



List of Handouts:

UNIT 1:

Search the Scriptures	205
Connect the Ideas.....	207
Restate It.....	209
Think Twice.....	211
Press the Point	213
Analyze God’s Love	215

UNIT 2:

Reflect & Connect.....	217
Word Pictures	219
Read History	221

UNIT 3:

Expand Circles – Part 1	223-224
Expand Circles – Part 2	225
Expand Circles – Part 3	227

Most Handouts are on one page to facilitate copying. Handouts may also be downloaded from the ©Doxology Publishing web site at www.doxologypublishing.com.

Unit 1: Lesson 1

Handout: SEARCH THE SCRIPTURES

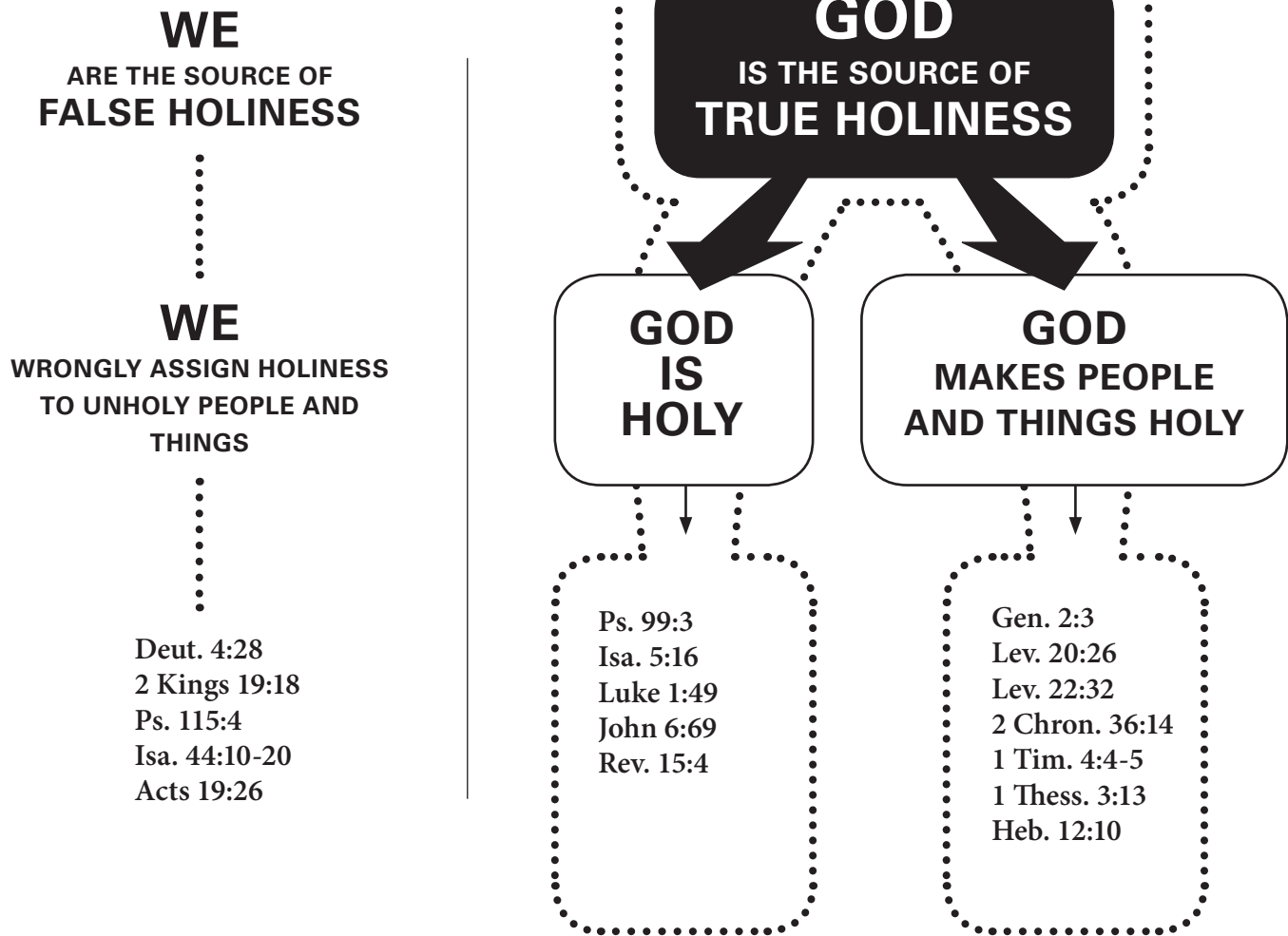
Exodus 15: The Song of Moses

1. Then Moses and the people of Israel sang this song to the LORD, saying,
“I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”
2. The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father’s God, and I will exalt him.
3. The LORD is a man of war; the LORD is his name.”
4. “Pharaoh’s chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea.
5. The floods covered them; they went down into the depths like a stone.
6. Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy.
7. In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.
8. At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea.
9. The enemy said, ‘I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.’
10. You blew with your wind; the sea covered them; they sank like lead in the mighty waters.
11. “Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?”
12. You stretched out your right hand; the earth swallowed them.”
13. “You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.
14. The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia.
15. Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away.
16. Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased.
17. You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established.
18. The LORD will reign forever and ever.”

Unit 1: Lesson 1

Handout: CONNECT IDEAS

Where Does Holiness Come From?



Unit 1: Lesson 1

Handout: RESTATE IT

Quote 1:

“Sanctification is God’s work in us, whereby He imparts to our members a holy disposition, inwardly filling us with delight in His law and with repugnance to sin. [The result is] good works ... which spring from this holy disposition.”¹

Quote 2:

“All our running and racing, toiling and slaving, can not create in us a holy disposition. God alone can do that. As He has the power by regeneration to change the *root* of life, so can He also by sanctification change the *disposition* of the affections.”²

Colossians 1:19-23

¹⁹ “For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

²¹ And you, who once were alienated and hostile in mind, doing evil deeds, ²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, ²³ if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.”⁴

Quote 3:

“We find that the word “holy” is used of both our *inward disposition and of its result*, the *outward life*. It may be said of the spring as well as of the water, that it contains iron; of the tree as well as of the fruit, that it is good; of the candle as well as of the light, that it is bright. ... It should therefore be carefully noticed that the sanctification of the mind, affections, and dispositions is not our work, but *God’s*; and that the holy life which springs from it is *ours*.”⁵

Quote 4:

“... sanctification is a *perfect* work; not externally, but on God’s part, ... His work embraces the entire new man at once.

“But sanctification is *imperfect* in the degree of its development. When for ten years God has wrought in us, the holy desire must be much stronger than in the beginning. This is the result of growth, of gradual increase, despite many ups and downs, almost imperceptible. Hence there are steps, *ascending* from less to more with reference to the new man; and descending from more to less in the dying of the old; but in both a gradual change, ever farther from Satan and nearer to God.”⁶

Quote 5:

“The Lord alone performs the work from the beginning to the end. But He performs, it partly by the aid of means; and the instrument chosen is often man himself, who cooperates with God.

“As in nature God gives the seed and the forces in the soil and rain and sunshine to mature the fruit of the earth, while at the same time He uses the farmer to perfect His work, so it is also in sanctification: God causes it to work effectually; but He employs the human instrument to cooperate with Him, as the saw works together with him that handles it.”⁷

1 Kuyper, Abraham D.D., LL.D., “The Work of God in Our Work” in *The Work of the Holy Spirit*, trans. by H. De Vries, (New York: Funk & Wagnalls, 1900; reprinted Grand Rapids, MI: William B. Eerdmans, 1946.), 3:485. *[added for clarification] Citations refer to the Funk & Wagnalls ed, <http://www.archive.org>.

2 *ibid*, Kuyper, “Implanted Dispositions,” in *The Work of the Holy Spirit*, 467.

3 *ibid*, Kuyper, “The Work of God in Our Work,” in *The Work of the Holy Spirit*, 486.

4 Read Hebrews 9 and 10 for further study.

5 Kuyper, “The Work of God in Our Work,” in *The Work of the Holy Spirit*, 486-487

6 *ibid*, Kuyper, “Perfect in Parts, Imperfect in Degree,” in *The Work of the Holy Spirit*, 469.

7 *ibid*, Kuyper, “The Work of God In Our Work,” in *The Work of the Holy Spirit*, 488.

Unit 1: Lesson 2

Handout: THINK TWICE

Excerpt 1: “It is confessed that God takes great delight in some creatures. The Lord takes pleasure in his saints, he rejoices over them with singing; and [quiets them] in his love. Zeph. 3:17; Isa. 62:5. But yet there is a great difference between his delight in creature, and his delights in Christ; for all his delight in the saints is secondary, and for Christ’s sake; but his delights in Christ are primary, and for his own sake. We are accepted in the Beloved, Eph. 1:6; he is beloved, and accepted for himself.”¹

Excerpt 2: “A late writer tells us, that he has been informed, that in the famine in Germany, a poor family being ready to perish, the husband proposed to the wife, to sell one of the children for bread, to relieve themselves and the rest: The wife at last consented it should be so; but then they began to think which of the four should be sold; and when the eldest was named, they both refused to part with that, being their first born, and the beginning of their strength. Well, then they came to the second, but could not yield that he should be sold, being the very picture and lively image of his father. The third was named, but that also was a child that best resembled the mother. And when the youngest was thought of, that was the Benjamin, the child of their old age; and so were content rather to perish altogether in the famine, than to part with a child for relief. ... What is a child, but a piece of the parent [wrapped] up in another skin? And yet our dearest children are but as strangers to us, in comparison of the unspeakable dearness that was [between] the Father and Christ. Now, that he should ever be [parted in this way] with his son, his only son, is such a manifestation of love as will be admired to all eternity.”²

Excerpt 3: “Why [does] God everywhere in his word call upon sinners to repent, and believe in this blood; encouraging them so to do, by so many precious promises of remission; and declaring the inevitable and eternal ruin of all impenitent [unrepentant] and unbelieving ones, who despise and reject this blood? [What does all this say that I speak of], but the possibility of a pardon for the greatest of sinners; and the certainty of a free full, and final pardon for all believers? Oh what a joyful sound is this! What transporting words of peace, pardon, grace, and acceptance, come to our ears from the blood of the cross!”³

– John Flavel (1627-1691)

1 John Flavel, *The Fountain of Life or A Display Of Christ In His Essential and Meditorial Glory*, (New York: American Tract Society, 1820), revised and somewhat abridged, 26, <http://www.archive.org>. *[added for clarification] Also see 1 John. 4:10 and Rom. 5:8.

2 *ibid*, 42-43. *[added for clarification]

3 *ibid*, 320-321 *[added for clarification]

Unit 1: Lesson 2

Handout: PRESS THE POINT

Hymn 43

“Sing how he left the worlds of light, And the bright robes he wore above;
How swift and joyful was his flight, On wings of everlasting love!
Down to this base, this sinful earth, He came to raise our nature high;
He came t’ atone Almighty wrath; Jesus, the God, was born to die.”

Excerpt 1:

“... Now, if the Lord loved men for some loveliness in them, there would be nothing wonderful in it; you and I can do the same. I hope I can love a man who possesses moral excellence. You feel, each of you, that if a man’s conduct towards you is grateful and good, you cannot but love him, or if you do not, it becomes a fault on your part. With reverence let me say it, if there be something good in man it is no wonder that God should love him; it would be unjust if he did not. If naturally in man there be any virtue, if there be any praise, if there be any commendable repentance, or any acceptable faith, man ought to be loved; this is not a thing to amaze the ages, nor to set the angels singing, nor to move the mountains and hills in astonishment; but for God to love a man who is bad all over; to love him when there is every reason for hating him, when there is not a trace of goodness in him, oh! this is enough to make the rocks break their silence and the hills burst forth into music.”²

Excerpt 2:

“Since it is written, ‘I will love them freely,’ we believe that NOTHING IN MAN CAN BE AN [EFFECTIVE BARRIER] TO GOD’S LOVE.

“This is the same doctrine put in another shape. Nothing in man can be the cause of God’s love, so nothing in man can be an effectual hindrance to God’s love - ...”³

Excerpt 3: “As God does not love because there is excellence, so he does not refuse to love because there is sin. ...

“Would it not mar the sovereignty of God if there should be a man in whom there was something that would effectually prevent God’s love from flowing to him? Then it would not be, ‘I will have mercy on whom I will have mercy;’ no, it would be ‘I will have mercy on those I can have mercy on; but there is such-and-such a man, I cannot have mercy on him, for he is gone too far.’ No, glory be to God for that sentence – ‘I will have mercy upon whom I will have mercy.’ The devil may say, ‘What, on that man, on that man! He has gone too far.’ Ah! but says God, ‘if I will it, he has not gone too far; I will have mercy on him.’ I do not know that I ever felt more the boundless sovereignty of the grace of God than when I looked that text in the face and saw it –... ‘I will have mercy on whom I will have mercy.’ And so, if God wills to save you, there can be no bar to it, or else that would be a marring and a limiting of the sovereignty of God.

“Would not this be a great slur cast upon the grace of God? Suppose I could find out a sinner so vile that Jesus Christ could not reach him; why then the devils in hell would take him through their streets as a trophy; they would say, ‘This man was more than a match for God; his sin was too great for God’s grace.’”⁴

1 Samuel Worcester, D.D., “Hymn 43” in *Psalms, Hymns & Spiritual Songs of the Rev. Isaac Watts, D.D.*, (Boston: Crocker & Brewster, 1834), 399, <http://www.archive.org>.

2 Charles H. Spurgeon, “Grace Abounding,” Sermon 501 in *Spurgeon’s Sermons*, (March 22, 1863), vol. 9, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

3 *ibid.*, *[added for clarification] For further explanation of “I will have mercy on whom I will have mercy,” in Excerpt 3, see Ex. 33:19 and Rom. 9:15, 18.

4 *ibid*

Unit 1: Lesson 2

Handout: ANALYZE GOD'S LOVE

Evidences of Love Between The Father & The Son

- The Father shows the Son all that he is doing because he loves him. (*John 5:20*)
- The Father gave the son glory because he loves him. (*John 17:24*)
- The Son desires for the Father to be glorified. (*John 12:28; John 17:1*)
- The Father wants his beloved son to be heard. (*Matt. 17:5*)
- The Father loves the Son and has given him all things. (*John 3:35*)
- Jesus abides in his Father's love by keeping his commandments. (*John 15:10*)
- The Father loved the Son and gave him glory before the foundation of the world. (*John 17:24*)
- The Son does only what the Father tells him so that the world will know he loves the Father. (*John 14:31*)
- The Father loves the Son because the Son lays down his life so that he may take it up again. (*John 10:17*)
- The Father is well pleased with the Son and calls him, "beloved." (*Isaiah 42:1; Matt. 3:17; 2 Peter 1:17*)

Evidences of Love Between The Father, The Son & You

- Jesus loves you as the Father loved him. (*John 14:21, 23; John 15:10; John 16:27*)
- You abide in Jesus' love by keeping his commandments. (*John 15:10*)
- If God is your Father, you will love Jesus. (*John 8:42*)
- Nothing can separate you from the love of Christ. (*Rom. 8:35, 39*)
- God made you alive because of the great love with which he loved you. (*Eph. 2:4-5*)
- Knowing the love of Christ allows you to be filled with the fullness of God. (*Eph. 3:19*)
- God shows you his love by calling and making you his child. (*Eph. 1:4b-5; 1 John 3:1*)
- God's kindness is meant to lead you to repentance to keep you from perishing. (*Rom. 2:4; 2 Pet. 3:9*)
- If you love Jesus and are his friend, you will have and keep his commandments. (*John 14:21, 23-24; John 15:14*)
- If Jesus calls you friend, he will make known to you all that the Father makes known to him. (*John 15:9-10, 12-15*)
- The Father and the Son love you and make their home with you if you love Jesus and show Jesus' love by keeping his word. (*John 14:23*)
- God loved the world and gave his son to die in your place. (*John 3:16; Rom. 5:8; Gal. 2:20; 1 John 3:16; 1 John 4:9-10*)
- Jesus reveals the Father so that the love Jesus received from the Father may be in you and so that Jesus may be in you. (*John 17:26*)
- All things work together for your good if you love God and are called according to his purpose. (*Rom. 8:28*)

Evidences of Love Between The Father, The Son, You & Others

- Love for others fulfills God's law. (*Rom. 13:8-10; Gal. 5:14*)
- Love does not wrong a neighbor or destroy a brother. (*Rom. 13:10; 14:15*)
- If you do not love your brother you are not a child of God. (*John 3:14; 1 John 3:10*)
- The world does not love you if Jesus chose you out of the world. (*John 15:19*)
- If you close your heart to a brother in need, God's love does not abide in you. (*1 John 3:17*)
- A lack of love shows that you have forgotten you were cleansed from your sins. (*2 Pet. 1:7-9*)
- If you love the things of the world, the love of the Father is not in you. (*1 John 2:15*)
- Your patience, kindness, endurance, and lack of boasting and arrogance demonstrate your love. (*1 Cor. 13:4-7*)
- If you love God and others, you get your love from God, you have been born of God, and you know God. (*John 4:19; Gal. 5:22; 1 Thess. 3:12; 2 Thess. 3:5; 1 John 4:7-8*)
- Your union with Jesus and other believers, shows the world that God sent Jesus and that he loves you just as he loved Jesus. (*John 17:22-23*)
- Your love for Jesus and the Father is demonstrated in your love for others. (*John 13:34-35; John 15:12; John 21:15-17; Eph. 5:1-2, 25; 1 John 4:20-21; 1 John 5:1-2*)
- You know love because Jesus laid down his life for you, so you ought to lay down your life for others. (*1 John 3:16*)
- Love, in the form of good works, shown to others by those who love God, results in God's glory. (*Matt. 5:16; Rom. 15:5-7; 1 Pet. 2:12*)

Unit 2: Lesson 3

Handout: REFLECT & CONNECT

Imagine it is 1775. You are in front of the Bastille prison in Paris. Notice that Dr. Manette, who was unjustly imprisoned 18 years ago, has just been released. Imagine the joy as his daughter, Lucie, who thought he was dead, and other characters, bring him to England.

Fast forward 5 years. Peek in the English courtroom door where Frenchman Charles Darnay has just been acquitted of treason. Notice the embarrassment of eyewitnesses who were proven unreliable partly because of Darnay's uncanny resemblance to Sydney Carton, who, unlike the heroic Darnay, is an irresponsible alcoholic.

Now, move forward a few years and peer into Lucie Manette Darnay's face as she looks at her daughter and husband Charles Darnay. Notice her face change as she remembers Sydney Carton, who she treated kindly and who pledged his love by saying he would make any sacrifice for her.

Skip over 12 years to 1792, a time when the French Revolution has escalated and French aristocrats are being sentenced to die. Follow Charles Darnay as he feels compelled to help a wrongly imprisoned friend and leaves England for France without telling anyone the real reason.

Look on as Darnay is recognized as the French aristocrat he is, taken to prison where he is visited by his wife Lucie, her father, Dr. Manette, and later by Sydney Carton. Watch as Charles Darnay is released, arrested again, and sentenced to die at the guillotine within 24 hours.

Observe as Sydney Carton enters Charles Darnay's cell, drugs him, exchanges clothes, and has the jailer remove Darnay, leaving Carton to die in his stead. Listen as Carton tells himself that Lucie, whom he still loves, will not have to lose her beloved Charles.

Hear the crowds roar as Carton and the others who will be executed ride the horse-drawn cart through the crowd. Feel the tension as Sydney Carton climbs the steps to the guillotine. Listen as he peacefully declares, "It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to than I have ever known."¹

From – *Charles Dickens*
A Tale of Two Cities

¹ Charles Dickens, *A Tale of Two Cities*, (Boston, New York: Houghton Mifflin, 1894), 373.


Unit 2: Lesson 3

Handout: WORD PICTURES

Quote 1:


“How much does the guilt of the world transcend all account, all expression, all powers of numbers or measures! And above all, how vast is the guilt of the world, in all ages, from the beginning to the end of it! To what a pitch has guilt risen! The world being, as it were, on every side, loaded with it, as with mountains heaped on mountains, above the clouds and stars of heaven.

“And guilt, when it was imputed to Christ, greatly prevailed against him – though in himself innocent, and the eternal Son of God – even so as to hold him prisoner of justice for a while; and to open the flood-gates of God’s wrath upon him, and bring his waves and billows over him”¹



Quote 2:


“In this also Christ appeared gloriously above the guilt of men. For he offered a sacrifice, that was sufficient to do away [with] all the guilt of the whole world. Though the guilt of man was like the great mountains, whose heads are lifted up to the heavens; yet his dying love, and his merits, appeared as a mighty deluge that overflowed the highest mountains; or like a boundless ocean that swallows them up; or like an immense fountain of light, that with the fullness and [redundancy] of its brightness, swallows up men’s greatest sins, as little motes are swallowed up and hidden in the disk of the sun.”²



Quote 3:

“If they are ready to sink with darkness and sorrows, distress of conscience, or those frowns of God upon them; so that God’s waves and billows seem to pass over them; yet they have encouragement enough to look to Christ for deliverance. These waves and billows have before exalted themselves against Christ; and he appeared to be infinitely above them. – And if they are afraid of death; if it looks exceeding terrible, as an enemy that would swallow them up; yet let them look to Christ who has appeared so gloriously above death; and their fears will turn into joy and triumph.

... For as their Redeemer is mighty, and is so exalted above all evil; so shall they also be exalted in him. They are now, in a sense, so exalted; for nothing can hurt them. Christ carries them, as on eagle’s wings, nigh out of the reach of all evils, so that they cannot come near them, to do them any real harm. And, in a little time, they shall be carried so out of their reach, that they shall not be able even to molest them anymore for ever.”³



1 Jonathan Edwards, “Christ Exalted, or Jesus Christ Gloriously Exalted Above All Evil in the Work of Redemption,” in “Miscellaneous Discourses,” in *Works of Jonathan Edwards*, (1703-1758), vol. 2, sec. 1. *Christian Classics Ethereal Library* © at www.ccel.org.

2 *ibid*, Section 2. *[added for clarification]

3 *ibid*, Section 3.

Unit 2: Lesson 4

Handout: READ HISTORY

Excerpt 1:

“Because [Jesus] is *alone sufficient* to reconcile the world to God by his blood, ... So that he is the true and only Mediator between God and men: no other is revealed in Scripture; no other is sufficient for it; no other needed beside him.”¹

Excerpt 2:

“The means by which this reconciliation is made, are the bloodshed and death of Christ; he only is the reconciler and peace maker; a sinner cannot make peace with God or reconciliation, ... not by his *works of righteousness*, which are impure and imperfect; nor by repentance, which the law does not admit of, nor is it any satisfaction to it; nor by *faith*, for that does not make, only receives the atonement made by Christ; nor by the death of the sinner himself.”²

Excerpt 3:

1. “Of the *internal* enmity... [there is] “enmity” [opposition, hostility] ... “against God,” [Rom. 8:7] to the Being of God, wishing there was no God, to the purposes and decrees of God, which they cannot bear, and to which they insolently [rudely, arrogantly] reply; ... and to his gospel, to the Spirit, to his Person, whom they know not, nor can receive; and to the saints. ...”
2. “There is an *external* enmity, which appears by wicked works and sinful actions openly committed.”
3. “Men are not only enemies internally, and externally to God, but there is an enmity on the part of God to them; there is ... an enmity declared in the law against them. If there had been no other enmity than what is in the hearts of men against God, there would have been no need of the sufferings and death of Christ to make reconciliation; but there was a law enmity on the part of God, and his justice, which required the death of Christ to take it away. There was, in some sense, a reciprocal enmity between God and men, which made a reconciliation necessary; ... ”³

Excerpt 4:

“Now observe what we have to say to you to-day is this: we are anxious that you should be at peace with God, and therefore we act as ambassadors for Christ. ... I once knew him not, neither did I care for him. I lived well enough without him, and sported with trifles of a day, so as to forget him. He brought me to seek his face, and seeking his face I found him. He has blotted out my sins and removed my enmity. I know that I am his servant, and that he is my friend, my Father, my All. And now I cannot help trying in my poor way to be an ambassador for him with you. I do not like that any of you should live at enmity with my Father who made you; ... Why should you not be at peace with one who so much wants to be at peace with you? Why should you not love the God of love, and delight in him who is so kind to you? What he [has] done for me he is quite willing to do for you: he is a God ready to pardon. I have preached his gospel now for many years, but I never met with a sinner yet that Christ refused to cleanse when he came to him.”⁴

1 John Flavel, *The Fountain of Life or A Display Of Christ In His Essential and Meditorial Glory*, (New York: American Tract Society, 1820), revised and somewhat abridged, 92, *[added for clarification], <http://www.archive.org>,
2 John Gill, John, 1810, *Gill's Complete Body of Practical and Doctrinal Divinity: Being a System of Evangelical Truths, Deduced from the Sacred Scriptures*, abridged by William Staughton, (Philadelphia: Printed for Delaplaine and Hellings by B. Graves, 1810), 345, *[added for clarification], <http://www.archive.org>.
3 *ibid*, John Gill, 1810, 344-345, *[added for clarification]
4 Charles H. Spurgeon, “The Heart of the Gospel,” Sermon 1910 in *Spurgeon's Sermons*, (1886), vol. 32, [added for clarification] *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 1 (PAGE 1)

External Evidence

History and the Bible

– Manuscripts

There are so many consistent original fragments and copies of the Bible, “it would be absurd to say that the Bible is a manufactured myth.”¹ Think about it. If two-thousand years from now a group of people were doing archeological digs in the United States and were able to collect 100 different newspapers that documented the September 11, 2001 events, it would be unreasonable to say the newspapers were all wrong – that they were purely manufactured myth.²

– Oral Tradition

Few people in the 1st century were privileged to read and write. However, Greco-Roman culture was acutely concerned for accuracy in the reporting of speeches and had strict standards. In Jewish culture (all the 12 disciples were Jews), Jewish memorization was a developed skill.³

It is not unreasonable to think eyewitness audiences would have taken careful mental notes concerning the teachings of a Rabbi, especially one making Messianic claims like Jesus. The gospels state this concern for truth and accuracy.⁴

“... many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, ... that you may have certainty concerning the things you have been taught.” Luke 1:1-4

1 Reprinted from Duane Smets, “The Bible as the Word of God,” pdf, used by permission, <http://www.theresolved.com>.

2 Duane Smets, “The Bible as the Word of God,” pdf, used by permission, <http://www.theresolved.com>.

3 See Bruce Metzger, *The Text Of The New Testament*, (New York: Oxford University Press, 1992) as referenced in Duane Smets, “The Bible and Santa,” blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

4 Duane Smets, “The Bible and Santa,” blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 1 (PAGE 2)

Archeological Evidence

There have been thousands of Biblical people, cities, etc., that have been verified through the discipline of archeology.⁵ Archeological discoveries have confirmed the details of historical statements in the Bible.⁶

– Marks of Historicity

Historians use specific criteria to verify the authenticity of a document. When these criteria are applied, the New Testament comes through with flying colors and is actually the most well attested document of antiquity.⁷ For example, one criteria of authenticity is the time lapse between events reported and the date written or earliest copies recorded. The authenticity of Julius Ceasar's "Gillead" is generally accepted even though the first manuscript is dated nearly 900 years after it was written. In comparison, manuscripts of the gospels were written within 30-40 years of Jesus' life and death.⁸

The Gospels were written with theological and evangelistic persuasiveness; however, they expressed concern that this not be at the expense of accurate history.⁹ The internal evidence of historical authenticity is quite phenomenal; contextual dates, names, quotes, and landmark descriptions continue to provide consistent reliable guides to all kinds of archeological discoveries.¹⁰

Which Books Are In The Bible?

Canonization is the collection and recognition of accurate and inspired writings already being circulated for a hundred plus years among the church and the cultural communities as being authentic.

You hear instruction for this circulation in the New Testament documents themselves:

"When this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea." Colossians 4:16

– Corroborative Works

Attestation to the existence, death and resurrection of Jesus outside the New Testament can be found in many other ancient documents. For example, Josephus (Ant 18.63-64; 1st century), Talmud (Sanhedrin 43, 107; 1st century), Suetonius (Vita Claudius, 1st century), Tacitus (Annals 15.44, 1st century), Pliny the Younger (Letters 10.96, 1st century) and all pseudepigraphical and apocryphal works (letters and books which were not recognized and circulated as authoritative Scripture or recognized as accurate history) provide additional attestation to the basic facts of Jesus' existence and ministry.¹¹

5 For ongoing archeological discoveries see the journal publication: *Biblical Archeology Review*, <http://www.bib-arch.org>.

6 Nelson Glueck, *Rivers in the Desert*, (Jewish Pub. Society of America, 1959). 31, quoted in Duane Smets, "The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

7 See J.P. Moreland, *Scaling The Secular City*, (Grand Rapids, MI: Baker Books, 1987) 137-157, quoted in Duane Smets, "The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

8 Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

9 Michael J. Wilkins, J.P. Moreland, *Jesus Under Fire*, (Grand Rapids, MI: Zondervan, 1995) 30-38, quoted in Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

10 Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

11 Here is a complete list: The Gospel of Thomas, The Gospel of the Ebionites, The Gospel of Peter, The Gospel of the Egyptians, The Gospel of Nicodemus, The Gospel of Joseph the Carpenter, The Gospel of the Nativity of Mary, The Gospel of the Twelve (one from each of the disciples including Judas), The Protevangelium of James, Arabic Gospel of Childhood, The Infancy Gospel of Thomas, The History of Joseph the Carpenter, The Passing of Mary, The Acts of Peter, The Acts of John, The Acts Andrew, The Acts of Thomas, The Acts of Paul, The Acts of Matthias, The Acts of Philip, The Acts of Thaddaeus, The Letter Attributed to Our Lord, The Lost Epistle to the Corinthians, The Six Letters of Paul to Seneca, The Epistle of Paul to the Laodiceans, The Apocalypse of Peter, The Apocalypse of Paul, The Apocalypse of Thomas, The Apocalypse of Stephen as noted in Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 2

External Evidence

– Science and the Bible

“The Bible was not written as a science book. It was meant to communicate and therefore uses ‘descriptive’ language” from various human perspectives “versus precise scientific language.”¹ This same descriptive language is common today. For example, weather forecasters talk about what time the sun will rise and when it will set. This “descriptive” language tells what appears to be happening from the perspective of the writer and his audience. The weather man, who surely knows the sun does not really rise and set but that the earth in fact rotates around the sun, intends to communicate what we all experience.²

Nevertheless, though the Bible is not a science book, and does not speak in precise scientific language, scientific information does appear in it that sometimes concurs with current scientific theories and other times seems in opposition to them.

For example, in the Bible we can find five different elements identified by Herbert Spencer in the 19th century as the “matrix of existence.” These elements are time, force, action, space, and matter. Many have noted “these five elements are all identified in the first verse of the Bible: time (in the beginning), force (God), action (created), space (the heavens), matter (and the earth).”³

Confirming scientific data such as this using the Bible as well as using scientific data to confirm the Bible is difficult and often problematic. First, because of the nature of scientific investigation, science often disproves its own assertions; so, what is ‘true’ today may be ‘false’ tomorrow. Second, scientific conclusions must flow from a premise that may be faulty. For example, if God created a mature earth, adult people, animals, soil, rocks, plants, mountains, etc., how would that affect calculation of the earth’s age? Furthermore, when we interpret the Bible from our own

knowledge of current scientific data, we may make the error of forcing a wrong meaning on it.

Consider Psalm 19:4-6:

“... In them he has set a tent for the sun, which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.”

Theologians up until the mid 1500’s tended to think Psalm 19:4-6 described a sun that moved around a stationary earth to due the influence and prevalence of the Aristotelian scientific premises about the makeup of the universe. Then, Copernicus, the astronomer, set forth his theory that the earth rotated around the sun and Galileo, with the help of the telescope, confirmed this scientific fact and disproved earlier interpretations.⁴ Today, however, with even better technology, we learn that the sun does orbit around the center of the Milky Way galaxy and that the Milky Way itself, along with other galaxies revolve.⁵ In light of this, we, at this point in history, can again say with scientific confidence, “The rising of the sun is from the end of the heavens and its circuit to the end of them.”

Today, like those who claimed Copernicus’ theory and Galileo’s discovery made the Bible untrue, many have claimed the “theory of evolution” proves the Bible is untrue and that God does not exist. While a full discussion of the scientific, exegetical and sociological difficulties with the theory of evolution is outside the scope of this discussion, it seems that what the theory of evolution, along with any other scientific theory, does best is to require an initial beginning point – a process that begs the question of God’s existence – the God who has revealed himself to us through his word.

1 Reprinted from Duane Smets, *The Bible as the Word of God*, used by permission, <http://www.theresolved.com>.

2 *ibid*

3 *ibid*

4 Francis A. Schaeffer, *How Should We Then Live?*, (Wheaton, IL: Crossway Books, 1976), 130-131

5 Robert Jastrow and Malcom H. Thompson, *Astronomy: Fundamentals and Frontiers*, (New York: John Wiley & Sons, 1977), 6

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 3

External Evidence

– The Evidence of Prophecy Concerning the Bible

There are thousands of specific predictions in the Bible that have come true.¹ The next closest body of literature with predictions that have come true are the extremely ambiguous writings of Nostradamus. If accepted as real predictions in spite of their vague nature, Nostradamus' writings predicted 40 events.²

In contrast, there are over 300 specific prophecies of Christ, like the exact time and place he would be born and would die. If you just take eight of the most specific ones, the chance/likelihood that they would have come true is almost statistically impossible.³

– The Evidence of Literary Influence Concerning the Bible

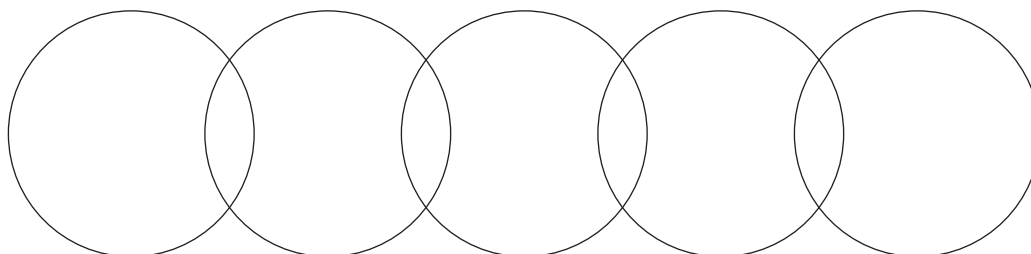
No book ever written is so influential and so unique as the Bible. “More has been written about Jesus Christ and Christianity than any other person. Even in history, more major world events have ensued because of His message.

“No book is so unified as the Bible. The Bible is written by 40 different authors, in 66 different books over a time period of approximately 1500 years. Yet all of it speaks of one man and one message, an astonishing unity.”⁴

– The Evidence of Subjective Experience Concerning the Bible

“When all people read the Bible they have a sense that it contains a ring of truth. There is an inner feeling that what it is saying is true and different.

“Reading the Bible has literally changed people lives in how they live and what they do with it including giving up or changing professions. People credit their change to reading the Bible.”⁵ How has reading the Bible affected you?



1 J. Barton Payne, *An Encyclopedia of Biblical Prophecies*, (Grand Rapids, MI, Baker Book House: 1980), as referenced in Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

2 Peter Lemesurier, *The Unknown Nostradamus*, (U.K.: O Books: 2003), as referenced in Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

3 Peter Stoner, *Science Speaks*. (Chicago, IL, Moody Press, 1963), as referenced in Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

4 Reprinted from Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

5 *ibid*