

“Jesus Performed Miracles”

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Matthew 11:2–6

² When John heard in prison what Christ was doing, he sent his disciples ³ to ask him, “Are you the one who was to come, or should we expect someone else?”

⁴ Jesus replied, “Go back and report to John what you hear and see: ⁵ The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. ⁶ Blessed is the man who does not fall away on account of me.”¹

I have been preaching a sermon series called “Who Is Jesus?” for several weeks now. The point of the series is to examine who Jesus is and what he has done, what he is doing, and what he will do. In the last two weeks, I’ve focused on what Jesus preached and taught. Today, I want to focus on the Bible’s claim that Jesus performed miracles. In the four Gospels, we are told that Jesus performed many miracles. We are told that Jesus healed people from various diseases and conditions, including leprosy, blindness, deafness; and muteness; we are told that he drove demons out of people who had been possessed by those demons; we are told that he fed thousands of people with only a few pieces of bread and fish; we are told that he made water out of wine; we are told that he calmed the stormy weather on the Sea of Galilee; and we are told that he raised three people from the dead. These miracles are a significant part of the Gospels. The claims are rather astounding.

In order to deal with the topic of miracles, I want to do three things today. One, I want to attempt to define what a miracle is. Two, I want to give us some reasons why we can believe that these miracles are true. And three, I want to look at some of Jesus’ miracles to see what the meaning of those miracles is. Again, I want to define miracles, give us reasons why we can believe they happened, and how we can understand the meaning of those miracles.

So, first let’s talk about what miracles are. I think everyone understands that a miracle is an extraordinary act of God. That’s a good starting place. But there are some misunderstandings regarding miracles. Some people call anything that is improbable or rare or amazing a miracle. A lot of things are improbable. It might be improbable that most of you come to the evening service tonight, since the Super Bowl starts at about the same time. But if you come to tonight’s service,

¹ Unless otherwise noted, the Scripture quoted herein is taken from the New International Version (1984).

it's not a miracle. If someone has a disease that only five percent of people survive, if that person recovers, it's not a miracle. It's improbable, but other people survive the disease.

In a similar way, a miracle isn't something that's amazing or even mysterious. I've heard people say that every baby is a miracle. That's not true. Every time a baby is conceived, and grows in the mother's womb, and is born, it's amazing. It's a fascinating process. But it's not a miracle. It's simply how all humans are made. A lot of things in the natural world are amazing—sunrises and sunsets, far-off galaxies, black holes—but they're not miracles.

Here's another misunderstanding about miracles. Some people think that miracles are the things that God does, whereas most of the time, God isn't doing anything. It's that kind of image of God that envisions an old man in a rocking chair, taking a long series of naps punctuated every so often by activity. But this is not the God of the Bible. The God of the Bible upholds the universe—always. He's always at work. If God ceased to exist, the universe and all that is in it would cease to exist. Consider what Hebrews 1:3 says about Jesus and his role in sustaining the universe. Hebrews 1:3 says, "The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word." Jesus, the second Person of God, sustains all things by his word. Colossians 1:17 says, "He is before all things, and in him all things hold together." If Jesus didn't hold everything together, it wouldn't hold together. It would be chaos. So we can't say a miracle is simply a "God thing" because everything is, in some sense, a "God thing."

This is important, so I'll spend a little more time explaining how God relates to the world. Let's consider something that happens in the world that we can all see. In Matthew 5:45, Jesus says this about God: "He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." God causes the sun to rise and the rain to fall. People who don't believe in the God of the Bible may think of the earth's rotation and the falling of rain as natural processes. These are events that simply happen regularly. But Christians view these natural events as acts of God.

Or consider something more timely: We read this in Psalm 147:15-18:

- 15 He sends his command to the earth;
his word runs swiftly.
- 16 He spreads the snow like wool
and scatters the frost like ashes.
- 17 He hurls down his hail like pebbles.

Who can withstand his icy blast?
18 He sends his word and melts them;
he stirs up his breezes, and the waters flow.

God gives a command and it snows and hails. He gives another command and the snow and the hail melt. God governs all things in nature.

But here's the key thing to know: God works in extraordinary ways and ordinary ways. Another way to say this is that God is the primary cause of all things, but he usually works through secondary causes.² Think about a baby that is conceived. I think most of us know how babies are made. The mother and father in this case are the secondary causes. Humans have the ability to reproduce. This happens every day. But in the Bible, we read these words of David in Psalm 139:13: "For you created my inmost being; you knit me together in my mother's womb." David says that God "knit him together" in his mother's womb. David didn't believe that God took some sewing needles and started crocheting. David knew, roughly, how babies were made. But he also realized that behind the secondary causes of his parents was God, the primary cause.

Over a month ago, I talked about the virgin conception of Jesus. Jesus' conception was a miracle. Why? Because God bypassed the secondary cause of a father and made Jesus in Mary's womb. That's how we know it was a miracle: God did it directly.³ God made men and women in such a way that conception normally requires sex. But here, God bypassed his usual method of doing things.

So, in a broad sense, a miracle is an extraordinary act of God when he does things contrary to his normal way of doing things. When we talk about Jesus' miracles, we'll see that these miracles have a more specific purpose: they function as signs. They're not just God showing off; they are God communicating truth.

Of course, a lot of people think miracles are impossible. Rudolf Bultmann (1884-1976), a German theologian, thought that we couldn't believe the supernatural elements of the New Testament are true because we're now too advanced to believe such things. He wrote, "It is impossible to use electric light and the wireless and to avail ourselves of modern medical

² Vern Poythress, *Redeeming Science: A God-Centered Approach* (Wheaton, IL: Crossway, 2006), 179: "God as the *primary cause* is active in bringing about all the events in the world, both ordinary events and extraordinary ones. But in the case of ordinary events he works in conjunction with *secondary causes*."

³ J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 86: "God is always the first cause, but there are truly second causes; and they are the means which God uses, in the ordinary course of the world, for the accomplishment of His ends. It is the exclusion of such second causes which makes an event a miracle."

discoveries, and at the same time to believe in the New Testament world of daemons [*sic*] and spirits.”⁴ Perhaps the most famous of all of those who didn’t believe in miracles was David Hume (1711-1776), a Scottish philosopher. He wrote, “A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined.”⁵ He thought that all of human experience taught us that miracles don’t happen, and that his evidence outweighs and eyewitness testimony to miracles.

People like this don’t believe in miracles because they think that the universe is a closed system of causes and effects. They believe that there are certain laws of nature—scientific laws—that can’t be broken. I could spend a lot of time arguing against objections that people have against miracles. If I have time, I’ll write an article about this and post it on the church’s website. But for now, let me tell you why I believe in miracles.

First of all, I don’t believe the universe is a closed system. I believe it is an open system, one that God made. Since there are excellent reasons to believe that God made the universe out of nothing, I believe he can work in the universe he made in any way he sees fit to work. I talked about this when I talked about Jesus’ conception, and you can read about the “Cosmological Argument” on the church’s website.⁶ The fact that anything exists is a miracle. So, if God can make the universe out of nothing, an idea that is supported by science, than he can make a virgin conceive, make water out of wine, and raise a dead man back to life. One’s presuppositions and worldview are important. If God exists, miracles are possible. If you don’t believe in God, you believe miracles are impossible.

I also believe in miracles because I don’t believe the laws of nature are unbreakable laws. I think the laws of nature are general descriptions of how God normally works through secondary causes. Scientists believe that scientific laws are universal—they hold true in all times and in all places. But what can account for that other than a God who is eternal and omnipresent? Why do things happen in orderly, predictable ways? Because God sustains the universe in those ways. But that doesn’t mean that God can’t do something extraordinary if he wants to. There is

⁴ Rudolf Bultmann, “New Testament and Mythology,” in *Kerygma and Myth*, edited by H. W. Bartsch (London: SPCK, 1952), 5, quoted in Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown* (Nashville: B&H Academic, 2009), 147.

⁵ David Hume, *An Enquiry Concerning Human Understanding and Selections from a Treatise of Human Nature* (Chicago: The Open Court Publishing Co., 1921), 120.

⁶ <http://wbcommunity.org/cosmological-argument>.

no contradiction here. And God doesn't "interfere" with the universe. As I said earlier, he is always sustaining it. He's always involved, whether he's making babies through a man and a woman coming together to conceive or whether he directly causes a virgin to become pregnant. God doesn't do this because he made a bad universe in the first place. He's involved in his universe, sometimes in very direct ways, because he wants to be involved, and he wants to communicate to us.

Another reason I believe in miracles is because there are credible witnesses of miracles. We'll see this when we look at the resurrection of Jesus. I'll discuss that on Easter Sunday. A number of credible eyewitnesses claim that Jesus was seen alive only days after he was seen crucified and buried. Even outside of the Bible, there are many claims that miracles happen. Perhaps not all the claims are true. But there are many cases of sane, honest, well-educated people who claim they have witnessed something miraculous.⁷

Ultimately, I believe miracles are possible because the Bible tells us about many miracles. I believe that the Bible is God's Word. It is God's revelation, or disclosure, to us of who he is and what he has done in history. There are a lot of excellent reasons to believe the Bible is true and is ultimately authored by God. I don't have time to address all these issues now, but I hope to do in a future sermon series, because it's so important.

So, those are the reasons why I believe that miracles are possible. And since I have reason to believe that the Gospels are historical accounts, I believe that Jesus performed miracles. I should also add that sources outside of the Bible even claim that Jesus performed miracles. In a Jewish source, the *Babylonian Talmud*, which was written down a few hundred years after the time of Jesus (c. A.D. 400-500), it says, "Jesus the Nazarene practiced magic and led Israel astray."⁸ Justin Martyr (c. A.D. 100-c.165), a Christian who lived in the second century, said that people who didn't believe that Jesus was the Messiah called him a magician and a deceiver.⁹ Origen (A.D. 185-254), another second-century Christian theologian, writes that

⁷ A recent collection of such stories is found in Eric Metaxas, *Miracles: What They Are, Why They Happen, and How They Can Change Your Life* (New York: Dutton, 2014).

⁸ Sanhedrin 107b, quoted in Edwin M. Yamauchi, "Jesus Outside the New Testament: What Is the Evidence?" in *Jesus Under Fire: Modern Scholarship Reinvents the Historical Jesus*, edited by Michael J. Wilkins and J. P. Moreland (Grand Rapids, MI: Zondervan, 1995), 214.

⁹ "For they dared to call Him a magician, and a deceiver of the people." Justin Martyr, "Dialogue of Justin with Trypho, a Jew," in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, *The Ante-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1885), 233.

Celsus, a pagan philosopher, made the same claim.¹⁰ Even these pagan and Jewish couldn't deny the miraculous works of Jesus.

Here's one final reason to believe that the Gospel accounts of Jesus' miracles are true. If you compare the Gospels in the Bible—Matthew, Mark, Luke, and John—with the false Gospels outside the Bible, the ones written in the second century or later, you see that the Bible's accounts of Jesus' miracles are very restrained. Even though they tell of amazing things that Jesus did, the events don't seem arbitrary or strange. They don't depict Jesus simply showing off. Contrast those stories with what we find in a second-century false Gospel called *The Infancy Gospel of Thomas*. One story says that Jesus, at age 5, profaned the Sabbath by making twelve sparrows out of clay. When he clapped, the sparrows flew into the air. Another story has Jesus make a boy who annoyed him wither up. The next story says that a boy bumped up against Jesus' shoulder. Jesus said, "Thou shalt not finish thy course." Then the boy fell down, dead. In the very next story, Jesus causes others to go blind.¹¹ These stories are silly, and don't ring true. These types of stories are typical of the false Gospels of the second century. They bear no resemblance to the true, historical accounts found in the Gospels of the first century.

Now let's look at some of the miracles Jesus performed. Obviously, I don't have time to look at all of them. But I want to examine why Jesus performed miracles and what those miracles mean.

The miracles that Jesus performed were signs that the kingdom of God was being established and that Jesus was the Messiah. Let's look at the passage that was read earlier, Matthew 11:2-6. John the Baptist is in prison, and he sends some of his disciples to find out if Jesus is the one to come. He wanted to know if Jesus was the Messiah, God's anointed one. Jesus doesn't give a direct answer. He doesn't say, "Yup, that's me!" Instead, he says, "Go back and

¹⁰ Origen, *Against Celsus* 1.38. Origen claims that Celsus "invents something altogether different, admitting somehow the miraculous works done by Jesus, by means of which He induced the multitude to follow Him as the Christ. And yet he desires to throw discredit on them, as being done by help of magic and not by divine power; for he asserts "that he (Jesus), having been brought up as an illegitimate child, and having served for hire in Egypt, and then coming to the knowledge of certain miraculous powers, returned from thence to his own country, and by means of those powers proclaimed himself a god." *Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. Frederick Crombie, vol. 4, *The Ante-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1885), 412–413.

¹¹ *Infancy Gospel of Thomas* II-V, in Montague Rhodes James, ed., *The Apocryphal New Testament: Being the Apocryphal Gospels, Acts, Epistles, and Apocalypses* (Oxford: Clarendon Press, 1924), 49-50.

report to John what you hear and see: ⁵ The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.”

Why does Jesus say these things? To understand, we have to look at the Old Testament. Specifically, we have to turn to Isaiah. First, look at Isaiah 61:1:

The Spirit of the Sovereign LORD is on me,
because the LORD has anointed me
to preach good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners.

We read that last week, as part of what Jesus says in Luke 4. Jesus preached about the gospel, the good news of forgiveness and the coming of the kingdom of God.

Now let's go back to Isaiah 35:5-6:

⁵ Then will the eyes of the blind be opened
and the ears of the deaf unstopped.
⁶ Then will the lame leap like a deer,
and the mute tongue shout for joy.
Water will gush forth in the wilderness
and streams in the desert.

Previously in Matthew, Jesus healed two blind men (Matt. 9:27-31), he healed a paralyzed man (9:1-8), and he healed a demon-possessed mute man (9:32-34). In Mark 7:31-37, we're told he healed a deaf and mute man. He also healed a leper (Matt. 8:1-4/Mark 1:40-45/Luke 5:12-16).

Finally, look at Isaiah 26:19:

But your dead will live;
their bodies will rise.
You who dwell in the dust,
wake up and shout for joy.
Your dew is like the dew of the morning;
the earth will give birth to her dead.

Most amazingly, Jesus raised a girl, Jairus's daughter, back to life (Matt. 9:18-29, 23-26/Mark 5:21-24, 35-43/Luke 8:40-42, 49-56). In Luke 7:11-17, Jesus raises the widow of Nain's son from the dead. And, most famously, in John 11, he raises Lazarus from the dead.

So, what is Jesus telling John the Baptist's disciples? The Messiah is here. The one that brings healing and resurrection is here. The one who ushers in a new creation with no more disease is here.

Now, let's move to John's Gospel. There we see that Jesus' miracles communicate what he came to do. John calls several of Jesus' miracles "signs." Some theologians refer to John 2-12 as the "book of signs" because these signs play such an important role in this section of John's Gospel. The first sign is one that can appear rather odd to us: Jesus turned water into wine. We see this in John 2:1-11:

¹ On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, ² and Jesus and his disciples had also been invited to the wedding. ³ When the wine was gone, Jesus' mother said to him, "They have no more wine."

⁴ "Dear woman, why do you involve me?" Jesus replied. "My time has not yet come."

⁵ His mother said to the servants, "Do whatever he tells you."

⁶ Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

⁷ Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.

⁸ Then he told them, "Now draw some out and take it to the master of the banquet."

They did so, ⁹ and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside ¹⁰ and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

¹¹ This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

There's a lot going on in that passage. But here's the key thing to focus on. Jesus is at a wedding celebration where they have run out of wine. Jesus takes stone water jars that were used for ceremonial washing, and out of those jars, he turns water into wine. And he doesn't make just any wine. He makes the best wine.

What does this sign mean? On a basic level, it means that the something better has arrived. According to Don Carson, "the water represents the old order of Jewish law and custom, which Jesus was to replace with something better."¹² We no longer need ceremonial washings because Jesus makes us clean. Wine is also significant because in certain passages in the Old

¹² D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 173.

Testament, it is often associated with the new creation, a time when God’s people come out of exile, when David’s descendent, the true King, will reign. Consider Isaiah 25:6-9:

- 6 On this mountain the LORD Almighty will prepare
a feast of rich food for all peoples,
a banquet of aged wine—
the best of meats and the finest of wines.
- 7 On this mountain he will destroy
the shroud that enfolds all peoples,
the sheet that covers all nations;
- 8 he will swallow up death forever.
The Sovereign LORD will wipe away the tears
from all faces;
he will remove the disgrace of his people
from all the earth.
- The LORD has spoken.
- 9 In that day they will say,
“Surely this is our God;
we trusted in him, and he saved us.
This is the LORD, we trusted in him;
let us rejoice and be glad in his salvation.”

This passage in Isaiah describes the new creation, when there will be no death. Jesus perhaps was hinting that he is the one who will usher in that new creation. In Amos 9:11-15, a similar idea is expressed, but this passage links the rebuilding of David’s house—his kingdom—with the return of Israel from exile, and new wine, which “will drip from the mountains” (v. 13). Again, these things won’t happen fully until Jesus comes a second time, but these Old Testament prophecies started to be fulfilled in Jesus’ first coming, and they are being fulfilled now in the church. It’s possible that the wedding has a significance, too. The relationship between God and his people is often portrayed as a marriage. When Jesus returns, when the groom meets his bride, there will be a real wedding feast.

Do you see how much meaning comes from one miracle? Jesus wasn’t showing off his power when he made wine out of water. He was communicating a powerful message to anyone who had eyes to see. The other miracles that Jesus performs are very similar. He heals an official’s son who was near death to show he has power over sickness and disease (John 4:46-54). He heals a disabled person at the pool in Jerusalem on the Sabbath (John 5:1-15). He did this to show he is Lord over the Sabbath and the fulfillment of the Sabbath. Jesus is the one who gives us rest (see Matt. 11:28; Col. 2:16-17).

He fed five thousand people with only five loaves of bread and two fish (John 6:1-15). He did this to show that he is the bread of life (John 6:33, 35). He said, “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty” (v. 35). That means he satisfies our spiritual hunger. He is what our souls long for. Then he said, “I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die” (vv. 48-50). Whoever “feeds” on Jesus—and this is very metaphorical—will not die. He is much better than the bread from heaven that Moses and the Israelites ate in the wilderness. That manna came every morning and it still didn’t stop the people who ate it from dying. But Jesus is a better bread because everyone who finds him to be spiritual food will have eternal life. Though they may die, they will live on forever. One day they will have a resurrected body.

Jesus walked on water to show that he has power over nature (John 6:16-21). This is another way of showing that he is God.

Jesus healed a man who was blind from birth (John 9). Jesus said the man was born blind “so that the work of God might be displayed in his life” (v. 3). After the man was healed, he told the Pharisees, “One thing I do know. I was blind but now I see!” (v. 25). This is a sign of conversion. All Christians were once blind, but Jesus opened up their eyes so they could see spiritual truth. By contrast, the Pharisees could see physically, but they were blind spiritually (vv. 39-41).

Most famously, Jesus raised Lazarus from the dead (John 11). Jesus could have healed Lazarus while he was sick, but he intentionally waited until Lazarus was dead for four days. Before he raised Lazarus from the dead, he told Lazarus’s sister, Martha, “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die” (vv. 25-26). Jesus did this to show that he has power over death. When Lazarus came back to life, it foreshadowed Jesus’ own resurrection. And it foreshadowed the resurrection of believers.

John wrote these signs so that we would believe. At the end of his Gospel, he writes, “³⁰ Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. ³¹ But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:30-31). The miracles that Jesus performed on earth help us believe that he is the Son of God. But we shouldn’t expect that God is

going to those kinds of miracles in our day. Most miracles in the Bible came during three periods: during the time of Moses and the conquest of the Promised Land; during the time of the prophets Elijah and Elisha; and during the time of Jesus and the apostles. Those were the times of “signs and wonders.” Moses represents the law and Elijah and Elisha represent the prophets. Jesus is the fulfillment of both the law and the prophets. He is the fullest and ultimate revelation from God. He also achieved what the law and prophets couldn’t: salvation through his atoning death on the cross. So, now we don’t need miracles. We have the Bible, which tells us about Jesus. And Christians have the Holy Spirit, who lives in them. We have something greater than miracles. We have God’s presence and God’s Word.¹³

Some people may wonder why Jesus didn’t do more miracles. They may wonder why he didn’t put an end to all diseases and death the first time around. Christopher Hitchens, a famous British atheist or, as he would put it, anti-theist, once asked, “If Jesus could heal a blind person he happened to meet, then why not heal blindness?”¹⁴ But that wasn’t Jesus’ mission. He healed a blind person to communicate a deeper truth. He won’t heal all blindness until he returns. But when he returns, it will be a time of salvation for his people and a time of judgment for those who don’t believe in him. Jesus can’t put an end to all diseases and death until he puts an end to sin. And that means he must put an end to sinners. But he hasn’t come back because God wants more people to repent and be saved (2 Pet. 3:9).

So, my question for you all is simply this: do you believe? Do you trust that Jesus performed these miracles to show who he is? Do you trust the Bible? If so, you can have faith that whatever you go through in this life, there is a better life coming. Someday, God’s people will be in a world with no blindness, no diseases, no hunger, and no death. But we’re not there yet. We live in a world that is broken because of the presence of sin in it. That means we have to hang on in faith while we struggle in this life. God doesn’t promise he’ll step in and perform miracles to help us out of all of our difficulties. If you’re familiar with Paul’s life, you know that’s true. But God promises his people something greater. Jesus said, “I am the resurrection and

¹³ It’s instructive to look at the end of the story of the rich man and Lazarus (Luke 16:19-31). In the story, a rich man goes to hell and Lazarus, a poor beggar, goes to heaven. The rich man asks Abraham, who is with Lazarus, to send Lazarus to his five brothers to tell them to repent. But Abraham says that they have “Moses and the Prophets.” The point is that if people will not respond to God’s Word, they will not respond to a messenger who has come back from the grave. Many people who saw Jesus perform miracles did not trust that he was the Messiah who alone could give them salvation. The problem is not a lack of miracles; the problem is our hearts. Those who are spiritually blind will not see the truth because they don’t want to. That is why God must open up a person’s heart.

¹⁴ Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York: Twelve, 2007), 3.

the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" (John 11:25-26). Do you?