

*The Henry Morris*  
SIGNATURE COLLECTION

# MANY INFALLIBLE PROOFS

EVIDENCES FOR THE CHRISTIAN FAITH



With  
HENRY M. MORRIS, III

First printing, 1974

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expanded edition

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## Introduction

The first edition of *Many Infallible Proofs* was published in 1974, and has been widely used as both a textbook and reference book, and also for general devotional study. Since the book still seems to be in much demand, I finally decided it should be updated and then augmented with short chapters on the cults and the so-called New Age movement, both of which have greatly expanded their influence in the past two decades or more.

Most of the great evidences of the truth of Christianity are timeless. Such topics as the evidence for inspiration of the Bible, the evidence for the deity of Christ, the testimony of fulfilled prophecy, the argument for the existence of the God of the Bible, and other such evidences are much the same as always, so chapters in the book on topics such as these have required little change.

However, since “science” is very ephemeral in its arguments and pronouncements, those chapters dealing with creation and earth history did need updating. Actually, the evidence for special creation and the worldwide Flood seems to become stronger every year, with each new scientific discovery. The same is true with the latter-day prophecies of the Bible. Changes in this second edition, therefore, apply primarily to those chapters dealing with these great themes. In addition, as noted above, two new chapters have been added.

The manuscript for the first edition had been reviewed and improved by two long-time friends and distinguished theologians, Dr. John Whitcomb and Dr. Charles Ryrie. This new edition has been reviewed with all its changes by my son and co-author, Dr. Henry Morris III, who has both the D.Min. degree and an MBA, as well as much experience in the pastorate and college teaching, and also in the business world. In addition, he has been the primary author of the two new chapters on the pseudo-Christian and New Age cults. He also has taught a number of courses on Christian evidences and has authored two Bible study books of his own.

It is our prayer that the Lord will use this new edition of *Many Infallible Proofs* not only to strengthen the faith and testimony of Christians, but also to help many sincere searchers to come to saving faith in the Lord Jesus Christ. The Christian faith is under tremendous attack in these latter days, and people need the Lord more urgently than ever before. We trust that God will use this book to answer their questions and bring solid Christian love and stability to their lives.

I wish also to thank my daughter, Mrs. Mary Ruth Smith, B.S., for her very efficient work in typing and editing the entire revised manuscript.

Henry M. Morris (1918–2006)  
Institute for Creation Research

# Why Study Christian Evidences?

## Introduction

The purpose of this book is to survey in systematic and comprehensive fashion the “many infallible proofs” of the unique truth and authority of biblical Christianity, together with a refutation of its alleged fallacies and a reconciliation of its alleged discrepancies. It will be seen that, not only is there no mistake or contradiction in the Bible, but also there are innumerable evidences of its divine inspiration and authority. Not only are there no legitimate objections to a true Christian theology, but rather there are overwhelming evidences that Christianity is uniquely and completely true.

As a matter of fact, the entire subject of evidences is almost exclusively the domain of *Christian* evidences. Other religions depend on subjective experience and blind faith, tradition and opinion. Christianity stands or falls upon the objective reality of gigantic supernatural events in history and the evidences that they really happened. This fact in itself is an evidence of its truth.

## Definitions

The terms “apologetics” and “evidences,” as they relate to the Christian faith, are often used more or less interchangeably. In the formal sense, however, the first is the broader of the two terms as understood by theologians. Apologetics involves the systematic scientific defense of

the Christian faith in all its aspects against the intellectual attacks of its adversaries. There are various philosophical systems of apologetics, each attempting to build a logical defense of Christianity upon its own specific or implied presuppositions.

That aspect of apologetics which is more positive and objective, setting forth concrete reasons for accepting the Bible as God's word and Jesus Christ as Lord and Savior, is what is commonly understood as the field of Christian evidences.

This book does not deal with the various systems of philosophical apologetics. These are important in theological studies, especially at the seminary level, but our concern here is with practical and factual evidences supporting the Bible and the Christian faith. This approach should produce at least three very important and practical results.

1. It will confirm and solidify the faith of those who read it, enabling them to withstand the attacks of both rationalistic and irrationalistic unbelief.
2. It should prepare them to witness more knowledgeably and effectively to people of the present generation, influenced as they have been with the pervasive attitudes of skepticism and unbelief that are so characteristic today.
3. It will equip them to maintain a clear and uncompromising stand on the full integrity of God and His Word under all circumstances, despite the pressures of modern life.

### **Reasons for Studying Christian Evidences**

Many people in professedly Christian circles today advocate an almost completely subjective approach to the discovery of Christian truth. Believing that the Bible is not really reliable in its traditional literal and historical sense, they feel the

religious experience must be realized either through some sort of subjective “encounter” with Christ or else through involvement in social action movements. The emphasis is on “relevance” and “fulfillment,” rather than truth.

Nevertheless, paraphrasing C.S. Lewis, the only really important question is not whether it works, but whether it’s true! The criteria of feeling and personal satisfaction are highly unreliable as indices of truth. There are many false systems of belief (e.g., Christian Science, Spiritism, Buddhism, etc. — even Communism!) whose adherents often profess to have found real peace and satisfaction through submission to them, but this fact hardly proves that all such diverse and contradictory systems are therefore true!

Thus, there is a clear need for criteria by which to establish the unique validity of biblical Christianity. A credulous faith in some artificial “Christ” of one’s own imagination, rather than in the real Christ of biblical history, is not that faith by which men are saved.

Further justification for understanding and using Christian evidences is found in the following partial list of reasons:

1. The Bible commands it. Note especially 1 Peter 3:15: “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” In this verse, the Greek word for “answer” is *apologia*, from which is derived our English word “apologetics.” This same word is translated “defense” in Philippians 1:7 and 1:17, in which Paul indicates his deep concern for the “defense and confirmation of the gospel.” See also Jude 3 (“earnestly contend for the faith”), Colossians 4:6 (“know how ye ought to answer every man”), Titus 1:9 (“convince the gainsayers”), and others.
2. The early Christians consistently used Christian evidences in their witnessing. This was especially true of

the evidential value of the resurrection of Christ (Acts 4:33; 1 Cor. 15:1–8, etc.), of the evidence of God in nature (Acts 14:15–17; Rom. 1:20), and of the objective testimony of their own transformed lives (Acts 26:9–22; 1 Tim. 1:12–16; etc.). Whenever they first approached pagans, who neither believed nor even knew the Old Testament Scriptures, they never began by quoting Scripture. Rather, they first approached them in reference to the physical creation and their intuitive knowledge of a primeval Creator (note especially Acts 14:11–17 and Acts 17:18–31).

3. The almost universal climate of skepticism and unbelief today, together with an appalling ignorance of the Bible and Christian doctrine, makes it almost mandatory that a sound exposition of Christian evidences accompany a presentation of the gospel if lasting results are to be obtained. It is often possible to secure a quick emotional “decision for Christ” without this, but such a person is too often like “he that received the seed into stony places . . . that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended” (Matt. 13:20–21). Indeed, very often it is impossible today even to obtain a hearing for the gospel unless the ground has been prepared by clearing away some of the stones of misinformation about the supposed errors in the Bible and fallacies of Christian doctrine.
4. It is experimentally true that many who today are strong and fruitful Christians were either won to Christ initially in part by the judicious use of Christian evidences or else were materially strengthened in their faith and witness by this means. In our work at the Institute for Creation Research, for example, we have received very large numbers of testimonies —

both written and spoken — from men and women and young people who have been led to Christ as a result of our creation seminars or books or other materials, all of which place strong emphasis on literal creationism and Christian evidences in general. Even more have testified that they have been enabled to win many others to Christ, partly through use of our books, videos or periodicals. The Christian faith *does work*, all right, but it works because it is based on *truth*, provides abundant evidence of its truth, and people everywhere need urgently to know that fact. On the other hand, those Christians who rely exclusively on their personal feelings and experiences in their belief in Christ and the Word, too often lose their zeal and settle into the rut of a routine and fruitless Christian life.

### The Use of Evidences

While emphasizing the importance of knowing and using the evidences of Christianity, it is important to insert a few words of caution. If one is frequently in the arena of debate and polemics, there is the possibility that he or she may develop an overly argumentative, too-critical, possibly even bitter and sarcastic, attitude toward opponents. This by all means must be avoided.

Our purpose in using the evidences is not to win arguments but to win souls, and also to win a more favorable intellectual environment for the presentation of the gospel. Many of the Scriptures that enjoin the defense of the faith also give this same caution: “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and with fear” (1 Pet. 3:15). “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col. 4:6). “And the servant of the Lord must not strive; but be gentle

unto all men, apt to teach, patient, In meekness instructing those that oppose themselves” (2 Tim. 2:24–25).

Skill at persuasion and argumentation is no substitute for prayer and sincere concern for souls, and certainly no substitute for the use of the Word of God itself. At the same time, it is a serious mistake to teach, as many do, that the use of Christian evidences (in *addition* to prayer and concern and the *judicious* use of Scripture) is unnecessary. In a world of almost universal hostility to Bible Christianity, where unbelief in the Bible is only exceeded by ignorance of the Bible, it is obvious that to most people at least, the testimony of Scripture and personal experience alone (even *that*, of course, can be a form of Christian evidence) will be pointless. Some basis must also be given for believing the Bible to be true and the experience to be more meaningful than experiences offered by other religions.

Those who feel that only the Bible need be used in witnessing rely on the mystical power supposedly resident in the words of Scripture themselves. Charles Haddon Spurgeon’s remark to the effect that the Bible is like a lion which can defend itself is often quoted in support of this belief. However, Spurgeon himself was a strong defender of the faith. He said on one occasion: “We must defend the faith; for what would have become of us if our fathers had not maintained it?”

The lassitude of Christians in contending intelligently and earnestly for the faith during the past century especially for the doctrine of special creation, has been one primary cause of the almost universal drift into a modernistic apostasy and a secularized society. This drift has occurred in spite of the widest dissemination of the written Word, as well as the preached and spoken Word, that the nation and the world have ever known.

Another caution to be noted by the Christian apologist is that his presentation may tend to become cold and

intellectual; it may convince the mind, but leave the heart and conscience unaffected. One's witness should therefore concentrate, many say, only on his own inner experience telling what Christ has done in his heart, giving peace and joy and consciousness of sins forgiven and a changed life. Converts can more easily be won by making them feel that Christianity will work in their own lives than convincing them Christianity is true, so the argument goes.

By all means, the Christian *apologia* should be warm and interesting, manifesting a genuine concern for those to whom one is witnessing, as the Christian seeks to persuade others, even as he presents both the fallacies in their own philosophies and the evidences for Christianity. But a mere recital of one's own testimony, with a few gospel Scripture verses, will be adequate for the needs of only a small fraction of those he encounters.

Why should one presume that his or her own experience is the norm for all others? "The wind bloweth where it listeth . . . so is everyone that is born of the Spirit" (John 3:8). Furthermore, the appeal to an unconverted man strictly on the subjective basis of his own personal needs, rather than on the basis of objective truth, tends to produce converts who are self-centered rather than God-centered. If Christ is, for him, mainly a psychological entrance to an "abundant life," he may "anon with joy receive it," but "when tribulation or persecution ariseth because of the word, by and by he is offended" (Matt. 13:20–21). A solid evidential basis for faith in God's Word, accompanied by an intelligent and biblical presentation of the gospel, is far more likely to produce genuine and permanent results.

Another caution, however. No matter how sound the evidence and clear the scriptural exposition, a person who is unwilling to believe cannot be argued into believing. Christian evidences can never replace the convicting and illuminating work of the Holy Spirit. No matter how strong and

irrefutable the evidence, it is always possible for the skeptic to find some new reason for not believing. It is a matter of basic attitudes and unrecognized pre-suppositions. The Christian witness and apologist “must not strive.” It is possible to allow a presentation of evidence to degenerate into a heated argument, and in such an atmosphere, the Holy Spirit cannot be heard.

It is this type of situation that has led some Christian philosophers to conclude that a Christian witness to the unsaved should never use evidences. The gospel alone should be preached, allowing the Holy Spirit to work as He will in the hearts of those who hear. Evidences may then be of value as encouragement to those who have been saved, but they cannot persuade someone to be saved, so they maintain.

But one need not discard the baby with the bath water! The fact that *some* people are allergic to antibiotics does not thereby prove that antibiotics do not help *most* people. Although many people may be stubbornly unwilling to believe in God’s truth, a great many more would be willing but have been hindered therefrom by the persuasive pressures of the unbelieving intellectualized society in which they live.

It must not be forgotten that the early Christians almost invariably used an evidential approach in their witnessing, especially the evidences of creation, of the resurrection of Christ, the miracles of Christ, God’s provision in nature, and fulfilled prophecy. Indeed, until the New Testament Scriptures were completed, God even on occasion gave special evidences in the form of gifts of healing, prophesying, and other supernatural manifestations. Even when testifying of personal experience, as in the case of Paul before King Agrippa (Acts 26), the appeal to conversion was on the strength of the fact of prophecy fulfilled (Acts 26:22, 27), and of Christ’s resurrection (Acts 26:8, 23, 26).

Thus the judicious use of Christian evidences, as well as Scripture and personal testimony, is based on biblical

precept and example. In addition, it is known and proved in practice that this approach has been effective in the lives of many people, both before and after conversion.

There is a final caution, however. The effective use of Christian evidences requires diligent study and preparation. A glib, superficial recital of hearsay evidence, without any real factual, documented basis, may very well evoke a sarcastic, ridiculing rejection by those who hear it.

It is probably this factor — unwillingness to study and learn the evidential facts, and consequent fear of ridicule — that is really the reason why many argue against the use of evidences at all. It is so much easier, and less subject to embarrassment, simply to quote Scripture and give one's testimony, and nothing else.

But don't forget that Buddhists and Mormons and Christian Scientists and even Communists can also quote their scriptures and give glowing, happy testimonies of how much their religion has done for *them!* The question is, which is true? The answer requires a sound knowledge of the evidence.

Laziness and fearfulness are ill-fitting equipment for a Christian witness. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7).

### **Selected books for further study:**

- Bible League, ed. 1984. *Truth Unchanged, Unchanging*. Abingdon, England: Bible League Trust. 503 p.
- Chapman, Colin. 1984. *The Case for Christianity*. Grand Rapids, MI: Wm. B. Eerdmans Co. 313 p.
- Clark, Gordon H. 1987. *God's Hammer: The Bible and Its Critics*. Jefferson, MD: The Trinity Foundation. 200 p.
- Frame, John M. 1994. *Apologetics to the Glory of God*. Philipsburg, NJ: Presbyterian and Reformed. 265 p.

- Geisler, Norman. 1976. *Christian Apologetics*. Grand Rapids, MI: Baker Book House. 393 p.
- Groothuis, Douglas. 1994. *Christianity That Counts*. Grand Rapids, MI: Baker Book House. 224 p.
- Henry, Carl F.H. 1983. *God, Revelation and Authority*, vol. I–VI. Waco, TX: Word Books. 500-plus pages, each volume.
- Morris, Henry M. 1991. *Christian Education for the Real World*. Green Forest, AR: Master Books. 295 p.
- Morris, Henry M. 1995. *The Defender's Study Bible*. Grand Rapids, MI: World Publishing Inc. 1,620 p.
- Noebel, David A. 1991. *Understanding the Times*. Manitou Springs, CO. 896 p.
- Van Til, Cornelius. 1955. *The Defense of the Faith*. Philadelphia, PA: Presbyterian and Reformed. 299 p.
- Zuck, Roy B., ed. 1995. *Vital Apologetic Issues*. Grand Rapids, MI: Kregel Publishers. 263 p.

## The Uniqueness of Christianity

### The Exclusive Claims of Christianity

If Christianity is regarded as only one religion among many others, each possessing an uncertain mixture of truth and error, then, of course, the study of Christian evidences is futile and pointless. Acceptance or rejection of Christianity in that case becomes merely a matter of personal convenience, not conviction. Whether it is true or false is not even a relevant question. Unfortunately for those who would like to view “religion” in such a detached manner, this option is not possible in the case of biblical Christianity. Its structure is such that it must either be absolutely and uniquely true or else be completely and grossly false. An attitude of indifference is precluded where Christianity is concerned, for here indifference is the same as repudiation. A few of these claims to exclusiveness and uniqueness are as follows:

*The God of the Bible is claimed to be the only true God. Jeremiah 10:10–12 is typical of a host of Scriptures to this effect: “The LORD is the true God, he is the living God, and an everlasting king . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.”*

*Christ claims to be the only way to God, to salvation, and to heaven.* “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

*The Bible is claimed as the only true revelation from God.* “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:20). The canon of Scripture closes with a fearful warning to any who would presume either to augment or delete any of the words recorded therein (Rev. 22:18–19).

*The way of salvation presented in the Bible is claimed to be the only way.* Peter said: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Paul warned: “If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:9).

### **The Unique Historical Basis of Christianity**

Alone among all the religions of mankind, Christianity (including its Old Testament foundations) is based upon historical acts and facts. Other religions are centered in the ethical and religious teachings of their founders, but Christianity is built on the great events of creation and redemption.

For example, the Moslem faith is based on the teachings of Mohammed, Buddhism is based on the teachings of Buddha, Confucianism on those of Confucius, and so on. Christianity, however, is founded not on what Jesus taught, but on who He is and what He did! His teachings indeed were wonderful. “Never man spake like this man” (John 7:46). But it is not His teachings, but Christ Himself, who provides salvation.

This unique feature of biblical Christianity is a strong evidence of its truth. Since all other religions are based

upon the teachings of men, there is necessarily a strong subjective element in all of them. No matter how intelligent or compassionate a man Mohammed may have been, or Zoroaster, or Buddha, he was still a man, beset by the same physical and mental limitations as other men. His teachings may have been ever so brilliant and satisfying, but the only assurance of their reliability is their personal appeal to us. Thus, such religions are subjective religions, both in their origin and in their acceptance by individual followers.

Christianity, on the other hand, is based on objective facts, not subjective pressures. Its truth or falsity stands on the validity of the great facts of creation, fall, redemption, and resurrection, the historical records of which are subject to examination by the ordinary criteria of objective investigation. Thus, Christianity is the one and only religion which offers even the possibility of objective certainty concerning the question of its validity.

### **Its Unique Account of Origins**

In trying to distinguish the truth about such basic issues as these, the question of origins is fundamental. Where did everything come from, and how did it get like it is? It is obvious that this question must be answered before any teaching concerning purposes and destinies can be more than pure speculation.

Strangely enough, the various religions of men all in effect confess their utter ignorance on this point. That is, although they all propose certain cosmogonic myths, none really is able to go back to the absolute beginning of things. All are basically evolutionary in their cosmogonies, beginning with matter in some form or other, and then trying to explain how this primeval matter may have gradually been transformed into the present world.

Thus, the famous Babylonian cosmogony *Enuma Elish* began with a primeval chaotic mixture of three kinds of

waters. The ancient Egyptian cosmogony also assumes an initial watery chaos out of which everything else evolved. Likewise the early Greek myths, as transmitted by Hesiod, Homer, and Thales, drawing largely from the Sumerians, indicate a chaos of water at the beginning. So do those of many animistic tribes. Roman writers such as Lucretius assumed that in the beginning was a universal blind interplay of atoms, the Orphic myths suppose that the universe developed out of a primeval world-egg, and so on. Modern theories of evolution supposedly are more sophisticated, but they likewise begin with eternal matter in one form or another. Thus, no extra-biblical cosmogony, ancient or modern, is able to go beyond the present order of things to a real First Cause. In effect, therefore, they all end by confessing that they really do not know how the universe began. All begin with space, matter, and time already existing.

The Bible, and only the Bible, starts with the special creation of all things by an eternal, omnipotent, personal God. This is an eminently reasonable solution to the problem of origins; an infinite and eternal God is an adequate cause to explain space and time; an omnipotent God can account for the vast sources of power and matter in the cosmos; an omniscient God can explain the innumerable evidences of intelligence and order; a personal God is capable of creating life and personality in His creatures; but primeval chaos and colliding atoms are capable of explaining none of these things.

### **The Person of Christ**

Biblical Christianity is also absolutely unique in the nature of its central personage and founder, Jesus Christ. There is none other like Him in all history or even in all literature.

Some writers, of course, presume to place Christ as merely one in a list of great religious leaders, but this is grotesque and absurd. He stands in contrast to all others, not in

line with them, not even at the head of the line. His uniqueness is illustrated in the following partial list of attributes.

*Anticipation of His Coming.* His coming was prophesied in fine detail, as to lineage, birthplace, time, career, purpose, nature of death, resurrection, and many other things, hundreds of years prior to His actual appearance. Of no other religious leader — indeed, of no other man — in all history was such a thing true.

*The Virgin Birth.* Although tales of demi-gods, the progeny of unions between men and the gods (actually demons) are common in ancient mythology, the narrative of Christ's virgin birth stands entirely alone; nothing like it was ever imagined elsewhere. God Himself took up residence in embryonic human form in a virgin's womb, thence to be born in a fully natural human birth, with no actual genetic connection to human parents, even though legally the natural heir of a human father and embryologically the seed and fruit of a human mother. No other human birth was ever like this, in fact or fiction, yet it was uniquely and ideally appropriate and natural when God became man.

*The Divine-Human Nature.* Though men have often thought of themselves as children of God, Jesus Christ was the only begotten Son of God. Although there have been power-crazed dictators and fanatics who have claimed to be God, even these individuals recognized and acknowledged that their assumption of divinity was only relative — they hardly imagined that they had created the stars or even their own mothers! But Jesus Christ was God in the highest sense, the Creator of all things (Col. 1:16), and He claimed to be God on

many occasions and in many ways. He was also man in the fullest sense, except that He had no sin. He was not half-man and half-God, but rather all man and all God, in a perfect and indissoluble union. No other man was ever thus — indeed, no other man ever claimed to be thus.

*Sinless Life.* Of no one else in history could the claim ever be made in seriousness that he lived a whole lifetime without one sin, in thought or word or deed. But this very thing was claimed by Jesus' closest friends, by His worst enemies, by the greatest of the apostles, and by Jesus Himself. Peter said, "[He] did no sin" (1 Pet. 2:22), and John said, "In him is no sin" (1 John 3:5). Judas said, "I have betrayed the innocent blood" (Matt. 27:4), and Pilate said, "I find in him no fault at all" (John 18:38). Paul said, "[He] knew no sin" (2 Cor. 5:21), and Jesus said concerning Himself, "The Father hath not left me alone; for I do always those things that please him" (John 8:29). Jesus Christ was the one man who never sinned; He was the unique, representative Son of Man, man as God intended man to be.

*Unique Teachings.* Many non-Christians have acknowledged Christ to be the greatest teacher of all time. The Sermon on the Mount is without parallel, and the beauty and power of the Upper Room discourse, the compelling majesty of the sermon on the Mount of Olives, the power of His parables, and all His other teachings are separated by a great gulf from even the finest teaching of other men. And yet His teachings continually include both the claim and the internal awareness that He was uniquely God's Son, and that His teachings were absolutely true because of this. In no other religious writings does one find such a phenomenon as this.

*His Unique Death.* After a cruel mockery of a trial and a period of incomprehensible suffering in prison and on the cross, “He said, It is finished: and he bowed his head, and gave up the ghost” (John 19:30). Literally, He “dismissed His spirit.” No one else can die like this. It is evidently quite a difficult task even to commit suicide, but certainly no one can simply decide to die and then, by his mere volition, proceed to die. But Jesus did! He said, “No man taketh it from me, but I lay it down of myself” (John 10:18).

### **The Resurrection of Christ**

Not only did Christ die by His own power, but He rose again on the third day by His own power. “I have power to lay it down, and I have power to take it again” (John 10:18). The overwhelming proof of the bodily resurrection of Christ will be discussed later, but here it is merely noted that this constitutes the final and greatest proof of His absolute uniqueness. All other religious founders and leaders are dead. In most cases, their tombs are known and venerated. But the tomb of Christ was occupied only three days and thereafter became empty forever. Other men have been temporarily restored to life after dying, but only Christ is “alive forevermore” (Rev. 1:18). Death is man’s last and greatest enemy (1 Cor. 15:26), which conquers all alike, no matter how brilliant or powerful. Christ alone conquered death, thereby demonstrating forever that He is “the resurrection, and the life” (John 11:25).

### **The Book**

The Bible (meaning “the Book”) is not only the greatest and most widely read book ever written, but it stands in a class altogether by itself in several critical respects:

*Unity in Diversity.* Consisting of 66 separate books written by about 40 different authors over a time span of at least 2,000 years, brought gradually together into one volume by a process which no one has ever been able to describe in full, the Book presents a marvelous unity and a magnificent development of its great themes from beginning to end, with no errors and no internal discrepancies. There is nothing remotely comparable to this among all the millions of books written by man.

*Fulfilled Prophecy.* There are hundreds of prophecies recorded in Scripture which have been meticulously fulfilled, often hundreds of years later. This is a unique characteristic of the Bible, not found in the Vedas or the Koran or any of the other "scriptures" of mankind. The so-called prophecies of Nostradamus, Edgar Cayce, Jeanne Dixon, and others of like kind are of a completely different order than those in the Bible, always dark and ambiguous and, much more often than not, later proved wrong.

*Accuracy.* Not only has the Bible proved accurate in its prophecies, but also in its very frequent references to matters of history and principles of natural science. Although some problems remain, it is still true that not a single uncontroverted fact of history or science refutes a single statement in the Bible. It is also true that archaeological and historical research has confirmed the biblical references in hundreds of instances and that scores of now-known facts of science were written in the Bible long before men recognized them in nature. Once again, there is no other book ever written of which the above things can be said.

*Unique Preservation.* No other book has ever been the object of such antagonism as has the

Bible. In both ancient and modern times, kings and priests have tried desperately to destroy it and unbelieving intellectuals to ridicule and refute it. Untold numbers of copies have been burned and mutilated, and hosts of its advocates persecuted and killed. But it has only multiplied the more, and today is read and believed by more people in more nations and languages than ever before, continually remaining for centuries the world's best seller.

*Claims of its Writers.* The writers of the Bible maintain again and again that their writings were inspired by God, often even consisting of the directly recorded words of God. Although other writers such as Mohammed have claimed divine inspiration for their writings, the frequency and variety of such assertions are unique to the Bible. And, still more remarkable, in the same Book and often in the same contexts in which such statements are made, the writers condemn falsehood and hypocrisy in terms of burning fury. It is inconceivable that writings with claims to divine authority could be intertwined with such exhortations to holiness and condemnations of deception unless either the writers truly were writing under the inspiration of the Holy Spirit or else were themselves monsters of hypocrisy and evil. The latter alternative, however, is utterly inconceivable in view of the unique character and history of the Book which they produced.

### **Salvation by Grace**

The final proof of uniqueness to be offered in this section is that of the all-important teaching concerning salvation. The Bible uniquely teaches salvation through faith alone. All other religions teach salvation through faith plus works.

Of course, the specific objects of faith and the specific list of works required for salvation vary widely from one religion to another. But the basic principle is universal.

Biblical Christianity alone, among all the religions of mankind, teaches that eternal salvation is the free gift of God's grace, to be received by faith alone, apart from works of any kind. The watchword of other religions is "Believe and do"; of Christianity, the word is "Believe and live."

This does not by any means imply that Christianity has a lower or easier standard than other religions. To the contrary, the standard of works in Christianity is so high as to be unattainable by the natural man, so that no man could ever earn salvation by his own good works. "For all have sinned, and come short of the glory of God" (Rom. 3:23). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). "The soul that sinneth, it shall die" (Ezek. 18:4).

Nor does it imply that Christian salvation is cheap, for the price of redemption was the blood of Christ. "Ye were not redeemed with corruptible things, as silver and gold ... But with the precious blood of Christ" (1 Pet. 1:18-19).

Although the idea of salvation by grace goes against the grain of human nature, since man's pride is at stake here, it clearly must be of divine origin. Man would never invent a standard of righteousness which he could never hope to attain. It is significant that every one of the standards of works required in the many religions of men is quite capable of accomplishment by human effort. This fact clearly indicates they were originated by human ingenuity. Only God would ever prescribe a standard which could be attained only by God Himself. The uniqueness of salvation by grace through faith alone clearly stamps the Christian gospel as divine in origin.

## The World's Religions

In the same ways that Christianity is unique, the other religions of the world are homogeneous. Each was founded by men who were, unlike Jesus Christ, sinful men. These founders are all in their graves, defeated by man's last enemy. Christ alone rose from the grave and defeated death.

Similarly, there is a vast contrast between the Bible and the sacred books of the other religions, and between the gospel of grace of Jesus Christ and the dead works of other religions. A brief survey of the chief features of these religions will help emphasize these contrasts.

Though reliable statistics are impossible to obtain (who, for example, really knows the present population of Red China or the religious beliefs of these people?), the following tabulation will give at least an approximate idea of the religious complexion of mankind.

Christianity		2,400,000,000
Roman Catholic	1,300,000,000	
Eastern Orthodox	260,000,000	
Protestant	800,000,000	
Islam		1,900,000,000
Hinduism		1,100,000,000
Buddhism		500,000,000
Folk religions (Confucianism, Animism Shintoism, Taoism)		400,000,000
Judaism		15,000,000
Miscellaneous		100,000,000
Total Population		6,400,000,000

Parenthetically, the missionary task still confronting Christians is obvious from the fact that only a third of the world's inhabitants are even nominal Christians. The number of "Christians" included in the tabulation is itself almost

meaningless, since it includes most of "Christendom" and thus most of the population of Europe, and North and South America. The number of genuine, Bible-believing Christians who have been personally regenerated through faith in the Lord Jesus Christ would probably not be more than 5 percent of the world's population at most.

*Islam* (meaning "submission to God") was founded by Mohammed (A.D. 570–632). An orphan, given to mysticism (some historians think he was an epileptic), Mohammed's character was a mixture of generosity and cruelty, religious zeal and sensuality. He was the recipient of a series of "visions and revelations" which were purportedly an extension of the prophecies of the Old and New Testaments, with which he was superficially familiar. These collected writings, 114 "Suras" in all, became the Koran, the sacred book of the Muslims. Salvation and heaven are earned by the Muslim through belief in one God (Allah), angels, the Koran, the prophets (of whom Mohammed was the last and greatest), the final judgment and God's decrees, and through the faithful practice of prayer, fasting, almsgiving, recital of the creed ("No God but Allah and Mohammed his prophet"), and once in a lifetime, the pilgrimage to Mecca.

*Hinduism* has been from ancient times the national religion of India. It is extremely diversified in time and space, and generalizations are difficult. Most of it was originally brought into India by the Indo-Aryans, and was essentially identical with the theistic polytheism of the early Greeks and other ancient peoples. These beliefs were gradually written down as the four *Vedas* (Veda means "knowledge," and has the same root as the English "wisdom").

Much later, additional scriptures were appended, known as the *Brahmanas* and *Upanishads*. These became more and more philosophical, and eventually incorporated the two doctrines known as Samsara (reincarnation) and *Karma* (works, decreeing that a person's deeds in his current incarnation determine his type of existence in the next). The only release from these endless cycles is the attainment of nirvana, which in effect means cessation of existence, either by good works, transcendental philosophic understanding, or ritualistic devotion to the gods. For most Hindus, the latter is followed and India is a land of multitudes of gods and goddesses, temples, and rituals.

*Buddhism* was founded by Gautama (563–480 B.C.) partially in reaction to the popular Hinduism of his day. He received what he called “enlightenment” at age 35, attaining a foretaste of *nirvana* and rapidly won great numbers of disciples. Eventually Hinduism won out in India, however, and Buddhism has been stronger in other lands. He taught that nirvana could be achieved by the eightfold path of right beliefs, aspirations, speech, conduct, means of livelihood, endeavors, mindfulness, and meditation. There have, of course, been many offshoots of Buddhism, different in different countries. Gautama is not the only “Buddha” (“enlightened one”) in the view of many; there have been other Buddhas before and since. Lamaism in Tibet and Zen Buddhism in Japan are examples of variant forms of Buddhism. The popular practice of Buddhism often is polytheistic and animistic. Shintoism is a specialized sort of national Buddhism in Japan. In China, it has been somewhat incorporated into Confucianism and Taoism.

*Confucianism* is named after the Chinese practical philosopher Confucius (551–478 B.C.). It is primarily an ethical system, rather than religious, and is silent, if not actually skeptical, toward the existence of God and a future life. The *Analects* of Confucius were collected by his disciples and form the guide book most used by Confucianists, although various other semi-sacred writings are attributed to him. He did teach ancestor worship and at least condoned the religious polytheism of the people, though probably he himself was strictly a humanist. Later, in many areas of Confucianism, he was himself deified and worshipped. The pantheism of Tao (“the way”) and the polytheism of Taoism are commonly mixed with it and elements of Buddhism.

*Animism* is a sort of generic term for a great variety of religious beliefs, ancient and modern, centering in the worship of nature and the spirit beings who control the various processes of nature. Though it has no scriptures (except in the form of ancient traditions handed down in each tribe) and no common center or acknowledged founder, it nevertheless is essentially the same religion the world around, whether among the black tribes in Africa, the Indians of the Americas, the natives of the South Pacific, or the aboriginal tribes of Asia. In essence it is not much different from the polytheistic religions of antiquity, from the spirit and ancestor worship of the modern eastern religions, nor from the widespread spiritism and other occult religions found even in Christian countries today.

All of the above religions, as well as various other smaller systems, while diverse in many details, are really one religion

of works-salvation, centered in man's own authority and philosophical insights. The same judgment could be lodged against even many so-called "Christian" systems, to the degree in which they also teach salvation by works, and interpose some human authority instead of the Lord Jesus Christ as a necessary mediator between man and God.

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