

Resurrection Verdict

So, what do we do with all of this? Having addressed the critical claims against the Christian resurrection narrative of being legendary, failing to satisfy Ockham's razor, and questioning the trustworthiness of the resurrection sources, the next logical step in the evaluation is to make some determination as to the truthfulness of the Christian account. Generally, when evaluating historical claims of past events, historians methodically subject the evidence to particular categories to determine how truthful the claim may be. Since we are here considering the "historical" claim of Jesus's resurrection, we can also follow this evaluation method.

All told the Christian resurrection narrative has a greater explanatory scope than other possible explanations because it accepts all three bedrock facts and speaks to each extensively and individually. The Christian resurrection narrative also has good explanatory power through its engagement with the bedrock facts. The other resurrection theories that have been presented trail the Christian narrative in that they require acceptance of various sorts of hallucination theories. Remember, the critic Bart Ehrman correctly said, "Either Jesus really appeared to his disciples after the crucifixion, or they were seeing things." All hallucination theories lack both explanatory scope and power. As we have seen, hallucinations are rare, very rare in multimodalities, and extremely rare in multiple communal settings. The question is, which explanation has the greater explanatory power: theories of hallucinations or the fact that Jesus actually rose from the dead? The evidence shows the Christian account of what happened to Jesus after He died exceeds all others.

In addition, historians also consider the plausibility of a theory; in this instance, how plausible is it that Jesus rose from the dead? This is a tough category. The question is, does the Christian resurrection narrative align with a greater degree and number of accepted truths than any of the other hypotheses?



Ty Kerley

Professor in Oklahoma

Issues arise because the Christian narrative implies a supernatural Causal Agent. Even though we are not directly asking if God raised Jesus, but simply if He rose from the dead, the answer yes implies a supernatural Cause. And this is where the elimination of bias is all but impossible. Remember, we are trying to maintain common ground with Michael, the Bible skeptic. But common ground here is challenging to find. If we presuppose that there is no God, the Christian resurrection model fails miserably, while the naturalistic models excel. If God does exist and He wanted to raise Jesus from the dead, the plausibility of the Christian resurrection story is exceptionally high. The only option is to approach the evidence from a position of neutrality and to stay on common ground, just a bit longer, with Michael: a position that neither excludes nor presupposes God as the Causal Agent of the resurrection. Yet, if we do that, the first thing we come against is that dead people usually stay dead. Even so, if we do not exclude the possibility of God wanting to raise Jesus, then the plausibility of the resurrection theory goes up.

The power of cumulative case apologetics should be obvious. That is why the historical resurrection argument is positioned here in the cumulative case argument after all other arguments for the existence of God have been presented. We have spent considerable time presenting arguments that say, "Yes, God does exist." The implication is that if God does exist, then the resurrection is highly probable. If God does not exist, it is all but impossible. By methodically building the case for the existence of God through the series of arguments we have already presented, the resurrection becomes something much more plausible, something expected rather than a mys-

tical legend. Additionally, if we go back to the plausibility of hallucination theories, we find the Christian narrative much more plausible by comparison.

Historians also evaluate a particular claim's ad hoc ("made-up stuff") nature when judging if a historical claim is trustworthy. While some argue that since the Christian resurrection story ultimately relies upon a supernatural Cause, it is more ad hoc than the naturalistic theories. However, naturalism generally relies upon a type of faith rooted in belief in evolutionary processes. This faith in and of itself is metaphysical and requires many ad hoc assumptions. Since the evaluation model is not only a scorecard of pass or fail but also depends upon the distance between competing theories, it is safe to say that both naturalistic and supernatural elements inherent in both approaches contain an aspect of ad hoc assumption; however, the Christian resurrection theory not only passes other theories but does so to a greater degree.

All told, it can be said that based upon the rigors of a

good comparative model and the historical evidence presented, we can be assured that the resurrection of Jesus "Very Certainly" happened. That means we can confidently say that "the resurrection of Jesus from the dead is a historically certain fact." Based upon the final results of the comparative model, I agree with Ehrman: "Either Jesus really appeared to his disciples after the crucifixion, or they were "seeing things." From what we have presented here, it seems certainly historical that the disciples were not seeing things," but that Jesus truly, historically, certainly has been raised from the dead and appeared to them.

Join us next week as we draw ever closer to answering the question, is God dead?

Gloria in excelsis Deo!

Ty B. Kerley, DMin., is an ordained minister who teaches Christian apologetics and relief preaches in Southern Oklahoma. Dr. Kerley and his wife, Vicki, are members of the Waurika

Briefly

Send your Briefly items to colby.editor@nwkansas.com. Deadline is noon two days before. For maximum impact, we recommend having them in 10 days or more in advance.

Picnic in the Park

Join us in Fike Park every Wednesday from June 4 through July 18 at noon for live, local entertainment! Check out the schedule for performers and sponsoring organizations on the Colby Convention & Visitors Bureau Facebook page and website or at select locations around town. Be sure to bring your lunch, drink, and lawn chair!

KSN3 Summer Road Trip

KSN3 and Good Day Kansas will broadcast live from Fike Park on Tuesday, June 18, at 11:15 a.m. as part of their Summer Road Trip across Kansas. The community is encouraged to attend and show support. Enjoy live music from Jan Barnum & Friends, giveaways from local partners, and sloppy joes served by Rotary and High Plains Coop at Picnic in the Park following.

Annual Wheat Plot Tour

On June 3rd beginning at 7:30 a.m., the annual wheat plot tour will be taking place south of Levant. Take a tour through 48 wheat varieties as K-State specialists discuss tools for selecting varieties as well as wheat diseases. RSVPs are encouraged but not required. The location of the plots is 10 miles south of I-70

on the Levant-Winona blacktop, to County Road G, then just over ½ mile west. Coffee and donuts will be provided.

Meats Worshot

Join us at the Sherman County 4-H Building (417 N. Main Ave., Goodland) for a meats workshop on June 11th from 6:00 – 8:00 p.m. MT (7:00 – 9:00 p.m. CT). Topics include "Meat in the Meat Case" – deciphering a meat label to make good buying decisions in the store – and "Straight from the Source: Buying Meat Direct from the Farm". This is a free event with supper included, so we ask that you RSVP by Friday, June 6 for our meal count. To RSVP for these events, contact Thomas County Extension agricultural agent Helen Giefer at (785) 460-4582 or hpgiefer@ksu.edu.

Senior Progress Center


Senior Progress Center has coffee everyday and coffee and donuts every Friday at 8:30 AM. 165 Fike Park, 785-460-2901

Consumer Confidence Report

The 2024 City of Colby Consumer Confidence Report is now available at <https://cityofcolbyks.gov/>

Joyful Blessing Meal

Everyone is invited to a Free Joyful Blessings Dinner on Saturday, June 28 from 11:30 a.m. to 12:30 p.m. at the First Baptist Church, 615 W. Webster. All are invited, and please bring a friend.



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Services Directory

Worship in the church of your choice this weekend.



REXFORD COMMUNITY CHURCH, Rexford, Pastor Lane Purcell, 785-687-3305, Sunday School 9:30 a.m., Worship Service 10:30 a.m.

SACRED HEART CATHOLIC CHURCH, 785-462-2179, Father Brian J. Lager, Saturday Eve. Mass 5:30 p.m., Sunday Masses 8:00 & 10:00 a.m., Confessions will be heard Saturday 4:00-5:00 p.m., Sunday 7:00 - 7:45 a.m. and 9:15 a.m. - 9:45 a.m. and from Wednesday & Friday 7:30 - 8:00 a.m.

THE SHEPHERD'S STAFF, REXFORD, Joan Dingwerth, Director, 785-687-2565.

TRINITY LUTHERAN CHURCH, Rev. Philip Hoppe, 855 E. 5th St., Colby, KS. Church number: 785-462-3497. Services, Sat., 5:30 p.m., Sunday Worship Service 10:30 a.m., Adult Bible Class & Sunday School 9:15 a.m. Visit us at trinitycolby.org and see us on Facebook.

WESLEYAN CHURCH, Pastor Jordan Grimms, 320 W. Pine - 785-462-8391, Adult Sunday School 9:00 a.m., Sunday Worship 10:40 a.m., Sunday Evening Cell groups at 6:00 p.m., Wednesday Youth Ministries, Kids Clubhouse 7 p.m.

WINONA METHODIST CHURCH, 501 Bellview Ave. Rev. Sheryl Johnson, Sunday School, 10:30 a.m., Morning Worship 9:15 a.m. (CDT)

CELEBRATE RECOVERY is a Christ-based ministry for anyone struggling with past or current hurts, habits or hang-ups! We welcome everyone! at First Baptist Church, 720 W. Walnut, Hill City, KS 67642 Join us for praise, worship, healing lessons and testimonies Starting May 31, 2025 at 7 p.m. and every Saturday after Contact (785) 821-8136 with questions

ASCENSION-ON-THE-PRAIRIE EPISCOPAL, Rev. Don Martin, College Drive & Wheatridge Rd., 785-443-0894, Holy Eucharist, 9:00 a.m. every Sunday. Evening Prayer, 5:15 p.m. every Wednesday. **Now Handicap Accessible.**

BEREAN BIBLE FELLOWSHIP, 1000 S. Franklin, 785-460-2763, www.colbyborean.com; Sunday School 9:30 a.m., Sunday Worship 10:45 a.m. Pastor Jim Meyers. High School Youth Group Sunday 6:30 p.m. - 8 p.m. at the church. AWANA (including Middle School) Wednesdays at 6:30 p.m. at Heartland Christian School.

BREWSTER COMMUNITY CHURCH, JW Glidewell, Pastor, Brewster - 785-694-2813, Sunday School (adults) 9:30 a.m., Worship Service 10:30 a.m., Children's Sunday School 11:15 a.m. Bible Study 7:00 p.m., Wed. 7:00 p.m. Children's Ministries (Royal Rangers/Missionettes), Wed. 7:15 p.m. - Intercessory & Prayer, Tue. 5:30 p.m. - Women's Bible Study.

BREWSTER METHODIST CHURCH, PO Box 250, Brewster. Pastor Mike Baughn, 785-694-2278, Sunday School: 9:45 a.m.; Worship Service, 10:00 a.m.

CELEBRATION COMMUNITY CHURCH, 1923 S. Range, Suite 2 (Old Beringer's Hardware Store). Kirby Benisch, Campus Pastor. Sunday Worship 10:00 a.m. www.celebratejesus.org

CHURCH OF CHRIST, 510 E. 4th, Sunday Worship 10:30 a.m.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, 1145 S. Franklin, President Ryan Willis, 971-678-1755. Sacrament meeting 10 a.m., Priesthood, Relief Society, YM/YW, 11:00 a.m.; Family History Center open by appointment.

COLBY INDEPENDENT BAPTIST CHURCH, 730 E. 3rd (former Jaycee's building), 785-465-7020, Sunday School 9:30 a.m.; Sunday Morning Worship 10:30 a.m.; Sunday Evening 6:00 p.m.

COLBY UNITED METHODIST CHURCH, Rodgers Chishiba, pastor, 950 S. Franklin, 785-460-6521, Sunday Worship Services 10:00 a.m., Fellowship coffee 9:00 a.m., Sunday School, 9:00 a.m., KXXX broadcasts 10:00 worship. www.colbyumc.org

COLLEGE DRIVE ASSEMBLY OF GOD, 245 W. College Dr., Colby. Sunday School 9:30 a.m. for all ages. Worship 10:30 a.m. Kid's Church for Kindergarten-5th grade during Worship Service. Nursery available for kids birth - 5yrs old. Wednesday night: Family night September - May 6:30 p.m. CD Kidz for kids birth - 5th grade, Youth Group for 6th - 12th graders and Adult Bible Study at 6:30 p.m. 785-462-8234. collegedriveag@gmail.com.

COLLEGE VIEW BAPTIST CHURCH (Affiliated with Southern Baptist), 1185 Wheatridge Rd. at College Drive, 785-460-7144, Sunday Bible Study 9:30 a.m., Sunday Worship services, 10:45 a.m. Prayer Service at 6:30 p.m. on Wednesday's. Contemporary Evening Service at 4 p.m. through the semester.

FAITH FELLOWSHIP CHURCH, Pastor Dan Keel, 815 W. 3rd. Sundays at 2 p.m. 785-462-0512.

FIRST BAPTIST CHURCH, (Affiliated with American Baptist Churches USA) Pastor Matt Price, 615 W. Webster, 785-462-2867. Sunday School: 9:15 a.m.; Family Worship: 10:30 a.m.; Bible Study: 6:30 p.m.

FIRST CHRISTIAN CHURCH, (Disciples of Christ), 385 W. 3rd - 785-460-2718. Sunday worship at 10:30 a.m.

FIRST PRESBYTERIAN CHURCH, 515 W. 4th, Sunday Worship 9:00 a.m. Worship is available online. For access, please call Reverend Shelly Holle, 785-462-6342.

GATEWAY FELLOWSHIP, 2nd and Sunrise, Oakley. Pastor Kyle Bloom, Sunday Morning Worship and Children's Church 10:15 a.m.

GRACE ADVENTIST FELLOWSHIP meets in the Ascension-on-the-Prairie Episcopal Church on College Drive & Wheatridge Rd. on Saturday morning. 10 a.m. Bible study group & 10 a.m. worship service. Pastor Dale Rossette: For more information call 785-462-7963.

LEVANT COMMUNITY CHURCH, 205 1st St., Levant. Ron Alexander, 785-586-2376, Sunday School (classes for 3 years & up and 3 adult classes) 9:30 a.m., Morning worship 10:30 a.m.

MINGO BIBLE CHURCH, 420 Main, Mingo, 785-462-2992: An independent community church. Adult class and Sunday School for all ages at 9:30 am. Worship Services: 10:45 a.m. First Sunday of month - carry-in dinner following morning worship.

OUR SAVIORS LUTHERAN CHURCH, 217 Main St., Brewster, 785-694-2751. 1st, 3rd, 4th Sunday of the month worship 9:00 a.m., and 2nd and 5th Sunday of the month worship 10:00 a.m.

PLEASANT HOME CHURCH, 785-694-2807, 3190 Road 70, Edson, Worship, 9:00 a.m., Sunday School 10:00 a.m. (MST)

REDEEMING LOVE, RLM Regional Church, 345 N. Franklin, Dr. W.G. Romine II - Apostle. 785-657-1611. Saturday is Sabbath Worship: 9 a.m. Equipping class, 10 a.m. is Praise and Worship with 11 a.m. is Scripture Teachings. Wednesdays at 7 p.m. is Bible Study. Youtube. [com, search.rlmkansas](http://com.search.rlmkansas).