

Apologetics and Spiritual Skirmishing

Kyle Skaggs urges Christians to use the spiritual armor of Ephesians 6 in engaging in apologetics.

As I was working towards my degree at Dallas Baptist University I did volunteer work with an online ministry. There, I encountered people from all walks of life; all of them having questions about Christ and Christianity. For a while, I was doing well. I found joy in encouraging and counseling other believers. I also learned to tell the difference between non-believers who were willing to listen and those who were only there to argue.

Around a week from graduation I logged to the ministry's website feeling confident. I'd spent hours reviewing various arguments and counterarguments, I was certain I would use what I had learned over four years to lead the conversation to the Gospel. This was not what happened. Instead, the people I talked to became either confused or frustrated before leaving. Figuring I was just having one of those bad days, I thought nothing of it. The same thing happened the next day. Now I was conflicted. I wondered why I was ineffective, because everything I said was supported by Scripture, so I logged off and puzzled over what I was doing wrong. While I was lost in my thoughts, a very clear voice in my head said, "You cannot lecture people into the Kingdom of God." I had forgotten 1 Peter 3:15; "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect..." That rebuke from the Holy Spirit sent me on a journey of reflection on the spiritual skirmishes that we so easily lose sight of in our daily routine.

Spiritual Warfare

“Enemy-occupied territory—that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage.” [{1}](#) Our adversaries are the rulers, authorities, and the powers of this dark world. (Ephesians 6:12) Every ideology, philosophy, and worldview not of the Gospel is controlled by the spiritual forces of darkness.

The devil knows his time is short (Revelation 12:12), so he is intent on dragging as many souls down with him as he can. To his annoyance, if you have already been saved by grace through faith, and are now saved, you are called to make disciples of all nations (Matthew 28:19). He is resourceful, and if he can't stop you from having a relationship with God, then he will use every trick to make you as ineffective as possible in your walk with Christ, and in evangelism.

The Devil and his forces are relentless. Whenever we attempt to evangelize, every gap in our defenses can and will be exploited. How are we Christians to contend with these forces of darkness? Paul tells us to put on the full armor of God so that we can take our stand against the Devil's schemes. Let's take a look at the parts of the spiritual armor God provides.



The Belt of Truth

First, we must remain grounded in the truth. Ephesians 6:14 refers to the Belt of Truth, which holds our equipment within easy reach. When we face an enemy whose only weapons are lies and deceptions, we have the advantage. We have nothing to hide! All we need to do is tell the truth!

To wear the belt is to be ready. There has been increasing pressure to ignore fundamental Christian teachings for the sake of convenience. Do not do this. Know your scripture and gird yourself in the truth of the Gospel.

The Helmet of Salvation and the Breastplate of Righteousness

Second, we must wear the helmet of salvation (Ephesians 6:17) and the breastplate of righteousness (6:14) to turn aside any attacks that slip through our defenses. In those days, just as it is now, the helmet and breastplate are essential equipment to protect the head and the heart, and just one of the things separating the true soldier from the levy and the ad hoc militia.

In the same way, the certainty of our salvation and the

righteousness of Christ are key pieces of our armor. As I have said before, Satan is ruthless. He will use every sin you have committed to shift your focus away from those who need Christ, and onto yourself. Being assured of our salvation and our righteousness before God is our greatest defense against these attacks.

The Gospel of Peace

What made the Romans such a formidable force? Discipline and adaptability. Being able to march long distances and maneuver across a variety of terrain. Timing and distance determine the victor of any confrontation. To do this, they needed shoes that were durable and able to grip the ground firmly.



With the readiness that comes from the Gospel of Peace (Ephesians 6:15), we can rapidly move to where the Lord needs us. “[God’s Soldier’s] movements are dictated by the needs of the Gospel witness.”[\[2\]](#)

The Shield of Faith



We are also told to take up the Shield of Faith (Ephesians 6:16) to extinguish the flaming arrows of the evil one. The favored shield in the time Ephesians was written was the Roman *scutum*, a large shield that protected most

of the soldier's body, enabling the Romans to protect both themselves and each other in tight formations without sacrificing their defense when fighting in looser formations. Most deaths in ancient battles occurred after, during, and after a rout. Therefore projectiles were used to disrupt and to instill fear before the two sides met in melee. Standing firm against hails of projectiles was key to surviving the battle.

It is the same with all believers. Our faith is our primary defensive and offensive tool. People who have faith in Christ are willing to risk being made to look foolish. They are confident in the hope they have in Christ, and are therefore enabled to do great things. People who act out of faith inspire others to do the same. Our faith also protects us from the feelings, falsehoods, and ideas the Devil likes to use to discourage us. If we are discouraged from our walk, then we have already lost.

The Sword of the Spirit

Finally, Ephesians 6:17 refers to the Sword of the Spirit, or the word of God. In conjunction with the *scutum* was the *gladius*, a short sword primarily used for thrusting and short cuts. It was the legionary's primary weapon. After throwing their *pila* (specialized javelins) to disrupt the enemy formation, the Romans drew their swords and closed the distance to engage in hand-to-hand fighting. Their armor and discipline enabled them to weather the brutal melee far better than their opponents. Ideally, this caused the enemy to rout.



There is a good reason the word of God is described as a sword

in other passages. It is absolute truth. Revelations 9:15 and Hebrews 4:12 describe God's word as a double-edged sword. In Hebrews, Paul says "it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." Like a sword, learning to use God's word effectively requires constant training. Christians should therefore study and seek to live according to the word so they can stand firm when confronted by the Enemy.

By being willing to close in, to deliver the word of God straight into the heart of the matter, shrewdly providing an answer for our faith with gentleness and respect, we can establish common ground with those who do not know Christ, thus opening the way for them to hear the gospel. We do this knowing full well that friends and even family may hate us for confronting the world. Because we are willing to push through, we are able to form relationships with people and show what it means to walk with Christ! As with Roman equipment in Jesus' day, the armor of God is tailor made to allow us to safely close the distance with the enemy, and with the word of God, drive them from the field.

All we have to do is put it on.

Notes

1. Lewis, C.S. *Mere Christianity*, 1952.
2. Ellicott, C. J. (1970). *Ellicott's commentary on the Whole Bible Volumes VII-VIII: Acts to Revelation*. Zondervan Publishing House. 1959.

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The Historical Jesus Matters

Tom Davis provides several lines of evidence that Jesus was a real, physical person of history.

Introduction

Does the historical Jesus matter?

Can Christians get by with purely theological Jesus? Some early Christians asked if faith needed philosophy to function. They used Athens to represent philosophy and Jerusalem to represent faith. In a similar way New Testament scholar Dale Allison asks, "What can the historical Jesus of Athens have to do with the biblical Christ of Jerusalem? Where two or three historians are gathered together, can the biblical Christ be in their midst?"^[1] Allison thinks that by using historical methodology we cannot connect the historical Jesus to the Biblical Jesus. Faith and historical knowledge cannot be completely reconciled. Is this the case?

While there are many biblical scholars that agree with Allison's view, there are other scholars that believe that the historical Jesus and the biblical Jesus must be the same Jesus in order for Christianity to be true. N. T Wright states, "The Bible, after all, purports to offer not just 'spiritual' or 'theological' teachings but to describe events within the 'natural' world, not least the public career of Jesus of Nazareth, a first-century Jew who lived and died within the 'natural' course of world history."^[2] New Testament scholar Ben Witherington also calls out Allison's way of thinking:

"The problem with this bifurcation is that despite numerous attempts in this century to turn Christianity into a philosophy of life, it is and has always been a historical religion—one that depends on certain foundational events, particularly the death and resurrection of Jesus, as having

happened in space and time. A faith that does not ground the Christ of personal experience in the Jesus of history is a form of docetic heresy, for it implies that what actually happened in and during Jesus' life is inconsequential to Christian faith."[\[3\]](#)

Wright and Witherington think that a methodology that does not allow for the possibility of miracles is flawed. The Old Testament and the New Testament claim that certain events happened. Either these events happened in the real world, or they did not. If these events happened in the real world, then we can know about them using the same methods that historians use to investigate any other historical event. Dale Allison cannot have it both ways.

Craig Blomberg argues:

"An understanding of any religion depends heavily on the historical circumstances surrounding its birth. This is particularly true of Judaism and Christianity because of the uniquely historical nature of these religions. Centered on Scriptures that tell the sacred stories of God's involvement in space and time with communities called to be his people, the Judeo-Christian claims rise or fall with the truthfulness of those stories. For Christianity, the central story is about the life, death, and resurrection of Jesus—the story that forms the topic of the four New Testament Gospels."[\[4\]](#)

Blomberg proposes that all religions should have to deal with historical scrutiny. Among the world's religions only Islam, Judaism and Christianity claim to be built on a foundation on historical events. This historical foundation makes historical Jesus studies useful for apologetics and theology.[\[5\]](#) The usefulness of this field of study is important for Christian discipleship. N. T. Wright states, "I see the historical task, rather, as part of the appropriate activity of knowledge and love, to get to know even better the one whom we claim to know

and follow.”[\[6\]](#) Christians are representatives and disciples of Jesus. This means we should know who Jesus is and what He did. Studying the life of Jesus is a part of necessary discipleship.

In this article I argue that we have evidence outside the Bible that shows that Jesus existed. Then I argue that the Gospels are ancient biographies, and therefore count as historical evidence for examining the life and teachings of Jesus. Next, I demonstrate that the narratives of the virgin birth of Jesus in Matthew and Luke do not contradict each other. After that I show that the central theme of the teachings and actions of Jesus show that the kingdom of God was coming through his ministry. Finally, I provide evidence that Jesus rose physically from the dead.

Evidence Outside the Bible

One of the complaints that Christianity’s critics have is that Jesus is not mentioned much outside the Bible. These critics claim that if Jesus were as prominent as the Gospels portray Him to be, there would be more evidence to corroborate the claims of the Gospels. Luke Timothy Johnson explains the issue:

“There are a handful of authentic but very brief references to John the Baptist, Jesus, and James in the writings of the Jewish historian Josephus: but from the great ocean of Jewish literature, there are otherwise fragmentary, coded, and oblique references to Jesus and his followers. From the Greco-Roman side we have the cryptic and not completely comprehending observations of the Roman historians Suetonius and Tacitus: the precious firsthand observation reported to the emperor Trajan by his governor in Bithynia, Pliny the Younger: and possible allusions by the philosopher Epictetus.”[\[7\]](#)

For some people, this simply is not enough evidence to believe

that Jesus existed. We will examine four sources outside the Bible: Josephus, Suetonius, Tacitus, and Pliny the Younger.

Josephus

Josephus is the most important historical source for Jesus outside the New Testament. He was a Jewish officer that fought in the war against Rome from A.D. 66-70. After surrendering to the Romans, he wrote several important histories. In his "Jewish Antiquities" he mentions Jesus:

"At this time there was a wise man who was called Jesus, if indeed one should call him a man. For he was a doer of startling deeds, a teacher of people who received the truth with pleasure. And he gained a following both among the Jews and among many of Greek origin. He was the messiah. And when Pilate, because of an accusation made by the leading men among us, condemned him to the cross, those who had loved him previously did not cease to do so. For he appeared to them on the third day, living again, just as the divine prophets had spoken of these and countless other wonderful things about him. And up until this very day the tribe of Christians, named after him, has not died out." {8}

Most scholars think that this passage was changed by early Christians to add credibility to their claim that Jesus was the Messiah. Several scholars tried to reconstruct the original passage by removing the most flattering sections out of this passage. {9} In 1972 Professor Schlomo Pines released a study of a manuscript written in Arabic. The Arabic manuscript was similar to the reconstructed passage that previous scholars had come to. {10} The original wording is as follows:

At this time there was a wise man who was called Jesus. His conduct was good and (he) was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate, because of an accusation made by the

leading men among us, condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion, and that he was alive.

Most scholars agree that the reconstruction of the text and the corresponding text from the Arabic manuscript show that this is an authentic reference to Jesus by Josephus.[{11}](#) Josephus was aware that Jesus had a reputation to be a moral person, and that he had Jewish and Gentile followers. He knows that some Jewish leaders brought Jesus to Pilate, and the result was that Pilate executed Jesus by crucifixion. Josephus also tells us the Jesus' disciples claimed that they saw Jesus alive three days after his crucifixion.

Suetonius

Suetonius was a Roman historian who wrote about the lives of the Caesars and other important men of the first century. Writing early in the second century, he makes one mention of Christus. The context is that during the reign of Claudius the Jews were causing a public disturbance over Christ. This fits with known tensions between Jews and Christians at the time. Most historians are convinced that Christus is a variant spelling or misspelling of Christ. Suetonius writes, "As the Jews were making constant disturbance at the instigation of Christus, he expelled them from Rome."[{12}](#) Suetonius also tells us about Nero persecuting Christians after a fire burned much of Rome. "Punishment was meted out to the Christians, a group of individuals given over to a new and harmful set of superstitions."[{13}](#) While this does not tell us much, it does tell us that Christians in Rome were worshiping Jesus, and that the people of Rome noticed that they had different religious practices concerning Christ.[{14}](#)

Tacitus

Tacitus was a Roman historian who lived from A.D. 55-120. He mentions Christ in his *Annals*, which covers Roman history from the death of Augustus to the death of Nero (A.D. 14-68). Below is his mention of Christ (Christus):

“Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition broke out.”[{15}](#)

While Tacitus does not give us much information to work with, there are a few observations that we can make. First, Jesus was crucified by Pontius Pilate. Second, Second, Jesus' followers were called Christians by the people. Third, the Christian movement spread to Rome quickly.[{16}](#)

Pliny the Younger

Pliny the Younger was the governor of Bithynia in Asia Minor. As governor he interrogated Christians that lived in the area. He wrote a letter to Trajan, the Emperor at the time, to get advice on how to handle the Christians in his province. The relevant part of the letter follows:

“They affirmed, however, that the whole of their guilt, or their error, was that they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verse a hymn to Christ as to a god, and bound themselves to a solemn oath, not to any wicked deeds, but never to commit any fraud, theft, adultery, never to falsify their word, not to deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food—but food of an ordinary and innocent kind.”[{17}](#)

From this letter we find that Christians in Bithynia held themselves to a certain moral code, sang hymns to Christ as if he was a God, and gathered to partake of food. It does not tell us much, but it does tell us that Christians early on worshiped Jesus as God.{18}

What conclusions can be reached from these sources? First, Jesus was crucified under Pontius Pilate. Second, Some of Jesus' disciples claimed to see Jesus alive after his crucifixion. Finally, the followers of Jesus worshiped him as if he were a god.{19}

The Gospels

The gospels of Matthew, Mark, Luke, and John are the primary sources for the life of Jesus. Many New Testament scholars claim that these Gospels were written anonymously, but there is good reason to think that the traditional authors wrote these gospels. Nonetheless, skeptical scholars do not trust the Gospels as reliable sources.

Skeptical scholars argue that the traditional authors could not have written these Gospels because they were wrong about geographical details, and that they were illiterate. Concerning the geographical details, while there are several good scholarly responses addressing the asserted errors, this simply does not lead to the conclusion that the Gospels were not authored by Matthew, Mark, Luke, and John. The worst-case scenario only shows that they made an error in describing the geography. (I don't think they made an error, I simply do not have to show that they didn't make an error to show who the authors were.)

Matthew was a tax collector, so he would have known how to write, probably in both Aramaic and Greek. Mark was from a wealthy family and easily could have learned to write in Greek. Luke was an educated Gentile that would have been able to write in Greek. Even if John couldn't read or write, he

could have had a literate Christian record what John dictated to him as a scribe.

In claiming that we do not know who the authors of the Gospels were, the skeptics also ignore the traditions and the manuscript evidence. The earliest attestation of authorship for the Gospels is a Christian named Papias, a student of John. Papias claims that John wrote a gospel. He tells us that Mark wrote a gospel based on Peter's teachings. He also tells us that Matthew wrote a sayings gospel in Hebrew. From Papias we can conclude that John and Mark wrote gospels, and that Matthew wrote a sayings gospel that we do not have.[{20}](#)

The next person of importance is Irenaeus, a student of Polycarp, who was a student of John. Irenaeus tells us that the gospels were written by Matthew, Mark, Luke, and John. The most reasonable explanation as to how Irenaeus came across this information is that it is what Polycarp taught him.[{21}](#) There are two early sources that the gospels were written by the traditional authors. This means that the tradition is early, and no one challenged it until the Enlightenment.

Most scholars believe that Mark was the first gospels to be written. The majority of scholars think Mark wrote his gospel around A.D. 70, although it could have been earlier. Most scholars believe that John was the last gospel to be written, around A.D. 90. Jesus' death occurred in either A.D. 30 or 33. This means that these gospels were written within living memory of the earthly life of Jesus. The gospels being written within living memory of Jesus means that people who were eyewitnesses to the events were alive and could have provided corrections if they thought that the gospels were in error. This combined with the unanimous traditions and manuscript evidence of who the authors were gives us good reason to say that the information in these gospels is reliable, and that they are good historical sources for examining the life of Jesus.[{22}](#)

The Virgin Birth

In studying the life of Jesus, the first event we come to is his birth. This is a fantastic claim, and it is understandable why people would be skeptical of a claim like this. The question is, where does the evidence lead?

The narratives of the virgin birth are found in Matthew chapter 1 and Luke chapters 1 and 2. When examining these narratives, skeptical scholars like Bart Ehrman point out perceived contradictions in Matthew and Luke.[{23}](#) They see that in Matthew, Joseph and Mary live in Bethlehem; in Luke they lived in Nazareth and moved to Bethlehem. In Matthew the angel appears to Joseph, but in Luke the angel appears to Mary. In Matthew the baby Jesus is visited by magi, in Luke Jesus is visited by shepherds. In Luke Jesus is presented in the temple, in Matthew he is not. In Matthew Joseph takes Mary and Jesus to Egypt to protect them from Herod, in Luke they move to Bethlehem. They conclude that these differences mean that both stories are made up. Is that the right conclusion?

When examined closely the perceived contradictions disappear and the narratives fit together like a puzzle to form one consistent narrative. The following narrative solves all the issues listed above.

Zechariah was burning incense in the temple when an angel appeared and told him that his wife Elizabeth would become pregnant. An angel visits Mary in Nazareth and tells her that she will become pregnant with Jesus. When Elizabeth was six months along, Mary came to visit her. When Mary returns to Nazareth, Joseph sees that she is pregnant and was going to divorce her. An angel appears to Joseph and tells him that Mary's pregnancy is from God and he is to care for Mary and the Child. Due to a Roman census Joseph and Mary travel to Bethlehem. When Jesus was born angels appeared to shepherds and told them that the Messiah was born and that they could find him in Bethlehem. The shepherds go to Bethlehem and visit

Jesus. Joseph and Mary take Jesus to be presented at the temple according to Jewish law. The magi from the east come to visit Jesus. After the magi leave, Joseph is told by an angel to take Mary and Jesus to Egypt because Herod wants to kill Jesus. After living in Egypt, an angel appears to Joseph and tells him to move back to Israel.

This shows that while the narratives in Matthew and Luke are different, they do not contradict each other. This also shows that the birth narratives in Matthew and Luke are not borrowing from each other. These two sources are independent historical sources.

Jesus Proclaimed the Kingdom

The central theme of the preaching of Jesus is the coming of the kingdom of God, also called the kingdom of heaven. These two phrases appear eighty-three times in the gospels. The kingdom was the central message of Jesus' preaching.

In Luke, when the angel visited Mary, the angel told her that Jesus would “. . . be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”[\[24\]](#) Mark states that Jesus first preached, “The time is fulfilled, and the kingdom of God is at hand; repent and believe the gospel.”[\[25\]](#) John records a conversation Jesus and Nicodemus, a Pharisee, who wanted to learn about what Jesus was doing. Jesus' first statement to Nicodemus was, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”[\[26\]](#) Matthew described the beginning of Jesus ministry: “And he went throughout Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.”[\[27\]](#) These quotes, and all the teachings of Jesus, show that proclaiming the kingdom of God was the central theme of His preaching.[\[28\]](#)

Jesus also demonstrated that He was bringing the kingdom of God with his ministry by casting out demons. After one particular instance of casting out a demon the Pharisees said, "It is only by Beelzebul, the prince of demons, that this man casts out demons."[\[29\]](#) Jesus' response was, "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you."[\[30\]](#)

We can see that the instances of Jesus casting out demons is proclaiming the kingdom of God and the end of the reign of the ruler of this age through His actions. Orthodox priest Andrew Stephan Damik describes the meaning of Jesus' exorcisms: "Therefore, the exorcisms Jesus performed in His time on earth were not a mere sideshow to demonstrate his power or an *ad hoc* fix for people's bodily ailments. Driving out demons was core to His mission. He had come to claim the world for God's kingdom, so it makes sense that He would spend time driving out the oppressors and false rulers."[\[31\]](#)

Through His proclamations of the coming kingdom, and by casting out demons, Jesus demonstrated that God was bringing His kingdom to earth. Jesus, and later his apostles, called people to come to God and join His kingdom. The kingdom of God is God's kingly rule over His people and His creation.[\[32\]](#) The coming of God's kingdom means that through Jesus, God has begun the work of setting things right.[\[33\]](#)

The Resurrection of Jesus

The resurrection is the most foundational claim made by the earliest Christians. Jesus is the central person in the New Testament. The central event in the life of Jesus that confirms all His claims about who He is and what He said about the kingdom is the resurrection. Paul states the importance of the resurrection clearly:

"But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised,

then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised your faith is futile and you are still in your sins.”{34}

In Paul’s view there is no other event in history that is more important than the resurrection. William Lane Craig, a Christian philosopher, summarizes the importance of the resurrection, “The Christian faith stands or falls on the event of the resurrection. If Jesus did not rise from the dead, then Christianity is a myth, and we may as well forget it.”{35} In theology and history, nothing is more important than the resurrection.

What kind of evidence could we have for such an event? Our evidence is the New Testament documents. These sources were written by real people in real time and places. We have already seen that the Gospels are ancient biographies of Jesus that are reliable historical sources. Paul’s letter 1 Corinthians is also an important source of information about the resurrection of Jesus.

How does the evidence for Jesus’ life compare with the evidence we have for other significant historical figures? Alexander the Great died in 323 B.C. The first existing biography we have of Alexander was written by Diodorus of Sicily sometime in the first century B.C. This means there is roughly a 200-year gap between the death of Alexander and the first existing historical literature about his life. While some historians may be skeptical about accuracy on some points of the life of Alexander, no historian says that we cannot learn about Alexander from Diodorus. Muhammad died in A.D. 632. Ibn Shaq wrote the earliest biography of Muhammad 150 years after Muhammad died. What we have of that biography is found in the work of Ibn Hisham. No one doubts that we can

learn about the life of Muhammad from these writings. When it comes to Jesus, we have four biographies written about him within 70 years of his death. That means that all four biographies were written while people who were alive when Jesus was crucified were still living. As I argued earlier, two of these biographies were written by people who knew Jesus. This implies that the Gospels are good sources to take seriously.

What can we learn from the Gospels? First, Jesus died by crucifixion. All the Gospels have a crucifixion narrative in them.[\[36\]](#) While the Gospels give different minor details, they agree that Jesus was prosecuted by the Sanhedrin in an unjust trial. The Gospels also show that Jesus died of crucifixion under the rule of Pilate. This is supported by evidence from the works of Josephus and Tacitus that were discussed earlier. New Testament Scholar Michael Licona writes, “We have looked carefully at the data pertaining to Jesus’ death by crucifixion and have observed very strong reasons for granting the historicity of this event, and we have observed that it is granted by the overwhelming majority of scholars.”[\[37\]](#) Given the evidence from the Gospels, Josephus, and Tacitus, we can confidently say that Jesus died of crucifixion.

Second, all the Gospels state that Jesus was buried in the tomb of Joseph of Arimathea.[\[38\]](#) Joseph was part of the Sanhedrin, the governing body that just convinced Pilate to execute Jesus. It is unlikely that Jesus’ disciples would invent a story where a member of the Sanhedrin would give him an honorable burial after having him executed as a criminal. Given the early consistent testimony from the Gospels, and that it is unlikely that Jesus’ disciples would invent the story, it is reasonable to believe that Joseph took Jesus’ body and buried Him in the tomb. All the evidence shows that Jesus was buried in the tomb of Joseph of Arimathea.[\[39\]](#)

Third, the tomb of Jesus was found empty by a group of Jesus’ women disciples. Once again, this is found in every

Gospel.^[40] There are differences in the lists of women who showed up at the grave of Jesus, but there are no contradictions. A variation of details such as who was in the room vary when examining eyewitness testimony. It is unlikely that men would invent a story where they were hiding, and the women were going to Jesus' grave. N. T. Wright wrote, "If they could have invented stories of fine, upstanding reliable male witnesses being first at the tomb, they would have done it. That they did not tells us either that everyone in the early church knew that the women, led by Mary Magdalene, were in fact first on the scene, or that the church was not so inventive as critics have routinely imagined, or both."^[41] The evidence shows that it is reasonable that Jesus' grave was found empty by a group of His women disciples.

Fourth, Jesus appeared to multiple people in multiple settings. Mark does not record a post-resurrection appearance of Jesus. The earliest manuscripts of Mark end at verse 16:8, He records the appearance of an angel to the women who found the tomb empty. Matthew, Luke, and John record Jesus appearing to the women, then several appearances to several people in different settings and even to groups of people. While harmonizing these appearances is difficult, there is enough evidence here to conclude that the apostles believed that they saw the risen Jesus.

While the Gospels are early evidence of the death and resurrection of Jesus, there is earlier evidence. This evidence is a creed found in one of Paul's letters, 1 Corinthians 15:3-8:

"For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to

James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.”

This creed was designed to be memorized easily and is not Paul’s normal style of writing. The differences and the creedal pattern indicate that this was not originally composed by Paul. So where did Paul get it?

In his letter to the Galatians Paul provides a clue to where he got this creed. In chapters 1 and 2 Paul gives his “resume” to the church at Galatia. Paul says that after his conversion he went to Arabia, then returned to Damascus. Three years later he visited Peter and James for 15 days. 14 years later Paul met with Peter, James and

John. Both times Paul says that they approved of his ministry.{42} Most scholars are convinced that Paul got this creed from Peter and James. N. T. Wright states, “It was probably formulated within the first two or three years after Easter itself, since it was already in formulaic form when Paul ‘received’ it. We are here in touch with the earliest Christian tradition, with something that was being said two decades or more before Paul wrote this letter.”{43}

What information does this creed give us? It tells us that Christ died, that he was buried, that Jesus was raised, and that Jesus appeared to multiple people. This evidence is consistent with the evidence from the Gospels. All the evidence indicates that Jesus rose physically from the dead. William Lane Craig’s conclusion is, “Each of these three great facts—the empty tomb, the appearances, the origin of the Christian faith—is independently established. Together they point with unwavering conviction to the same unavoidable and marvelous conclusion: Jesus actually rose from the dead.”{44} There are good reasons to believe that Jesus rose from the dead. If Jesus did rise from the dead, his claims about the kingdom of God/Heaven are true.

Conclusion

Skeptics often say that there is no evidence that Christianity is true. They say that faith is blind, and that Christians only believe because they were raised by Christians. It is true that many Christians were raised by Christians, but this does not show that Christianity has no evidence to support its claims. These critics say that the Bible, in this case the Gospels, are not allowed as evidence because they are religious books. The academic discipline of natural theology generally excludes the examination as well. They say if we allow the Bible to be examined this way then we have to allow all religious books to be examined this way. I welcome the challenge. N. T. Wright responds to the exclusion of the Bible in natural theology, "But Jesus was a figure of the real world. The Gospels are real documents from the real world. To refuse to treat them as 'natural' evidence because the Christian tradition has seen them as 'revelation,' and to dismiss Jesus similarly because the Christian tradition has confessed him to be God incarnate, looks like the skeptic bribing the judges before the trial."[\[45\]](#) The best and most important evidence for the birth, life, death, and resurrection of Jesus is the Gospels. If my arguments are true, then Jesus is who He claimed to be, the Messiah, the world's sovereign King. Studying Jesus is not useful only for apologetics, it is a necessary part of Christian discipleship. When we know what the Gospels teach about Jesus, then we will be better followers of Jesus, we will love Him more, and we will be better at representing Him to those around us.

Notes

1. Allison Jr., Dale, *The Historical Christ and the Theological Jesus* (Grand Rapids: Eerdmans Publishing, 2009) 8.
2. Wright, N. T. *History and Eschatology: Jesus and the Promise of Natural Theology* (Waco: Baylor University Press, 2019) xi-xii.
3. Witherington III, Ben. *The Jesus Quest; The Third Search*

for the Jew of Nazareth (Downers Grove: InterVarsity Press, 1995) 10-11.

4. Blomberg, Craig. *Jesus and the Gospels* (Nashville: Broadman & Holman Publishing, 1997) 5.

5. Craig S. Keener. *The IVP New Testament Commentary Series: Matthew* (Downers Grove: InterVarsity Press, 1997) 19. "The historical questions are important for apologetics, for defending the faith in a society that doubts Jesus' claims: the literary questions are important for preaching, because we want to communicate the same inspired message we find in the text."

6. Wright, N. T. *The Challenge of Jesus: Rediscovering Who Jesus Was and Is* (Downers Grove: InterVarsity Press, 1999) 14.

7. Johnson, Luke Timothy. *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels* (San Francisco: HarperCollins Publishers) 87.

8. Josephus, *Antiquities* 18.3.3

9. Ehrman, Bart. *Did Jesus Exist? The Historical Argument for Jesus of Nazareth* (New York: HarperCollins, 2012) 60-61.

10. Habermas, Gary R. *The Historical Jesus: Ancient Evidence for the Life of Christ* (Joplin: College Press, 1996) 193-194.

11. Bock, Darrell L. *Studying the Historical Jesus: A Guide to Sources and Methods* (Grand Rapids: Baker Academic, 2002) 55-58.

12. Claudius 25.4

13. Nero 16

14. Habermas, 190-191. Edwin Yamauchi, "Jesus Outside the New Testament: What is the Evidence," in *Jesus Under Fire: Modern Scholarship Reinvents the Historical Jesus*, ed. Michael J. Wilkins, J. P. Moreland (Grand Rapids: Zondervan, 1995) 215-216; Bock, 47-49; Ehrman, 53-54.

15. Tacitus, *Annals* 15.44

16. Williams, Peter J. *Can We Trust the Gospels?* (Wheaton: Crossway, 2018) 23. "We may therefore conclude from Tacitus that Christianity spread far and fast and that being a Christian could be very difficult." Yamauchi, " 216. "Note that Tacitus, who despised Christians even more than he

despised Jews, knew that they were called after Christ, who had been crucified ("suffered the extreme Penalty") and Pontius Pilate in the reign of Tiberius."

17. Pliny, Epistles 10.96-97.

18. Ehrman, 199-200.

19. Yamauchi, 217. "That Christ was crucified under Pilate under the reign of Tiberius, that despite his ignominious death his followers worshiped him as a god..."

20. Craig Keener, *Christobiography: Memory, History, and the Reliability of the Gospels* (Grand Rapids: Eerdmans Publishing, 2019), 405-407.

21. Bock, 164-167.

22. Bock, 14-22.

23. Ehrman, Bart. *Jesus: Apocalyptic Prophet of the New Millennium* (New York: Oxford University Press, 1999) 36-39.

24. Matthew 1:32-33

25. Mark 1:14

26. John 3:3

27. Matthew 4:23

28. Edersheim, Alfred. *The Life and Times of Jesus the Messiah Vol. 1* (Grand Rapids: Eerdmans Publishing, 1969) 270. "In fact, an analysis of 119 passages in the New Testament where the expression 'Kingdom' occurs, shows that it means the rule of God; which is manifested in and through Christ; is apparent in the Church: gradually develops amidst hindrance; is triumphant in the second coming of Christ, (the end); and, finally, perfected in the world to come." Ratzinger, Joseph (Pope Benedict XVI). *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration* (New York: Doubleday, 2007) Translated by Adrian J. Walker, 62. "The 'Kingdom of God' is a theme that runs through the whole of Jesus preaching."

29. Matthew 12:24

30. Matthew 12:28

31. Damek, Andrew Stephan. *Arise O God: The Gospel of Christ's Defeat of Demons, Sin, and Death* (Chesterton: Ancient Faith Publishing, 2021) 91.

32. Morris, Leon, *Tyndale New Testament Commentaries: The*

Gospel According to St. Luke (Grand Rapids: Eerdmans Publishing, 1974) 73. "Jesus is thus brought into relation with this kingdom of God, a kingdom that is not to be understood as a temporal kingdom, an earthly realm; rather it is God's kingly rule, as Jesus would in due time make clear."

33. Witherington, 72. "Jesus, as part of his program of reform, confronts supernatural evil, nature gone haywire and human nature that is sick. This means that his mission is about more than just the salvation of individuals, for the coming of the kingdom means a world set right, in the fuller sense of the term world."

34. 1 Corinthians 15:13-17

35. Craig, William Lane, *The Son Rises: The Historical Evidence for the Resurrection of Jesus* (Eugene: Wipf and Stock, 1981), 7.

36. Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-37

37. Licona, Michael. *The Resurrection of Jesus: A New Historiographical Approach* (Downers Grove: InterVarsity Press, 2010) 318.

38. Matthew 27:57-61; Mark 15:24-42; Luke 24:50-56; John 19:38-42

39. Craig, 53-57.

40. Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1:10-18

41. Wright, N. T. *Christians Origins and the Question of God: The Resurrection of the Son of God* (Minneapolis: Fortress Press, 2003), 608.

42. Galatians 1:11-2:9

43. Wright, N. T. *Christians Origins and the Question of God*, 319.

44. Craig, 134.

45. Wright, *History and Eschatology*, 74.

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.^{1} 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.[{9}](#) 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*).”[{10}](#) 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.”[{11}](#) 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.”[{12}](#)

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."[\[13\]](#)

For example, we have excellent grounds for believing that Jesus often referred to himself as "the Son of Man."[\[14\]](#) 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.'"[\[15\]](#) 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 as human.

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.[{16}](#) 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."[{17}](#) 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.”[\[18\]](#) 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.”[\[19\]](#)

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.[\[20\]](#)

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

1. See "About William Lane Craig" at www.reasonablefaith.org/william-lane-craig/, accessed 20 May 2018.
2. J. P. Moreland, cited in William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton: Crossway Books, 2008), 1.
3. C. Behan McCullagh, cited in Craig, *Reasonable Faith*, 1.
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.
14. See Craig's discussion on pp. 315-318.
15. Ibid., 315.
16. Ibid., 317.
17. Ibid., 388.
18. Ibid., 360-61.
18. Ibid., 399.
20. Wolfhart Pannenberg, "Jesu Geschichte und unsere Geschichte," in *Glaube und Wirklichkeit* (Munich: Chr. Kaiser, 1975), 92-94; cited in Craig, *Reasonable Faith*, 399.

Making a Defense

Rick Wade explores the meaning of the word “defense” in 1 Peter 3:15, suggesting that all Christians can do what Peter is urging us to do in defending our faith.

Apologetics has grown into a very involved discipline over the last two millennia. From the beginning, Christians have sought to answer challenges to their claims about Jesus and complaints and questions about how they lived. Those challenges have changed over the years, and apologetics has become a much more sophisticated endeavor than it was in the first century.

The Scripture passage most often used to justify apologetics is 1 Peter 3:15: “In your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect.” This verse is probably used so often because it sounds like marching orders. Other Scriptures show us defense in action; this one tells us to do it.



The word translated “defense” here is *apologia* which is a term taken from the legal world to refer to the defense a person gave in court. It is one of several words used in Scripture that carry legal connotations. Some others are *witness*, *testify* and *testimony*, *evidence*, *persuade*, and *accuse*.

Something that scholars have noticed about Scripture is the presence of a kind of trial motif in both Old and New Testaments, what one New Testament scholar calls the “cosmic trial motif.”^{1} There is a trial of sorts with God on one side and the fallen world on the other. The use of legal terminology isn’t merely coincidental.

Think about the arguments you've heard presented by apologists that are philosophical or scientific or historical. The core issue of apologetics is generally thought as being truth.[{2}](#) While all this fits with what Peter had in mind, I believe there was something deeper and wider behind his exhortation.

In short, I think Peter was concerned with two things: faithfulness and speaking up for Christ. He wanted Christians to acknowledge and not deny Christ. And, as we'll see later, Jesus said demands for a defense were to be seen as opportunities to bear witness. Defense in the New Testament doesn't function separately from proclaiming the gospel.

The Old Testament Background

As I noted earlier, there is a kind of cosmic trial motif running through Scripture, or what we might call a "forensic theme," which provides a background for understanding Peter's exhortation. One thing that will help us think about defense and witness in the New Testament is to look at the trial motif in the Old Testament.

Bible scholar A. A. Trites notes the frequency with which one encounters lawsuits or controversy addressed in a legal manner in the Old Testament such as in the book of Job and in the prophets. On occasions of legal controversy, witnesses were the primary way of proving one's case. They were not expected to be "merely objective informants," as we might expect today.[{3}](#) The parties involved "serve both as witnesses *and* as advocates," Trites says. "It is the task of the witnesses not only to attest the facts but also to convince the opposite side of the truth of them (Isaiah 41:21-4, 26; 43:9; 51:22; cf. Gen. 38:24-6)."[{4}](#)

Especially notable in the Old Testament is the controversy between Yahweh and the pagan gods, represented by the other nations, recorded in Isaiah chapters 40-55. "The debate is

over the claims of Yahweh as Creator, the only true God and the Lord of history (40:25-31; 44:6-8; 45:8-11, 21)," says Trites.^{5} Yahweh brings charges and calls the nations to present their witnesses, and then calls Israel to be His witness. A representative passage, which I'll leave you to look up for yourself, is Isa. 43:9-12.

Since the other nations have nothing to support their case on behalf of their gods, they lose by default. By contrast, Israel *has* witnessed the work and character of Yahweh.

The New Testament: John and Luke

As I continue to set the context for understanding 1 Peter 3:15, I turn now to look at defense in the New Testament.

The apostles had a special role to fulfill in the proclamation of the gospel because they were eyewitnesses to the events of Jesus' life. Trites says that they "were to be Christ's advocates, serving in much the same way that the witnesses for the defendant served in the Old Testament legal assembly."^{6} Beyond giving the facts, they announced that Jesus is Lord of all and God's appointed judge, and they called people to believe (see Acts 10:36; cf. 2:36-40; 20:21).^{7}

I spoke above about the controversy recorded in Isaiah 40-55 between Yahweh and the nations and their gods. This "lawsuit" continues in the Gospels in the conflict between Jesus and the Jews. New Testament scholar Richard Bauckham writes, "It is this lawsuit that the Gospel of John sees taking place in the history of Jesus, as the one true God demonstrates His deity in controversy with the claims of the world."^{8} Multiple witnesses are brought forth in John's Gospel. In chapter 5 alone Jesus names His own works, John the Baptist, God the Father, and the Old Testament. And there are others, for example the Samaritan woman in chapter 4, and the crowd who witnessed the raising of Lazarus in chapter 12.

This witness extends beyond simply stating the facts. As in the Old Testament, testimony is intended to convince listeners to believe. The purpose of John's Gospel was to lead people to belief in Christ (20:30-31).

The concept of witness is important for Luke as well; obviously so in the book of Acts, but also in his Gospel. In Luke 24 we read where Jesus told His disciples, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high" (24:45-49). Here we have a set of events, a group of witnesses, and the empowerment of the Spirit.

The New Testament: Luke and Paul

It was a dangerous thing to be a Christian in the first century, just as it is in some parts of the world today. Jesus warned His disciples, "they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons." Listen to what He says next: "This will be your opportunity to bear witness. Settle it therefore in your minds not to meditate beforehand how to answer" (Lk. 21:12-14). "How to answer" is the word *apologia*, the one Peter uses for "make a defense" in 1 Peter 3:15.

It's important to keep the central point of this passage in Luke in view. What Jesus desired first of all were faithful witnesses. The apostles would face hostility as He did, and when challenged to explain themselves they were not to fear men but God, to confess Christ and not deny Him. This warning is echoed in 1 Peter 3:14-15. Jesus' disciples would be called upon to defend their actions or their teachings, but their main purpose was to speak on behalf of Christ. Furthermore,

they shouldn't be anxious about what they would say, for the Spirit would give them the words (Lk. 12:12; 21:15). This isn't to say they shouldn't *learn* anything; Jesus spent a lot of time teaching His followers. It simply means that the Spirit would take such opportunities to deliver the message He wanted to deliver.

Witness and defense were the theme of Paul's ministry. He said that Jesus appointed him to be a witness for Christ (Acts 22:15; 26:16; see also 23:11). As he traveled about, preaching the gospel, he was called upon to defend himself before the Jews in Jerusalem (Acts 22 and 23), before the governor, Felix, in Caesarea (chap. 24), and before King Agrippa (chap. 26).

Toward the end of his life when he was imprisoned in Rome, Paul told the church in Philippi, "I am put here for the defense of the gospel (1:16; cf. v.7). That claim is in the middle of a paragraph about preaching Christ (Phil. 1:15-18).

In obedience to Jesus, Paul was faithful to confess and not deny. Although he was called upon to defend *himself* or his *actions*, he almost always turned the opportunity into a defense and proclamation of the *gospel*.

1 Peter

Finally I come to 1 Peter 3:15. What is the significance of what I've said about the trial motif in Scripture for this verse?

A key theme in 1 Peter is a proper response to persecution. Christians were starting to suffer for their faith (3:8-4:2). Peter encouraged them to stand firm as our Savior did who himself "suffered in the flesh," as Peter wrote (4:1).

After exhorting his readers to "turn away from evil and do good" (1 Pet. 3:11), Peter says,

Now who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame (3:13-16).

The main point of this passage is faithfulness: faithfulness in righteous living, and faithfulness in honoring Christ and speaking up when challenged.

So how does the idea of witness fit in here? I submit that Peter would have remembered Jesus' instructions to turn demands for a defense into opportunities to bear witness. Remember Luke 21:13? Peter did this himself. When he and John were called before Caiaphas, as we read in Acts 4 and 5, rather than deny Jesus as he did when Jesus was on trial (Mk. 14:66-72), Peter faithfully proclaimed Christ not once but twice. The second time he said, "We must obey God rather than men," and then he laid out the gospel message (Acts 5:27-32; see also 4:5-22).

Sometimes I hear apologists talking about how to put apologetics and evangelism together. While there may be a conceptual distinction between the two, they are both aspects of the one big task of bearing witness for Jesus. The trajectory of our engagement with unbelief ought always to be the proclamation of the gospel even if we can't always get there. As Paul said in 1 Cor. 2:5, our faith rests properly in Christ and the message of the cross, not in the strength of an argument.

Defense and witness are the responsibility of all of us. If that seems rather scary, remember that we're promised, in Luke 12:12, the enabling of the Spirit to give us the words we

need.

Notes

1. Richard Bauckham, *Jesus and the Eyewitnesses* (Grand Rapids: Eerdmans, 2006), 389.
2. See for example James K. Beilby, *Thinking About Christian Apologetics* (Downers Grove: InterVarsity, 2011), 20.
3. Allison A. Trites, *The New Testament Concept of Witness* (Cambridge: Cambridge Univ. Press, 1977), 21.
4. Ibid., 46.
5. Ibid., 45.
6. Ibid., 139.
7. Ibid., 133.
8. Bauckham, *Jesus and the Eyewitnesses*, 387.

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The Bible: Intentionally Misunderstood (Radio Transcript)

Steve Cable examines the faulty reasoning and interpretation of the Bible in Kurt Eichenwald's Newsweek article "The Bible: So Misunderstood It's a Sin."

Dissecting the Bible by Focusing on Nits

Recently, New Testament scholar, Dr. Daniel Wallace, addressing our strong confidence in our modern translations, mentioned others presenting a false view of this situation. One example, *The Bible: So Misunderstood It's a Sin* by Kurt Eichenwald^{1}, appeared in *Newsweek*. This article presents arguments intended to undermine the New Testament. Let's evaluate some of these arguments to be better equipped in sharing the truth.^{2}

Eichenwald begins by parroting negative stereotypes about American evangelicals. Adding rigor to his rant, he states, "A Pew Research poll in 2010^{2} found that evangelicals ranked only a smidgen higher than atheists in familiarity with **the New Testament and Jesus's teachings.**"^{4}



He referred to a table showing the average number of questions out of twelve answered correctly. However, only **two of the twelve related to the New Testament** and **none to Jesus's teachings.**^{5} Two questions are not enough to evaluate someone's knowledge of the New Testament, But, for the record, the two questions were "Name the four gospels" and "Where, according to the Bible, was Jesus born?" 53% of those professing to be born again answered these correctly versus 20% of atheists. Apparently to Eichenwald, a "smidgen higher" must mean almost three times as many.

Eichenwald spends two pages bemoaning the translation problems in the New Testament. But as pointed out by Dr. Wallace and others, his critique really serves to highlight the excellence of today's translations. The areas he points out as having questionable additions in the text are clearly marked in all of today's popular translations^{6} and if removed make no difference in the overall message of the New Testament (i.e. the woman caught in adultery in John and snake handling in Mark).

He also lists three short passages, claiming they did not appear in earlier Greek copies. Upon examination, we find that one of those passages does not appear in modern translations. The other two do appear in the translations. Why? Because they appear in numerous early Greek manuscripts.[{7}](#) Once again his scholarship is found wanting.

All scholars agree there are variations between ancient manuscripts from different areas but they do not change the message. As Wallace points out, “We are getting closer and closer to the text of the original. . . . The New Testament has more manuscripts that are within a century or two of the original than anything else from the Greco-Roman world. If we have to be skeptical . . . , that skepticism . . . should be multiplied one thousand times for other Greco-Roman literature.”[{8}](#)

Supposed Biblical Contradictions

Eichenwald continues attacking the Bible with nine different topics he claims reveal contradictions in the biblical record. Let’s examine three of them to see if his arguments have substance.

First, he claims there are three different creation models, stating that “careful readers have long known that the two stories of Genesis 1 and 2 contradict each other.”[{9}](#)

However, a clear-headed examination sees chapter 1 describing the overall creation while chapter 2 talks about the creation of Adam and Eve. As commentators explain, “what follows Genesis 2:4 is not another account of creation but a tracing of events from creation through the fall and judgment.”[{10}](#)

In his third creation model “the world is created in the aftermath of a great battle between God and . . . a dragon . . . called Rahab.”[{11}](#)

Reading the relevant verses shows no creation story but rather the creature Rahab representing Egypt. Job 9:13 says “under (God) the helpers of Rahab lie crushed.” Some speculate this could relate to the Babylonian Creation Epic. Even if this speculation were true, rather than a third creation story one would say this reference tells us God destroys all idols raised up by others.

Eichenwald’s claim of three different creation models is an illusion.

His second claim states the Gospel of John was written “when gentiles in Rome were gaining dramatically more influence over Christianity; that explains why the Romans are largely absolved from responsibility for Jesus’s death and blame instead is pointed toward the Jews,”[{12}](#) implying the other gospels put much of the blame on the Romans.

Examining his claim, in Luke we read, “The chief priests . . . were trying to find some way to execute Jesus.” While the Roman governor did not find Jesus guilty of anything worthy of death.[{13}](#) In Acts, Peter squarely places the responsibility onto the Jewish leaders and nation.[{14}](#) We find similar verses in Matthew[{15}](#) and Mark[{16}](#). All the gospels place the blame on the Jewish nation. There is no shift in perspective in John.

In a third supposed contradiction Eichenwald writes, “As told in Matthew, the disciples go to Galilee after the Crucifixion and see Jesus ascend to heaven; in Acts, written by Luke, the disciples stay in Jerusalem and see Jesus ascend from there.”[{17}](#)

The gospel of Matthew ends saying **nothing** about Jesus ascending to heaven. In Acts, Luke says the Lord was with His disciples over a forty-day period and could have easily traveled from Jerusalem to Galilee and back.

Not surprisingly, his other six so-called “contradictions” all

fail to hold up when one examines the Scriptures.

Faulty Interpretation Part 1

Eichenwald wants to show that what we think the Bible teaches about homosexuality is not what God intended. He begins by pointing out “the word homosexual didn’t even exist until . . . 1,800 years after the New Testament was written . . . these modern Bibles just made it up.”[\[18\]](#)

But this could be said of many English words used today. A respected dictionary of New Testament words[\[19\]](#) defines the Greek word he questions as “a male engaging in same-gender sexual activity, a sodomite. . .”

He then tells us not to trust 1 Timothy when it lists homosexuality as a sin because “Most biblical scholars agree that Paul did not write 1 Timothy.”[\[20\]](#)

The early church fathers from the second century on and many contemporary scholars[\[21\]](#) do not agree it is a forgery.[\[22\]](#) Regardless, the same prohibition appears in other epistles and not just in Timothy.

Eichenwald points out Romans, Corinthians and Timothy discuss other sins in more detail than homosexual behavior. He writes, “So yes, there is one verse in Romans about homosexuality . . . and there are eight verses condemning those who criticize the government.”

Most people understand that explaining our relationship to the government is more complex than forbidding homosexuality which is clearly understood.

He claims people are not banished for other sins such as adultery, greed, and lying.

But if you proclaimed you practice those actions regularly and teach them as truth, your church is going to remove you from

any leadership position. They should still encourage you to attend worship services out of a desire to see God change your heart.{23} Mr. Eichenwald would be surprised to learn that most evangelical churches handle issues with homosexuality in the same way.

Then he declares, “plenty of fundamentalist Christians who have no idea where references to homosexuality are in the New Testament . . . always fall back on Leviticus.”{24}

Personally, I have never run into another church member who was unfamiliar with the New Testament, but knew the details of Leviticus.

In summary, Eichenwald believes we should declare homosexuality is not a sin and those who practice it should be honored as leaders within the church. He does not suggest that we treat any other sins that way. He does not present a cogent argument that the New Testament agrees with his position. He is saying that we should ignore biblical teaching. But, we really do love those struggling with homosexual behavior and we want to help them gain freedom from those lusts just as much as someone struggling with opposite sex issues.

Faulty Interpretation Part 2

To strengthen his position on homosexuality, Eichenwald calls out “a fundamental conflict in the New Testament – arguably the most important one in the Bible.”{25} As Christians, are we to obey the Mosaic Law or ignore it?

He claims, “The author of Matthew made it clear that Christians must keep Mosaic Law like the most religious Jews, . . . to achieve salvation.”{26} He says this is contrary to Paul’s message of salvation through grace not works.

What a mistaken understanding. In Matthew, Jesus explains that to enter God's kingdom "our righteousness must surpass that of (the most religious Jews){27}." We must not get angry, call people names, or lust even once. In fact, "You are to be perfect, as your heavenly Father is perfect." {28} Jesus clearly taught we cannot be good enough. Only through His sacrifice can we be made righteous.

In Acts 15, some believers with Pharisaical backgrounds brought the Mosaic Law up to the apostles. Peter told them, "Why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? . . . we are saved through the grace of the Lord Jesus, in the same way as (the Gentiles) also are." {29} The apostles and the whole church agreed to send the Gentiles word that they were not required to follow the Law.

Eichenwald is right: we are not required to follow the Law. The New Testament is very careful to identify actions and attitudes which are sin so may try to avoid them. This truth is why sexual sins are specifically mentioned in the New Testament. {30} Even in Acts 15, the apostles tell Gentile Christians to abstain from fornication {31}, a term covering all sexual activity outside of marriage.

Eichenwald also castigates us for disobeying the biblical teaching about government. He says Romans has "eight verses condemning those who criticize the government." {32} Pat Robertson sinned by stating, "We need . . . to pray to be delivered from this president."

Actually, Romans says, "Let every person be subject to the governing authorities. . . . the person who resists such authority resists the ordinance of God." {33} We are not required to say good things about the government, but rather to obey the law. Our Bill of Rights states that "Congress shall make no law . . . abridging the freedom of speech." {34}

So, if we do not voice our opinions about our government, we are not availing ourselves of the law established by our governing authorities.

Faulty Interpretation Part 3

As we examine popular arguments against the Bible, we will conclude by looking at prayer. In his *Newsweek* article, Kurt Eichenwald castigates a Houston prayer rally^{35} saying, “(Rick) Perry . . . boomed out a long prayer asking God to make America a better place . . . babbling on . . . about faith and country and the blessings of America.” He claimed Perry “heaped up empty phrases as the Gentiles do.”

In reality, Perry prayed succinctly for about two minutes with no empty phrases.

Eichenwald explains, Perry is just an example of our error. Most Christians are disobeying by praying in front of people. Jesus told us, “Whenever you pray, do not be like the hypocrites, for they love to stand and pray . . . so that they may be seen by others.”

But someone can speak a prayer before others without being a hypocrite. Jesus does tell us to make our prayers a personal conversation with our God. But Jesus prayed often before synagogue attenders, in front of His disciples,^{36} and before over 5,000 people.^{37} Those times, although numerous, were less than the time He spent praying alone as should be true for us.

Eichenwald states we should repeat the Lord’s prayer verbatim.

But in Matthew, Jesus gave an example of how to pray, not a set of words to repeat meaninglessly. The New Testament contains many prayers offered by the apostles and none repeat the words from the Lord’s prayer. If Eichenwald were there to instruct them, the apostles would not have sinned so

grievously.

Eichenwald claims the only reason anyone could pray in front of a large crowd, or on television, is “to be seen.” This claim does not make sense; the people he is judging can build themselves up without having to resort to prayer.

In this article we have seen that critics use an incomplete, shallow examination of Scripture to claim it is not accurate and our application is faulty. In every case, we have seen that these claims leak like a sieve.

Dan Wallace concludes, “But his numerous factual errors and misleading statements, his lack of concern for any semblance of objectivity, his apparent disdain for . . . genuine evangelical scholarship, and his uber-confidence about more than a few suspect viewpoints, make me wonder. . . . Eichenwald’s . . . grasp of genuine biblical scholarship (is), at best, subpar.”[\[38\]](#)

If Eichenwald’s article represents the best arguments discrediting the Bible, one rejoices in our firm foundation. However, realizing many readers of such pieces don’t know their flimsy nature, one is saddened by the potential impact on a society inclined to ignore the Bible.

Notes

1. Eichenwald, Kurt, “The Bible: So Misunderstood It’s a Sin,” *Newsweek Magazine*, December 2014.
2. There are numerous web postings placed after release of Eichenwald’s article. Two you may find interesting that deal with areas of the article not addressed herein are as follows: Daniel B. Wallace, [“Predictable Christmas fare: Newsweek’s Tirade against the Bible,”](#) blogpost December 2014; and Darrell Bock, [“Darrell Bock Responds to Kurt Eichenwald’s Newsweek Article on the Bible,”](#) blogpost December 2014.
3. The Pew Forum on Religion and Public Life, U.S. Religious Knowledge Survey, September 2010, pages 17-23.

4. Eichenwald, paragraph 4.

5. The 12 questions are as follows:

1. What is the first book of the Bible? (Open-ended)
2. What are the names of the first four books of the New Testament, that is, the four Gospels?
3. Where, according to the Bible, was Jesus born? Bethlehem, Jerusalem, Nazareth or Jericho?
4. Which of these is NOT in the Ten Commandments? Do unto others . . ., no adultery, no stealing, keep Sabbath?
5. Which figure is associated with remaining obedient to God despite suffering? Job, Elijah, Moses or Abraham?
6. Which figure is associated with leading the exodus from Egypt? Moses, Job, Elijah or Abraham?
7. Which figure is associated with willingness to sacrifice his son for God? Abraham, Job, Moses or Elijah?
8. What is Catholic teaching about bread and wine in Communion? They become body and blood, or are symbols?
9. Which group traditionally teaches that salvation is through faith alone? Protestants, Catholics, both or neither?
10. Was Mother Teresa Catholic, Jewish, Buddhist, Hindu or Mormon?
11. What is the name of the person whose writings and actions inspired the Reformation? Luther, Aquinas or Wesley?
12. Who was a preacher during the First Great Awakening? Jonathan Edwards, Charles Finney or Billy Graham?

6. Check your footnotes and the italics applied to the story of the woman caught in adultery and the last few verses of the Gospel of Mark.

7. Insert summary on 1 John 5:7, Luke 22:20, and Luke 24:51.

8. Wallace.

9. Ibid, paragraph .

10. New English Translation, Genesis 59 Chapter 2, Notes 9 and

11.

11. Ibid, paragraph 66.
12. Eichenwald, paragraph 51.
13. See Luke 23:4,14,22.
14. See Acts 2:23,23,3:14-15,4:10,5:30.
15. Matthew 26:4,27:23-24.
16. Mark 14:1, 15:14-15.
17. Eichenwald, paragraph 52.
18. Ibid, paragraph 68.
19. William Mounce, *Complete Expository Dictionary of Old and New Testament Words*, Zondervan, 2006.
20. Eichenwald, paragraph 70.
21. Among those disagreeing with Eichenwald's assertion are Daniel Wallace, John MacArthur, Charles Swindoll, John Stott, and Craig Keener.
22. In Daniel Wallace, *Intro to 1st Timothy*, Dr. Wallace writes, "In sum, although the evidence against the authenticity of the pastorals is as strong as any evidence against the authenticity of any NT book, it still cannot overthrow the traditional view. The traditional view, however, must be modified by the substantial linguistic evidence against authenticity: an amanuensis (possibly Luke) had great freedom in writing these letters for the apostle Paul."
23. See the Watermark Community Church story: www.watermark.org/statement.
24. Eichenwald, paragraph 80.
25. Eichenwald, paragraph 81.
26. Eichenwald, paragraph 82.
27. Matthew 5:20.
28. Matthew 5:48.
29. Acts 15:10-11.
30. For example in Mt 5:xx, Luke x:xx, John x:xx, Romans x:xx, Ephesians x:xx, Phil x:xx, 1 Peter x:xx, 1 John x:xx.
31. Acts 15:20,29.
32. Eichenwald, paragraph 77.
33. Romans 13:1,2.
34. Amendment 1 to the Constitution of the United States of America.

- 35. Houston 2011.
- 36. John chapter 17.
- 37. Luke chapter 9.
- 38. Wallace, paragraph ??.

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Defending Theism: A Response to Hume, Russell, and Dawkins

T.S. Weaver looks at anti-God arguments from three prominent philosophers, showing why belief in God is more reasonable than their objections to His existence.

Theism, broadly defined, is the belief in the existence of a supreme being or other deities. Believers in Jesus Christ would say we follow Christian Theism, believing in and trusting the one true God who has revealed Himself through His word and through His Son Jesus. In pursuit of the defense of theism and answering profound antagonists to the faith, I will engage with some of the objections raised by three prominent thinkers: David Hume, Bertrand Russell, and Richard Dawkins.

David Hume

David Hume (1711-1776) was a Scottish philosopher who is often considered the best philosopher to have written in the English language. Although he was wary of metaphysical things like God, he was very fascinated by religion. He is widely considered to be an atheist, but we do not know for certain whether he was atheist [one who denies that God exists], agnostic [one who is not sure if God exists], or deist [one who believes God created the universe but then let it run

according to natural laws without divine intervention] by the time of his death. Regardless, his more prominent work is *Dialogues Concerning Natural Religion*. In it he presents classical challenges to theism.

The strongest challenge to theism Hume presents in *Dialogues* is the problem of evil and God's moral nature. His view is that with the amount of evil in the world, we cannot consider God as morally sensible, morally great, and powerful. His assumption is that if God were to exist, He does not care to solve the problem of good and evil. While this is the toughest intellectual challenge a theist has to answer, I believe there is an answer.

When God created, He gave humans the ability to make free decisions. If this ability were denied, our love (the supreme ethic) for Him would not be a choice and thus coerced. As a result, it would not be real love. Church Father Augustine (354-430) commented on this in his book *On the Free Choice of the Will*, by arguing that free will is what makes us human. God made us that way so we could freely choose to venerate, trust, and follow Him. So built into love, veneration, trust, and obedience was the ability to make free decisions. Consequently, certain choices are going to be terrible or evil (e.g., Adam and Eve's disastrous disobedience in the Garden of Eden). As a result, the only way to eradicate evil is to eradicate free will. Hence, evil is merely the consequence of the free will of humanity. John Stackhouse rearticulates this case:

God desired to love and be loved by other beings. God created human beings with this in view. To make us capable of such fellowship, God had to give us the freedom to choose, because love, though it does have its elements of "compulsion," is meaningful only when it is neither automatic nor coerced. This sort of free will, however, entailed the danger that it would be used *not* to enjoy God's love and to love God in return, but to go one's own way in

defiance of both God and one's own best interest. This is what the story of Adam and Eve in the Garden of Eden portrays.^{1}

It is not that God is insensitive to evil (Proverbs 6:16, 15:26; Psalm 5:4), but that moral and natural evils are the cause of the sin (free choice to disobey God) of man.

Bertrand Russell

Shifting gears, Bertrand Russell, (1872-1970) a famed agnostic philosopher, argued against theism with a famous view that everything on this globe is the result of "an accidental collocation of atoms."^{2} Thus, there is no real aim for which we were produced. I believe this view is both incredibly depressing and incredibly wrong. If one were to take what Timothy Keller would call a "clue of God" like beauty and think this through, it would have serious implications. If this were true, as Keller put it in *The Reason for God*, "Beauty is nothing but a neurological hardwired response to particular data."^{3} Conductor Leonard Bernstein once spoke of the effect of the beauty of Beethoven's music:

Our boy has the real goods, the stuff from Heaven, the power to make you feel at the finish: Something is right in the world. There is something that checks throughout, that follows its own law consistently: something we can trust, that will never let us down.^{4}

Does that sound like a "neurological hardwired response to particular data"? Or is Beethoven's music beautiful? As a seminary student, I often yearn for an excellent night of sleep. The thought is beautiful to me. Augustine in his *Confessions* argued that yearnings like this were clues to the existence of God. While my tiredness does not prove that my desire for an excellent night of sleep will happen tonight, it is correct that native yearnings like this link to actual substances that can fill them. For example, sensual yearning

(linking to sex), hunger (linking to food), tiredness (linking to sleep), and interpersonal yearning (linking to relationship). We have a desire for joy, love, and beauty that no quantity or condition of sex, food, sleep, and relationship can satisfy. We hope for something that nothing on this globe can satisfy. Do you think this is a clue? I assert this unpleasing yearning is a deep-rooted native longing that is an undeniable clue not only for the existence of God, but also that God is the only one who can satisfy that yearning. C.S. Lewis wrote in *Mere Christianity*, "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world."[\[5\]](#) (Please also see Dr. Michael Gleghorn's article "C.S. Lewis and the Riddle of Joy" at probe.org/c-s-lewis-and-the-riddle-of-joy/) Tying all this back to Russell's famous view, it makes sense that if there were a God who can satisfy that kind of yearning, this God likely made us, not by accident, but with a purpose. That is worth investigating.

Richard Dawkins

Now I turn to Richard Dawkins (1941-), who I think is best described as a militant atheist scientist. He writes in his book *The God Delusion*, describing God:

The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.[\[6\]](#)

Tell us how you really feel, Dawkins. Although there is a lot said here, what is most obvious is his portrayal of God as immoral because of what God displayed of Himself in the Old Testament. These acts are perceived to undermine his morally perfect nature. Although this will not be my main response, I

want to highlight that for Dawkins to grumble that God has perpetrated immoral acts, he acknowledges there is an objective moral law. In [a separate argument](#), I could go from here to make the case that for there to be an objective moral law there must be an objective moral law giver (God). However, I instead want to concentrate on “the God of the Old Testament.”

The Old Testament passage found in Deuteronomy (7:1-5; 20:16-18) tends to be the most cited in an argument against God such as Dawkins’s quote above. In this passage, God instructed the Israelites to destroy the Canaanites living in a specific region: “[T]hen you must destroy them totally. Make no treaty with them, and show them no mercy” (7:2), and “[D]o not leave alive anything that breathes” (20:16). This passage bothers many (including myself) and may be an example of where Dawkins got his characterization. It is understandable to wonder how a good and loving God could instruct this.

To make sense of a tough passage like this one must understand the context, starting with who God is. God is not like any earthly ruler. He’s not like Trump. He’s not like Biden. He is Creator of all things and King of the Universe. That said, He supplies life, and He can take life when He chooses, however He chooses. The next step is to think through whether His instruction was justified (as if it were up to us to define justice). There are occasions when we as humans may feel it is justified for people to take another’s life, as in self-defense, to safeguard others, or in a just war. What we must understand about the Canaanites in this passage is that this was not some illogical imperative for them to be murdered. The Canaanites were malevolent. In their obscene paganism, they were spiritually dangerous. They were unspeakably wicked. God said to the Israelites, “It is not because of your righteousness or your integrity that you are going in to take possession of their land; *but on account of the wickedness of these nations*” (emphasis mine) (Deuteronomy 9:5).

The worst example of their wickedness is child sacrifice. Apologist Timothy Fox informs us, "They would burn their children alive in a fiery furnace as a sacrifice to the god Molech. Just that one act alone would be justification for their complete annihilation." [\[7\]](#) I wonder what Hume, who raised the problem of evil, would have to say to Dawkins about God dealing with and judging evil. One of the explanations God provided for wrecking the Canaanites was so that Israel would not embrace their malevolent ways. Dawkins may still object though and say, "What about the kids? How could a loving God instruct the Israelites to destroy harmless kids?" I do find this troubling as well, but as shown above, God can take life when He chooses, however He chooses. No one is promised a lengthy, peaceable life and to perish of old age. Furthermore, what if God saw that if these children were to mature, they would be just as evil and corrupt as their parents? What if ordering the death of children infected by their parents' wickedness is similar to an oncology surgeon cutting out small cancer cells along with the full-grown cells? That is a possibility. In addition, God does not appreciate the murder of the evil but patiently waits for repentance of sins (Ezekiel 18:23). In the case of the Canaanites, we see He will only allow wickedness for so long though.

Another objection Dawkins has to the existence of God is science. His view is that you can either be scientific and sensible, or religious. He is either ignoring, or ignorant of, the fact that modern science arose out of a biblical worldview. Christians are responsible for developing the scientific perspective and method. Francis Bacon, astronomers Kepler and Galileo, and the brilliant mathematician and physicist Isaac Newton all believed in God. They all helped shape the development of modern science; they believed that since God was a God of order, they expected nature to be orderly. They also understood that one man's opinion could be faulty because of sin, and therefore others needed to verify what any one scientist said. Kepler even characterized his

scientific perspective as “thinking God’s thoughts after Him.”

Dawkins thinks God and science do not mix. Yet two legendary experiments performed in 1916 and 1997 reveal this view is not as widely held as Dawkins and others make it seem. In 1916, American psychologist James Leuba conducted a study asking scientists if they believed in a God who actively communicates with humanity, no less than via prayer. 40 percent confirmed they did, 40 percent confirmed they did not, and 20 percent were not confident either way. Edward Larson and Larry Witham duplicated this study in 1997 using identical queries with scientists. They discovered the figures had not altered substantially. Even atheist philosopher Thomas Nagle disagrees with Dawkins’s view of reality. Nagle even questions whether atheist naturalists think their moral instincts (yes morality has come up again), for example the belief that genocide is morally incorrect, are true instead of just the consequence of neurochemistry hardwired into humans. He writes:

The reductionist project usually tries to reclaim some of the originally excluded aspects of the world, by analyzing them in physical—that is, behavioral or neurophysiological—terms; but it denies reality to what cannot be so reduced. I believe the project is doomed—that conscious experience, thought, value, and so forth are not illusions, even though they cannot be identified with physical facts.[\[8\]](#)

Science *cannot* explain all and *can* be consistent with religious faith. Therefore, it is unreasonable to think that an individual can only be a believer of science *or* a believer of God. It is also irrational to believe we came into the world by accident, or that because of the presence of evil in the world theism is not workable. In short, it is more reasonable to believe in theism than not to.

Notes

1. J.P. Moreland and William Lane Craig, *Philosophical Foundations for a Christian Worldview* (Inter-Varsity Press, 2003), 552.
2. Bertrand Russell, "The Free Man's Worship," *The Independent Review* 1 (Dec 1903), 415-24 Title of essay changed after 1910 to "A Free Man's Worship."
3. Timothy Keller, *The Reason for God* (New York: Penguin Books, 2016), 138.
4. From Leonard Bernstein's "The Joy of Music" (Simon and Schuster, 2004), 105.
5. C.S. Lewis, *Mere Christianity*, (New York: Macmillan, 1952), 105.
6. Richard Dawkins, *The God Delusion* (Boston: Mariner Books, 2006), 51.
7. crossexamined.org/god-behaving-badly-destruction-canaanites/, accessed March 31, 2022.
8. Thomas Nagel, "The Fear of Religion," *The New Republic* (October 23, 2006).

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Probe Survey Report #4: Witnessing to Your Faith and the Response

Steve Cable continues to explore Probe's 2020 survey on religious beliefs and practices, examining how people witness to their faith or not, and reasons for both sharing and for not trusting Christ.

1. How Often Do You Witness to Your Faith?

Let's consider the topic of witnessing or sharing your faith with others. In our 2020 survey we asked two questions about this topic. The first question was: *How often do you engage in intentional spiritual conversation with non-believers about your faith with a desire to see them accept it for themselves?* With this question, we wanted to avoid casual mentions of your faith and discussions with no intent at conversion. The results as shown in the chart below are surprising.

Among Americans ages 18 through 39 who profess an affiliation with some religion, we find that less than 1 out of 5 (20%) of them strongly disagree with the statement that Muhammad, Buddha and Jesus all taught valid ways to God. Yet at the same time almost 6 out of 10 (60%) of them state that they share their faith with an unbeliever at least once a year with the intent of converting them to their belief.

So the majority of American believers (of any faith) must believe that at least for some people with different religious beliefs, it would be better for them to turn from their current belief and accept the tenets of my faith. They want to do this even though they believe that there are multiple ways to God not beyond just their faith.

Looking at the detailed results, all religions except the Unaffiliated showed very similar results: over 20% (1 in 5) of those witnessed at least monthly and about half witnessed at least yearly. So, it would appear that there is a lot of witnessing going on with very few conversions.

Figure 1 Witness with a Desire to See Conversion

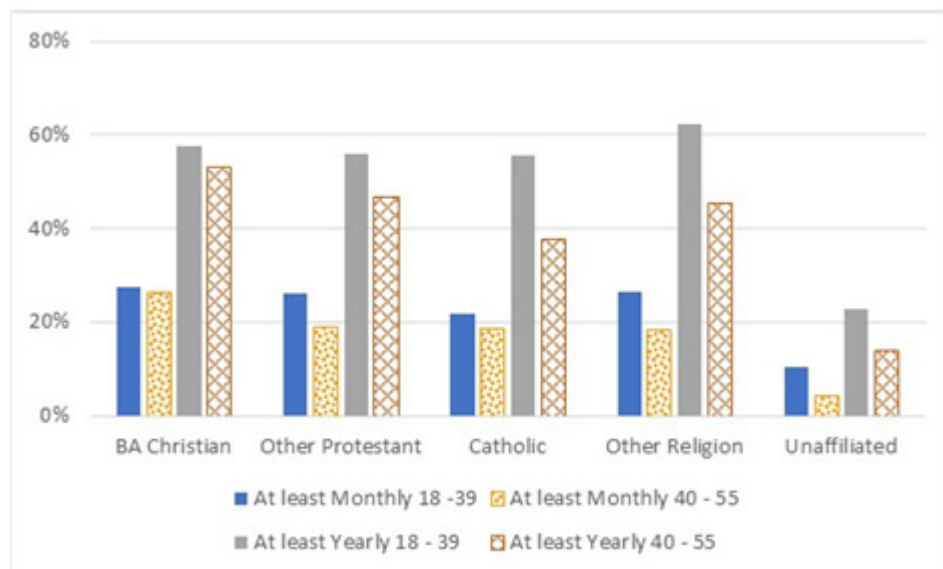


Table 1 below shows several estimates as to how many people are the recipients of these “*intentional spiritual conversations*” in a given year. The different levels shown are based on different assumptions as to how often they share with the same person and how many people they share with in a year consistent with the responses to the survey. More details are provided in the endnotes.

Table 1 Potential

Number of People Shared with by American Adults Ages 18 through 55

Religious Affiliation of Person Sharing with Intent to Convert	Potential number of individuals shared with in one year		
	Low estimate (millions){1}	Nominal estimate (millions){2}	High estimate (millions){3}
Born Again Protestant	27	56	118
Other Protestant	24	50	106
Catholic	25	51	108
Other Religion	15	31	65
Unaffiliated	12	25	52
Total	103	212	449

These results amazed me. If the nominal estimate was truly happening almost 60% of the population would have someone attempting to convert them every year. This topic deserves additional related questions to determine what level of sharing with the intent of conversion is actually happening in America. It may be that most people answering this question are only sharing with one or two family members such as their teenage children or a sibling. Or perhaps, many people think they would do this, but really they do not.

What makes this especially surprising is that Other Protestants and Catholics have a lot more people witnessing than they have holding a Basic Biblical Worldview or actually being involved in their religion. While only about one in ten (10%) strongly disagree with the statement that Mohammed, Buddha and Jesus all taught valid ways to God, over half (50%) of them are sharing their faith with the intent to convert at least once a year. And, one in five (20%) are sharing monthly or more. If you think that there are multiple ways to heaven, why would you want to go out of your way to convert someone to your religion. Of course, you could be sharing with an Unaffiliated person who needs to choose a valid religion.

Only 4.6% of Other Protestants and 0.7% of Catholics have a Basic Biblical Worldview, but almost half of them say they intentionally witness to their faith at least yearly. When they engage in a conversation with the intent of having this other person accept their faith for themselves, WHAT IS THIS FAITH THEY ARE TRYING TO GET THE OTHER PERSON TO ACCEPT? These results do suggest that most people desire more people to think like them when it comes to religion.

In a similar vein, less than 1 in 10 (10%) Catholics and Other Protestants say they pray daily, attend church at least monthly, read the Bible weekly and say their faith is important in their daily life. So, the question remains, "What are they witnessing to???"

In contrast, only 29% of Born Again Christians have a Basic Biblical Worldview while well over half of them report intentional witnessing at least once a year. But at least BAC's have something to witness to. Those Born Again Christians with a Basic Biblical Worldview report that almost two thirds (63%) of them share their faith at least once a year. This level is only a few percentage points higher than that for Born Again Christians as a whole.

How Should We Respond?

If the number of people sharing their faith is actually consistent with the answers to this question, then we know that the percentage of people actually converting as a result of their witness is very small. Otherwise, we would have many people toggling back and forth between different professed religions.

Among Born Again Christians, we project they are sharing their faith with between 25 million and 100 million nonbelievers. However, they are sharing ineffectively with the number being shared with far exceeding the growth rate of evangelicals in America. So, pastors and parachurch organizations need to up

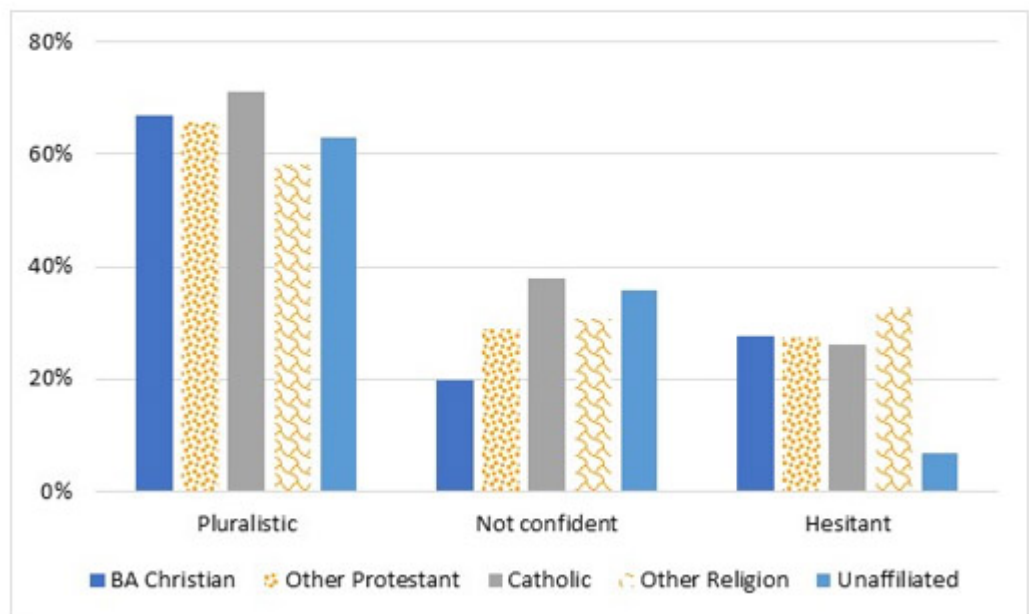
their game in training their people to share the good news of Christ. BAC's need to understand and practice the following:

1. Bathe their unsaved acquaintances in prayer asking God to bring to a clear feeling of need
2. Recognize their call to effectively share the gospel looking for opportunities to share
3. Understand how to build bridges spanning the gaps of understanding for those with different worldviews
4. Clearly explain the wonderful gift purchased for us through Jesus' death and resurrection
5. Unapologetically ask for a response to the good news shared with others
6. Realize that they should not be discouraged by a lack of interest or the lack of a positive response

2. What Keeps You From Communicating Your Religious Belief?

We also asked the question: "When I refrain from communicating my religious belief with someone, it's usually because:"[4](#)

*Figure 2 Reason for Refraining from Witnessing
Americans 18 through 39*



1. They can get to heaven through their different religious belief. [Pluralism]

2. We shouldn't impose our ideas on others. [Pluralism]
3. The Bible tells us not to judge others. [Pluralism]
4. It just doesn't seem to be that important and I don't want to risk alienating them. [Not confident]
5. I'm not confident enough in what I believe. [Not confident]
6. I'm waiting for a better opportunity. [Hesitant]

For the chart in Figure 2, we grouped these responses into three sets:

- **Pluralism** – There are other ways besides my way and I don't need to impose my way on others (responses 1, 2 and 3)
- **Not confident** – Not confident that what I have to share is important to them and/or not confident that what I believe is true (responses 4 and 5)
- **Hesitant** – No rush, I can probably find a better time (response 6)

As seen in the chart, the level of respondents selecting each set of reasons for refraining are consistent across all religious beliefs. At first glance, this may seem surprising. But in a culture where pluralism is a dominant part of all religious groups, it begins to make sense. And the pluralistic reasons were dominant, attracting around two thirds of the population across all religious groupings.

For Born Again Christians, lack of confidence in what they believe is less of an issue than for other groups. And we see that the Unaffiliated are much less likely to be hesitant waiting for a better time at around 5% of all Unaffiliated. But note that most of the other groups had less than 25% say that they were hesitant.

Looking at both of the charts, we see that (even with a lot of people saying they sometimes used excuses to avoid the subject) a majority of people of any religious group (not including the unaffiliated) share with someone with a desire

to recruit them at least once a year. I would suspect that most of these people are sharing with a family member or close friend. However, we did not ask the question so that is only reasonable speculation.

How Should We Respond?

If you are a church leader or a person who desires to see Christians sharing the good news of Jesus with those who need to know, how should you respond to this data on self-identified barriers to sharing with others?

On the most common reasons (which indicate a belief that other people don't really need to know about salvation through faith in Jesus), we need to make the exclusive role of Jesus Christ in any hope of salvation a recurring and prominent theme in our teaching. This is not a topic to tiptoe gingerly around. Rather, we need to boldly proclaim, "There is salvation in no other name under heaven other than the name of Jesus Christ." God would not have planned from before the beginning of time to sacrifice himself on the cross for our salvation if there were any other means to reconcile sinful men and women to Himself. God will not force reconciliation on us. We can choose to reject His grace. But as Paul tells us in Romans, "How are they to believe in one they have not heard of?" If we think we can slough off our responsibility to tell others, we do not understand the grace of God and our role as citizens of heaven living on this earth.

For those who do not feel confident in their ability, we need to provide training and practice environments for them to learn to share their faith experience. You are telling someone about the most important element of your life; the process that brought you out of death into true life. Help prepare them and put them in a position to share the good news with a mentor alongside them.

3. Why Have You Not Believed In Salvation Through Jesus Christ?

Finally, we wanted to know why people have not accepted the gift of salvation through Jesus Christ. This is really a question on the other side of witnessing. I am including it here, but it could easily be a separate topic.

The question asked was as follows: *What keeps you from believing that salvation is by faith in Jesus Christ alone?*

The following options were given to select from:

1. Don't believe that God would take upon Himself the penalty for my sin.
2. Salvation is not a gift, it must be earned.
3. I am clearly as good as Christians I know so I should be accepted by God if they are.
4. There is no personal, creator God.
5. Another answer not listed here.
6. Never gave the question any thought.
7. Not applicable, I do believe.

The table below captures the range of answers to this question.

Ages 18 – 39					
	Born Again Protestant	Other Protestant	Catholic	Other Religion	Unaffiliated
Don't believe that God would take the penalty for my sin	4.1%	13.7%	16.3%	10.6%	5.9%
Salvation is not a gift, it must be earned	15.7%	20.1%	23.8%	22.0%	8.0%
I am clearly as good as Christians I know	11.9%	10.6%	16.2%	12.9%	8.1%

There is no personal, creator God	1.0%	2.8%	2.7%	5.8%	23.9%
Another answer not listed here	6.9%	9.9%	9.3%	21.9%	28.2%
Never gave the question any thought	15.0%	29.7%	16.3%	12.7%	13.5%
Not applicable, I do believe	45.4%	13.3%	15.5%	14.1%	12.5%

The first thing to notice in this table is that less than half of Born Again Protestants selected “Not applicable, I do believe.” This result is odd since one of the questions required to be considered a Born Again Protestant is “The statement that best describes you own belief about what will happen to you after you die is ‘*I will go to heaven because I confessed my sins and accepted Jesus Christ as my savior.*’” Perhaps some of the Born Agains thought we wanted to know what was keeping them away before they surrendered to the lordship of Jesus Christ. Perhaps this is because some of them consider “confessed my sins and accepted” as something they did to earn their salvation. In that case, one could possibly consider answers 2, 5, 6 and 7 as consistent with Born Again Protestants. Although that would be somewhat of a stretch. That assumption still leaves 17% of BA Protestants whose answers are clearly inconsistent.

Other Protestants are most likely to say, “I never gave the question any thought” or “Salvation must be earned” with only 13% saying they do believe the statement about salvation through faith alone. Catholics are about the same as Other Protestants in saying they believe in salvation through faith alone. The more frequent answers for Catholics being “it must be earned”, “I am clearly as good as Christians I know”, and “never gave the question any thought.”

The most common answer from the Unaffiliated is “another answer not listed here” followed by “there is no personal, creator God”. Those who claim that most “nothing in

particulars” are really Christians find little support in that only one in five (20%) say that they do believe in salvation through faith in Jesus.

4. Christianity and Other Major World Religions

One of the things that drives our attitude toward and our approach to witnessing to our faith is how we think Christianity relates to other world religions. In part 2 of this series, we looked at some questions that dealt with believing that multiple religions could offer a workable road to an eternity with God. In this part we will look at what people believe distinguishes Christianity from other world religions if in fact anything does.

We asked our respondents the following question: *“How does Christianity relate to other major world religions?”* The respondents selected from the following choices:

1. Serves the same function with only minor differences
2. Focuses on living after the example of Jesus Christ
3. Teaches that reconciliation with God is a gift of God accessed by faith not by works
4. Promotes love for other people more deeply than other religions
5. Differs based on misconceptions about God and/or history
6. Not sure how it relates

Note that answers 1, 5 and 6 indicate an ignorance about the tenets of Christianity and/or the tenets of other major world religions. As noted earlier, Christianity teaches a way to reconciliation that is very different from other world religions and is not compatible with the reconciliation stories of those other religions.

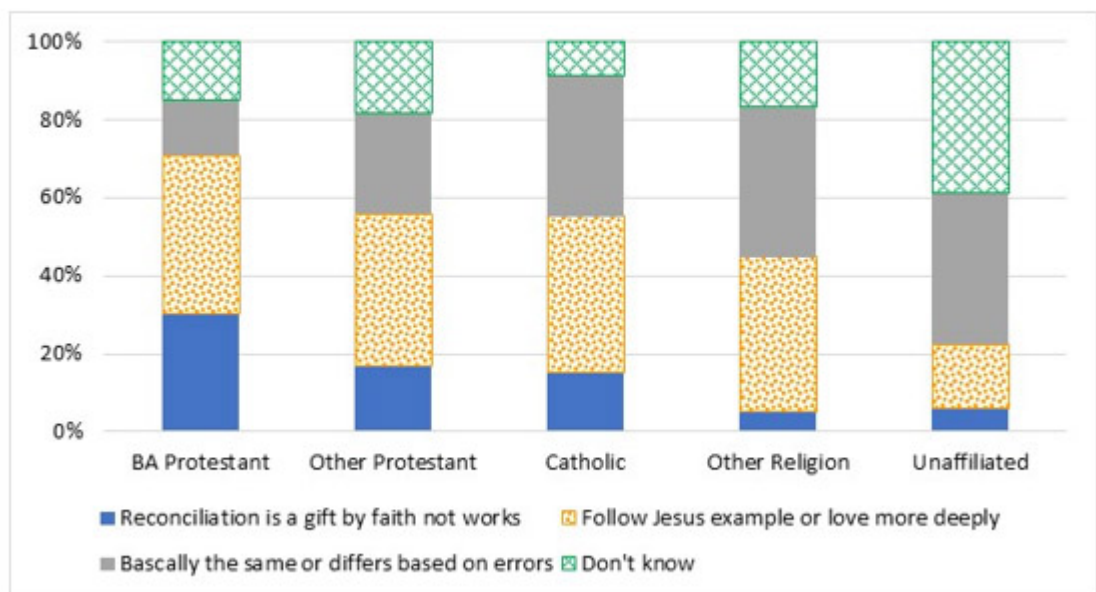
Answers two and four reflect potential differences between Christianity and other world religions. We do want to follow

Christ's example and other world religions would not teach us to do that. Other religions could not promote loving other people more deeply than Christianity does, but some of them might argue that they also promote love for others.

Teaching that reconciliation is a gift of God accessed by faith alone not through works is the greatest substantial difference between Christianity and other world religions. This teaching is significantly different than the teachings of Islam, Hinduism, Buddhism, Judaism, and others.

The results are charted in the graph to the right. First, notice the interesting result

*Figure 3 How Does Christianity Relate to Other Religions
Ages 18 - 39*



that only about 30% of Born Again Protestants selected 'reconciliation is a gift' while 40% selected following Jesus' example or love others more deeply. As noted above, this second answer is not inconsistent with the concepts of Christianity but is not as fundamental as the first. However, selecting this answer over reconciliation is a gift' is consistent with what we saw earlier: 70% of Born Again Christians are not exclusivists.[\[5\]](#)

Other Protestants and Catholics have less than one in five that selected 'reconciliation is a gift' and the total selecting answers 1 and 2 is slightly over one half. Thus,

almost half of them selected answers showing ignorance of or disbelief in the basic tenets of Christianity.

The results for the Unaffiliated shows their total disregard for salvation by grace and any substantial difference between Christianity and other religions.

5. Summary of Key Results

Among Americans ages 18 through 39 who profess an affiliation with some religion, we find that less than 1 out of 5 (20%) of them strongly disagree with the statement that Muhammad, Buddha and Jesus all taught valid ways to God. Yet at the same time almost 6 out of 10 (60%) of them state that they share their faith with an unbeliever at least once a year with the intent of converting them to their belief.

So the majority of American believers (of any faith) must believe that at least for some people with different religious beliefs, it would be better for them to turn from their current belief and accept the tenets of my faith. They want to do this even though they believe that there are multiple ways to God beyond just their faith.

We also discovered that Born Again Christians are not really more likely than other religious groups to share their faith with the purpose to convert. Born Again Christians with a Biblical Worldview are only marginally more likely to share with the purpose to convert at least yearly as Born Again Christians as a whole (63% vs. 57%).

Amazingly, one could project that nominally about 212 million Americans a year would be the recipients of these spiritual conversations with the intent to convert. However, if almost all of these

conversations were with the same person it might represent as few as 34 million Americans which could be primarily the children and relatives of the person sharing their faith. We

cannot know for sure without asking more questions.

Conversely, when asked what makes them refrain from sharing their faith, almost 70% of Born Again Christians selected a reason that indicated they believed that the other person did not really need to know; a universalist belief where all religious beliefs lead to heaven.

About one out of seven (14%) of adults under age 40 who **are not** Born Again Protestants believe that salvation is by faith in Jesus Christ alone. This small number is true for Other Protestants, Catholics and Other Religions. This same group of religious affiliates has about 1 in 3 who believe that salvation is a result of good works and is earned or rewarded on a curving scale.

Less than one in three, Born Again Christians selected the redeeming work of God through faith as the key difference between Christianity and other religions. And less than one in five Other Protestants and Catholics selected that answer. Instead, about three out of four (75%) selected love deeply, obey Jesus or Christianity is basically the same as the message of other religions.

Notes

1. Low Estimate: Calculated assuming that those sharing at least monthly on the average shared their faith 12 times per year and those sharing at least yearly but less than monthly shared on the average 1 times per year AND that they shared on the average with the same individual four times.
2. Nominal Estimate: Calculated assuming that those sharing at least monthly on the average shared their faith 18 times per year and those sharing at least yearly but less than monthly shared on the average 2 times per year AND that they shared on the average with the same individual three times.
3. High Estimate: Calculated assuming that those sharing at least monthly on the average shared their faith 24 times per year and those sharing at least yearly but less than monthly

shared on the average 4 times per year AND that they shared on the average with the same individual two times.

4. Although most people selected only one answer, on this question they could select multiple answers

5. Exclusivists are those who believe that their religion is the only source of correct teaching concerning our relationship with God. When I get time, I will check out the relationship between those who are exclusivists and those who selected 'reconciliation is a gift'

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Atheism 2.0? Talking Back to a TED Talk

In 2011, atheist Alain de Botton gave a now-famous TED talk "Atheism 2.0." As part of a seminary class on apologetics, Probe intern T.S. Weaver was assigned to write a response to it, which we are honored to publish. First, here is a video of that TED talk:

Dear Mr. de Botton,

First, I want to say I admire your courage to share these ideas publicly and I do think you are a gifted orator. I am a Christian seminary student and have both many things I agree with and disagree with from your talk. I will try to touch on them in the order you bring them up in your talk.

To start with when you say, "Of course there's no God . . . now let's move on. That's not the end of the story. That's the very very beginning," I can respect that because I agree that a truth claim regarding the existence of God is just the beginning. This truth claim informs our entire worldview and how we live. To me, knowing there is a God (the same conclusion to which avowed atheist [Sir Antony Flew](#) came) gives me meaning, purpose, knowledge of where we came from, where we are going, and how to live. I wonder from your perspective, though, how without a God, any of these key issues in life can be addressed. Without a God, where do we come from? What does life really mean? How do we differentiate between good and evil? What happens when we die?

Going further in your talk, I must say I too love Christmas

carols, looking at churches, and turning the pages of the Old Testament. We have common ground here, so again, we do not disagree on everything.

However, evaluating your view again, I do not see how you can be attracted to the "moralistic side" of religion without the existence of God. You say you are "stealing from religion;" that I agree with as well. I wonder if you have thought, if you are truly an atheist, how can there even be such things as morals? How can you define good? In relation to what? Where does this come from? If there is some moral law, have you thought about where it comes from? Do you think that implies there must be some sort of law giver? In the atheistic worldview what is the moral law and who is the law giver?

You go on to say, "There's nothing wrong with picking out the best sides of religion." That sounds nice, but I disagree. You must either adopt it all or nothing, otherwise you do not have a worldview that makes sense. There will be self-contradictions all throughout your view. A perfect example as I touched on above is your idea of "Atheism 2.0." It is impossible to adopt a moralistic side because without God there are no morals. There is no reason to have a moralistic side. This is a contradiction. Have you considered this?

As your talk goes on, you say some remarkably interesting things I have not heard before, even from an atheist. Your claim the church in the early nineteenth century looked to culture to find morality, guidance, and sources of consolation is new to me. I would like to know how you came to this conclusion. Which denomination? Which church? What was your source of information? It is noticeably clear to me that the practice of the (Christian) church is to find all those things from Scripture and God. In fact, the Bible tells us in several places not to conform to culture. Here is one example from my favorite verse: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind." (Romans 12:2) So, your claim is the exact opposite of what I as a

Christian know presently and have learned about church history.

Furthermore, does not this refute how you opened your talk when you said, "We have done secularism bad"? You even say the church replacing Scripture with culture is "beautiful" and "true" and "an idea that we have forgotten." This is the very description of how atheists "have done secularism," is it not? From my understanding, atheism replaces Scripture with culture. Is this true, or am I missing something? If it is true, you have already done the reflection on how it is working and concluded it is "bad." Yet you want to "steal from religion." So, if your claim about church history is true, this is how it falls out: You think secularism has been done bad and want to instead steal morality from religion. And yet, religion (according to you) has gotten morality from culture (i.e., secularism). So, the very thing you would be stealing is what you yourself already called bad and would end up stuck with in the end anyway. Nothing has changed. Do you see how this is incoherent if it were true? Have you thought about this?

I do like your thoughts about the difference between a sermon (wanting to change your life) and a lecture (wanting to give you a bit of information). I also agree we need to get back to "that sermon tradition," and we are in need of morality, guidance, and consolation, because like you said, "We are barely holding it together." And I do mean "we" to cover both the atheist and the Christian alike. This is exactly what Christianity is about. We cannot "hold it together" on our own. That is why we have a Savior, and we live dependently on God, the moral law giver. Now again, you cannot have morality without the moral law giver. Furthermore, if you get guidance from atheists preaching sermons are you not facing the same problem I wrote of in the earlier paragraph? Where is the guidance coming from? Culture? Have you considered this to be the blind leading the blind?

I also agree with your point about the value of repetition. I have so much information coming at me so fast that if I do not revisit it enough, almost none of it sticks. That is another reason I am repeating some of my points.

Now you mentioned one of the things you like about religion is when someone is preaching a rousing part of a sermon, we shout "Amen," "Thank you Lord," "Yes Lord," "Thank you Jesus," etc. Your idea of atheists doing this when fellow atheists are preaching passionate points is both clever and funny. However, as Rebecca McLaughlin (a Christian) pointed out in her book, *Confronting Christianity*, your examples of secular audiences saying, "Thank you Plato, thank you Shakespeare, thank you Jane Austen!" falls flat because of the examples you chose. McLaughlin writes, "One wonders how Shakespeare, whose world was fundamentally shaped by Christianity, would have felt about being cast as an atheist icon. But when it comes to Jane Austen, the answer is clear: a woman of deep, explicit, and abiding faith in Jesus, she would be utterly appalled."

Your point on art is amazingly fascinating. You say if you were a museum curator, you would make a room for love and a room for generosity. While this sounds beautiful, there is a problem. This will sound repetitive (helping us both learn and remember), but it is just like the morality dilemma you have presented earlier. If no God exists, what is love? What is generosity? How do you define it? Where does it come from? Why is it valuable? Why is anything valuable?

To beat the dead horse one more time (apologies) . . . In your closing statements you again you say all these things are "very good." Well, what is good? How do you define it? In relation to what? Where does it come from? How do you know that? As you earlier confessed, you are stealing from religion. These stolen values have no grounding if atheism is true.

I know some of the issues I raised were not necessarily the

purpose of your talk, but in all, I wonder if you have considered how the facts and implications you presented correspond to reality. Do you think all the assertions you made cohere? Do you find your idea of Atheism 2.0 logically consistent and rational? If you could give a follow up talk, could you offer any way to verify your claims empirically? Could you supply answers to the questions of origin, meaning, morality, and destiny?

Sincerely,

A Christian – T.S. Weaver

The Apologetics of Jesus: A Defense of His Deity

Dr. Zukeran shows us that the greatest defense of the deity of Jesus was made by Jesus Himself. Claiming to be God in the flesh, His words and His actions had to be an apologetic for His claim. People could see He was a man; He had to prove to them that He was also deity, God in the flesh.

Jesus was one of the greatest leaders, teachers, and remarkable individuals that ever lived, but few realize that Jesus was also the greatest apologist. Apologetics is the rational defense of Christianity. Christian apologists use reason and evidence to present a convincing case for Christianity, challenge unbelief, expose errors, and defend the message of the gospel. Apologetics was an essential part of Jesus' ministry. If it was important in His ministry, it certainly should be in all ministries looking to impact the unbelieving world for Christ.



The Bible commands us in 1 Peter 3:15, "But set apart Christ as Lord in your hearts. Always be prepared to give an answer [*apologia*] to everyone who asks you the reason for the hope that you have." We are commanded to provide a well-reasoned answer for our faith in Christ to an unbelieving world. Jesus commanded us to "love the Lord your God with all your heart and with all your soul and with all your mind" (Mt. 22:37). Apologetics involves knowing why you believe and complies with Christ's command of loving God with your mind.

There exists some misunderstanding among Christians as to whether apologetics is necessary. Some believe that our belief in Christ is based on "faith" and thus does not require solid reasons or evidence to support it. Therefore, in witnessing to unbelievers, some mistakenly suppose that apologetics is ineffective in leading anyone to faith. The call of the Christian is to simply present the gospel, and the Holy Spirit and the Scriptures will do the rest. However, this was not the example of Christ.

Christ made extraordinary claims to be the divine Son of God. He made such claims as being the source of life, forgiver of sins, the embodiment of truth, and authority over the Old Testament Law. Such claims were met with skepticism, doubt, and hostility. Jesus knew He was making remarkable claims, and He did not expect people to simply believe His message without good reasons. He was not seeking or wanting people to exercise "blind faith." Jesus understood that we are rational and moral beings, for we are created in the image of God who is a rational and morally perfect being. For this reason, we exercise our rational capacity and investigate the evidence before making decisions.

Christ knew He would have to make a convincing case to uphold His claims and He did. Throughout His ministry, Christ presented compelling reasons and evidence to uphold His claim to be the divine Son of God. Jesus' apologetics included the testimony of witnesses, miracles, the resurrection, prophecy,

reason, the use of parables and more. The apologetic methods of Jesus serve as a model for every believer who desires to engage and impact an unbelieving world for Christ.

The Testimony of Witnesses

A man ill for thirty-eight years lay beside the Pool of Bethesda along with a multitude of crippled individuals. Suddenly an unknown stranger walks up and asks him a strange question. "Do you want to get well?" As the lame man begins to explain his situation, the stranger orders the man to "Get up! Pick up your mat and walk!" Immediately, strength enters his legs and he rises and walks, carrying his mat as the stranger orders. Soon afterwards the Pharisees arrive and an examination ensues.

What should have been a moment of rejoicing turns into a serious interrogation. The Jewish leaders in John 5 confront Jesus seeking an opportunity and reason to kill Him. Instead of praising God in the healing of the lame man, the focus of the Jewish leaders is on the apparent violation of their Jewish tradition by Jesus.

Jesus responded saying, "My Father is always at His work to this very day, and I, too, am working." (Jn. 5:17). The following verse states, "For this reason, the Jews tried all the harder to kill Him; not only was he breaking the Sabbath, but he was even calling God His own Father, making Himself equal with God." (Jn. 5:18). In this chapter Jesus performed some remarkable feats and made some extraordinary claims. When questioned, Jesus gave an answer or an *apologia*, a defense of His work and character. In His answer, we see that He was the greatest apologist and that apologetics was a key component in the ministry of Jesus.

In the passage that follows, Jesus presents one of the clearest and strongest cases regarding His nature as the divine Son of God. New Testament scholar Leon Morris states,

“Nowhere in the Gospels do we find our Lord making such a formal, systematic, orderly, regular statement of His own unity with the Father, His divine commission and authority, and the proofs of His Messiahship, as we find in this discourse.”[\[1\]](#)

What was the apologetic method Jesus used in this instance? Jesus’ apologetic involved the testimony of witnesses. According to Jewish law, a testimony is valid only if there were at least two witnesses who could testify to the truth of an individual’s claims (Deut. 19:15). Jesus knew these men needed solid testimony to confirm His claims but also testimony that would convict them of their error regarding their understanding of His identity.

Jesus brings forth five witnesses that testify on His behalf; John the Baptist (5:32-35), His works (5:36), the Father (5:37), the Old Testament Scriptures (5:39-40), and Moses (5:41-46). There were no more authoritative witnesses than these. In a brilliant presentation, Jesus makes His case. The testimony of witnesses was part of the apologetics of Jesus.

Apologetics in the Parables

It is a well-known fact that Jesus was a great storyteller. His stories captivated the audience and taught a valuable lesson. The term “good Samaritan” and “the prodigal Son,” are recognized all over the world because of the unforgettable stories told by Jesus. One of the best ways to communicate truth is to illustrate it through stories which are also an effective way to penetrate into hardened hearts that would not be receptive to a direct gospel presentation. The parables of Christ are some of the most remarkable lessons ever taught. However, did you know that the parables of Christ were also powerful apologetic presentations of our Lord?

Through the use of these stories, Jesus makes a declaration and a defense of His ministry and claims. The images He

selects are used in the Old Testament and later Jewish literature in reference to God. Jesus uses these images and applies them often to Himself. Philip Payne states, "Out of the fifty-two recorded narrative parables, twenty depict Him in imagery which in the Old Testament typically referred to God. The frequency with which this occurs indicates that Jesus regularly depicted Himself in images which were particularly appropriate for depicting God."[\[2\]](#)

By applying these images to Himself Jesus indicates his [self-understanding](#) as the divine Son of God and was communicating this truth to His audience. Payne identifies ten prominent images used in the parables in which images used in reference to God in the Old Testament Jesus applies to Himself.[\[3\]](#) Jesus' repeated use of such images indicates He wanted His audience to recognize His divinity and that He was carrying out the very will of God in His ministry on earth.

Here are a few examples where Christ declares His divinity in the gospels. The image of the rock is used to describe God, especially in the Psalms (Ps. 19:14, 28:1, 42:9, 61:2, 62:2, 71:3, 78:35). In the parables of Jesus, He states that those who build their lives upon His teachings have built their lives upon "a rock" (Matt. 7:24-26 and Lk. 6:46-49). In Psalm 23 and Ezekiel 34, God is portrayed as a shepherd. In John 10 Jesus identifies Himself as the good shepherd. In another parable, Jesus uses the example of a bridegroom. In Isaiah 49, 54, Jeremiah 2, and Hosea, God is pictured as a bridegroom. In Mk. 2:19, Matt. 9:15, and Lk. 5:34-35, Jesus identifies Himself as the bridegroom. The parables were powerful stories Jesus used to communicate truth but they were also part of the apologetics of Jesus.

The Use of Reason

Jesus commanded us to "Love the Lord your God with all your . . . mind" (Mt. 22:37). Jesus exemplified what it meant to love

God with “all your mind.” He was the greatest thinker who ever set foot upon the earth. Philosopher Dallas Willard states,

We need to understand that Jesus is a thinker, that this is not a dirty word but an essential work, and that his other attributes do not preclude thought, but only insure that he is certainly the greatest thinker of the human race: ‘the most intelligent person who ever lived on earth.’ He constantly uses the power of logical insight to enable people to come to the truth about themselves and about God from the inside of their own heart and mind.[\[4\]](#)

Jesus understood that we are created in the image of God. Our creator is a reasonable and rational being. We are thus endowed with the capacity for reason and rationality. In Isaiah 1:18, God invited Israel saying, “Come now let us reason together.” God wanted the people of Israel to use their ability to reason and consider the consequences of their behavior.

Jesus showed Himself to be a brilliant apologist who used the laws of logic to reveal truth, demolish arguments, and point out error. The communication of truth and discerning error requires the use of reason. Since our faith is a reasonable faith, reason was part of the apologetics of Jesus.

An example of the use of reason is found in Matthew 12:22-28. Here the Pharisees accuse Jesus of casting out demons by the power of the Devil. Through the use of reason, Jesus showed their accusation to be false. The argument He used is the argument known as *reductio ad absurdum* [Latin for “reduction to the absurd”]. This is an argument that demonstrates if the primary premise is supposed to be true, then it leads to a contradiction that is absurd. One would then inevitably have to conclude that the original premise is false.

Jesus responded stating that “Every kingdom divided against itself will be ruined and every city or household divided

against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? And if I drive out demons by Beelzebub, by whom do your people drive them out?" Jesus points to the illogical nature of their accusation and further points to the testimony of His miracles that confirm His authority being from God.

Apologetics of Miracles

Something had gone terribly wrong. The Messiah had arrived but the Kingdom, which would be characterized by liberty, freedom, and the just rule of God, had not arrived. Instead, John the Baptist found himself in prison awaiting execution. Confused and discouraged, John sent his disciples to Jesus to ask Him, "Are you the one who was to come, or should we expect someone else?" (Lk. 7:20). Jesus responds by pointing to the testimony of His miracles: "Go back and report to John what you hear and see. The lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor." (Lk. 7:22-23). When asked by John if He was indeed the Messiah, Jesus defends His claim by pointing to the testimony of His miracles. Miracles represent another component in the apologetics of Jesus.

A miracle is a special act of God that interrupts the normal course of events. Natural laws describe what occurs regularly by natural causes, but miracles describe what happens rarely, by supernatural causes. A miracle is an act of God designed to confirm the word of God through a messenger of God.[\[5\]](#)

Throughout the Old Testament, God used miracles to confirm His message and His messenger. Christ's miracles demonstrated that what He claimed about Himself was true and that God's confirming hand was on the message He preached. Jesus performed a vast array of miraculous signs that demonstrated His divine authority over every realm of creation.

When friendly as well as hostile audiences questioned Jesus, He defended His claims with the testimony of miracles (Mk. 2:1-12, Jn. 2, and 10:22-42). Many who witnessed Christ's miracles made the connection. Nathaniel, witnessing the omniscience of Christ, responded exclaiming, "Rabbi, you are the Son of God; you are the King of Israel." (Jn. 1:49). Nicodemus in his evening visit meets Jesus saying, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him." (Jn. 3:2).

When Christ establishes His kingdom, all creation will be subject to Him. Sin, sickness, death, and disease will be overcome and the subjects of the kingdom will never be in want. The miracles of Christ reflect His divine character and demonstrate the King of the Kingdom has arrived.

Apologetics was an essential component of Christ's ministry and should be an important part of any ministry looking to engage this lost world for Christ. The Bible commands us to defend our faith, and Christ set the supreme example for us to follow.

To learn more about the apologetics of Jesus and gain valuable practical lessons from His examples, check out the online store at Probe.org and [purchase a copy](#) of the in depth book, *The Apologetics of Jesus* written by Norman Geisler and myself.

Notes

1. Leon Morris, *The New International Commentary on the New Testament: The Gospel According to John* (Grand Rapids: Eerdmans Publishing, 1971), 311.
2. Philip Payne, "Interpreting Jesus' Parables," (Ph.D. diss., Cambridge University, 1980), 263.
3. Ibid., 313-17.
4. Dallas Willard, "Jesus the Logician," *Christian Scholars Review* (Summer 1999): 610.

5. Norman Geisler and Frank Turek, *I Don't Have Enough Faith To Be An Atheist* (Wheaton: Crossway Books, 2004), 201-2.

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God Questions From Little Kids

Recently I asked some of the mamas of littles in our church, "What God questions are your kids asking?" While not definitive, here are some answers I trust you'll find helpful.

Who made God?

God has always existed. No one made God. Everything that has been made, has been made by someone or something else. Eventually, when we go back far enough, there has to be a Someone or a Something that is eternal—that was not created. Smart thinkers called philosophers call this an "uncaused cause."

How do we know this? Because there are some things we can't figure out on our own, so God tells us in His word. Especially where Jesus is talking to His Father:

"So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world." (John 17:5, 24).

How do we know the Bible is true?

The biggest way we can know is fulfilled prophecy. (Prophecies

are a special kind of promise.) That means that God gave prophets information about the future that only He could know because He knows everything, and then the prophecies came true in even the smallest detail. This means that the Bible is a supernatural book because it is from God, who had human helpers to write down what He wanted written down.

We also have evidence supporting our belief that the Bible is a supernatural book:

Unity: The Bible's books were written over 1500 years, by 40 different authors, on three different continents. But there is one consistent, big message from beginning to end: God loves us and has a big plan and purpose for His creation.

Bibliographical Evidence: The reason we have a Bible at all is that the original texts were copied many times over. There are 25,000+ handwritten copies of New Testament documents, with many variations. These variations allow us to see where errors and changes (such as spelling which does not change the meaning of a word) crept into the copying. There are no variations that question essential Christian beliefs.

Concerning the Old Testament: the Dead Sea Scrolls were discovered between 1949 and 1956—thousands of fragments from every book of the Old Testament except Esther, including a complete copy of Isaiah. These fragments had been stored since 300-100 B.C. The book of Isaiah had not been changed in that entire time except for a few spelling changes. The scribes were exceedingly careful in copying God's word.

Archeological Evidence: Archeology, which is the study of old buried stuff, also supports details in the Bible. Not everything in the Bible has archeological support, but no archaeological findings have ever contradicted biblical details.

The evidence for both the Old and New Testaments shows that what we hold in our hands today is the same as what was

written by the original authors.

How can Jesus be God but also God's Son? (In other words, how does this Trinity thing work?)

First of all, it's a hard idea that nobody fully understands because our minds are just too puny and small. It's okay not to get it. This truth is called a mystery, and nobody will understand it until heaven.

Here are three very important truths about God:

1. There is one God.
2. God is three distinct Persons.
3. Each Person is fully God.

The three equal Persons are the Father; the Son, Jesus; and the Holy Spirit. The Father is not the Son or the Spirit, the Son is not the Father or the Spirit, and the Spirit is not the Father or the Son. But all three Persons are still one God. Yes, it's confusing! Here's a hint: often when people refer to God they mean the Father. For example, when considering the question, "How can Jesus be God but also God's Son," we can say that Jesus is divine, meaning He is God, but He is the Father's Son. He's not the same as the Father.

So when we're talking about God it is helpful to refer to either the Father, and Son or the Spirit.

We can see all three Persons of the Trinity at the baptism of Jesus. (Matthew 3:13-17)

Why can't we see God?

We can't see God the Father because He is spirit. That's like invisible energy, like sunlight. Or wind. And the Holy Spirit is, well, spirit. Jesus became a human being just like us when He left heaven to live on earth, but we can't see Him because He's back in heaven now. God is still on earth because God is everywhere, but He's invisible.

I know you'd like to see God, and you know what? So would I! Jesus knew we'd feel that way, which is why He said, "Blessed are those who believe without seeing Me." (John 20:29) But if you trust in Jesus, one day you will see Him very plainly in heaven.

Where is heaven?

Heaven is a spirit place. It's not like our house or our church or the park where we go, that you can find on a map or by walking there. I *can* tell you that when Jesus left the earth and went back to heaven, He went UP, and the Bible talks about Him coming back DOWN to earth. But it's not in the sky like the moon. When astronauts went up into space they didn't find heaven because heaven's not a place we can touch or see.

Why can't I hear God's voice? When I say, "Hello, God," why doesn't He talk back?

God doesn't speak to us the same way people do. That's because He is spirit. But Jesus taught us, "My sheep hear my voice, and I know them, and they follow me." (John 10:27) So hearing His voice is different from hearing Mommy or Daddy's voice. You hear His voice with your heart. (Matthew 13)

We recognize God's voice from reading and hearing His word in the Bible. Everything God says lines up with what He tells us in His word, so we can learn to tell the difference between His true voice and our imagination. We have to practice listening. It's not easy, and we have to know what He says in His word in order to know what His voice sounds like.

If everything God makes is good, why did He make Satan?

Satan did not start out as an evil creature. God made him a beautiful, powerful, good angel. The good angel decided to become a bad angel by trying to become like God instead of being content with how God made him as a good angel.

Some people have asked why God made angels and people who could choose to disobey. That's because God wanted angels to CHOOSE to obey Him, and He wanted people to CHOOSE to love Him. Without the ability to choose, it wouldn't be real obedience or real love.

How will I know how to get to heaven when I die?

Getting to heaven from earth is like stepping from one room into a hallway or another room. Very simple, right? And you will probably have angels with you as well. Jesus will make sure to bring you to Himself, so you don't need to worry about it.

Before I was in your tummy was I in heaven with God?

No, you didn't exist before you were in my tummy. God knew you in His mind and in His heart, but He didn't create you until just the right time to form you inside my body. The only person who was in heaven with God the Father before He became a tiny baby was Jesus.

This blog post originally appeared at blogs.bible.org/god-questions-from-little-kids/
on October 15, 2019.