As most of you know, I’m pretty much staying out of the mythicist debates. That is for several reasons. One is that the mythicist position is not seen as intellectually credible in my field (I’m using euphemisms here; you should see what most of my friends *actually* say about it….) – no one that I know personally (I know a *lot* of scholars of New Testament, early Christianity, and so on) takes it at *all* seriously as a viable historical perspective (this includes not just Christians but also Jews, agnostics, atheists – you name it), and my colleagues sometimes tell me that I’m simply providing the mythicists with precisely the credibility they’re looking for even by engaging them. It’s a good point, and I take it seriously.

In that connection I should say that I can understand how someone who hasn’t spent years being trained in the history of early Christianity might have difficulty distinguishing between serious scholarship that is accepted by experts as being plausible (even when judged wrong) and the writings of others that, well, is not. But experts obviously don’t have that problem, and the mythicists simply are not seen as credible. They don’t like that, and they don’t like it when it someone points it out, but there it is.

The other reason for staying out of the fray is that some of the mythicists are simply unpleasant human beings – mean-spirited, arrogant, ungenerous, and vicious. I just don’t enjoy having a back and forth with someone who wants to rip out my jugular. So, well, I don’t. (They also seem — to a person — to have endless time and boundless energy to argue point after point after point after point after point. I, alas, do not.)

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