The Value of Christian Doctrine and Apologetics

Dr. Michael Gleghorn makes a case for why Christian doctrine and apologetics are important for spiritual growth and maturity.

Just prior to beginning college, I committed my life to Christ. Naturally, as a new believer wanting to grow in my faith, I embarked upon a program of daily Bible reading. When I came to Paul’s letter to Titus in the New Testament, I was both struck and inspired by a particular command, which I found nestled among others, there in the first chapter.

Paul reminded Titus, whom he had left on the island of Crete, that he wanted him to “straighten out what was left unfinished and appoint elders” in the local churches which had been established (Titus 1:5). After listing various spiritual and moral qualifications that an elder was to have, Paul went on to insist that he must also “hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it” (Titus 1:9). When I first read those words, it was as if a light went on inside my head and I thought, “That’s exactly what I would like to do! I want to be able to ‘encourage others by sound doctrine and refute those who oppose it’” (Titus 1:9). Paul’s words thus encouraged me to take up, in a serious way, the study of Christian doctrine and apologetics.

But what exactly do I mean by “Christian doctrine” and “apologetics”? At its most basic level, Christian doctrine is essentially the same thing as Christian teaching. Such teaching aims at providing a logically consistent and “coherent explication of what the Christian believes.” Apologetics is a bit more complicated. It comes from the Greek term, apologia, and means “defense.” It was often used in law courts in the ancient world. Indeed, the book of Acts records several instances in which the Apostle Paul was called upon to “make a defense” of himself before various governing authorities, like Felix, Festus, and Agrippa (e.g., Acts 24:10; 25:8; 26:1-2).

Of course, when we’re talking about Christian apologetics, we’re concerned with “making a defense” of the truth-claims of Christianity. The Apostle Peter tells us, “Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence” (1 Peter 3:15). Christian doctrine and apologetics play an important role in the life and health of the church. So please keep reading as we delve more deeply into these issues.

The Value of Christian Doctrine

Why is Christian doctrine important for the life and health of the church? The Apostle Paul told Titus that he wanted him to appoint elders in the local church who would be able to “encourage others by sound doctrine and refute those who oppose it” (Titus 1:9). The teaching of sound Christian doctrine is important for several reasons, but for now let me simply mention two. First, sound Christian doctrine helps us to learn what is true about both God and ourselves. Second, it reminds us of the right way to live in light of such truths. And both of these are essential for the life and health of the
First, it’s important to know what is true about God and ourselves. Indeed, our eternal destiny depends on it! Not only must we know that God is holy and righteous and will punish all sin, we must also realize that we are sinners (Numbers 14:18; Romans 3:23). But this, in itself, would lead to despair. Hence, we must also understand that God loves us and sent his Son to be the Savior of the world (John 3:16; 1 John 4:14). We need to grasp that forgiveness and reconciliation with God are freely available to those who turn to Christ in repentance and faith (Acts 3:19; 16:31). Sound Christian doctrine is thus essential for salvation (John 14:6; Acts 4:12; 1 John 5:9-13; 2 John 1:9). Without it, true spiritual life and health is impossible.

But this does not exhaust the importance of Christian doctrine. For once we are saved through faith in Christ, God then calls us to grow up and become like his Son—and this would be exceedingly difficult apart from instruction in sound Christian doctrine. As Christian philosopher Bill Craig observes, “If we want to live correctly for Christ . . . we need to first think correctly about Christ. If your thinking is skewed and off-base, it is going to affect your life and your Christian discipleship.” Indeed, the Apostle Paul contrasts Christian maturity, characterized by genuine “knowledge of the Son of God,” with spiritual immaturity, characterized by a lack of such knowledge and a proneness to being deceived (Ephesians 4:13-14).

God calls us to Christian maturity—and instruction in Christian doctrine plays an important role in our spiritual growth. But there is also a role for Christian apologetics—and we must now turn to consider that.

A Defense of Christian Apologetics

Many people question the value of Christian apologetics for the life and health of the church. They contend that it’s impossible to “argue” anyone into becoming a Christian. Instead of making a defense for the truth of Christianity, we ought rather to invest our limited resources in preaching the gospel of Christ, trusting that God will open people’s hearts and draw them to himself.

Now while I certainly agree that we should be preaching the gospel, and trusting that God will use it to draw men and women to himself, this negative view of apologetics is frankly unbiblical, untrue, and shortsighted.

In the first place, such a view is unbiblical. Both Jesus and the Apostle Paul used arguments and evidence to convince their listeners of particular theological truths (Matthew 22:15-46; Acts 17:16-34). Moreover, the Apostle Peter tells us to always be ready to “make a defense” (or offer an apologetic) to those who ask about our hope in Christ (1 Peter 3:15). A negative view of Christian apologetics thus runs counter to the teaching of Scripture.

Second, it’s simply untrue that no one ever comes to Christ through apologetic arguments and evidence. Indeed, sometimes the Holy Spirit actually uses arguments and evidence to draw people to Christ! And while such people may admittedly be in the minority, they can be extremely influential in commending the faith to others, for they are often prepared to offer good reasons for believing that Christianity is really true!

Finally, a negative view of Christian apologetics is shortsighted. The great theologian J. Gresham Machen argued that we should aim to create “favorable conditions for the reception of the gospel.”
Along these lines, he noted the difficulty of attempting to do evangelism once we’ve given up offering an intellectually credible case for the truth of Christianity. “We may preach with all the fervor of a reformer,” he said, “and yet succeed only in winning a straggler here and there, if we permit the whole collective thought of the nation . . . to be controlled by ideas which . . . prevent Christianity from being regarded as anything more than a harmless delusion.” Machen understood that neglecting apologetics is shortsighted. For unless we offer arguments and evidence, we make it that much easier for people to simply shrug their shoulders and continue ignoring Christianity’s truth-claims.

Having now dismantled the arguments against apologetics, we’ll next consider its benefits for the life and health of the church.

**The Value of Christian Apologetics**

Christian apologetics is concerned to offer a robust defense for the truth of Christianity. Hence, training in Christian apologetics can be of great value for the life and health of the church. This is because such training helps to instill within believers a deep confidence that Christianity is really true. And when one becomes convinced that Christianity is really true, one is typically more likely to share one’s faith with others—and less likely to abandon the faith when confronted with various social, cultural, and intellectual pressures.

Let’s consider that first point, that when one becomes convinced of Christianity’s truth, one is more likely to share this truth with others. Many Christians admit to being hesitant about sharing their faith because they’re afraid someone will ask them a question that they are ill-prepared to answer. Training in apologetics can help counteract this fear. Granted, one may still be asked a question that is difficult to answer. But apologetics training can help alleviate the fear associated with such situations by helping believers understand that good answers are available—even if they can’t remember what those answers are! To give an illustration, if I learn that there is excellent evidence that a particular drug can cure some disease, then I will be far more confident about sharing this fact with others—even if I can’t answer all their questions about how the medicine works. I may not remember exactly how it works, but I do know that there is very good evidence that it works. And knowing this, I will naturally be more confident telling others about it, even if I can’t answer all their questions about how or why.

Moreover, training in apologetics can help insulate believers from abandoning the faith, for they now know that there are good reasons to believe that Christianity is really true. Of course, most people who abandon the faith do so for non-intellectual reasons. Still, as Paul Chamberlain observes, “A number of vocal critics who have moved from Christianity to atheism cite intellectual difficulties with Christianity” as a prime reason for quitting the faith. While apologetics training can’t completely prevent such outcomes, it can make them less likely. After all, it’s far more difficult to abandon a view once you’ve become sincerely convinced of its truth.

**Our Witness to the World**

Over a hundred years ago, the theologian J. Gresham Machen forcefully argued that, for the faithful Christian, all of life—including the arts and sciences and every sphere of intellectual endeavor—must be humbly consecrated to the service of God. Indeed, this should be true not only for every individual Christian in particular, but for the entire church in general. Our witness to the world depends on it.
Machen wrote:

Christianity must pervade not merely all nations, but . . . all of human thought. The Christian, therefore, cannot be indifferent to any branch of earnest human endeavor. It must all be brought into some relation to the gospel. It must be studied either in order to be demonstrated as false, or else in order to be made useful in advancing the Kingdom of God. . . . The Church must seek to conquer not merely every man for Christ, but also the whole of man. [11]

In this article, we’ve been considering the importance of Christian doctrine and apologetics for the life and health of the church. And clearly, Machen’s proposal cannot be effectively implemented apart from a healthy understanding of these issues on the part of the church. After all, how can “all of human thought” be brought “into some relation to the gospel” unless we first understand what the gospel is? How can views “be demonstrated as false” unless we first have some idea of what’s true—and how to reason correctly about it? How can views “be made useful in advancing the Kingdom of God” unless we first understand such views, along with how and why they can be useful in advancing God’s kingdom? If we are ever to have a hope of carrying out a project like this, in a manner that is both practically effective and faithful to our God, then sound Christian doctrine and apologetics must occupy a central role in our endeavors.

Christian doctrine and apologetics are not antithetical to the life and health of the church. They are rather of fundamental importance. Only by knowing what we believe, and why it’s really true, can we fulfill Peter’s injunction to always be ready “to make a defense” to anyone who asks about our hope in Christ (1 Peter 3:15). And only thus can we progress to true spiritual maturity, avoiding the “craftiness of men in their deceitful scheming” (Ephesians 4:13-14). So if we care about the life and health of the church—along with its witness to the world—we must encourage a healthy dose of respect for sound Christian doctrine and apologetics.

Notes

5. See, for example, the “Testimonials” section of the Reasonable Faith website, accessed August 29, 2018, www.reasonablefaith.org/testimonials.
8. Indeed, entire books have been written to help believers feel better prepared for such conversations. See, for example, Mark Mittelberg, The Questions Christians Hope No One Will Ask: (With Answers) (Tyndale, 2010).


A Pilgrim’s Progress: Suffering in the Life of John Bunyan - A Christian View of Suffering

Dr. Michael Gleghorn considers the lessons presented by the life and writings of the famous author of The Pilgrim’s Progress to give each of us a better understanding of the role of suffering in the lives of followers of Christ.

A Suffering Pilgrim

John Bunyan is known to most people today as the author of The Pilgrim’s Progress, a book he began writing in prison. It tells the story of “Christian,” who makes his way from the “City of Destruction” (which represents this world) to the “Celestial City” (which represents Heaven). It’s been described as “perhaps the world’s best-selling book” (after the Bible), and has been “translated into over 200 languages.”

Written in the form of an allegory, it essentially relates the story of Bunyan’s own Christian journey. And just as his life was full of trials and suffering, so also “Christian” must face many hardships and difficulties as well.

Bunyan was born in England in 1628 at a time of great political and religious unrest. In 1644, at just fifteen years old, both his mother and sister died within a month of each other. Later that year, “when Bunyan had turned sixteen, he was drafted into the Parliamentary Army and for about two years was taken from his home for military service.” He married in 1648, at about the age of twenty, but his wife died just ten years later, leaving him with four children, the oldest of whom was blind. He married again the following year, in 1659, but incredibly, just one year after this, “Bunyan was arrested and put in prison.”

As you can see, Bunyan was no stranger to suffering. Indeed, he had an intimate, firsthand acquaintance with heartache, trials, and difficulties. But what crimes had he committed to be cast into prison? Essentially, the charges against him were two: first, “he refused to attend the services of the Established church” of England; and second, he “preached to unlawful assemblies.” You see, Bunyan had converted to Christianity during his first marriage and had become a powerful and respected preacher. But in the volatile political and religious climate of that day, the freedom of Nonconformist preachers like Bunyan eventually came to an end. And when it did, he was arrested and put in prison.

In the remainder of this article we’ll look at some of the trials this man endured, how he responded
to them, and what they might teach us as we each make our own spiritual journey.

**The Pilgrim’s Conversion**

*The Pilgrim’s Progress* is one of the best-selling Christian books of all time. But as Bunyan tells us in another of his books, the autobiographical *Grace Abounding to the Chief of Sinners*, before becoming a Christian he had few equals in “cursing, swearing, lying and blasphemeing the holy name of God.” Indeed, prior to his marriage, he says he was “the very ring-leader of all the youth . . . into all manner of vice and ungodliness.” {7}

Bunyan’s young wife had a very godly father. When he died, he left her two books which she brought into her marriage: *The Plain Man’s Pathway to Heaven* and *The Practice of Piety*. According to Bunyan, although these books did not awaken him to his “sad and sinful state,” they nevertheless did arouse within him “some desires to religion.” {8} One of the practical effects of these new desires was Bunyan’s regular attendance at a local church.

Soon Bunyan also began to read the Bible. He then came under such powerful conviction of sin that he scarcely knew what to do. “Sin and corruption,” he wrote, “would as naturally bubble out of my heart, as water would bubble out of a fountain. . . . I thought none but the devil himself could equalize me for inward wickedness and pollution of mind.” {9} Bunyan was plunged into a state of despair over the greatness of his sin which, he tell us, “continued a long while, even for some years together.” {10}

Eventually, after years of spiritual and emotional agony, Bunyan described “what seemed to be the decisive moment.” {11} He was heading into the field one day when suddenly this sentence broke in upon his mind: “Thy righteousness is in heaven.” At this, he says, “I . . . saw . . . that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse: for my righteousness was Jesus Christ himself, *the same yesterday, and today, and for ever* (Heb. 13:8).” “Now,” he said, “did my chains fall off my legs indeed . . . my temptations also fled away . . . now went I . . . home rejoicing, for the grace and love of God.” {12}

After years of spiritual anguish, Bunyan had been set free by the grace of God from some of his worst fears and torments. But as we’ll see, this was not to be the end of his experience with suffering. As one set of trials was ending, another was soon to begin.

**The Pilgrim’s Imprisonment**

According to Bunyan, five or six years after his conversion, in about the year 1655, some of the believers in his local congregation began entreatng him “to speak a word of exhortation unto them.” {13} Although initially hesitant, Bunyan agreed to their request “and suddenly a great preacher was discovered.” {14} Apparently, word spread quickly through the English countryside. According to one author, “In the days of toleration, a day’s notice would get a crowd of 1,200 to hear him preach at 7 o’clock in the morning on a weekday.” {15}

Unfortunately, it was not to last. In 1660, the same year in which Charles II was brought home as king in the Restoration of the Monarchy, John Bunyan was arrested and imprisoned “for preaching without state approval.” {16} Officially, he was charged with being in violation of the Elizabethan Conventicle Act of 1593. According to this Act, anyone found guilty of “abstaining from coming to church to hear divine service, and . . . being a common upholder of several unlawful meetings . . . could be held without bail until he or she submitted to the authority of the Anglican church.” {17} As
a Nonconformist preacher, this Act applied to men like Bunyan.

What’s interesting, however, is that Bunyan could have gone free at any time, so long as he agreed
to give up preaching. But as he was firmly persuaded that he had been called by God to this
ministry, he was completely unwilling to abandon his calling. He thus spent the next twelve years in
prison, largely cut off from his wife, children, friends, and church.

I say “largely cut off” for, strange as it may seem, it appears that Bunyan was occasionally let out “to
see his family or make brief trips.” Of course, this was the exception and not the rule.
Nevertheless, by “the standards of the seventeenth century the conditions in which he was held
were not particularly brutal.” On the other hand, Bunyan was largely fortunate in this respect:
hundreds of Dissenters died in prison, and many more came out with their health broken by foul,
over-crowded conditions.

Although these qualifications must be admitted, we must never lose sight of the fact that Bunyan
was willing to endure twelve long years of this suffering, rather than agree to give up preaching.
And thankfully, as we’ll see, God brought a great deal of good out of His faithful servant’s suffering.

The Pilgrim’s Writings

Most people today know John Bunyan as the author of The Pilgrim’s Progress, but this is just one of
many works written by the metal-worker turned minister. His first book was written in 1656, when
he was twenty-eight years old. But by the time of his death, some thirty-two years later, he had
authored fifty-seven more!

John Piper notes:

The variety in these books was remarkable: books dealing with controversies (like those
concerning the Quakers . . . justification and baptism), collections of poems, children’s
literature, and allegory (like The Holy War and The Life and Death of Mr. Badman). But
the vast majority were practical . . . expositions of Scripture built from sermons for the
sake of . . . helping Christian pilgrims make their way successfully to heaven.

What’s especially astonishing about the size and variety of Bunyan’s literary legacy is that it came
from a man with almost no formal education. As a child Bunyan had been taught to read and write,
but nothing more. He had no university or seminary degrees in which to boast. And yet his diligent
study of the Bible, born mainly out of a burning desire to find peace with God, made Bunyan mighty
in the Scriptures. Indeed the Bible, more than any other book, would be the primary influence upon
his many writings. So evident was this to Charles Spurgeon, the famous nineteenth century Baptist
preacher, that he once wrote of Bunyan:

He had studied our Authorized Version . . . till his whole being was saturated with
Scripture; and though his writings are . . . full of poetry, yet he cannot give us his
Pilgrim’s Progress—that sweetest of all prose poems—without continually making us feel
and say, “Why, this man is a living Bible!” Prick him anywhere; and you will find that his
blood is Bibline, the very essence of the Bible flows from him.

Not even his suffering in prison could dampen Bunyan’s enthusiasm for the Word of God or for
writing. Indeed, if anything, it increased it. Some of his best-known works were written from the
confines of a prison cell. These include Grace Abounding to the Chief of Sinners, written during his
first imprisonment, as well as *The Pilgrim’s Progress*, apparently completed during a second, briefer period of imprisonment in 1677. Bunyan’s writings are surely one of his greatest gifts to the church.

**Lessons from a Suffering Pilgrim**

A thoughtful examination of John Bunyan’s reflections on the purpose and value of suffering can give us much wisdom in how best to deal with it in our own lives. Near the end of his spiritual autobiography, *Grace Abounding to the Chief of Sinners*, he appended a brief account of his imprisonment in the Bedford jail. In it, he tells of how he tried to prepare himself for imprisonment, and possibly even death, when he realized that he might soon be called upon to suffer for the cause of Christ. Naturally, as one might well expect, one of the things he did was pray. He was particularly concerned to ask God for the strength to patiently endure his imprisonment, even with an attitude of joy (Col. 1:11).

However, it’s the second thing he says that I find especially interesting and helpful. He reflects on the words of the apostle Paul in 2 Corinthians 1:9: “[W]e had the sentence of death within ourselves in order that we should not trust in ourselves, but in God who raises the dead” (NASB). Commenting on this verse, he then makes the following two observations:

> By this scripture I was made to see that if ever I would suffer rightly, I must first pass a sentence of death upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments and all, as dead to me, and myself as dead to them. . . . The second was, to live upon God that is invisible; as Paul said in another place, the way not to faint, is to look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal; but the things that are not seen, they are eternal.

Bunyan realized that, like it or not, suffering, pain, loss and death would all come to him in one way or another. Indeed, sooner or later every single one of us must ultimately face these terrifying realities. How, then, can we best prepare to meet them? As Bunyan reminds us, if we only prepare for prison, say, then we will be unprepared for beatings. But if we stop our preparation with beatings, then we will be unprepared for death. But we cannot evade or cheat death forever. And thus, concludes Bunyan, “the best way to go through sufferings, is to trust in God through Christ, as touching the world to come; and as touching this world.” This was how Bunyan lived, and with God’s help it was also how he died. May the eternal and unseen God grant each of us the grace to follow his example.

**Notes**

4. Ibid., 54.
5. Ibid.
“Where Are the Rest of Jesus’ Teachings?”

I have been searching for text/documents/anything that Jesus taught. He had over three years of anointed ministry, and only a few lines in the Gospels are recorded. Where is the rest of His teachings? I doubt that He wrote them down to a great extent, but surely some of his followers wrote down His teachings.

It's great to hear about your excitement for the teachings of Jesus! May the Lord increase your tribe!

There is, unfortunately, a lot of nonsense written about Jesus—both at the scholarly and popular level (though doubtless more at the popular level). The fact of the matter is that the earliest and best historical evidence concerning Jesus and his teachings is to be found in the New Testament. Nothing else even comes close.

Of course, Jesus is mentioned in some ancient non-Christian sources. I have written a brief article about it here: probe.org/ancient-evidence-for-jesus-from-non-christian-sources-2/

Additionally, the Gospel of Thomas appears to contain some of Jesus’ actual sayings. According to New Testament scholar Bart Ehrman, probably about 1/3 of this gospel contains actual sayings of Jesus (or something close), about 1/3 of the sayings are full-blown Gnosticism (espousing things that
Jesus never taught), and the final 1/3 are somewhere in between these two.

But here’s the thing. The Gospel of Thomas is an early second century production. The other apocryphal and pseudepigraphical gospels are later still. By contrast, all of the New Testament documents (including the four gospels) are first century productions. So bottom line: if you want to know what Jesus really taught, you need to read the New Testament (and the NT gospels in particular). Indeed, the reason scholars think that some of the sayings in the Gospel of Thomas are probably authentic sayings of Jesus is because they are consistent with sayings we find in the New Testament Gospels—the earliest and most historically trustworthy documents we have concerning the life and teachings of Jesus.

A few other books you might enjoy by good, solid, evangelical Jesus scholars:


May the Lord greatly bless you in your studies!

Shalom in Christ,

Michael Gleghorn

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“I Stopped Believing After Visiting an Atheist Webpage; Can God Forgive Me?”

I accepted Christ but then I went to the atheistic page that convinced me and I stopped completely believing for a few days. Later, I realized it was a mistake and repented. Can God forgive me? Am I apostate? Hebrews 6:4-6 is why I’m afraid.

Thanks for your letter. Hebrews 6:4-6 is a highly disputed passage with a variety of interpretations on offer. Fortunately, however, I do not think that we really need to delve into any of these in your case. The sort of sin that is in view in Hebrews 6:4-6 appears to be a very willful and determined apostasy from Christ. It appears to picture someone who, in spite of numerous spiritual benefits experienced, nonetheless turns his back on Christ and utterly rejects Him forever. In other words,
the passage seems to suggest that anyone who has committed this sin will never turn to God again in repentance. Their heart has been (or is) irrevocably hardened against God and they will not repent.

But this is clearly not you! As you say in your letter, you realized that you had made a mistake and you thus repented and turned back to God. Sometimes atheist websites can seem convincing and a believer might be temporarily fooled by them, so to speak. But for a true believer, this will be very temporary indeed (as again, your own case shows). For the true believer has the witness of the Holy Spirit within him (or her) self—and this witness testifies to the truth of Christ with all of the authority of God himself!

The bottom line, I think, is this: anyone who is willing to repent of their sin and turn to Christ for forgiveness and salvation cannot have committed this sin. For the person who has committed this sin is irrevocably hardened against God and will never again be brought to repentance.

One final note. As believers it is important for us to grow in our understanding of the riches of our faith. Although some believers are called by God to engage with the material on atheist websites, the Lord always prepares such believers exceedingly well beforehand. Personally, I would encourage you as a brother in Christ to stay away from the atheist websites. The fact is, these sites are utterly wrong in their denial and rejection of God. They will not encourage nor build you up in your faith. Instead, I would recommend daily reading (and actually studying) your Bible, getting involved with a good Bible-believing and Bible-teaching church (and small group), and reading good works of theology and Christian apologetics. Take the time to carefully read something like John Calvin’s *Institutes of the Christian Religion*, for example. And for apologetics, read the articles on the Probe website (www.probe.org) — and check out the material as well on William Lane Craig’s site, Reasonable Faith (www.reasonablefaith.org). Don’t waste your time—I say this in all seriousness—with atheist websites. Rather, go deep in your study of the Bible, Christian theology, and Christian apologetics. You won’t regret it!

Shalom in Christ,

Michael Gleghorn

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Those Admirable English Puritans

Michael Gleghorn corrects a number of misunderstandings and stereotypes about the Puritans, suggesting there is much about them to admire.

Introducing the Puritans

J. I. Packer begins his book, *A Quest for Godliness: The Puritan Vision of the Christian Life*, by comparing the English Puritans to the California Redwoods. He writes, “On . . . the northern California coastline grow the giant Redwoods, the biggest living things on earth. Some are over 360 feet tall, and some trunks are more than 60 feet round.”{1} A bit later he draws this comparison: “As Redwoods attract the eye, because they overtop other trees, so the mature holiness and seasoned fortitude of the great Puritans shine before us as a kind of beacon light, overtopping the stature of the majority of Christians in most eras.”{2}

Of course, in our day, if people think of the Puritans at all, it’s usually only for the purpose of making a joke of one kind or another. As one author notes, “the Puritans are the only collective stock-in-trade that virtually every cartoonist feels free to use to lampoon society’s ills.”{3}

But who were the Puritans really? When did they live? And, most importantly, why should we care?

Many scholarly studies of English Puritanism begin by noting the variety of ways in which the term “Puritanism” has been used and defined. Christopher Hill begins his book, *Society and Puritanism in Pre-Revolutionary England*, with a chapter entitled, “The Definition of a Puritan.”{4} And John Spurr, in his book on English Puritanism, has an introductory section on “Defining Puritans.”{5} But we’ll leave it to the scholars to haggle over details. For our purposes, it’s good enough to say that the Puritans were English Protestants who were influenced by the theology of the Reformation. They were zealous to “purify” not only the Church of England, but also their society, and even themselves, from all doctrinal, ceremonial, and moral impurity—and to do so for the glory of God.{6} The time period of English Puritanism spans roughly the years between 1550 and 1700.{7}

So that’s who the Puritans were, but why on earth should we care? Personally, I think it’s because the Puritans can offer us a great deal of wisdom, wisdom that could really benefit the church and society of our own day. As Packer reminds us, “The great Puritans, though dead, still speak to us through their writings, and say things . . . that we badly need to hear at the present time.”{8}

The Puritans and God

Before going any further, we need to come right out and admit that, at least on the popular level, the Puritans really seem to suffer from an “image problem.” According to J. I. Packer, “Pillorying the Puritans . . . has long been a popular pastime.”{9} Likewise, Peter Marshall and David Manuel observe that “Nearly everyone today seems to believe that the Puritans were bluenosed killjoys in tall black hats, a somber group of sin-obsessed, witch-hunting bigots.”{10} Of course, like Packer, they regard this view as “a monstrous misrepresentation.”{11} But when a view is so widely held, we seem to be in for an uphill battle if we want to suggest some ways in which the Puritans were
So where do we begin? Let’s briefly consider the way in which Puritans sought to live their lives before God. The *Westminster Shorter Catechism*, a teaching device highly esteemed by many Puritans, begins by asking, “What is the chief end of man?” That’s a great question, isn’t it? They answered it this way: “Man’s chief end is to glorify God, and to enjoy him forever.”

Now what follows if this answer is correct? Well first, it would mean that human life is *objectively* full of meaning, value, and purpose, for God exists and (as General Maximus asserted in the hit movie, *Gladiator*) “what we do in life echoes in eternity.” But second, in claiming that “man’s chief end” consists not only in glorifying God in the here and now, but also in enjoying Him forever, we see the potential for the complete and eternal fulfillment of human existence. For what could be better than enjoying God, the greatest good, forever and ever?

It is doubtless for reasons such as this that the Puritan theologian, William Perkins, defined theology as “the science of living blessedly forever”! He understood that theology is not some dry, academic discipline, with no relationship to the rest of one’s life. Rather, theology is all about knowing God personally. And this, according to Jesus, is eternal life, the life of supreme blessedness (John 17:3). So the first reason for seeing the Puritans as admirable is that they sought to live their lives in such a way that they would glorify God and enjoy Him forever—and what could ultimately be wiser, more fulfilling—or more admirable—than that?

**The Puritans and Books**

Now some may have thought of the Puritans as ignorant, or anti-intellectual—people who either feared or hated learning. But this, claims Leland Ryken, is “absolutely untrue.” Indeed, he says, “No Christian movement in history has been more zealous for education than the Puritans.” Many leaders of the Puritan movement were university educated and saw great value in the life of the mind. One can list individual Puritans who were interested in things like astronomy, botany, medicine, and still other subjects from the book of nature.

Above all, however, Puritanism was a movement which prized that greatest of all books, the Bible. Puritans loved their Bibles—and deemed it both their joy and duty to study, teach, believe and live out its promises and commandments. According to Packer, “Intense veneration for Scripture . . . and a devoted concern to know and do all that it prescribes, was Puritanism’s hallmark.”

Indeed, so great was this Puritan veneration for Scripture that even those without much formal education often knew their English Bible exceedingly well. A great example of this can be seen in John Bunyan, the famed author of *The Pilgrim’s Progress*. Although he did not have much in the way of formal education, one of his later editors declared (doubtless with some exaggeration) that “No man ever possessed a more intimate knowledge of the Bible, nor greater aptitude in quoting it than Bunyan.”

For Puritans like Bunyan, the Bible was the inspired word of God. It was thus the highest court of appeal in all matters of Christian faith and practice. Indeed, since the Bible came from God, it was viewed as having the same divine authority as God himself. It was therefore worth one’s time to know the Bible well, and to be intimately familiar with its contents. As two contemporary scholars of Puritanism remind us, the Bible was both “the mirror before which each person could see the . . . status of one’s soul before God, and the guidebook for all human behavior . . .”

The Puritan stress on knowing, believing, and obeying God’s inspired word is refreshing. What might the church in America look like if it really recaptured this Puritan vision for the importance of
Scripture? Here the writings of the Puritans can still be a valuable resource for the church today, which is yet another reason for seeing them as admirable.\[21\]

**The Puritans and the Church**

Even in our own day, the Puritans remain fairly well-known for their desire to “purify” the Church of England from anything which, in their estimation, smacked of doctrinal, moral, or ceremonial impurity.\[22\] The Puritans were passionate about the purity of the church. But how were they to determine if a particular doctrine or practice was suspect?

For the Puritans, it was only natural that God’s inspired word, the Bible, should serve as the final authority in all such matters. If a doctrine was taught in Scripture, then it should also be taught in the church. And if not, then it shouldn’t. The same standard would apply to all moral and ceremonial issues as well. Scripture was to have the final word about whether any particular doctrine or practice was, or was not, to be taught or permitted in the church of God.\[23\] Of course, this is right in line with what we said above about the Puritan devotion to Scripture.

But once one is committed to judging everything within the church according to the standard of Scripture, it probably won’t be long before one’s view of the church undergoes a similar biblical scrutiny. Such scrutiny soon led Puritans to “the notion that the church is a spiritual reality.” The church is not the building in which the redeemed gather to meet, it is rather “the company of the redeemed” themselves.\[24\] Doubtless this was one of the reasons why the Puritans were eager to purify not only the church, understood in a corporate sense, but themselves as individuals as well.

It also helps explain the Puritans’ devotion to both the fellowship of the saints and the discipline of an erring brother or sister in the faith. The Puritan pastor Richard Sibbes urged God’s people “to strengthen and encourage one another in the ways of holiness.”\[25\] And Robert Coachman reminded his readers that “it is no small privilege . . . to live in . . . a society” where one’s brothers and sisters in Christ “will not suffer them to go on in sin.”\[26\]

But isn’t it all too easy to allow Christian fellowship to lapse into something that is superficial, boring, and sometimes even frankly unspiritual? Yes; and this is why the great English Puritans are quick to remind us (sometimes in the most forceful of ways) that we must continually seek, in our fellowship together, to promote both faith and holiness, along with a deep love and reverent fear of the Lord our God. And isn’t that an admirable reminder?

**The Puritans on Marriage and the Family**

If there’s one thing that almost everyone thinks they know about the Puritans it’s that they “were sexually inhibited and repressive,” right?\[27\] But just how accurate is our knowledge about the Puritans on this score? Well according to some scholars, it’s wide of the mark indeed.\[28\]

Of course, it’s certainly true that the Puritans believed, just as the New Testament teaches, that human sexual behavior should be enjoyed only within the marriage relationship between a husband and wife. And naturally enough, they disapproved of any sexual behavior outside of this relationship. But within the union of heterosexual marriage, the Puritans were actually quite vocal proponents of a rich and vibrant sex life. Indeed, one Puritan author described sex as “one of the most proper and essential acts of marriage” and encouraged married couples to engage in it “with good will and delight, willingly, readily and cheerfully.”\[29\] And need I add that the Puritans thought it important to practice what they preached?!

But with Puritan couples so “readily and cheerfully” enjoying their sexual relationships within
marriage, they naturally had to give some serious thought to the raising of children and the purpose of the family! So what did they have to say about such matters?

For the Puritans, the family ultimately had the same purpose as the individual; namely, “the glory of God.” The reason this is important, notes Ryken, is that “it determines what goes on in a family,” by setting “priorities in a spiritual rather than material direction.”

The Puritans rightly saw that if one wants a spiritually healthy church and a morally healthy society, one must first have spiritually and morally healthy individuals and families—for the former are inevitably composed of the latter. Hence, if we want healthy churches and societies, we must also prize healthy individuals. And such individuals are best produced within spiritually and morally healthy families.

Now I personally find it difficult to argue with the Puritan logic on this point. And although they lived in a different era, Puritan views on the purpose of the family really seem to offer “some attractive possibilities for our own age.”

And now we’ve reached the end of our discussion of English Puritanism. Of course, the Puritans also had their faults—and I’ve no desire to pretend otherwise. But I hope you’d agree that there’s much to admire about these oft-maligned and misrepresented giants of the past. And I also hope this might encourage you to read (and profit from) these giants for yourself!

Notes

1. J. I. Packer, A Quest for Godliness: The Puritan Vision of the Christian Life (Wheaton: Crossway Books, 1990), 11. I should probably note that the California Department of Parks and Recreation gives figures slightly different from those in Packer’s book, but this is really immaterial for my purposes in this article. See, for example, “How Big are Big Trees,” California Department of Parks and Recreation, accessed February 12, 2015, www.parks.ca.gov/?page_id=1146.

2. Packer, A Quest for Godliness, 11.


6. Definitional help was gathered from the sources cited above, as well as the article by Mark A Noll, “Puritanism,” in Evangelical Dictionary of Theology, ed. Walter A. Elwell (Grand Rapids: Baker, 1984), 897-900.

7. Packer, A Quest for Godliness, 11.

8. Ibid., 16.

9. Ibid., 21.

11. Ibid.

12. According to Packer, the Puritan Richard Baxter used this catechism to help instruct (and encourage) his parishioners in the truths of the Christian faith. See Packer, *A Quest for Godliness*, 45.


17. See the brief discussion in Charles Pastoor and Galen Johnson, *The A to Z of the Puritans* (Lanham, MY: Scarecrow Press, 2009), s.v. “Science.”


21. Packer says much the same thing. See *A Quest for Godliness*, 16.

22. For the Puritans, of course, this was typically some vestige of Roman Catholicism. I purposefully chose not to mention this on the radio, however, because I did not want any of our listeners to somehow get the mistaken idea that this was an anti-Catholic program. It’s not. My purpose in this program is to extol the virtues of the Puritans—not to vilify some other segment of the Christian community.

23. Leland Ryken has an excellent discussion of this issue in his chapter on “Church and Worship” in *Worldly Saints*, 111-135. See particularly pp. 112-115.

24. This, and the previous quotation, are both taken from Ryken, *Worldly Saints*, 115.


28. See, for example, Ryken’s chapter on “Marriage and Sex” in *Worldly Saints*, 39-55.

God Space: Where Spiritual Conversations Happen Naturally

This article is offered as an introduction and overview of Doug Pollock’s book by the same title. Those who want to learn more about how to have natural and effective spiritual conversations are encouraged to read (and apply) Pollock’s book for themselves.

Creating God Space

If you’re a Christian, you probably wrestle from time to time with how best to share your faith with non-Christian friends and family. I mean, let’s face it. We often want to share our faith. But we’re a bit confused (maybe even overwhelmed) with how to go about it in a natural and non-threatening way. Is there a way to have spiritual conversations naturally?

According to Doug Pollock, the answer is “Yes”—and it all begins with something he calls “God Space.” “I often wonder,” he says, “what would happen if . . . the body of Christ could create low-risk, high-grace places for people to pursue their need to have spiritual conversations.”[1] But Doug not only wonders about it, he’s also spent the better part of his adult life actually doing it—and training others to do it too. Although he’s had many roles, he’s probably best known for his work as an author, speaker, and evangelism trainer for Athletes in Action.[2] His passion, however, is pointing people to Christ through spiritual conversations in which people have the freedom to simply be themselves.

You see, Doug believes that people actually want (and even need) to have such conversations. Moreover, they’re often even willing to have them. The problem, of course, is that such conversations can often seem intimidating—even threatening—to both Christian and non-Christian
alike. So Doug advocates creating a “safe space” in which to have such conversations. But he warns
us that for many non-Christians in our world today, the church is often not perceived as safe. Hence, he says, if we want to reach people for Christ, then we’ve got to go to them—and help create
a “safe space” for spiritual conversations right where they are.

Doug calls it “God Space” —a space where “God is . . . encountered in . . . ways that address the
longings and cries of the heart.” In God Space “the ‘unworthy’ feel safe enough to bring their real
selves . . . into the light, and to journey, one step at a time, toward the magnetic pull they sense deep
in their souls.” It’s a space where “spiritual curiosity is aroused, and the message of Christianity becomes plausible.”

Does this sound like something you’d be interested in learning more about? Then keep reading as we
consider Doug’s book in more detail.

**Spiritual Conversation-Killers**

Doug Pollock offers some great advice about how to have natural, non-threatening spiritual
conversations with those who don’t know Christ. Before discussing this advice in more detail,
however, we first need to pause and consider some of the ways in which we might unintentionally
shut-down, or “kill,” a spiritual conversation before it even has a chance to get going.

Doug describes ten “spiritual conversation-killers” in his book. Although we can’t discuss them all,
we’ll at least mention a few of them. To get started, think of the non-Christian people you know and
interact with on a somewhat regular basis. How many of them would be interested in having a “low-
risk, high-grace” spiritual conversation with you? If your answer is few to none of them, then you
might be guilty of the most basic spiritual conversation-killer of them all: “an unbelieving heart.”
If we assume that the non-Christians we know aren’t interested in talking about spiritual
things, then we probably won’t have many spiritual conversations with them.

And Doug says this is a big mistake. “I’ve had spiritual conversations with people all over the world,”
he writes, “including the supposed ‘tough places.’ I think it’s because the Holy Spirit has given me
a conviction that if God has put eternity in every person’s heart, which is what Ecclesiastes 3:11 tells
us, then all people were made for spiritual conversations.” So let’s not “kill” an opportunity for spiritual conversations because of unbelief. Instead, let’s assume that if we approach such conversations wisely, we’ll find people eager to talk
with us.

Okay, so how do we approach such conversations wisely? In my opinion, the best way to have good
spiritual conversations is simply to apply some of the very same principles that go into having good
conversations of any sort. For example, how well would my conversation go if I was disrespectful
of the other person’s beliefs or opinions? Or what if I came across as harsh, combative, or
domineering? Would such conversations be successful? Probably not. And if that’s the case with
everyday conversations, then it’s probably the case with spiritual conversations too. So if we want to
have good spiritual conversations, we need to be humble, gracious, kind and polite. If not, we’ll
probably “kill” whatever spiritual conversations we might otherwise have had. And when that
happens, no one wins.

**Wondering Your Way Into Spiritual Conversations**

In God Space: Where Spiritual Conversations Happen Naturally, Doug has four great chapters on
noticing, serving, listening, and wondering your way into spiritual conversations. For our
purposes, let’s direct our attention to that final chapter, which involves “wondering” our way into
spiritual conversations. “Of all the things you’ll read in this book,” Doug tells us, “this chapter holds the most promise if you truly want to see the quality and quantity of your spiritual conversations increase.”

So how does it work? How do we wonder our way into spiritual conversations? As Doug lays it out for us, there are essentially two steps. First, we have to be really good listeners. If we’re not actively listening to what people are telling us, then we’re not going to have much to wonder about. That’s because we wonder our way into spiritual conversations by asking good questions about what another person is telling us. That’s step two. After listening carefully to what the other person is saying, we begin to wonder “out loud” by asking questions that are relevant to the conversation we’re having.

According to Doug, “good wondering questions” will “flow naturally out of your context and conversations.” They reveal “that you have listened thoughtfully.” They “are open-ended and promote more dialogue and reflection.” They “probe sensitively and reflectively into someone’s belief systems.” And finally, such questions encourage “others to investigate the Christian life” for themselves.

So by listening carefully and asking good “wondering” questions about what you’re being told, you can open the door to all sorts of spiritual conversations. Doug even offers some examples of “good ways to start wondering.” Suppose your conversation partner has made an interesting claim or expressed an intriguing perspective on some issue. You might respond by saying, “That’s an interesting perspective; I’m wondering how you arrived at that conclusion?” Notice how such a question not only demonstrates an interest in, and respect for, the other person and their views—it also serves to keep the conversation moving forward in a positive direction. Indeed, once you get a knack for listening carefully and asking good wondering questions, who knows how many spiritual conversations you might find yourself having!

Bringing the Bible Into Your Conversations

Let’s now discuss Doug’s advice about bringing the Bible into our conversations.

The word of God is powerful. Paul describes it as “the sword of the Spirit.” And the author of Hebrews tells us it can “judge the thoughts and intentions of the heart.” Indeed, it’s partly because the Bible is so powerful, that we need to be careful about the way in which we bring it into our conversations.

As Doug reminds us, “If people sense you’re trying to use the Bible as an authoritative ‘crowbar’ to beat them into submitting to your viewpoint, your conversation is likely over. However, if you humbly ask for permission to introduce the Scriptures into your dialogue, ‘deep spiritual magic’ begins to happen.” The key point here, of course, is asking for permission. This is important and Doug encourages us to always make a habit of it. After all, if the person has given you permission to share something from the Bible, then they won’t feel awkward or threatened when you do so. And if they haven’t given you permission, then it’s probably better just to wait and pray for a more opportune time.

Okay, that sounds good. But how can we know when it’s right to ask for permission? Here we need a measure of wisdom and even plain common sense. In general, however, when the person expresses an interest in some issue about which the Bible speaks, it might be a good time to ask for permission to share what the Bible says. Doug gives the example of talking with some non-Christian college students about the meaning of love. The students were intensely interested in this topic, but they were having a hard time defining what the word even meant. After discussing the
issue for a bit, Doug asked for permission to share what the Bible has to say about love. Having gotten their permission, he directed them to the famous love passage in 1 Corinthians 13. Primed and ready, the students eagerly listened to what the Bible had to say. Its message had suddenly become relevant to them, for it spoke directly to an issue about which they cared deeply.

If we could learn how to introduce the Bible like that, our non-Christian friends might be more eager to hear what it says. In the next section we’ll conclude our discussion of Doug’s book by considering “missed opportunities” and “burned bridges.” [21]

**Missed Opportunities and Burned Bridges**

We’ve considered several ways to improve our conversations, but it’s easy to make mistakes. So now we’ll consider Doug’s advice about “missed opportunities” and “burned bridges.” Can “missed opportunities” be reclaimed and “burned bridges” be rebuilt? And if so, then how do we do it?

Let’s first consider missed opportunities. Suppose you had a conversation with a neighbor who made a comment that left a wide-open door for spiritual conversation—and you said . . . nothing. We’ve probably all had conversations like this. Maybe the comment caught us off guard, and we just weren’t sure how to respond. Or maybe we felt too tired, or scared, or something else. Whatever the reason, we can “reclaim” such missed opportunities. It’s often not even that hard. Doug tells of missing out on a great opportunity because he just wasn’t sure what to say. About a month later, however, he got another opportunity. He told the person that he’d been thinking a lot about a comment which they had previously made. Intrigued, the person asked what it was—and almost immediately they were right back where they had left off a month earlier! [22]

Okay, that’s the easy one. But what if we didn’t remain silent. What if we said the wrong thing—and now feel like we’ve burned our bridges with another person? Granted, this is more difficult. But Doug throws down a challenge. For once we recognize and admit our mistake to ourselves, we can then confess it to God and bring the issue before Him in prayer. After praying about it, Doug says, we can actually go to the person and let them know that we’ve been thinking about how we “come across” in spiritual conversations. We can even ask if they’d be willing to give us “some honest feedback” about how others might perceive us in this area. And if so, then we can listen carefully and apologize for any mistakes we might have made. Of course, we can’t predict how the other person will respond. But by taking this approach, we can go a long way toward restoring the relationship. [23]

If you’d be interested in creating some “God Space” for your own conversations, then I encourage you to get (and read) Doug’s book for yourself. I think you’ll be really glad you did.

**Notes**

2. For more on Doug, check out his website: [www.godsgps.com/](http://www.godsgps.com/)
4. The citations in this paragraph can be found in Pollock, *God Space*, 20-21.
5. This is “Killer 1” in Doug’s view. See Pollock, *God Space*, 24.
6. Ibid., 25.
7. In what follows, I briefly mention several of the spiritual conversation-killers which Doug discusses on pp. 29-32. Specifically, Doug mentions conversation “killers” like disrespect, control, judgment and combative ness.
Michael Gleghorn explains how a series of radio talks during WWII became one of Christianity’s most cherished classics.

One can rarely predict all the consequences which will follow a particular decision. On September 1, 1939, Germany invaded Poland. Two days later, France and Britain declared war on Germany. World War II was officially underway. Back in England, C. S. Lewis was “appalled” to find his country once again at war with Germany. Nevertheless, he believed it was “a righteous war” and was determined to do his part “to assist the war effort.”

At this point in his life, Lewis was already a fairly successful Oxford don. “His academic works and lively lectures attracted a large student following.” Although he published a number of academic studies, Lewis also enjoyed writing popular literary, theological and apologetic works. In 1938 he published the first volume of his science-fiction trilogy, Out of the Silent Planet. And in 1939, as the war began, he was working on The Problem of Pain, a thought-provoking discussion of the problem of evil and suffering.

It was this latter work which attracted the attention of James Welch, the Director of Religious Broadcasting for the British Broadcasting Corporation, or BBC. Welch and his assistant, Eric Fenn, were both committed Christians who firmly believed that Christianity had something vital to say to
the men and women of England as they faced the horrors and challenges of war. According to Welch:

In a time of uncertainty and questioning it is the responsibility of the Church - and of religious broadcasting as one of its most powerful voices - to declare the truth about God and His relation to men. It has to expound the Christian faith in terms that can be easily understood by ordinary men and women, and to examine the ways in which that faith can be applied to present-day society during these difficult times.\(^4\)

After reading *The Problem of Pain* by C. S. Lewis, Welch believed that he had found someone who just might meet his exemplary standards of religious broadcasting. He wrote to Lewis at Oxford University in February 1941, and asked if he might consider putting together a series of broadcast talks for the BBC.\(^5\) Lewis responded a couple days later, accepting the invitation and indicating a desire to speak about what he termed “the law of nature,” or what we might call “objective right and wrong.”\(^6\) Although Lewis could hardly have known it at the time, this first series of talks would eventually become Book I in his bestselling work of basic theology, *Mere Christianity*.

**Right and Wrong**

*Mere Christianity* originated as a series of talks entitled *Right and Wrong: A Clue to the Meaning of the Universe*. Lewis pitched his idea to James Welch, the Director of Religious Broadcasting at the BBC, in the following terms:

> It seems to me that the New Testament, by preaching repentance and forgiveness, always assumes an audience who already believe in the law of nature and know they have disobeyed it. In modern England we cannot at present assume this, and therefore most apologetic begins a stage too far on. The first step is to create, or recover, the sense of guilt. Hence if I gave a series of talks, I shd [sic] mention Christianity only at the end, and would prefer not to unmask my battery till then.\(^7\)

In certain respects, this was a rather difficult time to be involved in religious broadcasting. Most of the talks were not pre-recorded, but were given live. And because of the war, the British government was anxious to insure that no information that might be “damaging to morale or helpful to the enemy” end up in a broadcast.\(^8\) As Eric Fenn, the BBC’s Assistant Director of Religion, who worked closely with Lewis in the editing and production of his talks, later recalled, “. . . every script had to be submitted to the censor and could not be broadcast until it bore his stamp and signature. And thereafter, only that script—nothing more or less—could be broadcast on that occasion.”\(^9\)

Lewis not only had to contend with these difficulties, however, he also had to learn (as anyone who writes for radio must) that this is a very precise business. Since “a listener cannot turn back the page to grasp at the second attempt what was not understood at the first reading,” the content must be readily accessible for most of one’s listening audience.\(^10\) Additionally, the talks must fit within a narrowly defined window of time. In Lewis’s case, this was fifteen minutes per talk - no more, no less. As one might well imagine, Lewis initially found it rather difficult to write under such constraints.\(^11\)

Eventually, however, the combination of Fenn’s coaching and Lewis’s natural giftedness as a writer and communicator paid off. The talks were completed and successfully delivered. The BBC was
pleased with its new broadcasting talent and quickly enlisted Lewis for a second series of talks. \[12\]

**What Christians Believe**

This second series would be titled *What Christians Believe*. Since these talks would require Lewis to more directly communicate some of the core truths of the Christian faith, he sent “the original script to four clergymen in the Anglican, Methodist, Presbyterian and Roman Catholic Churches for their critique.” \[13\] Although Lewis was a brilliant and well-read individual, he was nonetheless a layman with no formal training in theology. Since his desire was to communicate the central truth-claims of Christianity, and not just the distinctive beliefs of a particular denomination, he wanted to be sure that his talks were acceptable to a variety of Christian leaders. Although a couple of them had some minor quibbles with certain things that Lewis had said, or not said, they were basically all in agreement. This was important to Lewis, who later tells us, “I was not writing to expound something I could call ‘my religion,’ but to expound ‘mere’ Christianity, which is what it is and was what it was long before I was born and whether I like it or not.” \[14\]

The BBC was elated with this second series of talks, liking them even more than the first. According to Justin Phillips, who wrote a book on the subject, it was this second series of talks which most closely fulfilled James Welch’s original vision as Director of Religion for the BBC “to make the gospel relevant to a people at war. It speaks of the core doctrines of Christianity and explains them in plain English to the general listener.” \[15\]

Eric Fenn, who helped with the editing and production of the talks, wrote appreciatively to Lewis afterwards to tell him he thought they were excellent. He then asked if Lewis might consider doing yet another, even longer, series sometime in the near future. \[16\] Lewis would agree to the request, but he was beginning to get a little disenchanted with some of the unanticipated consequences of his success. Already a very busy man, with a variety of teaching, writing, and administrative responsibilities, Lewis now found himself, in addition to everything else he was doing, nearly overwhelmed by the avalanche of mail he was receiving from many of his listeners. This Oxford don was clearly making a powerful connection with his audience!

**Why Was Lewis So Popular?**

According to Justin Phillips, “Even though Lewis was a prolific correspondent himself, even by his standards it was all becoming a bit too much to cope with.” \[17\] Indeed, were it not for the able secretarial support of his brother Warnie, Lewis may not have been able to keep up with it all.

Jill Freud, one of the children evacuated from London at the start of the war, lived with the Lewises for a while. She recalled just how much help Warnie offered his brother, whom they called “Jack”:

> He did all his typing and dealt with all his correspondence which was considerable – so huge it was becoming a problem. There was so much of it from the books and then the broadcast talks. And he was so meticulous about it. Jack wrote to everybody and answered every letter. \[18\]

Indeed, Warnie later estimated that he had pounded out at least 12,000 letters on his brother’s behalf! \[19\] So what made Lewis so popular? What enabled him to connect so well with his readers and listeners?
In the first place, Lewis was simply a very talented writer and thinker. When it came to communicating with a broad, general audience, Lewis brought a lot to the table right from the start. But according to Phillips, the BBC should also be given some credit for the success of the broadcast talks. He writes, “The attention given to Lewis’s scripts by his producers in religious broadcasting made him a better writer.”

Ironically, even Lewis’s rather volatile domestic situation may have contributed to his success. Lewis was then living with his brother, who had a drinking problem, a child evacuee from London, and the adoring, but also dominating, mother of a friend who had been killed in World War I. Phillips notes:

> All this helped to ‘earth’ Lewis’s writings in the real world. . . . It took him out of the seclusion of the Oxford don . . . and gave him a real home life more like that of his listeners than many of his professional colleagues.

Finally, Lewis combined all of this with a rather disarming humility in his presentations. He wasn’t pretending to be better than others; he was only trying to help. And his listeners responded in droves.

**The Impact of the Broadcasts**

The BBC eventually got a total of four series of talks out of Lewis. Each of the series was so successful that the BBC continued, for quite some time, to entreat Lewis to do more. But according to Phillips, Lewis was becoming increasingly disillusioned with broadcasting. The BBC issued one invitation after another, but nearly eighteen months after his fourth series concluded Lewis had turned down every single one of them. Although he would eventually be tempted back to the microphone a few more times, the days of his broadcast talks were now a thing of the past. While he was glad to be of service in this way during the war, Lewis never really seemed to care that much for radio. Indeed, in one of his less serious moods, he even blamed the radio “for driving away the leprechauns from Ireland!”

In spite of this, however, the impact of the broadcasts has been immense. Since first being aired on the BBC, these talks have generated (and continue to generate) a great deal of interest and discussion. *Mere Christianity*, a compilation of the talks in book form, continues to show up on bestseller lists even today. And Phillips, speaking of the cumulative impact of all of Lewis’s writings, observes that while numbers vary, “in the year 2000 some estimates put worldwide sales of Lewis’s books at over 200 million copies in more than thirty languages.”

As the origin of *Mere Christianity* shows, however, we cannot often predict how it may please God to use (and perhaps greatly multiply) our small, seemingly insignificant, investments in the work of His kingdom. Lewis was simply trying to do his part to be faithful to God and to help his countrymen through the horrors of World War II. But God took his humble offering and, like the story of the loaves and fish recounted in the Gospels, multiplied it far beyond anything Lewis could ever have reasonably imagined.

This should be an encouragement to us. As we faithfully exercise our gifts and abilities in the service of Jesus Christ, small and inconsiderable though they may seem to be, we may one day wake to find that incredibly, and against all odds, God has graciously multiplied our efforts to accomplish truly extraordinary things!

**Notes**
2. Ibid.
3. Ibid.
6. Ibid., 82.
7. Ibid.
8. Ibid., 33.
10. Ibid., 88.
11. Ibid., 87-88.
12. Ibid., 134-35.
13. Ibid., 142.
16. Ibid.
17. Ibid., 155.
21. Ibid., 183.
22. Ibid., 268.

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**The Reliability of Kings and Chronicles**

*Dr. Michael Gleghorn shows how the apparent contradictions of two Old Testament historical books can be explained.*

![Audio Icon]

Over the past year and a half my wife has been working on what might be called a “visual Bible.” By training and profession my wife, Hannah, is a **graphic designer**. She tends to
understand things best when she can visualize them in some way. Hence, when she began team-teaching a women’s Bible study that covers the entire Bible in just two years, she felt the need to create visuals of what she was studying in order to help her grasp some of the key points in a single glance. Thus, week-by-week, as she readied herself for class, she also prepared a wide array of graphically-designed visuals of the written contents of Scripture.

Everything was going fairly well until she came to the Old Testament books of Kings and Chronicles. Since these books give us a great deal of information about the kings of Israel and Judah, including the order in which they reigned, the lengths of their reigns, and so on, she decided to create some charts that would present all of this information visually. She had no idea that she was about to enter one of the most baffling and perplexing issues of biblical chronology!

To put it bluntly, the chronology of Kings and Chronicles initially appears to be a hopelessly muddled, and even downright contradictory, mess! Examining this material as an intelligent layperson, Hannah could make no sense of it at all. It also meant that she could not represent the material in a visually coherent way.

Feeling increasingly frustrated, she asked if I knew of any books that dealt with these problems. Although this is an area I know little about, I remembered a book which (I had heard) handled these issues quite well. That book, *The Mysterious Numbers of the Hebrew Kings*, by Edwin Thiele, offered her some much-needed help in making sense of the apparently confused and contradictory information in the books of Kings and Chronicles. Although this book did not solve all the difficulties she was facing, it did bring a great deal of order to the apparent chaos of this section of Scripture.

In the remainder of this article we’ll first consider the problems posed by “the mysterious numbers of the Hebrew kings.” Afterward, we’ll briefly look at how all these problems have been solved by contemporary scholars, so that what was previously thought of as a hopeless muddle is instead a testimony to the accuracy of the historical parts of the Old Testament.

**Some Difficulties with Old Testament Chronology**

In the original preface to *The Mysterious Numbers of the Hebrew Kings*, Edwin Thiele began his discussion with these words:
For more than two thousand years Hebrew chronology has been a serious problem for Old Testament scholars. Every effort to weave the chronological data of the kings of Israel and Judah into some sort of harmonious scheme seemed doomed to failure. The numbers for the one kingdom could not, it seemed, be made to agree with the numbers of the other.\(^3\)

Indeed, the difficulties with Old Testament chronology at this point were so great that many scholars simply assumed that the biblical records were unreliable. But why? What was it about these numbers that made so many scholars think they were in error?

Since we’ll later be discussing the two different kingdoms of Israel and Judah, let’s begin by considering two imaginary kingdoms, both of which celebrate a new king coming to the throne on March 1 of the same year. In other words, both kings begin their reigns on exactly the same day. Now one would probably think that, as the ensuing years go by, court historians from both kingdoms would agree about how many years each of these kings have ruled their kingdoms. But in fact, this is not necessarily true.

Suppose that one of these kingdoms counts the first year of their new king’s reign from his first day on the throne. If he began his reign on March 1 of the year 2000, then this is considered the first year of his reign.\(^4\) On January 1, 2001, he thus begins the second year of his reign. But suppose that in the other kingdom, the year 2000 is regarded as the last year of the prior king’s reign. In this kingdom, then, even though a new king began to reign in the year 2000, the official first year of his reign is counted from the beginning of the new year, January 1, 2001.\(^5\)

Hence, although both kings began to rule on precisely the same day, the years of their reigns are counted differently. The first king begins his second year of rule on January 1, 2001, while the second king only begins his first official year at that time. This is just one of many issues that complicate the dating of the kings of Israel and Judah as they’re recorded for us in the Bible. Once these issues are taken into account, however, a completely harmonious chronology of these kings becomes possible. Let’s now consider a biblical example.

**A Biblical Case Study**

We’ve been looking at some of the chronological puzzles in the biblical books of Kings and Chronicles. With apologies for the unavoidable names and numbers which follow, let’s consider an example.

After the ten tribes split from Judah and Benjamin to form the northern kingdom of Israel, their first ruler was Jeroboam. Jeroboam was followed by his son Nadab. With Nadab we have a series of synchronisms with the long reign of Asa of the southern kingdom, Judah. The first synchronism is that Nadab began to reign in year 2 of Asa.\(^6\) The Bible then says that Nadab reigned two years and died in year 3 of Asa.\(^7\) But it is only one year from Asa’s second year to his third year, so how could Nadab begin in year 2 of Asa, reign two years, and die in Asa’s 3rd year? Next, Baasha, who killed Nadab, is said to reign 24 years starting in year 3 of Asa;\(^8\) this should surely put his end, 24 years later, in Asa’s year 27. But the Bible says that Baasha died in year 26 of Asa, not year 27.\(^9\) Baasha’s son, Elah, reigned two years, and his death was not in year 28 of Asa (that is, 26 plus 2), but in year 27.\(^10\)

At this point we have a decision to make. We could decide that all of this shows that the Bible is not to be trusted in its numerical and historical statements. This is the path taken by critics who say that
these parts of the Bible were invented many years later than the happenings they describe. Or, we
could give the authors of these texts the benefit of the doubt and consider that these texts show a
consistent pattern. The pattern is that the northern kingdom was counting the years of reign for
their kings in the fashion mentioned previously, where a king could count the year in which he came
to the throne as his first year of reign, so that even if he only reigned exactly one year, he would be
given credit for the calendar year in which he became king and also for the calendar year in which
he died. This is a method that was used by other Near Eastern kingdoms. With this second approach,
success has been achieved in reconstructing the history and exact chronology of the Hebrew
kingdom period. We will now consider other factors necessary in understanding these so-called
“mysterious numbers” of the Bible.

Co-regencies and Rival Reigns

We’ve seen a pattern in the chronological numbers that the Bible gives for the first years of the
divided kingdom. We saw that, in these early years at least, the northern kingdom was counting the
year that a king died twice; once for him, and once for his successor, so that one year must be
subtracted from a reign length when counting elapsed time. By carefully considering the facts as
given in the Bible itself, we can determine when the two kingdoms were using this method of
counting, and when they were using the other method in which a king’s first year was not counted
until he reigned a full calendar year.

The Bible also gives us sufficient information to determine when there was a co-regency. The word
“co-regency” is not a Biblical word, but the principle is there. A co-regency begins when the reigning
king appoints one of his sons as his successor. This was always a smart thing to do. We have an
example in our own time. When Kim Jong Il, the dictator of North Korea, became ill he appointed his
son, Kim Jong Un, as his successor so there wouldn’t be any trouble when he died. In the Bible, after
two of David’s sons, Absalom and then Adonijah, tried to usurp the kingdom from their father, the
prophet Nathan told David to make it known who was to be his successor. David then had Nathan
perform a public anointing of Solomon. Another example of a co-regency is when Uzziah was
struck with leprosy and had to live in a separate house, so that his son Jotham became the real ruler
of the land. Another example of a co-regency is when Uzziah was

Other co-regencies are not quite so obvious, but the books of Kings and Chronicles always give us
enough information so that we can determine when the years of a king’s reign are being measured
from the start of a sole reign or from the start of a co-regency. For the northern kingdom, Israel,
there are also two cases of a rival reign, similar to the rival reigns of Egyptian pharaohs that
Egyptologists take into account when reconstructing the chronology of Egypt. As an example, Omri,
the father of Ahab, is said to have reigned for twelve years, but this only makes sense if the
twelve years includes the five years in which he had a rival, Tibni, reigning in a different
capital. Co-regencies and rival reigns are the second major key to understanding the
chronology of the Hebrew kingdom period.

The Accuracy of Kings and Chronicles

In previous sections we considered two factors to take into account when interpreting the rich
chronological data of Kings and Chronicles. The first is that there were two ways of counting the
first year of a king’s reign; whether it was to be counted twice, once for him and once for the king
who died in that year, or just once so that the king’s first year was his first full year of reign. The
second factor was that occasionally a king’s reign was measured from the start of a co-regency or
rival reign rather than from the start of his sole reign. Both principles were applied, although not
consistently, by some earlier interpreters. A third principle, discovered by Edwin Thiele, however, was not used by these interpreters. This principle showed that the southern kingdom, Judah, started counting the years of a king’s reign in the fall month of Tishri, while the northern kingdom, Israel, started six months earlier in the spring month of Nisan. Many earlier interpreters thought that both kingdoms started their year in Nisan, but this produced several small errors that they were unable to reconcile. Unknown to Thiele, all three of these principles had been previously found back in the 1920s by a Belgian scholar. But Thiele worked out things in a more satisfactory way, and so his *Mysterious Numbers of the Hebrew Kings* should be the starting place for understanding the chronology of the kingdom period.

Regrettably, however, Thiele did not recognize that a problem he had with the texts of 2 Kings 18 is explained by a co-regency between Ahaz and Hezekiah. His chronology also needed slight adjustments for the reign of Solomon and for the end of the kingdom period. In our own studies we have followed the corrections to Thiele published in several articles by Rodger Young. Young responds to the specious claim that the harmony now evident in the chronology of the kingdom period might be the result of a clever manipulation of the data by those who follow the principles outlined by Thiele. Young answers, “The complexities of 124 exact synchronisms, reign lengths, and dates in 1 and 2 Kings, 1 and 2 Chronicles, Jeremiah and Ezekiel negate that possibility unless the data were historically authentic.” With the proper understanding of the methods used by the ancient authors, the chronological data of Kings and Chronicles offer a remarkable testimony to the strict accuracy of the Bible’s 400-year history of the two Hebrew kingdoms.

**Notes**

1. This article was written by Michael Gleghorn and Rodger Young. Gleghorn’s initial inspiration for writing this program resulted from conversations with his wife, who struggled with the “mysterious numbers” in Kings and Chronicles for quite some time before encountering the help provided in the book by Edwin Thiele and, more particularly, the articles of Rodger Young. Mr. Young received a B.A. degree from Reed College, B.A. and M.A. degrees in mathematics from Oxford University, and has done graduate work in theology and biblical languages at the Nazarene Theological Seminary in Kansas City. He retired from IBM in 2003 and began writing about OT chronology. He and his wife attend the West Overland Bible Church in the St. Louis area.


3. Ibid., 15.


5. Thiele terms this “accession-year dating” or “postdating.” See Ibid.

6. 1 Kings 15:25.

7. 1 Kings 15:25, 28.

8. 1 Kings 15:27, 33.

9. 1 Kings 16:8.

10. 1 Kings 16:8, 15.

11. 1 Kings 1; 1 Chronicles 23:1.

12. 1 Kings 15:5.

13. 1 Kings 16:23.

14. 1 Kings 16:21-23.

15. For example, James Ussher.

17. According to Rodger Young, “Several authors put forth this rather obvious solution, among whom were Kenneth Kitchen and T. C. Mitchell, Siegfried Horn, Harold Stigers, R. K. Harrison, Leslie McFall, and Eugene Merrill.” Of course, we could also add Rodger Young’s name to this list as well. For details see Young, “When Was Samaria Captured? The Need for Precision in Biblical Chronologies,” *Journal of the Evangelical Theological Society* 47, no. 4 (2004): 580.


19. For those who are interested in pursuing these matters further, please see “Rodger Young’s Papers on Chronology” here: [www.rcyoung.org/papers.html](http://www.rcyoung.org/papers.html)


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**Christ and the Human Condition**

*Dr. Michael Gleghorn looks at how God has acted in Christ to address those things which ail us most: sin, suffering, death, and our broken relationship with God.*

Early in the book of Job, Eliphaz the Temanite declares that “man is born for trouble, as sparks fly upward” (5:7). Whether it’s the trouble that befalls us as we’re simply minding our own business or the trouble we bring upon others (or even ourselves), difficulties, sin, and suffering seem to plague us wherever we turn. Just think for a moment about some of the natural evils which afflict the human race. This class of evils includes both natural disasters like hurricanes, tsunamis, tornadoes, and earthquakes, and diseases like cancer, leukemia, Alzheimer’s and ALS. While natural evils are bad enough, they are only part of the problem. In addition to these, we must also consider all the moral evils which human beings commit against God, one another, and themselves. This second class of evils includes things like hatred, blasphemy, murder, rape, child abuse, terrorism, and suicide. Taken together, the scope and magnitude of human sin and suffering in the world are truly mind-boggling. What does God have to say about issues such as these? Even better, what (if anything) has He done about them?
The Christian philosopher Alvin Plantinga has written

As the Christian sees things, God does not stand idly by, coolly observing the suffering of His creatures. He enters into and shares our suffering. He endures the anguish of seeing his son, the second person of the Trinity, consigned to the bitterly cruel and shameful death of the cross. Some theologians claim that God cannot suffer. I believe they are wrong. God’s capacity for suffering, I believe, is proportional to his greatness; it exceeds our capacity for suffering in the same measure as his capacity for knowledge exceeds ours. Christ was prepared to endure the agonies of hell itself; and God, the Lord of the universe, was prepared to endure the suffering consequent upon his son’s humiliation and death. He was prepared to accept this suffering in order to overcome sin, and death, and the evils that afflict our world, and to confer on us a life more glorious than we can imagine.{1}

According to Plantinga, then, God has acted, and acted decisively through His Son, to address those things which ail us most—sin, suffering, death, and our broken relationship with God. In what follows, we will briefly examine each of these ailments. More importantly, however, we will also see how God has acted in Christ to heal our bleak condition, thereby giving us encouragement, strength and hope, both now and forevermore.

**Moral Evil**

When Adam and Eve first sinned in the garden (Gen. 3:6), they could hardly have imagined all the tragic consequences that would follow this single act of disobedience. Through this act, sin and death entered the world and the human condition was radically altered (Rom. 5:12-19). Human nature had become defiled with sin and this sinful nature was bequeathed to all mankind. The human race was now morally corrupt, alienated from God and one another, subject to physical death, and under the wrath of God. The entire creation, originally pronounced “very good” by God (Gen. 1:31), was negatively affected by this first act of rebellion. Like the ripples that radiate outward when a stone is thrown into a calm body of water, the consequences of that first sin have rippled through history, bringing evil, pain, and suffering in their wake. As the Christian philosopher William Lane Craig has noted, “The terrible human evils in the world are testimony to man’s depravity in his state of spiritual alienation from God.”{2} Indeed, we are so hopelessly entangled in this web of sin and disobedience that we cannot possibly extricate ourselves. This, according to the Bible, is the sorry plight in which all men naturally find themselves.

Fortunately for us, however, God has acted to free us from our enslavement to sin, to disentangle us from the web that holds us captive, and to reconcile us to Himself. He did this by sending His Son to so thoroughly identify with us in our painful predicament that He actually became one of us. By identifying Himself with sinners who were under the wrath of God, He was able to take our sins upon Himself and endure God’s wrath in our place, so that we might be reconciled to God by placing our trust in Him. The apostle Paul put it this way: God made Christ “who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him” (2 Cor. 5:21).

In the Old Testament book of Deuteronomy, we’re told that anyone hanged on a tree because of their sins is “accursed of God” (21:23). In the New Testament, Paul picks up on this idea and says that through His substitutionary death on the cross, Christ became “a curse for us” (Gal. 3:13). We should not lose sight of the significance of these words. By identifying Himself with the guilty human race, and becoming a curse for us, He has opened the way for us to be freed from our sins and reconciled to God as we are identified with Him through faith. This is just one of the ways in which Christ has met the desperate needs of the human condition.
**Natural Evil**

Another reason why we suffer arises from what philosophers and theologians call natural evil. Natural evil refers to all the causes of human pain and suffering which are not brought about by morally-responsible agents. This would include the pain and suffering arising from natural disasters like earthquakes, famines, and storms, as well as diseases like cancer and ALS.

Now the question I want to pose is this: Is there a sense in which Christ is also a solution to the problem of natural evil? And if so, then how should we understand this? When we examine the life and ministry of Jesus as it's recorded in the Gospels, we can hardly help but be struck by the number of miracles He performs. He walks on water, calms raging storms, feeds thousands of people with a few loaves and fish, cleanses lepers, heals the sick, restores sight to the blind, and even raises the dead! Although some might demur at all these accounts of miracles, Craig has noted that “the miracle stories are so widely represented in all strata of the Gospel traditions that it would be fatuous to regard them as not rooted in the life of Jesus.”

So what is the significance of Jesus’ miracles? According to New Testament scholar Ben Witherington, Jesus’ miracles show him to be God’s special agent of blessing, healing, liberation, and salvation, as well as the “one who brings about the conditions associated with the final . . . dominion of God.” Since the kingdom of God is portrayed in Scripture as a reign of peace, prosperity, health, well-being and blessing, Jesus’ miracles of healing, as well as his demonstrations of power over nature, indicate that He is indeed capable of ushering in such a wonderful kingdom. And if Jesus has the power to bring in an era of health and well-being, both for our physical bodies and for the physical universe, and if he in fact will do so, then he clearly provides a solution to the problem of natural evil. Ultimately, in the new heaven and new earth, which God will give to those who love Him, we are promised that there “will be no more death or mourning or crying or pain, for the old order of things has passed away” (Rev. 21:4).

**Physical Death**

The apostle Paul, in his first letter to the Corinthians, described death as an “enemy” (1 Cor. 15:26). People dread the thought of leaving behind the ones they love. Some may fear that death is simply the end, that whatever joys and pleasures this life holds, death takes them away forever. But others may fear that there is an afterlife and worry that things may not go well for them there. For many people, however, death is feared as the great unknown. Friends and relatives die and we never see or hear from them again. For these people, death is like the ultimate black-hole, from which nothing and no one can ever escape.

But according to the Bible, Christ did escape the snares of death, and in doing so He dealt our mortal enemy a mortal blow of his own. I said that Paul describes death as an “enemy,” but this is simply to inform us of the fact that our enemy has been conquered by Christ. “The last enemy that will be abolished,” he writes, “is death” (1 Cor. 15:26). But how has Christ conquered this enemy? And how does His victory help us?

Christ conquered death through his resurrection from the dead and all who put their trust in Him can share in his victory. Pastor Erwin Lutzer has written:

Thus the resurrection of Jesus is the cornerstone of the Christian faith. Standing at the empty tomb, we are assured of the triumph of Jesus on the Cross; we are also assured that He has
conquered our most fearsome enemy. Yes, death can still terrify us, but the more we know about Jesus, the more its power fades. \[7\]

Consider the life and death of the great Reformation theologian Martin Luther. As a young Augustinian monk, Luther struggled with a very sensitive conscience and a terrible fear of death. But once he understood the gospel and placed his trust in Christ, his fear gradually began to fade. By the time he died, his fear was gone. It’s reported that on his deathbed, he recited some promises from the Bible, commended his spirit to God, and quietly breathed his last. \[8\] Believing that Christ had conquered death and given him eternal life, he was able to die at peace and without any fear. And this is the hope of all who trust in Christ!

**The Weight of Glory**

Christian theologians sometimes describe the knowledge of God as “an incommensurable good.” \[9\] By this they mean that knowing God in an intimate, personal way is quite literally the *greatest good* that any created being can experience. It is an “incommensurable” or “immeasurable” good—a good so great that it surpasses our ability even to comprehend. The apostle Paul once prayed that the Ephesians might “know the love of Christ which surpasses knowledge” (Eph. 3:19). He understood that “intimate relationship with God . . . is incommensurately good-for created persons.” \[10\]

Of course, this doesn’t mean that one who is intimately related to God will never experience any of the trials and difficulties of life. In fact, it’s possible that such a person will actually experience *more* trials and difficulties than would have been the case had they *not* been intimately related to God! Knowing the love of Christ doesn’t make one immune to suffering. It does, however, provide indescribable comfort while going through it (see 2 Cor. 1:3-5).

The apostle Paul understood this quite well. In his second letter to the Corinthians, he described himself as a servant of God who had suffered afflictions, hardships, beatings, imprisonments, labors, sleeplessness, and hunger (2 Cor. 6:4-5). In spite of this, however, he did not lose heart. He famously wrote that “momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison” (2 Cor. 4:17).

But how could Paul describe his sufferings as just a “momentary, light affliction”? Because, says Craig, he had an *eternal* perspective. “He understood that the length of this life, being finite, is literally infinitesimal in comparison with the eternal life we shall spend with God.” \[11\]

The greatest hunger of the human heart is to know and experience the love and acceptance of God and to enjoy Him forever. In his magnificent sermon “The Weight of Glory,” C.S. Lewis wrote, “In the end that Face which is the delight or . . . terror of the universe must be turned upon each of us either with one expression or . . . the other, either conferring glory inexpressible or inflicting shame that can never be . . . disguised.” \[12\] Incredibly, just as Christ has dealt with the problems of sin, suffering, and death, He has also acted decisively to reconcile us to God. Through faith in him, anyone who wants can eventually experience “an eternal weight of glory far beyond all comparison” (2 Cor. 4:17).

**Notes**

6. I was reminded of many of these examples while watching the round table discussion on suffering and death in Catherine Tatge, “The Question of God: Sigmund Freud and C.S. Lewis” (U.S.A.: PBS Home Video, 2004).
9. See, for example, Craig, Hard Questions, Real Answers, 100.

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Reasonable Faith - Why Biblical Christianity Rings True

Dr. Michael Gleghorn briefly examines some of the reasons why noted Christian philosopher William Lane Craig believes that Christianity is an eminently reasonable faith.

Reasonable Faith

One of the finest Christian philosophers of our day is William Lane Craig. Although he has become very well known for his debates with atheists and skeptics, he’s also a prolific writer. To date, he has authored or edited over thirty books and more than a hundred scholarly articles. His published work explores such fascinating topics as the evidence for the existence of God, the historical evidence for the resurrection of Jesus, divine foreknowledge and human freedom, and God’s relationship to time. In 2007 he started a web-based apologetics ministry called Reasonable Faith (www.reasonablefaith.org). The site features both scholarly and popular articles written by Craig, audio and video recordings of some of his debates, lectures, and interviews, answers to questions from his readers, and much more.

But before he launched the Reasonable Faith Web site, Craig had also authored a book by the same title. One of the best apologetics books on the market, a revised and updated third edition was recently released. His friend and colleague, the philosopher J. P. Moreland, endorsed Craig’s ministry with these words:

It is hard to overstate the impact that William Lane Craig has had for the cause of Christ. He is simply the finest Christian apologist of the last half century, and his academic work justifies
ranking him among the top one percent of practicing philosophers in the Western world. Besides that, he is a winsome ambassador for Christ, an exceptional debater, and a man with the heart of an evangelist. . . . I do not know of a single thinker who has done more to raise the bar of Christian scholarship in our generation than Craig. He is one of a kind, and I thank God for his life and work. {2}

Although the book has been described as “an admirable defense of basic Christian faith,” {3} many readers will find the content quite advanced. According to Craig, “Reasonable Faith is intended primarily to serve as a textbook for seminary level courses on Christian apologetics.” {4} For those without much prior training in philosophy, theology, and apologetics, this book will make for some very demanding reading in places. But for those who want to seriously grapple with an informed and compelling case for the truth of Christianity, this book will richly repay one’s careful and patient study.

Although we cannot possibly do it justice, in the remainder of this article we will briefly consider at least some of the reasons why Craig believes that biblical Christianity is an eminently reasonable faith.

The Absurdity of Life Without God

Imagine for a moment that there is no God. What implications would this have for human life? Science tells us that the universe is not eternal, but that it rather had a beginning. But if there is no God, then the universe must have come into being, uncaused, out of nothing! What’s more, the origin of life is nothing more than an unintended by-product of matter, plus time, plus chance. {5} No one planned or purposed for life to arise, for if there is no God, there was no one to plan or purpose it. And human beings? We are just the unpredictable result of a long evolutionary process that never had us in mind. In fact, if one were to rewind the history of life to its beginning, and allow the evolutionary process to start anew, it’s virtually certain that none of us would be here to think about it! After all, without an intelligent Agent guiding this long and complicated process, the chances that our species would accidentally emerge a second time is practically zero. {6}

Depressing as it is, this little thought experiment provides the appropriate backdrop for Craig’s discussion of the absurdity of life without God. In his view, if God does not exist, then human life is ultimately without meaning, value, or purpose. After all, if human beings are merely the accidental by-products of the unintended forces of nature, then what possible meaning could human life have? If there is no God, then we were not created for a purpose; we were merely “coughed” into existence by mindless material processes.

Of course, some might wonder why we couldn’t just create some meaning for our lives, or give the universe a meaning of our own. But as Craig observes, “the universe does not really acquire meaning just because I happen to give it one . . . . for suppose I give the universe one meaning, and you give it another. Who is right? The answer, of course, is neither one. For the universe without God remains objectively meaningless, no matter how we regard it.” {7}

Like it or not, if God does not exist, then the universe and our very lives are ultimately meaningless and absurd. The difficulty is, however, that no one can really live consistently and happily with such a view. {8} Although merely recognizing this fact does absolutely nothing to show that God actually exists, it should at least motivate us to sincerely investigate the matter with an open heart and an open mind. So let’s now briefly consider some of the reasons for believing that there really is a God.
The Existence of God

In the latest edition of *Reasonable Faith*, Craig offers a number of persuasive arguments for believing that God does, in fact, exist. Unfortunately, we can only skim the surface of these arguments here. But if you want to go deeper, his book is a great place to start.

After a brief historical survey of some of the major kinds of arguments that scholars have offered for believing that God exists, Craig offers his own defense for each of them. He begins with a defense of what is often called the *cosmological* argument. This argument takes its name from the Greek word *kosmos*, which means “world.” It essentially argues from the existence of the cosmos, or world, to the existence of a First Cause or Sufficient Reason for the world’s existence. Next he defends a *teleological*, or design, argument. The name for this argument comes from the Greek word *telos*, which means “end.” According to Craig, this argument attempts to infer “an intelligent designer of the universe, just as we infer an intelligent designer for any product in which we discern evidence of purposeful adaptation of means to some end (*telos*).” After the design argument, he offers a defense of the *moral* argument. This argument “implies the existence of a Being that is the embodiment of the ultimate Good,” as well as “the source of the objective moral values we experience in the world.” Finally, he defends what is known as the *ontological* argument. Ontology is the study of being, and this much-debated argument “attempts to prove from the very concept of God that God exists.”

Taken together, these arguments provide a powerful case for the existence of God. As Craig presents them, the cosmological argument implies the existence of an eternal, immaterial, unimaginably powerful, personal Creator of the universe. The design argument reveals an intelligent designer of the cosmos. The moral argument reveals a Being who is the transcendent source and standard of moral goodness. And the ontological argument shows that if God’s existence is even possible, then He must exist!

But suppose we grant that all of these arguments are sound. Why think that *Christianity* is true? Many non-Christian religions believe in God. Why think that Christianity is the one that got it right? In order to answer this question we must now confront the central figure of Christianity: Jesus of Nazareth.

The Son of Man

When the previous edition of *Reasonable Faith* was published in 1994, most New Testament scholars thought that Jesus had never really claimed to be the Messiah, or Lord, or Son of God. But a lot has happened in the intervening fourteen years, and “the balance of scholarly opinion on Jesus’ use of Christological titles may have actually tipped in the opposite direction.”

For example, we have excellent grounds for believing that Jesus often referred to himself as “the Son of Man.” Although some believe that in using this title Jesus was merely referring to himself as a human being, the evidence suggests that he actually meant much more than that. Note, for example, that “Jesus did not refer to himself as ‘a son of man,’ but as ‘the Son of Man.’” His use of the definite article is a crucially important observation, especially in light of Daniel 7:13-14.

In this passage Daniel describes a vision in which “one like a son of man” comes before God with the clouds of heaven. God gives this person an everlasting kingdom and we are told that “all peoples, nations and men of every language worshiped him” (Dan. 7:14). It’s clear that Daniel’s “son of man” is much more than a human being, for he’s viewed as an appropriate object of worship. Since no one is worthy of worship but God alone (see Luke 4:8), the “son of man” must actually be divine, as well
According to Mark, at Jesus’ trial the high priest pointedly asked him if he was the Christ (or Messiah), “the Son of the Blessed One.” Jesus’ response is astonishing. “I am,” he said, “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven” (Mark 14:61-62). Here Jesus not only affirms that he is the Messiah and Son of God, he also explicitly identifies himself with the coming Son of Man prophesied by Daniel. Since we have excellent reasons for believing that Jesus actually made this radical claim at his trial, we’re once again confronted with that old trilemma: if Jesus really claimed to be divine, then he must have been either a lunatic, a liar, or the divine Son of Man!

Now most people would probably agree that Jesus was not a liar or a lunatic, but they might still find it difficult to accept his claim to divinity. They might wonder if we have any good reasons, independent of Jesus’ claims, for believing his claims to be true. As a matter of fact we do!

The Resurrection of Jesus

Shortly after Jesus’ crucifixion, on the day of Pentecost, the apostle Peter stood before a large crowd of people gathered in Jerusalem and made a truly astonishing claim: God had raised Jesus from the dead, thereby vindicating his radical personal claims to be both Lord and Messiah (see Acts 2:32-36). The reason this claim was so incredible was that the “Jews had no conception of a Messiah who, instead of triumphing over Israel’s enemies, would be shamefully executed by them as a criminal.” Indeed, according to the Old Testament book of Deuteronomy, “anyone who is hung on a tree is under God’s curse” (21:22-23). So how could a man who had been crucified as a criminal possibly be the promised Messiah? If we reject the explanation of the New Testament, that God raised Jesus from the dead, it’s very difficult to see how early Christianity could have ever gotten started. So are there good reasons to believe that Jesus really was raised from the dead?

According to Craig, the case for Jesus’ resurrection rests “upon the evidence for three great, independently established facts: the empty tomb, the resurrection appearances, and the origin of the Christian faith.” He marshals an extensive array of arguments and evidence in support of each fact, as well as critiquing the various naturalistic theories which have been proposed to avoid the resurrection. He concludes by noting that since God exists, miracles are possible. And once one acknowledges this, “it’s hard to deny that the resurrection of Jesus is the best explanation of the facts.”

This brings us to the significance of this event. According to the German theologian Wolfhart Pannenberg:

“The resurrection of Jesus acquires such decisive meaning, not merely because someone has been raised from the dead, but because it is Jesus of Nazareth, whose execution was instigated by the Jews because he had blasphemed against God. If this man was raised from the dead, then . . . God . . . has committed himself to him. . . . The resurrection can only be understood as the divine vindication of the man whom the Jews had rejected as a blasphemer.”

In other words, by raising Jesus from the dead, God has put His seal of approval (as it were) on Jesus’ radical personal claims to be the Messiah, the Son of God, and the divine Son of Man! This forces each of us to answer the same haunting question Jesus once asked his disciples, “Who do you say I am?” (Matt. 16:15).
Notes
4. Craig, Reasonable Faith, 12.
5. Ibid., 76.
6. In the minds of some people, this is a rather controversial claim. But it’s been convincingly defended by naturalist authors like Stephen J. Gould and Michael Shermer. For a brief defense by Shermer, please see the articles on “Glorious Contingency” at www.metanexus.net/Magazine/ArticleDetail/tabid/68/tabid/72/Default.aspx?aid=27, accessed 4 September 2008.
7. Ibid., 79.
8. Ibid., 78.
9. Ibid., 98.
10. Ibid., 99-100.
11. Ibid., 104.
12. Ibid., 95.
13. Ibid., 301.
15. Ibid., 315.
16. Ibid., 317.
17. Ibid., 388.
18. Ibid., 360-61.
19. Ibid., 399.

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