

A Reasonable Faith

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What Should We Think of Jesus?

Who is Jesus? Down through history, people have been challenged to answer this basic question. In **Matthew 16:13-17**, we find the very first time that the question is recorded – from the mouth of Jesus himself:

“Who do people say the Son of Man is?”

No other person has attracted more adoration on the one hand, and animosity on the other. His name is both a curse and a prayer on the lips of multiple millions. As Tim LaHaye comments:

“Almost everyone who has heard of Jesus had developed an opinion about Him. That is to be expected, for He is not only the most famous person in world history, but also the most controversial.”¹

Josh McDowell asks this perceptive question:

“Why is it that you can talk about God and nobody gets upset, but as soon as you mention Jesus, people often want to stop the conversation? Why have men and women down through the ages been divided over the question, Who is Jesus?”²

Down through the centuries, people have responded to Christ by either embracing him or refusing him. One option that has not been left open to us, however, is to ignore him. His claims can be accepted or rejected, but they cannot be shrugged off, for Jesus himself said in **John 3:18**:

“Whoever believes in [me] is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.”

Is the Christian Faith Rational?

Does God Exist?

Is the Bible God’s Word?

Do Science and Scripture Agree?

Why is There Evil in the World?

Do Miracles Really Happen?

Who is the Real Jesus?

▶ **What Should We Think of Jesus?** ◀

Did Jesus Die and Rise Again?

Is There a Heaven and Hell?

Is There No Other Way of Salvation?

How Do I Share My Faith?

Jesus said that each and every person in the world is presently on trial, based on their response to the critical question: “Who is Christ?” The issue of the identity of Jesus is of paramount importance, for “the claims of the Gospel regarding life, death, salvation, heaven, and hell are so momentous that it is vital that we as individuals examine the evidence to determine whether the Gospel record is true or not. Nothing less than our soul’s eternal destiny is at stake.”³

But there is one sense that Christ himself is also on trial every single day, as people weigh up the evidence for or against his claims to be the Savior of the world and the Lord of all.

Did Jesus Claim He Was God?

Even though there is no point that Jesus ever directly declared: “I am God,” his actions and self-declarations pointed constantly to his divinity.

Read John 14:6-9

In this passage, Jesus makes one of the clearest declarations of his divine nature. He states:

“Anyone who has seen me has seen the Father...Believe me when I say that I am in the Father and the Father is in me...”

Jesus made this statement in response to Philip’s request: “Show us the Father.” His staggering reply was that it was not necessary to see the Father if you have already seen the Son! They are in essence one. As far as Jesus was concerned, anyone who had seen him had seen the Father. He revealed the Father, not partially, but perfectly – not just in the sense that every human being is created in the image of God, but in the sense that Christ saw himself as “the radiance of God’s glory and the exact representation of his being” (**Hebrews 1:3**).

Read John 8:19

Here we find Jesus making the same statement to a wider audience. There is no question that Christ believed in his equality with his Father. No one can read these words and then claim that Jesus believed he was merely a good teacher.

Read John 5:21-23

The import of Jesus’ words here was not lost on his Jewish audience. Not only was he ascribing an authority to himself that belonged only to God – the authority to command the dead to rise – but he also had the audacity to demand that people honor him in the same way as they honor God.

Isaiah 26:13 indicates that no earthly ruler should be honored in the same way as God should be honored. The honor due to God includes worship and adoration, and is summed up in **Deuteronomy 6:5**:

“Love the Lord your God with all your heart and with all your soul and with all your strength.”

For Jesus to claim the honor that is due to God is nothing short of blasphemy – unless his claim to equality with God is true. At the beginning of his account, in **John 1:3**, John asserts:

“Through him all things were made; without him nothing was made that has been made.”

Jesus obviously believed this assertion to be true. As the Creator of all things, he was indeed due the honor of all creation.

Read John 10:25-33

The Greek word that Jesus used for “one” leaves no doubt to his meaning, nor did it leave the slightest room for doubt in the minds of his hearers. J. Carl Laney explains:

“The word ‘one’ (*hen*)...speaks of one essence, not one person...The Father and the Son share a oneness of divine essence yet remain two distinct Persons within the godhead.”⁴

The fact that Jesus was declaring his co-identity with the Father is seen also from the reaction of his hearers. As Albert Barnes explains:

“The Jews understood him as affirming his equality with God, for they took up stones to punish him for blasphemy...and they said to him that they understood him as affirming that he was God...”⁵

Nor did Jesus try to correct their interpretation of his words, further supporting the fact that he was not simply misunderstood. In fact, Jesus went on to repeat his claim to divine status a few verses later (**10:38**), with exactly the same reaction from his hearers (**10:39**). As John Walvoord and Roy Zuck observe:

“Jesus did not walk around Palestine saying ‘I am God,’ but His interpretation of the Sabbath and His words about His union with the Father revealed His claim of oneness in nature with God.”⁶

Jesus as the I AM

Read John 8:58

This verse records one of the most startling declarations that Jesus ever made regarding himself. And the structure of his statement makes it clear that Jesus meant exactly what he said. Jesus’ use of the expression “verily, verily” (KJV) or “I tell you the truth” (NIV) is “a strong affirmation denoting particularly the great importance of what was about to be affirmed.”⁷ In fact, it was a *double* affirmation, which in the Hebrew took the form of “Amen and Amen” (see **Psalm 72:19**). The extreme gravity of Jesus’ declaration is reflected in the wording of the *Amplified Bible* for **John 8:58**:

“Jesus replied, I assure you, I most solemnly tell you, before Abraham was born, I AM...”

So what was Jesus communicating so solemnly to the hearers of his day? What did he say that stirred them to pick up stones to execute him? There are two meanings that emerge clearly from Jesus' statement:

Pre-existence

The Jews had objected that Jesus could not have known something about Abraham not directly recorded in Scripture (see **8:56-57**). Jesus replied that his authority was based on his pre-existence – that he existed even before Abraham was born.

Although this declaration was on the surface ludicrous, this in itself was not enough for a charge of blasphemy. After all, the prophecy of **Micah 5:2** foretold a Messiah “whose origins are from of old, from ancient times” (NIV) and “whose goings forth have been from of old, from everlasting” (KJV).

Self-existence

A closer look at Jesus' statement reveals that he was meaning far more than pre-existence. The grammar he uses is wrong. Correct grammar would demand that Jesus say: “Before Abraham was born, I *was*.” Yet by prefacing his statement with “verily, verily,” Jesus revealed that he knew exactly what he was saying. He was purposely breaking proper grammar to establish the *nature* of his pre-existence. For term “I am” indicates not just pre-existence, but eternal self-existence – an existence beyond time itself. In **Psalm 90:2**, we find this description of God:

“Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.”

Note that the psalmist uses the present tense to describe God – “from everlasting to everlasting you *are* God.” It is this eternal existence “from everlasting to everlasting” that Jesus is claiming for himself. As Albert Barnes explains:

“Applied to God, [the expression “I am”] denotes continued existence without respect to time, so far as he is concerned. We divide time into the past, the present, and the future. The expression, applied to God, denotes that he does not measure his existence in this manner, but that the word by which we express the present denotes his continued and unchanging existence.”⁸

God is self-existent. He exists because he exists. He is not dependent upon anything or anyone for his life. By declaring his pre-existence in the present tense, Jesus was claiming that, like God, he had life in himself, independent of space and time (note **John 5:26**). To the hearers of his day, Jesus declaration “I am” was no accident of grammar. For he had unquestionably applied to himself the very sacred name of God.

Read Exodus 3:13-14

The term “I AM” is the name that God gave himself. The full expression of this divine name was “I AM THAT I AM.” In this name, God was declaring himself to be the eternal, self-existent God – the one who has “continued existence without respect to time.” As Marvin Vincent explains:

“It is important to observe the distinction between the two verbs (“was” and “am”). Abraham’s life was under the conditions of time, and therefore had a temporal beginning. Hence, Abraham *came into being*, or *was born*...Jesus’ life was from and to eternity. Hence the formula for *absolute, timeless* existence, *I am*.”⁹

Is it any wonder that his hearers tried to stone him? For according to **Leviticus 24:16** the sole response to such an act of blasphemy must be to stone the blasphemer to death.

Did Jesus believe that he was truly God come in the flesh? There is no question that the evidence of the Gospel accounts supports this. And even further to his direct claims, the actions of Jesus are also entirely consistent with this belief that he was the divine Son of God.

- **He forgave sins** – This was an act reserved for God alone (**Mark 2:5-7**). Both Jesus and his Jewish hearers knew the import of his claim of authority to forgive sins. To the Pharisees it was pure blasphemy, but to Jesus it was a natural outworking of who he is (see **Luke 7:47-50**; **John 8:10-11**).
- **He changed people’s names** – While inconsequential to us, this was blasphemous to a first-century Jew. When Jesus changed Simon’s name to Peter, he was exercising an exclusively divine right. For to a Jew, the changing of someone’s name was something that only God could do. An orthodox Jew who legally changed his name was excommunicated.¹⁰
- **He claimed an authority equal to Scripture** – In **Matthew 5:21-22**, Jesus quotes from **Exodus 20:13**, then goes on to declare, “But *I* tell you...” No prophet in the Old Testament ever made such a declaration. The prophets almost always prefaced their message with: “Thus says the Lord...” Yet Jesus had the audacity to declare: “Thus says *I*...” In fact, in **Mark 13:31**, Jesus boldly announced: “Heaven and earth will pass away, but *my* words will never pass away.” Even the common people recognized this distinctive authority in Jesus’ teaching, by perceiving that “he taught as one who had authority, and not as their teachers of the law” (**Matthew 7:29**).
- **He consistently claimed divine attributes for himself** – including the attribute of self-existence (**John 5:26**), the authority to initiate the great resurrection at the end of the age (**John 5:21**), the authority to act as judge of the earth (**John 5:22**) and the right to work on the Sabbath (**John 5:17-19**). In **John 10:28-30**, he equated his own hand with the Father’s hand, and then declared: “I and the Father are one.”
- **He accepted worship from people** (**Matthew 14:33**; **John 9:35-38**; **20:27-29**) – All other people (including his own disciples) refused to accept such worship (**Acts 10:25-26**; **Revelation 19:10**). Of particular interest is **Luke 4:5-8**, where Satan tempts Jesus to worship him. The response of Jesus was straight from Scripture: “...Worship the Lord your God and serve him *only*.” Yet Jesus received worship as if it were due to him.

We must understand that if Jesus is who he says he is, then he is indeed the Son of God. But if he is *not* who he says he is, then there has never existed a greater deceiver or, alternatively, a more deluded man. For Jesus forced a decision on his hearers – should they believe his claims or not? And he sealed this challenge by claiming for himself the sacred, divine name – I AM. If his claim proved false, no more blasphemous statement could have ever been made. For if Jesus claimed to be God when he was not God, then, according to Jewish law, no one ever deserved to be crucified more than Jesus.

The Trilemma

Once a person accepts that Jesus actually existed, and that the Gospel accounts are credible records of his life, only three logical alternatives are left. Since Jesus clearly understood himself in divine terms, and meant his hearers to understand him in those same terms, he had to be one of the following:

- Liar
- Lunatic
- Lord

These three alternatives are often called “the trilemma.”* Let’s take a look at each of these alternatives.

Jesus was a liar

The first alternative is that Jesus was a deliberate liar. But we must realize that if we choose to call Jesus a liar, this doesn’t simply mean that he wasn’t telling the truth. He wasn’t just telling “little white lies.” If Jesus was indeed lying, he was committing grand fraud, deliberately misleading people for evil and selfish ends. To call Jesus a liar, we must also call him diabolical, for one of the phrases he used consistently was, “I tell you the truth...”

Nor will even Jesus allow us to leave it at that. You cannot call Christ a liar as a simple dismissal of his message, an excuse to walk away without thinking through the implications of such an accusation. For Christ himself called *Satan* the master liar. In **John 8:44**, just a few verses before he declared himself to be the “I AM,” he described Satan as “a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.”

Simply put, if Jesus is a liar, then he belongs to Satan and the description that Jesus applied to Satan also applies to him. The accusations of the Pharisees would then be correct: “He is possessed by Beelzebub!” (**Mark 3:22**). And if that half of the accusation is correct, then so is the rest: “By the prince of demons he is driving out demons.”

You see, like the Pharisees, once you begin to regard Jesus as a liar, you cannot

* The word *trilemma* means “a choice between three options,” in the same way that the word *dilemma* means “a choice between two options.”

pull the final punch. For even a cursory reading of the Gospel accounts portrays a man who performed countless miracles – miracles that Jesus himself claimed were a proof that he was telling the truth (**John 10:25,38; 14:11**). If we take the road marked “Jesus was a liar,” we must then lend our support to the *Talmud’s* indictment that “he practiced sorcery and enticed and led Israel astray.”

To call Jesus a liar has earth-shaking implications. For he would not just be a deceiver, but the greatest deceiver this world has ever known. As Peter Kreeft and Ronald Tacelli explain in *Handbook of Christian Apologetics*:

“If...Jesus was a liar, then he had to have been the most clever, cunning, Machiavellian, blasphemously wicked, satanic deceiver the world has ever known, successfully seducing billions into giving up their eternal souls into his hands. If orthodox Christianity is a lie, it is by far the biggest and baddest lie ever told, and Jesus is the biggest and baddest liar.”¹¹

But the “Jesus was a liar” hypothesis quickly hits a problem in two areas:

- Firstly, how could a compulsive liar teach with a moral authority that would ultimately sway millions? The Gospel accounts reveal a Jesus who not only taught compassion but also expressed compassion. There is not one trace of a selfish streak to be found in the accounts. As Peter Kreeft and Ronald Tacelli observe: “Everyone who reads the Gospels agrees that Jesus was a good and wise man, a great and profound teacher. Most nonreligious people, and even many people of other religions, like Gandhi, see him as history’s greatest moral teacher.”¹²
- Secondly, why would a conman be willing to pay the ultimate price for his lies? For Jesus willingly faced a torturous death for what he believed. The psychology of the self-aggrandizing liar is simply not a part of Jesus’ makeup. Even under the pain of crucifixion, Jesus maintained his belief that he was righteous (see **Luke 23:43**), and, more remarkably, under such shameful and humiliating conditions was even able to convince a pagan centurion that he was indeed the Son of God (see **Matthew 27:54**).

As Peter Kreeft and Ronald Tacelli go on to explain:

“[Jesus] has the wrong psychological profile [for a liar]. He was unselfish, loving, caring, compassionate, and passionate about teaching truth and helping others to truth. Liars lie for selfish reasons, like money, fame, pleasure or power. Jesus gave up all worldly goods, and life itself.”¹³

There was no conceivable motive for Jesus to lie. It brought him no wealth or power. In fact, no one could have thought up a worse “lie” to tell in the context of first century Judaism. To claim yourself to be God invites stoning. An easier “lie” would be to style yourself as a political Messiah, yet Jesus refused this path (**John 6:15**). Peter Kreeft and Ronald Tacelli come to the same conclusion:

“...[Jesus] could not have hoped that his ‘lie’ would be successful, for the Jews were the least likely people in the world to have worshipped a man, and Jesus,

as a Jew, would have known that. In fact, we see him at every step of his life's way fully knowing and predicting his own execution, and claiming that he came to earth precisely for that reason: to suffer and die. He perfectly lived out Mother Teresa's saying: God did not put me here to be successful, but to be faithful."¹⁴

No, the Bible reveals a Jesus who sincerely believed what he said – enough to die an extruciating death upon a cross. Which leaves us with another alternative.

Jesus was a lunatic

The Pharisees laid this charge against Jesus (**John 10:20**). Even his own family accused him of being “out of his mind” (**Mark 3:21**). So the important question is: Was Jesus deluded? Did he sincerely but erroneously believe that he was God come in the flesh? Did he show any of the symptoms of mental illness that we would associate with such self-delusion?

Remember: This is not just a person who believes that God has sent him with a message to the Jewish people. This is a person who believes he existed before Abraham was born, that he is co-equal with the Creator of the universe, that he himself created all things. If Jesus were delusional, then he would not simply be mistaken; he would be psychotic. Yet we hit a problem when we try to diagnose Jesus with megalomania, for “[n]o Jew could sincerely think he was God. No group in history was less likely to confuse the Creator with a creature than the Jews, the only people who had an absolute, and absolutely clear, distinction between the divine and the human.”¹⁵

In their book, *Handbook of Christian Apologetics*, Peter Kreeft and Ronald Tacelli address the issue of whether Jesus could be diagnosed as a lunatic or not.

“When we meet a lunatic, we are uncomfortable because we feel superior to him; when his enemies met Jesus, they were uncomfortable for the opposite reason. A lunatic does not make you feel personally challenged, only embarrassed and, eventually, bored. But Jesus made everyone feel challenged and uncomfortable, never bored. A lunatic is like darkness, Jesus was like light. A lunatic is like a man asleep, Jesus was the most wide awake of all men.”¹⁶

They go on to explain:

“There are lunatics in asylums who sincerely believe they are God. The ‘divinity complex’ is a recognized form of psychopathology. Its character traits are well known: egotism, narcissism, inflexibility, dullness, predictability, inability to understand and love others as they really are and creatively relate to others. In other words, this is the polar opposite of the personality of Jesus! More than any other man in history, Jesus had the three essential virtues every human being needs and wants: wisdom, love and creativity. He wisely and cannily saw into people's hearts, behind their words. He solved insolvable problems. He also gave totally to others, including his very life. Finally, he was the most creative, interesting, unpredictable man who ever lived. No one

– believer, unbeliever or agnostic – was ever bored by him. The common verb predicated of those who met Jesus was *thaumazo*, ‘to wonder.’ Lunatics are not wonderful, but Jesus was the most wonderful person in history. If that were lunacy, lunacy would be more desirable than sanity.”¹⁷

Even in the time of Christ, the response to the charge by some that he was “demon-possessed and raving mad” (**John 10:20**) was countered by others with these words: “These are not the sayings of a man possessed by a demon...” (**John 10:21**). No one who reads the sayings of Jesus can deny the poise and wisdom of the man. As the temple guards declared in **John 7:46**: “No one ever spoke the way this man does.”

The important question is not how the behavior of Jesus differs from normal human behavior, but whether his recorded behavior is consistent with what we would expect from God come in human form. This leaves us with one last alternative.

Jesus is Lord

If Jesus was not a liar and if he was not a lunatic, then he must be what he claimed to be: God come in the flesh. Phrased in another way, the alternatives are that Jesus was either bad or he was good. If he was a liar, he was morally bad. If he was a lunatic, he was mentally bad. But if he was indeed the Son of God then, and only then, was he good.

You simply cannot sit on the fence with Jesus. As Peter Kreeft & Ronald K. Tacelli write:

“It is attractive and comfortable to say that Jesus was neither a bad man nor God, but a good man. To say he was a bad man offends Christians, and to say he was God offends non-Christians. To say neither offends no one. Therefore non-Christians want to say neither. But that position offends logic.”¹⁸

The question that lies at the heart of the trilemma is this: Did Jesus believe his own claims to be God? If he did not, he was a liar. If he did, he was a lunatic. Unless, of course, he is indeed God. It is a choice between these three. “There are two things everyone admits about Jesus’ character: he was wise and he was good. A lunatic is the opposite of wise, and a liar is the opposite of good.”¹⁹ Jesus simply cannot be called wise and good and not be God.

C.S. Lewis, a professor of literature at Cambridge University and a confirmed atheist, was won over to Christ when he seriously weighed the evidence found in the Gospel accounts. He wrote:

“A man who was merely a man and said the sort of things Jesus said wouldn’t be a great moral teacher. He’d be either a lunatic – on a level with a man who says he’s a poached egg – or else he’d be the devil of hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse.”²⁰

Liar, lunatic or Lord? Deceiver, deceived or divine? Which is your verdict?

The Credentials of Jesus

The fact that Jesus claimed to be God is not in itself adequate. Proof must be shown to authenticate this claim. And so we come to the next important question: Did Jesus exhibit the qualities we would expect if his claim to be God were true?

Let's take a look at the credentials of Jesus:

- **Prophetic credentials** – If Jesus were indeed God, we would expect him to fulfill the prophecies found in the Old Testament, foretelling the coming of the Messiah. Jesus fulfilled these prophecies in amazing detail.
- **Moral credentials** – If Jesus were indeed God, we would expect his teaching and actions to match those of God himself. The teachings of Jesus have formed the basis of the highest standards of moral conduct. His morality, exhibited in both his life and his teachings, are what we would expect if God visited us in human form.
- **Power credentials** – If Jesus were indeed God, we would expect him to have divine power. And this is what we see in the Gospel record. Everywhere Jesus went, he touched those who were sick and they were healed. He even commanded the dead to live and they came back to life.
- **Authority credentials** – If Jesus were indeed God, we would expect creation to bow at his command. In the Gospel accounts, we find that Jesus exhibiting an unpretentious authority over the wind and the waves, consistent with a man who claimed to have created all things. Water was changed to wine, and bread was multiplied. Even malevolent spirits recognized both his identity and his authority.
- **Immortality credentials** – If Jesus was indeed God, we would expect him to be invincible. Though it was the Father's plan for Christ to "taste death for everyone" ([Hebrews 2:9](#)), we would rightly expect that the grave could not hold him down. Paul, in [Romans 1:4](#), writes that Jesus was "declared with power to be the Son of God by his resurrection from the dead."
- **Impact credentials** – If Jesus was indeed God, we would expect that history would be radically reshaped by his coming. And we find that in the centuries that have followed, this crucified man, rather than slipping into obscurity, has impacted the lives of millions. In the words of Grant Jeffrey, "The most powerful evidence of Jesus' existence as the Son of God is the life-changing impact this truth has on the lives of men and women who have placed their faith and trust in Him."²¹

Grant Jeffrey goes on to describe the impact of Jesus upon human history:

"Two thousand years have passed, yet today over a billion people throughout the world worship this poor Galilean teacher as the King of Kings, the Lord of Lords, and the Son of God. Followers of Christ can be found in every nation on

earth and in every culture, language, and profession. Over 20 percent of the world's population – from simple peasant farmers in the Sudan to brilliant well-educated professors at Oxford – are committed Christians who believe that Jesus is the Son of God and that the Gospel record is correct.”²²

God has made it impossible to be a fence-sitter when it comes to the identity and message of Jesus Christ. You cannot call him a “good teacher” without accepting the claims he made about himself. You cannot divorce the moral content of his teaching from the demand they make upon you to weigh his claim to be God come in the flesh.

In **Matthew 16:13-17** asks the all-important question – a question that must be answered by every single person:

“But what about you?...Who do you say I am?”

¹ Tim LaHaye, *Jesus: Who Is He?* (Sisters, Oregon: Multnomah Books, 1996), p.59.

² Josh McDowell, quoted by Edyth Draper, *Draper's Quotations for the Christian World*, excerpted from QuickVerse 6.0, Deluxe Edition.

³ Grant Jeffrey, *Jesus: The Great Debate* (Toronto: Frontier Research Publications, 1999), p.32.

⁴ J. Carl Laney, “John,” *Moody Gospel Commentary* (Chicago: Moody Press, 1992), p.195-196.

⁵ Albert Barnes, *Barnes' Notes on the New Testament*, John 10:30, excerpted from QuickVerse 6.0, Deluxe Edition.

⁶ John Walvoord & Roy Zuck, *Bible Knowledge Commentary: New Testament*, excerpted from QuickVerse 6.0, Deluxe Edition.

⁷ Albert Barnes, *Barnes' Notes on the New Testament*, John 8:58, excerpted from QuickVerse 6.0, Deluxe Edition.

⁸ Albert Barnes, *Barnes' Notes on the New Testament*, John 8:58, excerpted from QuickVerse 6.0, Deluxe Edition.

⁹ Marvin Vincent, *Vincent's Word Studies*, John 8:58, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁰ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹¹ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹² Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹³ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁴ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁵ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁶ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁷ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁸ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁹ Peter Kreeft & Ronald K. Tacelli, *Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.

²⁰ C. S. Lewis, quoted by Edyth Draper, *Draper's Quotations for the Christian World*, excerpted from QuickVerse 6.0, Deluxe Edition.

²¹ Grant Jeffrey, *Jesus: The Great Debate* (Toronto: Frontier Research Publications, 1999), p.255.

²² Grant Jeffrey, *Jesus: The Great Debate* (Toronto: Frontier Research Publications, 1999), p.10.

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