

presence of Jewish religions and of Jewish groups and of early Christians' developments. However, no other type of religious writings or religious structures from this early period have come to light. The mystery/^{religions,}which struggled against Christianity in the second and third centuries A.D., are not evidenced at all for the first century. Some of these rose as an attempt to combat the rising power of Christianity; many of them show borrowing from Christianity; but they were not there when Christianity first entered. Archeological evidence shows that the rise of Christianity is a unique historical phenomenon, and not simply one of many competing mystery cults filling a vacuum in the Roman empire.

F. Conclusion regarding Biblical Archeology.

At the end of section V a brief conclusion regarding Old Testament Archeology was given. We have noticed that New Testament Archeology is different in some regards. Yet it involves the same four general areas of interest. Archeology has produced many bits of interesting confirmatory evidence as to the accuracy and dependability of both the Old and New Testaments. Nothing has been discovered in archeology that would show fraud, misrepresentation, or error in either Testament. We cannot expect to prove the Bible by archeology. The great subjects with which the Bible deals--man's relation to God and God's provision for man's salvation--are matters that are simply not susceptible to archeological evidence. Archeology disproves many of the arguments that unbelievers have made against the Bible, and upholds its claim not to be the result of a historical development, but to represent a revelation of the Creator of the Universe to singular man.