

A STUDY OF CHRISTIAN EVIDENCE

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CHRISTIAN EVIDENCE

Lesson One:

Why Study Christian Evidence?

Introduction:

1. Why is apologetics necessary and what value does it provide?
 - a. 40% of the young people in the Lord's Church fall away when they leave home.
 - b. Of the 40% that leave the Church, half of them join denominations, and the other half (20%) become irreligious.

- c. The typical reasons for their departure from faith are that the young people learned about evolution in college, they came to disbelieve in miracles because of being taught naturalism: they believe that there is a lack of evidence for God and creation and they believe that Christianity goes against logic and common sense.
- 2. Some would say that a study of Christian Evidence is not necessary.
 - a. We have the responsibility to defend the truth (1 Pet. 3:15; Phil. 1:17).

Discussion:

I. Christian Evidence Defined.

- A. Christian evidence is the study of the evidence for Christianity, namely, the existence of God, the inspiration of the Bible, and the deity of Christ.

II. The Purpose of Christian Evidence.

A. Validate Christian Truth.

- 1. We have the responsibility to prove all things (1 Thess. 5:21).
- 2. Facts about truth.
 - a. We can know it (Jn. 8:32).
 - b. We can understand it (Eph. 3:4; 5:17).
 - b. We must be able to reason (Acts 17:1-3).
- 3. To Validate Christian truth requires:
 - a. Searching (Acts 17:11).
 - b. Study (2 Tim. 2:15).
 - c. Meditation (Psa. 1:1-2; 119:15-16).
 - d. Faith (Jn. 20:30-31).

B. Save the Lost.

- 1. Jesus came to seek and save the lost (Lk. 19:10; Jn. 10:10).
- 2. Our mission is to save the lost (Matt. 28:19-20).
 - a. We live in a world where most individuals are lost (Matt. 7:13-14).
- 3. People are searching for the truth!
 - a. Gotquestions.org is the #1 Christian Q&A site on the Web.
 - b. In 2012 they saw...
 - (1) 37 million visitors
 - (2) 75 million page views of questions and answers.

C. Strengthen the Church.

- 1. Attacks from atheists and skeptics can leave believers with doubts and a weakened faith.
- 2. Consider the words of Paul (Eph. 4:14-15).
- 3. The words of Jesus to Peter (Jn. 21).
- 4. Paul's missionary journeys (Acts 14:21-22; 15:32).

D. To Refute Error.

- 1. We are to try the Spirits (1 Jn. 4:1).
- 2. Examples of errors.
 - a. "We are a nation that is unenlightened because of religion. I do believe that. I think that religion stops people from thinking. . . . I think religion is a neurological disorder. . . . I am just embarrassed that it has been taken over by people like evangelicals, by people who do not believe in science and rationality. It is the 21st

century. And I will tell you, my friend. The future does not belong to the evangelicals. The future does not belong to religion." - Bill Maher

b. "Mock them, ridicule them in public. Don't fall for the convention that we're all too polite to talk about religion." -Richard Dawkins

3. We have the responsibility to stop them (Tit. 1:9-11; 2 Cor. 10:5).

Conclusion:

1. Know that God is with you (2 Tim. 4:16-18).

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Lesson Two:

“Unbelief”

Introduction:

1. Luke 18:8.
 - a. The question implies a lack of faith not just on the earth but among God's people.
2. Hebrews 3:12.
 - a. This verse warns of the danger of unbelief.
 - b. The word unbelief (*ἀπιστία*) means more than just a lack of faith.
 - c. There is the implication of stubbornly refusing to believe or act according to God's

- will.
3. We are living in a world that appears to be drifting increasingly into deeper levels of unbelief.

Discussion:

I. The Appearance of Unbelief.

(Throughout history, many people have decided not to believe in God. They have gone by many different names—atheists, freethinkers, agnostics, infidels, etc. In this section, we will look at specific types of unbelievers.)

A. Atheist.

1. The word atheism means without God.
2. An atheist is one who plainly states that God does not exist.
3. The atheist cannot prove that God does not exist.
4. They do not deal with facts.
5. They are so set against the idea of God that they dismiss or ignore the evidence that proves His existence.
6. Example: Isaac Asimov – “Emotionally, I am an atheist. I don’t have the evidence to prove that God doesn’t exist, but I so strongly suspect he doesn’t that I don’t want to waste my time.”

B. Agnostic.

1. The word agnostic means “without knowledge.”
2. The agnostic does not boldly proclaim that God does not exist. Instead, he suggests no one can know whether or not God exists because there simply is not enough evidence upon which to base a conclusion.
3. In essence agnosticism says: “I don’t know, you don’t know, nobody knows, and nobody can know if there is a God.”
4. The agnostic’s claim of “I can’t know” really is a mask that he puts on to hide the fact that he realizes there is ample evidence (that he can neither explain away nor disprove) to establish the existence of God. Perhaps the agnostic cannot find God for the same reason a thief cannot find a policeman!

C. Skeptic.

1. The skeptic is the person who doubts that there is a God.
2. The standard dictionary definition is quite revealing when it describes a skeptic as one who holds to “the doctrine that true knowledge or knowledge in a particular area is uncertain and who has doubts concerning basic religious principles.”
3. Notice that the skeptic does not claim knowledge of God is unattainable (as the agnostic does), but rather is “uncertain.”
4. The skeptic is not prepared to accept anything except that which can be verified empirically (that is to say, by using the five senses).
5. To the skeptic science becomes the only valid method of “proving” anything.
6. Since God cannot be seen, tasted, heard, touched, or smelled, then skeptics say that either He does not exist or that He cannot be very important even if He does.
7. However, the skeptic’s position is faulty because even he “knows” some things exist that cannot be verified by the scientific method.
8. Science never will be able to observe or explain such concepts as love, hate, sorrow, or

joy.

9. Science never will be able to explain why a man in a foxhole during a war throws himself on a hand grenade to save his fellow soldiers.

D. Infidel.

1. The infidel is the person who not only refuses to believe in God himself but who also is intolerant of and actively opposes those who do.
2. The infidel speaks out against God and does all he can to condemn religion.
3. The infidel despises God and the Bible and anyone who believes in either.
4. Infidelity is not new (Exod. 5:1-2).

E. Deist.

1. This is one who acknowledges the existence of a Supreme Creator, but this God has no interest in or contact with mankind.
2. God is interested in man (Psa. 94:14).

II. Source of Unbelief.

A. Bias Against God.

1. Many do not believe in God, and they like it that way.
2. Too many the Christian God is utterly repugnant to them because He represents a threat to man's desires and ambitions. In other words, the will of man is on a collision course with the will of God.
3. Consider Romans 1:21, 28.
 - a. The problem Paul addresses is a refusal to accept what was knowable, God's reality.
 - b. They refused to have God in their knowledge.
 - c. Professing themselves to be wise, they became fools (Rom. 1:22).
 - d. The word fool generally is used as an empty-minded individual. The term carries both a moral and religious judgment.
 - e. Consider the words of the Psalmist (Psa. 14:1).
 - f. If the fear of the Lord is the beginning of wisdom (Psa. 111:10), then foolishness finds its origin in the rejection of God (Isa. 32:6).

B. Influence of Parents.

1. One of the most powerful influences on any human being is parents. Parents are not only the first influences in a child's life but are also continuing influences.
2. It has been said that a child's mind is like Jell-O and that the parent's task is to put in all the good stuff before it sets (Deut. 6:6-7; Eph. 6:4; Prov. 29:15).

C. Education.

1. Organic evolution has been taught as a scientific fact for many years in our school system.
2. Acceptance of the naturalistic concept of evolution leads quite naturally to disbelief in God.

D. Immorality.

1. Many do not believe in God because they will have to change the way they live.
2. These people may be involved in sins such as homosexuality, adultery, or any number of actions that are contrary to the laws of God.
3. As soon as they admit that there is a God, then they also must admit that God wants them to do or not do certain things.

F. Intellectual Peer Pressure.

1. It is not pleasant to be labeled as stupid, dumb, ignorant, or moronic. Yet those labels have been applied to people who are willing to defend the existence of God and the biblical concept of creation. Thousands of highly intelligent people are scientists, and many of them believe in evolution. The idea being suggested is that “all intelligent people” believe in evolution. After all, how could so many “smart” people be wrong?
 2. Truth is not determined by popular opinion or majority vote.
 3. Just because millions of people believe something does not make it right.
- G. Evil, Pain, and Suffering.

1. Another frequent cause of unbelief is the existence of evil, pain, and suffering in the world. If there is an all-powerful God, and if He is all-good, then why do bad things happen to innocent victims (such as babies)?
2. The fact that even Jesus, as the Son of God, was subjected to pain and suffering (Hebrews 4: 15; 5:7-8; 1 Peter 2:21ff.) proves that God loves and cares for His creation.
3. Suffering reminds us that this world is not our home (Heb. 11:13; Phil. 3:20).

III. The Results of Unbelief.

A. It leads to despair.

1. Voltaire (1694-1778).
 - a. French Enlightenment writer
 - b. He was the leading voice of 18th-century French infidelity.
 - c. He probably did more to destroy faith in the Bible than any other man.
 - d. Near the end of his days, he exclaimed: “I wish I had never been born.”
 - e. Sir Thomas Scott (1535-1594), Chancellor of England: *“Until this moment I thought there was neither a God nor a hell. Now I know that there are both, and I am doomed to perdition by the just judgment of the Almighty.”*

2. Sir Francis Newport.
 - a. The head of an English Atheist club to those gathered around his deathbed: “You need not tell me there is no God for I know there is one, and that I am in His presence! You need not tell me there is no hell. I feel myself already slipping. Wretches, cease your idle talk about there being hope for me! I know I am lost forever! Oh, that fire! Oh, the insufferable pangs of hell! ...Oh, that I could lie for a thousand years upon the fire that is never quenched, to purchase the favor of God and be united to Him again. But it is a fruitless wish. Millions and millions of years will bring me no nearer the end of my torments than one poor hour. Oh, eternity, eternity forever and forever! Oh, the insufferable pangs of Hell!”
3. Thomas Payne (1737-1809) the leading atheistic writer in American colonies: “Stay with me, for God’s sake; I cannot bear to be left alone, O Lord, help me! O God, what have I done to suffer so much? What will become of me hereafter? “I would give worlds if I had them, that The Age of Reason had never been published. O Lord, help me! Christ, help me! ...No, don’t leave; stay with me! Send even a child to stay with me; for I am on the edge of Hell here alone. If ever the Devil had an agent, I have been that one.”
3. Robert Ingersoll (1833-1899).

- a. Wrote: "I am afraid of the land of the shadows – the dim beyond is filled with frightful shapes or appears perfectly empty which is still more frightful."
- B. Limits the power of God to work in our lives (Matt. 13:53-58).
- C. It leads to hardness of heart, rebellion, and lack of obedience (Heb. 3:12-19).
- D. Lake of fire (Rev. 21:8).

Conclusion:

1. Our prayer is that people have the attitude of the parents in Mark. "Lord help our unbelief." (Mk. 9:24).

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Lesson Three:

Does God Exist (Part 1) Cause & Effect

Introduction:

1. One of the most basic, and most fundamental issues that can be considered by the human mind is the question, "Does God exist?"
2. Many wonder why it is necessary to argue for the existence of God because everyone knows that God exists. (Edward Thomson wrote: "The doctrine of the one living and true God, Creator, Preserver, and Benefactor of the universe, as it solves so many problems, resolves so many doubts banishes so many fears, inspires so many hopes, gives such sublimity to all things, and such spring to all noble powers, we might presume would, as soon as it was announced, be received by every healthy human mind.")
3. The Atheist boldly states that God does not exist. The Theist states just as boldly that God does exist. The Agnostic states that there is not enough evidence to decide on the matter. The Skeptic doubts that God's existence can be proven with certainty. Who is correct?

4. You may be thinking right now "Of course God exists!" but many do not believe in the existence of God, so how do you prove that God does exist?
5. All legal authorities recognize the validity of what is known as a *prima facie case*.
 - a. Such a case exists when enough evidence is available to establish such a high probability of fact is true that unless that particular fact somehow can be refuted, it is considered proven beyond a reasonable doubt.
6. As we seek to prove the existence of God, our goal is to present a case that simply cannot be refuted.

Discussion:

I. The Law of Cause and Effect.

- A. Law of Causation - Every effect must have an adequate cause. (Law of common sense).
 1. When you find a wet spot on the floor, you look for a leak.
 2. When you feel sick, you look for a reason.
 3. The fact that something is an effect tells us that it has a cause.
 4. Scientists say that every material effect must have an adequate cause.
 - a. The effect is never greater than the cause.
 - b. The river did not turn muddy because the frog jumped in it, nor did the book fall from the table because the fly landed on it.
 - c. These are not adequate causes.
- B. Throughout history this has been one of the most effective arguments for the existence of God.
- C. The Universe exists and is real.
 1. Every rational person, including atheists, agnostics, and skeptics must admit this point.
 2. The big question is "How did the universe get here?" "What caused the Universe?"

II. The Existence of the Universe.

- A. There are but three ways to account for it.
 1. It is eternal. It has always existed and will always exist.
 2. It is not eternal; rather it created itself from nothing.
 3. It is not eternal; it was created by (Someone) something outside of, and superior to itself.
- B. The Universe is not eternal.
 1. Modern science recognizes that the Universe is not eternal. It had a beginning, and it will have an end.
 - a. Robert Jastrow, a famous scientist of NASA (who is an agnostic), wrote: "Modern science denies an eternal existence to the universe. declares: "in science, as in the Bible, the World begins with an act of creation.
 - b. Robert Jastrow also wrote: "Astronomers now find they have painted themselves into a corner because they have proven, by their methods, that the world began abruptly in an act of creation to which you can trace the seeds of every star, every planet, every living thing in this cosmos and on the earth. And they have found that all this happened as a product of forces they cannot hope to discover. That there are what I or anyone would call supernatural forces at work is now, I think, a scientifically proven fact."
 - b. Scientists did not hold to this view until they began trying to determine the age of the earth.
- C. The Universe did not create itself.
 1. Some scientists say that all the matter and space in the Universe were once contained

- in a highly compacted ball, many times smaller than a period. This ball exploded and, as a result of this "big bang," the Universe was flung into existence.
2. The question to ask is, "From where did this compacted ball of matter and space come?"
 3. It would be absurd to think that matter could create itself.
 4. There is no known natural process whereby matter could, from nothing, fashion itself.
 5. Such an idea is absurd, both philosophically and scientifically.
- D. The Universe is not eternal.
1. It was created by something that existed before it did; something superior to it.
 2. Let us consider the following:
 - a. If there was ever a time when absolutely nothing existed, then there would be nothingness, for nothing, produces nothing but nothingness.
 - b. Since something does exist, it must logically follow that something has always existed.
 3. Everything that exists can be classified as either matter or mind.
 - a. Everything that exists is either matter or mind.
 - b. But something eternal exists because something is here now.
 - c. Thus, either matter or mind is eternal.
 - d. But, as shown above, the matter is not eternal.
 - e. Therefore, it is the mind that is eternal. That Mind is identified and described in the Bible as God.

III. The Existence of Physical Life.

- A. The existence of physical life is explainable only in terms of some eternal, non-physical life force that created life as we observe it.
1. Atheism is forced to assume that physical life, at some remote point in the past, was spontaneously generated from inorganic materials.
 2. Evidence is against this notion.
 - a. Evolutionist George Gaylord Simpson and colleagues have admitted that the spontaneous generation of life "does not occur in any known case."
 - b. Dr. Carl Sagan has estimated that the chance of life evolving on Earth is one in 1 followed by 2 billion zeros. (It would take 6,000 books of 300 pages each just to write that number!)
 - c. Professor Edwin Conklin of Princeton University put it this way: "The probability of life origination from an accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop."
- B. Summing up.
1. Life was either spontaneously generated by accident from inorganic substances, or it was created purposely by an eternal force.
 2. All the evidence indicates that it does not, and could not start spontaneously, by chance.
 3. The evidence forces one to believe that life was created by an Eternal Life Force.

IV. The Bible & God's Existence.

- A. Many have said, "The Bible does not defend the existence of God, but simply assumes it."

- B. The Bible does assume that there is a God, but it also proves the existence of God
1. The Bible assumes the existence of God (Gen. 1:1; 2 Tim. 3:16; 2 Pet. 1:3).
 2. The Bible gives evidence to prove the existence of God (Rom. 1:19-21, 28; Acts 14:14-17; Psa. 19:1-2; Heb. 3:4).

Conclusion:

1. We live in a world of cause and effect.
2. Without the existence of God, how can we explain the ultimate reason for our own existence or the existence of this Universe?
3. Yes, God does exist! He is the creator of mankind, the universe, and all that is in the universe.

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Lesson Four:

Does God Exist (Part II) "Design Demands a Designer"

Introduction:

1. You cannot have a poem without a poet, art without an artist, a house without a builder, or a design without a designer.
2. Design "always demands a designer."
3. The Teleological Argument.
 - a. Teleology refers to the purpose of design.
 - b. This approach suggests that where there is design, there must be a designer.
4. The Logical order of the argument
 - a. If the Universe shows evidence of design, it must have had a designer.
 - b. The Universe shows evidence of design.
 - c. Thus, the Universe must have had a designer.
5. Is there evidence of design?
 - a. The atheist claims that no such evidence exists.
 - b. The theist, however, says there is evidence of design and offers the following information as support for that claim.

Discussion:

I. The Universe.

(Quote: "We Discover that the universe shows evidence of a designing or controlling power that has something in common with our minds." - Sir James Jeans: An English physicist, astronomer, and mathematician.)

A. The Size of the Universe.

1. The Milky Way galaxy in which we live is estimated to be 93 billion light-years in diameter.
 - a. A light-year is the distance light travels in one year, moving at a speed of more than 186,000 miles per second.
 - b. A light-year is approximately 5.9 trillion miles.
2. If could travel at the speed of light (186,000 M.P.H.), it would take 100,000 years to go from one end of our galaxy to the other.
4. There are over 1 billion known galaxies. (The Milky Way is just one of them.)
5. If we sent a message to the nearest neighboring galaxy, it would take 1.5 million years to get there, traveling at the speed of light.
6. Our galaxy is beyond comprehension.
7. It has been estimated that there are two trillion galaxies in the universe and innumerable stars.

B. The Design of The Universe.

1. The earth is 93 million miles from the Sun. This is perfect. Why?
 - a. If the earth were 10% closer to the sun since the atmosphere contains 21% oxygen, the oxygen would burst into a flame, causing the earth to be burned to a crisp.
 - b. If the earth were to move 10% away from the sun, because of that same 21% oxygen in the atmosphere, temperatures would become so cold that no one could live here.
2. The earth is the perfect distance from the Moon (240,000 miles).
 - a. The moon controls tides and water movements on the earth.
 - b. If we were 1/3, 1/4, or 1/5 closer to the moon, there would be 35 to 50-foot tidal waves over the entire earth, not once, but twice a day.
3. The rotation of the earth.
 - a. The earth rotates on its axis at the equator at the speed of 1,000 m.p.h.
 - b. While this is going on, the earth is orbiting around the sun at 70,000 m.p.h.
 - c. At the same time, the sun and its solar system are traveling through space at the rate of 600,000 m.p.h. Even at such great speed, it would take 225 million years just to complete "one" orbit.
 - d. Quote: "The earths rotation on its axis is determined so accurately, that a variation of a second in a century would upset astronomical calculations." (Abraham Cressy Morrison: an American chemist and president of the New York Academy of Sciences)
 - e. As the earth rotates around the sun, it veers off of a straight line 1/9 of an inch every 18 miles. If veered off 1/10 one way or the other, we would all be destroyed.
4. Atmospheric pressure.
 - a. The atmospheric pressure is 14.7 pounds per square inch on the earth. That is perfect!
 - b. If it were much more, we would explode, if it were much less we would implode (to

- burst inward).
5. The tilt of the earth.
 - a. The earth is tilted 23.5% on its axis.
 - b. What if we straightened up the earth? Scientists say all the water would run to the equator and would not be able to grow crops as we do.
 6. All of the above statistics came from "Science Digest Magazine." The article was written by world-renowned physicist John Gribbin and the title of the article was "Earth's Lucky Break."
 7. The earth has the right tilt, weight, pressure, distance from the sun and moon and all of this is just earth's lucky break? Only a fool would believe such!
 8. There is no doubt that God exists, simply from looking at the universe in which we live!
- C. Heb. 3:4; 11:3; Psa. 33:6; 8:3; Jer. 10:12; Isa. 40:26; Neh. 9:6; Col. 1:16-17; Rom. 1:20

II. The Human Body.

- A. The ear.
 1. The ear can detect 2,500 different key tones.
 2. The average grand Piano can play only 88.
- B. The eyes.
 1. The eyes are connected to the brain with over 300,000 nerve line trunk-ending connections.
 2. At this very moment, they are receiving material from over 130,000 light receptors in each eye.
 3. You don't have to wait ten seconds for things to be developed like a Polaroid camera.
- C. Bone system.
 1. 206 bones in the human body.
 2. In a 160-pound man, these bones weigh 29 pounds.
 3. Bones are unbelievably strong. Stronger than the best-made steel.
 4. Bones do something that steel can't.
 5. If a bone is broken it can heal and will be stronger in that place than others.
 6. Could it be that this just happened by chance?
- D. Muscles.
 1. There are over 600 muscles in the human body.
 2. Some are voluntary, and some are involuntary. This is good.
- E. Skin.
 1. Human skin is never more than 5/16 of an inch thick.
 2. Some skin is thinner than 5/16. The eyelid is about as thin as a piece of notebook paper and yet it consists of 9 layers of tissue.
 3. The skin assists the rest of the body.
 - a. It prevents evaporating off too much water or soaking up too much water.
 - b. It helps with the regulation and radiation of heat.
- F. Brain.

1. There are 100 billion cells in the human brain.
2. There are over 120 trillion connections in it.
3. Quote: "Man's brain is the most complex and orderly arrangement of matter in the universe." (Isaac Asimov: an American author and professor of biochemistry at Boston University)

3. How did this come to be? Was it the brain's lucky break?

G. Gen. 1:26-27; 2:7; Jer. 1:5; Psa. 139:14; Acts 17:28.

III. The Animal Kingdom.

A. The Bird with a Thermometer in Its Beak.

We all remember having our temperature taken when we were sick. Sometimes we had to hold the thermometer under our tongue for around 60 seconds. As technology advanced, however, newer thermometers were developed that could be inserted into the ear, taking only a few seconds to measure temperature. But there is an Australian bird called the mallee fowl that has a built-in thermometer which is far more accurate than the ones humans use to take their temperature. When the time comes for the female mallee fowl to lay her eggs, the male bird digs a pit in the ground and piles a large mound of sticks and leaves in the pit. He covers this pile with sand, sometimes making it as tall as four feet. With the sand on top, the leaves and sticks begin to rot, which produces heat. The male makes a hole in the top of the mound, where the female then lays a single egg. About a week later, he will make another hole and she will lay another egg. This process goes on until there are about 18 eggs in the nest. Several times a day, the male pokes his beak into the mound. He then sticks out his tongue, which is such a good thermometer that it can measure a temperature change of 1/10 of a degree. If the mound is too hot, he removes some of the sand. If it is too cool, he adds more sand. After about seven weeks of incubation, the babies hatch. How does the mallee fowl know the exact temperature to keep its eggs? How does it know that rotting leaves covered by sand will produce heat? How does its tongue measure temperature changes of 1/10 of a degree? It's simple—the mallee fowl was designed. And design demands a Designer!

B. The Beetle with a Bomb in Its Belly.

The bombardier beetle is another creature that shows incredible design. It has a pulse defense mechanism that works as follows. Two chemicals, hydrogen peroxide, and hydroquinones are produced in glands and then are stored in a large reservoir housed within the beetle's abdomen. When the animal is threatened, muscles surrounding the reservoir contract, pushing the chemicals through a valve into a heart-shaped reaction chamber lined with cells that secrete peroxidases and catalases (oxidative enzymes). These enzymes quickly break down the hydrogen peroxide and catalyze the hydroquinone's into p-benzoquinones—compounds known for their irritant properties. This chemical reaction results in a release of free oxygen and heat. The beetle ejects the spray out of an evolvable turret at 212 degrees Fahrenheit, in a pulse-like fashion at 500 pulses per second.

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Lesson Five:

Does God Exist (Part III) "Morality Demands a Morals Giver"

Introduction:

1. Some things in life are based upon opinion and opinions often vary.
2. Everyone in the world believes that some things are right and other things are wrong (abuse, rape, murder, destruction, etc.).
3. Thus, every person has some system of morality and ethics.
4. C.S. Lewis put it simply when he said: "A man does not call a line crooked unless he has some idea of a straight line."
5. For a man to conclude there are morals and ethics, we must conclude there is a source.

Discussion:

I. Morality and Ethics Defined.

A. Morality

1. The English word "morality" comes from the Latin word mores, meaning habits or customs.
2. Morality, therefore, is the habit of following the rules of proper conduct.

B. Ethics.

1. "Ethics" is from a Greek word meaning "character."
2. The standard dictionary definition of ethics is "the discipline dealing with what is good and bad or right and wrong; a group of moral principles or a set of values."
3. Ethics, then, is the system that a person uses to determine which things are right and wrong. Morals and ethics deal with proper conduct, duty, and virtue (or, in short, how we ought to behave).

II. Facts About Morality and Ethics.

A. Concepts of "good and evil" and "right and wrong" do exist.

1. At times, people do not agree on the exact way to decide whether something is right or wrong.

2. However, everyone agrees that some things are right and other things are wrong.
- B. Morals and ethics are universally accepted traits among the human family.
1. "Morals arise only in Man." (George G. Simpson: An American paleontologist).
 2. Animals do not have morals and ethics.

III. Source of Morality and Ethics.

(If concepts such as "good and evil, right and wrong" do exist, how do we go about determining whether a particular thing is right or wrong?)

A. Man's Conscience.

1. The human conscience can be likened to an alarm system; it warns us when we transgress our moral standards.
2. The catch is our conscience is only as good as the moral standard that informs it.
3. The conscience is not a reliable source (Acts 23:1; 1 Tim. 4:2; Tit. 1:15).
4. We must work to have a clear conscience (Acts 24:16).

B. Social Consensus.

1. In other words, our morality is shaped and changed by the culture around us.
2. It should be easy to see that if social consensus is our moral compass, then we have built our morality on a foundation of shifting sand.
3. Social consensus is a picture of the general social mores of the day.
 - a. A generation or two ago, homosexuality, transgenderism, same-sex marriage, fornication, adultery, and divorce were not accepted and even considered sinful.
 - b. Nowadays, both homosexuality and divorce are normal, and adultery isn't as stigmatized as it once was.
4. Basically, what we have with social consensus is what happened to the Israelites a couple generations after conquering the Promised Land (Judges 17:6).
 - a. This was a result of turning away from God (Jud. 2:7-13).

C. God.

1. God (True morality is based on the fact of the unchanging nature of Almighty God).
 - a. God is eternal (Deut. 33:27; Psa. 90:2; Isa. 57:15).
 - b. God is just and righteous (Psalm 89:14). (Psa. 89:14; Deut. 32:4).
 - c. God is loving (1 Jn. 4:7-8).
 - d. God is kind (Psa. 63:3; 117:1-2).
 - e. God is Compassionate (Psa. 86:15).
 - f. God is Holy (1 Pet. 1:15-15).
 - c. God is consistent (Malachi 3:6).
 - d. God is perfect (Matt. 5:48).
 - e. God is good (Psa. 107:1; 145:9). In the ultimate sense, only God is good (Mark 10:18).
 - f. Whatever God does, commands, and approves is good (Psa. 119:39, 68).
 - g. God is the unchanging standard of moral law!
 - h. Man is to resemble God (Gen. 1:26-27).

D. God has Revealed Himself in the Scriptures.

1. The Bible contains God's revealed moral law (2 Tim. 3:16-17).
2. God's Word is perfect (Psa. 119:7-11).
3. Psalm 119 is devoted to extolling the greatness of the Word of God (vs. 9, 160, 172).
4. Scripture is identified as truth that cannot be broken (Jn. 17:17; 10:35).
5. Scripture is the only rock upon which we should build morality (Matt. 7:24-25).

Conclusion:

1. Does God exist? Yes, He Does exist.

2. The existence of God can be seen clearly through the fact that design demands a designer.
3. You don't have a poem without a poet, art without an artist, a house without a builder, design without a designer, or morals without a moral giver.
4. C. S. Lewis says, "When we Christians behave badly or fail to behave well, we are making Christianity unbelievable to the outside world" (*Mere Christianity*). We are part of the evidence.

CHRISTIAN EVIDENCE

Lesson Six:

Creation

Introduction:

1. The beauty of creation (The moon, sunset, beach, mountains).
2. How often do we consider creation?

Discussion:

I. The Product.

- A. God created everything.
 1. General creation (Rev. 4:11).
 2. Specific
 - a. The heavens and the earth (Gen. 1:1; Jn. 1:1-3; Col. 1:16 (creator and sustainer)
 - b. The angels (Psa. 148:2, 5).
 - c. Man (Gen. 1:26-27; 2:7; Jer. 1:4-5; Psa. 139:15-16; Job 33:4).
 3. Time (Gen. 1:1; Job 36:26; Rev. 1:8).

II. The Process.

- A. Everything that exists requires a process.
- B. This world is **NOT** a process of millions and billions of years of coming together.
 1. God spoke and instantly the world was created (Psa. 33:6; Heb. 11:3).

III. The Perfection of Creation.

- A. Things are always changing around us.
 1. I recently read a book that was the 17th edition.
 2. Things change because they are not works of perfection.
 3. Everything that God created was a work of perfect. In the story of creation, it was good (Gen. 1:5, 10, 12, 18, 21, 25, 31 – very good)
 4. Man has taken a perfect creation and corrupted it.
 5. Children are perfect because they are made by a perfect God.

IV. The Pace of Creation.

- A. How long did it take God to create?
 1. Gen. 1:3 – God spoke and there was a reaction.
 2. When we think of time, we think of it as today.
 3. The same kind of time that we know today began in Gen. 1.
 4. Exod. 20:11 – God spoke, and things came into existence.
- B. Gap Theory – millions of years between each day.
 1. The word “Day” – Yom can refer to a lengthy period of time. Refers to a specific

measure of time.

2. Gen. 1 – When the Bible speaks of days it is referring to 24 hours.

3. Consider the evening and morning phrases.

a. What did this mean? The same thing that it means today.

D. In the New Testament there were phrases like the 3rd hour 6th hour and 9th hour.

1. What were Bible writers trying to get us to see?

2. The days were based on hours. How many? 24. When the people of the New Testament read those verses in the Old Testament, what did they conclude?

E. The third day of Creation (Gen. 1:9-13).

1. Every plant needs sunlight. Consider the great wisdom of God! He created plants on one day and then the sunlight in the next verse.

D. Exod. 20:8 – When the average Jew read this passage, did he think of this day as millions of years?

V. The Purpose of Creation.

A. To express glory (1 Cron. 16:29; Matt. 5:16; 1 Cor. 6:20; 1 Pet. 4:16; Psa. 19; Rev. 4:11).

B. Man's enjoyment.

1. God doesn't need me or you.

2. We were created for his glory (Isa. 45:18; 1 Tim. 6:17).

CHRISTIAN EVIDENCE

Lesson Seven:

Why Does God Allow Suffering?

Introduction:

1. We live in a world of evil, pain, and suffering.
2. As a result, many have lost faith in God.
 - a. In the mid-1960s, a devoutly religious young man from Chattanooga, Tennessee was a role model for all of his classmates. He led a prayer group and planned to become a foreign missionary until his sister died of leukemia and his father committed suicide. The boy's belief in God collapsed, and he subsequently became one of America's most outspoken unbelievers, humanists, and pro-abortions advocates. That boy was "Ted Turner," founder of world-famous CNN, the Turner Broadcasting System, and other well-known media enterprises.
3. Since God is the ruler of all and He is all-powerful, many have "Why does God allow suffering, sorrow, heartache, and death, even among His own children?"
4. Our purpose in this lesson is not to determine the ORIGIN or CAUSE of suffering, but to better understand why God allows it and why Christians can even rejoice in the midst of trials!

Discussion:

I. Suffering Keeps This World from Becoming Too Attractive.

- A. We are "Pilgrims" & "Sojourners."
 1. This world is not truly our home.
 2. God has prepared something better for us (2 Cor. 5:1,5).
- B. If there was no suffering...
 1. No one would want to leave this temporary world.
 2. No one would desire the "eternal" home, and therefore prepare themselves for it.
- C. The affairs of this life are so ordered.
 1. That the world soon loses its attraction.
 2. Most young people may want to live forever...
 - a. But by the time a man reaches his "three score and ten," he begins to desire something better.

II. Suffering Can Bring Out Our Best.

- A. Suffering causes Christians to put forth their best effort.
 1. In constant support from friends.
 2. In the preparation of food.
 3. In financial support.
- B. We see this occurring quite frequently.
 1. In times of natural disaster.
 2. When someone loses a house to fire, tornado, etc.

3. In times of terminal illness.
- C. This may be one reason why early Christians rejoiced in their trials.
 1. They understood that tribulations could develop character (Rom. 5:3-4)

III. Suffering Helps to Silence the Enemies of God.

- A. Remember the story of Job?
 1. Satan wanted to prove God wrong about Job, that he served God only because God had blessed him.
 2. Job's patience under suffering silenced Satan!
- B. God desires that we silence foolish men (1 Pet. 2:15).
 1. Who ridicule the teachings of Christ as foolishness.
 2. Who say we are Christians only for what good we can get out of it.
- C. By patiently enduring, or doing good in times of suffering...
 1. The value of being a Christian really shines through.
 2. In the faith we have that sustains us in suffering, and in the love, we show towards those who suffer.

IV. Suffering Makes Us Appreciative.

- A. We all receive so many good things in this life.
 1. It is easy for us to become prone to take them for granted, instead of receiving them with gratitude toward God.
- B. Suffering can help us appreciate more fully...
 1. Good health, good friends, and a loving family.
 2. A good example of how suffering can make one appreciative is the apostle Paul when he was in prison (Phil. 1:3-8).

V. Suffering Makes Us More Dependent Upon God.

- A. Too often, we think of ourselves as Self-Sufficient.
 1. When a dozen of the most skilled men in their profession tell you "they have done all they can and it is completely out of their hands," you suddenly realize how much you depend on God.
- B. At no other time.
 1. Is one more likely to realize that we depend upon God for our very breath! (Acts 17:28)

VI Suffering Helps Us to Remain Humble (2 Cor. 12:7-10).

VII. Suffering Helps Us to Remain Pure.

- A. When individuals suffer, sometimes the only thing we can do is pray.
- B. A life of purity is required to approach God (Psa. 66:18; 119:67-71).

VIII. Suffering Makes Us Sympathetic.

- A. Paul wrote of the value of affliction.
 1. To the church at Corinth, in his second epistle (2 Cor. 1:3-4).
 2. It helps us to be better able to comfort others in their affliction.
- B. We may think we can sympathize with someone, but until we have been there personally, there is no true understanding of their hurt.
 1. Experiencing suffering...
 - a. Makes us more likely to "weep with those who weep" (Rom. 12:15).
 - b. Better enables us to serve others.

IX. Suffering Teaches Us How to Pray.

- A. We all strive to be praying people.

1. We pray at the right times.
2. We pray for the right things.

X. Suffering Prepares Us for Heaven (2 Corinthians 4:1-18).

Conclusion:

1. Can we begin to see why a RIGHTEOUS and MERCIFUL God would allow suffering, even to the innocent?
2. If we look at suffering purely from MAN'S point of view, we will not understand why suffering is permitted.
3. But remember what God said through the prophet Isaiah (Isaiah 55:8-9)
4. When we look at suffering from GOD'S point of view, from the viewpoint of His plans for us in preparation for eternity, then we can begin to appreciate why He would allow suffering to occur (Rom. 8:18)
5. And never forget those words of Paul, which remind us of God's never-failing love. (Romans 8:35-39) May God be praised!

CHRISTIAN EVIDENCE

Lesson Eight:

How Old Is the Earth?

Introduction:

1. The Scriptures are inspired and inerrant (2 Tim. 3:16-17; 2 Pet. 1:20-21).
2. The dates in Scripture are as inerrant as the rest of the Scriptures.

I. Common Belief.

- A. According to scientificamerican.com the earth is *4.54 billion years* old.
- B. The Bible suggests a young earth.

II. Is This Question Important?

- A. Some would say no. It doesn't matter how old the earth is.
- B. Others would say it does matter.
 1. If we accept the idea that the earth is billions of years old, then we must accept the idea of evolution.
 2. Evolution is defeated by the proof of a young earth.

III. Is There A Specific Verse That Speaks of The Earth's Age?

- A. There is no verse in the Bible we can go to that states that the earth is "x" many years old.
 1. That does not mean that the Bible is silent or does not address the subject.
 2. Remember, one of the four ways we establish Bible authority is through implication.
- B. The Bible, being a book grounded in history, is filled with chronological data that may be used to establish a relative age for the earth.
- C. In one sense, the Bible tells us the exact age of the earth.
 1. Man has been on the earth from the beginning of creation (Mk. 10:6; Isa 40:21; Luke 11:50-51; Rom. 1:18-32).
 2. Man was part of the six-day creation (Gen. 1:26-31; 1 Cor. 15:45).
 - a. What does it matter that man was formed on the sixth day?
 - b. God created everything, including the earth in six days (Exod. 20:11).
 - c. Combine Exodus 20:11 with Genesis 1:1 and the earth is exactly five days older than humanity.

IV. Determining the Age of the Earth.

- A. We must determine how long man has been on the earth.
- B. The birth of Christ until today.
 1. In thinking about time, there are two eras of time.
 - a. The phrase BC means "Before Christ."
 - b. The phrase AD is Latin and means "In the year of our Lord."
 2. Jesus was born in the days of Herod the Great (Matt. 2:7).
 - a. Herod the Great reigned from 37 – 4 B.C.
 - b. After the birth of Jesus, Herod had all male children up to the age of two killed (Matt. 2:16).
 - c. Jesus was born around 6 – 4 B.C.
 3. Since the time of Christ, we know that approximately 2,000 years have passed.

- C. The time between Adam and Noah (Gen. 5:1-32).

1. Adam was **130** when Seth was born (vs. 3).
 2. Seth was **105** when Enosh was born (vs 6).
 3. Enosh was **90** when Cainan was born (vs. 9).
 4. Cainan was **70** when Mahalalel was born (vs. 12).
 5. Mahalalel was **65** when Jared was born (vs. 15).
 6. Jared was **162** when Enoch was born (vs. 18).
 7. Enoch was **65** when Methuselah was born (vs. 21).
 8. Methuselah was **187** when Lamech was born (vs. 25).
 9. Lamech was **182** when Noah was born (vs 28).
 10. Adding together the ages of the men when their said children were born would account for **1,056** years from Adam to Noah.
- D. The time between Noah and Abraham (Gen. 11:10-32).
1. Noah was **500** when Shem was born (Gen. 5:32).
 2. Shem was **102** when Arphaxad was born (vs. 10).
 3. Arphaxad was **35** when Salah was born (vs. 12).
 4. Salah was **30** when Eber was born (vs. 14).
 5. Eber was **34** when Peleg was born (vs. 16).
 6. Peleg was **30** when Reu was born (vs. 18).
 7. Reu was **32** when Serug was born (vs. 20).
 8. Serug was **30** when Nahor was born (vs. 22).
 9. Nahor was **29** when Terah was born (vs. 24).
 10. Terah was **70** when Abram was born (vs. 26).
 11. Adding together the ages of the men when their said children were born would account for **890** years from Noah to Abraham.
- E. The time between Abraham and Christ.
1. Abraham to Egypt **290** years.
 - a. Abraham to Isaac -100 years (Gen. 21:5).
 - b. Isaac to Jacob – 60 years (Gen. 25:26).
 - c Jacob to Egypt – 130 years (Gen. 47:28).
 2. Israel in Egypt - **430** years (Exod. 12:40).
 3. Exodus to death Joshua – **70** years (Josh. 14:7, 10; Num. 32:13; Josh. 24:29)
 4. The time of the judges – about **450** years (Acts 13:20).
 5. Kings of Judah – **513** years.
 - (1) Under King Saul – 40 years (Acts 13:21).
 - (2) Under King David – 40 years (I Chron. 29:26-27).
 - (3) Under King Solomon – 40 years (I Kings 11:42-43).
 - (4) Under King Rehoboam – 17 years (I Kings 14:21).
 - (5) Under King Abijam – 3 years (I Kings 14:31,15:1-2).
 - (6) Under King Asa – 41 (I Kings 15:8-10).
 - (7) Under King Jehoshaphat – 25 years (I Kings 22:41-42,50).
 - (8) Under King Jehoram – 8 years (2 Chron. 21:5).
 - (9) Under King Ahaziah 1 year (2 Chron. 22:1-2).
 - (10) Under Queen Athaliah – 6 years (2 Chron. 22:10-12).
 - (11) Under King Joash – 40 years (2 Chron. 23:13, 15, 24:1).
 - (12) Under King Amaziah – 29 years (2 Chron. 25:1).
 - (13) Under Uzziah – 52 years (2 Chron. 26:3).
 - (15) Under Jotham – 16 years (2 Chron. 27:1).
 - (16) Under Ahaz – 16 years (2 Chron. 28:1).

- (18)Under Hezekiah – 29 years (2 Chron. 29:1).
 - (19)Under Manasseh – 55 years (2 Chron. 33:1).
 - (20)Under Amon – 2 years (2 Chron. 33:20-21).
 - (21)Under King Josiah – 31 years (2 Chron. 34:1).
 - (22)Under King Jehoahaz 3 months (2 Chron. 36:1-2).
 - (23)Under King Jehoiakim – 11 years (2 Chron. 36:3-7).
 - (24)Under King Jehoiachin – 3 months & 10 days (2 Chron. 36:9).
 - (25)Under King Zedekiah – 11 years (2 Chron. 36:11-21)
 - 6. Babylonian captivity – **70** years (Jer. 25:1-11).
 - 7. The intertestamental period (**400** years).
 - a. The book of Malachi was written around 440-400 B.C.
 - b. Since Matthew writes about the birth of Christ (6 – 4 B.C.), there were approximately 400 years between the Testaments.
 - 8. **2,223** years from Abraham to Christ.
- F. The Age of the earth.
- 1. Adam to Noah – 1,056 years.
 - 2. Noah to Abraham – 890 years.
 - 2. Abraham to Christ – 2,223 years.
 - 3. Christ until now – 2,025 years.
 - 4. Approximate age of the earth – 6,194 years.
- D. The accuracy of these generations.
- 1. Some say since there were 55 generations between Abraham and Christ and only 20 generations between Adam and Abraham, these generations are not accurate or trustworthy.
 - 2. These generations are accurate (Jude 1:14; Luke 3:37-38; Gen. 5:4-19).
 - a. People lived longer during the generations between Adam and Abraham.

CHRISTIAN EVIDENCE

Lesson Nine:

The Inspiration of the Bible

(Text: 2 Tim. 3:16-17)

Introduction:

1. Why is the Bible so meaningful to us? (Why is it our focal point when we come together to worship? Why is it that when we go home, we read it, study it, memorize it, and meditate upon it?)
2. It is inspired by God.
 - a. The inspired scriptures are the foundation of Christianity.
 - b. The Bible is the hinge upon which Christianity swings.
 - c. Show me a faithful Christian and I'll show you the one who believes that the Bible is from God.
3. Islam is the fastest-growing religion today. Why? Those people believe the Koran is from the one whom they deem their god, Allah. That's why they are so dedicated.
4. If we are going to be dedicated to God, we must believe that the Bible is inspired by God.
5. More and more Christians are getting away from the idea of inspiration. Don't believe that this word carries the strength it once did.
 - a. In a book entitled "Systematic Theology" written by Wayne Gruden stated that the word "Inspiration" does not carry the weight it once did.
 - b. Scott McNight (known as a Bible scholar) stated that we should abstain from the word "Inspiration" in our preaching and teaching because it causes so much controversy in the brotherhood.
 - c. What has changed?
 - e. It's not that the Word of God has changed. It's **NOT** the fact that this book is no longer inspired. It's the fact that man has gotten away from the conviction that the Bible is inspired.

Discussion:

I. Definition of Inspiration.

- A. The word inspiration (θεόπνευστος) – to breathe upon or to breathe into something (2 Tim. 3:16-17).
- B. Other definitions of inspiration.
 1. In a book written by Harold Lindsell entitled "Battle for the Bible" he defines "inspiration" in the following way. "The inward work of the Holy Spirit in the hearts and minds of chosen men who then wrote the Scripture, so God got written what He wanted."
 - a. When you think of the Bible, we should never think that God left some things out (2 Pet. 1:3).
 - b. One of the beautiful thoughts about the Bible is that if I follow it, it gives me everything I need.
 - c. I don't have to sit around and wonder if something is missing.
 - d. There is nothing else needed.
 2. In a book entitled, "A General Introduction to the Bible" Norman L. Geisler & William E Nix defined inspiration as "That mysterious process by which the divine causality worked through the human prophets without destroying their personalities and styles to produce divinely authoritative and inerrant writings."
 - a. Inspiration is a mysterious process.
 - (1) Do you understand everything about inspiration? No! Do we have to understand everything about inspiration to believe it? No!

- (2) Consider the creation of this world (Heb. 11:3). Do you understand how God took nothing and made this world in which we live? No. It is not necessary that we understand. We must believe it.
- (2) Do you understand everything about the Virgin Birth? (Lk. 1:26-28) No. It is not necessary that we understand everything. We must believe.
- (3) Consider the incarnation of Christ. Do you understand in full complete detail how God became man? No! Is it necessary for us to understand everything? No! We must believe it.
- (4) Isn't it a mystery how God moved these men to write this book, that would not only include their character, but their style and at the same time, take a fallible man and compose an infallible product?

C. How much of the Bible is inspired? **All of It!!!!**

- 1. All of scripture is inspired (2 Tim. 3:16).
 - a. All (πᾶς) – the whole or entirety.
- 2. Scripture (γρᾶφή) – writing.
 - a. When first-century Christians heard the word scripture, they didn't just think of any writing.
 - b. They immediately began to think about all of God's Word.
- 4. Paul said, "all scripture is inspired by God."
 - a. This message is divine.
 - b. I need to understand that when Paul wrote, not only was Paul inspired but His writings were inspired.
 - b. This keeps us from thinking that some of the Bible is inspired and other parts are not.
 - c. It's not the words of Paul, Peter, John, or James. These are the very words of God.
 - d. Paul wrote the commandments of the Lord (1 Cor. 14:37).
- 5. I must conclude that either all the Bible is inspired or none of it is.

II. Characteristics of Inspiration.

A. Verbally Inspired.

- 1. Every word we read is inspired (2 Tim. 3:16).
 - a. Consider the word "All." What does it leave out?
 - b. Either all of it is inspired or all of it is not inspired.
- 2. Inspiration extends to the very words of scripture and not just the thoughts.
 - a. Exodus 24:4 – How many of those words were inspired? All!
 - b. 1 Cor. 2:13 – The words he spoke and wrote were the verbal words of God.
 - c. Matt. 5:18 – Law – Not just the first 5 books but all of the OT.
 - (1) Jot (ἰῶτα) – a letter in the Greek alphabet.
 - (2) Tittle (κεφαλαία) – marks of punctuation; accent marks.
 - (3) How much of the scripture is inspired by God? Jesus said that not one letter, punctuation mark, or even an accent mark would pass away.
- d. This is verbal inspiration. This book we have today is a trustworthy work.
- e. Not even the minutest part of the law would perish
- f. Such is why Bible writers were commanded not to deviate from God's Word (Deut. 4:2; Prov. 30:6; Jer. 26:2; Rev. 22:18-19).

B. Plenary Inspiration.

- 1. Plenary defined: It is full, complete in every way; and extends to the fullest part.

2. God's Word gives us everything we need (2 Tim. 3:16-17).
 - a. The only way that a claim of such nature could be made is if the entire Bible were inspired. So, what's the conclusion?
 - b. There is not one section in the Bible that is not inspired by God.
- B. The Bible is unbreakable.
 1. Jn. 10:34-35.
 - a. Unbreakable (λυθῆναι) means it cannot be destroyed, abolished, set aside, done away with, or proven to be false.
 - b. Jesus' statement affirms the unity, authority, inspiration, and inerrancy of Scripture.
 2. Matt 5:18.
 - a. It will not pass away.

III. The Inspiration of The Old Testament.

(We are not going to look at every book in the Bible and prove each one to be inspired, though we could. If we can prove that the Bible is inspired as a whole, then there's no need to look at every book. Some will say looking to the Bible to prove inspiration is circular reasoning. One of the ways you determine the validity of something is to allow that book to speak for itself.)

A. Scripture

(Occurs 50 times in the Bible. Most of the time, when you see the word scripture, it's pointing to the OT scriptures. That does not mean that the NT scriptures are not inspired. What we have to keep in mind is that when the NT was being written, the OT was completed. When the NT writers referred to scripture, they were referring to the scriptures that had already been written.)

1. Significance of the word "Scripture."
 - a. When a 1st century Christian heard the word scripture, there was no need for the writer to go into detail as to what he was talking about.
 - b. Immediately, their mind transitioned to the OT scriptures that they knew had been written.
 - c. What the scriptures are recorded saying, God is recorded saying, and what God is recorded saying, the scriptures are recorded saying (Gen. 12:3; Gal. 3:8).
 - d. What God says, Scriptures says, and what Scripture says, God says.
 - e. Scripture is found only 1 time in OT (Dan. 10:21). God said (485) Lord said (1027)
2. Jesus used the word scripture.
 - a. Matt 21:4.
 - (1) He accused these people of being ignorant of the Old Testament Scriptures which existed right then.
 - b. Matt 22:23.
 - (1) The Sadducees, who did not believe in the resurrection, came to Jesus seeking to prove their point.
 - (2) There was something that those people should have identified as scripture, something they should be living by something that was authoritative to them, and they could depend on it.
3. Consider Acts 17:11.
 - a. What was unique about these people?
 - (1) They took what was taught and compared it to something that was known as Scriptures.
 - (2) Something authoritative.
 - b. What scriptures existed?
 - (1) Think about the era of time in which these people are living in the book of Acts.

- (2) Much of the New Testament had not been completed at this time.
- (3) The book of Acts is dated around 62 AD.
- (4) By this time, only about 8-10 of our 27 NT books had been written.
- d. Why would they compare what was being taught to the OT Scriptures? They were inspired by God.
- 4. Consider Romans 15:4.
 - a. What scriptures was Paul referring to?
 - (1) Romans was written around 57-58 AD.
 - (2) Only 6-10 books of NT had been written.
 - b. What else could this refer to other than the OT scriptures?
 - c. Notice the word aforetime or before – That word means beforehand or written in former times.
 - d. Could Paul be referring to anything other than Old Testament scriptures?
- B. It is written.

(Found 92 times in NT. For the most part, it is pointing to OT scriptures.).

 - 1. Matt. 4:4, 7, 10.
 - a. Every time Satan tempted Jesus, how did He respond? “It is written.”
 - b. Every time Jesus made this statement, He quoted from OT scriptures (Deut. 8:3.; Psa. 91:11-12; Deut. 6:16)
 - c. When Jesus did this, he put His stamp of approval on those books, by being divine, authoritative, and inspired.
- C. The law.
 - 1. Typically speaking, if you mention the word Law to the Jew, he’s going to think of the first five books of the OT.
 - 2. Sometimes when the word Law is used, it refers to the entirety of the Law of the OT in its completeness.
 - 3. 1 Cor. 14:21 – Isa. 28:11-12
 - a. What can we conclude from this?
 - b. Isaiah is one of the prophets.
 - c. Therefore, the word Law refers to all 39 books.
 - d. If one of them is inspired, all of them are.
- D. The law and the Prophets.
 - 1. In the breakdown of the Bible, there are four different parts.
 - a. Five books of the law, 12 books of history, 5 books of poetry, and 17 books of prophets.
 - b. In the NT, Jesus is going to make mention of the law and the prophets, and when he makes that statement, he is referring to all 39 books of the OT.
 - 2. Matt. 22:36.
 - a. Jesus responded with a quotation from two OT passages (Deut. 6:5; Lev. 19:18).
 - b. On these two commands hang all the law and the prophets.
 - c. Jesus was talking about the OT in its entirety.
 - 3. Mat. 5:17.
 - a. What about the books of history? What about the books of poetry? Did Jesus come to destroy them? No!
 - b. Jesus wanted them to know that he had not come to destroy any part of the OT scriptures. He came to fulfill.
 - 4. Luke 16:16.

- a. The law and the prophets included all of God's written revelation from the very beginning to the time of John.
- 5. When you think of the Law and the Prophets, that's all the OT scriptures.
- E. The oracles of God.
 - 1. Romans 3:1-2.
 - a. What had been committed to the Jews that had not been committed to anyone else?
 - b. It was the law in its completeness.
 - c. What was the significance? They were inspired by God.
- F. Are the OT scriptures inspired?
 - 1. Matt. 23:35.
 - a. Significance of Abel and Zechariah?
 - b. Abel's death was at the beginning of OT history.
 - c. Zechariah's death was at the end of OT history.
 - d. Jesus may have been saying all the martyrs from Genesis to Revelation.
- F. I know we don't live by the OT today, but it is a great comfort to know that all of those books are inspired by God.

IV. The Inspiration of The New Testament.

- A. Eph. 2:20.
 - 1. The church was built upon the foundation of the apostles and prophets. How?
 - 2. Those men were inspired by God and many of those men wrote the NT.
- B. 2 Pet. 1:20-21.
 - 1. We know immediately that this is referring to OT scriptures. As a result, some may say this passage does not prove the inspiration of the NT but it does.
 - 2. Keep in mind that Peter, Paul, James, John, and many others were moved by the same Spirit of God (1 Cor. 2:13).
 - 3. All NT Bible writers were moved by the Spirit of God, therefore the words that they wrote carry the same strength that the OT writers did. They are just as inspired.
- B. Eph. 3:4-5.
 - 1. Not only does Paul say that his message was from the Spirit of God, but look at the boldness of Paul. His message was even more important.
 - 2. How could he make such a bold affirmation? His message was from the very revelation of Jesus Christ himself (Gal. 1:11-12).
- C. Rev. 22:9.
 - 1. After John's vision of heaven, he falls down to worship the angel. Notice the words of the angel.
 - 2. This angel puts John on the same plain and level as one of the prophets.
 - a. Do you remember what Peter said a moment ago? Consider verse 18.
 - b. The book of revelation is a book of Prophecy, which was written by John who is identified as a prophet.
- D. New Testament books were scripture.
 - 1. 2 Pet. 3:15.
 - a. Peter is identifying the fact that he has a collection of Paul's writings.
 - b. He states that they are scriptures (13-14 books written by Paul are inspired by God).
 - 2. 1 Tim. 5:18.
 - a. The first part of this passage is a quotation from the OT (Deut 25:4).
 - b. The second part is taken from two New Testament books (Matt. 10:10; Lk. 10:7).

- c. Paul identified the Books of Matthew and Luke as scriptures.
 - E. The books of the NT were commanded to be circulated.
 - 1. Col. 4:16.
 - a. Why would Paul give this command? Better yet, how could he give this command?
 - b. He was inspired by God, therefore, the books he wrote were inspired by God.
 - 2. 1 Thess. 5:27 – all the Holy brethren.
 - D. 2 Thess. 3:14.
 - 1. How could Paul give such a command?
 - 2. His words were the Words of God.
 - E. All 27 books of the NT are inspired by God.
- V. Did the Bible Lose Its Inspiration in Translation?**
- A. Many argue that translating from one language to another causes the Bible to lose inspiration.
 - B. Consider the following verses.
 - 1. Neh. 8:8-9.
 - a. The phrase “gave the sense” means to translate.
 - b. Notice that even after the law was translated from one language to another, it was still recognized as the Law.
 - 2. Luke 4:16-19.
 - a. Did Jesus read from the original writing of Isaiah? Impossible!
 - b. Writing materials were extremely perishable in that day and age.
 - c. Not only that, but Jesus is also among a Greek-speaking society.
 - d. Jesus most likely read from the LXX or the Septuagint, which was a translation of the Hebrew scriptures into the Greek language.
 - e. They were identified as Scripture.

CHRISTIAN EVIDENCE

Lesson Ten:

The Inerrancy of The Scriptures

Introduction:

1. There are three basic views of the Bible.
 - a. It is not at all trustworthy (This view will cause Christianity to fall flat on its face).
 - b. It can be trusted as true in all its parts. This view has been held by the church for almost two-thousand years.
 - c. The Bible contains some truth and some error.
2. As Christians, we should always stand firm and maintain the position that the Bible can be trusted from cover to cover.

Discussion:

I. The Need for This Discussion.

- A. The Bible is under attack.

1. More and more people are seeking to discredit the Bible.
 2. In 1976, more than 300 scholars assembled and signed what was known as “The Chicago Statement on Biblical Inerrancy.”
 - a. It was a statement regarding Biblical Inerrancy.
 - b. At that time, there was a strong push that the Bible was filled with errors and therefore, could not be trusted.
 3. Since that time, this movement has exploded.
 4. More and more scholars are adhering to either view “a” or “b.”
- B. Inerrancy of Scriptures is under attack.
1. In their interesting book, *Surveying the Religious Landscape: Trends in U.S. Beliefs*, George Gallup Jr. and D. Michael Lindsay addressed the shift in the attitudes of Americans toward the Bible. They stated.

“More Americans are moving toward an interpretation of the Bible as a book of fables, history, and moral precepts. Attempts at demythologizing the Bible that has been ongoing in the academy for years seem to be moving more and more from the classroom to the pews. As recently as 1963, only two out of three view the Bible as the actual word of God, to be taken literally, word for word. Today, only one out of three still hold to that interpretation (1999).
 2. Most every school of Theology today does not adhere to the Inerrancy of Scripture (The Southern Baptist Convention, The American Baptist Seminary, Princeton Theological Seminary, The Lutheran Church, The United Presbyterian Church, The United Churches of Christ, The United Methodist Church, The Catholic Church, etc.)

II. Definition of Terms.

- A. Inspiration – The Scriptures are God-breathed.
- B. Infallible – Scripture is reliable and trustworthy.
- C. Inerrancy – The Bible contains neither errors of the act nor internal contradictions. It is not false, mistaken, or defective.

D. Why mention “Inspiration?”

1. Scripture is God’s Word (Gen. 12:3; Gal. 3:8).
2. God cannot lie or deceive us (Tit. 1:2; Heb. 6:18).
3. God’s Word is inerrant in that it is not false (Num. 23:19; 2 Sam. 7:28; Psa. 12:6; 119:89, 96; Prov. 30:5; Matt. 24:35).
4. God’s Word is the ultimate standard of Truth! (Jn. 17:17)

III. The Scriptures Are Inerrant & Infallible.

- A. The Testimony of Scriptures (The word Scripture appears 53 times in the NT).
 1. Jesus believed the Scriptures were inerrant and Infallible.
 - a. The Scriptures were intended to be believed (Jn. 2:22)
 - b. Scripture cannot be broken (Jn. 10:35). (Being shown to be in error)
 - c. The Sadducees were mistaken about the Scriptures (Matt. 22:29).
 - d. Jesus explained the Scriptures (Lk. 24:27).
 - e. On the road to Emmaus, the hearts of the disciples burned as Jesus explained the Scriptures (Lk. 24:32).
 - f. Jesus opened the minds of the disciples that they might understand the Scriptures (Lk. 24:45).
 - g. Not one jot or tittle shall pass away (Matt. 5:17-18).

2. Paul believed the Scriptures were inerrant and infallible (2 Tim. 3:16-17; Acts 17:2; Rom. 4:3; 1 Cor. 15:3-4).
 3. Peter believed the Scriptures were inerrant and Infallible.
 - a. What was the purpose of pointing out that some had “twisted” the Scriptures?
 - b. It was to reveal that the Scriptures were reliable and trustworthy (2 Pet. 3:16).
 - c. 2 Pet. 1:20.
 4. Apollos believed the Scriptures were inerrant and infallible.
 - a. He convinced the Jews that Jesus was the Christ through the Scriptures (Acts 18:24-25, 28).
 5. The writers of the Old Testament professed more than 2,000 times that the words they wrote were given to them directly from God.
 - a. Thirty-three times in the book of Leviticus, we read the words, “the Lord spoke to Moses” (4:1; 5:14; etc.).
 - b. In just Psalm 119 alone, the Scriptures are exalted as the Word of God some 175 times.
 6. Consider the following syllogism.
 - a. The Bible is the Word of God; God cannot err; Therefore, The Bible cannot err.” (Heb. 6:18; Tit. 1:2).
- B. The History of the Church.
1. The church faced many problems in its early days (the Ebionites, Gnostics, the Manichaeans, the Montanists, the Novatians, The Donatists, and many others).
 2. The issue of the inerrancy was never brought up.
 3. From the historical perspective it can be said that for two thousand years the Christian church has agreed that the Bible is completely trustworthy. It is infallible or inerrant.
 4. The Reformation was a time of many creedal statements.
 - a. There was a general agreement on the inspiration and authority of Scripture.
 - b. Consider Martin Luther’s 95 thesis statements.
 5. The dogma of Biblical inerrancy never was an acute issue in the church until the nineteenth and twentieth centuries.
- C. The Testimony of Historians.
1. Clement and Polycarp.

“You have carefully studied the Sacred Scriptures, which are the true utterances of the Holy Spirit You know that in them there hath not been written anything that is unrighteous or counterfeit.”
 2. Irenaeus.

“The writers of Scripture were filled with perfect knowledge on every subject.”
The Spirit of God spoke through the writers. The Scriptures are the words of the Spirit; they are perfect, for they were spoken by the Word of God and His Spirit.
 3. Cyprian.

“Scriptures are Divine Scripture, precepts of the Gospel, Divine commands, Sacred Scriptures, Scriptures from heaven, precepts of the Divine Law, wells of divine fullness, voices of the Lord.”
 4. Origen.

“The Holy Scriptures and the teaching of the Spirit were the final and absolute spring of Divine truth. The sacred volumes are fully inspired by the Holy Spirit, and there is no passage either in the Law or the Gospel, or the writings of an Apostle, which does not proceed from the inspired source of Divine Truth.”

5. All of the Apologists.

Conclusion:

1. The words of the Bible are Gods words (2 Thess. 3:14; 2 Pet. 3:2)
2. God cannot lie (Heb. 6:18; Tit. 1:2).
3. God's Word is true and without error (Psa. 12:6; Matt. 24:35; Jn. 17:17).
4. The Word of God is the final standard – while critical methods can be helpful in study, we don't have to go "behind the text" for meaning.

CHRISTIAN EVIDENCE

Lesson Eleven:

“What Does the Bible Teach About Satan?”

Introduction:

1. One of the most debated subjects in the religious world is centered around the existence of Satan.
2. Many believe he is a figment of our imagination.
3. Others believe that he is a real living being who is roaming this earth today.
4. Who is Satan? Where did he come from?

Discussion:

I. The Names of Satan.

A. Satan.

1. This great enemy of God is referred to as Satan in the Bible, more frequently than any other name.
2. Old Testament (23 times).
 - a. Comes from the word *sa.tan* which means adversary or one who withstands.
 - b. Examples: (1 Chron. 21:1; Job 1-2).
3. New Testament (36 times)
 - a. The name Satan (Σατανᾶς) means “adversary,” enemy, hostile opponent (one who

- opposes another in purpose or act).
 - b. Peter identifies him as an adversary (1 Pet. 5:8).
 - c. Examples: (Matt. 4:10; 16:23).
- B. Devil.
1. This is the second most frequent name used to identify Satan (This term is found only in the N.T. It is found 38 times.)
 2. The name devil (διάβολος) means “accuser,” “slanderer,” or accuse falsely.
 - a. To slander is the act or offense of saying something false or malicious that damages somebody's reputation.
 - b. When Satan accuses, he does so falsely intending to destroy individuals.
 3. Examples: (Matt. 4:1; 25:41).
- D. Beelzebub.
1. The name “Beelzebub” (Βεελζεβούλ – found 7 times in the Bible) is identified in the text.
 2. He is the “prince” of devils or demons.
 3. Example: (Matt. 12:24-27)
- E. Wicked One
1. The word here (πονηρός) means evil, sorrow, or pain.
 2. Due to the inclusion of the article before the word “evil”, many translations translate this phrase as “the evil one.”
 3. This is a description of his character and his work.
 4. He is evil, wicked, cruel, and a tyrant over all that he can control.
 5. He is out to do evil wherever possible.
 6. Example: (Matt. 13:19).
- F. Murderer.
1. The word (ἀνθρωποκτόνος) means “manslayer.”
 2. Every murder which has ever been committed is directly related to Satan.
 3. It symbolizes his desire to destroy mankind both physically and spiritually.
 4. Example: (Jn. 8:44)
- G. Liar.
1. This symbolizes the fact that there is no truth in his words.
 2. Every time he opens his mouth, he lies.
 3. Example (Jn. 8:44).
- H. The god of this world (2 Cor. 4:4)
1. The word “god” is not used in the sense that Satan is a god.
 2. It is used in the sense that he is a ruler of wickedness (Jn. 12:31).
 3. He greatly influences multitudes of people.
 - a. The word prince means ruler.
- I. Belial (2 Cor. 6:15).
1. The word's original meaning was either “worthlessness” or “hopeless ruin.”
 2. It also had the meanings of “extreme wickedness and destruction,” the latter indicating the destiny of the former.
 3. In the period between the OT and the NT it came to be a proper name for Satan.
- J. The prince of the power of the air (Eph. 2:2).
1. The Bible speaks of evil angels (2 Pet. 2:4; Jude 1:6).
 2. Satan is the leader of all the evil angels (Matt. 25:41).
- K. Adversary (1 Pet. 5:8).
1. This word (ἀντίδικος) means enemy; an opponent in a lawsuit.

2. Satan is an enemy like no other enemy.
 3. Just when you think you have him figured out and beaten, the tables will turn.
 4. Just when you think you have him on the ropes, he comes back with a counter punch.
- L. Great dragon (Rev. 12:9).
1. The word dragon is identified as a monster.
 2. The word great refers to magnitude.
 3. The phrase “great dragon” is suggestive of his extreme power.
- M. Serpent (Gen. 3:1; Rev. 12:9).
1. His deceitfulness and crookedness are pointed out (2 Cor. 11:3).
 2. To the ancients, a serpent was an emblem of cunning and wisdom.
 3. This word is also symbolic of death and destruction because of the poison injected into the body.
- N. Abaddon or Apollyon (Rev. 9:11)
1. The name “Abaddon” means ruin or destruction. It also refers to the name of the angel-prince of the infernal regions, the minister of death, and the author of havoc on the earth.
 2. The name “Apollyon” means destroyer. The angel of the bottomless pit.
- O. By way of definition, the devil may be said to be “A created but superhuman, personal, evil, world-power, represented in Scripture as the adversary both of God and man.” (Wayne Jackson)
- P. The name Lucifer does “NOT” apply to Satan. (Isa. 14:12).
1. This word means “morning star.” (Many translations translate this word this way.)
 2. Based on Luke 10:18, the passage in Isaiah was interpreted by some early church fathers as referring to Satan’s fall and ejection from heaven together with his angels.
 3. The entire context of Isaiah chapter 14 demands that we understand that the phrase “Lucifer” refers to the king of Babylon and not to Satan (vs. 4)
 4. He is called a “man” in verse sixteen.

II. The Origin of Satan.

(Though the Bible does not give specific details regarding the origin of Satan, there are many implications from which we can draw a very logical conclusion.)

A. He is not Deity.

1. Deity cannot be restrained and is all-powerful (Job 42:2; Gen. 17:1) (The phrase “almighty” means most powerful.)
2. Satan is not all-powerful.
 - a. His power to afflict is limited (Job 1:12; 2:6).
 - b. He is rebuked by the LORD (Zech. 3:1-2).
 - c. His power was delivered unto him (Lk. 4:6).
 - d. When he is resisted, he flees (Jam. 4:7).
 - e. When he is cast into hell, he will be powerless (Rev. 20:10).
 - f. God is greater than Satan (1 Jn. 4:4).
 - g. To sum it up, Deity is all-powerful. Satan is not all-powerful, therefore, Satan is not Deity.

B. He is not man.

1. This is evidenced by his powers beyond man.

- C. He is a created being.
 - 1. Since Satan is not Deity, it is obvious that he is a created being (Col. 1:16).
 - 2. All created things had their origin at some time during the creation week of Genesis 1 (Exod. 20:11), therefore, Satan had to be brought into existence during this time.
- D. The most logical conclusion is that he is “an evil angel.”
 - 1. This is evidenced by the words “Abaddon or Apollyon” (Rev. 9:11).
 - a. The name “Abaddon” means ruin or destruction. It also refers to the name of the angel-prince of the infernal regions, the minister of death, and the author of havoc on the earth.
 - b. The name “Apollyon” means destroyer. It also refers to the angel of the bottomless pit.
 - 2. This is evidenced by the word “Beelzebub” (Matt. 12:24-27).
 - a. This word means prince of demons or evil spirits.
 - b. The word “prince” means chief ruler, leader, or commander.
 - 3. Satan is the commander of evil angels because he himself is one.

III. The Fall of Satan.

- A. Satan was created good.
 - 1. This is evidenced by the fact that everything God created was good.
 - a. The term “good” is applied to everything God created (Gen. 1:4, 10, 12, 18, 21, 25)
 - b. At the close of all creation, God emphasized that everything that had been created was “very good” (Gen. 1:31).
 - 2. This means that the being known in the Bible as Satan was not created as an adversary.
 - 3. He was created good, but he became bad.
 - 4. To suggest that he was created as Satan, as the devil, reflects on the holiness of God, making Jehovah the author of sin.
- B. Satan fell.
 - 1. If Satan was created good, but is now evil, it is obvious that he fell.
 - 2. John said that “he sinneth from the beginning.” (1 Jn. 3:8).
 - a. The word beginning means origin or originator.
 - b. Brother Guy N. Woods commented on this verse by saying, “The devil has sinned from the beginning, for the first sin which resulted in his becoming the devil. Being the first sinner, the devil is the source of sin, the fountain from which it springs, the father of all those who practice it.”
- C. Rebellion was the reason for the fall.
 - 1. There are several Biblical indications that a rebellion occurred in heaven at some remote time (Job. 4:18; 2 Pet. 2:4).
 - 2. They kept not their first estate and left their proper habitation (Jude 6).
 - a. The phrase “first estate” refers to their original status.
 - b. The word habitation refers to the heavenly region appointed by God.
 - 3. Evidence points to Satan as the leader of this rebellion (1 Tim. 3:6)
 - a. Condemnation of the devil does not mean the judgment which Satan brings on a man, but rather the judgment which fell on Satan himself because of his pride.

- b. Consider some other translations of this verse.
 - “not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.” (NKJV)
 - “But an elder must not be a new believer, or he might be too proud of himself and be judged guilty just as the devil was.” (NCV)
 - “And not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.” (NASB)
- 4. The Bible points to the idea that Satan, due to his selfish pride, rose up against God and led a rebellion against Him.
- D. The time of this fall is unknown.
 - 1. This Bible is silent on this point.
 - 2. It had to happen somewhere between Genesis 2 and 3.

IV. Satan’s Nature.

(In reference to the nature of Satan, we are referring to his qualities or disposition.)

- A. He is our adversary.
 - 1. The word Satan means “adversary.”
 - 2. An adversary is an opponent in a conflict. It also refers to an opponent in a lawsuit.
 - 3. Satan is the adversary of both God and man.
 - a. God (Matt. 4:10).
 - b. Man (1 Pet. 5:8)
- B. He is an accuser or a slanderer.
 - 1. The word “accuser” (κατήγορος – found 5 times in NT) refers to a prosecutor; it means to charge somebody formally with having committed a crime.
 - 2. The word slanderer means a false and malicious statement that damages somebody's reputation.
 - 3. Satan slanders God to man (Gen. 3:1-7).
 - 4. Satan slanders man to God (Job. 1:6-11; 2:1-5; Rev. 12:9-10).
 - 5. Aren’t you glad that Christ is our advocate? (1 Jn. 2:1-2).
 - a. The word “advocate” (παράκλητος – found 5 times in NT) means to comfort, encourage or exhort.
 - b. It is the same word that is translated as “comforter” about the Holy Spirit (Jn. 14:16, 26; 15:26; 16:7).
 - c. In the New Testament, the Greek writers, used this word of a legal advisor, or advocate, one who comes forward on behalf of and as the representative of another.
- C. He Tempts.
 - 1. The Bible identifies the fact that every man is tempted (Jam. 1:14).
 - 2. Satan is the one who tempts man (1 Thess. 3:5; Matt. 4:1-10).
 - a. The word “tempter” (πειράζω) means to try or to prove in either a good or bad sense.
 - b. When used of God, it refers to testing man's faith and confidence in Him.
 - c. When used of Satan, it refers to his desire to solicit man to sin.

- d. It indicates his constant purpose and endeavor to induce mankind to sin.
- e. His purpose for tempting man is to show him unapproved to God (Matt. 4:1-10; Rev. 2:10).

D. He is subtle.

- 1. He is often given this identity in the Bible (Gen. 3:1; 2 Cor. 11:3).
- 2. This word is almost always used in a bad sense when found in the Bible (Matt. 26:3-4).
- 3. This word (πανουργία) means to be shrewd, crafty or cunning.
 - a. To be extremely intelligent; inclined to deal with others in a clever underhanded way.
 - b. The word signified the employment of any or all means necessary to realize an end.

E. He is deceptive (2 Cor. 11:3; 1 Tim. 2:14).

- 1. Deception is the avenue through which he leads man to sin.
- 2. His goal is to deceive the whole world (Rev. 12:9)
- 3. What does this word mean?
 - a. To cause to stray, to lead astray, lead aside from the right way.
 - b. It means “to lead away from the truth, to lead into error.”
 - c. It also means to give a false impression, whether by appearance, statement or influence.
- 4. Consider how Satan deceives.
 - a. He does so through all manner of words and deeds (2 Thess. 2:10).
 - b. The phrase “with all deceivableness” signifies all manner of unscrupulous words and deeds designed to deceive.
 - c. He even uses visions of good to deceive (2 Cor. 11:14)
 - (1) Satan is commonly pictured today as a horned, evil-looking red creature with a tail and a pitchfork in his hand.
 - (2) Others think of Satan as individuals whose lives are filled with evil deeds.
 - (3) This verse tells us that he masquerades as an angel of light.
- 5. Consider the “extent” of Satan’s deception.
 - a. When Satan deceives, he does so thoroughly (2 Cor. 11:3).
 - b. The word beguiled means to deceive.
 - c. In the context of 2 Corinthians 11:3, this word is an Aorist tense verb which means that Satan “thoroughly beguiled” Eve.

V. Satan’s Mission.

A. To assume the place of God.

- 1. The fall of Satan was due to pride (1 Tim. 3:6). He was not satisfied with the position given to him by God and therefore lead a revolt against Him (Jude 1:6).
- 2. The greatest desire of Satan is to rule this world and universe (Matt. 4:8-9).
 - a. If Jesus had given in to Satan, we would be hopelessly lost.
 - b. When Jesus resisted Satan, it gave mankind the power to resist him likewise (Jam. 4:7).

B. To destroy man.

1. This is inherent in his name “Apollyon.” (Rev. 9:11).
 - a. This name means destroyer.
2. The temptation of Christ was his attempt to ruin humanity (Matt. 4:1-11).
3. His desire for the apostles is an example of this (Lk. 22:31).
4. He is still seeking to destroy man today (1 Pet. 5:8).

VI. Satan’s Destiny.

- A. He will be eternally punished in everlasting fire (Matt. 25:41).
- B. In hell, he will be tormented forever (Rev. 20:10)

Conclusion:

1. Though we must never underestimate the power of Satan, it is equally certain that we must likewise never overestimate him.
 - a. We must be sober, alert and resist him (Eph. 4:27; Jam. 4:7; 1 Pet. 5:8).
 - b. We must put on the whole armor of God to protect ourselves from Him (Eph. 6:11).
 - c. He has been conquered by Christ (Heb. 2:14).
2. We have the power to overcome him (1 Jn. 2:13).
3. When we employ the same weapon which our Lord used “It is written,” we will overcome him (Rom. 8:37).

CHRISTIAN EVIDENCE

Lesson Twelve:

“How to Stand Against Satan”

Introduction:

1. Though we must never underestimate the power of Satan, it is equally certain that we must likewise never overestimate him.
 - a. We must be sober, alert and resist him (Eph. 4:27; Jam. 4:7; 1 Pet. 5:8).
 - b. He has been conquered by Christ (Heb. 2:14).
 - c. We have the power to overcome him (1 Jn. 2:13).
2. We must put on the whole armor of God to protect ourselves from Him (Eph. 6:10-18).

Discussion:

I. Know the Enemy (vs. 11-12)

- A. The first step to victory is to know your enemy.
 1. Every battle that has ever been won; the victor had an excellent knowledge of his enemy.
- B. What do we know about our enemy?
 1. His name is the Devil (vs. 11).
 - a. The Greek term is (διάβολος) which means one who falsely accuses.
 - b. It's from this word that we get our English word diabolical.
 - c. If someone is diabolical, it means they are extremely evil and cruel.
 2. His Nature.
 - a. Wiles (μεθοδεία) – means deceit, crafty, or trickery.
 - b. It refers to one who works by methods.
 - c. Nothing would please Satan more than to destroy your marriage, your children, your career, your reputation, your happiness, your faith, and your soul (1 Pet. 5:8).
 3. He has help (vs. 12). (Paul tells us two things in this passage.)
 - a. Our struggle is not against flesh and blood.
 - b. The word “wrestle” (πάλη) is a contest between two in which each one endeavors to overthrow the other, and which is decided when the victor can hold his opponent down with his hand upon his neck.
 - c. “Against flesh and blood,” Believers must remember that the spiritual problem is sin, evil, and Satan, not competition from other human beings!
 - d. “Against the rulers and powers” – The context demands angelic levels of authority

- e. We not only battle against Satan, but we battle against:
 - (1) Principalities and powers.
 - (2) Rulers of the darkness
 - (3) Spiritual hosts of wickedness in heavenly places.
 - (4) We may not fully understand how the rulers of the darkness operate, but clearly we see the need for all the strength God provides us to stand against such forces.

III. Our Strength in The Battle (vs. 10).

A. Our strength is “NOT” in ourselves!

- 1. There is a big difference between being strong and being strong in the Lord.
- 2. One of the biggest mistakes Christians make is that we try to do battle with Satan with our human ability.
- 3. You have a sinful habit that you keep breaking. Why? You were relying on your own strength, willpower, and your determination.

B. Our strength is in the Lord!

- 1. Strong (ἐνδυναμῶ) to be endued with strength, to receive strength.
- 2. Power (κράτος) mighty with great power
- 3. Might (ἰσχὺς) ability, force, strength.
- 4. We are to be strong “IN” the Lord, “IN” the power of “HIS” might.
- 5. There is no greater power than God and if we are to face our enemy the devil, we must come to this conclusion (1 Sam. 30:6; Phil. 4:13).
- 6. The more serious you are about your relationship with the Lord, the stronger you will be in the battle against Satan.
 - a. If you are serious about prayer, Bible study, obedience, and living the Christian life, the stronger you will be for battle.

C. Our strength is in the “whole armor of God.” (vs. 11 & 13). {“Full Armor” – NASB }

IV. The Whole Armor of God (vs. 14-18).

A. Waist girded with Truth.

- 1. The Roman Soldier.
 - a. The soldier’s belt held the rest of the armor together.
 - b. The armor was very heavy, and the belt would help support it.
 - c. If it was wide enough, it would protect his kidneys and other vital organs.
- 2. The Christian.
 - a. Truth protects us (Jn. 8:32-34; Heb. 12:1).
 - b. Truth holds things together. It gives us hope, direction, and purpose.

B. Breastplate of Righteous.

- 1. The Roman Soldier.
 - a. The breastplate was made of bronze and covered the front of the body from the neck to the thighs.
 - b. Its primary purpose was to protect the soldier’s heart and lungs.
- 2. The Christian.
 - a. Our heart is of primary importance.
 - b. We are to love the Lord with all our hearts (Matt. 22:37).
 - c. As Christians, we must guard our heart for it is the source of life as well as evil

- (Prov. 4:23; Matt. 15:11, 18).
- d. The Righteousness of Christ protects our heart (Phil. 3:9).
 - e. The word of God is righteousness (Psa. 119:172)
- C. Feet shod with the preparation of the Gospel of Peace.
1. Roman Soldier.
 - a. Roman infantrymen wore tough sandals studded with sharp, thick nails on the bottoms to increase traction.
 - b. He would stomp those nails into the ground which gave him a sure footing in battle.
 - c. They readied him for battle and enabled the soldier to move forward.
 2. The Christian.
 - a. We need stability in our battle.
 - b. That's what the gospel does for us (Rom. 1:16-17).
 - c. It prepares us for the spiritual battle that is coming.
 - d. The gospel that saves the Christian enables him to stand firmly and gives him the power to go forward and declare war against Satan and peace to the world (Isa. 52:7; Eph.6:11, 13, 14).
 3. How do we put on the shoes of the Gospel?
 - a. I stand firm on the teachings of Jesus.
 - b. We must be so familiar with the gospel that we can share it with others (1 Pet. 3:15).
- D. Shield of Faith.
1. Roman Soldier.
 - a. "The shield" – This term is related to the Greek word for door.
 - b. It refers to the large 4X2 full body shield.
 - c. It was made of wood with leather coverings surrounded by metal.
 - d. It was soaked in water before the battle to extinguish the fire-tipped arrows.
 - e. The rows behind holding the shields above their heads. In this formation, they were practically invulnerable to arrows, rocks, and even spears.
 2. The Christian.
 - a. Rom. 10:17
- E. Helmet of Salvation.
1. Roman Soldier.
 2. The Christian.
 - a. Our mind is Satan's battlefield. It is the very first target he aims at when he attacks.
 - b. The devil tries to get us to think about money, material things, pleasure, and the things of this world.
 - c. He brings fear, hopelessness, frustrations, and despair into it.
 3. How do I put on the helmet of Salvation? (Col. 3:1-2)
 - a. Set your minds on things above (Col. 3:1-2).
- F. The Sword of the Spirit.
1. The Roman Soldier.
 - a. The "sword" what not the giant "Excalibur" sword, but rather it refers to a short sword about 2 ft. long used for close hand-to-hand combat.
 - b. A soldier could swing a short sword with lightning swiftness. He couldn't do that with a giant sword.
 2. The Christian.
 - a. The "sword of the Spirit" is identified as the "Word of God."
 - b. We need to be well versed enough in the Word of God that we can swiftly defend ourselves against Satan's lies and at the same time go on the offensive and put Satan

on his heels.

- c. This can be seen in the temptations of Jesus. Each time Satan approached Him, Jesus quickly responded with Scriptures (Matt. 4:1ff).
- d. Our knowledge of the gospel will protect us in our daily spiritual struggles.
- e. This is why Scripture memorization and personal Bible study are so valuable (Psa. 19:7-11; 119:105; Prov. 6:23).

G. Praying.

1. Roman Soldier.

- a. Every smart soldier knows they must keep the line of communication open to their commander.

2. The Christian.

- a. The most powerful position Christians assume is when they kneel.

Conclusion:

- 1. We can stand firm and resist anything that Satan throws our way if we will only put on the whole armor of God.
- 2. Requirements.
 - a. It requires totality.
 - (1) The statement “Whole Armor of God” is made twice in the text (vs. 11, 13).
 - (2) Imagine a soldier going into battle partly clad.
 - (3) If we are to defeat the devil in battle, we must dress in the “Whole Armor of God!”
 - b. It requires urgency (vs. 10).
 - (1) “Put on the whole armor of God” & “Take up the whole armor of God.”
 - (2) This is an aorist active imperative that showed the need for decisive action.
 - c. It requires determination.
 - (1) The word “Stand” is a military term for holding one’s position (vs. 11).
 - (2) It is repeated in vs. 13 and 14.
 - (3) It is the key purpose of the believer’s armor.
 - d. It requires preparation.
 - (1) “Having done all to stand.”
 - (2) Having done everything that was required.
 - (3) The idea is that of preparation and consistency.

CHRISTIAN EVIDENCE

Lesson Thirteen:

“The Deity of Christ”

Introduction:

1. On at least two occasions, Jesus asked individuals what they thought of Christ (Matt. 16:15; 22:42).
2. Why did Jesus express this interest?
3. He did not want them to just think of Him as a mere mortal man but as the Son of the living God.
4. He wanted them to recognize Him as “Deity” (Col. 2:9).
 - a. The word “Godhead” (θεότης / theotēs) means Deity or the state of being God.
5. The teaching of the deity of Christ is extremely crucial to the Christian faith.
6. It can be demonstrated throughout the scriptures that Jesus was God (Deity) in several ways.

Discussion:

I. The Characteristics of Deity.

- A. Five attributes are uniquely and distinctly divine.
 1. Eternal.
 2. Omnipresence.
 3. Omniscience.
 4. Omnipotence.
 5. Immutability.
- B. Christ possessed the characteristics of Deity.
 1. Christ is Eternal.
 - a. He was before John the Baptist (Jn. 1:15).
 - b. He was before Abraham (Jn. 8:58).
 - c. He was before the world came into being (Jn. 17:5, 24).
 - d. He existed in the very beginning (Jn. 1:1).
 - e. He will continue to exist forever (Isa. 9:6; Heb. 13:8).
 2. Christ is “omnipresent” (Always present in every place).
 - a. He was in heaven while on earth (Jn. 3:13).
 - b. He is on earth while He is in heaven (Col. 3:1; Matt. 18:20; 28:20).
 3. Christ is “omniscient” (All knowing).
 - a. Jesus knows all things (Jn. 16:30).
 - b. He knows what is in man (Jn. 2:23-25).
 - c. He knows the thoughts of man (Lk. 6:8).
 - d. He knows the history of man (Jn. 4:29).
 4. Christ is “omnipotent” (possessing complete, unlimited, or universal power and authority.)
 - a. He is the Almighty (Rev. 1:8).
 - b. He upholds all things by the word of His power (Heb. 1:3).

- c. He has power over all things (Matt. 28:18).
 - (1) Demons (Mk. 5:11-15).
 - (2) Disease (Lk. 4:38-41).
 - (3) Death (Jn. 11:38-44).
 - (4) The elements of nature (Matt. 21:19; Jn. 2:3-11).
- d. The miracles themselves were proof that Jesus was Deity (Jn. 5:36; 10:25, 38).
- 5. Christ is "immutable" (Not changing, not subject to change)
 - a. Christ is unchanging (Heb. 13:8).
 - b. This is true of His plans, promises, and His person.

II. The Office of Deity.

- A. Christ is the creator (Jn. 1:3; Col. 1:16).
- B. Christ upholds all things created (Col. 1:17; Heb. 1:3).

III. The Prerogatives of Deity.

- A. Prerogative is simply a privilege or right that allows a particular person or group to give orders or make decisions or judgments.
- B. Prerogatives of Christ.
 - 1. Christ forgave sins (Matt. 9:2-6)
 - 2. Christ will raise the dead in the resurrection (Jn. 5:25-29).
 - 3. Christ will execute judgment (Jn. 5:22).
 - a. Believers (2 Cor. 5:10).
 - b. Nations (Matt. 25:31ff.; Acts 17:31).
 - c. Satan (Rev. 20:10; Gen. 3:15).

IV. Names That Imply Deity.

- A. Jesus used certain metaphors of himself that imply supernatural character.
 - 1. The bread of life (Jn. 6:48).
 - 2. The "I AM." (Jn. 8:58).
 - 3. The door (Jn. 10:9).
 - 4. The resurrection and Life (Jn. 11:25).
 - 5. The way (Jn. 14:6).
 - 6. The vine (Jn. 15:5).
 - 7. Alpha and Omega (Rev. 22:13).
- B. Names that imply Deity.
 - 1. Immanuel (Matt. 1:23).
 - a. Immanuel means God with us.
 - 2. Lord.
 - a. The word "Lord" is used four ways in the New Testament.
 - (1) It is used of the Father (Matt. 11:25).
 - (2) It is used as a title of courtesy (Lk. 13:8).
 - (3) It is used as a name for a master or owner (Matt. 20:8; Col. 4:1).
 - (4) It is used as a name for Christ (Matt. 7:22; 8:2).
 - b. The title "Lord," as it is often used by Jesus, is the translation of the Hebrew name Jehovah.
 - c. Thus, Christ is identified with the Jehovah of the Old Testament (Exod. 3:13-14; Jn. 8:58).

3. Son of God (Jn. 5:18; 10:33, 36).

a. Jesus' claim to divine sonship is intended to denote deity.

4. God (Jn. 1:1; 20:28; 1 Jn. 5:20).

V. Relationship with the Father.

A. Christ is the Son of God (Jn. 3:16).

B. Christ is the image of the Father (Heb. 1:3; Col. 1:15).

C. Christ and the Father are one (Jn. 10:30).

D. Christ and the Father act together (Jn. 14:23; 1 Thess. 3:11).

E. Christ is equal to the Father (Jn. 5:16-18; 10:30-33; Phil. 2:5-8).

VI. Worship Was Rendered to and Accepted By Christ (Matt. 14:33; 28:9).

A. The Bible declares that God only is to be worshiped (Exod. 34:14; Rev. 22:9; Matt. 4:10).

B. Both ordinary men and angels refused worship offered unto them (Acts 10:25-26; Rev. 19:10).

C. For Christ to accept worship proves that He is Deity.

Conclusion:

1. The Scripture is filled with evidence to support the claim that Christ is Deity.

2. Why is it important to believe in the Deity of Christ?

3. Faith in the Deity of Christ leads to faith in the person of Christ which leads to eternal life (Jn. 20:30-31; 1 Jn. 5:13).

CHRISTIAN EVIDENCE

Lesson Fourteen:

"Why We Believe in Jesus Christ"

Introduction:

1. The question Christ placed before His disciples is one that is very vital to our generation today (Matthew 16:13-17).
2. How great it was to hear Peter make the great profession of faith in Christ.
3. The same profession of faith in Christ is one that has been repeated by millions today.
4. Many have chosen to die, rather than to recant that confession of faith.
5. Have these men lived and died in false hope? Or is our faith in Christ reasonable, defensible and true?
6. Many unbelievers scoff at the deity of Jesus Christ; however, they cannot deny that He existed.
7. Even His enemies will grant that Jesus Christ did live.
8. It is not the mere fact the Jesus lived that makes Him important. It is the way that he lived and the impression that he made on our world.

Discussion:

I. The Influence of Jesus.

- A. Men of every generation in the history of the world have been affected by Christ.
 1. Men who lived before Christ came to earth (Noah, Abraham, Moses, etc...).
 2. Whole families, cities, and nations of people were influenced by His powerful life.
 3. Many today, even centuries after Christ's death, are continuously being drawn to Christ.
 4. Kings and slaves, rich and poor, black, and white, old and young have been attracted to Him.
- B. How can Jesus' great influence be explained?
 1. Was it due to money, political power, social prestige, or formal education? NO! (Matt. 8:20)
 2. He is God's "only begotten Son." (Jn. 3:16; Acts 2:22-24, 36).
 - a. The word "only begotten" (μονογενής) means one of a kind or unique.
 - b. We are blessed to be children of God (1 Jn. 3:1).
 - c. We are heirs of God and joint-heirs with Christ (Rom. 8:16-17).
 - d. Jesus shares a relationship with the Father that we do not. He is Deity (Jn. 1:1, 1418 1 Jn. 4:9).
 3. This is the most critical issue of the Christian system.
 - a. If this is false, then the whole religion that is based on Jesus and His teaching is false.

II. A Brief Account of The Life of Jesus.

- A. Jesus has always existed (Jn. 8:58; Jn. 1:1; Acts 2:32; 17:2-3; 1 Cor. 15:20)
- B. The life of Jesus.

1. Born in Bethlehem, during the reign of Caesar Augustus.
2. He grew to manhood in the home of Joseph, a carpenter, and his mother, Mary.
3. He lived in Nazareth, with His brothers and sisters until He was about thirty years old (Jn. 3:23)
4. The beginning point of His ministry was His baptism in the Jordan River (Luk. 3:21-22).
5. He then began to teach, preach, and perform miraculous works.
6. He attracted huge crowds as He traveled and taught. He also selected twelve men to be special helpers in His divine mission.
7. His ministry lasted around three years and was terminated by His death on a Roman cross outside Jerusalem.
8. This brief analysis does not even begin to consider His supernatural birth, His perfect character, His authoritative teaching, His divine mission, His miraculous works, or His bodily resurrection from the dead.

III. Prophecies Fulfilled by Christ.

- A. Over three hundred prophecies in the Old Testament concerning the life of Christ.
- B. The life story of Jesus was written generations before His birth.
 1. Place of birth (Micah 5:2).
 2. Virgin birth (Isa. 7:14).
 3. His forerunner, John the Baptist (Isa. 40:3; Mal. 3:1; Matt. 3:3; Jn. 1:23)
 4. The character, ministry, and death of Christ (Isa 53).
 5. His triumphal entry into Jerusalem (Zech. 9:9).
 6. Casting lots for His personal belongings (Psa. 22:18).
 7. His resurrection (Psa. 16:10).
 8. By allowing Jesus to fulfill these inspired predictions, God placed His seal of approval on the claims to deity made by Christ.

IV. His Miraculous Works.

- A. Miracles of Jesus prove He is the Son of the living God.
 1. John 3:2; 14:8-11.
 2. Jesus' miraculous works were able to convince Nicodemus, Philip, and whole multitudes of people that Jesus was the Son of God. Why not us?
- B. A Biblical record of Jesus' miracles.
 1. Elements of nature (Jn. 2:1-11; Matt. 8:23-27; Jn. 6:15-21).
 2. Bodily healing (Matt. 8:14-18; Lk. 5:12-14; Matt. 9:27-31; Mk. 7:31-37).
 3. Healed those possessed with demons (Mk. 1:32,39; Matt. 4:24).
 4. Fed about four thousand people (Mk. 8:1-9).
 5. Raised individuals from the dead (Lk. 7:11-18; 8:40-42, 49-56; Jn. 11).
- C. Historical truthfulness of Jesus' miracles.
 1. His Miracles were performed under circumstances that invited investigation.
 - a. There was nothing hidden or concealed about them.
 - b. They were not performed only in the presence of His disciples.
 - c. They were performed in the presence of unbelieving critics.
 2. His miracles were constant and varied.
 - a. Jesus performed miracles wherever he was in a variety of types.
 - b. He healed blindness, palsy, leprosy, and insanity.
 - c. He raised individuals from the dead.
 - d. He was able to still the elements.

- e. He demonstrated miraculous knowledge of persons whom he had never met previously such as his knowledge of the Samaritan woman and her husbands.
- 3. There is no adequate evidence to contradict Christ's claim to supernatural power from on high.

V. His Death.

- A. The manner of Jesus' death and the supernatural events surrounding it.
- B. Jesus foretold the following concerning His death.
 - 1. Place of His death (Matt. 16:21).
 - 2. His betrayal (Jn. 6:70-71; 13:21-22, 26).
 - 3. The reaction of His disciples to His arrest and trial (Matt. 26:31; Mk. 14:50).
 - 4. His Prophecy concerning Peter (Mk. 14:29-30, 66-72).
 - 5. His death on the cross (Matt. 27:51-53).
- C. What should our reaction be to such events? (Matt. 27:54).

IV. His Resurrection.

- A. The Testimony of His Bodily Resurrection.
 - 1. Paul (1 Cor. 15:13-18).
 - 2. Jesus (Jn. 2:19-21; Matt. 12:40; Mk. 9:31).
 - 3. The early church (Acts 2:22-36).
- B. Facts as evidence of the truthfulness of the doctrine of Jesus' bodily resurrection.
 - 1. The empty tomb (Jn. 19:41).
 - 2. The testimony of witnesses who claimed to have seen Christ alive after His crucifixion and resurrection.
 - a. Appeared to three women (Matt. 28:1-10).
 - b. Appeared to Mary Magdalene (Jn. 20:11-18).
 - c. Appeared to Peter (Lk. 24:34).
 - d. Two disciples (Lk. 24:13-35).
 - e. Appeared to apostles with Thomas absent (Jn. 20:19-25).
 - f. Appeared to all apostles with Thomas present (Jn. 20:26-29).
 - g. Appeared to disciples while fishing (Jn. 21:1-23).
 - h. Appeared to five hundred brethren at once (I Cor. 15:6).
 - i. Appeared to James (I Cor. 5:7).
 - j. Appeared to all apostles at Jerusalem before ascension (Acts 1:3-10).
 - 3. The lives of all the apostles.
 - a. Many of the apostles spent whole life preaching the resurrected Christ.
 - b. Would such men be motivated by a story that they knew to be a lie?

Conclusion:

- 1. Why do we believe in Jesus? Not because He was famous, rich, or politically popular, but because of the evidence pointing to who He was and still is today.
- 2. There is more than enough evidence to prove that Jesus Christ was exactly who He said He was, "The Christ, the Son of The Living God."
- 3. Knowing this, let us take into consideration Matthew 10:32-33.

CHRISTIAN EVIDENCE

Lesson Fifteen:

The Incarnation of Christ

Introduction:

1. The word incarnation is used to express the idea that Jesus Christ was fully God and fully man in one person.
2. Incarnation is the act of being made flesh.
3. Such can be seen in John 1:14 where John states “the Word (Jesus) became flesh and dwelt among us.

Discussion:

I. Jesus was Fully God.

- A. The Deity of Christ can be seen throughout the New Testament. Jesus possessed the characteristics of deity.
 1. He is eternal (Jn. 1:1; 5:8).
 2. Omnipresent (Jn. 3:13; Matt. 28:20).
 3. Omniscient (Jn. 16:30).
 4. Omnipotent (Rev. 1:8; Matt. 28:18).
- B. His is identified as God in the Scriptures (Jn. 1:1-2; 20:28; 1 Jn. 5:20).
- C. In Jesus dwelt the fullness of the Godhead (Col. 1:19; 2:9).

II. Jesus was Fully Human.

- A. The humanity of Jesus can be seen...
 1. He was born of a woman (Matt. 1; Luke 2; Gal. 4:4).
 2. He ate food (Matt. 4:2; 21:18).
 3. He became tired (Jn. 4:6).
 4. He was hungry (Matt. 4:2).
 5. He was thirsty (Jn. 19:28).
 6. He slept (Lk. 8:23).
 7. He experienced temptation (Matt. 4:1-11).
 8. Like other humans, he could perspire (Lk. 22:43-44).
 9. He bled (Jn. 19:34).
 10. He also displayed human emotions including anger (Mk. 3:5), joy (Jn 15:11), and sorrow (Matt. 26:37).
- B. The culmination of Jesus’ limitation in terms of his human body is seen when he died on the cross (Lk. 23:46).
 1. His human body ceased to have life in it and ceased to function, just as it does when we die.

III. The Unity of God and Man.

- A. The virgin birth made possible the uniting of full deity and full humanity in one person. This was the means God used to send his Son (Jn. 3:16; Gal. 4:4) into the world as a man.
 1. Scripture teaches that Jesus was conceived in the womb of his mother Mary by a miraculous work of the Holy Spirit and without a human father (Matt. 1:18-25).
- B. While on earth, Jesus was identified as “Lord.”
 1. Though this word is used simply as a polite address to a superior when it was used in reference to Jesus, He was being identified as God. For example, before Jesus was born Elizabeth called Him “Lord” not in the sense of a human master, but in the sense

that He was a Deity. John the Baptist came to “Prepare the way of the Lord” (Matt. 3:3). In doing this John was fulfilling the prophecy of Isaiah 40:3 which speaks about the Lord God coming among His people. Jesus identifies Himself as the Lord of the Old Testament (Matt. 22:44; Psa. 110:1). Paul also identifies Jesus Christ as the one Lord (1 Cor. 8:6).

IV. The Purpose of the Incarnation.

- A. Representative of Obedience (Rom. 5:18-19; Heb. 5:8-9).
- B. To be a Substitute Sacrifice (Heb. 2:14-17).
- C. To be Mediator Between Man and God (1 Tim. 2:5).
- D. To Sympathize as a High Priest (Heb. 4:15-16).
- E. To be our Example and Pattern in Life (1 John 2:6; 1 Pet. 2:21).

CHRISTIAN EVIDENCE

Lesson Sixteen:

“The Miracles of Jesus”

Introduction:

1. Christian evidence is the study of the evidence for Christianity, namely, the existence of God, the inspiration of the Bible and the deity of Christ.
2. The miracles of Jesus prove the deity of Christ (Acts 2:22; Jn. 5:36).
 - a. The word “attested” (approved – KJV) (ἀποδείκνυμι) to display, to point out, to

exhibit, to declare, to prove what kind of person anyone is, to demonstrate.

Discussion:

I. Description of Jesus Miracles.

A. Signs (Jn. 2:11, 23; 3:2).

1. The word “sign” (σημεῖον) refers to a mark or token by which God authenticates those sent by Him.
2. They were done supernaturally.
3. They signified he was divine (Jn. 20:30-31)

B. Mighty Works (Lk. 10:13).

1. The phrase “mighty works” (δύναμις) power arising from numbers.
2. They were demonstrations of divine power (Jn. 9:32-33).

C. Wonders (Jn. 4:48).

1. The word “wonder” (τέρας) refers to acts of amazement.
2. The reaction they prompted (Lk. 4:35-36).

II. Classification of Jesus Miracles.

A. Disease (Matt. 9:25; Mk. 1:32)

B. Demons (Mk. 1:32; Lk. 8:26-40).

C. Death (Mk. 5:35-42; Lk. 7:11-17; Jn. 11:1ff).

D. Nature (Matt. 8:23-27; 14:22-33).

E. Material Elements (Jn. 6:1-14).

III. Characteristics of Jesus' Miracles.

A. Public (Acts 2:22).

B. Instantaneous (Mk. 2:12).

C. Complete (Matt. 9:22).

D. Undisputable (Acts 2:22).

E. All-encompassing (Matt. 4:23).

IV. Genuineness of Jesus Miracles.

A. Performed publicly (Matt. 9:30).

B. Eyewitnesses.

C. Proclamation of the apostles (1 Jn. 1:1-3).

D. Proclamation of historians.

E. Religious leaders did not deny miracles (Jn. 11:47).

CHRISTIAN EVIDENCE

Lesson Seventeen:

“The Resurrection of Jesus Christ”

Introduction:

1. There are many powerful statements found in the Bible.
 - a. “In the beginning God created” (Gen. 1:1).
 - b. “For God so loved the world” (Jn. 3:16).
 - c. “All Scripture is given by the inspiration of God” (2 Tim. 3:16).
 - d. “Unto Him who is able to do exceedingly abundantly above” (Eph. 3:20).
2. The phrase “He is Risen” is right at the top! (Matt. 28:5-6)

3. A message that Jesus stressed to His disciples was His resurrection (Matt. 16:21; 17:9, 22-23; 26:32).
4. The apostle Paul recognized the importance of the resurrection (Phil. 3:8-12).
3. In this lesson we want us to recognize the importance of the resurrection of Jesus when it comes to Christianity.

Discussion:

I. Reality of the Resurrection.

- A. The resurrection is a topic in the Bible for which there is an overwhelming amount of evidence.
 1. The word resurrection (ἀνάστασις / anastasis) occurs 46 times in the NT.
 2. There are many proofs of the resurrection (Acts 1:1-3).
 - a. The phrase “infallible proofs” (τεκμήριον / tekmerion) refers to convincing proofs; that which is surely and plainly known.
- B. Biblical Evidence for the resurrection.
 1. Testimony of Gospel writers (Matt. 28:1ff; Mk. 16:1ff; Lk. 24:1ff. Jn. 21-22)
 2. Testimony of the Angels (Lk. 24:6).
 3. Message of the Apostles (Acts 4:1-2, 33).
 4. The appearances of Christ (Acts 1:1-3; 1 Cor. 15:3-8).
 5. The stone that was rolled away.
 - a. The women were wondering who was going to roll away the stone (Mark 16:3).
 - b. This stone would have weighed somewhere around 2 tons.
 6. Empty tomb and grave clothes (Jn. 20:1-8).
- B. Historical Evidence.
 1. The Testimony of Historians.
 - a. Josephus (37-100 AD).

‘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 among 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.’ (Antiquities xviii. 33)
 - b. Lucian of Samosata (125-180 AD).
 - (1) Lucian was a satirist of the second century, who spoke scornfully of Christ and the Christians.
 - (2) He connected them with the synagogues of Palestine and alluded to Christ:

The Christians, you know, worship the man who was crucified in Palestine because he introduced this new cult into the world.... Furthermore, their first lawgiver persuaded them that they were all brothers one of another, from the moment they were converted.... They deny the Greek gods and worship that crucified sophist himself and live under his laws. (The Death of Peregrine, 11-13).
 - c. Justin Martyr (100-165 AD).

- (1) About A.D. 150, Justin Martyr, addressing his Defense of Christianity to the Emperor Antoninus Pius referred him to Pilate's report, which Justin supposed must be preserved in the imperial archives.
"They pierced my hands and my feet," he says, are a description of the nails that were fixed in His hands and His feet on the cross; and after He was crucified, those who crucified Him cast lots for His garments, and divided them among themselves: and that these things were so, you may learn from the 'Acts' which were recorded under Pontius Pilate.
"That He performed these miracles you may easily be satisfied from the 'Acts' of Pontius Pilate" (Apology 1.48).
- d. Simon Greenleaf (1783-1853)
- (1) Simon Greenleaf is known as the greatest expert in judicial testimony ever.
 - (2) This American attorney wrote a book called, "*Testimony of the Evangelists*" in which he recounts the hundreds of eyewitness accounts of Jesus' life, His ministry, His death, and His resurrection.
 - (3) He views these recorded testimonies in the New Testament as lines of evidence that would hold up in a court of law even today.
- e. Thomas Arnold (1795-1842).
- (1) A 19th century, world-renowned historian, and professor at the distinguished Oxford University, wrote publicly that "I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer..." than the resurrection of Jesus Christ.
2. Five Historical Facts that even Skeptics Believe.
 - a. Jesus died by crucifixion.
 - b. The disciples immediately had experiences that they believed were appearances of the risen Jesus.
 - c. The disciples were willing to die for their belief in the risen Jesus.
 - d. The skeptic James, the brother of Jesus became a believer and minister of the largest church in Jerusalem (Matt. 13:55; Jn. 7:1-5; Acts 12:2, 17; 15:13; 21:17-18; Gal. 2:9; Jam. 1:1).
 - e. Paul on the way to Damascus had an experience that he believed was an appearance of the risen Jesus.
3. Skeptics Beliefs Concerning Paul.
- a. He was a scholar.
 - b. He studied under the feet of Gamaliel.
 - c. The skeptics may not believe that Paul was inspired, but they believe that he wrote about facts. He was truly genuine and wrote from the heart.
 - d. Example.
 - (1) Bart Ehrman
 Dept. of Religious Studies
 University of North Carolina New Testament Skeptic.
4. Skeptics beliefs in the writings of Paul.
- a. Even skeptics believe in "seven" undisputed books that were written by Paul.
 - b. Paul's 7 books considered authentic: Romans, 1 & 2 Cor. Gal. Phil 1 Thess,

Philemon

- c. Paul writes more about the resurrection than any other Bible writer (1 Cor. 15 & Gal. 1-2).

II. Reliability of the Resurrection.

A. Scriptural message.

1. The Scriptures are reliable (2 Tim. 3:16-17; 2 Pet. 1:3; Psa. 119:105; Jn. 17:17).
2. The Scriptures are used to prove the resurrection (Acts 17:1-3).

B. Living Message.

1. Muhammad, the founder of Islam is dead and his bones lie dormant in the earth.
2. The founder of Christianity (Jesus Christ) some sixty years after his death appeared to John on the island of Patmos and said He was alive and well (Rev. 1:17-18).
3. Such is why we observe the Lord's Supper every Sunday.
 - a. Jesus was resurrected on Sunday (Matt. 28:1-6; Mk. 16:1-6, Luke 24:1-8; Jn. 20:1-9).
 - b. Faithful children of God reflect upon the Savior's resurrection every Sunday (Acts 20:7; 1 Cor. 11:26).

C. Life Changing Message.

1. The gospel is described as the death burial and resurrection of Christ (1 Cor. 15:1-4).
2. The life-changing gospel is reenacted in the act of baptism (Rom. 6:3-4).
3. Think about the countless lives that have been changed because Jesus was resurrected.

III. Reasons for the Resurrection.

A. Jesus is the Son of God.

1. The Bible teaches that Jesus is God (Deity) (Jn. 1:1-2).
 - a. He possessed the attributes of deity.
 - (1) Christ is Eternal (Jn. 1:1).
 - (2) He is "omnipresent." (Always present everywhere) (Matt. 18:20; 28:20).
 - (3) Christ is "omniscient." (All-knowing) (Jn. 2:24; Lk. 6:8).
 - (4) Christ is "omnipotent." (Possessing complete, unlimited, or universal power and authority.) (Matt. 28:18).
 - (a) Demons (Mk. 5:11-15).
 - (b) Disease (Lk. 4:38-41).
 - (c) Death (Jn. 11:38-44).
 - (d) The elements of nature (Matt. 21:19; Jn. 2:3-11).
 - (e) The miracles themselves were proof that Jesus was Deity (Jn. 5:36; 10:25, 38).
2. The gospel accounts are designed to create faith in Jesus as the Son of God (Jn. 20:30-31).
3. The resurrection of Jesus is the greatest proof that He is the Christ (Rom. 1:3-4).

B. Christianity is Genuine.

1. Christianity is built upon the foundation of the apostles and prophets (Eph. 2:19-20).
2. The message of the apostles was the resurrection of Jesus (Acts 4:1-2, 33).
3. Christianity hinges on the resurrection of Jesus (1 Cor. 15:13-14).

IV. Results of the Resurrection.

- A. Salvation is Available.
 1. God desires that all men be saved (1 Tim. 2:3-4; 2 Pet. 3:9).
 2. Through the resurrection of Jesus, salvation is made available (Rom. 10:9-10).
- B. Forgiveness of Sins is Possible (1 Cor. 15:17).
 1. We all struggle with sin (Rom. 3:23; 1 Jn. 1:8-10).
 2. The consequence of sin is spiritual death (Rom. 6:23).
 3. Through the resurrection, we can obtain forgiveness of sins (1 Cor. 15:17).
- C. We Have an Inheritance (1 Pet. 1:3-5).
- D. There is Life After Death.
 1. Death is imminent in this life (Heb. 9:27).
 2. Jesus was the first to be resurrected never to die again (Rom. 6:9; Rev. 1:17-18).
 3. We will be raised from the dead (Jn. 11:25-26; 2 Cor. 4:14).

V. Our Response to the Resurrection.

- A. Faith.
 1. Believe in the resurrection with all your heart (Jn. 20:24-29).
- B. Fortification.
 1. Convict the disciples (Matt. 28:7-8).
- C. Furtherance.
 1. Teach the message to those outside the body of Christ.
 2. This was the message of the early church (Acts 4:33).
 3. The resurrection must be our message.

Conclusion:

1. The resurrection of Jesus is a real event.
2. Because of the resurrection we have hope that we too will be resurrected, and we will have a home in heaven with God someday.
3. Let us like the apostle Paul and other Bible writers recognize the great importance of the resurrection of Christ and desire to know more that we may grow in our faith.