

Notes

WHY READ THIS BOOK?

1. The language for our six-scene framework is adapted from David Benson, “Schools, scripture, and secularization,” PhD thesis, University of Queensland, April 9, 2016, <https://espace.library.uq.edu.au/view/UQ:384064>, and a fourfold framework (*designed for good, damaged by evil, restored for better, sent to heal*) from Steve Choung, *True Story: A Christianity Worth Believing In* (Westmont, IL: InterVarsity Press, 2008).

THE GARDEN: CREATED FOR GOOD

2. C. S. Lewis, *Mere Christianity* (London: Williams Collins, 2013), 161–62.

A NEW RELATIONSHIP

3. Pete Grieg, *How to Pray: A Simple Guide for Normal People* (Colorado Springs: NavPress, 2019).

A NEW WAY TO LIVE

4. John Dickson, *A Doubter’s Guide to Jesus: An Introduction to the Man from Nazareth for Believers and Skeptics* (New York: HarperCollins, 2018), chapter 3.
5. Confucius, *The Analects*, trans. D. C. Lau (London: Penguin Books, 1979), 15.24.
6. Luke 6:31.

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THE DOORWAY OF DOUBT

7. See Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York: Penguin, 2012), 32–60.

WHAT IF THE SNAKE WAS RIGHT?

8. For an extended treatment of the Moral Argument, see William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton, IL: Crossway, 2008), 172–83.

HOW COULD A GOOD GOD ALLOW SUFFERING?

9. Lactantius, “A Treatise on the Anger of God” in A. Roberts and J. Donaldson, eds., *Ante-Nicene Fathers*, vol. 7 (Peabody, MA: Hendrickson Publishers), 271.
10. David Hume, *Dialogues Concerning Natural Religion* (Cambridge, UK: Cambridge University Press, 2007), part 10.
11. See also Hebrews 6:18 and Titus 1:2.
12. For an extended treatment of the Free Will Defense, see Alvin Plantinga, *God, Freedom, and Evil* (Grand Rapids: Eerdmans, 1974).

WHY ISN'T GOD MORE OBVIOUS?

13. Jerry Walls and Trent Dougherty, eds., *Two Dozen (or so) Arguments for God: The Plantinga Project* (Oxford: Oxford University Press, 2018).
14. Friedrich Nietzsche, *Thus Spake Zarathustra* (New York: Penguin, 1964).
15. For Plantinga’s seminal lecture and the work it has sparked in the philosophy of religion, see Jerry Walls and Trent Dougherty, eds., *Two Dozen (or so) Arguments for God: The Plantinga Project* (Oxford: Oxford University Press, 2018). See also Richard Swinburne, *Is There A God?* (Oxford: Oxford University Press, 2010) and William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton, IL: Crossway, 2008).
16. Quentin Smith, “The Metaphilosophy of Naturalism,” *Philo* 4, no. 2 (2001): 195–215.
17. For the evidence and implications to the Kalam Cosmological Argument, see William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton, IL: Crossway, 2008), 111–56.
18. For evidence and implications to the Fine-Tuning Argument, see Luke Barnes and Allen Hainline, “The Cosmic Coincidences of Fine Tuning”

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- in Paul M. Gould and Daniel Ray, eds., *The Story of the Cosmos: How the Heavens Declare the Glory of God* (Eugene, OR: Harvest House Publishers, 2019), 203–19.
19. For evidence and implications, see John Lennox, *God's Undertaker: Has Science Buried God?* (Oxford: Lion Books, 2009), 135–62.
 20. See Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York: Penguin, 2012), 32–60.
 21. Søren Kierkegaard, *Parables of Kierkegaard*, Thomas C. Oden, ed. (Princeton: Princeton University Press, 1978), 40.
 22. David Bowden, *When God Isn't There: Why God Is Farther than You Think but Closer than You Dare Imagine* (Nashville: Nelson Books, 2016), 14–16.

HAS SCIENCE DISPROVED GOD?

23. Baruch A. Shalev, *100 Years of Nobel Prizes* (Delhi: Atlantic Publishers & Distributors, 2003), 57–59.
24. See Rodney Stark, *For the Glory of God: How Monotheism Led to Reformations, Science, Witch-Hunts, and the End of Slavery* (Princeton: Princeton University Press, 2003), 121–200.
25. Johannes Kepler, “Letter to Johannes Georg Herwart von Hohenburg,” quoted in Christopher Kaiser, *Toward a Theology of Scientific Endeavour: The Descent of Science* (Farnham, UK: Ashgate, 2007), 144.
26. I. B. Cohen, ed., *Isaac Newton's Papers and Letters on Natural Philosophy* (Cambridge, MA: Harvard University Press, 1958), 280.
27. C. S. Lewis, *Miracles* (Glasgow, UK: Collins Publishing, 1947), 110.
28. See William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton, IL: Crossway, 2008), 111–56.
29. See Luke Barnes and Allan Hainline, “The Cosmic Coincidences of Fine-Tuning,” in Paul M. Gould and Daniel Ray, eds., *The Story of the Cosmos: How the Heavens Declare the Glory of God* (Eugene, OR: Harvest House Publishers, 2019), 203–219. See also William Lane Craig, *Reasonable Faith*, 3rd ed. (Wheaton, IL: Crossway, 2008), 157–72.
30. Eugene Wigner, “The Unreasonable Effectiveness of Mathematics in the Natural Sciences,” *Communications on Pure and Applied Mathematics*, vol. 13, no. I (February 1960).
31. John Lennox, *God's Undertaker: Has Science Buried God?* (Oxford: Lion Books, 2009), 135–61.
32. *The Story of God*, Netflix, January 3, 2017.

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CAN I TRUST THE BIBLE?

33. For a list of examples, see Kenneth A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2006).
34. Daniel Wallace, *Revisiting the Corruption of the New Testament: Manuscript, Patristic, and Apocryphal Evidence* (Grand Rapids: Kregel Academic, 2011).
35. Richard Baukham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006). See also Craig Blomberg, *The Historical Reliability of the New Testament: Countering the Challenges to Evangelical Christian Beliefs* (Nashville: B&H Publishing, 2016).
36. F. F. Bruce, *The Canon of Scripture* (Westmont, IL: InterVarsity Press, 1988).
37. One of the earliest examples of ancient graffiti was discovered on a wall near Palatine Hill in Rome. The famed *Alexaminos Graffito* depicts a man worshipping someone on a cross, who has the body of a man and the head of a donkey. Intended to mock, the image reads in Greek: “Alexaminos worships his god.” See Paul’s argument in 1 Corinthians 1:23 that the Cross is “a stumbling block to Jews and foolishness to Gentiles.”
38. Sean McDowell, *The Fate of the Apostles: Examining the Martyrdom Accounts of the Closest Followers of Jesus* (Philadelphia: Routledge, 2015), and Michael Licona, *The Resurrection of Jesus: A New Historiographical Approach* (Westmont, IL: InterVarsity Press, 2010), 366–70.

DID JESUS REALLY RISE FROM THE DEAD?

39. Peter Hitchens, “Q&A Festival of Dangerous Ideas 2013,” Australian Broadcast Corporation, November 4, 2013.
40. See for example Voltaire (1764), “Philosophical Dictionary,” in *The Works of Voltaire*, vol. 11 (Paris: E. R. DuMont, 1901), 272.
41. Nancy Frankenberry, *The Faith of Scientists in Their Words* (Princeton: Princeton University Press, 2008), IX.
42. See C. S. Lewis, *Miracles: A Preliminary Study* (Glasgow, UK: Collins, 2012), 87–98.
43. For a detailed survey of the relevant scholars and the historical criteria satisfied by the facts in question, see Michael Licona, *The Resurrection of Jesus: A New Historiographical Approach* (Westmont, IL: InterVarsity Press, 2010), 302–463.
44. Gary Habermas and Michael Licona, *The Case for the Resurrection of Jesus* (Grand Rapids: Kregel, 2004), 36–40.

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45. Michael Licona, *The Resurrection of Jesus: A New Historiographical Approach* (Westmont, IL: InterVarsity Press, 2010), 349–55.
46. N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress Press, 2003), 146–206.
47. Sean McDowell, *The Fate of the Apostles: Examining the Martyrdom Accounts of the Closest Followers of Jesus* (Philadelphia: Routledge, 2015).
48. Flavius Josephus (*Antiquities*, 18.3), Tacitus (*Annals*, 15.44), Seutonius (*Lives of the Caesars, Claudius* Section 25 and *Nero* Section 16), Julius Africanus (*Chronography*, Book 18), Lucian of Samosata (*The Death of Peregrine*, 11), Mara Bar Serapion (*Syriac Manuscript*, Additional 14, 658), Pliny the Younger (*Letters to Trajan*), Babylonian Talmud (vol. 3, Sanhedrin 43a).
49. W. D. Edwards, W. J. Gabel, and F. E. Hosmer, “On the Physical Death of Jesus Christ,” *Journal of the American Medical Association* 255, no. 11 (1986): 1455–63.
50. David F. Strauss, *The Life of Jesus for the People*, vol. 1 (London: Williams and Norgate, 1879), 412.
51. Gary Habermas, “Explaining Away Jesus’ Resurrection: The Recent Revival of Hallucination Theories,” *Christian Research Journal* 23, no. 4 (2001).
52. See Gerd Lüdemann, *The Resurrection of Jesus: History, Experience, Theology*, trans. J. Bowden (Minneapolis: Fortress, 1994), 38.
53. 1 Corinthians 15:3–8: “For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.”
54. Sir Arthur Conan Doyle, *The Sign of Four* (Durham, UK: Aziloth Books, 2010).

HOW CAN GOD BE GOOD WHEN THE CHURCH IS SO BAD?

55. Alvin Schmidt, *How Christianity Changed the World* (Grand Rapids: Zondervan, 2004); Dinesh D’Souza, *What’s So Great about Christianity?*

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- (Washington, DC: Regnery, 2007); Greg Sheridan, *God Is Good for You* (Sydney: Allen & Unwin, 2018); Jeremiah J. Johnstone, *Unimaginable: What Our World Would Be Like without Christianity* (Minneapolis: Bethany House Publishers, 2017); Jonathan Hill, *What Has Christianity Ever Done for Us?: How It Shaped the Modern World* (Westmont, IL: InterVarsity Press, 2005); Rodney Stark, *The Victory of Reason: How Christianity Led to Freedom, Capitalism and Western Success* (New York: Random House, 2006); Tom Holland, *Dominion* (New York: Basic Books, 2019); Vishal Mangalwadi, *The Book That Made Your World: How the Bible Created the Soul of Western Civilization* (Nashville: Thomas Nelson, 2011).
56. John Dickson, quoted in “For the Love of God: How the Church Is Better and Worse than You Ever Imagined,” CPX (Center for Public Christianity, 2020), <https://www.publicchristianity.org/fortheloveofgod/>.