaiah was “the most popular in the Qumran community” and that in addition “to the two scrolls from Cave 1, there are more or less extensive fragments of thirteen others from Cave 4” (*More Light on the Dead Sea Scrolls*, p. 146). Since the book of Isaiah was very popular among the Jews, and since the St. Mark’s Isaiah scroll is supposed to have been about a hundred years old at the time Jesus was born it is very likely that he would have read from a copy of this book. The “writings of the Old Testament were scrolls mounted on handles, which were read by rolling up one side while unrolling the other” (*The Wycliffe Bible Commentary*, p. 1036). The statement that Jesus “opened the book” (Luke 4:17) might also be translated “unrolled the book” (*The Interlinear Literal Translation of the Greek New Testament*, by George Ricker Berry, p. 159). Weiner Keller makes this interesting statement in regard to the “great Isaiah Scroll” found at Qumran:

Professor Libby was asked to conduct an investigation. He took pieces of the linen in which the Isaiah scroll had been wrapped, burned them to ashes, put them into a battery of Geiger tubes, and came to an astonishing conclusion. The linen had been made from flax which had been harvested in the time of Christ. The documents that had been wrapped in it must therefore have been older still. After exhaustive and minute examination the papyrologist came to the same conclusion. The text of Isaiah from the cave at Qumran had actually been copied about 100 B.C. as Professor Albright had been first to recognize . . . with the discovery of the Dead Sea scroll of Isaiah we have a Hebrew text of the Bible . . . And the remarkable and wonderful fact is that ancient scroll of Isaiah, just like the book of the prophet in any printed Bible, whether in Hebrew, Greek, Latin, German, or any other language, has sixty-six chapters and agrees with our present-day text.

Seventeen sheets of leather sewn together into a length of almost twenty-three feet—this must have been what the roll of the prophet looked like as it was handed to Jesus in the synagogue at Nazareth so that he might read from it to the congregation. “And there was delivered unto him the book of the prophet Esaias [Isaiah]” (Luke 4:16, 17). “Every movement of Jesus’ hands is brought closer to us,” writes Professor Andre Parrot, “for we can see on the reverse side of the leather the marks of the readers’ fingers.” (*The Bible as History*, pp. 423–424)

It is also very likely that Jesus “went into the synagogue” (Luke 4:16) to read from the book of Isaiah, for synagogues were very common in the first century A.D. In *The Biblical World*, page 556, we find the following information:

Philo, Josephus and the New Testament regularly use the word *synagogue* to designate Jewish places of worship distinct from the Temple in Jerusalem. . . .

In the first century A.D. most cities and villages had synagogues . . . A synagogue excavated at Capernaum, dating from the second or third centuries, A.D. is probably built on the site of the synagogue in which Jesus ministered.

Archaeological excavations have brought to light the remains of fifty synagogues in Palestine. Most of them are in Galilee and dated from the time that the bulk of the Jewish population moved to Galilee—from the end of the second century onward.

### ZACCHAEUS

Archaeology has thrown some interesting light on the story of Zacchaeus. In Luke 19:1–10 we read:

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

And he ran before and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house forso much as he also is a son of Abraham.

For the Son of man is come to seek and to save that which was lost.

The reader will notice that this incident occurred in Jericho. The “ruins of New Testament Jericho” are found at what is known today as “Tulu Abu el- ‘Alayiq” (*The Biblical World*, p. 304). It is very interesting to note that Zacchaeus climbed up into a “sycamore tree.” This fits well with the evidence found in the area, for “Sycamore trees still grow in Jericho and their earlier presence is proved by timber which was still preserved when a fort from the Maccabean period was excavated” (*Ibid.*). Since the “Maccabean period” was before the time of Christ, this establishes the fact that Zacchaeus could have climbed up into a “sycamore tree” to see Jesus.

### SAMARITANS

Another interesting story is found in the fourth chapter of the Gospel of John:

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. . . .

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. . . .

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Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . .

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:5, 7, 9–24)

The reader will notice that in verse 9 the woman asks “How is it that thou, being a Jew askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.” The Roman historian Tacitus, writing just after the turn of the first century, confirms the fact that the Jews and Samaritans hated each other:

. . . the nation of the Galileans were under Cumanus, and the Samaritans under Felix; which two nations were of old at variance, but now, out of contempt of their governors did less restrain their hatred: . . . (Tacitus, *Annals*, Book XII, as cited in *Josephus*, p. 655)

The Jewish historian Josephus also tells of the enmity between the Jews and Samaritans. John Lewis states:

On the restoration of the Temple the Samaritans were excluded from worship on account of their mixed blood and questionable orthodoxy. In 432 B.C. the expulsion from Jerusalem by Nehemiah of a man of high-priestly family who had married a daughter of Sanballat the Horonite, resulted in his arrival in Shechem with a copy of the Pentateuch, and the Temple of Gerizzim was built for him. A parallel form of Hebrew worship was then set up and flourished. (*Religions of the World Made Simple*, p. 153)

In John 4:20 the woman tells Jesus that “Our father worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.” The fact that the Jews and Samaritans worshipped in separate mountains is verified by Josephus:

. . . they thereupon contended one with another, while those of Jerusalem said that their temple was holy, and resolved to send their sacrifices thither; but the Samaritans were resolved that they should be sent to mount Gerizzim. (*Josephus*, p. 245)

Now it came to pass that the Alexandrian Jews, and those Samaritans who paid their worship to the temple that was built in the days of Alexander at mount Gerizzim, did now make a sedition one against another, and disputed about their temples before Ptolemy himself, the Jews saying that, according to the law of Moses, the temple was to be built at Jerusalem; and the Samaritans saying that it was to be built at Gerizzim. (*Ibid.*, p. 269)

Nor did the Samaritans escape their share of misfortune at this time; for they assembled themselves together upon the mountain called Gerizzim, which is with them a holy mountain, and there they remained; . . . (*Ibid.*, p. 513)

### PILATE

The New Testament mentions a number of rulers that are known to have lived around the time of Christ. For instance, the Bible tells us that Jesus was crucified under Pilate:

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, we have no king but Caesar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. (John 19:15–16)

The Roman historian Tacitus mentioned Pilate in the history he wrote at the beginning of the second century. He speaks of “the procurator Pontius Pilate” at the time “Tiberius was emperor” (*Annals* xv. 44, as cited in *The New Testament Documents: Are They Reliable?* p. 117).

The Gospel of Luke agrees with Tacitus, for it states that Pilate was governor of Judaea during the time Tiberius was emperor: “. . . in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, . . .” (Luke 3:1).

The reader will remember that Pilate is mentioned in the passage about Jesus in Josephus which many scholars believe to be an interpolation. It is interesting to note, however, that Josephus mentions Pilate in several other places which say nothing concerning Jesus. For instance, in the “Wars of the Jews,” Book 2, Chapter 9, Verse 2, we read: “Now Pilate, who was sent as procurator into Judea by Tiberius, sent by night those images of Caesar that are called ensigns, into Jerusalem” (*Josephus*, p. 478).

The Bible indicates that Pilate did not want Jesus to die, but that he yielded to the pressure exerted by the people:

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. (Mark 15:14–15)

Josephus tells of another time when Pilate yielded to the will of the Jewish people:

But now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, . . . he introduced Caesar’s effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; . . . Pilate was the first who brought these images to Jerusalem, . . . as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days, that he would remove the images; . . . on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment-seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them round, . . . But they threw themselves upon the ground, and laid their necks bare, and said they would take their deaths very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cesarea. (*Josephus*, p. 379)



That Pilate was an actual historical person, was proved beyond all doubt in 1961 when “an inscription with the name of Pontius Pilate was found in the theater excavations” at Caesarea (*The Biblical Archaeologist*, September 1964, p. 71). We find the following photograph on page 70 of the same article.



It is very fitting that the stone would be found at Caesarea, since Josephus states that Pilate was residing at “Cesarea” at the time he had trouble with the Jews over the images.

In *The Biblical World* we find the following information concerning Pilate and the inscription:

Pilate, the procurator of Judea, resided in Caesarea, . . .

An Italian expedition, headed by Antonio Frova, excavated the theater at Caesarea from 1959 to 1961. During the latter year the archaeologists discovered a stone inscription from the theater bearing the name of Pontius Pilate. The left side of the stone has been destroyed. The top line of the right side reads “Tiberieum,” which is understood to be a dedication to Tiberius, the Roman emperor of the period. The second line reads, “. . . tius Pilatus,” with the letters “Pon” missing, as well as the governor’s first name. The third line is badly damaged, but the letters visible may represent the title, “Military Procurator.” Pilate is known from references to him in the New Testament, Josephus, and Pliny. This is the first mention of him on inscriptions. (*The Biblical World*, pp. 154 and 150)

Pontius Pilate, who is mentioned in the New Testament fifty-three times, was the fifth of the Roman procurators. . . . Pilate had a rather lengthy rule (A.D. 26–36) as Roman governor of Palestine. . . . Much information concerning Pilate may be found in Josephus (who describes his career more fully than that of any other procurator), Philo, and Tacitus. Philo records a letter of Agrippa I in which Pilate is spoken of as a person of “inflexible, stubborn, and cruel dispositions.” . . .

The extra-Biblical information concerning Pontius Pilate is consistent with what we learn of him from the New Testament writers. . . .

In the Apocryphal Gospels much fanciful material is recorded concerning Pilate. There is no historical basis for his supposed letters to Tiberius, or for the belief that he committed suicide. . . . (Ibid., pp. 455, 457 and 458)

F. F. Bruce states that “apart from Jewish and Christian writers, Tacitus is the one and only ancient author to mention Pilate” (*The New Testament Documents: Are They Reliable?* p. 118).

The reader will remember that some of the critics of Christianity maintain that Jesus did not really exist because most of the historians of his period do not mention him. Using this same type of argument, before 1961 it could have been maintained that Pilate did not really exist because the ancient Roman historians seemed to ignore him (he was, of course, mentioned by Jewish writers). Now that the inscription has been found at Caesarea, all doubt has been removed as to Pilate being a real person. Since the existence of Pilate has now been established by archaeologists, we feel that the story concerning Jesus must be taken more seriously.

## HEROD

In Matthew 2:1 we read that “Jesus was born in Bethlehem of Judaea in the days of Herod the king, . . .” Verse 20 of the same chapter informs us that Herod died while Jesus was still a “young” child. In the *Wycliffe Bible, Commentary*, page 932, we find the following information concerning Herod:

Herod the king, known as Herod the Great, was the son of Antipater, an Edomite, and was made king by the Romans in 43 B.C. His death occurring in 41 B.C. (our calendars err by at least four years) gives us the latest possible date for the birth of Christ.

The Jewish historian Josephus has a great deal to say about King Herod. When we turn to archaeology, we find that coins struck under king Herod are still in existence. Baruch Kanael states:

Herod was appointed king of Judea by Anthony and Octavian—the later Augustus—in 40 B.C. His coins demonstrate the change from an independent Jewish state to a Roman client-kingdom. . . .

He too issued only bronze coins. His first series consisted mostly of large coins, as had been the case with Antigonus. . . .

On one of these coins (Fig. 15), we see a tripod and lebes, symbols of the worship of Apollo, together with the inscription “of King Herod.” (*The Biblical Archaeologist*, May 1963, p. 48)

In the second chapter of Matthew we read that when Herod

gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judaea: . . .

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. . . .

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. . . .

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. (Matthew 2:4, 5, 7, 8, 12, 13 and 16)

William McCarthy made the following statements concerning this story:

Herod’s bloody decree to destroy Christ, **is pure fiction**, copied from legendary stories of older Christs. Not a writer, who chronicled the history of the time, mentioned it. Had a king

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murdered **all the Jewish children** under two years of age, some writer of that period would have referred to it. Common sense brands the story as a myth. Why would a king murder **all** his subjects' children, in order to do away with a particular child? If the ruler had wanted to be rid of Christ, he'd merely sent his soldiers, taken the child and disposed of it, and it alone.

Several Rabbinical writers have given minute details of the age of Herod, and relate many of his brutal acts, but no mention is made of any child slaughtering event. Yet, there is more damning evidence showing the story's falsity: Josephus does not refer to it. Josephus was a Jewish historian, born about the time Jesus was crucified. He was related to Herod's wife. He lived in Judea, and wrote a complete history of Herod's time and acts. In one of his works he devoted thirty-seven chapters to the brutal conduct of Herod, but not one word is said of Herod's alleged child murdering. There were **thousands** of Jewish children, and, had Herod butchered them as St. Matthew tells us in chapter 2, Josephus would have filled part of those thirty-seven chapters with the details. But not a word. (*Bible, Church and God*, p. 544)

Now, although we must admit that there is a problem here, it is certainly not as serious as Mr. McCarthy would have us believe. To begin with, the Bible does not say that Herod murdered "all the Jewish children" or "thousands of Jewish children," but only that he "slew all the children that were in Bethlehem, and in all the coasts thereof." In the *Wycliffe Bible Commentary*, page 933, we find the following information concerning this matter:

That Herod's murderous act (which included no more than a few dozen infants, because of the smallness of Bethlehem) should have gone unrecorded in other histories is not surprising, because of the king's frequent outrages. He was the murderer of his wife and three sons. Josephus calls him "a man of great barbarity towards all men equally" (*Antiq.* xvii. 8.1).

The writings of Josephus show that Herod was in continual fear that he might lose his kingdom, and that he killed many people in order to preserve it. Below are some extracts from Josephus' work "Antiquities of the Jews":

... the chief men of the Jews were therefore in fear, because they saw that Herod was a violent and bold man, and very desirous of acting tyrannically; so they came to Hyrcanus, and now accused Antipater openly, and said to him, "How long wilt thou be quiet under such actions as are now done? ... Herod, ... hath slain Hezekiah and those that were with him, and hath thereby transgressed our law, which hath forbidden to slay any man, even though he were a wicked man, unless he had been first condemned to suffer death by the Sanhedrim, yet hath been so insolent as to do this, and that without any authority from thee."

Upon Hyrcanus hearing this, he complied with them. The mothers also of those who had been slain by Herod raised his indignation; for those women continued everyday in the temple, persuading the king and the people that Herod might undergo a trial before the Sanhedrim for what he had done. ... when Herod had received the kingdom, he slew all the members of this Sanhedrim, and Hyrcanus himself also, excepting Sameas, ... (*Josephus*, pp. 297-298)

... Herod was afraid lest Antigonus ... might get his cause to be heard by the senate, and might demonstrate as as [*sic*] he was himself of the royal blood, and Herod but a private man, that therefore it belonged to his sons, however, to have the kingdom, on account of the family they were of, ... Out of Herod's fear of this it was that he, by giving Antony a great deal of money, endeavoured to persuade him to have Antigonus slain, which, if it were once done, he should be free from that fear. (*Ibid.*, p. 314)

... Herod seemed to have healed the divisions in his family; yet was he not without suspicion, ... yet did the envy which at

this time arose in him, cause him to make haste to do what he was about, and provoke him to it; for when this youth, Aristobulus, who was now in the seventeenth year of his age, went up to the altar, ... he seemed to be exceedingly comely, and taller than men usually were at that age, and to exhibit in his countenance a great deal of that high family he was sprung from ... Upon all this, Herod resolved to complete what he had intended against this young man. ... the young man, at the instigation of Herod, went into the water among them, while such of Herod's acquaintance as he had appointed to do it, dipped him as he was swimming, and plunged him under water, in the dark of the evening, as if it had been done in sport only; nor did they desist till he was entirely suffocated. And thus was Aristobulus murdered, being not eighteen years old, ... (*Ibid.*, pp. 316-317)

As for Herod himself, he saw that there was no one of royal dignity left but Hyrcanus, ... his envy prompted him to desire to slay him that would otherwise be king after him. (*Ibid.*, p. 322)

... by bitter and severe tortures, certain women that were tortured confessed what they had seen done; the authors of which fact were so terribly punished by the king, that their entire families were destroyed for this their rash attempt; ... Herod ... resolved to encompass the multitude every way, lest such innovations should end in an open rebellion. ... he always was inventing somewhat further for his own security, and encompassing the whole nation with guards, that they might by no means get from under his power, nor fall into tumults, which they did continually upon any small commotion; and that if they did make any commotions, he might know of it, while some of his spies might be upon them from the neighbourhood, ... (*Ibid.*, p. 329)

... the people everywhere talked against him. ... he greatly guarded himself, and took away the opportunities they might have to disturb him, and enjoined them to be always at work; nor did he permit the citizens either to meet together, or to walk, or eat together, but watched everything they did, and when any were caught, they were severely punished; and many there were who were brought to the citadel Hyrcania, both openly and secretly, and were there put to death; and there were spies set everywhere, both in the city and in the roads, who watched those that met together; nay, it is reported that he did not himself neglect this part of caution, but that he would oftentimes himself take the habit of a private man, and mix among the multitude in the night-time, and make trial what opinion they had of his government; and as for those that could be no way reduced to acquiesce under his scheme of government, he persecuted them all manner of ways; but for the rest of the multitude, he required that they should be obliged to take an oath of fidelity to him, ... (*Ibid.*, p. 333)

... he had a nature vastly beneficent; but when any one looks upon the punishments he inflicted. ... he will be forced to allow that he was brutish, and a stranger to all humanity: ... a man ambitious of honour, and quite overcome by that passion, ... (*Ibid.*, p. 344)

... Herod ... sent about spies to watch such as he suspected, for he was now overrun with suspicion and hatred against all about him; and indulging abundance of those suspicions, in order to his preservation, he continued to suspect those that were guiltless: ... he tortured the principal of Alexander's friends, and put not a few of them to death, without getting any of the things out of them which he suspected. ... some lamented those that were in prison, some those that were put to death, and others lamented that they were in expectation of the same miseries; ... Herod's own life also was entirely disturbed; and, because he could trust nobody, he was sorely punished by the expectation of further misery; ... (*Ibid.*, pp. 348-49)

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... he ventured, without any certain evidence of their treacherous designs against him, and without any proofs that they had made preparations for such an attempt, to kill his own sons, ... (Ibid., p. 355)

... the Pharisees, ... foretold how God had decreed that Herod's government should cease, ... So the king slew such of the Pharisees as were principally accused. ... He slew also all those of his own family who had consented to what the Pharisees foretold; ... (Ibid., p. 358)

And as he despaired of recovering, for he was now about the seventieth year of his age, he grew fierce, and indulged the bitterest anger upon all occasions; the cause whereof was this, that he thought himself despised, and that the nation was pleased with his misfortunes; ... he grew so choleric, that it brought him to do all things like a madman and though he were near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. ... And now the king was in a wild rage against them all, the innocent as well as those that had afforded him ground for accusations; and when they were come, he ordered them all to be shut up in the hippodrome, and sent for his sister Salome, and her husband Alexas, and spake thus to them:—"I shall die in a little time. ... what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death." ... He desired therefore that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make him secure that his will shall be executed in what he charges them to do; that he shall have the honour of a memorable mourning at his funeral. ...

Now any one may easily discover the temper of this man's mind, ... since he took care, when he was departing out of this life, that the whole nation should be put into mourning, and indeed made desolate of their dearest kindred, when he gave order that one out of every family should be slain, although they had done nothing that was unjust, or against him, nor were they accused of any other crimes; ... A man he was of great barbarity towards all men equally, and a slave to his passions; ...

But then Salome and Alexas, before the king's death was made known, dismissed those that were shut up in the hippodrome, and told them that the king ordered them to go away to their own lands, ... (Ibid., pp. 364–366)

In light of this evidence from Josephus, it would appear that Herod was just the type of ruler who would destroy the children of Bethlehem if he heard that the "King of the Jews" had been born there. Werner Keller states: "The Massacre of the Innocents at Bethlehem which the Bible lays at his door (Matt. 2:16), fits in perfectly with this revolting picture of his character" (*The Bible as History*, p. 359).

In his book, *The Dead Sea Scrolls, 1947–1969*, Edmund Wilson states:

Masada is a huge, butte-like rock ... Here Herod in his paranoid suspicion, built one of the several citadels in which he sought to fortify himself against the forces that he felt were threatening him: ... (*The Dead Sea Scrolls, 1947–1969*, page 196)

And Herod, like Stalin, became more and more suspicious, more and more malignantly demented. ... We have only the Gospel of Matthew as an authority for the story that, learning from the Wise Men that the King of the Jews had just now been born in Bethlehem, he ordered the immediate massacre of all the babies there; but this is exactly the sort of thing that Herod at that time was doing. He at one point attempted to kill himself, and his imprisoned son, hearing his lamentations, tried to bribe his jailer to set him free;

but this was brought to the ears of the father, who at once had the son executed. In fear lest the Jews might not mourn his own death, he had a group of their most honored men herded into an arena and held there. He gave orders that, when he died, they were all to be put to death, but when he did die, five days after the murder of his son, his sister set them all at liberty. (Ibid., pp. 289–291)

## OTHER RULERS

The New Testament mentions a number of other rulers who are known to have lived at that time. For instance, Paul was brought before "Felix." In Acts 24:24–25 we read:

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. (Acts 24:24–25)

The reader will notice that the Bible says that "Felix" was married to "Drusilla." The Jewish historian Josephus mentions both Felix and Drusilla:

So Claudius sent Felix the brother of Pallas, to take care of the affairs of Judea; ... While Felix was procurator of Judea, he saw this Drusilla, and fell in love with her; ... and he sent to her a person whose name was Simon, ... and endeavoured to persuade her to forsake her present husband, and marry him; ... she acted ill, and ... was prevailed upon to transgress the laws of her forefathers, and to marry Felix; ... (*Josephus*, p. 420)

The Roman historian Tacitus also speaks of Felix and Drusilla:

Claudius, ... gave the province of Judea to Roman knights, or to freed men, to be governed by them; among whom was Antonius Felix, one that exercised all kinds of barbarity and extravagance, as if he had royal authority, but with the disposition of a slave. He had married Drusilla, ... (*Annals*, Book V. Chap. IX, as cited in *Josephus*, p. 655)

The Bible also states that Paul made a defense before "Agrippa" (Acts 26:1), and Acts 25:13 states that both "Agrippa and Bernice" were present at the time. Josephus speaks of "Agrippa" and "Bernice" in his "Wars of the Jews":

About this very time king Agrippa was going to Alexandria, ... but as his sister Bernice was come to Jerusalem, and saw the wicked practices of the soldiers, she was sorely affected at it. ... (*Josephus*, p. 485)

Luke 2:2 presents a problem, for it states that Cyrenius was "governor of Syria" at the time that the "taxing was first made," and that Jesus was born at this time. In his "Antiquities of the Jews" Josephus states that "... Cyrenius came himself into Judea, which was now added to the providence of Syria, to take account of their substance, ..." (*Josephus*, p. 376). Unfortunately, however, the date Josephus gives for the "taxings" would figure out to about 6 A.D. (*The Essene Heritage*, p. 142), and we know that Jesus was born at least ten years earlier than this. F. F. Bruce makes the following comments concerning this matter (Bruce uses the spelling "Quirinius" for "Cyrenius"):

(d) There is good inscriptional evidence that when Quirinius took up office in Syria in AD 6 this was the second occasion on which he served as imperial legate. The first occasion was when he commanded an expedition against the Homanadensians, a mountain tribe of Asia Minor, some time between 12 and 6 BC. But our evidence does not state expressly in which province he was imperial legate at this earlier date. Sir William Ramsay argued that the province was Syria. We have, however, a continuous record

## A Look at Christianity

of governors of Syria for those years, which leaves no room for Quirinius; . . . On the other hand, a good case has been made out for believing that his first term of office as imperial legate was passed in Galatia, not in Syria. The question is not yet finally decided, but it may be best to follow those commentators who, following a hint in Tertullian, read “Saturninus” instead of “Quirinius” in Luke ii. 2. Sentius Saturninus was imperial legate of Syria in 8–6 BC. (*The New Testament Documents—Are They Reliable?* p. 87)

In Luke 3:1 we read that “Lysanias” was “tetrarch of Abilene” in the “fifteenth year of the reign of Tiberius Caesar.” J. A. Thompson states that a “difficulty has been imagined in the mention of Lysanias, who is here named as tetrarch of Abilene (west of Damascus), in the fifteenth year of Tiberius (A.D. 27–28). The only Lysanias of Abilene known from ancient history died in 34 B.C. . . . A second and later Lysanias was postulated for a time, but there are now two inscriptions which refer to such a man so that his existence is no longer a matter of speculation” (*The Bible and Archaeology*, pp. 377–378).

F. F. Bruce states:

Evidence of a later Lysanias who had the status of tetrarch has, however, been forthcoming from an inscription recording the dedication of a temple “for the salvation of the Lords Imperial and their whole household, by Nymphaeus, a freedman of Lysanias the tetrarch.” The reference to “the Lords Imperial”—a joint title given only to the Emperor Tiberius and his mother Livia, the widow of Augustus—fixes the date of the inscription between AD 14 (the year of Tiberius’ accession) and 29 (the year of Livia’s death). On the strength of this and other evidence we may well be satisfied with the verdict of the historian Eduard Meyer, that Luke’s reference to Lysanias is “entirely correct.” (*The New Testament Documents—Are They Reliable?* p. 88)

In Matthew 2:22 we read that “Archelaus did reign in Judaea in the room of his father Herod. . . .” Josephus states that after Herod’s death there “was presently an acclamation made to Archelaus, as King; . . .” (*Josephus*, p. 376). Archelaus was also known as “Herod Archelaus.” J. A. Thompson gives this information:

Herod Archelaus was given the title Ethnarch and allowed to rule Samaria, Judaea, and the northern part of Idumaea; Herod Antipas was given Galilee and Peraea; and Herod Philip the area east and northeast of Jordan from the Yarmuk River to Mount Hermon. Thus it came about that in 4 B.C. Palestine had three Herods in place of one. (*The Bible and Archaeology*, p. 290)

In the book of Acts we read the following:

Now about that time Herod the king stretched forth his hands to vex certain of the church.

And he killed James the brother of John with the sword. . . . And he went down from Judaea to Caesarea, and there abode.

And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, . . .

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

And the people gave a shout, saying, It is the voice of a god, and not of a man.

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. (Acts 12:1, 2, 19–23)

The Herod mentioned here is Herod Agrippa I, the grandson of Herod the Great. In his “Antiquities of the Jews,” Josephus also tells of Agrippa’s death—the reader will notice how similar this is to the account found in Acts:

Now, when Agrippa [Herod Agrippa I] had reigned three years over all Judea, he came to the city Caesarea, . . . On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the

morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun’s rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him: and presently his flatterers cried out, one from one place, and another from another, (though not for his good,) that he was a god: and they added, —“Be thou merciful to us; for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature.” Upon this the king did neither rebuke them, nor reject their impious flattery. But, as he presently afterwards looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. He therefore looked upon his friends, and said,—“I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept of what Providence allots, as it pleases God; for we have by no means lived ill, but in a splendid and happy manner. When he had said this, his pain was become violent. . . . And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, . . . (*Josephus*, page 412)

F. F. Bruce made these remarks about this matter:

The parallels between the two accounts are obvious, as is also the absence of collusion between them. . . .

In general, we may sum up the comparison of the two accounts in the words of an unbiased historian, Eduard Meyer: “In outline, in data, and in the general conception, both accounts are in full agreement. By its very interesting details, which are by no means to be explained as due to a ‘tendency’ or a popular tradition, Luke’s account affords a guarantee that it is at least just as reliable as that of Josephus.” (*The New Testament Documents: Are They Reliable?* pp. 105–106)

## JOHN THE BAPTIST

In the book of Mark we read the following concerning John the Baptist:

. . . Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her.

For John had said unto Herod, It is not lawful for thee to have thy brother’s wife.

Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

For Herod feared John, knowing that he was a just man and holy, and observed him; and when he heard him, he did many things, and heard him gladly.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. (Mark 6:17–28)

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The fact that John the Baptist was slain by Herod the tetrarch, the son of Herod the Great, is confirmed by Josephus in his *Antiquities of the Jews*:

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 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. Now, when [many] others came to crowd about him, for they were greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. (*Josephus*, page 382)

Martin A. Larson claims that this passage from Josephus is a "forgery;" but the Moslem writer Al-Haj Khwaja Nazir Ahmad accepts it as genuine: "The execution of John is also related by Josephus. He connected it with the defeat of Antipas by Aretas, who waged war because Antipas had divorced Aretas' daughter in order that he might marry Herodias" (*Jesus in Heaven on Earth*, p. 84).

Dr. Larson does feel that John the Baptist was an "actual" individual, although he rejects the passage from Josephus (*The Religion of the Occident*, page 308). On page 305 of the same book, Dr. Larson admits that the passage was "cited by Origen about 240." Origen's quotation reads as follows:

I would say to Celsus, who personates a Jew, that admitted of John the Baptist and how he baptized Jesus, that one who lived but a little while after John and Jesus, wrote, how that John was a baptizer unto the remission of sins; for Josephus testifies in the eighteenth book of his Jewish Antiquities, that John was the Baptist, and that he promised purification to those that were baptized. (*Origen*, as cited in *Josephus*, p. 639)

Although John the Baptist is only mentioned once by Josephus, his work the *Antiquities of the Jews* contains other material which throws light upon the story of the death of John the Baptist. The Bible states that Herod the Tetrarch had married "Herodias . . . his brother Philip's wife," and that John the Baptist had opposed this marriage. This opposition eventually led to his death. Now, Josephus confirms the fact that Herod the tetrarch had married his brother's wife, and he states that the actions of Herodias were against the "laws of our country":

About this time Aretas (the king of Arabia Petrea) and Herod had a quarrel, on the account following: Herod the tetrarch had married the daughter of Aretas, and had lived with her a great while; but when he was once at Rome, he lodged with Herod, who was his brother indeed, but not by the same mother; for this Herod was the son of the high priest Simon's daughter. However, he fell in love with Herodias, this last Herod's wife, who was the daughter of Aristobulus their brother, . . . but Herodias, their sister, was married to Herod, [Philip,] the son of Herod the Great, who was born of Mariamne, the daughter of Simon the high priest, who had a daughter Salome; after whose birth, Herodias took upon her to confound the laws of our country, and divorce herself from her husband, while he was alive, and was married to Herod, [Antipas,] her husband's brother by the father's side; he was tetrarch of Gallilee; but her daughter Salome was married to Philip, . . . (*Josephus*, pp. 382-383)

Josephus shows that Herodias would not marry Herod unless he would "divorce Aretas's daughter," and that this was one of the causes of a war between Aretas and Herod. Under these circumstances it seems reasonable to believe that a man like John the Baptist would oppose the marriage of Herod to Herodias.

### PHARISEES AND SADDUCEES

The Pharisees and the Sadducees were two ancient sects which are frequently mentioned in the New Testament. In Mark 12:18 we read that the "Sadducees . . . say there is no resurrection; . . ." In Acts 23:7-8 we read:

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

The New Testament's statements concerning the Pharisees and the Sadducees seem to be accurate. The Jewish historian Josephus gives this information:

. . . the Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect. . . . They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies, but that the souls of bad men are subject to eternal punishment. But the Sadducees are those that compose the second order, and take away fate entirely, . . . They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. (*Josephus*, p. 478)

Jesus accused the Pharisees of rejecting the commandments of God and holding to the "tradition of Men":

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

And he said unto them, Full well ye reject the commandments of God, that ye may keep your own tradition. (Mark 7:5-9)

Josephus also states that the Pharisees had traditions which went beyond the written law:

What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers; and concerning these things it is that great disputes and differences have arisen among them. . . . (*Josephus*, p. 281)

The reader will no doubt remember that the Apostle Paul was originally a Pharisee.

### THE TEMPLE

A great deal is said in the New Testament about the temple at Jerusalem. It was one of the places where Jesus taught and performed miracles. In Mark 13:1-2 we read:

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

## A Look at Christianity

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

The temple at Jerusalem was destroyed by the Romans about 70 A.D., but the description given by Josephus confirms the fact that it was a marvelous structure in Jesus' time:

And now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is, to build of himself the temple of God, and make it larger in compass, and to raise it to a most magnificent altitude, as esteeming it to be the most glorious of all his actions, . . . Now the temple was built of stones that were white and strong, and each of their length was twenty-five cubits, their height was eight, and their breadth about twelve; . . . The temple had doors also at the entrance and lintels over them, of the same height with the temple itself. They were adorned with embroidered veils, with their flowers of purple, and pillars interwoven: and over these, but under the crown-work, was spread out a golden vine, with its branches hanging down from a great height, the largeness and fine workmanship of which was a surprising sight to the spectators, to see what vast materials there were, and with what great skill the workmanship was done. He also encompassed the entire temple with very large cloisters, . . . (*Josephus*, pp. 334–335)

The Roman historian Tacitus stated:

The temple was like a citadel, having walls of its own, which had more labour and pains bestowed on them than the rest. The cloisters wherewith the temple was enclosed were an excellent fortification. (*Annals*, Book V, Chap. XII, as cited in *Josephus*, p. 857)

Mark 12:41–44 speaks of the treasury of the temple:

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Josephus also speaks of the treasury: “And for the golden chain . . . he hung it up within the limits of the temple, over the treasury. . . .” (*Josephus*, p. 410).

Josephus speaks of an important inscription warning foreigners to stay out of the inner court which was reserved for Jews:

Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone up to by a few steps: this was encompassed by a stonewall for a partition, with an inscription, which forbade any foreigner to go in under pain of death. (*Ibid.*, p. 336)

Josephus' statement was verified in 1871 by the discovery of a Greek inscription:

One of the most important of these is a Greek inscription found by Clermont Ganneau in 1871 and now housed in the Istanbul Museum. It contains seven lines—written in Greek capitals and was evidently once placed in the precincts of the Temple to warn Gentiles to keep away from those areas which were reserved for Jews only. One translation of the text reads:

No Gentile may enter inside the enclosing screen around the Temple. Whoever is caught is alone responsible for the death which follows.

The inscription was found some fifty meters from the Temple area, but it is agreed that it is ancient and must have come from the Temple. . . .

A second fragmentary example of this inscription was found in 1935 in the course of excavations being conducted by the Department of Antiquities of Palestine not far from St. Stephen's Gate, in the midst of debris. (*The Bible and Archaeology*, pp. 314–315)

The fact that the inscription was in Greek fits well with the following statement by Josephus:

Now Titus was deeply affected with this state of things, and reproached John and his party, and said to them, “have not you, vile wretches that you are, by our permission, put up this partition-wall before your sanctuary? Have not you been allowed to put up the pillars thereto belonging, at due distances, and on it to engrave in Greek, and in your own letters, this prohibition, that no foreigner should go beyond that wall? Have we not given you leave to kill such as go beyond it, though he were a Roman?” (*Josephus*, p. 575)

In light of this inscription it is interesting to note that the Jews were angry with the Apostle Paul and claimed that he “brought Greeks also into the temple, and hath polluted this holy place” (Acts 21:28). F. F. Bruce gives this information:

The reader of Acts will remember that on Paul's last visit to Jerusalem, a riot arose in the temple because the rumour got around that he had polluted the sacred precincts by taking Gentiles into them. Gentiles might enter the outer court, which was not really part of the temple buildings proper; but they might not penetrate farther on pain of death. . . .

When Paul wrote in Ephesians ii. 14 of “the middle wall of partition” between Jew and Gentile which is broken down in Christ, it has been thought that his metaphor was drawn from this temple barrier, which forbade Gentiles to trespass on ground reserved for Jews alone. (*New Testament Documents: Are They Reliable?* pp. 93–94)

## DIANA

In the book of Acts we read the following story concerning some trouble the Christians had at Ephesus:

And the same time there arose no small stir about that way.

For a certain man named Demetrius, a silversmith which made silver shrines for Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

And when Paul would have entered in unto the people, the disciples suffered him not. . . .

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? . . .

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. . . .

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

And when he had thus spoken, he dismissed the assembly. (Acts 19:23–30, 33–35, 38, 40 and 41)

## A Look at Christianity

Archaeologists have not only located the Temple of Diana, but they have even found the theatre where the disturbance took place. In *The Biblical World* we find the following:

Ephesus is especially significant to the Bible student as the city where the Apostle Paul carried on his most extensive ministry . . . Religiously, it was a great cult center for the worship of Diana or Artemis. . . .

Archaeologists did not begin to lift the veil from the ruins of Ephesus until 1863. In that year John T. Wood, an English architect, started his long search for the Temple of Diana, one of the wonders of the ancient world. He finally came upon the ruins on December 31, 1869 . . . The temple itself was 180 feet wide and 377 feet long. . . . Diana was equated with the Asia Minor Cybele, the mother goddess. As worshiped in Ephesus the goddess was a considerably orientalized fertility deity. . . .

While Wood was looking for the Temple of Diana, he cleared the theater of Ephesus, specifically connected with Paul's ministry (Acts 19:31). The structure, located on the western slope of Mount Pion, measured about 495 feet in diameter and held some 25,000 spectators. (*The Biblical World*, pp. 229–230)

The reader will remember that it was “Demetrius, a silversmith” (Acts 19:24) who caused trouble for the Christians at Ephesus. F. F. Bruce gives the following information:

Principal Duncan suggests that the riot took place at the Ephesian festival of Artemisia, held in March or April in honour of the goddess Artemis (the Diana of the English AV); . . .

The theatre of Ephesus, in which the riotous assembly met, has been excavated, and, to judge by its ruins, it seated something like 25,000 persons. . . . An interesting discovery in the theatre was an inscription of AD 103–104, in Greek and Latin, telling how a Roman official, C. Vibius Salutaris, presented a silver image of Artemis [Diana] and other statues to be set on their pedestals at each meeting of the ecclesia or citizen-body in the theatre. This reminds us of the interest taken in the cult of the goddess, according to Acts xix. 24, by the guild of silversmiths at Ephesus. The “silver shrines” which they made for Artemis were small niches containing an image of the goddess with her lions beside her. Some of these miniature temples in terra-cotta have survived. (*The New Testament Documents: Are They Reliable?* p. 84)

### THE UNKNOWN GOD

In Acts 17:22–24 we find the following:

Then Paul stood in the midst of Mars' hill, and said Ye men of Athens, I perceive that in all things ye are too superstitious.

“For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

In *The Biblical World* we find this interesting information:

The Greeks as well as the peoples of the Fertile Crescent made use of altars, and Paul observed one with the inscription, “to an unknown god” (Acts 17:23) while on the way to Athens. Pausanias, who wrote his *Description of Greece* about a century after Paul's visit, wrote that there were in Athens “altars of gods called unknown” (i.1.4). The Neo-Pythagorean philosopher Apollonius of Tyana, who died A.D. 98, observed the same altars. His biography, written by Flavius Philostratus (A.D. ca. 170–245), speaks of the necessity of speaking well of all the gods “especially at Athens, where altars are set up in honor even of unknown gods” . . .

Although the Athenian altar which Paul noted at Athens has not been discovered, a comparable one was found in 1909 in the sacred precincts of the temple of Demeter at Pergamum.

Although a corner of the stone is broken off, the inscription probably read, “To unknown gods, Capite, torchbearer.” (*The Biblical World*, p. 35)

### OTHER EVIDENCE

In Acts 18:1–2 we read:

After these things Paul departed from Athens and came to Corinth;

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

The fact that Jews had been driven from Rome in the days of Claudius is confirmed by the Roman writer Suetonius. Werner Keller states:

The most important comment comes, however, from the Roman Suetonius. He is describing a Messianic movement during the reign of Claudius, who was Roman emperor from A.D. 41–54. Suetonius says of him in his book *The Twelve Caesars*: “He drove the Jews out of Rome who were rioting because of Christ.” The writer Orosius mentions that this expulsion took place in the ninth year of Claudius's reign, that is, A.D. 49. That means that a Christian community is attested in Rome not more than fifteen to twenty years after the Crucifixion.

There is, in the Acts of the Apostles, an amazing corroboration of this Roman evidence. When Paul came from Athens to Corinth, he found there “a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla: because that Claudius had commanded all Jews to depart from Rome” (Acts 18:2). (*The Bible and History*, page 379)

In Acts 21:38 we find a chief captain making the following statement to Paul:

Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

Josephus confirms the fact that an Egyptian had misled a large number of men and had escaped from the soldiers:

Moreover, there came out of Egypt about this time to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the mount of Olives, . . . He said further, that he would shew them from hence, how, at his command, the walls of Jerusalem would fall down; . . . Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen, from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them, and took two hundred alive. But the Egyptian himself escaped out of the fight, but did not appear any more. (*Josephus*, p. 422)

In Acts 5:37 we find a man by the name of Gamaliel making the following statement:

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

Josephus also tells of a certain “Judas” who led a rebellion at the time of the taxing:

. . . Coponius, one of the equestrian order among the Romans, was sent as a procurator, . . . Under his administration it was that a certain Galilean, whose name was Judas, prevailed with his countrymen to revolt; and said they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords. (*Josephus*, p. 476)

## A Look at Christianity

In the book of John we find a very interesting story about Jesus healing a man:

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, . . .

And a certain man was there, which had an infirmity thirty and eight years. . . .

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. (John 5:2, 3, 5, 8 and 9)

Archaeologists believe that they have located the pool of Bethesda. F. F. Bruce states:

Other New Testament incidents have been illuminated by archaeological discoveries in and around Jerusalem. The pool of Bethesda, described in John v. 2, has been located in the north-east quarter of the old city of Jerusalem, the quarter which was called Bezetha, or "New Town," in the first century AD. In 1888 excavations near St. Anne's Church, in that quarter, revealed the remains of an ancient church building. Beneath this lay a crypt, with its north wall divided into five compartments in imitation of arches; on this wall there could also be distinguished traces of an old fresco representing the angel troubling the water. Clearly those who built this structure believed that it marked the site of the pool of Bethesda. And subsequent excavations below the crypt showed that they were right; a flight of steps was uncovered leading down to a pool with five shallow porticoes on its north side, directly underneath the five imitation arches on the north wall of the crypt. There are few sites in Jerusalem, mentioned in the Gospels, which can be identified so confidently.

The identification of New Testament sites in Jerusalem can rarely be made with such confidence because of the destruction of the city in AD 70 and the founding of a new pagan city on the site in AD 135. Besides, it is not practicable to conduct archaeological excavation on any scale in a city which is still so densely populated. Hence, for example, there is still some doubt about the place where our Lord was crucified and buried. (*The New Testament Documents: Are They Reliable?* p. 94)

J. A. Thompson made these comments concerning the relationship of archaeology to the New Testament:

Despite the absence of popular appeal, archaeological finds relating to the New Testament are by no means lacking. The most important of them are written records, inscriptions, and papyri. But there are some building remains and a considerable variety of other items which have their own special interest.

For many of the towns mentioned in the New Testament there are still considerable remains above the ground. (*The Bible and Archaeology*, p. 9)

Tombs and graves of Roman times have provided some most important material concerning the origins of Christianity. . . .

Inside the larger tombs there were many rooms with shelves on which rested small ossuaries (stone caskets containing the bones of the departed). . . . Today there are some hundreds of these ossuaries known, and inscriptions in Aramaic and Greek have added a good deal to our knowledge of names and of family and social organization. Thus the typical names of Palestine in the first century A.D. are now well known. Such a name as "Jesus [Jeshua] son of Joseph," is actually known from one of these ossuaries. Other common names are Simon, Judas, Ananias, Lazarus, and among the names of the women are Martha, Elizabeth, Salome, Johanna, Sapphira, Maryam (Mary) and Apphia. It is of real significance to the New Testament scholar to discover that the names of the New Testament are the common names of the day. (*Ibid.*, pp. 318–319)

G. E. Wright and F. V. Filson have remarked that "it is gratifying to find that we can identify the main sites of Jesus' life and ministry. The birthplace, Bethlehem, and the childhood residence, Nazareth, are certainly known. Concerning the Sea of Galilee. Cana, Nain, Capernaum, and Chorazin, there can be no reasonable doubt."

While this statement is true in regard to geographical position, we are in difficulty about the identification of the details of the towns. (*Ibid.*, p. 359)

F. F. Bruce observes that the "historical and philological lines of approach have, of course, their limitations. They cannot establish the Christian claim that the New Testament completes the inspired record of divine revelation. But non-theological students (for whom the book was written) are, in my experience, more ready to countenance such a claim for a work which is historically reliable than for one which is not. . . . history and theology are inextricably intertwined in the gospel of our salvation, which owes its eternal and universal validity to certain events which happened in Palestine when Tiberius ruled the Roman Empire" (*The New Testament Documents: Are They Reliable?* pp. 5–6).

Although historical research can throw a great deal of light on the times in which Jesus lived, it is the message of Jesus that leads us to believe in the New Testament. Jesus himself said:

. . . My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16–17)



### 3. THE OLD TESTAMENT AND HISTORY

In his book, *The New Testament and Criticism*, George Eldon Ladd made these statements:

The Bible is first of all a book of history. It records the history of the Hebrews, the story of Jesus of Nazareth, and the rise of the Christian church. The first twelve chapters of Genesis are a collection of Hebrew traditions which describe what we must designate technically as “pre-historical” times. This is not to suggest that the events in Genesis 1–11 did not happen, but only that we have no extracanonical historical evidences that they happened. By “historical evidences” we mean records, documents, archaeological evidence, and other sources of ancient information by which the historian, as a historian, can establish objectively that these events occurred. . . . There are indeed archaeological evidences for a great flood in the Near East in pre-Abrahamic times, but the debate over whether this was a local or universal flood has raged heatedly. The existence of the main pre-Abrahamic characters, Adam, Eve, Enoch, Methusaleh, Noah, and so on, cannot be established by extrabiblical sources. (*The New Testament and Criticism*, Grand Rapids, Michigan, 1967, pp. 24–25)

#### THE FLOOD

There have been many conflicting claims concerning the flood mentioned in the book of Genesis. Sir Leonard Woolley, for instance, claimed that he found evidence for the Flood in Mesopotamia. Ruth Moore gives this information in her book *The Earth We Live On*:

Many centuries later—in 1922—Sir Leonard Woolley led an archaeological expedition into this ancient valley of lower Mesopotamia. When he began to study its geological history he was irresistibly reminded of the story in Genesis of the creation of this world as man’s home. It was a story, he believed, taken over by the Hebrews from the people of the valley. . . .

One year, all accounts agree, there came a flood so broad, so deep, and so surpassingly devastating that it wiped out all the civilization that had been. Only one patriarch survived, and with him the members of his family and the living things that he took into the ark he had been forewarned to build.

It was long afterward that men learned to scratch pictorial symbols on clay tablets, but when they did, the story of the Great Flood was one of the first they recorded. Later still, when the Bible was written down, the story was told again as one of the central facts in man’s being. It was a story never to be forgotten. . . . As religious scholars studied and debated the Flood, the conviction grew that the rush and sweep of its waters had shaped the face of the earth into what it has since been. . . . The Flood explained the world’s geology and geography. . . . Laymen and scientists could point to the configurations of the continents and to fossils as conclusive, though indirect, evidence of the Flood. But, for all of the faith and all of the rationalization, the story of the Flood still had the quality of a legend. No one, or certainly very few, ever dared to dream that actual evidence of the Great Flood could be found. Even after Troy had been found, and Nineveh, and

the labyrinth of Minos, it seemed impossible, even unimaginable, that men could discover the historical record of the Flood.

Sir Leonard Woolley certainly was not thinking about the Flood when he took the British Museum-University of Pennsylvania expedition into Mesopotamia early in the 1920’s.

Back in 1854, J. E. Taylor, . . . had dug into a low mound . . . The site is about ten miles west of the present course of the Euphrates. Not far below the surface Taylor had come upon some inscriptions that identified the desert-covered ruins as the famed city of Ur. Ur of the Chaldees! Ur, the home of Abraham! . . .

Woolley’s first step was to dig trial trenches that might trace the great wall with which Nebuchadnezzar had enclosed the Sacred Area of Ur. . . . Woolley stopped work on the “gold trench” until all should have acquired more experience, and started to explore some promising mounds that lay four miles north of Ur at a place known as al ‘Ubaid.

The surface of one unimposing low mound was strewn with flint implements and fragments of a pottery known to be “pre-historic.” Woolley dug into it. Under only a few inches of dust and broken pottery he came upon a three-foot stratum of hard mud, in which were embedded quantities, of painted pottery, flint and obsidian tools, and fragments of a clay plaster that bore the imprint of reeds. Beneath lay a clean water-laid soil. . . .

Woolley could interpret the story this deposit told. A Stone Age people had lived in huts made of reeds and mud on an island slightly raised above the marsh. Several generations of huts had been built, one on the ruins of another, and then suddenly, while men still had tools of stone, the village had ceased to exist. This was a puzzling matter. . . .

Later he investigated another low mound near Ur, one where the Arabs had often picked up flint hoes. There he discovered another deserted Stone Age village. . . .

During the next four years the expedition, now skilled at its job, returned to the excavation of the cemetery at Ur.

As a test Woolley sank a five-foot-square shaft below the grave level. It went down through a lot of mixed rubbish, mud, bricks, ashes, and broken pottery. Then abruptly all of this debris of man ended. All at once there was clean mud. . . . Woolley instructed his men to go on digging. With considerable disgust they spaded through eight feet of clean water-laid soil that yielded no sign of human activity.

And then came another great moment. At this point, flint implements and broken pottery closely similar to that at al ‘Ubaid appeared before their startled eyes. . . .

The next season, on the low ground where the royal cemetery had been, Woolley marked out a rectangle seventy-five feet by sixty. There he had dug a huge pit that finally was taken down sixty-four feet. . . .

And again there was the clean silt, the clay that Woolley this time confidently noted was “piled up by the Flood.” Here, however, the silt was eleven feet thick. . . .

Below the flood silt came more decayed brick, ashes, and broken pottery. . . . Woolley knew at last what had happened to the huts at al ‘Ubaid and to his other Stone Age island village. The deluge had written their abrupt end.

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Eleven feet of silt, the maximum the expedition found indicated a flood of not less than twenty-five feet. Genesis had fixed the Flood's depth at twenty-six feet. In the flat valley, Woolley calculated, such a flood would have covered an area three hundred miles long and one hundred miles wide. The entire valley would have been submerged, with the exception of the higher parts of the mound-built cities.

"It was not a universal deluge," declared Woolley. "It was a vast flood in the valley of the Tigris and Euphrates which drowned the whole habitable world between the mountains and the desert; for the people who lived there that was all the world.

"The great bulk of those people must have perished, and it was but a scanty and dispirited remnant that from the city walls watched the flood recede at last. No wonder that they saw in this disaster the gods' punishment of a sinful generation, and if some household had managed to escape by boat from the drowned lowlands the head of it would naturally be chosen as the hero of the saga." . . .

In time new waves of people swept into the valley . . . the Flood remained a central and unforgotten fact in the lives of the people of the valley and in their concept of the world.

On both sides of a clay tablet the scribes of one post-Flood people scratched the story of Ziusudra, a great and good patriarch who was told by the gods to build a boat against the flood that was coming, and who did so and survived. A still later people who lived in the valley inscribed the account on twelve large tablets preserved, as befitted so important and sacred a history, in the library of the god Nabu at Nineveh. (*The Earth We Live On*, by Ruth Moore, New York, 1956, pp. 25–33)

While many writers have accepted Woolley's ideas concerning the Flood, there has also been a great deal of opposition to his views. John C. Whitcomb, Jr., and Henry M. Morris state:

. . . the vast majority of local-Flood advocates were discontent with the thought that a population-destroying Flood could have covered the Near East or even Mesopotamia for over a year without leaving a single discernible trace. This sense of uneasiness was clearly evidenced by the eagerness with which such theologians accepted Sir Leonard Woolley's claims to have found incontrovertible evidence of the Genesis Flood in an eight-foot stratum of clean clay under the ancient city of Ur in lower Mesopotamia.

When this discovery was made in 1829 and when Professor Stephen Langdon announced a few months later that he had made a similar discovery at Kish, several hundred miles to the north, there was great rejoicing everywhere among those who had adopted the local-Flood theory. Here, at last, was evidence for the historicity of the Noahic Deluge . . .

But the joy which many experienced in this newly discovered "harmony" of Genesis and geology was soon to fade. For the embarrassing announcement was shortly to be made that the "flood deposits" at Ur and Kish were not even contemporaneous; and furthermore, the Ur "flood" did not even inundate the entire city! George A. Barton, writing later of the "flood deposits" at Ur and Kish, said that "Henri Frankfort, indeed, has shown that, from the evidence of the pottery found above and below the strata of silt on the two sites, the two inundations did not occur at the same time, and were not even in the same century!"

Francis R. Steele . . . strongly denounced the identification of such strata with "the tremendous catastrophe which God brought to destroy a sinning race of men." He insisted that "the presumed 'evidence' has nothing whatever to do with the flood recorded in the Bible." (*The Genesis Flood*, pp. 110–111)

John Bright admits that there is some evidence of "inundations of a purely local character" in Mesopotamia, but he feels that these have nothing to do with the Flood mentioned in Genesis. In an article entitled "Has Archaeology Found Evidence of the Flood?" he states:

Inasmuch as some very extravagant claims have been made in recent years, not only by zealous but imaginative defenders of the Scriptures, but by men closely connected with scientific archaeology as well, some evaluation of the evidence is in order.

As a preliminary consideration we should remind ourselves that the Hebrews were by no means the only ancient people who preserved a tradition of a great Deluge. Indeed, such a story is to be found in a hundred varying forms in countries as far separated as Greece, Mesopotamia, India, Malaya, Polynesia, and the Western Hemisphere . . . No two of these accounts are alike in detail, and most of them bear but the faintest resemblance to Genesis 6–9. Yet common to most of them is the recollection of a great flood which in the ancient past covered all, or a great part of, the earth, and in which all but a select few were drowned. These few, it may be added, usually escaped in a boat or by taking refuge on a high mountain or in a tree. . . . It is difficult to escape the conclusion that many of them are recollections of a common event, or at least are diffused from a common tradition. . . . It should also be noted that at Ur, at least, the levels both before and after the flood level were of the same general civilization. In other words there is no such break in the continuity of culture as would occur if a deluge of giant proportions wiped out an entire population. The Mesopotamian flood strata, then, represent purely local inundations of the type which still occur when the Euphrates river bursts its banks.

We are at least able to conclude, then, that either Mesopotamian archaeology has yielded no trace of Noah's Flood, or else the Genesis narrative is but an exaggeration of a flood of purely local significance. But the latter alternative is difficult to hold in the light of the wide diffusion of the Flood tradition. Unless we are to explain the remarkable similarity between Flood stories from lands as far removed from one another as India and America on the basis of pure coincidence, some diffusion of tradition from a common original, or originals, must be assumed. But the proposal to date the Flood in the 4th millennium makes it impossible for us to account for such a diffusion. . . . It would seem, however, that we must regard it as a catastrophe taking place far back in the Stone Age. The only alternative would be to class it as pure myth—a view to which, as one can easily see, any number of objections can be raised. (*The Biblical Archaeologist Reader*, New York, 1961, Vol. 1, pp. 32, 33, 36 and 37)

The archaeologist William F. Albright made these statements concerning the Flood:

The story of the Flood in Genesis is so close to the various Sumerian and Accadian accounts of the Great Deluge that a close relationship is certain. It is quite impossible, however, to assume that the story of the Flood is derived from any of the extant Sumerian or Accadian versions. They are all different in detail, and the Hebrew story shows archaic features which must have been derived from a form of the Mesopotamian myth earlier than any preserved in cuneiform sources. It is very difficult to separate a myth found all over the world, even as far away as pre-Columbian South America, from the tremendous floods which must have accompanied successive retreats of the glaciers in the closing phases of the Pleistocene Age. In other words, the Flood story presumably goes back, in one form or another, at least ten or twelve thousand years and, for all we know, much further. . . . There can, therefore, no longer be any serious difficulty in tracing some of the cosmogonic narratives of Genesis back ultimately to stories first told over ten or even twenty thousand years ago. (*Yahweh and the Gods of Canaan*, New York, 1968, pp. 98–99)

### NOAH'S ARK?

During the last few years there has been a great deal of excitement caused by claims that Noah's Ark is still in existence. Actually, the idea that the Ark was preserved is not new. Almost 2,000 years ago the Jewish historian Josephus wrote the following:

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... the Armenians call this place ... *The Place of Descent*; for the ark being saved in that place, its remains are shewn there by the inhabitants to this day.

Now all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berossus the Chaldean; for when he is describing the circumstances of the flood, he goes on thus:—“It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs.” (*Complete Works of Flavius Josephus*, Grand Rapids, Michigan, 1966, p. 29)

In the early 1800’s Adam Clarke wrote the following:

What is commonly thought to be the Ararat of the Scriptures, has been visited by many travellers, and on it there are several monasteries. For a long time the world has been amused with reports that the remains of the ark were still visible there; but Mr. Tournefort, a famous French naturalist, who was on the spot, assures us that nothing of the kind is there to be seen. (*Clarke’s Commentary*, Vol. 1, page 76)

In the twentieth century there have been a number of reports that the remains of the Ark have been seen on Mt. Ararat. John C. Whitcomb, Jr. and Henry M. Morris give this information in their book, *The Genesis Flood*, pp. 87–88:

Rumors of the reported discovery of the Ark, preserved high on the snow-covered slopes of Mt. Ararat, have been published from time to time. These have never been confirmed, however, and more than one expedition to the area has failed in the attempt to locate it. We fear that any hope of its preservation for the thousands of years of post-diluvian history is merely wishful thinking. Even if it had been preserved, through burial and freezing, it would be so hard to find that nothing less than divine direction could ever lead explorers to its true location.

In 1966 the following appeared in *Antiquity*:

In 1964 a Mr. George Vandeman, chairman of the board of directors of the Archaeological Research Foundation of New York and secretary of the general council of Seventh-day Adventists, said he was convinced that pieces of wood brought back by an Anglo-American expedition to Mount Ararat, from a site 14,000 ft. up, were part of a giant boat. There were several hundred tons of wood under an ice pack; the timber was tooled and it was a type of oak so hard that electrical blades had been broken in cutting it! Mr. Vandeman went on to say that his expedition estimated that Noah’s Ark had been a vessel two-thirds the size of the Queen Mary!

And on 13th September 1965, *The Daily Telegraph* published a remarkable photograph claimed to be the outline impression of Noah’s Ark on Mount Ararat: it was 400 ft. long and thus not so far away from the Biblical description of 300 cubits (i.e. 450 ft.). The Photogeological Division of the Overseas Geological Survey at Chessington in Surrey, however, formed the opinion that the boat-like feature was caused by erosion of the volcanic rocks on Mount Ararat perhaps a million years ago. We are sure they are right, but this curious photograph is the very sort of thing which makes those on the edges of the lunatic fringe of archaeology plunge headlong down the lush grass that leads to Atlantis and Tiahuanaco, and by long straight green tracks to Glazel and the Druids at Stonehenge. (*Antiquity*, Cambridge, England, March 1966, page 5)

During the 1960’s interest in Noah’s Ark continued to grow, and on January 9, 1970, the *Chicago Tribune* printed the following:

Los Angeles, Jan. 6 (AP)—Plans for a million-dollar expedition to recover timbers believed to be the remains of Noah’s ark from a frozen lake on Mount Ararat in Turkey were announced today by a team of scientist and explorers.

Ralph E. Crawford, president of Search Foundation, ... told a press conference that several pieces of hand-tooled wood

more than 4,000 years old had been found in an ice pack on the 17,000-foot mountain near the soviet border in northeast Turkey.

The expedition is scheduled to set up a base camp this spring and begin studying ways to melt a 100-by-450-foot glacier covering the timbers in the summer of 1971. ... The timbers found by an expedition last summer appear to be white oak trees, yet there are no white oaks growing within several hundred miles of the mountain, he said.

Fernand Navarra, a French explorer who found the timbers in a deep crevasse at the 14,000-foot level, said he was confident they are from the original Noah’s ark of biblical history.

Navarra, who has been exploring the mountain since 1952, said he first saw an estimated 50 tons of timbers embedded in a frozen lake in 1955 and chopped out a 5-foot-long piece as proof. He returned with a larger expedition in 1969 and recovered several other pieces. ...

Robert Faylor, director of the Arctic Institute of North America, which is providing some equipment for the expedition, said: “We need objective appraisal to strengthen the findings. I can’t explain how wood of that size and age could get to that height. Whatever is there is going to be of great archeological interest.” ...

Faylor said the expedition’s first task would be to map the shape of the 150-foot-thick glacier under which the timbers are buried. “Then we will study ways of removing them without damage,” he said, “possibly by utilizing steam from apparently volcanic heat sources on the mountain.” (*Chicago Tribune*, January 9, 1970)

The following information appeared in *Christianity Today* in 1969:

An expedition party of six men brought back four samples of plank-like wood ... found at the edge of a glacier ... on the slopes of Mount Ararat, near Istanbul, Turkey.

The party was led by Harry Crawford, ... He said the wood was found July 31 and August 2 near the spots similar pieces of hewn timber believed to be about 4,000 years old ... were found by French industrialist Fernand Navarra in 1955.

The search team, financed privately and sponsored by the Scientific Exploration and Archaeological Research Foundation (SEARCH), was composed of men of various skills. Not all are orthodox Christians, nor does the team make any claim that the wood is indeed the remains of Noah’s ark. But the discovery has excited reputable scientists and archaeologists. ...

If future exploration reveals that the wood is from a ship, a host of biblical, historical, and geological problems will have to be reassessed and answered.

Dr. William F. Albright of Johns Hopkins University, a world-renowned archaeologist and authority on ancient languages, scoffs at the idea the ark may be lying under the glacier. He told *Christianity Today* there is no basis “either in biblical geography or in later tradition” for the claim that Mount Ararat (the mountain bearing this name in modern times) is the location of the settling of the ark. (Genesis 8:4 says the ark “rested ... upon the mountains of Ararat.”)

Further, Albright argues there isn’t a trace of physical evidence that there was a flood of worldwide proportions around 2000 B.C. He completely dismissed the theory that the pieces of wood could be from the ark, noting that the remains of the ark, in his opinion, could not be at such a high elevation. (*Christianity Today*, September 12, 1969, p. 48)

G. Ernest Wright seems willing to accept the fact that wood has been found on Mt. Ararat, but he feels that it may be something that “industrious monks” built after the time of Christ:

One great mystery, concerning the credulous, who believe the various stories about the Ark being found, is how it comes to pass that the spot where the Ark landed has been precisely located. The Bible very clearly does not know precisely where it landed, because it simply says that the location was the mountains of Ararat, meaning the mountains of ancient Armenia in ancient

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Turkey. Sometime during the age of the Pilgrim trade, the vast mountain in northeastern Turkey was signalized as the spot where Noah and his family disembarked from the Ark. Hence, a monastery, the Monastery of St. James, was built at the base of the mountain and one could be shown where the Garden of Eden had been, where Noah's wife was buried, and the place where Noah planted the first vineyard . . .

During the 1960's there was a repeated effort by a variety of men to find the Ark on Mt. Ararat. . . Ferdinand Navarra . . . is quoted as saying in 1955, after climbing Mt. Ararat and finding wood: "I settled for a piece five feet long which was showing and cut it following the grain . . . This wood had been worked . . . it was only too evident. Its state of preservation was unbelievable." The problem seems to be that "it," whatever it is, is a large object, said by natives to be Noah's Ark, situated at the 13,000–14,000 foot elevation on the mountain. Unfortunately, it is encased in a large ice-pack and money is being raised to remove 900,000 cubic meters of ice and moraine in order to uncover all evidence. Pictures are shown in the organization's folder of the wood actually found at the 14,000-foot elevation and there is said definitely to be "a hand-hewn wooden beam about 150 feet long at that point."

After first seeing the folder of Search Foundation, Inc., my first reaction was one of despair—"not again!" Then came the announcement in various newspapers that a Carbon 14 date had been secured on the wood which in April was announced to be only about 1200 years old. This would suggest that the industrious monks of the monastery, wishing to further their own livelihood by the tourist trade, may indeed have built something up on the mountain that with great difficulty could be seen and shown to be the "Ark." Whatever it is, it surely is another indication of the lengths to which credulous people, who refuse to be guided by the centuries of Biblical scholarship that has been fostered in the Western World by some of its greatest minds, will go—wishing to believe, determined to believe, no matter the evidence. (*Newsletter of the American Schools of Oriental Research*, October 1970, pp. 1–2)

While it is possible that the monks built something on Mt. Ararat, it seems hard to believe that they would build anything very large at an elevation of almost 14,000 feet. William Willoughby made these comments about this matter:

Some other problems also loom. There's no indigenous wood around Mr. Ararat for hundreds of miles around. Homes are built out of stone. So scarce is wood of any size that the natives use cattle dung for fuel.

Anyone wanting to build a replica of the ark up there—or anything else, for that matter had a task at least as foreboding as building the pyramids. . . .

As for me, I'm with Crawford. "Archeology hasn't proved every word of the Bible," he said, "but archeology has never yet proved the Bible to be wrong. Always it has substantiated it."

Gilbert H. Grosvenor, late editor of the *National Geographic* magazine, said: "If the ark of Noah is ever discovered, it will be the greatest archeological find in human history and the greatest event since the resurrection of Christ—and it will alter all the currents of scientific thought." (*The Evening Star*, Washington D. C., July 25, 1970)

The *Los Angeles Times* gave this information on June 12, 1970:

WASHINGTON (UPI)—Embedded in glacial ice 14,000 feet up the side of a high mountain in eastern Turkey is a mass of hand-hewn timbers. . . .

—Scientists at the University of Bordeaux in France and the Madrid Institute of Forestry in Spain concluded from the amount of lignite, the degree of petrification and the cell structure of the wood that it must be about 5,000 years old. (Radiocarbon tests in U.S. laboratories, however, suggest that the wood came from trees that grew from AD 100 to AD 600.)

—Chemical tests yielded evidence that some of the wood had been waterproofed with bituminous pitch.

"There seem to be only two logical possibilities," said Rennie Noobergen, a member of the expedition.

"Either we must assume that some ancient people went to a great deal of trouble to hand-hew timbers, haul them 300 miles overland and carry them 14,000 feet up the side of a mountain in order to erect a building for some purpose, or we must conclude that a gigantic flood deposited a large, ship-like object on the mountain."

The latter hypothesis is suggested, he said, not only by the presence of pitch in the timbers but also by the fact that there are many references in Middle Eastern history and literature, dating back to the time of the Babylonian Empire, to the presence of a ship-shaped structure near the crest of 16,945-foot Mt. Ararat.

Following clues given in these ancient references, explorer Fernand Navarra in 1955 discovered the mass of wood in a glacial ice pack at the 14,000-foot level of Mt. Ararat. He estimated at least 50 tons of wood were visible through the ice. . . .

In 1969, a privately financed U.S. foundation . . . sent Navarra back to the mountain with diamond-tipped boring tools to obtain samples of the wood. These are the samples that were tested in laboratories in Europe and America.

Radiocarbon dating of the wood samples suggested an age of 1,300 to 1,900 years but this is not regarded as conclusive by expedition leaders. They say radioactive gases seeping from the volcanic mountain may have affected the wood's isotope composition. (*Los Angeles Times*, June 12, 1970)

James Buhl Shanhan made this statement in a letter dated December 18, 1970:

Abundance of factual evidence exists, . . . that a large ship-like structure remains preserved in a motionless glacial ice-pack some 14,000 feet up on Mt. Ararat . . . In recent years wood, taken from both sides of the large ice-pack, indicates that it is very old, is hand-tooled dark wood, and that it is impregnated with bituminous pitch, which conforms exactly to the Bible account.

Unfortunately, the Turkish government would not allow the 1970 expedition to climb Mt. Ararat:

ANKARA, TURKEY (AP)—Turkey, citing "security reasons," has barred Noah's Ark hunters from Mt. Ararat where the Book of Genesis records that survivors landed after the Biblical flood.

Turkish officials would not elaborate on why they refused to allow an American expedition to scale Ararat; . . .

But Ralph E. Lentos. . . said he is attempting to have the decision changed by applying to the Turkish Foreign Ministry. . . .

The group was seeking to expand on explorations by a six-man expedition that climbed Ararat with simple tools last year and removed several pieces of hand-hewn wood . . .

They planned to climb the mountain with portable drills, chainsaws and other equipment for excavation and research. Instead, they are stranded in Istanbul with the equipment, shipped from America at a cost of nearly \$2,000. (*Salt Lake Tribune*, July 13, 1970)

It is possible that at some future time the mystery of the wood on Mt. Ararat will be solved. We hope to print more information on this subject and on other problems relating to the Flood at a later date.

## THE PATRIARCHS

In his book, *The New Testament and Criticism*, George Eldon Ladd wrote:

. . . both Abraham himself and the patriarchs are known to us in ancient sources only from the Genesis record. A generation ago strict historians were inclined to discount the historicity of the patriarchal narratives (Gen. 12–50) and to view the history of Israel as beginning with the Exodus or later. However, modern archaeology has shed an unexpected new light on the patriarchal period, for the discoveries at Ugarit (1928) and Mari (1933) have

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now given us an accurate understanding of the sociological and economic situation in the patriarchal period which corresponds remarkably with the book of Genesis. Therefore, while the historian cannot say that the existence of Abraham and the patriarchs has been objectively established, he now knows that the biblical record of the patriarchal period is in a agreement with what is historically known of the times. (*The New Testament and Criticism*, p. 25)

J. A. Thompson, formerly Director of the Australian Institute of Archaeology, makes these observations concerning the patriarchs:

The narratives of Genesis in the stories of Abraham and his immediate successors now find a well-authenticated background in contemporary non-Biblical sources. . . . The fact that there are so many links with the world of the first part of the second millennium B.C. is inexplicable if the stories of the patriarchs are only the inventions of later days. It would have been impossible for the Israelites of those centuries to have access to such information as we now find beneath the earth on thousands of baked-clay tablets. The fact that the Bible customs are so close to the contemporary customs is a strong argument either for written records, or for reliable oral traditions. We are compelled to conclude that the narratives of Genesis 12–50 have a solid historical basis. (*The Bible and Archaeology*, 1962, pp. 34–35)

In *The Biblical World* we find the following information concerning the patriarchs:

Although the names of the Biblical patriarchs do not appear outside the Bible, archaeology has been able to throw light upon the period in which they lived. Excavations have revealed the nature of the material culture of the Patriarchal Age, and written documents provide additional details.

The name Abraham is paralleled by such West Semitic names as Abiram, Abamram, and Abarama found in cuneiform literature. An Old Babylonian business document states that a man named Abarama, son of Awel-Ishtar hired an ox for a month. Another cuneiform tablet of twenty-one lines tells the terms under which Abamrama leased a farm. (*The Biblical World*, Grand Rapids, Michigan, 1966, p. 13)

Today it is possible to study Biblical history and culture against the contemporary background in a way that was not possible prior to the modern era of archaeological discovery. . . . the patriarchal stories and the Joseph narratives are now known to contain a considerable variety of references to practices that were current in Mesopotamia and Egypt during the second millennium B.C. . . . Naturally, archaeological support is not available for every Biblical event. Yet it is true to say that it has corroborated the substantial historicity of the Biblical record from the patriarchal age to the apostolic age. Despite this, however, exaggerated claims should not be made for the achievements of archaeology. (*Ibid.*, pp. 64–66)

### EGYPT

Bible critics have pointed out that there is no evidence in Egyptian records that the Israelites were in Egypt at the time the Bible claims. William McCarthy, for instance, made this statement: “Egypt left a complete history of the time the bible declares the Jews were there, but there is no record of any kind referring to them” (*Bible, Church and God*, New York, 1946, p. 210). While it is true that Egyptian records do not mention the Israelites at the time they were supposed to be there, it is important to realize that they were in Lower Egypt and that much of the evidence from there has perished. John A. Wilson, a noted Egyptologist from the Oriental Institute of the University of Chicago, gives this interesting information:

The proximity of the desert to the habitations of the Upper Egyptians, contrasting with the broad expanses of fertile soil in the Delta, accounts for two factors in the survival of evidence on ancient

Egypt. In Upper Egypt the desert was always near at hand for the burial of the dead and for the building of great temples; people might live and carry on their business on the black soil, but they were buried in the preserving sand of the hillside, and their temples lay at the foot of the hillside. The result is that our evidence on the ancient Egyptians is disproportionately strong in material on their mortuary beliefs and formal temple worship but weak on such lay matters as business, government, economics, and social organization. . . . materials dealing with life in this world lay chiefly on the fertile alluvial soil; were subject to moisture, chemical destruction, and human wear and tear; and so did not survive. . . . By far the vast bulk of our evidence comes from the preserving sands of Upper Egypt, the more provincial part of the land. Similar evidence in the north lay in the moist soil and perished, so that the part of Egypt which was in closest contact with Asia and the Mediterranean tells us the least. . . .

The tragedy of the moldering destructiveness of the Delta mud becomes apparent when one remembers that the Delta was the pivotal point for contacts between Egypt and other important cultures. The biblical account places the sojourn of the Children of Israel in the Delta; the settlements of Greeks were in the Delta; and, under the Egyptian Empire, the main capital of Egypt was in the Delta, with the city of Thebes a seasonal or provincial capital. (*The Culture of Ancient Egypt*, University of Chicago Press, 1965, pp. 15–16)

At about the time the Israelites were supposed to have been in Egypt, the Egyptians were invaded by a group of people known as the “Hyksos.” William F. Albright states:

After about 1750 B.C. native Egyptian royal inscriptions cease almost entirely. Then comes a very obscure phase in which princes with West-Semitic (Amorite or Hebrew) names appear on scarabs. This phase was followed by the Fifteenth Dynasty, which consisted of Semitic Invaders from Syria. . . . The Fifteenth Dynasty was followed by a short but weak dynasty of foreign origin, under which the native Theban princes of Upper Egypt revolted, waging persistent war against the foreigners until their capital, Avaris . . . was captured by Amosis I about 1560 B.C. In later times the Egyptians applied the term *Hyksos*, literally “princes of the shepherds” to them. . . .

As a result of the Hyksos conquest of Egypt the Egyptian social and political organization was transformed and hardly any traces of the native feudalism of the Middle Empire remained. (*From the Stone Age to Christianity*, New York, 1957, pp. 202–203)

J. A. Thompson accuses the Egyptians of doing “all in their power to destroy all record of the Hyksos (*The Bible and Archaeology*, p. 40). The Egyptologist A. Wilson states that the absence of contemporary records is baffling:

When we come to the Hyksos themselves, we face a baffling phenomenon: the absence of contemporary written records. If this conquest were as critical to the course of Egyptian culture as we claim, how could Egyptian writings have blanketed it with silence? The answer lies in the nature and purpose of Egyptian texts, which asserted the eternal and not the ephemeral and which presented for eternity those aspects of life which were felt to represent most truly the gods’ purposes for Egypt. In that psychology, there was no impulse for writing down the record of a great national humiliation; that record would come when and as the Hyksos were successfully expelled. (*The Culture of Ancient Egypt*, pp. 158–159)

Although it is disappointing that we have no contemporary record from Egypt to show that the Israelites were there, we must take into consideration the fact that the Egyptians were silent about the Hyksos at the time they were there and that the Israelites lived in the Delta where evidence was not likely to survive.

There is another type of evidence, however, which seems to show that the Israelites were in Egypt. This is the fact that the Bible account reflects a knowledge of Egypt and its customs and that some of the Israelites had Egyptian names. William F. Albright makes this statement:

... we know from the Egyptian names of Moses and a number of the Aaronids that part of Israel must have lived for a long time in Egypt. Then there are a great many correct local and antiquarian details which would be inexplicable as later inventions. . . . The “king who knew not Joseph” and who oppressed the Israelites should be a pharaoh of the New Empire, after the expulsion of the hated Asiatics from Egypt. With this agrees the fact that the Israelites were settled around the Hyksos capital of Egypt, in the “plain of Tanis” (Zaan, Psalms 78:12, 43). . . . In short, it must be considered as practically certain that the ancestors of part of Israel, at least, had lived for several centuries in Egypt migrating to Palestine. (*From the Stone Age to Christianity*, Garden City, New York, 1957, pp. 242–243)

The Egyptologist John A. Wilson claims that the story in the Bible is “simplified,” but he feels that at least some of the Israelites were in Egypt:

Because of our thesis that the Hebrews could have taken little from Egypt in Egypt’s period of power, we should state our own views with regard to the Sojourn, Exodus, and Conquest of Canaan. The story as set down in the Bible is a simple and honest attempt to tell the tale of Jahweh’s preservation of His people and is given simplicity and directness for the purposes of national cohesion by making the climax the deliverance of the people from the mighty Egyptian nation. We Americans have simplified our early history in a similar way by accenting our relations with England, with emphasis on the Mayflower and the Revolution. Actually, in each case, the story is much more complicated. The individuals who ultimately made up the Hebrew nation and came to share a common history of Jahweh’s gracious activity on their behalf derived from various strains, but had certain elements in common. In distant centuries, some of them had had an exodus from Egypt among the Hyksos. Most of them had been tributary subjects in Palestine under the Egyptian Empire; many of them were taken into Egypt as captive laborers. Some of them, as Habiru, had enjoyed a triumph over Egypt in crossing the Jordan and conquering Canaan in Amarna times. In the re-establishment of empire under Seti I and Ramses II, most of them had again been brought under the Egyptian yoke, and some of them must have been carried off to Egypt to work on the new mighty monuments.

Ultimately, a small group succeeded in making the Exodus from Egypt, in outwitting some pharaoh and escaping into the Sinai wilderness. This was the most egyptianized group, with a number of members whose names were Egyptian: Moses, Hophni, Phinehas, and Puti-El. This was the tribe of Levi, which entered Canaan late, as carriers of a new religion of a single mountain and desert god, who had delivered them out of Egyptian bondage. . . . By the time the Hebrews were intellectually mature enough to seek for models of expression from neighbors, Egypt was a senile and repetitive culture, which had nothing dynamic to give. Egypt’s past might give certain literary models and modes, but the spirit was lacking. Happily Israel did not lack spirit.

Our argument then is that there certainly were bondages and that there certainly was an exodus, but that neither of these experiences was an effective instrument for cultural transmission, but was rather a barrier to such transmission. (*The Culture of Ancient Egypt*, pp. 255–256)

Although there is no mention of the Israelites in extant Egyptian texts prior to the Exodus, Egypt furnishes the “earliest archaeological reference to the people of Israel” (*The Biblical World*, p. 301). This is the stele of Merneptah which is now located in the Egyptian Museum in Cairo. In *The Biblical World* we find this information about this stele:

Merneptah, son and successor of Ramesses II, ruled Egypt from ca. 1224 to ca. 1214 B.C. . . . His campaign in Palestine, waged during the fifth year of his reign (ca. 1220 B.C.) is commemorated on a large black granite stele which was found in Merneptah’s mortuary temple in Thebes. At the top is a representation of Merneptah and the god Amun, . . . Merneptah states:



Photo of  
Merneptah Stele

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Israel is laid waste, his seed is not;  
Huru (i.e. Syria) is become a widow for Egypt.  
This stele provides the first mention of Israel on ancient monuments, and provides proof that Israel was in western Palestine by 1220 B.C. (*The Biblical World*, pp. 380–381)

The Egyptologist John A. Wilson comments:

This is the customary magniloquent claim that the god-king was victorious over all opponents, whether he had met them in battle or not. The appearance of Israel in an Asiatic context is interesting, but has no meaning in terms of armed conflict against Egypt. It merely shows that an Egyptian scribe was conscious of a people known as Israel somewhere in Palestine or Transjordan. (*The Culture of Ancient Egypt*, p. 255)

The Merneptah stele establishes beyond all doubt that the Israelites were in existence more than 1,200 years before the time of Christ.

## EVIDENCE FROM PALESTINE

There are a number of problems with regard to the conquest of Palestine by the Israelites after they left Egypt. Scholars disagree over when the conquest actually took place, how the Canaanite cities were taken and the right of the Israelites to take the land. We hope to deal with some of these problems at a later date. In the meantime, however, it is probably safe to say most scholars agree that the idolatrous Canaanites were displaced by the Israelites more than 1,000 years before the time of Christ. Allan A. MacRae stated:

The book of Joshua depicts the Israelites as entering the land of Palestine and dispossessing the previous inhabitants. . . . The Bible does not record that Palestine was conquered in a day, or that Israelite domination of the entire land was complete within a generation. But it does give a picture of the displacement of one population by another, and archaeological evidences of such a displacement are very numerous.

Investigation of Palestinian remains shows clearly that a civilization of high material culture but of low ethical standards was displaced by one inferior to it materially, but far superior ethically. In some places the change occurs with startling suddenness, and occasionally a thick layer of ashes separates the two types of civilization. The latter one begins from a rather low level of material culture, but steadily climbs until in time it reaches a level higher in this regard than the one it had displaced. But never, even in its darkest days, do its ethical standards as

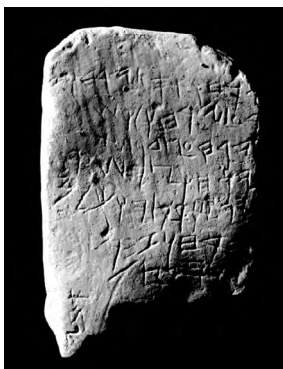
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shown by the material evidence drop as low as those of the Canaanites before their displacement. (*Modern Science and Christian Faith*, pp. 210–211)

The Israelites were not allowed to make graven images (Exodus 20:4); consequently, they took little interest in art, and their ruins do not begin to compare with those found in Egypt. Nevertheless, a great deal of archaeological evidence has been found in Palestine. Hebrew writing has been found which dates back almost a thousand years before the time of Christ. The Gezer Calendar is dated about 925 B.C. G. Ernest Wright states:

In 1908 a small plaque of soft limestone, 4 1/2 inches long by approximately half as much in width, was discovered in the ruins of Gezer, an ancient city midway between Jerusalem and Joppa on the coast. It was evidently used by a schoolboy for his exercises about the time of Solomon during the tenth century, and it shows signs of repeated scraping to clear the surface for new use. The last words scratched on it were unerasable; they appear to be a rhythmic enumeration of the agricultural seasons, used perhaps for purposes of memorization like the modern “Thirty days hath September, April, June and November. . . .” (*The Biblical Archaeologist*, September 1955, p. 50)

Below is a photograph of the Gezer Calendar as it appears in *The Biblical Archaeologist* for May, 1967, page 33.



Gleason L. Archer, Jr., makes this interesting observation concerning the Gezer Calendar:

The earliest Hebrew document thus far discovered is the Gezer Calendar, written about 925 B.C. . . . since it is obviously a mere schoolboy’s exercise, it demonstrates that the art of writing was so well known and widely practiced in Israel during the tenth century that even the children were being taught this skill in the provinces. (*A Survey of Old Testament Introduction*, p. 157)

David Diringer states:

More famous is the Gezer Calendar of eight lines, . . . which is generally assigned to the period of Saul or David (c. 1000 B.C.E.). . . . we can assume that c. 1000 B.C.E. after the united kingdom had been established, and its centralized administration organized by King David, assisted by a staff of secretaries (see 2 Sam. viii. 17: xx. 25; and elsewhere), the Early Hebrew alphabet was already in existence. . . . (*The Story of the Aleph Beth*, New York, 1960, p. 63)

Another ancient inscription was found in the “Siloam tunnel.” This Hebrew inscription was discovered in 1880 and is “now preserved in the Museum of Antiquities at Istanbul” (*The Story of the Aleph Beth*, p. 69). Scholars feel that this inscription was made about 700 B.C., and that the tunnel it was discovered in was built under the reign of king Hezekiah. In 2 Kings 20:20 we read:

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?

In *The Biblical World* we find this interesting information:

Anticipating Assyrian reprisal in the form of invasion, Hezekiah then set about to strengthen the fortifications of Jerusalem (II Chron. 32:5). At the same time he “took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city” (32:3). . . . Having “closed the upper outlet of the waters of Gihon,” Hezekiah then “directed them down to the west side of the city of David” (32:30 RSV) through the now-famous tunnel that conducts water from the Virgin’s Fountain to the Pool of Siloam. In one master stroke, the king of Judah thus assured a plentiful supply of water for Jerusalem while denying it to the enemy.

The construction of “the pool and the conduit” by means of which Hezekiah “brought water into the city” (II Kings 20:20 RSV) is justly recognized as one of the great engineering feats of antiquity. . . .

Hezekiah’s tunnel has continued to bring water into Jerusalem from the time of its construction to the present day. . . . By the first century A.D., however, it would seem that the tunnel itself had been all but forgotten. . . . Josephus thus evidently considered the “fountain” to be a spring rather than the lower end of a tunnel, which by his time had doubtless begun to fill with calcareous deposits. The tunnel was apparently first rediscovered in the thirteenth century but was by no means generally known until the nineteenth. Its first modern explorer was the American scholar, Edward Robinson, who, together with his friend, Eli Smith, a missionary in Syria, traversed its entire length in April of 1838. . . . Robinson noted that two gangs of workmen had done the actual labor of excavation. . . . He measured the results of their work as an aqueduct 1750 feet long. . . .

In December of 1867 Captain Charles Warren explored the entire tunnel with great care, spending four hours in its waters. At times he found himself crawling through sections in which there were just four inches of air space. . . .

The Pool of Siloam . . . to which the third-of-a-mile long tunnel leads emerging today under an arch, was excavated by Frederick J. Bliss. . . . Bliss uncovered a flight of steps along the western edge of the pool, which was surrounded by an arcade. . . . Since these constructions were probably from the time of Herod or earlier, they represent the appearance of the area when Jesus, having anointed the eyes of a blind man with clay, said to him, “Go, wash in the pool of Siloam” (John 9:6, 7).

Interesting though Hezekiah’s tunnel and pool are in themselves, however, they are most important because of a remarkable discovery that was made about twenty feet inside the Siloam end of the aqueduct. In June of 1880 a pupil of the aforementioned Conrad Schick . . . noticed an inscription incised on a smoothed portion of the tunnel wall about three feet above the floor on the east side. . . . It was written in fine classical Hebrew. . . .

The Siloam inscription was written in flowing characters that are independently datable to the time of Hezekiah, so that 700 B.C. cannot be too far from the actual year of its engraving, probably by a member of one of the crews that dug the tunnel. . . . The translation of the word provisionally rendered “fissure” above is still a matter of debate, but every other word is found in one form or other in the Hebrew Bible. (*The Biblical World*, pp. 530–533)

Another important discovery was made at Lachish. This find consisted of correspondence written on ostraca—i.e., pottery fragments—and dates back to the time when the Babylonians invaded Judah. In *Our Bible and the Ancient Manuscripts* we find the following:

Lastly come the collection of Lachish Letters, some twenty in number, which were discovered in 1935 and 1938 by the Wellcome-Marston expedition. . . . These letters, written in ink on potsherds, consist for the most part of the correspondence between the military governor of Lachish and the officer of a Hebrew outpost at the time when the Babylonian armies were overrunning the country prior to the capture of Jerusalem in 586 B.C. Their boldly formed cursive script is, apart from the ravages of time and accident, still clearly legible, and their importance

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from the linguistic as well as the historical point of view is equally remarkable, since they are written in excellent Biblical Hebrew which has close affinities with the style of Jeremiah. (*Our Bible and the Ancient Manuscripts*, New York, 1965, p. 28)

It is very interesting to note that these letters mention “Yahweh” (Jehovah) the God of the Israelites. In a translation of one of the letters we read:

Thy servant Hoshaiah hath sent to inform my lord Yaosh: May Yahweh cause my lord to hear tidings of peace! . . . as Yahweh liveth no one hath ever undertaken to call a scribe for me; and as for any scribe who might have come to me, truly I did not call him nor would I give anything at all for him! . . . as for the letter of Tobiah, servant of the king, which came to Shallum son of Jaddua through the prophet, saying, “Beware!” thy servant hath sent it to my lord. (*Ancient Near Eastern Texts*, by J. B. Pritchard, Princeton University Press, 1955, p. 322, as cited in *The Bible and Archaeology*, p. 150)

In the book of Jeremiah we read of the cities of Lachish and Azekah:

Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

When the king of Babylon’s army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah. (Jeremiah 34:6-7)

A letter in the Lachish correspondence likewise mentions Lachish and Azekah and was apparently written just after the fall of Azekah, J. A. Thompson gives this information:

Another letter tells that the soldiers in an unnamed post were looking for the fire signals of Lachish, because those of Azekah were already not visible. It would seem that the state of affairs was already more advanced than that described in Jeremiah 34:7, where all the cities of Judah had fallen except Lachish and Azekah. The letter reads as follows:

May Yahweh cause my lord to hear this very day tidings of good! . . .

And let [my lord] know that we are watching for the signals of Lachish, according to all the indications which my lord hath given, for we cannot see Azekah.

(*The Bible and Archaeology*, p. 151)

Gleason L. Archer, Jr., makes this statement concerning the Lachish correspondence:

The type of Hebrew employed bears a very marked similarity to that which appears in the writings of Jeremiah, and serves to confirm the genuineness of his prophecies as stemming from the beginning of the sixth century B.C. (*A Survey of Old Testament Introduction*, p. 353)

Some very ancient Hebrew seals have been located in Palestine. William F. Albright states that one seal was found that can be dated “no later than the early ninth century B.C., as is clearly shown by the extraordinary archaic *mem* and *aleph*” (*Yahweh and the Gods of Canaan*, Garden City, N. Y., 1968, p. 198). In a footnote on the same page Dr. Albright states:

The seal reads, “Belonging to Shemaiah son of Uriah” (not Azariah), and dates no later than the early ninth century B.C., as shown by the very archaic *mem* and *aleph*, with which the other characters agree. It is probably the earliest known inscribed Israelite seal; . . .

In *The Biblical World*, page 515, we find this interesting information:

Seals of royal officers generally mention their title, such as the beautiful lion seal from Megiddo, inscribed . . . “Belonging to Shema, the minister of Jeroboam”. . . For a long time it was thought that the Jeroboam mentioned on this seal was

King Jeroboam II, but recently weighty arguments have been advanced by S. Yeivin in favor of attributing this seal to the reign of Jeroboam I. . . . From ca. 600 B.C. comes a seal found at Tell en-Nasbeh that shows a fighting cock and the inscription . . . “Belonging to Yaazanyahu, the minister of the king” . . . This Yaazanyahu may be the individual mentioned in II Kings 25:23 and Jeremiah 40:8. During the excavations of Lachish the impression of a seal came to light inscribed . . . “Gedalyahu who is over the house.” Gedalyahu was probably the individual whom the Chaldeans after the destruction of Jerusalem appointed as governor over Judah (Jer. 41:1 ff.), but the seal impression found at Lachish comes from a time when he was still a high palace official of King Zedekiah, as his title “who is over the house (= palace)” indicates. (*The Biblical World*, p. 515)

*The Biblical Archaeologist* for September, 1965, page 86, gives this information: “It was in Period III city of (Ezion-geber:) Elath that a seal signet ring, with the inscription ‘belonging to Jotham’ was found. The reference is probably to Jotham, king of Judah, the successor of Uzziah.” In 2 Kings 15:32 we read that “In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.”

Arad was an ancient Canaanite city which was taken over by the Israelites (Joshua 12:14). Archaeologists have made some very interesting discoveries in that city. Yohanan Aharoni gave this information in *The Biblical Archaeologist* for February 1968:

During the five seasons of excavation, over 200 ostraca were found, nearly half Aramaic (from approximately 400 B.C.) and the rest Hebrew, from the time of the monarchy. . . . The ostraca, that is, sherds inscribed in ink, were found in various rooms and strata, and they were a common phenomenon of the excavations. There hardly passed a week without the discovery of additional ostraca. . . .

Fortunately, a good part of the ostraca are important not only paleographically but also in their contents. Some are preserved remarkably well; some are complete and unique documents. . . .

Most interesting are the contents of a group of ostraca from the last Israelite fortress (Stratum VI). They belong to the end of the period of the monarchy, probably to the time preceding Nebuchadnezzar’s first campaign (ca. 600–598 B.C.). Seventeen of them, found in one room, are remnants of the archive of a high official, possibly the commander of the last citadel. His name was Eliashib son of Eshyahu, and the ostraca are short letters addressed to him. . . . (*The Biblical Archaeologist*, February 1968, pp. 9, 10 and 13)

It is very interesting to note that one of the letters written to Eliashib mentions both “Yahweh” (Jehovah) and the temple of Yahweh. Yohanan Aharoni gives this translation:

To my lord Eliashib: May Yahweh seek your welfare. . . . And regarding the matter about which you commanded me, shalom, in the house of Yahweh he is dwelling [or sitting]. (*New Directions in Biblical Archaeology*, Garden City, New York, 1969, p. 29)

Below is a photograph of this letter. It is taken from *The Biblical Archaeologist*, February 1968, page 17.





## POOL OF GIBEON

In 2 Samuel 2:12–13 we read that the servants of David and Ishbosheth met at “the pool of Gibeon”:

And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.

And Joab the son of Zeruiah, and the servants of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

J. A. Thompson gives this information about “the pool of Gibeon”:

One final reference to archaeological evidence from David’s time comes from Gibeon, now known as El-Jib. It has been under excavation since 1956 by J. B. Pritchard. In the course of the excavation, one of those things happened that every archaeologist hopes for inscribed materials in the form of Hebrew writing on the handles of large jars gave the exact name of the place as *gb’n*, that is, *Gibeon*. These jar handles were found among the debris in a very large pool excavated into the native rock inside the north wall of the city. The pool was 11.3 meters in diameter and 10.8 meters deep and was in use from shortly after 1200 B.C. it would seem. It was therefore there in David’s time. The excavator has suggested that this is the pool referred to in 2 Samuel 2:12–17 where the servants of David and the servants of Ishbosheth Saul’s son, met and did battle. (*The Bible and Archaeology*, p. 100)

Below is a photograph of the pool found at Gibeon. It is taken from *The Biblical Archaeologist*, February 1960, page 1.



James B. Pritchard made this statement concerning the pool found at Gibeon:

The equation of this monumental construction with the “pool of Gibeon,” mentioned as the site of the contest between Joab and Abner in II Samuel 2:13, is tempting but, of course, difficult to prove.

More important than the discovery of the pool itself was the finding of a total of 121 pieces of pottery bearing archaic Hebrew letters in the debris with which the pool had been filled anciently. An important group of 56 jar handles, each inscribed in archaic Hebrew, contributed to a knowledge of trade at Gibeon . . . (*The Biblical Archaeologist*, February 1960, pp. 24–25)

In 1956 James B. Pritchard gave this report concerning this matter:

During this past summer the mound lying to the south of the village of el-Jib (fig. 2), which had been thought by many to be the biblical Gibeon, was excavated for the first time. . . . Commentators . . . have identified the open reservoir which Robinson and many others after him had seen at el-Jib with the

“pool of Gibeon” at which the contest between the men of Abner and the men of Joab had taken place. . . .

Just as we had discovered that the large open reservoir, which explorers and commentators had suggested as the biblical “pool of Gibeon,” could not be dated earlier than the Roman period, there turned up in the area on top of the tell just above the spring of the village a rock-cut pool (fig. 1). It was round in shape and measured 11.50 meters in diameter. The debris which filled it contained no pottery later than the Iron II period; thus it was clear that it had fallen into disuse no later than about the sixth century B.C. . . .

More important than the spectacular character of the pool itself was the evidence which came from the debris which filled it. From the fill of the pool came two jar handles bearing the name “Gibeon” inscribed in good Hebrew script and a third on which the first two letters [of] the name appeared. This discovery would seem to make the identification of the site of el-Jib with the biblical Gibeon certain. (*The Biblical Archaeologist*, December 1956, pp. 66, 68, 69 and 70)

## THE MOABITE STONE

A number of ancient inscriptions written by the enemies of Israel throw a great deal of light on the Old Testament. One of the most important discoveries was made in 1868 and is known as the Moabite Stone. David Diringer gives this information regarding the Moabite Stone:

This famous victory-stele, discovered in 1868 at Dibon, some 25 miles East of the Dead Sea, and now, partly restored, in the Museum of the Louvre, is a self-glorification of Mesha’, king of Moab (2 Kings iii.4) and belongs to about the middle of the ninth century B.C.E. . . . The inscription is of considerable importance; from the historical standpoint it supplements the information given in the Bible (2 Kings iii. 4–27). (*The Story of the Aeph Beth*, p. 68)

In 2 Kings, chapter 3, we read the following:

And **Mesha** king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And king Jehoram . . . sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: . . .

And . . . the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. . . .

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land. (2 Kings 3:4, 5, 6, 7, 24, 26 and 27)

The Moabite Stone confirms the fact that Israel had subdued Moab, but that later king Mesha “rebelled against the king of Israel”:

I [am] **Mesha**, son of Chemosh . . . king of Moab, . . . As for **Omri**, king of **Israel**, he humbled Moab many years [lit., “days”] for Chemosh was angry at his land. And his son followed him and he also said, “I will humble Moab.” In my time he spoke [thus], but I have triumphed over him and over his house, while Israel hath perished for ever! [Now] Omri had occupied the land of Medeba, and [Israel] had dwelt there in his time and half the time of his son [Ahab], forty years; but Chemosh dwelt there in my time. (*The Bible and Archaeology*, pp. 122–123)

Werner Keller made these observations concerning the relationship of the Moabite Stone to the Bible:

## A Look at Christianity

... there are always two sides to a story.

If we want an objective picture, it is always advisable to study the war diaries of both opponents. There is then more likelihood of getting a clearer picture of the real situation. In this particular case, as it happens, the Biblical description and the Moabite text supplement each other admirably. The Mesha stele adds the necessary color to the Biblical narrative and illumines its obscurity. The stele and the Bible agree on the decisive point, namely, that the campaign ended with the defeat of the Israelite king. The Bible describes at length the initial success of Israel, which King Mesha passes over in silence. The unfortunate outcome of the campaign is only briefly hinted at in the Bible, whereas the Moabite king revels in his victory. Both are telling the truth. (*The Bible as History*, New York, 1957, p. 238)

The reader will remember that king Mesha mentions “Omri, king of Israel” as the king who “humbled Moab.” The Bible does not tell us much about king Omri. It does, however, say that “Omri wrought evil in the eyes of the Lord, . . .” (1 Kings 16:25). J. A. Thompson states:

... it is in the realm of international politics that Omri is best known. Both the Assyrians and the Moabites knew him and his name was recorded in their annals. . . . Moab had been conquered by David and held by Solomon. After Solomon’s death it was lost again. The Bible tells us that King Mesha of Moab paid tribute to Israel (2 Kings 3:4). It was never known who had subdued Moab again till an English missionary in 1868 visited ancient Dibon in Moab and found a large black basalt stone [the Moabite Stone] . . . The special interest to us here is that the stone tells us that it was Omri, king of Israel, who had subdued Moab and humbled it for many years, and that this state of affairs had carried on under his son. (*The Bible and Archaeology*, p. 121)

It is interesting to note that the Bible states that king Mesha offered his own son for a “burnt offering upon the wall” (2 Kings 3:27). While king Mesha does not mention the sacrifice of his son on his stele, he does tell that he slew many people for the god Chemosh:

Now the men of Gad had always dwelt in the land of Ataroth, and the king of Israel had built Ataroth for them, but I fought against the town and took it and slew all the people of the town as satiation [intoxication] for Chemosh and Moab . . . And Chemosh said to me, “Go, take Nebo from Israel!” So I went by night and fought against it from the break of dawn until noon, taking it and slaying all, seven thousand men, boys, women, girls and maidservants, for I had devoted them to destruction for [the god] Ashtar-Chemosh. And I took from there the (. . .) of Yahweh, dragging them before Chemosh. (*The Bible and Archaeology*, p. 123)

The reader will notice that king Mesha refers to his god as “Chemosh.” This agrees with the Bible, for in 1 Kings 11:33 we read of “Chemosh the god of the Moabites. . . .”

### ASSYRIAN RECORDS

In Isaiah 20:1–2 we read:

In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; At the same time spake the Lord by Isaiah . . .

In *The Biblical World*, page 503, we are informed that “Prior to 1843, the reference to Isaiah 20:1 was the only place in all classical literature in which the name of Sargon appeared.” The fact that scholars knew nothing of Sargon before the discovery of his records is evident from a statement made by the Protestant writer Adam Clarke. Writing in the first half of the 19th century, he made this comment concerning Isaiah 20:

These circumstances make it probable that by Sargon is meant Sennacherib. . . . As to the rest history and chronology affording us no light, it may be impossible to clear either this or any other hypothesis, which takes Sargon to be Shalmaneser or Asarhaddon, &c., from all difficulties.—L. (*Clarke’s Commentary*, Vol. 4, p. 98)

Scholars now know that there was a king named Sargon and that he did fight against Ashdod. J. A. Thompson gives the following information:

In 712 B.C. Sargon sent troops to attack Ashdod. The event is referred to in the Bible in Isaiah 20. This reference is of special interest because it was the sole reference to Sargon preserved in the records of the ancient world until the excavations in old Assyria showed what a great king he was. In his records he made reference to the revolt of Ashdod of 712 B.C. Sargon’s annals speak thus:

Azuri king of Ashdod had schemed not to deliver tribute [any more] and sent messengers [full] of hostilities against Assyria to the kings in his neighbourhood. On account of the misdeed which he [thus] committed, I abolished his rule over the inhabitants of his country and made Ahimiti, his younger brother, king over them. . . . I marched quickly—in my state chariot and with my cavalry . . . against Ashdod, his royal residence, and I besieged and conquered the cities Ashdod, Gath, and Asdudimmu. . . .

(*The Bible and Archaeology*, pp. 142–143)

After Sargon’s death his son Sennacherib became king of Assyria. In 2 Kings 18:13–16 we read:

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king’s house.

At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

Some remarkable parallels to the account in the Bible are found in the annals of Sennacherib. From a “hexagonal clay prism, found at Ninevah, and dating from 686 B.C.” J. B. Pritchard translated the following:

As to Hezekiah the Jew, he did not submit to my yoke. I laid siege to forty-six of his strong cities, walled forts and to countless small villages in the vicinity and conquered them by means of well-stamped earth-ramps and battering rams brought thus near to the walls. . . . Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. I surrounded him with earthwork in order to molest those who were leaving his city’s gate. . . . I reduced his country but I still increased the tribute and the presents due to me as his overlord which I imposed upon him beyond his former tribute to be delivered annually . . . Hezekiah did send me later to Nineveh . . . thirty talents of gold, eight hundred talents of silver. . . . (*The Bible and Archaeology*, pp. 143–144)

We find the following parallels between the Bible and the annals of Sennacherib:

1. Both accounts state that Sennacherib made an attack upon the cities of Judah.

BIBLE	SENNACHERIB
... Sennacherib king of Assyria come up against all the fenced cities of Judah, . . .	I laid siege to . . . his strong cities, . . .

2. Both accounts state that Sennacherib was successful in conquering them.

... Sennacherib . . . come up against all the fenced cities of Judah, and took them.	I laid siege to forty-six of his strong cities, walled forts . . . and conquered them . . .
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## A Look at Christianity

3. Both accounts speak of Hezekiah's rebellion against the Assyrians.

BIBLE	SENNACHERIB
And Hezekiah . . . sent to the king of Assyria . . . saying, I have offended . . .	As to Hezekiah the Jew, he did not submit to my yoke.

4. Both accounts tell of the tribute which king Hezekiah had to pay to Sennacherib.

And the king of Assyria appointed unto Hezekiah king of Judah three hundred <b>talents of silver</b> and thirty <b>talents of gold</b> .	Hezekiah did send me later to Nineveh . . . <b>thirty talents of gold</b> , eight hundred <b>talents of silver</b> . . .
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In the last parallel both accounts agree that Hezekiah paid “thirty talents of gold,” but they disagree as to the amount of silver. The archaeologist William F. Albright made these comments concerning this matter:

Our documentary sources for the history of Israel from the late thirteenth to the early fourth century B.C. are, in general, remarkably reliable. . . . Most of the matter in Kings is singularly accurate from the standpoint of the modern historian, as has been shown by repeated archaeological and epigraphic discoveries: e.g., Hezekiah's tribute, 2 Kings 18:14, amounts to 30 talents of gold and 300 of silver in the Hebrew text, whereas the cuneiform inscriptions of Sennacherib list the amount as 30 talents of gold and 800 talents of silver, which is almost certainly exaggerated. This is not the only passage where Kings is more accurate than contemporary cuneiform records. (*From the Stone Age to Christianity*, p. 273)

Werner Keller points out some interesting parallels between the description of the fall of the northern kingdom as recorded in the Bible and on Assyrian monuments. The fall of the northern kingdom occurred more than 700 years before the time of Christ. In 2 Kings 15:29 we read: “In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took . . . all the land of Naphtali, and carried them captive to Assyria.”

In the “Cuneiform text of Tiglath-Pileser III” we find the following: “The whole of Naphtali I took for Assyria. I put my officials over them as governors. The land of Bet-Omri [Israel], all its people and their possessions I took away to Assyria” (From: Western Campaign and Gaza-Damascus Campaign, 734–733 B.C.)” (*The Bible as History*, p. 248).

2 Kings 15:30 states that “**Hoshea** . . . made a conspiracy against **Pekah** . . . and slew him, and reigned in his stead. . . .” This is confirmed in Tiglath-Pileser's record:

“They overthrew **Pekah** their king and I made **Hoshea** to be king over them.” (*The Bible as History*, p. 248)

In 2 Kings 16:9 we read that “the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.” Tiglath-Pileser's text contains this statement: “I besieged and captured the native city of Reson [Rezin] of Damascus. Eight hundred people with their belongings I led away” (*The Bible as History*, p. 248).

In 2 Kings 31:36 we read that “**Jehu** reigned over Israel in Samaria” for twenty-eight years. Although king **Jehu** lived more than 800 years before the time of Christ, his name has been located on an Assyrian obelisk known as the “Black Obelisk of Shalmaneser.” In *The Biblical World*, page 150, we find this information:

In his campaign at Calah (Nimrud) in 1846, A. H. Layard discovered a four-sided black limestone pillar 6 1/2 feet high,

with five rows of roughly executed bas reliefs extending around the pillar. . . .The inscription reads,

Tribute of **Jehu**, son of Omri. I received from him silver, gold, a golden bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king. . . .

This obelisk not only contains the name of the king but a picture of him as well. J. A. Thompson gives the following information in his book, *The Bible and Archaeology*, page 128:

Jehu is best known to us as the one king in either Israel or Judah whose picture we have today. The great Shalmaneser III was still reigning at the time of Jehu's accession. He evidently had some dealings with Jehu in the year 842 B.C., for the large black obelisk found by the early excavator Sir Henry Layard at Nimrud in 1840 has a picture of Jehu bowing before Shalmaneser and offering: “Silver, gold, a gold beaker, golden goblets, pitchers of gold, lead, staves for the hand of the king, javelins.”

### OTHER ANCIENT RECORDS

In 2 Chronicles 12:2 and 4 we read that Pharaoh Shishak invaded Jerusalem:

And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord. . . .

And he took the fenced cities which pertained to Judah, and came to Jerusalem.

That Pharaoh Shishak did attack the towns of Judah is confirmed by Egyptian inscriptions in the temple of Amun at Thebes:

Pharaoh Shishak (940–915 B.C.), known in Egyptian as Sheshonk, was a member of a powerful family in the Faiyum who founded the Twenty-second Dynasty . . .

At the temple of Amun, in Thebes, he left a triumphal relief scene in which he lists towns both in Judah and Israel which he plundered. (*The Biblical World*, p. 527)

Below is a photograph of the relief scene which is found in the temple of Amun. This photograph is taken from *The Biblical Archaeologist*, May 1965, page 33.



Babylonian records also throw some light upon the Bible. For instance, we read the following in 2 Kings:

Jehoiachin was eighteen years old when he began to reign, . . . And he did that which was evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. . . .

And he carried away all Jerusalem, and all the princes, and all the mighty men of valour. . . .

And he carried away Jehoiachin to Babylon, . . . (2 Kings 24:8, 9, 10, 14 and 15)

## A Look at Christianity

Werner Keller gives the following information concerning this matter:

In 597 B.C., as the Bible says, King Jehoiachin and his family were deported to Babylon as prisoners. But after twenty-five hundred years, who could hope to check up on the reliability of this factual statement? Nevertheless, shortly before the beginning of the twentieth century an opportunity came . . .

In 1899 the German Oriental Society equipped a large expedition . . . to examine the famous ruined mound of Babil on the Euphrates. The excavations, as it turned out, took longer than anywhere else. In eighteen years the most famous metropolis of the ancient world, the royal seat of Nebuchadnezzar, was brought to light. . . .

Thirty years later, when the great finds at Babil had long since found their way into archives and museums, there emerged a number of unique documents from the Ishtar Gate—in Berlin! . . .

After 1933 E. F. Weidner, the Assyriologist, took in hand the task of looking through the tablets and shards in the basement rooms of the Kaiser Friedrich Museum. He then translated them one by one. They contained nothing but court inventories, receipted accounts from the royal commissariat, book entries of ancient bureaucrats; nothing but ordinary every day matters.

Despite that, Weidner stuck it out manfully day after day . . . Then, all of a sudden, his monotonous job came unexpectedly to life. Among this dull administrative rubbish Weidner suddenly found some priceless relics of red tape in the ancient world. On four different receipts for stores issued, among them best-quality sesame oil, he came upon a familiar Biblical name: Ja-U-Kinu—Jehoiachin!

There was no possibility of his being mistaken, because Jehoiachin was given his full title: King of the (land of) Judah. The Babylonian clay receipts, moreover, bear the date of the thirteenth year of the reign of King Nebuchadnezzar. That means 592 B.C., five years after the fall of Jerusalem and the deportation. (*The Bible as History*, pp. 285–287)

Thus we see that the records of the Moabites, Assyrians, Egyptians and Babylonians throw a great deal of light on the Old Testament. George Eldon Ladd makes these comments:

The main outlines of Israel's interaction with the neighboring nations—Egypt, Assyria, Babylon, and Persia have been established as historical facts. . . . The division of the nation into two parts—the northern (Israel) and southern (Judah) kingdoms—the overthrow of Israel by Assyria, the conquest of Judah by Babylon, and the restoration of a remnant of Judah in the times of Ezra and Nehemiah are established history. (*The New Testament and Criticism*, p. 25)

William F. Albright, one of the world's most noted archaeologists, has stated:

“There can be no doubt that archaeology has confirmed the substantial historicity of Old Testament tradition.” (*Archaeology and the Religion of Israel*, 1955, p. 176, as cited in *The Bible and Archaeology*, p. 5)

Gleason L. Archer, Jr, gives this information:

W. F. Albright, the foremost American archaeologist of this generation, and a man who was himself brought up on the Wellhausen theory, had this to say in *The American Scholar* (1941, p. 181):

“Archaeological and inscriptional data have established the historicity of innumerable passages and statements of the Old Testament; the number of such cases is many times greater than those where the reverse has been proved or has been made probable.” . . . A more recent author, John Elder, states: “. . . Little by little, one city after another, one civilization after another, one culture after another, whose memories were enshrined only in the Bible, were restored to their proper places in ancient history by the studies of archaeologists. . . . Contemporary records of Biblical events have been unearthed and uniqueness of Biblical revelation has been emphasized by contrast and comparison to newly discovered religions of ancient peoples. . . .” (*A Survey of Old Testament Introduction*, pp. 155–156)

Nelson Glueck, who made important archaeological discoveries in the Negeb, made these statements concerning the Old Testament:

The foremost literary source for the archaeological explorer in the Negeb and elsewhere in Bible lands is of course the Bible. In this great theological document are contained historical accounts and references and geographical and topographical descriptions which are invaluable to the student of history. Some of this material was recorded by eye witnesses, some culled from contemporary records and still other material was long transmitted through the amazingly accurate phenomenon of historical memory before being committed to writing . . . The Biblical description of the location of ancient Ezion-geber as being “by the side of Elath; on the shore of the Red Sea, in the land of Edom,” proved to be literally correct. It is natural therefore for the archaeological explorer of the Negeb to have recourse first of all to the pages of the Bible. (*The Biblical Archaeologist*, February 1955, pp. 3 and 4)

Although it is impossible to prove that the Bible is inspired by archaeology, the discoveries that have been made do provide a basis for faith in the record.

J. A. Thompson, formerly Director of the Australian Institute of Archaeology, made this statement concerning the relationship between archaeology and the Bible:

Not the least fascinating part of these modern studies is that they go far towards authenticating the history of the written records which are the basis of our faith. Of course, it is impossible to authenticate archaeologically all that is in the Bible. Many of its statements lie beyond the sphere of archaeological investigation. No excavator can comment, in terms of his science, on the simple statement: “Abraham believed God, and it was counted unto him for righteousness.” But in its own sphere this science does much for the student of the sacred record. (*The Bible and Archaeology*, pp. 3–4)

F. F. Bruce, of the University of Manchester, made these interesting comments in the Foreword to the same book:

Archaeology certainly makes an important contribution to the study of the Bible. Large areas, especially of the Old Testament, have been so greatly illuminated by it that it is not easy to imagine what readers made of them before the days of biblical archaeology. . . . Yet the scale of its contribution can be exaggerated. . . . For all the light that archaeology throws upon the text, language and narrative of the Bible, it is improper, and in any case unnecessary to appeal to it to “prove” the Bible. Archaeology has indeed corroborated the substantial historicity of the biblical record from the patriarchal period to the apostolic age, but it is not by archaeology that the essential message of the Bible can be verified.

Sometimes, indeed, archaeology has made the interpretation of the biblical narrative more difficult rather than less so. It has happened at times that an earlier phase of research has appeared to solve one particular problem satisfactorily, whereas later study has thrown the whole question into the melting-pot again. This has happened, for example, with Professor Garstang's interpretation of the Joshua story in the light of his Jericho excavations, and with Sir William Ramsay's solution of the Quirinius problem in St. Luke's Gospel.

There is no finality in biblical archaeology. As more pieces of the jigsaw puzzle come to light, we see that we have sometimes put previously discovered pieces into the wrong place and produced a distorted pattern.

### DEAD SEA SCROLLS

In 1859 a critic of the Bible stated that the “oldest manuscripts of any of the books of the Old Testament at the present day date from the twelfth century of the Christian Era.” While this statement may have been true at that time, the discovery of the Dead Sea Scrolls has changed the entire picture. We now have some manuscripts that date back prior to the time of Christ.

## A Look at Christianity

The Dead Sea Scrolls were discovered in 1947 when a boy threw a rock into a cave near the Dead Sea. He was startled by the sound of something breaking and later came back to find jars with ancient manuscripts in them. This was only the beginning, for further search by a number of people led to the discovery of many important manuscripts. When scholars learned of these manuscripts they were elated. In *Compton's Encyclopedia* we find these statements:

The Biblical manuscripts known as the Dead Sea Scrolls have been called by scholars "the greatest manuscript discovery of modern times." They include Old Testament books and non-Biblical texts dating from 100 B.C. to A.D. 68.

The Dead Sea Scrolls were written during one of the most decisive periods in the history of the Jewish people, on the eve of the birth of Christianity. When the tens of thousands of fragments have been pieced together and translated, scholars will have a mass of new material for the study of Biblical texts and the people who wrote them. The scrolls will shed new light on the foundations of Christianity and on the influence of Judaism on the Christian faith. (*Compton's Encyclopedia*, Vol. 6, pp. 41a-41b)

Edmund Wilson gives this interesting information concerning the Dead Sea Scrolls:

Dr. Trever at once sent off prints of columns of the Isaiah scroll to Dr. W. F. Albright of Johns Hopkins, one of the ablest living Biblical archaeologists and an authority on the Nash Papyrus, which he had studied intensively over a period of years. They heard from him by air mail on March 15. He had written the same day he received the letter: "My heartiest congratulations on the greatest manuscript discovery of modern times! There is no doubt in my mind that the script is more archaic than that of the Nash Papyrus . . . I should prefer a date around 100 B.C. . . . What an absolutely incredible find! And there can happily not be the slightest doubt in the world about the genuineness of the manuscript." (*The Dead Sea Scrolls: 1947-1969*, by Edmund Wilson, New York, 1969, p. 18)

They set out now to examine systematically all the caves in the Qumran neighborhood. They entered two hundred and sixty-seven, and in thirty-seven of them found pottery and other relics of human occupancy. In twenty-five of these, the pottery was identical with the jars from the original cave. Several of the caves contained scrolls, which, unprotected by jars, were in a state of disintegration, often buried under layers of dirt. The fragments of these collected ran into the tens of thousands. It was becoming more and more apparent that a library had been hidden here—a library which seems to have included almost all the books of the Bible [the Old Testament], a number of apocryphal works and the literature of an early religious sect. (*Ibid.*, p. 25)

In her book, *Man, Time and Fossils*, Ruth Moore gives this information:

In Palestine a bitter dispute had centered on the "Dead Sea Scrolls," an ancient copy of the Book of Isaiah, found, wrapped in linen, in a cave in Palestine. A piece of the linen, still strong and showing its beautiful weaving, was submitted to Libby. He gave it an age of 1,917 years, and thus confirmed the ancient authenticity claimed for the scroll. (*Man, Time and Fossils*, p. 392)

Martin A. Larson gives this information in his book, *The Religion of the Occident*, page 227:

Space does not permit us to reproduce the archeological, paleographical, and other evidence which proves that the Dead Sea Scrolls were composed between 170 and 60 B.C. by a Jewish cult which flourished until 69 A.D. . . . Professor W. F. Libby of the University of Chicago subjected a piece of linen wrapping which covered one of the MSS. to the Carbon-14 Process and found that its date of origin was approximately 33 A.D. . . .

There can be no dispute concerning the authenticity of the Scrolls, which, in addition to several previously unknown and complete documents, now translated and published, include two

MSS. of Isaiah and literally thousands of fragments found in various caves. Among these are portions of practically every book of the Old Testament.

In his book, *The Ancient Library of Qumran*, Frank Moore Cross, Jr., gives this information:

A sketch of the contents of Cave IV may be helpful in the discussions to follow. At the end of four years' labor 382 manuscripts have been identified from this cave. . . . Of the manuscripts identified thus far, about one hundred slightly more than one fourth of the total, are biblical. ALL of the books of the Hebrew canon are now extant, with the exception of the Book of Esther. . . .

Three very old documents have been found in Cave IV. . . . They include an old copy of Samuel, preserved in only a handful of fragments; a patched and worn section of Jeremiah, . . . and a copy of Exodus . . . of which only a column and a few tatters are extant. . . .

The archaic Samuel scroll can date scarcely later than 200 B.C. A date in the last quarter of the third century is preferable. The Jeremiah is probably slightly later. The archaic Exodus has not been subjected to detailed paleographical analysis; . . . Nevertheless it appears to be no later than the old Samuel fragments and probably is earlier.

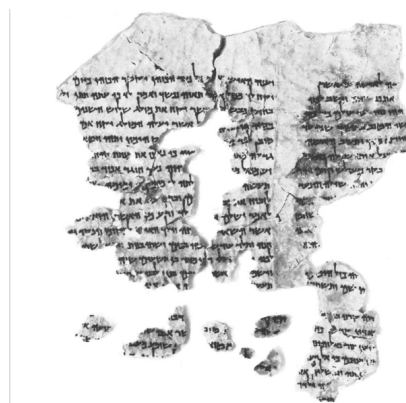
One copy of Daniel is inscribed in the script of the late second century B.C. . . .

The biblical scrolls from Qumran span in date about three centuries. A few archaic specimens carry us back to the end of the third century, as we have seen. The heavy majority, however, date in the first century B.C. and in the first Christian century. . . . (*The Ancient Library of Qumran*, by Frank Moore Cross, Jr., Garden City, New York, 1961, pp. 39, 40, 42 and 43)

In a recent article Frank Moore Cross writes:

For the science of palaeography, it is difficult to exaggerate the importance of these papyri. . . . the dating proposed by the writer for the archaic Samuel manuscript (ca. 225 B.C.E.) now appears to be minimal. The chronology of the Archaic Period (pre-Hasmonean) may prove too low by a generation; the archaic Samuel then would date from 275-225 B.C.E. (*New Directions in Biblical Archaeology*, edited by David Noel Freedman and Jonas C. Greenfield, Garden City, New York, 1969, p. 53)

Below is a photograph of "Leather fragment of 1 Samuel 1-2 from 4Q Sam<sup>a</sup>." The photograph is taken from *The Biblical Archaeologist*, September 1965, page 96.



While the Dead Sea Scrolls provide important documentary evidence for the Old Testament, there are some textual problems that need to be faced. Many of these problems are related to the Septuagint version of the Bible. The Septuagint is a Greek version of the Old Testament said to have been translated from the Hebrew to two or three hundred years before the time of Christ.

## A Look at Christianity

Prior to the discovery of the Dead Sea Scrolls, many people believed that the Septuagint was just a “loose paraphrase” of the Hebrew text. Since the discovery of these scrolls, however, many scholars have taken the Septuagint more seriously. Some now feel that the Septuagint contains “a faithful and literal translation of one form of the Hebrew text” found among the Jews in ancient times (see *Our Bible and the Ancient Manuscripts*, p. 82).

It is interesting to note that a statement made by Stephen in the New Testament (Acts 7:14) seems to agree with the Septuagint rather than with our Old Testament. Stephen states that 75 souls went down with Jacob into Egypt. The Old Testament, however, says there were 70 (see Exodus 1:1–5). The Septuagint is in agreement with Acts 7:14 for it reads: “And all the souls born of Jacob were seventy-five” (*The Septuagint Version*, Greek and English, London, p. 70). Since the discovery of the Dead Sea Scrolls this matter has become even more interesting to scholars for a fragment of Exodus found in Cave IV agrees with the Septuagint. It reads: “. . . seventy-five persons” (*The Ancient Library of Qumran*, p. 184, footnote 31).

Gleason L. Archer, Jr., states that

the text of I and II Samuel seems to have been more poorly preserved in the Masoretic recension [the Hebrew text from which our Old Testament was translated] than any other book in the Bible. . . . a study of the Septuagint version of Samuel indicates that its Vorlage was in somewhat better condition than that of the Masoretic tradition, and hence it is extraordinarily useful for the textual criticism of these two books. Several important fragments have been discovered in the Qumran caves containing a Hebrew text appreciably closer to that of the Septuagint than to the MT. (*A Survey of Old Testament Introduction*, p. 273)

Patrick W. Skehan also feels that the traditional Hebrew text of Samuel is inferior to other books in the Old Testament:

For with all due respects to the scholars who would have it otherwise, it has long been held by serious students of Samuel that in their case the Masoretic text presents us with a truncated text with notable omissions, both deliberate and accidental; it is a text that is much below the standard of excellence observable in the received text of other Old Testament books. (*The Biblical Archaeologist*, September 1965, p. 97)

Frank Moore Cross, Jr., gives this information concerning the relationship of the Septuagint to the fragments of Samuel found in the Dead Sea Scrolls:

Initial study was directed to the historical books, especially to Samuel. The text of Samuel contained in the three scrolls from Cave IV is widely at variance with that of the traditional Masoretic Bible; it follows systematically the rendering of the Septuagint of Samuel. For example, in the few published fragments of the archaic Samuel text (4QSam<sup>b</sup>), there are some thirteen readings in which the Qumran text agrees with the Greek against the readings of the received text, four readings in which the Qumran text agrees with the traditional text against the Septuagint. The ratio of readings in agreement with the Septuagint against the Masoretic text is even higher in the large Samuel manuscript (4QSam<sup>a</sup>). . . .

All this does not mean that the Septuagint in the historical books presents a text which is necessarily superior to the Masoretic texts. The question of which witness is superior is another problem, to be decided in individual readings. It does mean that the Septuagint reflects accurately a Hebrew textual tradition at home in Egypt in the third-second centuries B.C., and that thanks to the Qumran manuscripts we have the means to control its evidence. (*The Ancient Library of Qumran*, pp. 179–181)

J. A. Thompson gives the following information concerning the significance of the Dead Sea Scrolls:

Prior to the discovery of these texts, our earliest Hebrew manuscripts were dated about A.D. 900. It has always been the desire of Biblical scholars to obtain earlier manuscripts in order to make a comparison with the present-day Hebrew text. In this way they could discover how well the text had been preserved. As a result of these wonderful Qumran discoveries we now have documents as old as 100 B.C., or perhaps even earlier. . . . in the main these ancient texts agree fairly closely with the text with which we are familiar. Where they diverge they not infrequently follow the Septuagint text more closely, and this diverges from the Hebrew text in a number of places. It is evident also that there were versions of the Hebrew Bible in existence in those days that differed from both the present Masoretic and the Septuagint texts. (*The Bible and Archaeology*, p. 264)



Isaiah Scroll — About 100 B.C.

Frank Moore Cross, Jr. made these observations about the importance of the Dead Sea Scrolls:

. . . we must cease to date any biblical work belonging to the Former or Latter Prophets (not to mention the Torah), or any extensive pericope within these books, later than the early second century B.C. It is none the less a gain to have manuscripts, albeit fragmentary and incomplete, of the books of the Pentateuch, the Prophets, especially the Twelve, dating from the second century B.C., which rule out categorically speculations about extremely late additions to prophetic works. (*The Ancient Library of Qumran*, p. 164)

Millard Burrows, a noted authority on the Dead Sea Scrolls, made this statement with regard to the Isaiah scrolls:

The first of the prophetic books, Isaiah, was evidently, as we have seen, the most popular in the Qumran community. In addition to the two scrolls from Cave 1, there are more or less extensive fragments of thirteen others from Cave 4. Like the later and incomplete scroll from Cave 1, the Cave 4 fragments agree closely with the Masoretic text. This demonstration of the antiquity of our traditional text in the book of Isaiah is all the more important in view of the quite different indications in other books.

By far the most interesting and useful of all the Isaiah manuscripts for the study of the text is the complete St. Mark's Isaiah scroll—as it may still be called for convenience, although it is now in Israel. It too supports the accuracy, by and large, of the Masoretic text (DSS, p. 304). It presents, however, a more popular, less official form of the text than the other manuscripts. It was probably less carefully written and therefore contains a greater proportion of mistakes in copying, but it also preserves a number of ancient readings which were lost in the more orthodox tradition. (*More Light on the Dead Sea Scrolls*, New York, 1958, p. 146)

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On page 172 of the same book, Millard Burrows states that the St. Mark scroll of Isaiah gives “the complete text of the book in a manuscript which cannot be dated much after 100 B.C. **at the latest.**” William Hugh Brownlee, another authority on the Dead Sea Scrolls, makes these comments:

... we may safely assume that the traditional Hebrew text is very close to the best manuscripts of the second century B.C. A fragmentary document of Isaiah (also from Cave One) reads almost word for word and letter for letter the same as the Masoretic text, although it does contain a few important variants. Several other Isaiah Scrolls from the other Qumran caves tell the same story. Lest one exaggerate the differences between the great Isaiah Scroll and the traditional text, it must be pointed out that more often than not, except for the free use of vowel letters, even this document supports Masoretic readings. (*The Meaning of the Qumran Scrolls for the Bible*, New York, 1964, p. 216)

Gleason L. Archer, Jr., made this comment about the Isaiah scrolls:

Even though the two copies of Isaiah discovered in Qumran Cave 1 near the Dead Sea in 1947 were a thousand years earlier than the oldest dated manuscript previously known (A.D. 980), they proved to be word for word identical with our standard Hebrew Bible in more than 95 per cent of the text. The 5 per cent of variation consisted chiefly of obvious slips of the pen and variations in spelling. (*A Survey of Old Testament Introduction*, p. 19)

Bible scholars certainly have reason to rejoice over the discovery of the Dead Sea Scrolls, for they throw a great deal of light on the Bible.

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