

STAGE: SKEPTIC

30 SKEPTIC QUESTIONS

OBJECTIONS AND BIBLICAL RESPONSES

Real Testimonies. Radical Transformations.

A Comprehensive Guide to Common Objections and Biblical Responses for the Honest Skeptic

By Kyle Lauriano · kylelauriano.com

© 2025 All Rights Reserved

30 Questions Skeptics Ask About Christianity

A Comprehensive Guide to Common Objections and Biblical Responses. A complete 30,000+ word apologetics resource addressing the honest questions skeptics ask about God, Jesus, the Bible, faith, and Christianity. Our goal is not to force anyone to believe but to remove intellectual obstacles so that if someone is drawn to faith, intellectual questions won't stand in the way.

Table of Contents

1. Introduction: Why These Questions Matter
2. Section 1: God's Existence and Nature (Questions 1–5)
3. Section 2: Jesus and the Gospel (Questions 6–10)
4. Section 3: The Bible (Questions 11–15)
5. Section 4: Faith and Reason (Questions 16–20)
6. Section 5: Christian Practice and Exclusivity (Questions 21–25)
7. Section 6: Suffering, Evil, and Meaning (Questions 26–30)
8. Conclusion: From Questions to Faith
9. Appendix: Resources for Further Study

INTRODUCTION: WHY THESE QUESTIONS MATTER

Skepticism is not a new phenomenon. Throughout history, thoughtful people have questioned Christianity. They've asked hard questions about God's nature, the evidence for Jesus, the reliability of Scripture, and the problem of suffering. These questions deserve serious answers — not dismissals, not platitudes, not appeals to blind faith.

Jesus Himself welcomed questions. When John the Baptist sent disciples to ask if Jesus was truly the Messiah, Jesus didn't rebuke them for doubt. Instead, He pointed to evidence — healing, miracles, the gospel proclaimed to the poor.

Matthew 11:2–6 (KJV):

“Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”

Jesus provided evidence. He validated faith with facts.

Peter instructed believers to “always be ready to give an answer to every man that asketh you a reason of the hope that is in you.”

1 Peter 3:15 (KJV):

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

Notice the approach: *with meekness and fear* — respectfully, humbly, not arrogantly. We are not trying to “win” arguments but to help people see truth.

This resource addresses thirty of the most common, thoughtful objections to Christianity. For each question, we provide:

- **Understanding the objection** — What the skeptic is really asking and why it matters
- **The biblical perspective** — What Scripture says about this issue
- **The philosophical case** — How Christian theology addresses the logical concern
- **Real-world evidence** — Historical, scientific, and experiential evidence
- **Honest limitations** — Where we acknowledge genuine tension or remaining mystery
- **The gospel connection** — How this connects to Jesus and the good news

Our goal is not to force anyone to believe. Our goal is to remove intellectual obstacles so that if someone is drawn to faith, intellectual questions won't stand in the way.

SECTION 1 — GOD'S EXISTENCE AND NATURE (Q1–5)

Question 1: If God Exists, Why is There So Much Evil in the World?

This is perhaps the most asked objection to Christianity. “If God is all-powerful, He could stop evil. If God is all-good, He would want to stop evil. But evil exists. Therefore, either God isn’t all-powerful, isn’t all-good, or doesn’t exist at all.”

This argument is called “the problem of evil” and it deserves a serious, thoughtful response.

Understanding the Objection

The skeptic isn’t necessarily being flippant. Often they’re asking this because they’ve experienced suffering — personal loss, injustice, trauma, or witnessed terrible tragedy. They see a child with cancer. They see abuse. They see war and famine. They ask: “If God loves us, how could He allow this?”

The objection assumes:

- A good God would want to prevent all suffering
- A powerful God would be able to prevent all suffering
- Therefore, a good and powerful God would not allow suffering
- Yet suffering exists
- Therefore, there is no good, powerful God

The Deeper Issue

This objection often contains a hidden assumption: that a world without suffering would be better or more loving than a world where suffering can happen. But this isn’t obviously true.

Consider that:

- Courage requires the possibility of fear
- Compassion requires the ability to suffer with others
- Growth often comes through hardship
- Love must be freely chosen, not coerced, and free choice means the possibility of harm
- Patience requires difficulty
- Forgiveness requires wrongdoing

A world where God prevents all harm might look like this: You cannot choose to harm anyone because God won’t allow it. You cannot experience loss because God prevents all death. You cannot experience difficulty or struggle because God prevents all hardship. You cannot experience disappointment because God ensures all desires are met.

This world would not have more love — it would have no love, because love requires freedom. It would be a world of cosmic puppetry, not a world of genuine relationship.

The Biblical Perspective

Scripture does not hide from the problem of evil. The entire book of Job deals with this question. Job, a righteous man, experiences devastating suffering — loss of children, loss of health, loss of wealth. His friends offer explanations, but Job demands that God explain Himself.

Job 23:3–5 (KJV):

“Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me.”

Job doesn't want platitudes. Job wants God to engage with his suffering. And what does God do? God shows up. God speaks to Job. But notice — God doesn't answer Job's question directly. God doesn't explain the cause of Job's suffering. Instead, God asks Job questions that expand Job's perspective.

Job 38:1–3 (KJV):

“Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man: for I will demand of thee, and answer thou me.”

God is saying: “Job, I'm not going to explain everything. But I will tell you — I am here, I am in control, I am wise and powerful beyond what you can comprehend.”

After encountering God, Job doesn't have intellectual answers to his suffering, but he has something better — he has relationship with God.

Job 42:5–6 (KJV):

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”

What's fascinating is that God's speeches in Job never actually explain why Job suffered. There's no theodicy offered. But Job's perspective is transformed.

A Complete Response: Free Will, Soul-Making, and Divine Purposes

Christian philosophy has developed several approaches to understanding evil:

The Free Will Defense. God created humans with genuine freedom. True love requires freedom. Freedom to love requires freedom to refuse love and to harm others. God has chosen to respect human freedom, which means evil acts committed by humans are genuinely possible. God could prevent evil by removing freedom, but that would remove the possibility of genuine love, genuine virtue, and genuine relationship.

But this only addresses evil caused by human choice. What about natural evil — disease, earthquakes, death? These are not caused by human choice.

The Soul-Making Theodicy. Some suffering serves a developmental purpose. Through struggle, we develop character — patience, compassion, courage, perseverance. Through facing difficulty, we grow in depth and wisdom. A world without difficulty would be a world without growth.

Divine Hiddenness and the Purpose of Faith. God could reveal Himself so overwhelmingly that no one could doubt. But then faith would be impossible — how can you have faith in what is obviously true? God has chosen to relate to us through faith, which means God is somewhat hidden, which means the world has a certain ambiguity

to it.

The Providential Use of Evil. God can use evil for redemptive purposes. This doesn't mean God causes evil, but God can work through evil toward good purposes.

Romans 8:28 (KJV):

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

God doesn't cause evil, but God can use even evil toward redemptive ends.

The Eschatological Hope. Christianity offers something no other worldview offers — a promise that suffering will end. God will create a new heaven and new earth where suffering is no more.

Revelation 21:3–4 (KJV):

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

The Personal Response

The most powerful response to the problem of evil is not intellectual but personal: the cross of Jesus.

God did not remain distant from human suffering. God entered into it. Jesus experienced injustice, betrayal, torture, and death. God suffered. Jesus hanging on the cross is God saying: “I am not distant from your pain. I entered into it. I experienced it. I understand it intimately.”

Hebrews 4:15 (KJV):

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Jesus can sympathize with our suffering because He suffered. God is not a distant clockmaker who wound up the universe and watches from a distance. God is Emmanuel — God with us.

Honest Limitations

The Christian response doesn't explain all suffering or make all suffering feel justified. When a child is abused, it's not comforting to be told this is developing the child's character or free will is being honored. Intellectual arguments about theodicy ring hollow to someone in acute pain.

What Christianity offers is not a complete intellectual explanation but a relationship with God that sustains us through suffering. The promise is not that we'll understand everything but that we won't go through it alone.

Question 2: How Can You Prove God Actually Exists?

This question gets at the heart of faith: Is there good reason to believe God exists, or is belief in God fundamentally irrational?

Understanding the Objection

The skeptic is often asking for proof in the way we prove scientific claims — empirical, measurable, repeatable evidence. “Show me God in a laboratory. Run an experiment. Show me reproducible evidence.”

But this approach assumes that the only valid knowledge is scientific knowledge. Yet many things we know are true are not scientifically provable — historical claims, moral claims, personal claims.

“Abraham Lincoln was the 16th president” — how do you prove this scientifically? You can't. But we know it's true through historical evidence.

“I love my mother” — this can't be scientifically proven. But we know it's true through personal experience.

So when asking “How can you prove God exists?” we should ask what kind of proof is appropriate for the claim.

The Philosophical Arguments for God's Existence

Philosophers and theologians have developed several arguments that suggest God's existence is reasonable:

The Cosmological Argument (First Cause). Everything that begins to exist has a cause. The universe began to exist. Therefore, the universe has a cause. The most reasonable explanation for the cause of the universe is God.

Psalm 19:1 (KJV):

“The heavens declare the glory of God; and the firmament sheweth his handywork.”

The Teleological Argument (Design). The universe appears designed. It has order, complexity, fine-tuning. Design suggests a designer. The most reasonable explanation for the design apparent in the universe is God.

The Ontological Argument (Perfect Being). We have the concept of God as a perfect being. Where does this concept come from? The most reasonable explanation is that God, who is perfect, has placed this concept in our minds.

The Moral Argument. We have a sense of right and wrong. We believe some things are truly wrong, not just matters of opinion. The best explanation for objective morality is that there is a moral lawgiver — God.

Romans 2:14–15 (KJV):

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.”

The Argument from Consciousness. Consciousness — subjective experience, awareness, qualia — is not easily explained by purely physical processes. The existence of consciousness suggests something beyond the purely material, pointing to a mind or consciousness behind the universe.

The Historical Evidence

While we can't prove God exists in a laboratory, we can examine historical claims about God's activity:

The Resurrection of Jesus. The disciples claimed to have encountered the risen Jesus. This was not something they expected or wanted to believe. They expected Jesus's story to end. Yet something happened that changed them from terrified fugitives hiding after Jesus's death to bold proclaimers willing to face persecution and death.

1 Corinthians 15:3–8 (KJV):

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present time.”

What explains this dramatic change? A hallucination? Hallucinations don't typically occur to large groups of people. A legend that grew over time? The New Testament writings are too early for legendary development. A fabrication? Why would they face persecution for something they knew to be false?

Answered Prayer. Many people testify to praying and receiving answers beyond coincidence. While individual cases can always be explained by coincidence, the cumulative pattern of answered prayer across millions of people across centuries suggests something more than randomness.

Personal Transformation. Millions of people testify to encountering God, having their lives transformed, experiencing supernatural healing, and experiencing God's guidance. While individual testimonies can be questioned, the massive weight of testimony across cultures and centuries suggests something real is happening.

The Epistemic Question: What Kind of Evidence Would Be Sufficient?

A critical question: What would count as sufficient evidence for God's existence?

If miracles happened regularly and publicly, they would become part of the natural order and wouldn't seem miraculous. If God appeared visibly in the sky to everyone, belief would become coerced rather than free. The very nature of God (infinite, supernatural) means God transcends our categories for proof.

God has provided what might be called “sufficient but not coercive evidence” — enough reason to believe for those seeking truth, but not so obvious that it violates human freedom.

Hebrews 11:6 (KJV):

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

Faith is necessary to please God, which means God has not provided proof so overwhelming that faith would be impossible.

The Reasonable Believer

Is it rational to believe in God? Yes. Millions of highly educated, intelligent people believe in God — scientists, philosophers, scholars, thinkers. Belief in God is not belief contrary to reason; it's belief beyond what reason alone can prove but supported by philosophical arguments, historical evidence, and personal experience.

Proverbs 14:15 (KJV):

“The simple believeth every word: but the prudent man looketh well to his going.”

The prudent person considers evidence. The biblical case is that when you consider the evidence, belief in God is the most reasonable conclusion.

Question 3: Why Should I Believe in the Christian God Instead of Other Gods?

This question acknowledges that multiple religions exist and asks: What makes Christianity the true religion among all the options?

Understanding the Objection

The skeptic's point is reasonable: If Christianity is true, what about Islam, Buddhism, Hinduism, Judaism? They can't all be true if they make contradictory claims. So why believe Christianity specifically rather than one of these other faiths?

This question often assumes religious relativism — the view that all religions are equally valid paths to the divine. But religious relativism is actually self-refuting. If all religions are equally valid, then religions that claim to be the only true religion are valid in their exclusivism. That's logically contradictory.

At least one religion must be true, and the others false, or they're all false. They can't all be equally true when they contradict each other.

Why Christianity Makes a Unique Claim

Christianity makes a unique claim that distinguishes it from other world religions: the incarnation and resurrection of God.

Christianity claims that God became human — Jesus was fully God and fully human. Jesus died and rose from the dead. This is not just ethical teaching or mystical insight; it's a historical claim about God's action in history.

1 John 1:1–3 (KJV):

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”

The early Christians weren't claiming to have received a revelation or achieved enlightenment. They were claiming to have encountered the resurrected Jesus — physically, historically.

How Christianity Differs from Other Religions

Christianity vs. Islam. Both religions believe in one God who created the world. But they differ fundamentally on Jesus. Christianity claims Jesus is God's Son, God incarnate. Islam claims Jesus was a prophet but not God and not the Son of God. Christianity claims Jesus was crucified and rose from the dead. Islam claims Jesus was not crucified.

1 Corinthians 15:17 (KJV):

“And if Christ be not risen, then is our preaching vain, and your faith is also vain.”

The resurrection of Jesus is central to Christianity in a way that has no parallel in Islam.

Christianity vs. Buddhism. Buddhism focuses on achieving enlightenment through following the Noble Eightfold Path and escaping the cycle of reincarnation. Christianity focuses on relationship with God through faith in Jesus.

Buddhism offers a path to follow. Christianity offers a person to trust and a relationship to enter.

Buddhism has no personal God figure at all. Buddha is seen as a teacher or guide to enlightenment, not as God or a savior.

Christianity vs. Hinduism. Hinduism teaches that ultimate reality (Brahman) is impersonal. Multiple gods are aspects of Brahman. Humans are manifestations of Brahman and the goal is to realize this unity through

meditation and living rightly.

Christianity teaches that ultimate reality is a personal God who desires relationship with humans. God is not an impersonal force but a person who can be known, loved, and related to.

Christianity vs. Judaism. Christianity and Judaism share the Old Testament and belief in the God of Abraham. They differ on Jesus. Judaism denies that Jesus is the Messiah or God's Son. Christianity affirms both. Judaism looks forward to the Messiah's coming. Christianity claims the Messiah has already come in Jesus.

The Evidence for Christianity

If Christianity makes a unique historical claim (the resurrection), then evidence for that claim would count as evidence that Christianity is true.

The Empty Tomb. All four Gospels report that Jesus's tomb was empty after the resurrection. Even skeptical scholars typically acknowledge that the empty tomb narrative is early and has no clear motivation for invention. If the disciples were making up a story, they wouldn't have made women the first witnesses (women's testimony had lower legal value in first-century Jewish culture).

The Appearances of the Risen Jesus. The Gospels and Paul report appearances of the risen Jesus to the disciples and others. These appearances are documented in the earliest Christian writings.

1 Corinthians 15:5–8 (KJV):

“And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present time; Then he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”

Paul claims that over 500 people saw the risen Jesus at once, and most were still alive to be questioned.

The Transformation of the Disciples. The disciples were terrified after Jesus's crucifixion. They were hiding. Yet they emerged to boldly proclaim the resurrection despite facing imprisonment, torture, and death. This transformation is hard to explain unless something truly significant happened.

The Conversion of James. Jesus's brother James did not believe in Jesus during Jesus's ministry.

John 7:5 (KJV):

“For neither did his brethren believe in him.”

Yet after the resurrection, James became a leader of the Jerusalem church and eventually was martyred for his faith. What would cause a skeptical sibling to become a devoted follower willing to die? The most plausible explanation is that James encountered the risen Jesus.

The Origin of the Christian Movement. How do you explain the rise of Christianity? A movement based on following a dead man — who crucified his followers' hopes — somehow emerged and grew into a global religion. What would cause this? The disciples' conviction that Jesus had risen and was alive was the spark that ignited the movement.

The Question of Exclusivity

Some object that Christianity's claim to be the true path seems arrogant or unfair. But consider: claiming something is true necessarily means claiming alternatives are false. A doctor who says “you have diabetes” is claiming you don't have hypoglycemia or anemia. That's not arrogant; that's what truth claims require.

Christianity's exclusivity is not a flaw; it's a logical necessity of any truth claim.

Moreover, Christianity's exclusivity is balanced with Christianity's universality. The gospel is not just for a selected few. The gospel is for all people everywhere.

John 3:16 (KJV):

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Whosoever" — not just Jews, not just the elite, not just the righteous, but whosoever believes. Christianity is exclusive in its truth claim but universal in its offer.

Why Christian Theism is More Plausible

Christianity provides what other religions don't:

- **A Personal God** — Not an impersonal force or ultimate principle, but a God who is personal, who knows us, who cares about us, who can be related to.
- **Reason for the Universe** — Why does anything exist rather than nothing? Christian theism offers: God, who exists necessarily, chose to create.
- **Explanation for Morality** — Why do we have a sense of right and wrong? Christian theism offers: God created us with a moral nature reflecting His own.
- **Solution to the Human Problem** — Humans are broken, separated from God, unable to fix ourselves. Christianity offers Jesus — God with us, dying for us, rising for us, offering us forgiveness and restoration.
- **Hope for the Future** — Christianity offers the promise of resurrection, of God making all things new, of suffering ending, of justice being done.

1 Corinthians 15:57–58 (KJV):

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Question 4: If God is All-Powerful, Why Can't He Eliminate Suffering?

This is a variation on the problem of evil but focused specifically on God's power. If God can do anything, why does God not eliminate all suffering?

Understanding the Objection

The skeptic's logic: "All-powerful" means able to do anything. An all-powerful God could create a world with no suffering. But suffering exists. So either God is not all-powerful, or God is powerful but chooses not to use that power to eliminate suffering (which raises other questions about God's goodness).

What "All-Powerful" Actually Means

"Omnipotence" means "all-powerful," but it requires clarification. Does omnipotence mean:

- Ability to do literally anything, including logical contradictions?
- Ability to do anything that is logically possible?

Most theologians argue for the latter definition. God can do anything that is logically possible. But God cannot do logical contradictions — God cannot make $2+2=5$, cannot make a married bachelor, cannot create a “rock so heavy God can’t lift it.”

Why this matters: If God could make humans with free will but who are causally determined to never choose evil, that’s a logical contradiction. Free will necessarily includes the possibility of choosing wrongly.

If God could create a world where pain serves no purpose and people suffer for no reason and yet that world somehow produces more virtue and character than a world where suffering develops perseverance, that’s a logical contradiction.

So the question becomes: Could God create a world without suffering while maintaining the conditions necessary for genuine human freedom, moral growth, and authentic love? That’s the real question, not whether God could logically do the impossible.

The World God Created

God created a world with:

Laws of Nature. The world operates according to natural laws. Water boils at a certain temperature. Gravity pulls objects downward. Physical laws are consistent and reliable.

Why did God create a world with consistent laws rather than constant miraculous intervention? Because a world with consistent laws is:

- Predictable (you can plan, learn, build knowledge)
- Intelligible (you can understand it, reason about it)
- A place for genuine agency (your actions have real effects)

If laws constantly changed, knowledge would be impossible. If God constantly intervened, human agency would be undermined.

Consequences for Actions. The world is set up so that actions have consequences. If you jump from a building, you fall. If you eat poison, you get sick. If you are kind, it tends to create positive relationships. If you are cruel, it damages relationships.

Why not eliminate these consequences? Because consequences are necessary for learning, responsibility, and growth. Without consequences, actions would be meaningless.

Natural Evil. Some suffering comes from natural processes — disease, aging, earthquakes, storms. These are not caused by human choice. They result from living in a physical world with natural laws.

Could God have created a world without these? Possibly. But such a world would be very different from ours. There’s something to be said for a world where natural laws are stable, where the physical world is real and not constantly adjusted, where humans face real challenges that produce real growth.

The Purpose of Hardship

Scripture suggests that hardship often serves purposes:

Proverbs 22:3 (KJV):

“A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.”

Consequences teach prudence.

Romans 5:3–4 (KJV):

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope.”

Struggle produces spiritual growth.

Hebrews 5:8 (KJV):

“Though he were a Son, yet learned he obedience by the things which he suffered.”

Even Jesus learned obedience through suffering.

The point is not that all suffering is good or justified. But some suffering does produce growth, character, compassion, and wisdom that would not be possible otherwise.

God’s Power is Not Coercive

Another dimension: If God used divine power to eliminate all suffering, this would require constant divine intervention. God would need to:

- Stop every harmful action before it occurred
- Prevent every disease
- Stabilize weather patterns to prevent natural disasters
- Ensure that every action resulted in the desired outcome

This world would not be a world of genuine human agency. It would be a world where God is constantly manipulating outcomes. Humans would be puppets.

God’s power is real but God exercises it in a way that respects human freedom. God is powerful enough to work within the constraints of human freedom rather than overriding it.

The Christian Hope

Christianity does not claim that God eliminates all suffering in this life. Christianity claims that God will ultimately eliminate suffering in the next life.

Revelation 21:3–4 (KJV):

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

God’s plan is not to escape this world but to restore it. Not to leave humanity abandoned in a world of suffering but to transform the world into a place of complete peace, justice, and restoration.

2 Peter 3:13 (KJV):

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

Question 5: Why Would God Allow Innocent People to Suffer?

This question focuses on the particularly troubling cases — the suffering of children, the innocent, the undeserving.

Understanding the Objection

It's one thing to say that adults experience consequences for their choices. It's another thing entirely to say that a child should suffer. An innocent child who did nothing wrong contracts leukemia. A newborn is born with debilitating disease. An elderly person's lifetime of kindness is rewarded with Alzheimer's and loss of self.

If God can prevent innocent suffering and chooses not to, how is that consistent with an all-good God?

The Problem of Innocent Suffering

Scripture itself grapples with this. The book of Job is Job's complaint that he is innocent yet suffers. Job has not done anything to deserve his suffering, yet God allows it.

Job 9:20–21 (KJV):

"If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life."

Job is saying: "Even if I were perfect, I don't know if I could defend myself before God."

Three Categories of Innocent Suffering

Suffering Caused by Others' Sin. A child is abused by a parent. The child is innocent, but suffers because of another person's sin. This raises the question: Why does God not prevent all instances of people harming others?

The answer relates back to free will. If God prevented all harmful actions, human freedom would be eliminated.

But there's more: God does intervene sometimes. God answers prayer. God provides protection sometimes. God delivers people from danger sometimes. But God does not prevent every instance of harm. Why? Perhaps because:

- A world where God sometimes protects and sometimes allows harm is a world where prayer matters, where God's intervention is meaningful
- A world where God always protected would be a world where nothing bad ever happened, which would undermine the significance of protection when it does occur
- Humans need to bear responsibility for their actions

Suffering from Natural Causes. A child is born with a genetic disease. A person contracts cancer through no fault of their own. The person did nothing to bring this suffering on themselves.

Why does God allow this? It's possible that:

- These are inherent features of a physical, biological world
- Disease and death are consequences of living in a world with natural laws
- God could have created a world without disease, but such a world would be radically different
- The presence of disease and death in the world is part of what makes life meaningful

Suffering That Produces Growth. Sometimes suffering, even innocent suffering, produces growth in the person suffering or in others. A child faces an illness and learns resilience. A tragedy in a community brings people together and produces compassion.

This doesn't mean all suffering produces growth or that all suffering can be justified by its potential benefits. But some innocent suffering does produce meaning and growth.

God Suffering Too

Here's something crucial: God is not distant from innocent suffering. God experienced innocent suffering through Jesus.

Jesus was innocent. Jesus had done nothing to deserve death. Jesus was crucified. God did not prevent an innocent person from suffering.

Why? Because through that innocent suffering, salvation came to the world.

Philippians 2:8 (KJV):

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

Jesus faced unjust suffering and death, and God used it redemptively. This doesn't explain all innocent suffering, but it shows that God is not an unconcerned observer. God enters into suffering. God understands it. God uses it toward redemptive purposes.

When Prayers Go Unanswered

Many people have prayed for innocent people not to suffer — prayers for healing that went unanswered, prayers for protection that didn't prevent tragedy. These unanswered prayers are real and painful.

Why doesn't God always answer prayers for innocent people?

Scripture suggests several possibilities:

God's Timing is Different from Ours.

2 Peter 3:8 (KJV):

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

God operates on a different timescale. What looks like permanent to us may be temporary from God's eternal perspective.

God's Purpose is Different from Ours. We pray for comfort; God may be teaching perseverance. We pray for health; God may be teaching trust. We pray for safety; God may be teaching courage.

God's Answer is Sometimes “No” or “Wait.”

Luke 22:42–44 (KJV):

“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the

ground.”

Even Jesus prayed for the cup (suffering) to be removed. God’s answer was no. Jesus had to face suffering anyway.

Why would God say no to Jesus’s prayer? Because redemption required it. Sometimes God allows suffering because greater purposes require it.

Hope in Suffering

Christianity does not offer the promise that God will eliminate all innocent suffering in this life. Christianity offers something else:

God’s Presence.

Psalm 23:4 (KJV):

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”

God is present in suffering. Not explaining it or justifying it but present in it.

God’s Compassion.

Hebrews 4:15 (KJV):

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Jesus experienced suffering and weakness. Jesus understands. Jesus compassionates.

God’s Restoration.

Revelation 21:4 (KJV):

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

God promises that innocent suffering will ultimately end. Justice will be done. Tears will be dried. Suffering will be redeemed.

SECTION 2 — JESUS AND THE GOSPEL (Q6–10)

Question 6: Is There Any Historical Evidence That Jesus Actually Existed?

Some radical skeptics question whether Jesus ever existed at all. Most scholars accept Jesus's existence, but it's worth examining what historical evidence supports the claim that Jesus was a real person who lived in first-century Palestine.

Understanding the Objection

A small group of scholars called “mythicists” argue that Jesus was a mythological figure, not a historical person. They claim that Jesus is modeled on earlier dying-and-rising gods or that the Jesus figure is purely a construction of the early Christian community.

Most scholars — even highly skeptical, non-Christian scholars — acknowledge that Jesus existed. But the question is worth addressing because it gets at what counts as historical evidence.

Contemporary Non-Christian References to Jesus

Flavius Josephus. Josephus was a first-century Jewish historian who wrote extensively about Jewish history. In his “Antiquities of the Jews,” Josephus mentions Jesus:

“At this time there was a wise man 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 condemned him to be crucified and to die. But those who became 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; accordingly he was perhaps the Messiah, concerning whom the prophets have recounted wonders.”

While scholars debate whether all of this is authentic (some portions may be Christian insertions), there's general scholarly consensus that the core claim that Josephus mentioned Jesus is authentic.

Pliny the Younger. Pliny was a Roman official writing around 112 AD describing Christian worship practices:

“They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft or adultery, never falsify their word, nor deny a trust when called upon to return it.”

This references “Christ” as the object of Christian worship and provides early evidence of the Christian movement.

Tacitus. The Roman historian Tacitus wrote around 116 AD, describing emperor Nero's actions:

“To suppress the rumor [that Nero started the fire], he falsely accused those commonly called Christians, and punished them with the most fearful tortures. The name comes from Christ, whom the procurator Pontius Pilate had executed in the reign of Tiberius.”

This independently confirms that Jesus was executed under Pilate during Tiberius's reign.

What These References Establish

While these references don't provide much biographical detail, they establish:

- Jesus existed
- Jesus was crucified under Pontius Pilate
- Jesus had followers who worshiped him
- The Christian movement was already established and significant by the early second century

The New Testament as Historical Evidence

The New Testament is the earliest and most detailed source about Jesus. While Christians wrote it, that doesn't make it unreliable. Writings from interested parties can still be historically accurate.

Consider: If you want to know about George Washington, you might consult writings by people who knew him or were close to him. Their interest in Washington doesn't make their accounts false.

The New Testament was written in the first century, while people who knew Jesus and heard about him were still alive. If the accounts were seriously inaccurate, there would have been correction.

Paul's References to Jesus

Paul wrote letters in the 50s AD — only 20–30 years after Jesus's crucifixion. Paul provides:

1 Corinthians 11:23–26 (KJV):

“For I received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”

Paul is describing the Last Supper — a specific historical event and Jesus's words at that event.

1 Corinthians 15:3–8 (KJV):

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present time; Then he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”

This is the earliest written account of the resurrection tradition. Paul is claiming to report what he himself received as tradition — which dated to within a few years of the crucifixion.

Gospel Accounts

All four Gospels describe Jesus's life, teachings, death, and resurrection. While they have different emphases and some differences in detail, they consistently affirm:

- Jesus was baptized by John
- Jesus taught and performed healings
- Jesus was crucified under Pontius Pilate
- Jesus's tomb was found empty
- Jesus appeared to disciples after his death

The consistency across independent sources suggests historical reliability.

The Criterion of Embarrassment

One way scholars assess historical reliability is the “criterion of embarrassment” — would a Christian writer invent details that are embarrassing or problematic?

For instance:

- All four Gospels describe Jesus being baptized by John the Baptist. This raises questions: Why does Jesus need baptism if Jesus is the sinless Son of God? If Christians invented Jesus, would they include this embarrassing detail?
- All accounts describe women as the first witnesses to the resurrection. In first-century Jewish culture, women’s testimony had lower legal value. If Christians invented the resurrection story, wouldn’t they make men the first witnesses?
- The Gospels describe the disciples as frightened, confused, and unfaithful. If the disciples were inventing Jesus’s story to aggrandize themselves, wouldn’t they portray themselves more favorably?

These embarrassing details suggest the Gospel writers were reporting what actually happened rather than inventing flattering fiction.

The Improbability of Legend Development

Skeptics sometimes claim that the Gospel accounts are legends that developed over time. But legend development requires time. For a detailed narrative to develop through oral tradition typically takes generations.

Yet the Gospels were written within 30–40 years of the events. Paul’s letters were written within 20–30 years. This is too short a time for major legend development. People who witnessed the events would be alive to correct false claims.

Moreover, legend development typically smooths over difficulties, fills in gaps, and makes the narrative more coherent and heroic. But the Gospel accounts actually have roughness, gaps, and difficult passages — signs of historical testimony rather than polished legend.

Conclusion

Is there historical evidence that Jesus existed? Yes. Multiple sources confirm:

- Jesus was a real person in first-century Palestine
- Jesus was baptized by John
- Jesus was crucified under Pontius Pilate
- Jesus had followers
- Jesus’s followers believed he rose from the dead

The burden of proof is on those claiming Jesus didn’t exist, and that burden is very heavy given the evidence.

Question 7: Did Jesus Really Rise from the Dead?

If Question 6 establishes that Jesus existed, Question 7 addresses the most important claim of Christianity: that Jesus rose from the dead.

Understanding the Objection

The skeptic grants that Jesus existed and was crucified. But the claim that Jesus rose from the dead seems to violate everything we know about how the world works. Dead people don't come back to life. This sounds like mythology, not history.

The skeptic might ask: Isn't it more rational to believe that the disciples hallucinated or fabricated the resurrection than to believe in a miracle that violates natural law?

What Counts as Historical Evidence

Here's a critical point: Historians can only conclude that something "probably happened" based on available evidence. Historians cannot prove miracles happened. By definition, miracles are unusual events that violate natural law. Historical methodology is designed to study repeating patterns, not unique events.

So the question is not "Can historians prove the resurrection happened?" but rather "What is the best historical explanation for the facts that all scholars agree happened?"

The Facts Scholars Agree On

There is remarkable scholarly consensus on certain facts:

- **Jesus was crucified under Pontius Pilate.** Even the most skeptical scholars agree on this.
- **The tomb was empty.** Even skeptical scholars typically acknowledge that the empty tomb was part of the earliest Christian tradition. It's so early that it predates the Gospels.
- **The disciples reported seeing the risen Jesus.** The Gospels, Paul, and early tradition all claim that disciples had experiences they interpreted as encounters with the risen Jesus.
- **The disciples' behavior changed dramatically.** They went from frightened fugitives to bold proclaimers willing to face persecution. Something changed their minds about what had happened to Jesus.
- **The movement grew.** Despite Jesus's death, his followers formed a movement that claimed resurrection and grew into a significant force in the ancient world.

Alternative Explanations (and Their Problems)

Skeptics have proposed various explanations for these facts:

Hallucination Theory. The disciples hallucinated seeing Jesus. The vision of the risen Jesus was psychological, not real.

Problems with this explanation:

- Group hallucinations are extremely rare. Paul claims that 500 people saw the risen Jesus at once.
- If hallucinations were occurring, skeptical witnesses (like Jesus's brothers) wouldn't believe. Yet James, a skeptic, became a leader of the Jerusalem church.
- Hallucinations typically occur to people expecting them. The disciples weren't expecting the resurrection; they expected it wouldn't happen.
- Hallucinations would produce vague, inconsistent reports. The accounts, while varying in detail, have consistent core elements.

Legend Development Theory. The resurrection story is a legend that developed over decades as the story was told and retold.

Problems:

- The tradition is too early for legend development. Paul's account is from the 50s AD, only 20–30 years after the crucifixion.
- The accounts are too consistent and specific. Legends typically become more embellished and fantastic over time, but these accounts remain relatively restrained.
- Legend development requires distance. The accounts were being circulated while eyewitnesses were alive and could correct them.

Spiritual Resurrection Theory. Jesus didn't physically rise; he rose spiritually. The disciples had spiritual experiences of Jesus's continuing presence.

Problems:

- The disciples' language indicates physical resurrection. They ate, they touched, they appeared in locked rooms. These are physical claims, not just spiritual.
- If the resurrection was purely spiritual, the empty tomb claim doesn't make sense. Why would the disciples claim the tomb was empty if they believed in a spiritual, not physical, resurrection?
- Contemporary Jews had no concept of a single individual rising from the dead before the general resurrection. If the disciples invented a spiritual resurrection, they would have called it something else.
- The "spiritual resurrection" theory requires assuming the Gospels' physical accounts are false yet the underlying story is true — an inconsistent approach.

Swoon Theory. Jesus didn't actually die; he just fainted. He recovered in the tomb and the disciples mistook his revival for resurrection.

Problems:

- Roman crucifixion was designed to kill. Crucified people didn't recover.
- A severely wounded Jesus, recovered from the brink of death, would inspire pity, not the conviction that he was God's Son risen from the dead.
- If Jesus survived and recovered, he would eventually have died a normal death, and history would record it.

The Disciples Stole the Body. The disciples took Jesus's body and lied about the resurrection.

Problems:

- Why would disciples fabricate a story that would lead to their persecution? Why die for a lie you know is a lie?
- All the disciples allegedly knew it was a lie, yet none of them recanted even under torture.
- Fabricators typically adapt their story to make it more persuasive. The disciples' consistent claim contradicts this pattern.

The Best Explanation

Given the facts that virtually all scholars agree on, what's the best explanation?

The disciples genuinely encountered something that they interpreted as the risen Jesus. This encounter:

- Changed their minds completely (from expecting Jesus's story to end in failure to proclaiming resurrection)

- Gave them courage to face persecution and death
- Led to the formation of a movement
- Was real and verifiable to them (they could touch, see, eat with Jesus)

The best explanation for these facts is that Jesus genuinely rose from the dead physically.

Responses to Common Objections

“Miracles Violate Natural Law.” True, the resurrection would violate natural law if it happened. But if God exists and created natural law, God is not bound by natural law. The question is not “Do miracles violate natural law?” but “Did God perform this miracle?”

“Supernatural Explanations Are Not Scientific.” True, but history is not science. History deals with unique, unrepeatable events. The birth of a nation, the invention of the printing press, the discovery of America — these are historical claims about unique events, not scientific claims about repeating patterns.

“It’s More Rational to Disbelieve Miracles.” This assumes that rejecting the supernatural explanation is always more rational. But if God exists, and if God wants to redeem humanity, then a miraculous resurrection makes perfect sense as God’s redemptive act.

“We Know Dead People Don’t Rise.” We know that dead people don’t normally rise. But this is an argument about what’s normal, not about what’s possible. And the resurrection is claimed as a unique, divine intervention — not a normal occurrence.

The Significance of the Resurrection

If Jesus rose from the dead, this establishes several things:

- **Jesus’s claims were validated.** Jesus claimed to be God’s Son. The resurrection validates this claim.
- **Jesus’s teaching was true.** If Jesus rose from the dead, his words about forgiveness, love, and salvation deserve serious consideration.
- **Jesus defeated death.** If death couldn’t hold Jesus, then death isn’t final. Resurrection is possible.
- **Jesus will return.** If Jesus rose once, he can return again as he promised.

1 Corinthians 15:57–58 (KJV):

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

The resurrection is the foundation of Christian hope.

Question 8: How is Jesus Different from Other Religious Founders?

Many world religions have founders — Muhammad for Islam, Buddha for Buddhism, Confucius for Confucianism. What makes Jesus distinct?

Understanding the Objection

The skeptic’s point: Why privilege Jesus over other religious founders? They all claimed truth. They all had followers. Why is Christianity more credible than these other religions?

This is a legitimate question that requires honest comparison.

Jesus vs. Muhammad

Similarities:

- Both claimed to speak for God
- Both had followers who would die for their beliefs
- Both taught moral systems
- Both founded religions that grew to global significance

Key Differences:

Nature of the Claim. Muhammad claimed to be a prophet — God’s messenger. Jesus claimed to be God’s Son, God in human form.

Muhammad Never Claimed to Be God. Muhammad explicitly rejected claims that he was divine. Muhammad said “I am but a man like you.”

Jesus claimed something radically different:

John 10:30 (KJV):

“I and my Father are one.”

John 8:58 (KJV):

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”

Jesus used “I am” — the name of God revealed to Moses. Jesus was claiming to be God.

Resurrection. Muhammad died and stayed dead. Jesus claimed he would rise from the dead — and his followers claimed he did.

Evidence. Muhammad claimed to have received revelations that God gave him. Christians claim Jesus showed his divine status through miracles and resurrection — events that, if true, are historically verifiable in a way revelation claims are not.

Muhammad was born normally, lived a normal life span, died and was buried. Jesus claimed to be God, was crucified, and his followers claimed he rose from the dead — a unique, verifiable event.

Jesus vs. Buddha

Similarities:

- Both taught spiritual paths
- Both had followers who revered them
- Both taught about suffering and redemption from suffering

Key Differences:

Nature of the Claim. Buddha taught that enlightenment is possible for anyone who follows the path. Buddha didn’t claim to be God or to be unique. Buddha was one among many potential Buddhas.

Jesus claimed to be uniquely God's Son — not just a teacher or guide but God Himself.

Buddha's Teachings vs. Jesus's Person. Buddha emphasized a path — the Eightfold Path leading to enlightenment. Buddhism is about the path more than the person.

Christianity emphasizes Jesus Himself. The message is not primarily a path to follow but a person to trust. Salvation comes through relationship with Jesus, not through following a path.

Resurrection Claim. Buddha died and his followers continued teaching his path. Jesus's followers claimed he rose from the dead — that Jesus defeated death.

The Role of Deity. In Buddhism, there is no God. The ultimate reality (Brahman) is impersonal. Buddha is not God; he's an enlightened human.

In Christianity, Jesus is God. Jesus is not just enlightened; Jesus is divine.

Jesus vs. Confucius

Similarities:

- Both taught ethical systems
- Both had followers

Key Differences:

Nature of the Claim. Confucius taught moral and social ethics — how to live well in society. Confucius didn't claim to be saving people spiritually or offering redemption.

Jesus claimed to be saving people — forgiving sin, transforming lives, offering eternal life.

Supernatural Claims. Confucius made no supernatural claims. Confucius taught philosophy and ethics.

Jesus made supernatural claims — healing the sick, raising the dead, forgiving sin, rising from the dead.

Divinity. Confucius never claimed to be God or divine. Confucius was a teacher and moral exemplar.

Jesus claimed to be God.

What Makes Jesus Unique

Jesus Made the Most Extraordinary Claims. No other founder claimed to be God Himself. Muhammad said he was a prophet. Buddha said he was an enlightened human. Confucius was a moral teacher. Jesus claimed to be God in human form.

John 1:1–3 (KJV):

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

Jesus Made Claims Verifiable by Resurrection. Jesus didn't just teach abstract truth. Jesus said "I will rise from the dead." If this happened, it would prove his claim to divinity. Other founders made no such claims.

Jesus's Followers' Response Was Unique. After other founders died, their followers continued their teachings. After Jesus died, his followers claimed he rose from the dead and they worshiped him as God. This is a fundamentally different response.

Only Jesus Claimed to Be the Savior. Jesus claimed that his death paid for the sins of the world. Only through believing in Jesus could people be saved.

John 14:6 (KJV):

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Other founders didn't claim exclusive salvific role. Jesus did.

Jesus Claimed to Be the Judge. Jesus claimed that he would judge all humanity.

Matthew 25:31–32 (KJV):

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”

Other founders made no such claim to ultimate authority over all people.

Why This Matters

If Jesus made these extraordinary claims, then either:

- Jesus was wrong (and a delusional or deceptive person)
- Jesus was right (and is God, and Christianity is true)

There's no middle ground. Jesus can't be just a good moral teacher who was wrong about being God.

C.S. Lewis put it this way: If Jesus is not God, then Jesus is either a liar (deliberately deceiving people about being God) or a lunatic (genuinely delusional about being God). But Jesus could not be simply a good moral teacher while claiming to be God, because a good moral teacher wouldn't claim to be God falsely.

So the options are: **Lord, Liar, or Lunatic.** There's no fourth option of “merely a good teacher.”

Given the evidence for Jesus's resurrection, the most reasonable conclusion is that Jesus is exactly who he claimed to be: the Son of God, God in human form.

Question 9: Why Did Jesus Have to Die on the Cross?

Skeptics sometimes ask: If God is all-powerful, why couldn't God just forgive people? Why the need for sacrifice? Why the cross?

Understanding the Objection

The skeptic's logic: If I wrong you, I apologize and you forgive me. We don't need a third party to die for me to be forgiven. Why does Christianity require Jesus to die? Why can't God just forgive?

This is a fair question that requires understanding what the cross accomplished.

The Problem We Face

To understand why the cross was necessary, we need to understand the problem it solves.

The Human Condition. All people have sinned. All people have violated God's law. All people are separated from God by sin.

Romans 3:23 (KJV):

“For all have sinned, and come short of the glory of God.”

The Consequence of Sin. Sin has a real consequence: separation from God, which is spiritual death.

Romans 6:23 (KJV):

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

The Human Inability. We cannot fix this ourselves. We cannot undo the past. We cannot pay the debt. We cannot earn God’s forgiveness through our own efforts.

Isaiah 64:6 (KJV):

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

Our righteousness is insufficient. Our efforts to be good are inadequate.

Why God Could Not Simply Forgive

Now here’s where it gets profound: Why couldn’t God simply forgive without the cross?

God’s Justice. God is not just merciful; God is just. Justice requires that wrongdoing have consequences.

Romans 3:25–26 (KJV):

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

God wanted to be both just and justifying — both upholding justice and offering forgiveness. How can God do both?

The Principle of Substitution. In God’s justice, sin has consequences. Someone must bear those consequences. God, in mercy, provided a substitute — Jesus — to bear the consequences we deserve.

2 Corinthians 5:21 (KJV):

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

Jesus, who was innocent, took on himself the consequences of our sin.

An Analogy

Imagine a judge. A person is brought before the judge guilty of a crime that carries a sentence of death. The judge wants to be merciful — to forgive — but justice requires that the crime have consequences.

The judge could say: “I forgive you and let you go.” But this would violate justice. The law would be meaningless.

Or the judge could offer: “I will take your place. I will pay the penalty you deserve.” If the judge does this, both justice and mercy are upheld. Justice is satisfied (the penalty is paid), and mercy is extended (the guilty person is forgiven).

This is what God did on the cross. Justice required that sin have consequences. God, in mercy, took those consequences on Himself.

What the Cross Accomplished

Forgiveness of Sins. Through the cross, God offered complete forgiveness of all sin — past, present, and future.

1 John 1:9 (KJV):

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Reconciliation with God. The cross restored the broken relationship between God and humans.

Colossians 1:19–20 (KJV):

“For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”

Victory Over Evil. The cross was the ultimate victory over Satan and evil. What appeared to be Satan’s victory (the death of Jesus) was actually Satan’s defeat.

Colossians 2:14–15 (KJV):

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

Transformation of Believers. Through faith in the cross, believers are transformed. Old identity is gone; new identity in Christ is established.

2 Corinthians 5:17 (KJV):

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

The Voluntary Nature

What’s remarkable: Jesus was not forced to die on the cross. Jesus willingly chose to go to the cross.

John 10:17–18 (KJV):

“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

Jesus chose to die. Jesus chose to take on himself the consequences of our sin. This was an act of voluntary self-sacrifice motivated by love.

John 15:13 (KJV):

“Greater love hath no man than this, that a man lay down his life for his friends.”

Jesus laid down his life for us. This is the ultimate expression of love.

The Answer to “Why?”

Why did Jesus have to die on the cross?

- Because sin has consequences and justice requires those consequences be paid
- Because God wanted to both uphold justice and extend mercy
- Because love often requires sacrifice
- Because Jesus voluntarily chose to take on himself the consequences we deserve
- Because through the cross, God offers complete forgiveness and restoration of relationship

The cross is not a cosmic violence that God imposed on an unwilling victim. The cross is God’s voluntary, loving sacrifice to offer humans what we cannot achieve ourselves: complete forgiveness and restored relationship with God.

Question 10: Isn’t the Resurrection Just a Legend That Grew Over Time?

We’ve addressed whether the resurrection happened. This question addresses whether the resurrection accounts are legends that developed over time rather than historical reports.

Understanding the Objection

Skeptics note that the Gospels were written 30–40 years after the resurrection. Couldn’t the resurrection story have grown and developed over this time period?

When stories are passed by word of mouth for decades, they can change significantly. Details are added, embellished, dramatized. What started as “Jesus’s body disappeared” could have become “Jesus rose from the dead” over decades of retelling.

The Timeline Problem

Here’s the problem with the legend theory: The accounts are too early for significant legendary development.

Paul’s Account (1 Corinthians 15). Paul wrote 1 Corinthians in the early 50s AD — 20–30 years after the crucifixion. In this letter, Paul describes the resurrection tradition he received:

1 Corinthians 15:3–8 (KJV):

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present time; Then he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”

Paul says he “received” this tradition, meaning it was passed down to him. Scholars generally agree this tradition dates to within a few years of the crucifixion — possibly within 3–7 years.

This is far too early for legend development. Legend development requires distance. When eyewitnesses are still alive, legends can’t develop easily.

The Empty Tomb Tradition. The empty tomb narrative appears in all four Gospels. Independent sources (Paul implies it; the early creedal material suggests it) confirm the empty tomb was part of the earliest tradition.

The empty tomb had to be established before the resurrection appearances. Otherwise, how could Jesus appear if the body was still in the tomb? The empty tomb is part of the very earliest tradition.

How We Know Legend Didn't Develop

1. Legends Take Time. Form critics have studied how legends develop in oral tradition. Significant legendary accretion typically requires 70–100+ years. The resurrection accounts were written 30–40 years after the event, before major legendary development would occur.

2. Eyewitness Presence. The Gospels were written while eyewitnesses were still alive. Paul mentions that most of the 500 who supposedly saw the risen Jesus “remain unto this present time” — are still alive.

If false accounts were being circulated, eyewitnesses would correct them.

3. Contemporary Corroboration. The Gospels weren't written in isolation. They were circulated in communities where the events happened, where people knew the key figures. Major fabrications would be caught.

4. The Accounts' Restraint. Legends typically become more embellished and fantastic over time. But the Gospel resurrection accounts are relatively restrained. Jesus's appearances are strange — he's different, he appears in locked rooms — but he eats food, invites touch, isn't immediately recognizable.

A legendary account developing over decades would probably be more spectacular, more obviously miraculous. The accounts' restraint suggests historical reporting rather than legendary embellishment.

5. Embarrassing Details. The accounts include details that seem embarrassing:

- Women are the first witnesses (their testimony had lower legal value)
- The disciples are portrayed as doubting and fearful
- Appearances are unusual and sometimes not immediately recognized

If legends were developing, you'd expect these embarrassing elements to be smoothed away.

6. The Consistency. Despite variations in detail, all four Gospels agree on core elements:

- Jesus died
- The tomb was empty
- Jesus appeared to disciples alive
- Something changed the disciples from hiding in fear to boldly proclaiming resurrection

Legendary accounts tend to diverge more widely. The consistency here suggests shared historical memory.

Alternative Explanations That Don't Work

“It's a Legend Like Other Dying-and-Rising Gods.” Some skeptics claim Jesus is modeled on other ancient dying-and-rising gods (Mithras, Dionysus, Osiris). But:

- Most of these sources post-date Christianity or are unclear
- None of these claims are as specifically historical as the Jesus claim
- None of these had the kind of early, multiple attestation the resurrection has

“The Resurrection Theory Developed to Explain the Failure of Jesus's Crucifixion.” Some argue the disciples invented the resurrection to cope with Jesus's death. But:

- If they invented it, why would they place themselves in such an unflattering light? They could have invented better stories.
- Invented explanations typically persuade fewer people. But the resurrection belief spread widely and rapidly.
- Invented stories are usually modified to address the fundamental problem (Jesus died and they felt like failures). The resurrection claim didn't solve their fundamental problem; it created a new one — they claimed something that got them persecuted.

“Paul’s Account is Different from the Gospels’ Accounts, Proving Development.” Some argue that because Paul’s account (spiritual appearances) is different from the Gospels’ accounts (physical appearances), we see legendary development.

But the accounts can be reconciled. Paul doesn’t say the appearances were merely spiritual. Paul talks about physical phenomena (eating, touching) in 1 Corinthians 15. The Gospels’ accounts are more detailed; Paul’s is more concise. This is what you’d expect from different authors addressing different purposes, not legendary embellishment.

Why The Legend Theory Fails

The legend theory requires believing that:

- A detailed, specific historical claim about resurrection emerged early
- Multiple independent sources confirmed it
- Eyewitnesses were present but didn’t correct it
- The accounts, though varying in detail, maintained consistent core elements
- All this happened in 20–30 years, when legendary development typically takes 70–100+ years

This strains credibility far more than accepting that something remarkable happened that the disciples experienced and reported.

What Actually Happened

The most straightforward historical explanation for the evidence is:

- Jesus was crucified
- The disciples experienced something they interpreted as the risen Jesus
- These experiences convinced them that Jesus had risen
- These experiences formed the core of the earliest Christian proclamation
- The accounts of these experiences were preserved in oral tradition and later written down in the Gospels

Whether this something was a physical resurrection or something else, the earliest Christians unquestionably believed Jesus had appeared to them alive after his death.

SECTION 3 — THE BIBLE (Q11–15)

The source explicitly notes: “Due to space constraints, I’ll provide condensed versions of the remaining sections. The full publication would include complete 1,000-word chapters for each question. Below is the framework for the remaining questions with key content for each.”

Question 11: How Can I Trust the Bible When it Was Written So Long Ago?

Main Points

- Ancient documents are dated by scholarly criteria, not age alone
- The Bible has better manuscript attestation than any ancient document
- The New Testament has 5,800+ manuscript fragments
- Earliest fragments date within decades of originals
- Scholars can compare manuscripts to verify accuracy
- Archaeological discoveries confirm many biblical details

Key Scripture

2 Timothy 3:16–17 establishes biblical authority; **1 Peter 1:24–25** emphasizes Scripture’s permanence.

Evidence

- Dead Sea Scrolls show biblical texts unchanged for 1,000+ years
- Early papyri fragments confirm Gospel accounts
- Quotations by church fathers provide independent verification

Question 12: Hasn’t the Bible Been Changed and Corrupted Over Time?

Main Points

- Textual criticism shows changes are minor and documented
- No major doctrines depend on disputed passages
- Variants are mostly spelling or minor wording differences
- Scholars can trace which manuscripts are older and more reliable
- The Bible’s core message remains unchanged

Key Scripture

Isaiah 40:8 promises God’s word endures.

Evidence

- Comparison of early manuscripts shows remarkable consistency
- Most differences don’t affect meaning
- When variants exist, older manuscripts are usually preferred

Question 13: Why Are There Contradictions in the Bible?

Main Points

- Alleged contradictions often reflect interpretative differences, not factual errors
- Many “contradictions” are explained by understanding cultural context
- Different Gospel writers emphasize different details but don’t contradict facts
- Some apparent contradictions result from hasty reading
- Genuine tensions exist but don’t undermine the Bible’s reliability

Key Scripture

2 Timothy 2:15 encourages careful study.

Examples Addressed

- Genealogies in Matthew vs. Luke (different purposes)
- Jesus’s birth accounts (complementary, not contradictory)
- Resurrection accounts (details vary, core claim consistent)

Question 14: Isn’t the Bible Just a Book Written by Men?

Main Points

- Yes, God used human authors (God didn’t bypass human nature)
- Human authorship doesn’t exclude divine inspiration
- The Bible’s own claim is that human authors wrote divine revelation
- The process by which the Bible was written doesn’t negate its divine character

Key Scripture

2 Peter 1:20–21 explains how prophets spoke as moved by the Holy Spirit.

Understanding Divine Inspiration

- Inspiration doesn’t mean automatic writing
- God worked through human personalities and perspectives
- Human authorship and divine inspiration are compatible

Question 15: How Do We Know Which Books Belong in the Bible?

Main Points

- The canon developed over centuries through consensus
- Criteria for inclusion: Apostolic authorship, orthodoxy, early acceptance, theological weight
- The New Testament canon was largely settled by the 4th century
- The process was guided by the Holy Spirit working through the church

- We have strong reasons to believe the right books were included

Key Scripture

John 16:13 promises the Holy Spirit guides into truth.

Evidence

- Early church fathers consistently identified the same books as authoritative
- Excluded books (Gnostic gospels) had clear problems
- The books included had strongest claims to apostolic authority

SECTION 4 — FAITH AND REASON (Q16–20)

Question 16: Isn't Faith Just Wishful Thinking?

Main Points

- Biblical faith is not blind trust but trust based on evidence
- Faith and reason are compatible
- Jesus appealed to evidence (miracles, fulfilled prophecy)
- Faith trusts a person (God), not just propositional truths
- Intelligent people throughout history have exercised faith

Key Scripture

John 20:24–29 shows Thomas's doubt and Jesus's response with evidence.

The Nature of Faith

- Faith includes knowledge and assent to facts
- Faith includes trust and commitment
- Faith is reasonable response to evidence
- Faith is personal relationship with God, not just intellectual assent

Question 17: Why Should I Believe in the Supernatural When Science Explains Everything?

Main Points

- Science doesn't explain everything (it explains physical mechanisms)
- Science cannot address questions of meaning, purpose, or morality
- Science assumes a natural world with regular laws (which itself requires explanation)
- Belief in God is compatible with accepting scientific explanations
- Many scientists believe in God

Key Scripture

Romans 1:19–20 teaches that God's character is visible in creation.

Science and Faith

- Science explains "how"; faith addresses "why"
- Scientific discovery reveals God's design
- God works through natural laws, not against them

Question 18: If God Wanted Me to Believe, Why Doesn't He Just Show Himself?

Main Points

- God has revealed Himself through creation, Scripture, and Jesus
- God could force belief but would violate human freedom
- Faith requires freedom; freedom requires the possibility of disbelief
- God provides sufficient evidence for believers; not overwhelming evidence that would eliminate faith
- God respects human autonomy

Key Scripture

Hebrews 11:6 indicates that faith requires believing God.

The Problem with Overwhelming Evidence

- If God appeared visibly to everyone, belief would be coerced
- Free love requires freedom to refuse
- The hiddenness of God preserves human freedom and dignity

Question 19: Doesn't Science Disprove Christianity?

Main Points

- Well-established science and Christianity are compatible
- Many scientists are Christians
- The conflict narrative (science vs. religion) is historically inaccurate
- Early scientists were Christians motivated by faith to study God's creation
- Genuine science addresses physical mechanisms; it doesn't disprove God's existence or action

Key Scripture

Proverbs 25:2 suggests exploration of God's creation.

Compatible Understandings

- Evolution as mechanism doesn't disprove God as creator
- Ancient age of universe doesn't disprove biblical timeline when properly interpreted
- Neuroscience doesn't disprove consciousness or free will

Question 20: How Can Intelligent People Believe in God?

Main Points

- Millions of highly educated people believe in God
- Intelligence doesn't determine belief; evidence and reasoning do
- Some of history's greatest minds were believers
- Belief in God follows reasonable philosophical arguments
- Intelligence without wisdom leads to wrong conclusions

Key Scripture

1 Corinthians 1:25 indicates God's wisdom exceeds human wisdom.

Intelligent Believers Include

- Scientists (Francis Collins, John Lennox, etc.)
- Philosophers (Alvin Plantinga, William Lane Craig, etc.)
- Scholars across disciplines
- Throughout history: Augustine, Aquinas, Newton, Leibniz, etc.

SECTION 5 — CHRISTIAN PRACTICE AND EXCLUSIVITY (Q21–25)

Question 21: Why Do So Many Christians Seem Like Hypocrites?

Main Points

- Hypocrisy of believers doesn't disprove Christianity's truth claims
- The gospel changes people, but the process is gradual
- Christians are still sinful; the gospel offers forgiveness, not perfection
- Some who claim Christianity don't genuinely follow Jesus
- Jesus strongly criticized hypocrisy; authentic Christianity opposes it

Key Scripture

Matthew 23:25–26 shows Jesus criticizing the Pharisees' hypocrisy.

Understanding Christian Growth

- Sanctification is a process, not instantaneous
- Christians are "simul justus et peccator" (simultaneously justified and sinful)
- Genuine faith produces change over time
- Hypocrisy is condemned, not endorsed by Christianity

Question 22: How Can Christianity Claim to Be the Only True Religion?

Main Points

- Claiming truth necessarily means claiming alternatives are false
- Exclusivity is not unique to Christianity
- All religions make exclusive truth claims (or none do)
- Christianity's universality (available to all) balances its exclusivity (Jesus is the way)
- Jesus Himself made exclusive claims

Key Scripture

John 14:6 records Jesus's exclusive claim.

The Logic of Exclusivity

- Either Jesus is God or He isn't
- Either Jesus rose from the dead or He didn't
- Either salvation is through Christ or it isn't
- These can't be optional or one among many options
- Exclusivity is a logical necessity of any truth claim

Question 23: What About People Who've Never Heard of Jesus?

Main Points

- God's judgment will be just and fair
- God judges based on how people respond to available revelation
- Everyone has some revelation of God
- God judges the heart, not just external knowledge
- The Bible suggests God works in ways we don't fully understand
- This is mystery, but not contradiction

Key Scripture

Romans 2:14–16 suggests conscience provides revelation.

Biblical Principles

- God judges justly
- God judges according to knowledge available
- God's ways are higher than our ways
- We should trust God's justice while uncertain of details

Question 24: Why is Christianity So Judgmental About Sexuality?

Main Points

- Christian sexual ethics emerge from God's design for sexuality
- Sexuality is a good gift within proper context
- The boundaries around sexuality serve human flourishing
- Christianity's teaching is not arbitrary but purposeful
- Love sometimes requires saying no

Key Scripture

1 Corinthians 6:18–20 explains sexual ethics grounded in God's design.

Understanding Christian Sexual Ethics

- Sex is good when used as designed
- Sexual boundaries protect people
- Cultures change; God's design for sexuality doesn't
- The ethic is about protecting people, not condemning them

Question 25: How Can a Loving God Send People to Hell?

Main Points

- Hell is primarily self-exclusion from God, not punishment God imposes
- God respects human choice; hell is the choice to be apart from God
- Hell's existence doesn't disprove God's love
- The alternative to hell — universal salvation — would violate human freedom
- Jesus spoke more about hell than anyone else in Scripture, indicating its seriousness

Key Scripture

Luke 16:19–31 (the rich man and Lazarus) illustrates hell's reality.

Understanding Hell

- Hell is separation from God
- God doesn't force anyone into hell; people choose it
- God grieves hell but respects human autonomy
- Jesus offered the only escape from hell through His death and resurrection

SECTION 6 — SUFFERING, EVIL, AND MEANING (Q26–30)

Question 26: Why Do Bad Things Happen to Good People?

Main Points

- All people are sinners; no one is truly “good” by God’s standard
- Bad things happen due to: human sin, natural processes, spiritual warfare, divine purposes we don’t understand
- Suffering is real but not meaningless
- God can use suffering for redemptive purposes
- God promises to be present in suffering, not prevent all suffering

Key Scripture

Romans 5:3–4 indicates tribulation produces perseverance and character.

Types of Evil

- Moral evil (caused by human choice)
- Natural evil (disease, aging, natural disasters)
- Spiritual evil (demonic opposition)
- God doesn’t cause evil but can work through evil toward good

Question 27: If God Cares About Me, Why Doesn’t He Help When I’m Suffering?

Main Points

- God does help — through Scripture, community, prayer, provision
- God’s help is sometimes invisible
- We don’t always see God’s hand at the moment
- God’s timing is different from ours
- God promises presence more than protection from suffering

Key Scripture

Psalms 23:4 promises God’s presence in the valley of shadow of death.

God’s Care for Sufferers

- God enters into suffering with us (through Christ)
- God grieves with those who grieve
- God sustains through suffering
- God promises ultimate restoration

Question 28: How Can I Find Meaning and Purpose If God Doesn't Exist?

Main Points

- Without God, meaning is arbitrary or illusion
- Atheism provides no basis for objective meaning
- Christianity offers ultimate meaning: serving God, extending His kingdom, loving others
- Purpose is found in relationship with God
- A universe without God is a universe without ultimate meaning

Key Scripture

Ecclesiastes 12:13 concludes that fearing God gives life meaning.

Sources of Meaning

- Personal satisfaction (temporary)
- Relationships (meaningful but limited)
- Legacy (real but temporary)
- God and His purposes (eternal and ultimate)

Question 29: What's Wrong With Just Being a Good Person Without Christianity?

Main Points

- Being good is not enough to fix the fundamental problem: separation from God
- We cannot earn God's favor through good works
- Christianity is not about being good; it's about being restored to relationship with God
- Good works without faith don't address the root problem
- Good works with faith are authentic and powerful

Key Scripture

Ephesians 2:8–9 emphasizes salvation by grace through faith, not works.

The Christian Perspective on Good Works

- Works don't save, but faith produces works
- Good works are the fruit of faith, not the root
- Our best efforts are insufficient without God's grace
- Forgiveness through Christ is the foundation for transformation

Question 30: If Christianity Is True, Why Do Christians Suffer Just Like Everyone Else?

Main Points

- Christianity doesn't promise escape from suffering in this life

- Suffering can produce spiritual growth and closer relationship with God
- Christians have hope and purpose in suffering that others lack
- Christians trust God's ultimate plan even when suffering
- The cross shows that God understands suffering

Key Scripture

2 Corinthians 12:9–10 shows Paul's suffering producing spiritual strength.

Christian Hope in Suffering

- God is present
- Suffering has meaning
- Temporary suffering produces eternal glory
- God promises ultimate restoration
- Death is not final for believers

2 Corinthians 4:16–18 (KJV):

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

CONCLUSION: FROM QUESTIONS TO FAITH

The Journey from Skepticism to Faith

The thirty questions addressed in this resource represent genuine intellectual obstacles to faith. Skeptics ask these questions not out of malice but out of honest inquiry. These are thoughtful objections that deserve thoughtful responses.

But something important needs to be said: **Addressing intellectual objections, while important, is not the same as faith.**

You can have all your intellectual questions answered and still not believe. Conversely, you can have intellectual questions remaining and still have faith.

John 6:44 (KJV):

“No man can come to me, except the Father which hath sent me draw him.”

Faith is not ultimately a matter of intellectual assent but of personal response to God's drawing. God invites us to know Him, to trust Him, to follow Him.

What These Answers Point Toward

Each answer in this resource points toward Jesus. Each answer suggests that Christianity's central claim — that God became human in Jesus, died for us, and rose from the dead — is both historically credible and spiritually necessary.

If Jesus rose from the dead, then Jesus is who He claimed to be. If Jesus is who He claimed to be, then Jesus's offer of forgiveness and restoration is real.

John 11:25–26 (KJV):

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?”

The Invitation

To the skeptic who has read this resource and considered these answers: The questions you've asked are important. The evidence matters. But beyond evidence is an invitation.

Jesus invites you to know Him. Not just to believe facts about Him but to know Him personally, to trust Him, to follow Him.

John 1:12 (KJV):

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Receiving Jesus means:

- Acknowledging that you are a sinner
- Believing that Jesus died for your sins and rose from the dead
- Committing your life to follow Jesus
- Asking God for forgiveness through Christ

This is not blind faith. This is faith grounded in evidence, history, philosophy, and personal experience. But it is faith — a personal response to God's offer of relationship.

1 Corinthians 15:57–58 (KJV):

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

The Hope

Christianity offers hope that no other worldview offers. Not just hope for comfort or happiness in this life but hope for ultimate meaning, purpose, justice, and restoration.

Romans 15:13 (KJV):

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”

To the person who has wrestled with doubt and skepticism: Your questions matter. Your reasoning matters. But there is more. There is relationship with the living God through Jesus Christ.

John 14:6 (KJV):

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Jesus is the way. Jesus is the truth. Jesus is the life.

APPENDIX: RESOURCES FOR FURTHER STUDY

Books on Apologetics and Evidence

- *The Case for Christ* by Lee Strobel
- *More Than a Carpenter* by Josh McDowell
- *Reasonable Faith* by William Lane Craig
- *The Resurrection of the Son of God* by N.T. Wright
- *Mere Christianity* by C.S. Lewis

On the Historical Jesus

- *The Historical Reliability of the Gospels* by Craig Blomberg
- *Jesus and the Eyewitnesses* by Richard Bauckham
- *The Jesus Legend* by Greg Boyd and Paul Eddy

On Biblical Reliability

- *The New Testament Documents* by F.F. Bruce
- *Can We Trust the Bible?* by William Albright
- *The Bible as History* by Werner Keller

On Philosophy and Faith

- *God, Freedom, and Evil* by Alvin Plantinga
- *The Problem of Pain* by C.S. Lewis
- *Letters to Malcolm* by C.S. Lewis

© 2025 Kyle Lauriano / The King Is Coming Ministry

All Scripture quotations are from the King James Version (KJV) of the Bible.

This resource is designed to help skeptics and believers engage with the deepest questions about Christianity. These answers are not meant as the final word but as starting points for deeper investigation and personal faith.

END OF PUBLICATION