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B0729 – July 29, 2007 – Introduction To A Biblical Framework

I. OBJECTIVE OF THE COURSE

Let me start with the objectives of what we want to accomplish. For the last three weeks we've been working with the faith-rest drill. We said that the faith-rest drill is a problem solving device used by all the great saints so they are able to enjoy peace in the midst of adversity. In particular we've been talking about step 2 where we, in a time of relative tranquility in our lives, work out the rationale for trusting God's word. We can't make ourselves believe. We have to be convinced. Faith comes by hearing and hearing by the word of God. So, we get in a jam and we recall a fragment of Scripture but the struggle is to believe this fragment because we've got hang-ups. We've got questions banging around in our mind like "Why are you doing this to me God?" "I can't see the purpose for this terrible thing." And we have to realize that the reason we are saying such things is because we've been trained by a pagan society. Paganism has so penetrated our culture that it's inescapable and we have all slurped up pagan thinking. Our biblical training is so light that when we get in a jam and we've got this fragment of Scripture on one hand and a whole pagan framework on the other hand. Which one is going to win out? Well, we get clobbered because the pagan framework gobbles this thing up and destroys our ability to walk by faith. And so, our objective is to reverse this trend. We want to develop a biblical framework that gobbles up our problem and destroys the opposition so we can walk by faith. So, we do this by developing a rationale. Now, we're going to deal with some things you may think are a little far out. Some of you may think "Gee, why do we cover pieces of biology, physics, geology, astronomy, history, archeology, why are you doing all that?" The answer is quite simple: it's because that's the way God created the universe, and those things deal with aspects of His universe. And the problem we have as Christians is that we read our Bibles religiously

and then we go off and live in the world as God created it, and we wonder, “How do these two things go together?” In other words, we tend to compartmentalize, we tend to think of the Bible as just truth for our religious life and that the Bible really doesn’t have much to contribute in other areas. I hope that we’ll undermine that thought, if you have it, before too many weeks go by. The Bible is God’s word, and as the word of the living God, when it touches on these areas, it’s true, because God is a God of truth.

At the time of the Great Awakening in America, most Christians removed the Bible from the center stage of public life. Religion and the Bible took a back row seat in people’s lives. That was just “My private life in the home. It’s none of your business.” And what I’m trying to say is that was a big mistake. The net effect of this privatization of religion, this compartmentalizing of the Bible, was that these other areas of life were relegated to secular thought so that we have our religion over here and my Bible doesn’t say anything about these other areas of life so I can have my specialization over here, my business, my science, my politics and God hasn’t said anything in these areas so I can go about intellectually in these areas as if God hasn’t said anything about them. What I’m saying is that Jesus Christ is Lord over every area of life, including the intellect, including how we think about these areas of life. If we don’t realize this then the way we look at life and the conclusions we come to will mirror the unbelieving world. So, the course is designed to undermine this compartmentalized thinking, to let the Bible loose in every area of life. We really have to tackle this because we’ve been trained to think about the Bible religiously rather than comprehensively.

II. 3 FEATURES OF THE COURSE

To do this the course has three features designed to attain this objective: there are three basic parts and you’ll see these interwoven. These are three perspectives I’ve woven together in this particular approach to Scripture. This is not a replacement for book by book, verse by verse study of the Bible. This is a supplement to that.

A. THE HISTORICITY OF BIBLICAL EVENTS

First, we’re going to emphasize the historicity of Biblical events because in the last 150 years the attacks on the Bible have largely come in the form of

denying the historicity of the Biblical events. For example, creation is a nice little story; it's nice to tell little kids but we know things didn't really happen that way. Or, stories in the Old Testament were made up centuries later by people who wanted to push their agenda by creating new interpretations of history. So there's been a rejection of the historicity of the events of Scripture. Therefore, what we're going to do is teach against that. We are going to emphasize the historicity of the events of Scripture. We're going to concentrate as we go from key event to key event to key event. That's why this course is not a substitute for regular Bible study. It complements and enhances but does not replace. So, we will go from the event of Creation to the event of the Fall to the event of the Flood of Noah to the event of the Noahic Covenant and so on. The first section will deal with the four key events I just listed in Gen 1-11 and how they shape what we call modern civilization. So, first, we're going to emphasize the historicity of the events Scripture claims occurred.

B. THE INTERRELATEDNESS OF THE BIBLE

The second feature we're going to emphasize is the interrelatedness of the Bible. When God speaks and acts in history He reveals things about Himself. We call that doctrine, truth about God, things that He has revealed to us. But what happens is we often learn this as though the pieces of truth are like marbles, they're just rolling around. We don't see that they are a web work, that they are interconnected, that they are not just loose marbles. I remember a very profound observation of Dr Robert Lightner a few years back in a discussion on how to teach the Bible. He said, the biggest problem he saw in seminary students, and mind you he's been dealing with seminary students for over 50 years at one of the greatest seminaries ever, DTS, yet, his diagnosis of seminary students' biggest problem was their ability to see the interrelatedness of the various doctrines. Well, it shouldn't be a surprise since that's the way seminary students are trained. The curriculum separates all the doctrines into their own specialized area. The method of training built into the curriculum trained the students to compartmentalize. You may take a few classes on Systematic Theology but it's not enough to override the majority of your training. Yet, the Bible has a systematic approach. If you start altering a truth over here it starts affecting this truth over there and there and there. If you mess up in one spot it affects other spots. Scripture is like a web-work. If you pull one doctrine this way you have rather serious

implications all across the board. So the second emphasis that we want to put on the course is that ALL Scriptural truth is interrelated. What does that tell us about God? It tells us that He's infinitely profound. God is a very highly rational person and when He speaks His mind He speaks with perfect coherence. What He told Daniel in the sixth and seventh centuries, in that period of the prophets, He had on His mind when He spoke to John the Apostle. And what Jesus said to the Pharisees in His day was related to what He had said to Abraham (John 8:58). It's all part of a grand scheme, all the way from the Creation of all things to the Culmination of all things when Jesus Christ returns to the planet. In the end we're going to see that a lot of the little features we might have considered unimportant, those "marbles," those disconnected pieces of truth, they are all connected to what's going to take place. So there's an inner coherence to Scripture and that coherence reflects the coherence of our God, and, in addition to the historicity of the Biblical events it's this coherence of Scripture that gives us the rationale for faith. Faith comes by hearing and hearing by the Word of God, and this is a tool to help you encircle your situation with the word of God and walk by faith.

C. THE APOLOGETIC STRATEGY OF THE BIBLE

Third, we're going to emphasize the apologetic strategy of the Bible: we're going to teach the Bible against its opposite. The Bible was not given in a vacuum; the Bible was given into a world hostile to it. All men are sinners and fall short of the glory of God. It is to us as sinners that God speaks. That means He's speaking to a hostile group. Frankly, He's speaking to a group of very messed up people. The Bible always has to be seen against its environment. Years ago there was a famous professor at Harvard, G. Ernest Wright, who was one of the founders that did a lot of work in the United States on Old Testament archeology, and he wrote a book called *The Old Testament Against Its Environment*. And, in two weeks, when we look at Genesis 1 we're going to also look at a pagan text, written by pagans, in the same time in which Genesis was written. And we're going to look at a pagan text, and say "Okay, here's what God was saying and here's what the pagans were saying, they were both written at approximately the same time in history about the same subject, so, let's sit down and compare." Let's see if we can learn anything about human nature by doing this. When you start to see the difference between what was written in Scripture and what was thought

about in the centuries in which that Scripture was written you see there's a tremendous difference. That difference is the difference of the Holy Spirit working in history. When I worked as a plant physiologist with cold tolerance we always had a control, if we didn't the results were meaningless, so we would have this control group over here that underwent normal growing conditions and we would have all sorts of variable growing conditions applied to other groups then we'd come back and compare the various groups with the control so we could have some meaningful results and draw some conclusions. Well, that's what we're going to do with the Bible and a pagan document. We've got this pagan text and that's our control group. In other words, this text tells you what people thought about without God intervening in their thinking and then, on the other hand, we have Scripture and this tells you what people thought when God intervened in their thinking. This will tell us what is offensive to the pagan mind as we see what they removed or distorted. It will also tell us a lot about our own hearts since we the pagan mind is nothing less than the carnal mind which we all have.

So, we're going to look at these three things: The Historic Events of the Bible, the Interrelatedness of the Bible and The Apologetic Strategy of the Bible. For the rest of the morning I'm going to explain the rationale for taking this three-fold approach. Why the class is designed the way it is.

III. RATIONALE FOR BIBLICAL FRAMEWORK APPROACH

A. THE CHRISTIAN'S APOLOGETIC (1 PET 3:15)

Open your Bibles to 1 Peter 3:15. This is the classic reference to what we call apologetics. "But sanctify" or "set apart" "Christ as Lord in your hearts, always *being* ready", that implies preparation beforehand doesn't it, "to make a defense", the Greek word translated "defense" is *apologia* from which we get the word apologetics. In the English we get the word "apologize" from this but that's unfortunate because the Greek word is a lot more powerful. It didn't mean to "be sorry" for something. It was a word used for defending yourself in court. How are you going to defend yourself? What is your defense against prosecution? What's your apologetic? In Plato's day Socrates was accused of corrupting the youth of Athens and you can read about Socrates court room defense in Plato's work *Apology*. So what Peter is saying is you've got to be ready to "make a defense to everyone who asks you to give an

account of the hope that is in you.” Apologetics is not optional. Apologetics is not only for professional Bible teachers. Apologetics is for the normal Christian. Peter expected every early Christians to be ready to give a defense of themselves when asked.

But then we must ask, “Why would anyone come with a question? It’s because they see something in your life, or something’s happened. “Sanctify”, that is “set apart” “Christ as Lord in your hearts” (that’s the mind, the intellect), it’s when we set Him apart as Lord and trust Him that people come with a question. And the context of 1 Peter 3 is the context of suffering. People are supposed to see Christians react to suffering differently than the non-Christian. Recall Joseph and his final conclusion, “God meant it for good?” See how Joseph had the right attitude toward his villainous brothers? This kind of response to suffering causes the unbeliever to marvel and ask “How come you handle your suffering this way? That doesn’t work for me. How do you do it, are you on pills, do you take drugs, how do you do it?” And this opens the door for an apologetic, a defense of Christianity. So the *apologia* comes in response to a question precipitated by some event in your life. This is not going door to door ramming and cramming an answer down somebody’s throat who hasn’t even asked. This is using the faith-rest drill in the midst of a suffering situation which stimulates an apologetic encounter. And our responsibility is to be ready to give an answer. I’m not saying they’re going to like the answer. We’ll see in a minute what happened when Paul tried to give an answer. Jesus gave an answer too and they didn’t like that, so we’re not saying people are going to like the answer. We’re not saying people are going to be totally convinced by your defense. All the Scripture is asking us to do is to at least be ready to give a defense of our faith and to take advantage of the opportunities when we’re asked.

B. THE NON-CHRISTIANS LACK OF AN APOLOGETIC (ROM 1:18-20; 2:1)

That’s the command for doing apologetics for the Christian but guess what...*apologia* is used in the Bible for the non-Christian too. He’s going to have to give a defense, he’s going to be prosecuted one day and he’s going to be challenged to give an answer. To see this turn over to Romans 1:18. In this context God is going to be asking the non-Christian to give a defense. “For the wrath of God is revealed from heaven against all ungodliness and

unrighteousness of men who suppress the truth in unrighteousness,” there’s this technique going on, there’s an agenda in the pagan mind. He’s not neutral, he’s deliberately suppressing the truth, verse 19 “because that which is known about God is evident within them; for God made it evident to them.²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen,” how do all people see God? Is God unclear to anyone? No, He’s clearly seen “being understood through what has been made, so that they are without excuse.” Note that last clause “without excuse”, that’s the Greek word *anapologetos* meaning “without a defense”. What court is Paul talking about? He’s talking about the final judgment, the Great White Throne Judgment. When the non-Christian is finally judged, his key defense is going to be, “God, I never had enough information, Your existence wasn’t clear to me, how unfair of You, God, to hold me accountable when You never gave me enough information, I never knew, I plead ignorance.” I’m innocently ignorant. But what does Paul say in Romans 1:19-20, God has made His existence evident within everyone and through creation. Everyone knows about God’s existence, whether they admit it or not, in the final analysis, deep down in every person’s heart, they know very well. The problem is not lack of information. The problem is their suppression of this inescapable knowledge. They may argue, “Why Gee, Thomas Aquinas’ medieval version of the teleological argument does not convince me!” Well, too bad! Creation is still there, your heart is still structured the way it is, you still have conscience, and Paul insists that we all know God whether we can construct intellectually 100% persuasive arguments or not. So all men are “without an *apologia*”.

Now, drop down to Romans 2:1 “Therefore you have no excuse,” there’s the word again, “everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.” Ooh, this gets kind of personal. The Great White Throne Judgment is not going to be fun. A lot of self-righteous people are going to be there and the Lord Jesus is going to turn their arguments around on them. Anything they accused of others the Lord will show they themselves did. So, no one is going to have an *apologia* at that moment in history, none! They will try but they are facing a God who knows their heart. And He’s not going to be snowed or deflected

C. PAUL'S APOLOGETIC ENCOUNTER AT ATHENS (ACTS 17:16FF)

That's *apologia* that's the background for what we are trying to do, study how as Christians we're to construct our faith and construct an answer to the non-Christian. Really what we're talking about is evangelism. Apologetics and evangelism are not two different things, they're basically the same thing. Let me show you why. Turn to Acts 17. There are three or four times when Paul is preaching the gospel and he has to give an apologetic. Now, I'm deliberately picking places where Paul dealt with pagan audiences not Jewish audiences because they already knew about God, they had the OT, so we're going to talk about just the pagans who didn't have the Old Testament.

In Acts 17:16 Paul is waiting on his buddies to show up and his spirit is provoked to go out and reason with folks. In verse 17 he comes to some Epicurean and Stoic philosophers and, in the midst of talking about Jesus and the resurrection what's their response? "What would this idle babbler wish to say?" In the Greek their saying "What would this word spouter wish to say?" I'm not getting it Paul. What are you talking about? And others, "He seems to be a proclaimer of strange deities." You see that word "deities". It's the Greek word *daimonion*, we get the word demon for this and although it can be a general word for "gods" and that's a real problem, it normally has an evil connotation. This is a word used for Satan and the demons. And why are they saying this? "because he was preaching Jesus and the resurrection." What? Here's Paul preaching Jesus and the resurrection and what has happened here? Something went drastically wrong in the transmission. Missionaries face this problem all the time, and I'm convinced that we face it all the time when we talk to people and we don't even know we're facing it. Here's the problem: we think we've communicated clearly but the reception came in totally backwards. You think, I finally communicated to this person and then they come out with some remark and you wonder, "Are they in the same room, are we speaking the same language?" That's Paul's problem here. He's gone through Jesus and the resurrection, and he must have been a very clear preacher, but look what they've done. They've totally misinterpreted the gospel. They've interpreted Jesus and the resurrection with two new gods, *Iesous* and *Anastasis*. What had the pagans done? Had they truly reexamined their fundamental beliefs? Had Paul broken through to their heart of hearts? No. This is what we have to watch, we project the gospel out there, and we

say boy, I got this opportunity and I've really communicated. But, unbelievably, just like a big amoeba, slurps around the message, absorbs it, reconstructs it, and misunderstands it. That's what we're up against. Throughout this course as we deal with event after event, you'll see how truth gets slurped up with this big sloppy, slimy amoeba of unbelief, and it reinterprets everything. The best of intentions, the clearest messages, get totally reinterpreted. Of course, we know somebody is behind that (2 Cor 4:4; Luke 8:12). But it happens. I know many times I teach and then someone comes out with something and I'm wondering, what happened to the transmission. Well, I'm not alone, they had reinterpreted Paul's ministry inside of their framework. Their framework didn't change. All they learned from Paul was a few vocabulary words. The problem Paul faced is, "How do I communicate so they don't keep reinterpreting wrongly what I'm saying? What am I up against and how do I get through to these people? How do I strike a blow at their whole framework?"

What was Paul's answer? What Paul comes up with is something like the following scenario. Imagine a person saying "I've invited the Apostle Paul in and he's going to help my life, he's going to teach me a good message about how to live a better life." Make the analogy of your house. Mentally what this person is really thinking is that Paul is an interior designer, he's going to come and go into one of the worst rooms in your house, and redecorate it for you, wallpaper it, paint, new furniture, nice scheme, he's going to re-decorate your house. So the day comes for Paul to re-decorate, but instead of walking up to the house with a ladder and wallpaper, you hear this big noise in the front yard, you look out the window and there's a big bulldozer! Paul's coming not to redecorate rooms but to destroy the house and rebuild it! And that's what Paul realizes he must do. He can no longer communicate pieces of the gospel until he demolishes their framework of thinking. So, when doing apologetics you have to shatter the framework of unbelief? How do we shatter that? If we can't shatter the framework of unbelief, it will endlessly re-interpret, re-interpret, re-interpret so as to immunize the person against whatever you say, like water off a duck's back, it just runs right off.

If you don't strike at the very framework of paganism then all the gospel presentations in the world are just going to be deflected. So, what did Paul do? In verse 19 he got this invitation to go before the Athenian Philosophical Interrogation Committee. And he says, in verse 22, "Men of Athens, I observe

that you are very religious in all respects. The Epicureans “religious”? The Epicureans were hostile to religion, they rejected the existence of a transcendent God, they believed in chance, but Paul insists they are religious, verse 23, “For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you.” Now, put yourself in these philosophers’ shoes, “This guy just insulted you. This guy called you religious and then religiously ignorant. And right here, what’s Paul doing? He’s getting their attention. No one could challenge Paul’s assertion they were religious, just look at the city. Athens had hundreds of gods and goddesses and it had one altar to this Unknown God and Paul says this is evidence that you guys are religiously ignorant. Now, let me fill you in on who this God is. Now, what has Paul not done? Paul has not launched into an argument for the existence of God. They already know God! What Paul does is strike at their suppression of God. And this suppression is like ten feet of steel reinforced concrete. How do I get through? Verse 24, creation, “The God who made the world and all things in it,” Creation. Creation is the defining event for who God is. I’m not talking about the gods you made, I’m talking about the God who made you.

So, here Paul is, and if Paul were living today and said something like this I can just see it: Paul goes home and gets a phone call from some dear Christian academic, and this man with his three PhD’s says, “Paul, now, I think you messed up, you really shouldn’t have raised those controversial topics, like creation, in that context; you got people all excited over the wrong issue, you should have started with Jesus.” Now nobody was a bigger fan of Jesus than Paul. Where do you see Jesus in the context of this passage? He’s not there. Why? Because there’s a logical progression to get to Jesus, and you have to follow that progression or when you get to Jesus you get the wrong Jesus. Jesus in the New Testament is God and man united in one person without mixture forever, and we don’t know what that means, we haven’t got a clue as to what that means if we don’t first know who God is and who man is, and the Creator-creature distinction. We’ve got to know who the Creator is, who the creature is, and after that we’ll discuss who Jesus is, because Jesus is God the Creator coming incarnate inside a creature, and that’s heavy stuff. And that’s why if you look at your Bible, look how many pages are devoted to pre-Jesus; two-thirds of the book is pre-Jesus. Now, doesn’t that hint that when the Holy Spirit is going to present Jesus in history there’s a

little preparation involved? Yet what happens? On the mission field we find again and again, less so in these last decades, but 30-40 years ago translators would go out into these tribes and the first text of Scripture they'd translate was the Gospel of Mark. Wait a minute, Mark is 4/5th's of the way through the Bible, what are you translating Mark for, why don't you start in Genesis? Then there were some missionaries in New Tribes Mission who finally got it together and in the villages they found a tremendous response. Why? Because they started at creation and worked forward, just like the Holy Spirit did. It wasn't a new curriculum that New Tribes Missions figured out; they just went back to the Bible and followed the same progression. So you don't start with Jesus, you start with who and what God is. And it's that event, the creation of all things, that starts to eat away at this amoeba, this slippy little slimy thing that is the energizer of pagan thought. If you don't strike at the framework you will never get the message across. It's just like water off a ducks back.

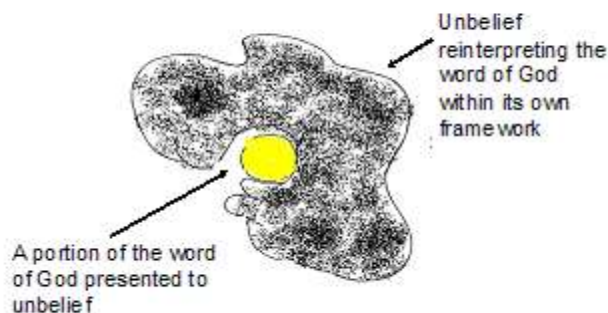
Let's see now what else Paul has to say, verse 25, "He Himself gives to all people life and breath to all things." In other words, not only is God the Creator, but He is also the preserver and sustainer of creation. And the way Paul is talking here, he insists that the pagan, deep down in his heart, knows that.

IV. FEATURES OF THE PAGAN MIND

So, we want to ask, "What is going on in the pagan mind? What are some features of the pagan mind?" Because the pagan mind is nothing other than the carnal mind, and we all share the pagan mind so we can't get prideful about this. What does Paul say about the carnal mind? First, the carnal mind is at "enmity" with God. Not only is the carnal mind at enmity with God, it can't be subject to His authority. So, the pagan mind, albeit a brilliant mind is at enmity with God. Second, if the pagan mind is at enmity with God then what does that tell you about the pagan's awareness of God? You can't very well be at enmity with something that's not there. So, he very well knows God is there. He may not admit it but down at the deepest level of the pagan mind there is an awareness of God. We call that God-consciousness. Nobody can claim ignorance of God. When people get to the Great White Throne Judgment and plead ignorance what is God going to say, "Sorry, I know and you know that you knew I was there, you turned away from Me,

you deliberately put Me aside, it was a conscious choice on your part. Sorry!” Third, we also know that the pagan mind can tolerate talking about god. The Athenians talked about gods and goddesses all the time, but the gods were the work of their hands, they were gods they could control, they were gods made by human hands out of gold, silver and stone and that’s acceptable to the pagan mind, but what the pagan mind cannot and will not tolerate is the living God of Scripture. Somehow the pagan mind has got to shield itself from that kind of intervening God. This is the third feature, the pagan mind actively suppresses the truth. In order to do that the pagan mind develops level upon level of material to their framework, and that’s the amoeba that swallows up truth. It’s a special framework that is developed to insulate the pagan mind or carnal mind from the pain of the guilt of knowing they are naked before God. That’s the structure of what’s going on.

UNBELIEF SWALLOWING UP A BIT OF THE WORD OF GOD



So we have this pagan who is at enmity with God, has God-consciousness, and is suppressing all this by erecting this framework of unbelief so it can shield itself from the God with whom we have to do and that’s what Paul’s assaulting and he closes by saying in verse 31 a day is coming when God’s going to judge and so you guys need to “repent”, verse 30, you need to have a deep change of mind in the core of your being because you guys all know what I’m talking about and you need to wake up to reality because this day is coming when you’re not going to be able to snow God. He’s got your number and you know it. That’s how he answers, that’s how to give an apologetic. It’s hard to do that, it gets personal so fast. But notice that Paul is not afraid to go right at the throat of unbelief. So often we get on the defensive cause the pagans are going for our throat. What can we learn from Paul? That there’s a nasty war going on out there and we have the responsibility to frontally assault the pagan mind. Nothing mean here, we do it with gentleness and reverence but this is the truth we’re talking about and we know that they

already know these things and so we are just bringing them to the surface and they may not like it and they may not be convinced but deep down they know. Well, we could go on and on and on but I think you get the point of how Paul handled himself. He had to go back to Creation to set the context for understanding Jesus and the resurrection. Acts 14 and 26 are other cases where he had similar conflicts with people.

V. GOD'S APOLOGETIC IN THE GARDEN (GEN 3)

In conclusion I want to go to Genesis 3 and look at how God handles an apologetic. I hope you'll have a renewed appreciation for these simple stories of the Old Testament. I've always been helped spiritually by these stories. They're so simple you can tell them to a child, but you can spend your whole life thinking about them, mulling them over, praying about the applications and letting the Lord give you insights into them. In Genesis 3 you have God in the first counseling session. This is a counseling session, a confrontation session. We see in verse 8 how it all started, God faces a carnal mind, now all of a sudden Adam's got one, Eve's got one, and they're all messed up, so now God has to start dealing with this thing. He doesn't come to them and say "I've got three proofs for My existence, Adam." Notice that. God takes it for granted that His existence is not an issue, that all men deep down in their hearts know very well and to pretend it is an issue already grants the validity of the pagan mind.ⁱ

In Genesis 3 God never stops to prove His existence. Verse 8, "They heard the sound of the LORD God walking in the garden," now think of this diagram of the carnal mind; let's look at that and compare it to Adam's behavior. "They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves." Start making inferences here. If they're running just from the sound of God, what does that tell you about what they already know? Do they have any question that He exists? No, they don't have any question that He exists. Why are they hiding? You don't run from something unless you're pretty sure that it's there. See the God-consciousness? Adam and Eve didn't lose their God-consciousness when they fell, they kept it, and it was so real to them that it caused terror, because now, not only did they know of God's existence but they had short accounts. That was the problem, not His existence.

So the Lord said, notice in verse 9, ["Then the LORD God called to the man, and said to him, Where are you?"] again that's sort of a model for us in apologetics, He's gracious. He could have just walked in and said "Oh, you screwed up huh, well phooey, bye, see you 'round." But rather He works with them, and He's indirect too; this is part of grace and being polite and gracious to people, "Where are you?" That's a double-edged question. It could be interpreted as God didn't know where he was, but we know that can't be the interpretation. He might be calling out where are you, hoping that they'd raise their hand, admitting they were there. Or He could be asking "Where are you, Adam, think about it? Where are you, where's your life now, think about what you just did?" He says I heard the sound. Look what Adam does, this is classic, we all do this, this is the carnal mind at work.

Adam comes out, and the carnal mind will always admit pieces of truth. Look at the first piece, verse 10, "I heard the sound of Thee in the garden," is that true? Yes, that's a piece of truth. "And I was afraid because I was naked," the first part of that sentence is true, but the last part is not in verse 8, they were naked before, why should nakedness be a problem; it wasn't before, why now? So, that's an implication of something else. Anybody catch the implication? If Adam fears God because he's naked, who made him naked? God did. Already the pagan mind is at work. The problem is that you made me this way, God; I'm afraid because I'm naked and You made me this way, just that little thread of "don't blame me, I'm a victim" thing coming in, the carnal mind. That's because, what is it that the carnal mind is rejecting? Even in a face to face standoff with God Himself, where His existence can't be denied? The carnal mind is still trying to get around this problem of God's holiness, so it comes up with excuses, sort of an invented state-of-the-minute theology to get around a little problem we've got, so I'm going to start shifting the blame ever so slightly over to Him.

In verse 11 God comes back to that. Notice God doesn't come back to "the sound of the LORD God walking in the garden" part of the sentence; He doesn't come back to the verb "afraid." God, as He always does, just like a razor goes right to the part that's wrong in verse 10, "Who told you that you were naked?" Evidently that was a signal, the awareness of their nakedness. He says "Did you eat from the tree? i.e., did you disobey Me?" Adam comes back in verse 12, well, "The woman that You gave..." so now the carnal mind takes one step further, not only did You make me naked, but You gave that

creature to me and I wasn't able to control her, so she misled me, it's not my fault, hey, no problem here, the problem's over there! Blame shifting!

Verse 13, "Then the LORD God said to the woman, 'What is this you have done?'" Notice the buck passes again, "Oh well, it was the serpent that did it." We all smile because we all know that's our heart, there's nothing that's not true in that passage, we all know, intuitively know, that there but for the grace of God go I. And anything we have in our hearts as Christians that doesn't fit this is there by the grace of God, it's there by the Holy Spirit taking His word and cutting this stuff out of our life, pieces of it yes, but that's the sort of problem we face in apologetics; we face a situation where all this is embedded in a person's mind. We're trying to feed gospel pieces and the problem is, unless we follow the methodology laid out by the Holy Spirit in Scripture, to disable and knock out this framework, we'll always be unsuccessful.

This is what we're going to get into and to begin we're going to go back to where the Holy Spirit begins and that's with origins. It's not going to be a verse-by-verse evaluation, we're going to look at the Historicity of the Creation Event in opposition to the pagan Evolution, the Interrelatedness of Creation with the rest of the Bible and emphasize the Apologetic Strategy to deal with the opposition and when we do this we're constructing the rationale for the faith-rest drill. Then we'll move to the Fall and follow a similar evaluation and so on and so on.

ⁱ Think about that. If we admit that we have to prove that God exists (and we have a way of doing this indirectly, I'm not knocking it completely), but if you personally agree too fast that this person you're talking to really needs high powered proof that God exists, you've bought into the wrong question; you've just bought the question and you shouldn't have. Don't agree to get sidetracked into a wrong strategy. Don't get faked out. Now, we're all going to get faked out at times, but our goal is not to get faked out by having the other person's agenda ride yours. If we sit here and Mr. Unbeliever says, "Oh, Mr. Christian I'm sorry, I'd like to become a Christian but it's just not at all clear to me that God is even there." At this point it may not be clear to him because of what he's done to his mind. But to presume that we have to have proofs for God's existence is to accept the fact that the carnal mind says evidences of His existence are so weak, are so impotent, so unclear. We can't agree to that. Notice when Paul went to that pagan Athenian audience he didn't agree that they couldn't know God; He's all around you, what's the problem, you've got the problem, God's existence is not the problem.

[Back To The Top](#)

