

GU 304

Introduction to Apologetics

*“But sanctify the Lord God in your hearts,
and always be ready to give a defense (Greek: apologia, ἀπολογία)
to everyone who asks you a reason for the hope that is in you,
with meekness and fear.”*

1 Peter 3:15

Cover: *Ecce Homo* (Behold the Man)

By Elias Garcia Martinez

(A fresco painting at the Sanctuary of Mercy Church, Borja, Spain. The painting was ruined when an elderly lady attempted to restore the painting and painted over the original. See Appendix B.)

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All scripture passages used are from the New King James Version of The Holy Bible, unless otherwise stated.

WELCOME TO GU 304

INTRODUCTION TO APOLOGETICS

What is Apologetics?

There are some who might argue that logic, reason, and evidence are not needed in the Christian faith. They might suggest that we simply need to *believe* and that's enough. While believing faith is sufficient to save, it should not be void of logic, reason, and evidence.

Ignatius, the Bishop of Antioch, insisted that if Christians are not capable of offering a reasonable response to genuine questions, then they run the risk of being “dumb dogs, that cannot bark, raving mad, and biting secretly, against whom you must be on your guard, since they labor under an incurable disease” (To the Ephesians, chapter 7, in *The Ante-Nicene Fathers*, 1:107).

Dr. Ed Hindson, Dean of Liberty University's School of Religion says, “Throughout the centuries, Christianity has been an intellectual faith and a heartfelt system. Christians do not ‘check their minds at the door’ and believe any random teaching that happens to sound good. We are a people who learn to discern good from evil and defend Christ as the Hope of Glory. In a chaotic world of competing worldviews, we can do no less.”

Apologetics then is the defense of the Christian faith. It comes from the Greek word “*apologia*” and means a defense. We will employ a classical apologetics method that seeks to establish that the God of the Bible is the one true living God and that the Bible is true.

THE BASIS FOR THIS CLASS:

This course seeks to equip the church with a foundational understanding of the field of apologetics. The course will encourage critical thinking skills and employ theological principles in developing a persuasive response to questions, doubts, and skepticism of the Christian faith.

THE GOALS OF THIS CLASS:

Upon successful completion of this course, you will be able to:

1. Defend the reliability and trustworthiness of the Bible.
2. Defend the deity, exclusivity, and the resurrection of Jesus Christ.
3. Discuss the nature of and the need for Christian apologetics.
4. Discuss difficult topics through a biblical worldview.

PRIMARY SOURCES FOR THIS CLASS:

This workbook was developed from class notes and lectures from Liberty Baptist Theological Seminary. The contents of this workbook references the course textbook, “*The Popular Encyclopedia of Apologetics: Surveying the Evidence for the Truth of Christianity*” by Ed Hindson and Ergun Caner.

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PART ONE

Introduction

*"For the weapons of our warfare are not carnal
but mighty in God for pulling down strongholds,
casting down arguments and every high thing
that exalts itself against the knowledge of God,
bringing every thought into captivity
to the obedience of Christ."*

1 Corinthians 10:4-5

Understanding Classical Apologetics

I. The Existence of God

A. How do we know God exists?

1. Humanity has an _____ of God's existence.
 - a. Paul says that even Gentile unbelievers "knew God" but did not honor Him as God or give thanks to Him (cf. Rom. 1:21).
 - b. Sin (e.g. pride) will cause people to deny God's existence (cf. Ps. 14:1; Ps. 10:3-4; Rom. 1:18).
 - c. Sin can produce a willful suppression of truth (cf. Rom. 1:23, 25, 28, 32).
 - d. For the believer this inner sense of God's existence grows (cf. Rom. 8:15-16; Eph. 3:17; Phil. 3:8, 10; Col. 1:27; Jn. 14:23; 1 Pet. 1:8).
2. The Special Revelation of _____.
 - a. While the Bible never seeks to prove the existence of God, the Bible reveals God through His character and actions.
 - b. If we believe the Bible to be true, then we know from the Bible not only that God exists but also very much about His nature and His acts.
3. The General Revelation of God through _____.
 - a. The world gives abundant evidence of God's existence. Paul asserts that God is "clearly perceived in the things that have been made" (Rom. 1:20).
 - b. David proclaims, "The heavens declare the glory of God; and the firmament shows His handiwork" (Ps. 19:1).

B. What are examples of General Revelation of God?

1. _____ Argument.

The cosmological argument considers the fact that every known thing in the universe has a cause. Therefore, it reasons, the universe itself must also have a cause, and the cause of such a great universe can only be God.

- Nature reveals God's power and Godhead.
- The facts of nature reveal the existence of God.

- The word "cosmological" comes from *kosmos* (world) and *logos* (word). It is a study of the world as it reveals God.
- a. The cosmological argument is based upon the fact of causation, or that God is the First Cause. Because something (nature) cannot come from nothing, and something (Creation) does exist by itself, therefore there must have been a force more powerful than nature to create the world. Hence the existence of creation implies a Creator.
- b. Lewis Sperry Chafer, "The cosmological argument depends upon the validity of three contributing truths: (a) that every effect must have a cause, (b) that the effect is dependent upon its cause for its existence, and (c) that nature cannot produce itself."
- c. The world is a long chain of cause and effect relationship. The mind logically traces the sequence back to a beginning cause.
- d. The mind rejects a chain that hangs on nothing. The chain that has no beginning or that hangs on nothing is impossible to conceive.
- e. The most logical explanation for this world is a "Free Cause" or an "Uncaused Cause," also called the "Prime Mover."
- f. If the First Cause had to act, meaning it acted of necessity, then it was not independent.
- g. If the First Cause was dependent, then it was only the result of some other cause.
- h. The First Cause had to be free, because only an independent cause was not influenced by anything outside itself (Himself).
- i. The Greeks once suggested that everything generated from fire. If fire were eternal, then of necessity fire must be immutable and could not change. Fire then could not act independently nor could it change its immutability to the world at a point in time. If fire changed to create a world, then it was not eternal, nor was it a cause. It was an effect.
- j. If the First Cause is eternal, then how did it at a moment in time change its immutable existence to create a series of cause and effect relationships? The only answer is that the First Cause possessed Free Will.

k. First Cause possesses two qualities: (a) the power to create the world, and (b) the quality of free will or personality.

l. Cosmological Argument Summary:

- Major Premise: The present world reflects an interrelated existence that is described as a cause and effect relationship.
- Minor Premise: Everything begun traces its existence back to an independent and all-powerful First Cause that had a prior existence.
- Conclusion: Therefore, the world must be the result of an omnipotent and eternal First Cause that exercises free will.

2. _____ Argument

The teleological argument is really a subcategory of the cosmological argument. It focuses on the evidence of harmony, order, and design in the universe, and argues that its design gives evidence of an intelligent purpose (the Greek word *telos* means "end" or "goal" or "purpose"). Since the universe appears to be designed with purpose, there must be an intelligent and purposeful God who created it to function this way.

- Design in the universe reveals a designer.
 - The word "teleological" comes from *telos* (end, goal, or purpose) and *logos* (word), which is a study of God as He is revealed in the design in His creation.
- a. Charles Hodge notes the teleological argument "is ultimately based upon the recognition of the operations of an intelligent cause in nature."
 - b. By use of the word "design" we imply three things. First, it means the First Cause had a blueprint or design before the process began. Second, the First Cause selected a proper means (i.e. laws, decision, interdependency of parts, etc.) to accomplish the results that were desired. Third, the First Cause used the means according to His interdependent and all-powerful nature to accomplish the preconceived design.
 - c. This argument implies that the design in the universe leads to a designer.
 - d. A denial of the order in the universe is a denial of the uniformity of nature and a denial of the

existence of the laws or principles upon which science is based.

- e. Example: Paley's _____ . Imagine a person walking along the beach and discovers two objects. The first object is a rock. It's nothing unusual. The second object is a watch. Suppose the person who found the watch had no prior knowledge of such an object. What would this person conclude after having observed the numbers, the dials, and the mechanics of precision? First, this object did not naturally form; there is functional design involved. Second, there must be an intelligent source behind the functional design.
- f. Teleological Argument Summary:
 - Major Premise: The reflection of an orderly and harmonious universe in all its parts is accounted for by a design.
 - Minor Premise: Design in the universe comes from a predetermination of design, a selection of proper means to accomplish the design and the ability to implement the design.
 - Conclusion: The First Cause of the universe possesses intelligence.

3. _____ Argument

Mankind differs from other occupants of the earth. Mankind displays mind, emotion, and will (i.e. personhood) in ways that other created beings do not. Things such as rational intellect (not just instinct), creativity, and emotion are studied. Can a personal, relational, loving, and moral being come into existence from an impersonal universe?

- Human nature reveals a personal God.
 - The Anthropological Argument reasons that the higher parts of the human nature could never have come from non-intelligent matters.
- a. Man's intellect must come from the First Cause, and since the First Cause possesses qualities far higher and different than materialism (proved by cosmological and teleological arguments), then man must have come from God.
 - b. Man's intellect must have an adequate explanation. It could not have evolved from matter, and it could not come from anything that is described as non-intelligent.

- c. Since man with his mind can control matter, and man can modify the makeup of matter, while the reverse is not true, then mind is greater than matter.
- d. Man's freedom must have an adequate explanation.
- e. Man has the power to perceive alternate choices and to follow alternate choices. Man's freedom is based on his mind. The First Cause was free to create the world, or begin the chain of cause and effect relationships. Man gets his desire for freedom and capacity for freedom from his Creator (i.e.) God in whose image he is created.
- f. Anthropological Argument Summary:
 - Major Premise: Man has an intellectual and moral nature.
 - Minor Premise: Man's intellectual and moral nature are superior to matter.
 - Conclusion: Man must have for its Author an intellectual and moral being.

4. _____ Argument

The ontological argument begins with the idea of God, who is defined as a being that no greater being can be conceived. It then argues that the characteristic of existence must belong to such a being, since it is greater to exist than not to exist.

- Our thoughts of God imply the existence of God.
 - The word "ontological" comes from ontos (being) and logos (word).
- a. "Man has the idea of a perfect being. Since a more perfect or greater being cannot be conceived, there must be a perfect being to correspond to the idea." -Anselm
 - b. Actual existence is a necessary conclusion to actual thought of the most perfect being.
 - c. Ontological Argument Summary:
 - Major Premise: The greatest conceivable being must exist not only in the mind, but also in reality.
 - Minor Premise: The greatest conceivable being that exists only in the mind, is not the greatest conceivable being.

- Conclusion: Therefore, the greatest conceivable being must exist in reality.

5. The _____ Argument

The moral argument begins from man's sense of right and wrong, and of the need for justice to be done, and argues there must be a God who is the source of right and wrong and who will someday bring justice to all people.

a. The conscience is a revelation of a moral God (cf. Rom. 2:15).

- All men have an inner witness that reveals the existence of God to “who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them” (Rom. 2:15).
- The word “conscience” comes from “con” (with) and “science” (to know) meaning a person knows certain things innately within himself.
- Because man was created in the image of God (and God is moral), then we expect that man would possess a moral nature.
- Man's knowledge of breaking God's law is one of the bases for God's judgment (cf. Rom. 2:15; Rom. 1:20).

b. Laws imply the existence of a lawgiver.

- Since laws are an extension of the nature of God, the presence of laws in society are our evidence that God has made man a social creature and placed within man a desire for law and order.
- Laws imply that mans' inborn impulse to judge others who break the law is evidence of the law.
- “Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge you condemn yourself; for you who judge practice the same things” (Rom. 2:1).

c. Moral Argument Summary:

- Major Premise: Man has an inner sense of right and wrong.
- Minor Premise: Man has the need for justice to be done.

- The word *verbal* affirms that the Holy Spirit even inspired the word choice. "Men and brethren, this Scripture had to be fulfilled, which *the Holy Spirit spoke before by the mouth of David* concerning Judas, who became a guide to those who arrested Jesus" (Acts 1:16).
- The Holy Spirit guided the writers along while allowing their own personalities to be seen in the writing.

f. _____ Inspiration.

- This view expresses the belief that God has only inspired the Authorized Version 1611. The KJV is viewed as superior to the Greek.
- Peter S. Ruckman states that, "Mistakes in the A.V. 1611 are advanced revelations. In exceptional cases, where the majority of Greek manuscripts stand against the A.V. 1611 put them in file 13 ... Where the Greek says one thing and the A.V. says another, throw out the Greek."
- Peter S. Ruckman, "Now the 'original Greek' is the greatest gimmick Satan ever invented in this century for covering up truth, overthrowing truth, perverting truth, magnifying flesh, and exalting humanism."

E. Is the Bible accurate, reliable, and without error? (Inerrancy)

1. What is the meaning of inerrancy?

- a. Inerrancy focuses on the truthfulness of Scripture.
- b. Simple Definition: The Bible always tells the truth.
- c. Theological Definition: The inerrancy of Scripture means that Scripture in the original manuscripts does not affirm anything that is contrary to fact.
- d. Biblical inerrancy, as formulated in the "Chicago Statement on Biblical Inerrancy", is the doctrine that the Bible "is without error or fault in all its teaching."

2. The _____ of Scripture

- a. God cannot lie or speak falsely (cf. Tit. 1:2; Heb. 6:18; 2 Sam. 7:28).
- b. Therefore all the words of Scripture are completely true and without error in any part (cf. Ps. 119:89).
- c. God's words are the ultimate standard of truth (cf. Jn. 17:17).

3. The _____ of Scripture

a. The Bible can be inerrant and still speak in the ordinary language of everyday speech.

- A reporter can say that 8000 men were killed in battle without implying that he had actually counted every single soldier. Suppose only 7823 had died or an even greater number of 8242. These are still within a margin of acceptability. Should the reporter claim 16,000 had died in battle when it was closer to 8000, then the statement would be false. There must be a degree of accuracy allowed with such things as numerical counts.
- The same is true for measurements. Whether I say, "I don't live far from my office," or "I live a little over a mile from my office," or "I live one mile from my office," or "I live 1.287 miles from my office," all four statements are still approximations to some degree of accuracy. We can expect the same standard of Scripture.

b. The Bible can be inerrant and still include loose quotations.

- Our modern English speaking culture is accustomed to quoting a person's exact words when we enclose the statement in quotation marks (this is called direct quotation). However, the written Greek language at the time of the New Testament did not have quotation marks or the equivalent type of punctuation.
- Consider this sentence, "Carson said that he would return home for dinner right away." While this is not a direct quote, it does give an acceptable and truthful report of Carson's actual statement, "I will come to the house to eat in two minutes." Notice that not a single word from either sentence is the same, yet the indirect quote is still a true and trustworthy statement.

c. The Bible can be inerrant and still have unusual or uncommon grammatical constructions.

- Just because someone doesn't follow the exact grammatical rules for constructing a sentence, does not mean the truthfulness of the statement should be dismissed.

probably spell the word “color” C-O-L-O-R. However, if you’re outside of the United States, you may see the same word spelled C-O-L-O-U-R. It’s a regional spelling.

- How should we think about this?
 - Could hardly be considered an “error.”
 - In fact, they are often helpful because the spelling helps us understand what part of the world the manuscript came from.
- Why this is ridiculous:
 - Imagine you have an English copy of Harry Potter as well as an American copy of Harry Potter and each time we see the word spelled C-O-L-O-U-R we claimed the English copy has an error. We shouldn’t think that way toward the New Testament just because there are variances. This makes up the largest portion of so-called “errors.”

C. The third type is minor non-translatable variance.

There are minor variances that do not show up when translated. For example, in Greek it was common to put the definite article “the” in front of a name: The Chris Dortch. However, some manuscripts have dropped the definite article.

- How should we think about this?
 - It’s a minor concern because it will never show up in our English translations.
 - It doesn’t change the meaning of the text.
- Why this is ridiculous:
 - The absence of the definite article doesn’t change the meaning of the passage at all.

D. The fourth consideration is major translatable variance.

These are the variances that your Bible will likely have a footnote that reads, “The oldest and best manuscripts.” For example, Mark 16:9-20 is not included in the oldest manuscripts (i.e. Codex Sinaiticus and Codex Vaticanus) although nearly all other manuscripts of Mark contain those verses.

Romans 10:17 has a major translatable variance. Some read, “Faith comes by hearing, and hearing by the word of God.” Another may read, “Faith comes by hearing, and hearing by the word of Christ.”

are not a translation of a translation. Each translation returns to the ancient manuscripts.

a. Textual Criticism: The science of reconstructing ancient New Testament manuscripts.

b. Modern translations are based on more manuscripts as we continue to discover more ancient manuscripts.

c. 1611 King James Version is a very reliable translation. Yet, they had a very limited number of manuscripts from which to study and translate.

d. Modern translations are based on even older manuscripts as new discoveries are made.

- Erasmus (1466-1536) only had about six medieval manuscripts available to him when he translated the Bible. He understood the importance of going back to the oldest source.

- Today, we have manuscripts that date all the way back to the 2nd century.

- We also have fragments of manuscripts that date back to the early part of the 2nd century.

- We have about 6000 Greek manuscripts that range from small fragments to full text.

4. The King James Version is not the foundation for any modern translation; the ancient Greek manuscripts are the foundation.

5. Hebrew is a simple, solitary, and straightforward language. Hebrew is beautiful in its descriptive words, as it was ingenious in its idiomatic expression.

6. Greek was the common language.

7. Greek is perhaps the most exact expression of thought in language.

8. We do not have the original manuscripts, called "autographs," of each book of the Bible.

9. Why were the autographs lost?

a. It is possible they were lost during the persecution of the early church.

b. It is possible they were lost due to "wear and tear."

c. It is possible that God allowed the autographs to "vanish." They would have venerated and worshipped them.

10. Some of the New Testament books were written on a prepared skin called parchment.

11. Some of the New Testament books were written on papyrus sheets, manufactured from a reed (cf. 2 Jn. 12 and 3 Jn. 13). Papyrus was also called chartas from which we get “charter.”
12. *Ta Biblia* was a collection of little books; from this we get the word Bible.
13. Some of the New Testament books were hand written by the author (cf. Gal. 6:11) and others were dictated to a scribe (cf. 1 Pet. 4:12; 1 Thess. 3:17). The author would then sign the manuscript at the end to authenticate it.
14. The books of the New Testament remained in the possession of the addressee. Other churches would travel to make their own copies for use in their churches.
15. By the time Peter wrote 2 Peter, there was a collection of Paul's letters in one spot (cf. 2 Pet. 3:16).
16. Other churches wanted copies of the letters...
 - a. So they could have a complete set of the letters.
 - b. Because they were immediately viewed as authoritative.
 - c. Because they were written by apostles.
 - d. Because they contained Jesus' teachings.
 - e. Because the apostles began to die.
 - f. Because they were used in worship services (cf. 1 Thess. 5:27; Col. 4:16).
 - g. Because they needed to know how to confront false doctrines.
 - h. Because they needed to identify non-biblical material.
17. New Testament books were rolls of papyrus sheets.
18. Codex was used, which was a collection of papyrus sheets sewn together in a book form, not rolled.
- G. Can we truly understand the Bible? (Hermeneutics, Exegesis, & Illumination)
 1. Conservative interpreters of Scripture agree that the Bible is its best interpreter. “The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, it must be searched and known by other places that speak more plainly.” – Westminster Confession of Faith

2. _____: the study of correct methods of interpretation, especially of the Bible or literary texts.
3. _____: the process of interpreting a text of Scripture.
4. _____: the ministry of the Holy Spirit helping the believer to understand and apply the truth of the Bible.
5. When approaching the Bible, always interpret every word literally except when you come to figures of speech (e.g. similes, metaphors, etc.); in those cases seek the literal meaning of the author (cf. Cooper's Golden Rule of Interpretation).
 - a. Interpret the Bible in light of its historical background.
 - b. Interpret the Bible in light of the author's purpose and plan.
 - c. Interpret the Bible in light of the verse's context.
 - d. Interpret the Bible within the author's meaning of words.
 - Etymology: Understand the word's origin and historical meaning.
 - Usus Loguendi: Understand how the author normally uses the word and the context of the word.
 - Koine: Understand the common use and meaning of the word within biblical times.
6. Understanding and application of Scripture is not an intellectual exercise. "The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned" (1 Cor. 2:14). It is a spiritual discipline.

H. Is the Bible enough? (Sufficiency)

1. The Bible is necessary for...
 - a. ..._____ of the Gospel (cf. Rom. 10:13).
 - You must call upon the Lord to be saved.
 - You can only call upon the Lord if you believe.
 - You cannot believe if you've never heard of Him.
 - You cannot hear about Him unless someone tells you.
 - Conclusion is that people cannot come to faith in Christ without some knowledge of who

Christ is. That knowledge of the Gospel comes from Scripture.

- b. ..._____ spiritual life (cf. Matt. 4:4).
 - Spiritual nourishment is maintained through God's Word (cf. Deut. 8:3).
 - Spiritual nourishment is a daily discipline (cf. 1 Pet. 1:23-25).

- c. ..._____ knowledge of God's will.
 - People can have some knowledge of God's will from their conscience, but it isn't certain (cf. Jer. 17:9; Rom. 2:14-15; 1 Cor. 8:10; Heb. 5:14; 10:22).
 - The Bible brings clarity and certainty of God's will (cf. Deut. 29:29; Ps. 1:1; 1 Jn. 5:3).

2. The Bible is not necessary for... (cf. General Revelation)

a. ...knowing that God _____. "The heavens declare the glory of God; and the firmament shows His handiwork" (Ps. 19:1).

b. ...knowing something about God's _____ or moral laws (cf. Rom. 1:19-21, 32; 2:14-15).

Study Questions

1. What is apologetics?
2. What is a worldview?
3. What is a biblical worldview?
4. What is meant by Classical Apologetics?
5. Define the arguments for the existence of God and provide an example of each argument.
6. What evidences of the veracity of the Bible do you find most convincing? Why?

Handwritten notes:

1. Apologetics is the defense of the Christian faith.

2. Worldview is the basic beliefs and assumptions that shape a person's perspective on life.

3. Biblical worldview is a worldview based on the teachings of the Bible.

4. Classical Apologetics is a method of reasoning that seeks to establish the truth of the Bible by using logic and philosophy.

5. The arguments for the existence of God are: the cosmological argument, the teleological argument, and the moral argument.

6. The evidences of the veracity of the Bible that I find most convincing are: the historical accuracy of the Bible, the predictive power of the Bible, and the moral teachings of the Bible.

PART TWO

Understanding Christian Apologetics

*"If I have told you earthly things and you do not believe,
how will you believe if I tell you heavenly things?" –Jesus
John 3:12*

Understanding the Trinity in Apologetics

I. Overview

The doctrine of the Trinity is one of the fundamental doctrines of the Christian faith. While the word "Trinity" is not to be found in Scripture, the reality of the Triune Godhead is seen throughout the Bible. God exists in the persons of Father, Son, and Holy Spirit. The Triune Godhead is equal in _____, distinct in _____, and submissive in _____.

II. Summary of the Biblical Teaching of the Doctrine of the Trinity

A. God is _____ persons.

The fact that God is three persons means that the Father is not the Son; they are distinct persons (cf. 1 Jn. 2:1; Heb. 7:25). Likewise, the Father is not the Holy Spirit; but distinct persons (cf. Jn. 14:26; Rom. 8:27). The Son is not the Holy Spirit; rather they are distinct persons (cf. Matt. 28:19; Jn. 16:7).

B. Each person is _____ God.

God the Father is clearly God as evident from the first verse of the Bible, where He created the heaven and the earth. The deity of the Father is maintained throughout the Old and New Testaments. Next, the full deity of Christ is seen in such passages as John 1:1-4. Some, such as the Jehovah's Witnesses have wrongly translated the passage as "the Word was a god" (cf. "Colwell's rule" concerning Greek grammar). Likewise the deity of the Holy Spirit is evident throughout Scripture (cf. Acts 5:4; Heb. 3:7) and the attributes of God are attributed to the Holy Spirit (cf. Rom. 15:13; Ps. 139:7-10; 1 Cor. 2:10-11).

C. There is _____ God.

Scripture is overwhelmingly clear that there is one and only one God. The Trinity is one in essence, that is there is oneness in nature. In other words, God is only one being. There are not three Gods. There is only one God.

III. Misunderstanding of the Doctrine of the Trinity (Heresies)

There are many attempts to explain the Trinity. Every analogy that attempts to explain the Trinity has theological shortcomings (e.g. an egg, an apple pie, roles, etc.). That is not to say that the Trinity cannot be understood, but it is to say that the Trinity cannot be oversimplified and compared to anything else we know. Most churches that reject the doctrine of the Trinity will baptize in the name of Jesus only.

likeness" (Gen. 1:26). "Then man is become as one of Us" (Gen. 3:22). Isaiah "heard the voice of the LORD saying, Whom shall I send and who will go for us?" (Isa. 6:8). We cannot include the angels or other heavenly beings in the "Us" without also attributing the activity of God (e.g. angels did not create mankind).

C. _____

The worship of God is by use of a trinitarian formula. "Holy, holy, holy" (Isa. 6:3). Jacob blessed his son Joseph in the name of God; three times he identified God differently (cf. Gen. 48:15-16). "The LORD bless thee, and keep thee; the LORD make His face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee and give thee peace" (Num. 6:24-26 KJV).

D. _____

All three persons are distinguished as God. The judgment of the Lord on Sodom and Gomorrah distinguishes between the Lord who judged with fire and the Lord who judged with brimstone (cf. Gen. 19:24). YHWH has a Son (cf. Ps. 2:7) who is called God (cf. Isa. 9:6).

V. The New Testament Points to the Doctrine of the Trinity

A. _____

All three were present at the same time during the baptism of Jesus. (1) Jesus was immersed, (2) the Father spoke from heaven, and (3) the Holy Spirit descended like a dove (cf. Matt. 3:16-17).

B. Jesus' _____

Jesus taught the truth of the doctrine of the Trinity. "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me" (Jn. 15:26).

C. The Church's _____

The early church taught the truth of the doctrine of the Trinity. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen." (2 Cor. 13:14). "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

D. _____

The New Testament authors made distinctions. Generally speaking, the NT authors use the name "God" to refer to God the Father. They use the title "Lord" to refer to God the Son. "There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And

there are diversities of activities, but it is the same God who works all in all" (1 Cor. 12:4-6). See also 1 Pet. 1:2; Jd. 20-21.

E. _____

The Textus Receptus from which we get such translations as the King James Version and the New King James Version support the Trinitarian doctrine. "For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one" 1 John 5:7. Many of our modern translations have removed "... in heaven: the Father, the Word, and the Holy Spirit; and these three are one" because these words are not found in the earliest manuscripts. However, some modern translations will include a footnote.

F. _____

The distinct work of each Person of the Trinity is seen in the act of creation. God the Father spoke the creative words to bring the universe into being. God the Son carried out these creative decrees. God the Spirit was God's manifested presence in creation as He moved about the face of the earth.

G. _____

The distinct work of each Person of the Trinity is seen in the work of redemption. God the Father planned redemption and sent His Son into the world. God the Son was obedient to the Father and accomplished redemption for us. God the Spirit works within the believer in the process of regeneration to sanctify and empower believers for His service.

VI. The Importance of the Doctrine of the Trinity

A. _____

The atonement of Christ is at stake. If Jesus was merely a created being, and not fully God, then He could not bear the full wrath of God against all of our sins. No creature, no matter how great can save mankind.

B. _____

If Jesus is not God, should we pray to Him and worship Him? We pray and worship to Him because He is God incarnate. Only God is worthy of worship.

C. _____

If Jesus is not God, then it was God's creation that saved us and not God Himself.

Understanding The Resurrection in Apologetics

I. The _____ of the Resurrection

“To a greater extent than anything else, Christianity – at least the Christianity of the New Testament – is a religion of resurrection.” –Unknown

In Christian apologetics, the resurrection is foundational to the faith. If there is no resurrection of Christ, there is no Christianity (cf. 1 Corinthians 15:14). Therefore, it is not surprising that God has given us overwhelming evidence of the veracity of the resurrection of Jesus Christ.

II. The _____ Evidences of the Resurrection

A. _____

“For I delivered to you first of all that which I also received: 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 by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time” 1 Corinthians 15:3-8.

This list clearly occurred prior to Paul's conversion. Paul is sharing with the church, the information that he had received. Paul would have learned of these testimonies while he spent time with Peter and James, the brother of Jesus (cf. Gal. 1:18-19). The testimony of various individuals and groups of people who claimed they conversed with and had fellowship with the resurrected Christ. Paul's statement, “of whom the greater part remain to the present” is an affirmation that his claim could be verified by the first-century reader because hundreds of these witnesses are still alive and bearing witness to this truth.

Some attempt to discredit the numerous eyewitnesses as an hallucination. How do you explain 500 people have the exact same hallucination? Let's not forget the tomb is still empty.

Some attempt to discredit the witnesses as only believers. However, Jesus appeared to both... remember Saul?

Some attempt to discredit the witnesses by saying that Jesus didn't really die. He simply “swooned” and the cool of the grave resuscitated Him. Did these people forget

that He was crucified, His side was pierced, He was beaten, and He was flogged?

B. The Apostle Paul: His _____

"For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers" Galatians 1:13-14.

Paul is identified as a "hostile witness." He was a staunch adversary of Christianity. Yet, it was the resurrected Christ that prompted him to abandon his unbelief. The transformation of a Christ-hating persecutor like Saul into a fervent preacher of Jesus Christ is great evidence. He is an excellent historical witness to the resurrected Christ.

C. The Apostle Paul: His Fact _____

"Then after fourteen years I went up again to Jerusalem with Barnabus, and also took Titus with me. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain" Galatians 2:1-2.

The Apostle Paul was determined to make sure he had the facts straight. He met with the Apostles in Jerusalem to confirm that the gospel he had been sharing with the Gentiles was 100% correct.

D. The Apostle Paul: His _____

"Therefore, whether it was I or they, so we preach and so you believed" 1 Corinthians 15:11.

The Apostle Paul and all those who preached were sharing the same message of the resurrected Christ.

E. The _____

"Now about that time Herod the king stretched out his hand to harass some from the church. Then he killed James the brother of John with the sword" Acts 12:1-2.

_____ : The beheading of James, the brother of John, was the first of the twelve apostles to die for his faith. Herod killed him with a sword. 44-45AD

_____ : Peter was crucified. Eusebius tells us that he thought he was unworthy to die in the same manner as his Master and requested to be crucified "head downward." 64AD

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_____ : It was Andrew who introduced his brother Peter to Christ. After preaching Christ's resurrection, he was executed. 70AD

_____ : Doubting Thomas, never doubted again. He was thrust through with pine spears, tormented with red-hot plates, and burned alive. 70AD

_____ : "Show us the Father, then this will be enough for us" (John 14:8). Philip was preaching the resurrected Christ and was tortured and crucified. 54AD

_____ : The tax collector. He so wanted to see fellow Jews become believers. He was beheaded for his faith in the resurrected Christ at Nad-Davar sometime between 60-70AD.

_____ (Bartholomew): Unwilling to recant his proclamation of a risen Christ, he was flayed and then crucified. 70AD

_____ (The son of Alphaeus): James was crucified in Egypt while preaching the resurrected Christ.

_____ (The Zealot): He proclaimed the resurrected Christ in Egypt, Cyrene, Africa, Britain, Lybia, and Persia. He was crucified by the governor of Syria in 74AD.

_____ _____ : Thaddeus was preaching the risen Christ to those in Mesopotamia in the midst of pagan priests. He was beaten to death with sticks for his message. 72AD

_____ : The one who took the place of Judas. It is believed that he was one of the 70 that Christ sent out during His earthly ministry (cf. Luke 10:1). Some historical writings suggest that he went to Ethiopia and was stoned for his message of the resurrected Christ. 70AD

_____ : The only Apostle to die a natural death. Some traditions tell us that he was thrown into boiling oil and survived (not sure, but he was certainly persecuted for his faith). 95AD

Because of the overwhelming support of these testimonies, there is wide support among critical scholars that Jesus' followers became willing to die for their faith. Few dispute the statement that the disciples' convictions rest upon their personal eyewitness account of the resurrected Christ. It is difficult for the skeptic to explain why the disciples experienced such a radical transformation.

F. The _____

“Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection” Acts 1:21-22.

There were many in the church who had followed the ministry of Jesus since His baptism. The rapid emergence of the church and their steadfast commitment to the resurrected Christ serves as evidence of the resurrection.

Furthermore, the church held a hermeneutical conviction that correlated the death, burial, and resurrection of Christ with the Old Testament reference to the Jewish expected Messiah (cf. Acts 2:31).

G. The _____

“Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead” Acts 17:30-31.

The Scriptures attest to the resurrected Christ. The production of a body of literature (i.e. The New Testament) that comprehensively, completely, and historically explains the purpose, cause, and effect of the resurrection of Jesus Christ.

H. _____ and _____: The Brothers of Jesus

“For even His brothers did not believe in Him” John 7:5.

Most scholars agree that the brothers of Jesus were skeptical unbelievers. Some of Jesus’ family thought he was crazy (cf. Mark 3:21). However, after the resurrection of Jesus, his siblings placed their faith in Him as the Christ. James also became the pastor of the church in Jerusalem in the earliest stages of church history. Jude also became a leader in the church and wrote the book of Jude. Jesus had others brothers and sisters, but these two are mentioned specifically in the New Testament as followers of the resurrected Christ.

I. The Tomb was _____

“But the angel answered and said to the women, ‘Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay’” Matthew 28:5-6.

The empty tomb alone stands as a great witness. Scholars have collected more than a dozen evidences around the empty tomb alone that support the resurrected Christ.

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1. _____ were the first to the tomb.

One of the strongest arguments is that women are the first witnesses to discover the empty tomb. This fact is recorded in all four gospel accounts. Why is this significant? The culture of the time was dismissive of any eyewitness accounts by women. If the empty tomb were a scam that they wanted everyone to believe, having women as your first eyewitness would have been a terrible plan.

First century and Jewish historian, Josephus, writes, "But let not the testimony of women be admitted, on account of the levity and boldness of their sex, not let servants be admitted to give testimony on account of the ignobility of their soul; since it is probable that they may not speak truth, either out of hope of gain, or fear of punishment."

The Jewish Talmud states, "Any evidence which a woman [gives] is not valid, also they are not valid to offer. This is equivalent to saying that one who is Rabbinically accounted a robber is qualified to give the same evidence as a woman." (Rosh Hashannah)

The Talmud also states, "Sooner let the words of the Law be burnt than delivered to women." (Sotah)

These are harsh words, but they demonstrate how quickly the culture would have dismissed the testimony of these eyewitnesses of the empty tomb. Why fabricate a story that most would immediately reject? Why then did all four gospel writers indicate women were the first eyewitnesses to the empty tomb. Because that's what happened!

2. _____

If the tomb were not empty, spreading the gospel in the very city in which this could be verified would prove impossible. The people in the city of Jerusalem were widely accepting the gospel because they saw the events up-close and personal.

3. _____

One of the earliest claims was the disciples came and stole the body (cf. Matt. 28:11-15).

A Roman Guard consisted of anywhere from 4 to 16 men. If just one of these men fell asleep while on guard the entire group would have been executed. If they all fell asleep, then why were they not executed?

Matthew 27:65, "Pilate said to them, 'You have a guard; go your way, make it as secure as you know

B. _____

The Greek words for "resurrection" and "raised" both carry the idea of a bodily resurrection.

C. _____

The Pharisees commonly understood resurrection as being a bodily resurrection of the dead.

D. _____

Jesus offered His body for physical inspection (cf. Luke 24:38-43). He could be touched (cf. Matthew 28:9). He even ate breakfast (cf. John 21:1-14).

E. The Empty _____

The empty tomb was empty because the body was resurrected. If Jesus' resurrection were purely spiritual the body would have stayed in the tomb.

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Understanding the Holy Spirit's Role in Apologetics

I. Overview

You will never be effective in apologetics apart from the work of the Holy Spirit in both the apologist and the listener.

"But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear" 1 Peter 3:15.

The Greek word translated "defense" is *apologia*, from which we get the English word *apologetics*.

II. Apologetics and Our _____

In the process of engaging others in apologetics, it is easy to fall into the trap of becoming "defensive" or even "offensive" toward the person with whom you are engaging in conversation. Our attitude can undermine our witness for Christ. For this reason, we must be mindful to submit our attitude to the Holy Spirit.

A. _____

The idea of meekness is not one of weakness. Meekness is actually demonstrating great strength with control. It is an active verb not passive. It is like a tamed animal. The animal has not lost its strength, but has learned to control their strength with restraint.

The meekness of the apologist is directed to the hearer.

B. _____

The idea of fear is not one of being afraid. Fear is actually demonstrating reverence and respect.

The fear of the apologist is first directed toward God. There must be a reverence toward the Lord, "sanctify the Lord God in your hearts." The fear of the apologist is also directed toward the hearer. There must be a respect for the listener. First, they are created in the image of God. Second, they are someone that Jesus desires to redeem.

C. _____

The apologist Francis Schaeffer once stated that love is "the final apologetic." Long after the listener has dismissed and rejected your most articulate and intellectual arguments, the listener will continue to grapple with your lifestyle and love for others (cf. John 13:34-35). Perhaps

your loving attitude toward the listener will challenge their worldview.

The love of the apologist is then directed toward God, others, and the listener too (cf. Matthew 22:34-40)! Love is a fruit of the Holy Spirit (cf. Galatians 5:22).

III. Apologetics and The _____

The Upper Room Discourse (i.e. John 14-16) helps us understand the ministry role of the Holy Spirit. The Holy Spirit indwells all believers at the time of salvation. Even though His presence is within us, there must still be a yielding to His leading. Our submission to the Spirit's leading will have a direct correlation to the Spirit's empowering. The Holy Spirit is your Helper in the ministry of apologetics.

A. _____: Our Partner in the Gospel Ministry

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning” John 15:26-27.

The word translated as “Helper” has several nuanced meanings. The Greek word “parakletos” literally means “one called alongside to help.” It is also translated as *mediator*, *intercessor*, or *one who appears on another’s behalf*. Each of these words accurately helps us understand the Holy Spirit's role in apologetics.

He is the primary witness in the ministry of apologetics, “He will testify of Me.” However, we have a role too, “And you also will bear witness.” This partnership in the Gospel ministry is essential. You are not alone! You are not even the primary witness. Why is this important? We might be fearful to share our faith in fear that we might forget something. We might be fearful that we could say the wrong thing. While that is certainly possible, we cannot dismiss the power of the Holy Spirit at work in the life of the listener.

B. _____: Our Teacher in the Gospel Ministry

“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you” John 14:26.

The Holy Spirit will not “bring to your remembrance” things that you have not already placed in your memory. You must study God's Word and rightly divide the word of truth (cf. 2 Tim. 2:15).

C. _____: Our Guide in the Gospel Ministry

"However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come" John 16:13.

The Holy Spirit will help guide you with the truth of God's word.

D. _____: Our Power in the Gospel Ministry

"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment" John 16:7-8.

The Holy Spirit is the one who convicts the hearer. It is not our role to convince, convict, or convert. We do not have the power to do these things. That role is for the Holy Spirit. We are the human spokesperson.

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Study Questions

- 1. Summarize the Doctrine of the Trinity.
- 2. What are some misunderstandings of the Doctrine of the Trinity?
- 3. Why is the resurrection essential to the Christian faith?
- 4. What evidences of the resurrection of Christ do you find most convincing? Why?
- 5. What roles of the Holy Spirit are essential to apologetics?

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PART THREE

Addressing Difficult Topics

*"as also in all his [the Apostle Paul's] epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures."
2 Peter 3:16*

Addressing Miracles

I. Overview

The Bible is filled with miracles. Sometimes they are called “signs and wonders.” Each of these words helps us understand the true significance and purpose of the miraculous. The primary purpose of a “sign” is to point people to God. While a sign seeks to bring about belief, it does not force people to belief (cf. Exodus 4:1-17). Furthermore, a sign is evidence of divine authority. The word “wonder” acknowledges God’s supernatural activity in a physical world. The basic idea is that a wonder is a special manifestation of God’s power. It is usually an unexpected physical event that promotes God’s divine purposes. It is God alone who works wonders (cf. Psalm 72:18).

The qualifiers of an authentic miracle are then twofold: (1) it is an unexpected physical occurrence that (2) points us to God and His divine purposes. The desired results of an authentic miracle are also twofold: (1) it is to encourage belief and (2) inspire us to worship the one true living God.

The Bible makes clear there were some in the crowd that “seeing they do not see” (Matt. 13:13). In other words, they could see the physical manifestation of God’s power through miracles, but it did not always produce belief. Just as they could audibly hear the teachings of Jesus through parables, but they did not understand (i.e. “hearing they do not hear”).

Miracles are then essential to the Christian faith. If Jesus Christ is not the incarnate Son of God and if He is not resurrected from the dead, then our faith is in vain (cf. 1 Cor. 15:13-19). No wonder the enemies of the Christian faith seek to destroy the miracles of Jesus! Your worldview will determine what you believe about miracles. If your worldview rejects the supernatural, then you will reject the miracles of Jesus. If your worldview acknowledges the possibility of the supernatural, then miracles are not discarded.

The entire cosmos exists at the spoken word of God. Furthermore, the entire cosmos is held together and sustained at the will of God. The very laws of the cosmos that some use to discredit miracles were created by the God who performed these miracles.

II. The _____ of Jesus

Jesus’ earthly ministry to the multitudes consisted largely of two parts: teaching (discipleship) and caring (ministry). Jesus’ teaching ministry involved the use of parables. In

fact, Jesus seldom spoke to the multitudes without using a parable. Matthew 13:34 states, "All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them." Similarly, Jesus' caring ministry consisted largely of miracles. John 20:30-31, "And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."

While I believe that God is still actively performing miracles, I must consider what role miracles play in my own ministry.

- A. I don't seek to perform miracles. "John performed no sign, but all things that John spoke about this Man were true" (John 10:41). Since John the Baptist did not need to perform miracles to authenticate his ministry, neither do I.
- B. I don't deny the presence or reality of miracles. "And truly Jesus did many other signs in the presence of His disciples, which are not written in this book" (John 20:30). Since Christ performed miracles, there is no reason to deny they are real.

III. The _____ of Miracles

There are 40 miracles mentioned in the four gospel accounts of the New Testament. To the best of my knowledge, I have developed a comprehensive list. However, some lists have slight variations. My greatest desire is to encourage you to read the miracles and have your faith strengthened and be inspired to worship the LORD in awe and wonder.

The Miracle	Matthew	Mark	Luke	John
1. Born of a Virgin	1:18-25			
2. Turning Water into Wine				2:1-11
3. Healing the Nobleman's Son				4:43-54
4. Casting Out an Impure Spirit		1:21-27	4:31-36	
5. Healing Peter's Mother-In-Law	8:14-15	1:29-31	4:38-39	
6. Healing Many Sick in the Evening	8:16-17	1:32-34	4:40-41	
7. Catching Fish			5:1-11	
8. Healing a Man of Leprosy	8:1-4	1:40-45	5:12-14	
9. Healing a Centurion's Servant	8:5-13		7:1-10	
10. Healing a Paralyzed Man	9:1-8	2:1-12	5:17-26	
11. Healing a Man's Withered Hand	12:9-14	3:1-6	6:6-11	
12. Raising a Widow's Son to Life			7:11-17	
13. Calming the Storm	8:23-27	4:35-41	8:22-25	
14. Casting Out Many Demons	8:28-33	5:1-20	8:26-39	

15. Healing a Woman in the Crowd	9:20-22	5:25-34	8:42-48	
16. Raising Jairus' Daughter to Life	9:18,23-26	5:21-24,35-43	8:40-42,49-56	
17. Healing Two Blind Men	9:27-31			
18. Healing a Mute Man	9:32-34			
19. Healing a 38 Year Invalid				5:1-15
20. Feeding of the 5000+	14:13-21	6:30-44	9:10-17	6:1-15
21. Walking on the Water	14:22-33	6:45-52		6:16-21
22. Healing Many Sick in Gennesaret	14:34-36	6:53-56		
23. Healing a Demon Possessed Girl	15:21-28	7:24-30		
24. Healing a Deaf Mute Man		7:31-37		
25. Feeding of the 4000+	15:32-39	8:1-13		
26. Healing a Blind Man		8:22-26		
27. Healing a Man Born Blind				9:1-12
28. Healing a Boy with a Demon	17:14-20	9:14-29	9:37-43	
29. Catching a Fish with a Coin	17:24-27			
30. Healing a Blind and Mute Demented	12:22-23		11:14-23	
31. Healing a Crippled Woman			13:10-17	
32. Healing a Man with Dropsy			14:1-6	
33. Cleansing Ten Lepers			17:11-19	
34. Raising Lazarus to Life				11:1-45
35. Healing Bartimaeus of Blindness	20:29-34	10:46-52	18:35-43	
36. Withering a Fig Tree	21:18-22	11:12-14		
37. Healing a Servant's Severed Ear			22:47-53	
38. The Resurrection of Jesus	28	16	24	20
39. Catching 153 Fish				21:1-14
40. The Ascension of Jesus			24:50-53	

IV. Why Are Miracles Rejected Today?

In the pre-modern era (years prior to the 1600s), most of the Western world held to a theistic worldview. Therefore, belief in the miracles of Jesus would be widely accepted at least as a possibility. Beginning in the mid-1600s there was a cultural shift toward the modern era. This period is marked with optimism that human reasoning is superior to previous worldviews. There was a growing skepticism of the church's authority and abuse of power. As a result, religion was thrown into the category of "superstition."

There are two major figures in modernity that have developed their objections to the miracles of Jesus: Benedict Spinoza (1632-1677) and David Hume (1711-1776).

A. _____

Spinoza was a Jewish pantheist. He did not reject the existence of God, but believed that "all is God." He applies deductive reasoning to four basic assertions that conclude with his rejection of the miracles of Jesus.

1. Miracles are a violation of natural laws.
2. Natural laws are unchanging.
3. It is impossible to violate unchanging laws.
4. Therefore, the miracles of Jesus are not possible.

We will agree on his first assertion. We will suggest that his second assertion should at the very least be challenged. It is his third assertion with which I would take issue.

Take for example, the Law of Gravity. We believe in gravity, but yet we see this law violated all the time when we observe a plane in flight. We are seeing a natural law being overpowered by the forces of aerodynamics.

Since Jesus is the Creator of the natural laws, I would assert that He has the ability to overpower any natural law He chooses.

B. _____

Hume had two arguments against the reality of miracles. His first argument was similar to Spinoza. His second argument applies deductive reasoning to six basic assertions that conclude with his rejection of miracles. Below is the construct of Hume's secondary argument.

1. Natural law is by definition a description of a regular occurrence.
2. A miracle is by definition a rare occurrence.
3. The evidence for the regular is always greater than that for the rare.
4. Evidences must be weighed.
5. A wise man always bases his belief on the greater evidence.
6. Therefore, a wise man should never believe in miracles.

It is the third assertion with which I would take issue. Just because something is less frequent does not declare that it is less valid. The origin of the universe only occurred once. It's a rare event that cannot be repeated. Should we then reject that the universe had a beginning?

Hume writes that he believes in only one miracle, it is the miracle that people believe the Bible even when it

Addressing Unresolved Questions About the Bible

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I. Overview

The Apostle Peter admitted that there are parts of the Apostle Paul's epistles that are hard to understand (cf. 2 Peter 3:15-16). The more removed we become from the culture of first century Palestine makes it more challenging to bridge the cultural gap. Today's reader does not as easily comprehend what may have been easily understood to the original audience.

II. _____

The apologist should have a firm understanding of hermeneutics (i.e. proper methods for interpreting Scripture). Here is a crash course on six areas that would serve the apologist well.

A. _____

Clarify what is meant by a passage by examining the context. Seek to discover the immediate context of the passage as well as the context of the entire book. The context of the passage can help the reader discern what is *descriptive* and what is *prescriptive*.

B. _____

Some skeptics suggest that the lack of evidence of the existence of cities, people groups, etc. mentioned in the Bible proves the Scriptures to be unreliable. For example, skeptics insist that the Israelites were never in ancient Egypt. Therefore, they insist that the Exodus and Passover are myths. However, many archaeological discoveries have proven the historicity (i.e. historical authenticity) of biblical cities and people.

C. _____

Supposed "contradictions" in the Bible are often due to "user-error." For example, some critics assert that Proverbs 26:4-5 is a contradiction. "(4) Do not answer a fool according to his folly, lest you also be like him. (5) Answer a fool according to his folly, lest he be wise in his own eyes" Proverbs 26:4-5. Let's give the author the benefit of doubt. Surely he would have seen the apparent contradiction. So what was he trying to communicate? There are times that it is best to ignore the fool lest we find ourselves engaged in foolishness. However, there are other times that we cannot ignore the fool and it would be appropriate to correct him. The

Addressing the Problem of Evil

I. Overview

"The problem of evil" is a broad range of topics and conclusions. Some arguments focus on the nature of evil while others seek to prove that God does not exist. The basic premise of the most common argument within "the problem of evil" is because evil exists, an all-loving and all-powerful God must not exist.

The mystery of suffering and pain is a direct result of the sin of man. C.S. Lewis' book "The Problem of Pain" is a good resource that grapples with the question, "Why would an all-loving and all-powerful God allow people to experience pain and suffering?"

There are two primary approaches to the problem of evil: *logical* and *evidential*.

II. _____ Problem of Evil (LPE)

Some atheists assert the existence of God and the existence of evil are not compatible. For example, the statements "Spot is a dog" and "Spot is not a dog" are not compatible. Both statements cannot be true. The argument is as follows...

A. The Argument:

1. God is omnipotent (all-powerful).
2. God is omni-benevolent (all-loving).
3. Evil exists in a world created by such a God.

B. The Dilemma: If indeed God is omniscient (i.e. all-knowing), omnipotent (i.e. all-powerful) and He is omni-benevolent (i.e. all-loving), why does He allow evil to occur?

C. The Answer: Apologist Alvin Plantinga provides a thorough answer based upon the nature of free will.

1. IF God created mankind with true, morally significant free will (i.e. where mankind can freely act in ways that advance goodness in the world, or cause evil in the world against self, other, or the world), AND
2. IF God wants a world in which there are significant amounts of moral goodness,
3. THEN this type of world cannot exist without significant amounts of moral badness as well.
4. After all, IF people are given free will by God, then the morally significant states of the world will in large part be up to the decisions made by mankind.

III. _____ Problem of Evil (EPE)

The evidential problem of evil bypasses the free will argument and suggests that not all evil is the result of a misuse of free will. William Rowe sets this argument forth. The argument is as follows...

A. The Argument:

1. Some evil exists for no good reason. (Ill. Fawn suffers and dies in a forest fire caused by lightning.)
2. If God exists, there would be no unwarranted evils.

B. The Dilemma: If it is true that there is a probability of no good reason to allow these cases of evil, then it is probable that God does not exist. Which is more probable: (1) God's existence or (2) some evils are gratuitous.

C. The Answer 1: If we reverse the order of the argument, we come to a different conclusion.

1. If God exists, there would be no unwarranted evils.
2. There must be a good reason for all evil. God would have a morally sufficient reason for the evil He allows, even though non-omniscient beings are not aware of those reasons.

D. The Answer 2: Apologist Paul Draper argues that Rowe is claiming, "the good reasons we know of are 'representative' of all the good reasons there are." Conclusion: Rowe's premise is unjustified.

E. The Answer 3: Apologist Stephen Wykstra argues that Rowe cannot make the claim that evil "appears" to have no good reason. Rowe states in his illustration of the argument, "it appears the fawn's suffering is pointless." Wykstra insists that Rowe cannot make this judgment call. Wykstra states, "If a rhino appears in your office, you are surely entitled to make the relevant 'appears' claim."

F. The Answer 4: All evil is the result of mankind's free will to sin against God. While there is horrendous evil in the world (some of which cannot be explained with good reason), God has brought redemption through Jesus Christ and is restoring all things. We live in a broken world, and one day He will restore all things!

IV. Conclusion

We should not think that because evil exists God has done and is doing nothing. Ultimately, our greatest need is salvation. He has already defeated sin and evil through Jesus Christ. The Lord's delay in putting an end to all evil is

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rooted in His patience. “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance” 2 Peter 3:9.



Addressing Faith as the Result of Culture

I. Overview

The late B.F. Skinner, American psychologist and Harvard professor, declared, "My behavior at any given moment has been nothing more than the product of my genetic endowment, my personal history, and current setting."

The argument is that religious people are merely the product of the culture in which they live. They suggest that if you are born in places like Saudi Arabia, Pakistan, or Bangladesh you will be Muslim.

II. _____: A Pluralist View

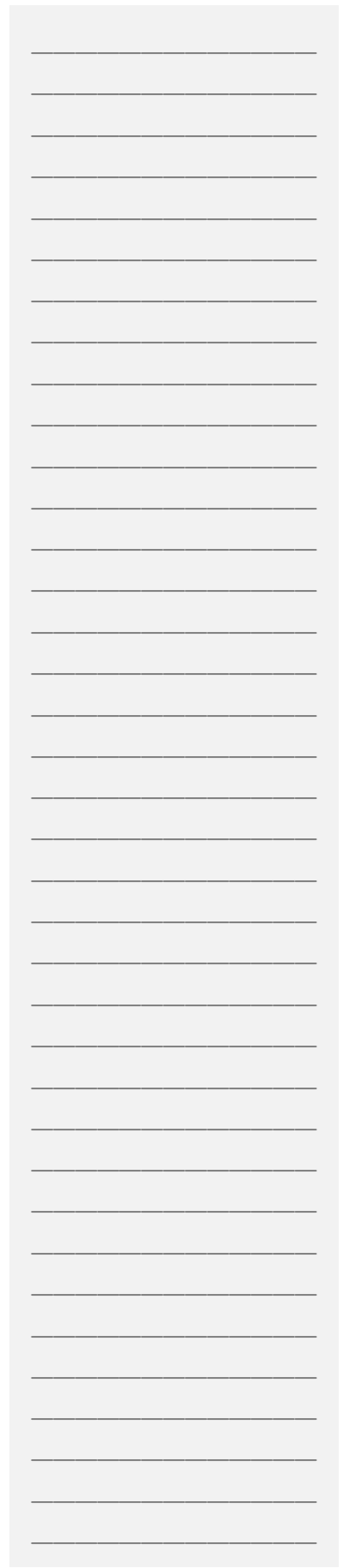
A. The Argument: Religious beliefs are just the arbitrary product of one's environment.

B. The Dilemma: Because all religious beliefs are the product of one's environment, all religions are the same and we should coexist through educating those who are not tolerant of other belief systems.

C. The Answer:

1. Using the same argument, growing up in the Soviet Union would suggest that you have a communist political influence. Should we then conclude that all political systems are morally equal (e.g. anarchy, democracy, communism)?
2. Just as the political systems conflict with one another, so do the belief systems of the world's religions. They cannot all be true.
3. Our ability to examine and consider cultural influences, even to the point of resisting those influences indicates that we have a desire to seek truth. No matter what our limitations might be.
4. While the probability of becoming Muslim might be higher in some geographical regions, when people in those regions hear the gospel many are receptive. Consider the same philosophy on a smaller scale of the family unit. Having Christian parents increases probability of the children becoming a Christian, but does not demand it to be so.
5. The exclusivity of Jesus must be considered. If a good God exists, He would seek to make Himself known in human history (i.e. the incarnation). In doing so, He would reveal His plan for redeeming the brokenness of the world (i.e. the gospel). He would then prove

the veracity of His claims by doing something that no other religious leader has done or can do (i.e. resurrection).



Addressing the Judgment of Others

I. Overview

Who are you to judge others? After all, Matthew 7:1 says, “Judge not, that you be not judged.” It’s one of the most quoted verses. It’s even quoted by people who disregard the Bible entirely. Perhaps the greatest irony when others quote the verse is they are often judging someone by quoting the verse.

II. _____ Others

A. The Argument: The non-believer often insists, that the Christian cannot judge other people because their Bible says, “Judge not, that you be not judged” Matthew 7:1.

B. The Dilemma: Christians seem to pass judgment on other people when their Bible says not to judge others.

C. The Answer:

1. The context of passages concerning judgment is essential to understanding this apparent contradiction.

a. Let’s consider the entire context, “Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? Hypocrite! First, remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye. Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces” Matthew 7:1-6.

b. Jesus made moral judgments about certain people, “Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces” Matt. 7:6.

c. The issue is not whether or not judgments will be made, but the spirit in which judgments are made. Do not think of yourself as superior to others. Christians are to assess actions and attitudes with a spirit of humility and concern, not one of superiority.

Addressing Near-Death Experiences

I. Overview

There is a fascination around the claims of those who have died, went to heaven (or hell) and returned to tell everyone about it.

II. _____ Is for Real

A. The Argument: A person experiences a near-death experience and remembers things such as hovering over their own body, a light at the end of a tunnel, visited heaven, or even witnessed things on earth that they could not have possibly have witnessed. These claims are then used to prove the veracity of the life after death.

B. The Dilemma: Those who have died and gone to heaven can teach us about heaven and serve as experiential proof of life after death.

C. The Answer:

1. The danger for the Christian is to elevate any of these experiences as “proofs” of life after death that is on a par with Scripture.
2. Our belief in life after death should rest solely on the resurrection of Christ and His testimony.
3. John 3:11-13, “Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.”

Jesus is explaining to Nicodemus that earthly teachers cannot teach us about heaven, because none of them have been there. Jesus, and Jesus alone carries the testimony of heaven since He has been to heaven and He can describe from experiential knowledge what heaven is like. Since Jesus said that no one goes to heaven and comes back to speak of it, except for Him, we must believe this is still true today.

Addressing the Belief that All Sins Are the Same

I. Overview

Are all sins equal? This is a common question among apologists. The Bible is the definitive source that speaks with authority to this question. Yet, the answer depends upon the context of the question.

II. _____

A. The Argument: All sin is the same. Sin is sin.

B. The Dilemma: Retired NFL player Chad Johnson tweeted, “No sin is worse than any other sin.” Arian Foster, another retired NFL player replied, “You mean killing a baby is the same as stealing a stick of gum? I don't get it. Touchy subject.”

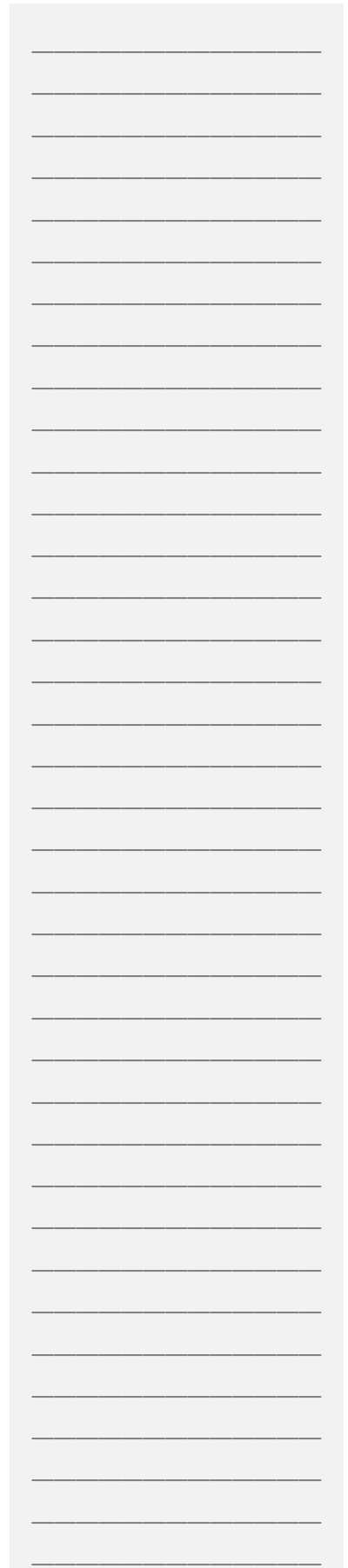
C. The Answer:

1. The confusion centers on the context of the question. The answer may be “yes” or “no” and requires to differentiate between “legal guilt” and “consequences.”
2. In terms of legal guilt, all sin is the same. Committing just one sin makes us guilty of the whole law (cf. James 2:10-11). Therefore, all sins are equal because they make us legally guilty before a Holy God and constitute the offender as a sinner (cf. Rom. 5:16; Gal. 3:10).
3. In terms of consequences, all sin is not the same. Ezekiel sees a vision from God in which God declares three separate times, “... you will see *greater* abominations ...” (Ezekiel 8:6,13,15).

Jesus said to Pilate, “... the one who delivered Me to you has the *greater* sin” (John 19:11).

Jesus indicated there are weightier matters (cf. Matt. 23:23).

4. Caution: There is a danger when it comes to personal application of this discussion. Because we are broken and sinful people, we tend to compare ourselves to others. We can conclude, “I'm a good person” or “I'm not as bad as they are!” We must in humility remind ourselves that we do not stand before a Holy God in comparison to others. Furthermore, we all stand legally guilty.



Addressing the Problem of Evolution

I. Overview

People often confuse two types of evolution: *microevolution* and *macroevolution*. Microevolution refers to the changes within a species that occurs over a short period of time. Antibiotic resistance is an example of microevolution. This type of evolution is *adaptation*. Macroevolution refers to the idea that new traits have developed in which the ancestral population did not possess the genetic information required to produce those new traits. One species (e.g. fish) evolving into another species (e.g. mammals) is an example of macroevolution.

II. _____

The apologist should have a firm understanding of hermeneutics (i.e. proper methods for interpreting Scripture). Here is a crash course on six areas that would serve the apologist well.

A. The Argument: Life has slowly evolved over billions of years. Given enough time, living organisms would have developed through a natural process and diversified from a simple to a more complex form. Evolution is what many scientist refer to as the process of life beginning from a common living cell. The basic evolutionary components are known as mutation, migration, genetic drift, and natural selection.

B. The Dilemma: A major problem with evolution and the Genesis narrative of creation is a fundamental difference concerning the doctrine of death. The Genesis narrative teaches that death came as a consequence of sin. Prior to Adam's sin, death did not exist. With a high view of Scripture, this means that it would be impossible for the process of evolution, which requires death over a long period of time to take place.

C. The Answer:

1. Darwin's Theory: Charles Darwin proposed that a new species could arise through a process of natural selection. Artificial selection is when the breeder selects traits they would like to see in the offspring. Natural selection is the belief that the stronger traits naturally eliminate the weaker traits through a process of mutation.

Irreducible Complexity (IC): The idea of IC is that all individual parts of a complex system are necessary to

function. It is impossible to reduce the complexity of the system without losing functionality. It stands to reason that God created mankind with functioning complex systems. Darwin concedes that IC is a break down to his theory (cf. Origin of Species, 1859, p. 158).

2. The Big Bang Theory: Georges Lemaitre proposed that all matter and energy in the universe was in a single dimensionless point of infinite density and temperature. The assertion is that 14 billion years ago, this single dimensionless point expanded and cooled, forming subatomic particles and atoms.

Ironically, prior to the Big Bang Theory, atheists insisted that the universe was eternal, un-caused, and un-created. However, with the suggestion that the universe is not eternal, atheists shifted their focus and now suggest that the universe is not eternal, but God was still not necessary. The fact that the universe is not eternal, Christians can agree. The Big Bang Theory demonstrates that the universe had a beginning point. It does not provide empirical evidence of the cause (i.e. how) or when this beginning took place.

PART FOUR

Refuting Religious Worldviews

*"Beware lest anyone cheat you through philosophy and empty deceit,
according to the tradition of men, according to the basic principles of the world, and not
according to Christ."
Colossians 2:8*

that the amount of actual energy in the universe remains constant.

III. _____ of Atheism

A. God

1. Atheists believe all that exists is the universe.
2. God did not create man. Man created God.

B. The World

1. Atheists believe the world was not caused; it simply exists.
2. Atheists reject a first cause.

C. Evil

1. Atheists strongly affirm the existence of evil, while strongly rejecting the existence of God.
2. This is in complete contrasts to the pantheist (e.g. everything is God) who strongly affirm the existence of god, while strongly rejecting the existence of evil.
3. Agreement: Atheists are not wrong in their belief that evil exists.

D. Human Beings

1. Atheists believe all is matter.
2. The mind is nothing more than the matter of the brain.
3. The soul is nothing more than the physical body.

E. Ethics

1. Atheists reject the idea of moral absolutes of any kind; including divinely authorized.
2. Atheists believe that each person determines their own moral values. They have no basis for morality, truth, purpose, reason, or beauty.
3. Agreement: Many atheists hold to strong moral values. They have a high regard to humanity and reject racism, hatred, and bigotry.

F. Human Destiny

1. Most atheists reject any type of immortality.
2. Some atheists embrace a collective immortality of the human race. Immortality of the human race is obtained through evolving into a better society. Religion holds us back from becoming a better society.

sons, Jesus and Lucifer, both wanted to be the savior of the earth. Lucifer wanted to eliminate free-will of humans and Jesus wanted to preserve human free-will. God (i.e. Elohim) rejected Lucifer's plan and Lucifer became angry and recruited one-third of the spirit children to help him form a revolt. Lucifer became Satan and the spirit children became demons.

B. _____: Spirit children who were born wicked and unworthy of the Mormon priesthood were born with a dark skin color. They were not allowed to enter the temple of the LDS Church. Through a new "revelation," Prophet Spencer W. Kimball declared that all people of color are now welcome into the LDS. The 1981 Book of Mormon was revised to reflect this new revelation.

C. Salvation by _____: The LDS Church teaches a salvation by progression called the Restored Gospel or the Law of Eternal Progression. This "Celestial Exaltation" is attained through obedience to the "laws and ordinances of the gospel" of the LDS Church.

1. Leave your pre-existent status and experience a physical birth into this world.
2. Repent of all sins.
3. Baptism "by one having the proper authority" within the LDS priesthood. No other baptism is valid.
4. "Laying on of hands for the gift of the Holy Ghost."
5. Determine worthiness to enter the Mormon temple. This is accomplished through interviews with bishops and stake presidents of the LDS Church. Abstinence from coffee and all tobacco products is necessary to be declared worthy. Worthiness also includes a mandatory tithe of 10% of one's gross income.

NOTE: Local Mormon churches are called "wards" or "meetinghouses" These are open to the public. However, their temples are off limits to non-members. There are about 140 temples around the globe.

6. Temple rites then include a series of secret ceremonies. This includes a marriage ceremony in which the couple are sealed "for time and all eternity." In April of 1990, the LDS Church removed some of the practices that came from the Masonic-Temple from which Joseph Smith was expelled. One such practice was the removal of the swearing to have your throat cut open if temple secrets are revealed. Blood oaths and other controversial practices were removed. Those who gain access into the temple are given "temple undergarments" that

D. _____: The Bible clearly teaches that after death there are only two destinations: heaven or hell. Whether a person goes to heaven or hell is entirely based upon their faith in Jesus Christ as Lord and Savior. There is no second chance for redemption after death (cf. Heb. 9:27).

E. _____: Mormons do not understand grace as unmerited favor. The Book of Mormon teaches, “Be reconciled to God; for we know that it is by grace that we are saved, after all we can do” (2 Hefhi 25:23).

This is a major key in witnessing to Mormons. Mormons are striving for perfection that is driven by the LDS Church. This drive for “worthiness” is often met with stress and doubts. They live in fear of not living up to the standards of the church. They are always asking, “Am I worthy enough?” It is important to help them understand they will never be “good enough” or “worthy” to stand before a holy God. Helping them understand the bad news must precede the good news. Share passages such as Isaiah 64:6, Romans 3:20, and Romans 3:23. If they are receptive to understanding these truths, then you can explain the true gospel of Jesus Christ.

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the final two years he ate no food or water at all. During the final week of his sixth year, he rested under a fig tree where he obtained *nirvana*. Nirvana is a state of consciousness in which all desires are abandoned and the person is released from the effects of karma and the cycle of death and rebirth. The fig tree is known as the "tree of wisdom" (Bodhi tree). He changed his name to "the Buddha" which means "the Enlightened One" and spent the rest of his life (he lived to be 80) teaching his insights.

III. The _____ of Buddhism

A. The Four Noble Truths: The core teachings of Buddhism stand in stark contrast to Hinduism. Buddhism embraces the reality of evil, while Hinduism rejects evil as merely an illusion. The solution to evil is found in four noble truths of Buddhism.

1. Suffering is life.
2. The cause of suffering is desire.
3. To stop suffering one must stop desire.
4. The way to stop desire, which would stop suffering, is the Eightfold Noble Path.

B. The Eightfold Noble Path: The Eightfold Noble Path are composed of eight virtues that are often illustrated as an eight-spoked wheel.

1. Right speech
2. Right action
3. Right livelihood
4. Right effort
5. Right awareness
6. Right meditation
7. Right understanding
8. Right thoughts

C. The Five Moral Precepts: Buddhism did not abandon all influences of Hinduism. They simply embraced or modified certain beliefs.

1. Abstain from taking life (*ahimsa*): the renunciation of killing any living thing. Buddhists make exceptions to this vow for abortion.
2. Abstain from taking what is not given: the act of stealing is motivated by greed. Inherent within the act of theft is the desire to have something that belongs to another.

Refuting Hinduism

I. Overview

Mahatma Gandhi explained that Hindusm is not an exclusive religion, "If a man reaches the heart of his own religion, he has reached the heart of the others too. There is only one God, and there are many paths to him."

II. The _____ of Hinduism

Hinduism does not trace its origin to a founder or a particular point in history. It has a complex history of polytheism and the worship of nature.

III. The _____ of Hinduism

A. The Four Goals in Life: Hinduism teaches there are four basic goals in life.

1. Pleasure (*kama*)
2. Wealth (*artha*)
3. Harmony (*dharma*)
4. Liberation (*moksha*)

B. The Seven Core Beleifs of Hinduism.

1. Evil is just an illusion (*maya*)
2. Equinimity among the gods (330 million named gods). All are equal because they share a common god-essence.
3. All of existence is infused with god (*atman*). God is in everything and everything is god (i.e. panentheism).
4. Time is cyclical. Reincarnation is the fate of all living things. Each person must climb the ladder of existence and reach the highest state of purity known as nirvana.
5. Nirvana is the state of nothingness, which is the Hindu goal for eternal existence. The use the illustration of a cup of water poured into a river. The cup of water doesn't disappear it simply becomes one with the river.
6. Ethics are cyclical (*karma*). What a person does will return to him. If he does evil, it will return to him. If he does good, it will return to him.
7. Caste. Your level of life is determined based upon your previous existence. You are living the karma of your previous life.

C. Spiritual Practices (Yoga)

1. Hindus practice Yoga as a spiritual discipline to attain their goals. Yoga is not a means of physical exercise but a spiritual one. The names of yoga positions are often named after false gods of the Hindu religion.
2. The word “yoga” comes from the Sankrit language and means “merger” or “union.” The ultimate goal of the philosophy to move the physical into the spiritual state of enlightenment.
3. Some have asked, “What’s wrong with Yoga, as long as it’s just exercise?” Christian pastor and author, John Piper suggests the Christian should not ask, “What’s wrong with Yoga?” or dismiss the Hindu influence. Instead, the Christian should ask, “Will this make me more Christlike? Will it make me more devoted to Jesus? Will I be more powerful and full of the Holy Spirit? Will I be more effective in prayer because of it? Will it make me more bold in witness or weaken me? Will it help me be spiritually discerning of the ways of Satan in the world and will it help me lay up treasures in heaven? Will it help me find joy in God and all that He is for me in Jesus?”

Yoga has a profoundly different worldview from Christianity. Since light does not associate with darkness, the Christian can find better means of exercise than those deeply rooted in pagan practices that contradict a biblical worldview. It is best for the Christian not to confuse the message of the gospel by embracing spiritual disciplines from false religions.

<https://www.desiringgod.org/interviews/is-yoga-sinful>

IV. _____ Conversations

Reaching those of the Hindu faith can be met with many challenges. Because Hinduism is a polytheistic faith, they will quickly accept Jesus Christ as one of their 330 million other gods. This is why it is important for Christians to understand the doctrine of the exclusivity of Christ.

Since not all Hindus have the exact same set of beliefs, it is important to determine their beliefs concerning the “way of salvation.” Their answer to how a person is saved can give you direction in your gospel conversation.

Be clear that Jesus is not “a way to heaven” or “a means of salvation.” He is THE plan by the one and only true living God.

Since they believe that time and ethics are cyclical, Matthew 11:28 can be a strong verse of encouragement, “Come to Me (Jesus), all you who labor and are heavy laden, and I will give you rest.”

PART FIVE

Conclusion

*“Come now, and let us reason together,”
Says the LORD,
“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.”
Isaiah 1:18*

APPENDIX A

Additional Study

Additional Religious Worldviews to Consider

- Agnosticism
- Baha'i
- Christian Science
- Confucianism
- Cults and the Occult
- Jehovah's Witnesses
- Kabbalah
- Mysticism
- Paganism
- Scientology
- Seventh-Day Adventist
- Universalism

Additional Topics of Interest in Apologetics

- Have Old Testament prophecies of Christ been fulfilled?
- Is the Bible account of creation true?
- Do demons and angels really exist?
- Was God vengeful in the Old Testament?
- Doesn't the Bible demean women?
- Where did God come from?
- Does archeology corroborate the Bible?
- Can God create a stone too heavy for Him to pick up?
- Why aren't the Gnostic Gospels included in the Bible? (e.g. The Gospel of Thomas, The Gospel of Mary, The Gospel of Judas, etc.)
- What happens to those who never hear the Gospel?
- Can a Christian really know they are saved?

Recommended Apologists

- | | |
|----------------------|-------------------------|
| • Norman Geisler** | • James Warner Wallace* |
| • William Lane Craig | • John Ankerberg* |
| • Ravi Zacharias* | • Alex McFarland* |
| • John Lennox | • Chuck Colson* |
| • Paul Copan | • C.S. Lewis |
| • Lee Strobel* | • Francis Schaeffer |
| • Josh McDowell* | • R.C. Sproul |
| • Gary Habermas** | |
| • Hank Hanegraaff* | |
| • Ergun Caner** | |
| • Frank Turek* | |

* = Heard them speak at conference.

** = Had them as a professor.

APPENDIX B

Ecce Homo



“Ecce Homo” (Behold the Man) is a fresco painting at the Sanctuary of Mercy Church, Borja, Spain. The painting was ruined in 2012 when an elderly lady attempted to restore the painting and painted over the original. Since this botched restoration, the church has seen an increase in visitors and offerings. The lady who botched the painting is now seeking a portion of the revenue the church has received. Some have now dubbed the painting “Ecce Mono” (Behold the Monkey).

GLOSSARY

OF PEOPLE AND TERMS

Anthropological Argument: an argument to prove the existence of God based upon mankind's intellectual and moral nature.

Apocrypha: a collection of ancient Jewish and Christian writings that are not considered part of the canon of Scripture.

Apologetics: a defense of the Christian faith.

Arianism: an heretical view that rejects the eternal existence of Christ and the Holy Spirit. This view asserts that only God the Father has eternally existed and that the Son and Holy Spirit are created beings and therefore rejects the full deity of the Son and Holy Spirit.

Atheism: a belief system that asserts that God does not exist and cannot exist.

Benedict Spinoza: a Dutch philosopher of the 17th century. He was a Jewish pantheist that asserted that "all is God."

Buddhism: a sect of Hinduism that eventually became its own religious system that seeks to be liberated from suffering through adhering to their basic teachings.

C.S. Lewis: Clive Staples Lewis was a British writer and theologian of the 12th century.

Canon: a collection of books that are recognized as authoritative Scripture.

Charles Hodge: a Presbyterian theologian in America during the 19th century.

Cosmological Argument: an argument to prove the existence of God based upon cause and effect.

David Hume: a Scottish philosopher of the 18th century. He was highly influential in his development of empiricism, skepticism, and naturalism.

Eisegesis: literally, "reading meaning into" a text or narrative, i.e. interpreting subjectively.

Exegesis: drawing meaning out of the text itself.

Hamartiology: a branch of Christian theology known as the study of sin.

Hermeneutic: concerning interpretation, especially of the Bible or literary texts.

Hinduism: an Eastern religious system that is characterized by the worship of many gods, reincarnation, and karma.

Ignatius: a 1st century Christian that was discipled by the Apostle John. He was martyred for his faith en route to Rome. Tradition asserts that he was one of the children who sat on the lap of Jesus during His earthly ministry.

Islam: a monotheistic religious system that asserts Allah is the sole deity and Muhammad is Allah's prophet.

Josephus: Titus Flavius Josephus was a 1st century Romano-Jewish historian. Antiquities of the Jews is among his notable works.

Lewis Sperry Chafer: a 20th century American theologian. He founded and served as the first president of the Dallas Theological Seminary.

Lewis-Trilemma: C.S. Lewis developed the assertion that Jesus was either a liar, a lunatic, or Lord. Christ either deceived mankind by conscious fraud (i.e. liar), or He was delusional and self-deceived (i.e. lunatic), or His divine claim is actually true (i.e. Lord).

Modalism: the heretical doctrine that asserts the persons of the Trinity represent only three modes or aspects of divine revelation, not distinct in personhood or nature.

Monarchianism: the heretical doctrine that asserts that Christ and the Holy Spirit are merely an attribute of God and reject the doctrine of the Trinity.

Moral Argument: an argument to prove the existence of God based upon man's sense of right and wrong, the need for justice to be done, and argues there must be a God who is the source of right and wrong.

Mormonism: a cult founded by Joseph Smith who claims to have been given a vision by God the Father and Jesus Christ to restore Christianity. Mormonism is the religious beliefs and practices of the Church of Jesus Christ of Latter-Day Saints.

Ontological Argument: an argument to prove the existence of God based upon the premise that thoughts of God imply the existence of God.

Paley's Watch: a teleological argument that seeks to prove that the existence of a watch demands a watchmaker. Therefore, the existence of creation demands a Creator.

Sabellianism: the heretical doctrine that asserts that God appears to us in three different roles. Just as a man could be father, husband, and brother at one time. It is a rejection of the doctrine of the Trinity.

Teleological Argument: an argument to prove the existence of God based upon the premise that an orderly and harmonious universe in all its parts is accounted for by a design.

Textual Criticism: the science of reconstructing ancient New Testament manuscripts.

Textus Receptus: the Greek texts of the New Testament established by Erasmus in the 16th century.

Worldview: how a person perceives the world around them.

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