

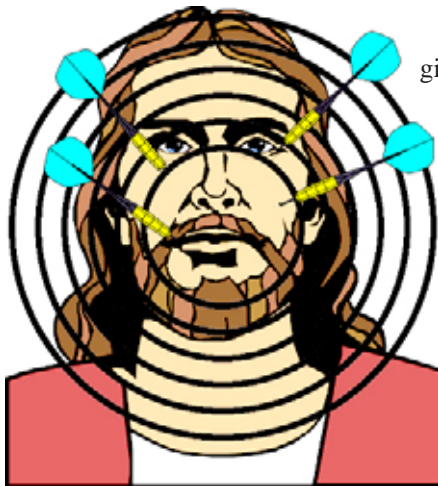
The Target

A young lady named Sally, relates an experience she had in a Bible class, given by her teacher, who we'll call Brother Smith.

She says Brother Smith was known for his elaborate object lessons.

One particular day, Sally walked into the Bible class and knew they were in for another fun day. On the wall was a big target and on a nearby table were many darts.

Brother Smith told the students to draw a picture of someone that they disliked or someone who had made them angry . . . and he would allow them to throw darts at the person's picture.



Sally's girlfriend (on her right), drew a picture of a girl who had stolen her boyfriend. Another friend (on her left), drew a picture of his little brother. Sally drew a

picture of Brother Smith, putting a great deal of detail into her drawing, even drawing the small scars he had on his face.

Sally was pleased at the overall effect she had achieved.

The class lined up and began throwing darts, with much laughter and hilarity. Some of the students threw their darts with such force that their targets were ripping apart.

Sally looked forward to her turn, and was filled with disappointment when Brother Smith, because of time limits, asked the students to return to their seats.

As Sally sat thinking about how angry she was because she didn't have a chance to throw any darts at her target, Brother Smith began removing the target from the wall.

Underneath the target was a picture of Jesus . . .

A complete hush fell over the room as each student viewed the mangled picture of Jesus. Holes and jagged marks covered His face and His eyes were pierced out.

Brother Smith said only these words, **“In as much as ye have done it unto the least of these my brethren, ye have done it unto Me.”**

No other words were necessary; the eyes of each student focused only on the picture of Christ.

The students remained in their seats.....even after the bell rang . . . then slowly left the classroom.

Arguments for the Existence of God

Though taken singly, none of these arguments can be considered absolutely decisive, but together they furnish a strong case for the existence of God.

A. Universality of Belief In The Existence of God

Man everywhere believes in the existence of a supreme Being or beings to whom he is morally responsible and to whom propitiation needs to be made.

It has been claimed by some that there are or were tribes in inland Africa that possessed no idea or conception of God. Moffat, Livingstone's father-in-law, made such a claim, but Livingstone, after a thorough study of the customs and languages of such tribes, conclusively showed that Moffat was wrong.

Concerning so-called atheists in Christian lands: it may be questioned if there are really any such beings. Hume, known as a famous skeptic, is reported to have said to Ferguson, as together they looked up into the starry sky: "Adam, there

is a God." Voltaire, the atheist, prayed to God in a thunderstorm. Ingersoll, when charged with being an atheist, indignantly refuted the charge, saying: "I am not an atheist; I do not say that there is no God; I am an agnostic; I do not know that there is a God." A new convert to atheism was once heard to say to a coterie of unbelievers: "I have gotten rid of the idea of a supreme Being, and I thank God for it."

All the evidence points to the conclusive fact that this universal faith in the existence of God is innate in man, and comes from rational intuition.

The fact that all men everywhere believe in the existence of a supreme Being or beings to whom they are morally responsible, is a strong argument in favor of its truth. So universal an effect must have a cause as universal, otherwise we have an effect without any assignable cause. ***The burden of proof to rest upon those who deny the existence of God.***

B. The Argument From Cause

When we see a thing we naturally ask for the cause of that thing. We see this world in which we live, and ask how it came

to be. Is it self-originating, or is the cause of its being outside of itself?

That it could not come into being of itself seems obvious; no more than nails, brick, mortar, wood, paints, colors, form into a house or building of themselves; no more than the type composing a book came into order of itself. "Every house is builded by some man," says the Bible; so this world in which we live was built by a designing mind of infinite power and wisdom.

So is it when we consider man. Man exists; but he owes his existence to some cause. Is this cause within or without himself, finite or infinite? Man is an effect; he has not always existed. Geology proves this. That the first Cause must have been an intelligent Being is proven by the fact that we are intelligent beings ourselves.

C. The Argument From Design

A watch proves not only a maker, but also a designer; a watch is made for a purpose. This is evident in its structure. A thoughtful, designing mind was back of the watch. So is it with the world in which we live. These "ends" in nature are not to be attributed to "natural results," or "natural selection," results which are produced without intelligence, nor are they "the survival of the fittest," instances in which

Continued ...

The Arguments for the Existence of God - Continued

“accident and good luck have done the work of mind.” No, they are the results of a superintending and originating intelligence and will.

D. The Argument From Being

Man has an idea of an infinite and perfect being. Where did he get this idea? From finite and imperfect beings like ourselves? Certainly not. Therefore this idea argues for the existence of an infinite and perfect being: such a being must exist, as a person, and not a mere thought.

E. The Moral Argument

Man has an intellectual and a moral nature, hence his Creator must be an intellectual and moral Being, a Judge, and Lawgiver. Man has an emotional nature;

only a being of goodness, power, love, wisdom and holiness could satisfy such a nature, and these things denote the existence of a personal God.

Conscience in man says: “Thou shalt,” and “Thou shalt not,” “I ought,” and “I ought not.” These rules are not self-imposed. They imply the existence of a Moral Governor to whom we are responsible. Where did we get this standard of right and wrong? Morality is not optional. Who made it obligatory? Who has a right to command my life? We must believe that there is a God, or believe that the very root of our nature is a lie.

F. The Argument From Congruity

If we have a key which fits all the wards of the lock, we know that it is the right key.

If we have a theory which fits all the facts in the case, we know then that we have the right theory. “Belief in a self-existent, personal God is in harmony with all the facts of our mental and moral nature, as well as with all the phenomena of the natural world. If God exists, a universal belief in his existence is natural enough; the irresistible impulse to ask for a first cause is accounted for; our religious nature has an object; the uniformity of natural law finds an adequate explanation, and human history is vindicated from the charge of being a vast imposture. Atheism leaves all these matters without an explanation, and makes, not history alone, but our moral and intellectual nature itself, an imposture and a lie.”—*Patton.*

G. The Argument From Scripture

A great deal of our knowledge rests upon the testimony of others. Now the Bible is competent testimony. If the testimony of travelers is enough to satisfy us as to the habits, customs, and manners of the peoples of the countries they visit, and which we have never seen, why is not the Bible, if it is authentic history, enough to satisfy us with its evidence as to the existence of God?

Some facts need more evidence than others, we know. This is true of the fact of the existence of God. But the Bible history is sufficient to satisfy every reasonable demand. The history of the Jews, and prophecy, is not explainable minus God. If we cannot believe in the existence of God on the testimony of the Bible we might as well burn our books of history. A man cannot deny the truth of the testimony of the Bible unless he says plainly: “No amount of testimony will convince me of the supernatural.”

Scripture does not attempt to prove the existence of God; it asserts, assumes, and declares that the knowledge of God is universal, Rom.1:19-21,28,32;2:15. It asserts that God has wrought this great truth in the very warp and woof of every man’s being, so that nowhere is He without this witness. The preacher may, therefore, safely follow the example of the Scripture in assuming that there is a God. Indeed he must unhesitatingly and explicitly assert it as the Scripture does, believing that “His eternal power and divinity” are things that are clearly seen and perceived through the evidences of His handiwork which abound on every hand.¹

¹Evans, William, *The Great Doctrines of the Bible*, (Chicago, IL: Moody Press) 1998, c1994. Edited by Pastor Arvin Devers.

If Jesus Came To Your House

**If Jesus came to your house to spend a day or two--
If He came unexpectedly, I wonder what you'd do.**

**Oh, I know you'd give your nicest room to such an honoured Guest,
And all the food you'd serve to Him would be the very best,
And you would keep assuring Him you're glad to have Him there--
That serving Him in your home is joy beyond compare.**

**But--when you saw Him coming, would you meet Him at the door
With arms outstretched in welcome to your Heav'nly Visitor?
Or would you have to change your clothes before you let Him in?
Or hide some magazines and put the Bible where they'd been?
Would you turn off the radio and hope He hadn't heard?
And wish you hadn't uttered that last, loud, hasty word?**

**Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in, or would you rush about?
And I wonder--if the Saviour spent a day or two with you,
Would you go right on doing the things you always do?
Would you go right on saying the things you always say?
Would life for you continue as it does from day to day?**

**Would your family conversation keep up its usual pace?
And would you find it hard each meal to say a table grace?
Would you sing the songs you always sing, and read the books you read
And let Him know the things on which your mind and spirit feed?
Would you take Jesus with you everywhere you'd planned to go?
Or would you, maybe, change your plans for just a day or so?**

**Would you be glad to have Him meet your very closest friends?
Or would you hope they'd stay away until His visit ends?
Would you be glad to have Him stay forever on and on?
Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do,
If Jesus came in person to spend some time with you.**