

The Resurrection of Jesus: Fact or Fiction?

By Dr. Steven Smith

“The Lord has risen indeed, and has appeared to Simon!”

GOSPEL OF LUKE 24:24

1. THE RESURRECTION OF JESUS CHRIST: FIVE POSSIBLE THEORIES.¹

- 1) All who take seriously the debate surrounding the Resurrection acknowledge that there are five hypotheses that explain what happened to Jesus of Nazareth:
 - i) Christianity - The “Resurrection” Hypothesis
 - ii) The “Hallucination” Hypothesis,
 - iii) The “Myth” Hypothesis
 - iv) The “Conspiracy” Hypothesis
 - v) The “Swoon” Hypothesis

The question is: based upon all of the pertinent evidence, what is the most plausible, historically?

2) THE RESURRECTION: DOES IT REALLY MATTER?

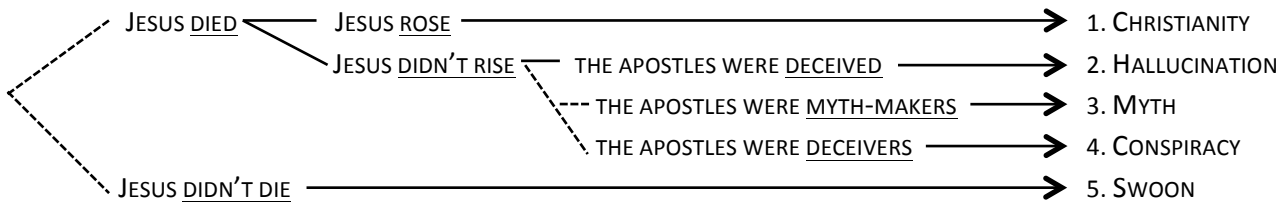
- i) Before examining these possibilities, let us ask a more basic question: *“Does it really matter whether Jesus was really “raised from the dead?”*
- ii) The answer is an unequivocal *yes*.
 - (1) **New Testament:** “Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; *if Christ has not been raised, then our preaching is in vain and your faith is in vain.*” (I Corinthians 15:12-14)
 - (2) **Catechism of the Catholic Church:** *The mystery of Christ’s resurrection is a real event, with manifestations that were historically verified, as the NT bears witness. In about A.D. 56, St. Paul could already write to the Corinthians: “I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve ...” (I Cor. 15:1-4)²*
 - (3) **Ratzinger, Jesus of Nazareth:** “If [the Resurrection] were taken away, it would still be possible to piece together from [Christianity] a series of interesting ideas about God and men ... *but the Christian faith itself would be dead.* Jesus would be a failed religious leader ... *He would then remain purely human, and his authority would extend only so far as his message is of interest to us ... In other words, we would be alone.* Our own judgment would be the highest instance. *Only if Jesus is risen has anything really new occurred that changes the*

¹ For a helpful introduction, see: “The Resurrection,” Peter Kreeft and Ronald K. Tacelli, *Handbook of Christian Apologetics: Hundreds of Answers to Crucial Questions* (Downers Grove, IL: InterVarsity Press, 1994), 173-98. Also: “The Resurrection of Jesus” in: William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics* (Wheaton: Crossway, 2008), 255-98.

² CCC 639.

world and the situation of mankind. Then he becomes the criterion on which we can rely. For then God has truly revealed himself.³

THE RESURRECTION: FIVE HISTORICAL SCENARIOS:⁴



3) **THE “RESURRECTION” HYPOTHESIS – THE HISTORICITY OF THE RESURRECTION’.**

Before examining the alternatives, let us examine the evidence for the historicity of the Resurrection.

i) **FACT #1 JESUS DIED.** Jesus died by crucifixion⁵ on a Roman cross outside of Jerusalem (*Matt 27:32-55; Mark 15:6-41; Luke 23:26-49; John 9:17-37*).

(1) **The Romans crucified thousands of Jews in the time of Jesus.** It was the highest form of capital punishment – and public shame.

(a) **Josephus** “[Titus] allowed his soldiers to have their way, especially as he hoped that the gruesome sight of the countless crosses might have moved the besieged to surrender. So the soldiers, out of the rage and hatred they bore the prisoners, nailed those they caught in different postures to the crosses, by way of jest.”⁶

(b) **Quintilian:** “When we crucify the guilty, *the most crowded roads are chosen, where most people can see and be moved by this fear.*”⁷

(2) **Crucifixion: Death by ex-cruciation** (Latin, “out from the cross”)

(a) Although the Romans did not invent crucifixion, they perfected it to a science.⁸ Under the Romans, it was reserved as a form of capital punishment. By nature, it was gruesome – and intended to bring about a painfully slow, “*excruciating*” death.

(b) It was customary for the condemned to carry his own cross from the flogging post to the site of crucifixion outside the city walls. He was usually naked, unless this was prohibited by local customs.⁹

³ Joseph Ratzinger, *Jesus of Nazareth: Part Two: Holy Week: From the Entrance into Jerusalem to the Resurrection* (San Francisco: Ignatius Press, 2011), 241–242.

⁴ Adapted from: Kreeft and Tacelli, *Handbook of Christian Apologetics*, 182.

⁵ For an introduction to “crucifixion” in the first century, see especially: David W. Chapman, *Ancient Jewish and Christian Perceptions of Crucifixion* (WUNT 2.244; Tübingen: Mohr Siebeck, 2008; Grand Rapids: Baker Academic, 2010). Also: R. E. Brown, Brown, *The Death of the Messiah: From Gethsemane to the Grave, a Commentary on the Passion Narratives in the Four Gospels* (New York; London: Yale University Press, 1994) vol. II, 945-52; also M. O. Wise, “Crucifixion,” in *Eerdmans Dictionary of Early Judaism* (eds. John J. Collins and Daniel C. Harlow; Grand Rapids: Eerdmans, 2010), 500-501; Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (trans. John Bowden; Philadelphia: Fortress, 1977).

⁶ Josephus, *Jewish War* V. 451.

⁷ Quintilian, *Declamations* 274.

⁸ The earliest recorded crucifixions were among the Persian, and later, the Greeks under Alexander. See: G. Friedrich, *Theological Dictionary of the New Testament*, Grand Rapids: Eerdmans, 1971, vol. 7, 572-73, 632.

⁹ Barbet P: *A Doctor at Calvary*: 37-147.

- (c) As the weight of the entire *crux* was over 300 lbs., the *patibulum* (weighing 80-125 lbs) was placed across the nape of the victim's neck and balanced along both shoulders.
 - (d) The procession to the site of execution was led by a Roman military guard, headed by a centurion. One of the soldiers carried the *titulus* on which the condemned man's name and crime were inscribed for all to read. Later, the *titulus* would be nailed to the top of the *crux*. The Roman guard did not leave the victim until they were sure of his death [see: *John* 19:31-32].
 - (e) At the execution site the victim was, by Roman law, given a bitter drink of wine mixed with myrrh as a mild analgesic.¹⁰
 - (f) The criminal was thrown to the ground on his back, with his arms outstretched along the *patibulum* (crossbeam).
 - (g) The hands could be nailed or tied to the crossbar, but nailing apparently was preferred by the Romans.¹¹
 - (h) The archaeological remains of a crucified body, found in an ossuary near Jerusalem and dating from the time of Christ, indicate that the nails were tapered iron spikes approximately 6 to 7 inches in length.¹²
- (3) It has been shown that the ligaments and bones of the wrist can support the weight of an adult man's body hanging from them, but his palms cannot.¹³

¹⁰ C. T. Davis, "The Crucifixion of Jesus: The Passion of Christ from a Medical Point of View," in *Arizona Medical* (1965), 22:183-187.

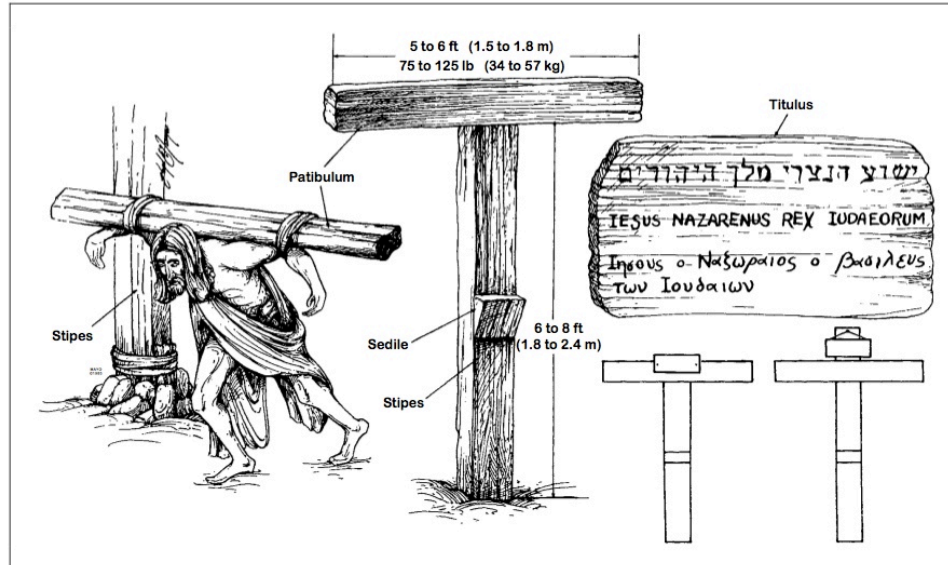
¹¹ Barbet, *A Doctor at Calvary*, 100-147.

¹² Ibid.

¹³ Ibid. See also: Chapman, *Ancient Jewish and Christian Perceptions of Crucifixion*, 77-100.

FIGURE 1

- ii) **FACT #2: JESUS WAS PLACED IN A SEALED TOMB.** Following his gruesome death by crucifixion, Jesus was buried in the (new) tomb of “Joseph of Arimathea.”
- (1) All four gospels attest to this.¹⁴
 - (2) As he was a member of the Jewish Sanhedrin council that condemned Jesus, it is highly unlikely to be a Christian invention (*Mark 15:43; Luke 23:50*). It is inexplicable why Jesus’ followers would fabricate a part of the story – so that a member of the Sanhedrin, *which condemned Jesus to death*, would look favorable.
 - (3) The tomb was sealed and guarded by Roman soldiers; whose penalty would be death for negligence (grave robbery):
 - *Matt. 27:65-66* Pilate said to them, “You have a guard of soldiers; go, make it as secure as you can.” So they went and made the sepulchre secure by sealing the stone and setting a guard.
- iii) **FACT #3: THE EMPTY TOMB OF JESUS.** On the Sunday morning after the Friday crucifixion, Jesus’ tomb was found empty by a group of his women followers.
- (1) “[The Empty tomb] itself it is not a direct proof of Resurrection; the absence of Christ’s



body
from
the
tomb
could
be

- explained otherwise.” [CCC 640; see: *Matt. 28:11-15*]¹⁵
- (2) Attested by all four Gospels (*Matt. 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1-2*)
 - (3) Attested to even earlier by St. Paul (see: *I Cor. 15:4*)
 - (4) Also attested in *Acts 2:29; 13:36*)
- iv) **FACT #4 THE RESURRECTION APPEARANCES OF JESUS.** On different occasions and under various circumstances different individuals and groups of people experienced appearances of Jesus alive from the dead.

¹⁴ See: *Matt. 27:57-60; Mark 15:42-46; Luke 23:50-54; John 19:31-42.*

¹⁵ “Naturally, the empty tomb as such does not prove the Resurrection. Mary Magdalene, in John’s account, found it empty and assumed that someone must have taken Jesus’ body away. The empty tomb is no proof of the Resurrection, that much is undeniable. Conversely, though, one might ask: Is the Resurrection compatible with the body remaining in the tomb? Can Jesus be risen if he is still lying in the tomb? What kind of resurrection would that be?” Ratzinger, *Jesus of Nazareth: Part Two*, 254.

- (1) **Appearances to Mary Magdalene**
 - (a) *Matt. 28:5-8; Mark 16:2-8; Luke 24:1-8; John 20:1-2*
 - (b) Importance of this fact, i.e., “woman’s” testimony”
- (2) **Appearances to the Twelve**
 - (a) *Matt. 28:16-17; Mark 16:14; Luke 24:34-43; John 20:19-25*
- (3) **Appearances to Other Disciples**
 - (a) Emmaus Road (*Luke 23:33-35*)
 - (b) Part of the earliest Eucharistic liturgies
- (4) **The list of Resurrection appearances by St. Paul**¹⁶
 - (a) Paul’s “list” of eye-witnesses to the bodily resurrection of Jesus (*I Cor. 15:3-8*) corroborates that such appearances actually occurred: Given the early date of Paul’s information as well as his personal acquaintance with the people involved, these appearances cannot be dismissed as mere legends.
 - (b) Paul tells us that Jesus appeared:
 - (i) to his chief apostle, Peter
 - (ii) then to the Twelve
 - (iii) then he appeared to a group of 500 disciples at once – all of whom were alive and could corroborate this
 - (iv) then to his kin, James,
 - (v) Finally, Paul adds, “he appeared also to me.”

4) **EXAMINING THE ALTERNATIVES:**

(1) **THE “HALLUCINATION” HYPOTHESIS**

- (a) **Objection:** Jesus’ disciples were *deceived*, i.e., they merely imagined that Jesus was raised from the dead, in a sort of hallucinogenic way.
- (b) **Response:** There were far too many witnesses to make this scenario plausible. “Hallucinations last minutes, rarely hours. *“This one hung around for forty days.”*¹⁷
 - (i) Dreams, fantasies, and hallucinations are *private, subjective, individual affairs*. “Hallucinations cannot possibly account for these facts.”¹⁸
 - 1. Yet Jesus was seen, heard and / or touched on numerous occasions: Mary Magdalene, the Eleven (without / with Thomas); the disciples on the road to Emmaus; seven disciples on the seashore, including Peter; to the Apostle Paul, and to over 500 at one time.
 - 2. Anyone wanting to know the truth of what had actually occurred could easily “check the truth of the story by questioning the eyewitnesses—he could never have done this and gotten away with it, given the power, resources and numbers of his enemies, if it were not true.”¹⁹
 - (ii) This hypothesis does not account for the “physicality” of the Resurrection appearances:

¹⁶ *I Cor. 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 on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. Then he appeared to more than five hundred brethren 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.”

¹⁷ Kreeft and Tacelli, *Handbook of Christian Apologetics*, 187. See *Acts 1:3*.

¹⁸ Lane Craig, *Reasonable Faith*, 288.

¹⁹ Kreeft and Tacelli, *Handbook of Christian Apologetics*, 18; Lane Craig, *Reasonable Faith*, 287-88.

1. Hallucinations do not talk, walk or eat (see: *Luke 24:42; John 21:1-14*).
2. The disciples “touched” Jesus (*Matt 8:9; Luke 24:39; John 20:27*).
3. Finally, if it was a hallucination, then Jesus’ body remained in the tomb. So – as the Gospels were spreading, *where was the corpse?* Anyone in Jerusalem could have checked and verified that he was indeed dead.

(2) **THE “MYTH” THEORY**

(a) **Objection:** Jesus’ disciples were “myth-makers.”

(b) **Response:**

- (i) There simply was not enough time for a “resurrection myth” to develop.
 1. The notion of a “gradually developing myth” of Jesus’ Resurrection is not possible under the circumstances. *The Gospel accounts are far too early.*
 - a. Skeptics such as Rudolf Bultmann, F.C. Bauer and more recently, Bart Ehrman, argue for late date of composition the Gospels.
 - b. Yet, this decision is not based upon hard data, but the *necessity* of an unreliable document originating in the second century.
 - c. If the Gospels originated in the 2nd – 3rd century, with nothing earlier to support the claims of Jesus’ resurrection, this hypothesis would be plausible ... but the Gospels were written within a generation of the people who witnessed the Resurrection itself.
 - d. Moreover, the oral tradition “under” the Four Gospels precedes the written texts by two or three decades. The earliest “creedal fragments” of the Gospels (and Paul’s letters), such as *I Cor. 15:1-5*, likely originated within several years of Jesus’ Resurrection, perhaps within a span of months.
 2. To be clear – the *terminus ad quem* (latest possible date of composition) of the Gospels is, at the outset, 100 A.D. This is not even close to enough time for a myth to work its way through the story, through the community – and spread like wildfire.
- (ii) The presentation of the Resurrection in the Four Gospels is radically distinct from that of myth.
 1. In the Gospels, “*there are no overblown, spectacular, childishly exaggerated events. Nothing is arbitrary. Everything fits in. Everything is meaningful. The hand of a master is at work here.* Psychological depth is at a maximum ... The character depth and development of everyone in the Gospels—especially, of course, Jesus himself—is remarkable. It is also done with an incredible economy of words. *Myths are verbose; the Gospels are laconic.*²⁰
 2. “The Gospels are a miraculous story, and we have no other story handed down to us than that contained in the Gospels. ... The letters of Barnabas and Clement refer to Jesus’ miracles and resurrection. Polycarp mentions the resurrection of Christ, and Irenaeus relates that he had heard Polycarp tell of Jesus’ miracles. Ignatius speaks of the resurrection. One early figure

²⁰ Kreeft and Tacelli, *Handbook of Christian Apologetics*, 189. St. Augustine, *Confessions* V.II: “The speech of one Elpidius, who had spoken and disputed face to face against the Manichees, had already begun to affect me at Carthage, when he produced arguments from Scripture which were not easy to answer. And the answer [the Manichees, who claimed to be true Christians] gave seemed to me feeble—indeed they preferred not to give it in public but only among ourselves in private—the answer being that the Scriptures of the NT had been corrupted by some persons unknown ... *yet the Manicheans made no effort to produce uncorrupted copies.*”

[Puadratus] reports that persons were still living who had been healed by Jesus. Justin Martyr mentions the miracles of Christ. No relic of a non-miraculous story exists. That the original story should be lost and replaced by another goes beyond any known example of corruption of even oral tradition, not to speak of the experience of written transmissions. These facts show that the story in the Gospels was in substance the same story that Christians had at the beginning ... The resurrection of Jesus was always a part of the story.”²¹

(3) **THE “CONSPIRACY” HYPOTHESIS**

- (a) **Objection:** Jesus’ disciples were not merely deceived but *deceivers*. This hypothesis argues that Jesus died but was not raised from the dead, although His devoted disciples propagated a spectacular lie (series of lies over time) ... *that He did*.
- (b) **Response:** There is neither adequate imagination -- nor plausible motive for such a grand conspiracy to develop and catch on.
 - (i) Conceptually, the very notion of “individual resurrection in the middle of time” was literally unthinkable – to both Jews and Gentiles.
 1. There was no rabbit to pull out of a hat, for there was no rabbit. How would this idea have occurred to any of them? To “read back” the idea of such a bodily resurrection into the first century Judaism is highly anachronistic.
 2. Even if the disciples concocted such a notion, no one would have believed them. *Jesus die rise from the dead, and initially, no one believed it ... not even Peter and the Twelve!*
 3. **Joachim Jeremias:** “Ancient Judaism did not know of an *anticipated resurrection as an event of history*. Nowhere in the literature does one find anything comparable to the resurrection of Jesus. Certainly, resurrections of the dead were known, *but these always concerned resuscitations, the return to earthly life*. In no place in the late Judaic literature does it concern a resurrection to *doxa* [glory] as an event of history.”²²
 4. * If such a lie were unfolding, it could have – and would have been squelched. The Jewish leaders could have produced a corpse and ended the fantasy.
 - (ii) Assuming the hypothesis has any merit, what advantage would such a lie benefit the disciples?
 1. What would they have gained? Think it through ...
 2. It is beyond reasonable to assert that these “liars” were subsequently imprisoned, tortured, boiled alive, hung, crucified, etc. *for a “truth” which they knew to be abjectly false*.
 3. **Pascal:** “The hypothesis that the Apostles were [conspirators] is quite absurd. Follow it out to the end, and imagine these twelve men meeting after Jesus’ death and conspiring to say that he had risen from the dead. *This means attacking all the powers that be. The human heart is singularly susceptible to fickleness, to change, to promises, to bribery*. One of them had only to deny his story under these inducements, or because of possible imprisonment, tortures, death *and they would all have been lost. Follow that out.*”²³

²¹ William Lane Craig, *Knowing the Truth About the Resurrection* (New York: Servant Books, 1998) ch. 6.

²² Joachim Jeremias, “Die latest Schicht der Osteruberlieferung,” in: *Resurrexit*, ed. Edouard Dhanis, *Auferstehung*, Themen der Theologie 4 (Stuttgart: Kreuz Verlag, 1970), 131.

²³ Pascal, *Pensées* 322, 310.

(iii) Consider the “character” of the disciples; does it correspond with the hypothesis that they were imposters?

1. “If [the apostles] made up the story, they were the most creative, clever, intelligent fantasists in history, far surpassing Shakespeare, or Dante or Tolkien. *Fishermen’s ‘fish stories’ are never that elaborate, that convincing, that life-changing, and that enduring.* The disciples’ character argues strongly against such a conspiracy on the part of all of them, with no dissenters. *They were simple, honest, common peasants, not cunning, conniving liars.* They weren’t even lawyers! Their sincerity is proved by their words *and* deeds. They preached a resurrected Christ and they lived a resurrected Christ. They willingly died for their ‘conspiracy.’ *Nothing proves sincerity like martyrdom.*”²⁴

(4) **THE “SWOON” HYPOTHESIS**

(a) **Objection:** Jesus did not actually die, but only appeared to have died.

(b) **Response:**

(i) Assuming Jesus could survive Roman execution, would a staggering, half-dead man persuade his followers?

1. Jesus could not have survived crucifixion (see above). Roman law prescribed the death penalty for any soldier who allowed a capital criminal to somehow escape. Procedures of execution and burial were airtight.
2. Jesus’ legs were not broken, as He was *already dead* (*John 19:31-32*). The soldiers were *certain* that He expired and needed no further convincing.
3. Blood and water poured out from his pierced heart (*John 19:34-35*), a sure sign of lung collapse and death by asphyxiation.

(ii) How could Jesus, in a horrifically beaten, dehydrated, bleeding and shock-trauma state remove a massive stone from the tomb?

1. *How did He escape notice by the imposing Roman guard?*
2. *Where did He go?*
3. *Where was He eventually buried?*
4. “Think this through: you have a living body to deal with now, not a dead one. Why did it disappear? There is absolutely no data, not even any false, fantastic, imagined data, about Jesus’ life after his crucifixion, in any sources, friend or foe, at any time, early or late. *A man like that, with a past like that, would have left traces.*”²⁵

(c) A related theory is that the disciples simply went to the “**Wrong Tomb.**”²⁶ This is a fantastic theory, very arbitrary with the facts. *How could the women have forgotten where Jesus was buried?*²⁷

(d) **Kreeft:** “It is psychologically impossible for the disciples to have been so transformed and confident if Jesus had merely struggled out of a swoon, badly in need of a doctor. A half-dead, staggering sick man who has just had a narrow escape is not worshiped fearlessly as divine lord and conqueror of death.”²⁸

²⁴ Kreeft and Tacelli, *Handbook of Christian Apologetics*, 185.

²⁵ Kreeft and Tacelli, *Handbook of Christian Apologetics*, 184.

²⁶ First proposed in 1907 by Kirsopp Lake.

²⁷ Additionally, Lake works with *Mark 16:6*, wherein the “young man” says “*he is not here.*” Lake discounts the entire phrase, “Do not be amazed; you seek Jesus of Nazareth, who was crucified. *He has risen*, he is not here; see the place where they laid him.”

²⁸ Kreeft and Tacelli, *Handbook of Christian Apologetics*, 183.

- 5) **HISTORICAL CONCLUSIONS:** Given all of the evidence, the Resurrection Hypothesis [RH] is the best and most plausible historical explanation of what transpired after the death of Jesus.
- i) “It is striking how successfully the historical facts undergirding the resurrection of Jesus pass the test of authenticity.”²⁹
 - ii) Despite attempts to show that the Four Gospels contradict one another, they are remarkably coherent in their core narrative.
 - iii) Numerous pieces of historical data demonstrate that the tomb of Jesus was found empty by a group of women followers. No natural explanation of hypothesis can explain this fact.
 - iv) Subsequently, Jesus appeared to His disciples in a physically raised and glorified (not merely resuscitated) body to different groups of individuals and groups, who saw him, spoke with him, touched him and ate with him.
 - v) Alternative theories must take all of this same historical data – and not only *disprove* their veracity, but additionally *replace* the Resurrection Hypothesis with a theory that is more plausible than it. Among the options are the following: (a) *Hallucination*; (b) *Myth*; (c) *Conspiracy*; (d) “Swoon” theory/ *Wrong tomb*.
 - vi) “Once one abandons the philosophical prejudice against the miraculous, the resurrection is no more implausible than its rivals, nor are they more plausible than the resurrection ... There is certainly little chance of the rival hypotheses ever exceeding the Resurrection Hypothesis ... The stupefaction of contemporary scholarship when confronted with the facts of the empty tomb, the resurrection appearances, and the origin of Christian faith suggests that *no better rival is anywhere on the horizon.*”³⁰

6) THE CHALLENGE OF THE RESURRECTION

- “The greatest importance of the resurrection is not in the past—“Christ rose”—but in the present—“Christ is risen.” The angel at the tomb asked the women, “Why do you seek the living among the dead?” (Lk 24:5). The same question could be asked today to mere historians and scholars. If only we did not keep Christ mummified in a casket labeled “history” or “apologetics,” *he would set our lives and world afire as powerfully as he did two millennia ago*; and our new pagan empire would sit up, take notice, rub its eyes, wonder and convert a second time.³¹
- In *Mere Christianity*, C.S. Lewis famously wrote:

“I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I’m ready to accept Jesus as a great moral teacher, but I don’t accept his claim to be God. That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on the level with the man who says he is a poached egg — or else he would be the Devil of Hell.

You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and God, but let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to ... Now it seems to me obvious that He was neither a

²⁹ Lane Craig, *Reasonable Faith*, 293.

³⁰ Lane Craig, *Reasonable Faith*, 295.

³¹ Peter Kreeft and Ronald K. Tacelli, *Handbook of Christian Apologetics: Hundreds of Answers to Crucial Questions* (Downers Grove, IL: InterVarsity Press, 1994), 177.

lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God."³²

³² C.S. Lewis, *Mere Christianity* (London: Harper Collins, 1952), 54-56.