

# “Is There a Christian Alternative to Yoga?”

I have a question in response to your postings regarding [Yoga and Christianity](#). This posting addresses the incompatibility of Yoga with Christian beliefs. I agree with the content of the article and have many other resources that express similar views.

However, I am trying to find a Christian alternative for flexibility, stretching, and exercise that give similar health benefits. I am aware of the concern with some of the Yoga postures and want to stay away from anything that could be potentially harmful. I can find many resources to warn of the potential concerns of Yoga practice even for exercise, but I cannot find much in the way of positive alternatives.

Can you point me to some good sources for Christian stretching and exercise alternatives to yoga? This would be very beneficial for myself and for me to pass along to others.

Thanks for your question—it’s a very good one! I wish I could give you a very clear and direct answer to your question, but unfortunately I cannot. Nevertheless, although I do not have a great deal of personal experience with stretching and exercise alternatives to Yoga, I do believe that there are probably some very worthwhile alternatives available.

[Note from the webmistress: Check out [PraiseMoves](#), an orthodox Christian stretching program from a former yoga instructor who knows what she’s doing. I am very impressed by [her explanation of why yoga and Christianity are not compatible](#).]

A couple possibilities which you may want to consider are gymnastics and ballet. I know that those who are involved in these practices have to be very flexible, and of course both are extremely good forms of exercise. You can probably find

some helpful books and/or videos on the web or at your local bookstore. You might even want to see what options are available in your area to get supervised training (e.g. a gymnastics or ballet class, etc.). In addition, you can probably find some helpful books which simply deal with the subject of stretching. Of course, some of these books may incorporate some stretches which are also used in yoga. But my personal opinion is that this would probably not be harmful. I tend to think there is a pretty big difference between incorporating some yoga stretches into a more comprehensive stretching program (on the one hand) and actually practicing the discipline of yoga (on the other).

I wish I could be of more help. But if you begin with gymnastics and ballet (and general books on stretching) I think you can probably find something that will accomplish all you like without the potential dangers from yoga practice. Even if you're not interested in gymnastics or ballet, books on these subjects could maybe point you in the right direction. You might also consider calling a local gymnastics coach, or ballet instructor, and asking their advice.

I wish you all the best!

Shalom,

Michael Gleghorn  
Probe Ministries

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**“Is It Spiritually Safe to**

# Watch TV Shows Like Star Trek?"

I read your article on space aliens ([UF0s and Alien Beings](#)) and thought it was interesting. I have a question regarding watching TV shows such as the new Star Trek series. My husband is a big fan of it and a new Christian. I've expressed my opinion to him that I don't think there's life on other planets, and he feels there might be. Could this show be harmful by opening us up to a spiritual attack?

Thank you for your letter. I personally don't believe that there's anything wrong with watching the new Star Trek series. Further, I don't believe that simply watching this show poses any serious spiritual danger. Of course, with any movie or TV show, there's always the danger that the show will teach or promote ideas that are actually false. It's therefore important to think carefully and critically about the ideas being presented. But this isn't simply a danger arising from movies or television. We can also be exposed to false ideas through radio, books, magazines, the internet, and even friends and relatives.

Thus, I don't think there's anything wrong with watching this TV series. But as the apostle Paul said to the Thessalonians, I think we need to "Test all things" and "hold fast what is good" (1 Thess. 5:19).

Hope this puts your mind at ease.

Shalom,

Michael Gleghorn  
Probe Ministries

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# **“Was Man Created Twice, in Genesis 1 and Genesis 2?”**

**Why does it seem like man was created twice? Once in Genesis 1:27 and a second time in 2:7.**

My own view is this. Genesis 1 is an overview of the entire creation event. Genesis 2 is a more detailed and specific description of God's creation of mankind. Thus, whereas Genesis 1 mentions the creation of man only briefly, Genesis 2 goes into significantly more detail. The two accounts are not contradictory, but complementary. Genesis 2 simply elaborates on the creation of man in particular.

An excellent website that deals with all sorts of biblical and theological issues is The Biblical Studies Foundation at [www.netbible.com/index.htm](http://www.netbible.com/index.htm). I use this site quite often and regularly recommend it to others as well.

Shalom,

Michael Gleghorn  
Probe Ministries

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# **“Was Isaiah Written by Two**

# Authors?"

I was told in an Old Testament class that Isaiah was written by two authors. Is this true and if it is does that change the validity of the prophecies in the book?

Also, I have always believed that the gospels were found in different places but were in harmony. Is this true or what were the origins of the gospels?

I am a Christian but have been beating myself up trying to find answers to all of these questions I have.

Thanks for writing Probe Ministries. It is a very common view among moderate to liberal biblical scholars that Isaiah had two authors. Indeed, some even believe that there were three (or more) authors of this book. A disbelief in the validity of predictive prophecy may well be one of the reasons for adopting this view. However, I personally am persuaded that this view is incorrect. One conservative scholar makes the following points:

1. There is predictive prophecy in Isaiah 1-39 (often attributed to the "first" Isaiah who lived prior to the Babylonian Captivity). Thus, one does not escape predictive prophecy simply by asserting that chapters 40-66 were written later in history by another author. For instance, Isaiah 7:16, 8:4 and others are prophecies which were fulfilled shortly after they were given, whereas 9:1-2 is a prophecy about the coming of Messiah (fulfilled hundreds of years after it was given). Such examples could be multiplied.

2. Although there are some differences in the literary style of chapters 1-39 and 40-66, this does not at all mean that the entire book could not have been written by one person. After all, if such standards were applied to the works of Shakespeare or Milton, we would have to deny that they wrote much of what is attributed to them. Clearly, the same author

can make use of diverse literary forms.

3. There are also similarities between both sections of Isaiah. For instance, compare 11:6-9 (allegedly by first Isaiah) with 65:25 (allegedly by second Isaiah). Other passages could be mentioned. Such passages argue as persuasively for a single author as any differences might argue for two authors.

4. Most importantly (in my view) is the New Testament use of Isaiah. First, quotations from chapters 40-66 (allegedly from "second" Isaiah) are simply attributed to Isaiah (see Matthew 3:3 and Acts 8:28-33 for just two examples). Second, in John 12:37-41, there are quotations from Isaiah 53:1 and 6:10, and both are attributed to the same Isaiah who saw the glory of the Lord (John 12:41).

Thus, I think there are good reasons for believing that there was only one author of the book of Isaiah.

Concerning the Gospels, I will certainly admit that there are some difficulties in harmonizing them on all points. However, I do think it's possible to harmonize them in large part. Also, it's important to remember that sometimes problems are resolved with the discovery of new data from archaeology, history and the like. This has happened many times in the past and will likely happen more in the future.

I take the traditional view on the origins of the Gospels. Namely, that Matthew and John were written by the apostles of those names, that Mark was written with eyewitness testimony supplied by the Apostle Peter, and that Luke was written by the physician, who thoroughly researched the subject before writing (see Luke 1:1-4). All of the Gospels were written in the first century, probably between the dates of the mid-50's to early 60's for Mark and the 90's for John.

Hope this information helps put your mind at ease a bit.

Shalom,

Michael Gleghorn  
Probe Ministries

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## **“Is There a Specific Reference to Heaven or Hell in the OT?”**

**Is there any specific reference to Heaven or Hell in the Old Testament or did this notion emerge solely as a result of the Persians' Zoroastrian influence on the Jews?**

The OT contains numerous references to heaven. Many of these refer to the physical heavens (Gen. 1:1, Psalm 19:1, etc.). Nevertheless, there do also seem to be a number of references to heaven as the dwelling place of God (1 Kings 8:30, Psalm 11:4, etc.).

As for the term “hell,” it depends on which English translation you consult. The KJV, for instance, translates the Hebrew term “Sheol” as “hell.” The NASB, on the other hand, simply renders this term “Sheol.” The NIV translates this term in a variety of ways: the grave, death, the depths, etc., depending on the context. Strictly speaking, sheol (the Hebrew term) does not refer to hell in my judgment. It might refer to Hades (i.e., a temporary place of punishment for the unrighteous dead between death and resurrection) in some contexts. But hell, as I understand it, is properly understood

as the second death, the Lake of Fire, the place of eternal punishment. And this is not true of either Sheol or Hades (see Revelation 20:13-15). Thus, the Hebrew term Sheol can, in certain contexts, be used in a manner similar to the NT term Hades (e.g. Job 26:6; etc.), but I personally don't think it refers to hell (strictly speaking).

I do not think it's necessary to suppose that Zoroastrianism was solely responsible for the NT doctrines of heaven and hell. In the first place, the OT does refer to heaven as the dwelling place of God, distinct from the physical universe. For another, the OT concept of Sheol is often used to refer to the place of the dead (i.e., the place of the dead between death and resurrection). This actually parallels the NT doctrines of Abraham's Bosom or Paradise and Hades (see Luke 16:19-31). In the OT, Sheol was apparently a place for both the righteous and unrighteous dead. It may have been a place of rest for the righteous and a place of torment for the unrighteous. However, in the course of progressive revelation, we have been given a clearer vision of the afterlife (including the eternal state) in the NT. Thus, I think this can be easily explained in terms of progressive revelation, rather than as borrowing from Zoroastrianism.

In case you're interested, I have written a [previous reply about Zoroastrianism](#). Although this reply is attempting to answer some questions other than what you've asked about, it may nonetheless be of benefit to you.

I hope this helps.

Sincerely in Christ,

Michael Gleghorn  
Probe Ministries



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# “Did Jesus Preach Immortality?”

Dear Probe, I have studied the Gospels. My question is: Did Jesus Christ preach Immortality? If so for certain ones or for all?

Thanks for your letter. Jesus taught that salvation (including eternal life) was freely available to all men through faith in Him alone (see John 3:16; 14:6). Technically, Jesus did not preach the Greek doctrine of the immortality of the soul. Rather, he taught that all men would be raised bodily from the dead, some to glory and everlasting life, others to shame and everlasting death in the lake of fire (See John 5:28-29; Revelation 20:11-15). Of course, there is an intermediate state between death and resurrection in which the physically dead experience personal, conscious existence (presumably in a disembodied state), but this is not man's final state of existence. The final state is the resurrection of the body.

I personally believe that Christ died for all men and that all men are offered eternal life through faith in Him (See 1 Tim. 2:4-6; 2 Pet. 3:9). Unfortunately, not all men will avail themselves of this gift. Therefore, some will be condemned to eternal separation from God in the lake of fire (the second death).

I hope this is helpful.

Shalom in Christ,

Michael Gleghorn

# “What Caused Lucifer (Satan) to Fall?”

What caused Lucifer to sin? He didn't eat of any tree so he would inherit sin nature or knowledge of evil. Did Lucifer have knowledge of good and evil when God created him, unlike Adam who got the knowledge after eating the fruit? And one more thing: Did Adam sin after eating the fruit or by eating the fruit?

Thanks for your letter. The question about what caused the fall of Satan is a difficult one. In 1 Timothy 3:6, Paul seems to indicate that the sin of the devil was pride or conceit. Although the passage is debated, some conservative scholars believe that Ezekiel 28:11-19 may describe the fall of the devil. The section is addressed to the “king” of Tyre. Notice some of the things which are said in this passage. This “king” is said to have been “in Eden” (v. 13). He is called a “cherub” (a type of angel) in vv. 14, 16. He is described as “blameless” from the day of his creation, until he sinned (vv. 15-16). His sin seems to have been that of pride or conceit (v. 17). All of these descriptions are consistent with the “king” being Satan.

However, other scholars believe that Ezekiel is just using hyperbolic language to describe the arrogance of the human ruler of Tyre. Everyone agrees that the human ruler is in view in vv. 1-10. The question concerns the referent in vv. 11-19.

We are simply not told whether Satan had any knowledge of good and evil before his fall into sin. However, until his sin, he

could not have had any experiential knowledge of evil because he was created perfect and holy.

God's prohibition against eating from the tree of the knowledge of good and evil occurs in Genesis 2:16-17. There Adam is told "in the day that you eat from it you shall surely die" (v. 17). As we read chapter 3, the sin seems to take place upon eating from the tree. It is this act which violated God's prohibition. This seems clear to me from verses like 3:7, 11, 17.

Hope this is helpful.

Shalom in Christ,

Michael Gleghorn

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## **"God DISPATCHES Evil Instead of Sending It"**

Why don't you teach that Isaiah 45:7 is the simple mistranslation it is? Otherwise, without untangling this one verse, one is left with a god of darkness and evil rather than the God of light and peace.

**Isaiah 45:7 I form the light, and DISPATCH darkness: I make peace, and DISPATCH ADVERSITY: I the LORD do all these things.**

Thanks for your letter. I'm assuming you are referring to a previous email response of mine, ["Is God the Creator of Evil?"](#). I did, of course, refer the person to what I consider to be a better translation of this verse.

However, the difficulty with the version you have cited is, quite simply, that it offers a rather unlikely translation. The Hebrew term in this verse primarily means “create.” It is the same term used in Genesis 1:1 to describe God’s creation of the heavens and the earth.

According to the Enhanced Strong’s Lexicon, there are 54 occurrences of this term in the Old Testament. The AV translates as “create” 42 times, “creator” three times, “choose” twice, “make” twice, “cut down” twice, “dispatch” once, “done” once, and “make fat” once. But its primary meaning, as any good lexicon will note is to create, shape, form.

Thus, I still think it’s better to point out that, in its original context, the passage is an affirmation of the sovereignty of God over whatever happens in the world. Nothing happens apart from His will or permission. That includes whatever calamities or natural disasters occur. And while I would agree with you that God is not the cause of any moral evil in the world, the Bible still affirms that He is sovereign over whatever moral evil occurs. So you can prefer the version you cite if you want, but it takes a minority view on how this passage should be translated (as a simple comparison of different versions will quickly reveal).

Shalom in Him,

Michael Gleghorn

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# **“Why Did Jesus Seem to Want Parables To Obscure His Message?”**

**In Matt 13:10 the disciples ask Jesus why he spoke to the people in parables. It seemed that His answer was Him not wanting them to understand and in doing so being saved. If God desires for everyone to be saved and gave His most valuable treasure (His Son), why did He not reveal His Word to all so that they would come and be healed and saved?**

Great question! God does indeed want all men to be saved (1 Tim. 2:4; 2 Pet. 3:9). In Matt. 13:10-17 Jesus is referring to God's judgment on willful unbelief. The religious leaders had just accused Jesus of casting out demons by the power of Beelzebub, the ruler of the demons (Matt. 12:24). People were willfully rejecting God's revelation in the person, teachings, and deeds of Jesus. Notice that Jesus says that in them Isaiah's prophecy is fulfilled (Matt. 13:14). Notice, further, what this prophecy says in Matt. 13:15. They have willfully "closed their eyes" lest they should see, understand, repent and be forgiven.

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and be forgiven.

Hope this helps. Shalom in Christ, Michael Gleghorn

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## There is a God

*In his 2008 article, Dr. Michael Gleghorn examines some of the arguments and evidence that led Antony Flew, the world's most notorious atheist, to change his mind about God. Dr. Flew died in April 2010. To our knowledge, he never entered into a saving faith in Jesus Christ. That is a point of great sorrow for us at Probe.*

### A Much-Maligned Convert

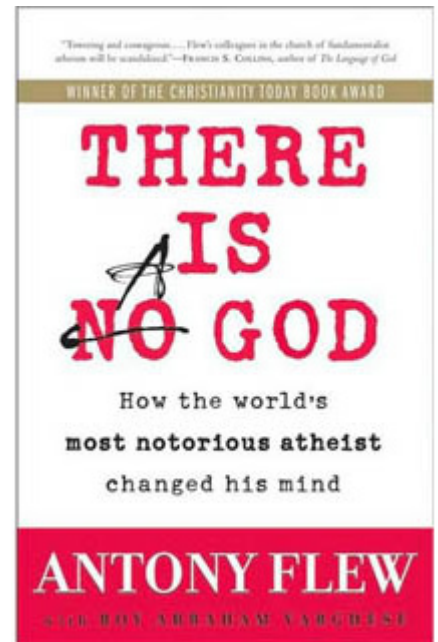


I remember how astonished I was when I first heard the news of his “conversion.” In 2004, longtime British atheist philosopher Antony Flew publicly announced that he now believed in God! I could hardly believe it. Professor Flew had been an atheist for the greater part of his life and, until 2004, his entire academic career. As the “author of over thirty professional philosophical works,” he “helped set the agenda for atheism for half a century.”[\[1\]](#) But then, in 2004, at the age of eighty-one, he changed his mind!

As one might expect, the reaction to Flew's announcement varied widely. Theists naturally welcomed the news that one of the most important atheistic philosophers of the past century had come to believe in God. Skeptics and atheists, on the other hand, made little effort to conceal their contempt. Richard Dawkins characterized Flew's conversion as a kind of apostasy from the atheistic faith and implied that his "old age" likely had something to do with it.<sup>{2}</sup> Others suggested that the

elderly Flew was trying to hedge his bets, fearful of the negative reception he might have in the afterlife. And Mark Oppenheimer, in an article for *The New York Times*, argued that Flew had been exploited by Christians and that he hadn't even written the recent book that tells the story of his "conversion."<sup>{3}</sup> That book, *There Is A God: How the World's Most Notorious Atheist Changed His Mind*, is the subject of this article.

By his own admission, the eighty-four-year-old Flew suffers from "nominal aphasia" and has difficulty recalling names. Nevertheless, it's quite unfair to insinuate that his belief in God is due to something like senility. He may have problems with his short-term memory, but he's still capable of explaining what he believes and why. In the introduction to his book he responds to the charge that he now believes in God because of what might await him in the afterlife by pointing out that he doesn't even believe in an afterlife! "I do not think of myself 'surviving' death," he explains.<sup>{4}</sup> The charge that Flew didn't actually write his book is also misleading. While it's true that he didn't *physically* type the words, the *content* was based upon his previous writings, as well as personal correspondence and interviews with Mr. Varghese. In other words, the *ideas* in the book accurately represent the



views of Professor Flew, even if he didn't type the text. With that in mind, let's now take a closer look at some of the arguments and evidence that led "the world's most notorious atheist" to change his mind about God.

## **Did Something Come from Nothing?**

In a chapter entitled "Did Something Come From Nothing?" Flew addresses issues surrounding the origin of the universe. Is the universe eternal, or did it have a beginning? And if it had a beginning, then how should we account for it?

Flew observes that in his book *The Presumption of Atheism*, which was written while he was still an atheist, he had argued that "we must take the universe itself and its most fundamental laws as themselves ultimate." {5} He simply didn't see any reason to think that the universe pointed to some "transcendent reality" beyond itself. {6} After all, if the universe has always existed, then there may simply be no point in looking for any explanation why.

However, as the Big Bang model of the origin of the universe became increasingly well-established among contemporary cosmologists, Flew began to reconsider the matter. That's because the Big Bang theory implies that the universe is not eternal, but that it rather had a beginning. And as Flew observes, "If the universe had a beginning, it became entirely sensible, almost inevitable, to ask what produced this beginning." {7}

Of course, many scientists and philosophers felt quite uncomfortable about what a universe with a beginning might imply about the existence of God. In order to avoid the absolute beginning of the universe, an event which seems to smack of some sort of supernatural creation, they proposed a variety of models that were consistent with the notion that the universe had existed forever. Unfortunately, all these



models essentially suffer from the same problem. When carefully examined, it turns out that they can't avoid the absolute beginning of the universe. Thus, according to Stephen Hawking, "Almost everyone now believes that the universe, and *time itself*, had a beginning at the Big Bang."[8](#)

Reflecting upon his initial encounter with the Big Bang theory while he was still an atheist, Flew writes, "it seemed to me the theory made a big difference because it suggested that the universe had a beginning and that the first sentence in Genesis ('In the beginning, God created the heavens and the earth') was related to an event in the universe."[9](#) He concludes his discussion by noting that "the universe is something that begs an explanation."[10](#) He now believes that the best explanation is to be found in a supernatural creative act of God. Interestingly enough, this view finds dramatic confirmation in the exquisite "fine-tuning" of our universe which allows for the existence of intelligent life.

## **Did the Universe Know We Were Coming?**

Flew observes that "the laws of nature seem to have been crafted so as to move the universe toward the emergence and sustenance of life."[11](#) Just how carefully crafted are these laws? According to British physicist Paul Davies, even exceedingly small changes in either the gravitational or electromagnetic force "would have spelled disaster for stars like the sun, thereby precluding the existence of planets."[12](#) Needless to say, without planets you and I wouldn't be here to marvel at how incredibly fine-tuned these constants are. The existence of complex, intelligent life depends on these fundamental constants having been fine-tuned with a precision that virtually "defies human comprehension."[13](#)

So how is the observed fine-tuning to be explained? Flew notes that most scholars opt either for divine design or for what

might be called the “multiverse” hypothesis. According to this hypothesis, our universe is just one of many others, “with the difference that ours happened to have the right conditions for life.”[{14}](#)

So which of these two theories best explains the amazing fine-tuning of our universe? Flew correctly observes that “there is currently no evidence in support of a multiverse. It remains a speculative idea.”[{15}](#) The fact that multiple universes are logically *possible* does absolutely nothing to prove that they *actually* exist. Indeed, the multiverse hypothesis appears to be at odds with the widely recognized principle of Ockham’s razor. This principle says that when we’re confronted with two explanations of the same thing, we “should prefer the one that is simpler, that is, the one that uses the fewest number of entities . . . to explain the thing in question.”[{16}](#)

Now clearly in the case before us, the theory of divine design, which posits only *one* entity to explain the observed fine-tuning of our universe, is much simpler than the multiverse hypothesis, which posits a potentially *infinite* number of entities to explain the same thing! The philosopher Richard Swinburne likely had Ockham’s razor in mind when he wrote, “It is crazy to postulate a trillion (causally unconnected) universes to explain the features of one universe, when postulating one entity (God) will do the job.”[{17}](#)

The observed fine-tuning of our universe is one more reason why Antony Flew now believes there is a God. And as we’ll see next, the mystery of life’s origin is yet another.

## **How Did Life Go Live?**

One of the reasons consistently cited by Flew for changing his mind about the existence of God has to do with the almost insuperable difficulties facing the various naturalistic

theories of the origin of life. In particular, Flew observes, there is a fundamental philosophical question that has not been answered, namely, “How can a universe of mindless matter produce beings with intrinsic ends, self-replication capabilities, and ‘coded chemistry’?”[{18}](#)

When considering the origin of life from non-living matter, it’s crucially important to note a fundamental difference between the two. “Living matter possesses an inherent . . . end-centered organization that is nowhere present in the matter that preceded it.”[{19}](#) For example, lifeless rocks do not give evidence of goal-directed behavior, but living creatures do. Among the various goals one might list, living beings seek to preserve and reproduce themselves.

This leads naturally to the second difficulty, namely, providing a purely naturalistic account of the origin of organisms that are able to reproduce themselves. As philosopher David Conway points out, without this ability “it would not have been possible for different species to emerge through random mutation and natural selection.” Since different species can’t emerge from organisms that can’t reproduce themselves, one can’t claim that self-reproduction emerged through the evolutionary process. Conway concludes that such difficulties “provide us with reason for doubting that it is possible to account for existent life-forms . . . without recourse to design.”[{20}](#)

The final difficulty Flew raises concerns a purely naturalistic origin of “coded chemistry.” Scientists have discovered that the genetic code functions exactly like a language.[{21}](#) But as the mathematician David Berlinski asks, “Can the origins of a system of coded chemistry be explained in a way that makes no appeal whatever to the kinds of facts that we otherwise invoke to explain codes and languages?”[{22}](#) In other words, if every other code and language we’re aware of results from intelligence, then why think the genetic code is any different? As physicist Paul Davies muses, “The problem

of how meaningful . . . information can emerge spontaneously from a collection of mindless molecules subject to blind and purposeless forces presents a deep conceptual challenge.”{23}

Ultimately, such challenges became too much for Flew. He concludes his discussion of these difficulties by noting, “The only satisfactory explanation for the origin of such ‘end-directed, self-replicating’ life as we see on earth is an infinitely intelligent Mind.”{24}

## **The Self-Revelation of God in Human History**

In a fascinating appendix to his book, Flew has a dialogue with prominent New Testament scholar N.T. Wright about Jesus. Although Flew is not a Christian and continues to be skeptical about the claims for Jesus’ bodily resurrection, he nonetheless asserts that this claim “is more impressive than any by the religious competition.”{25} But why is this? And what sort of evidence is there for the resurrection of Jesus? This is one of the questions to which N.T. Wright responds in his dialogue with Flew.

Although we can only scratch the surface of this discussion, Wright makes two points that are especially worth mentioning: the historicity of the empty tomb and the post-mortem appearances of Jesus. But why think these events actually happened as the Gospels claim? Because, says Wright, if the tomb were empty, but there were no appearances, everyone would have concluded that the tomb had been robbed. “They would never have talked about resurrection, if all that had happened was an empty tomb.”{26}

On the other hand, suppose the disciples saw appearances of Jesus after His crucifixion. Would this have convinced them of His resurrection if His tomb were not empty? No, says Wright. The disciples knew all about “hallucinations and ghosts and

visions. Ancient literature—Jewish and pagan alike—is full of such things.”<sup>{27}</sup> So long as Jesus’ body was still in the tomb, the disciples would never have believed, much less publicly proclaimed, that He had been raised from the dead. This would have struck them as self-evidently absurd. For these and other reasons, Wright concludes that the empty tomb and appearances of Jesus are historical facts that need to be reckoned with. The question then becomes, “How does one account for these facts? What is the best explanation?”

Wright concludes that, as a historian, the best explanation is that “Jesus really was raised from the dead,” just as the disciples proclaimed. This is clearly a *sufficient* explanation of Jesus’ empty tomb and post-mortem appearances. But Wright goes even further. “Having examined all the other possible hypotheses,” he writes, “I think it’s also a *necessary* explanation.”<sup>{28}</sup>

How does Flew respond to this claim? Asking whether divine revelation in history is really possible, he notes that “you cannot limit the possibilities of omnipotence except to produce the logically impossible. Everything else is open to omnipotence.”<sup>{29}</sup> Flew has indeed come a long way from his former atheist views. For those of us who are Christians, we can pray that he might come further still.

## Notes

1. Roy Abraham Varghese, preface to Antony Flew, *There Is A God: How the World’s Most Notorious Atheist Changed His Mind* (New York: Harper Collins, 2007), vii.
2. Richard Dawkins, *The God Delusion* (London: Bantam, 2006), 82; cited in Varghese, preface to *There Is A God*, xviii-xix.
3. Mark Oppenheimer, “The Turning of an Atheist,” *The New York Times*, November 4, 2007, <http://tinyurl.com/2lvkaj>.
4. Flew, *There Is A God*, 2.
5. *Ibid.*, 134.
6. *Ibid.*, 135.

7. Ibid., 136.
8. Stephen Hawking and Roger Penrose, *The Nature of Space and Time, The Isaac Newton Institute Series of Lectures* (Princeton, N.J.: Princeton University Press, 1996), 20; cited in William Lane Craig and J.P. Moreland, *Philosophical Foundations for a Christian Worldview* (Downers Grove, Illinois: InterVarsity Press, 2003), 478.
9. Flew, *There Is A God*, 136.
10. Ibid., 145.
11. Ibid., 114.
12. Craig and Moreland, *Philosophical Foundations*, 483.
13.  
[www.reasonablefaith.org/podcasts/defenders-podcast-series-2/s2-excursus-on-natural-theology/existence-of-god-part-14](http://www.reasonablefaith.org/podcasts/defenders-podcast-series-2/s2-excursus-on-natural-theology/existence-of-god-part-14)
14. Flew, *There Is a God*, 115.
15. Ibid., 119.
16. Craig and Moreland, *Philosophical Foundations*, 244.
17. Richard Swinburne, "Design Defended," *Think* (Spring 2004), 17; cited in Flew, *There Is A God*, 119.
18. Flew, *There Is A God*, 124.
19. Ibid.
20. David Conway, *The Rediscovery of Wisdom* (London: Macmillan, 2000), 125; cited in Flew, *There Is A God*, 126.
21. Walter L. Bradley and Charles B. Thaxton, "Information and the Origin of Life," in *The Creation Hypothesis: Scientific Evidence for an Intelligent Designer*, ed. J. P. Moreland (Downers Grove, IL: InterVarsity Press, 1994), 205.
22. David Berlinski, "On the Origins of Life," *Commentary* (February 2006): 30-31; cited in Flew, *There Is A God*, 127.
23. Paul Davies, "The Origin of Life II: How Did It Begin?" [tinyurl.com/yq4geu](http://tinyurl.com/yq4geu); cited in Flew, *There Is A God*, 129.
24. Flew, *There Is A God*, 132.
25. Ibid., 187.
26. N.T. Wright, "The Self-Revelation of God in Human History: A Dialogue on Jesus with N.T. Wright," in Flew, *There Is A God*, 210.
27. Ibid.

28. Ibid., 212-13.

29. Flew, *There Is A God*, 213.

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