# Abbreviations

## Bible Books

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Book Title</th>
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<tbody>
<tr>
<td>Gen</td>
<td>Genesis</td>
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<tr>
<td>Exod</td>
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<td>Lev</td>
<td>Leviticus</td>
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<td>Num</td>
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<tr>
<td>1–2 Sam</td>
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<td>1–2 Kgs</td>
<td>1–2 Kings</td>
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<td>Ezra</td>
<td>Ezra</td>
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<td>Esth</td>
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<td>Job</td>
<td>Job</td>
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<td>Ps/Pss</td>
<td>Psalm/Psalms</td>
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<td>Prov</td>
<td>Proverbs</td>
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<tr>
<td>Eccl</td>
<td>Ecclesiastes</td>
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<tr>
<td>Song</td>
<td>Song of Songs</td>
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<td>Isa</td>
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<td>Jer</td>
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<td>1–2–3 John</td>
<td>1–2–3 John</td>
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<td>Jude</td>
<td>Jude</td>
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<tr>
<td>Rev</td>
<td>Revelation</td>
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## General

<table>
<thead>
<tr>
<th>Abbreviation</th>
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<tbody>
<tr>
<td>AD</td>
<td>anno Domini (in the year of [our] Lord)</td>
</tr>
<tr>
<td>ca.</td>
<td>circa, around, about, approximately</td>
</tr>
<tr>
<td>cf.</td>
<td>confer, compare</td>
</tr>
<tr>
<td>ch(s).</td>
<td>chapter(s)</td>
</tr>
<tr>
<td>diss.</td>
<td>dissertation</td>
</tr>
<tr>
<td>ed(s).</td>
<td>editor(s), edited by, edition</td>
</tr>
<tr>
<td>e.g.</td>
<td>exempli gratia, for example</td>
</tr>
<tr>
<td>et al.</td>
<td>et alii, and others</td>
</tr>
<tr>
<td>i.e.</td>
<td>id est, that is</td>
</tr>
<tr>
<td>n(n).</td>
<td>note(s)</td>
</tr>
<tr>
<td>n.d.</td>
<td>no date</td>
</tr>
<tr>
<td>n.p.</td>
<td>no place; no publisher</td>
</tr>
<tr>
<td>p(p).</td>
<td>page(s)</td>
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<td>repr.</td>
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<tr>
<td>trans.</td>
<td>translator, translated by</td>
</tr>
<tr>
<td>v(v).</td>
<td>verse(s)</td>
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<tr>
<td>vol(s).</td>
<td>volume(s)</td>
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</table>
Visuals, Footnotes, and Further Reading Recommendations

Introduction: An Invitation to Apologetics at the Cross

2 The apostle Paul also emphasizes joyful suffering as bringing assurance of and witness to salvation. For example, see 1 Thessalonians 1:4–10.
4 Kevin J. Vanhoozer, Pictures at a Theological Exhibition: Scenes of the Church’s Worship, Witness and Wisdom (Downers Grove, IL: InterVarsity, 2016).
5 As Paul often did (e.g., 1 Cor 1:16–27; Eph 2:16; Phil 3:18), throughout this book we’re using the word cross as basically a synonym for the word gospel. Though at times we will simply use the word gospel, as we will explain in chapter 1, we are following Paul in adopting the word cross for certain strategic reasons.

Our Stories

7 For a response to Bart Ehrman at a popular level, see Andreas Köstenberger, Darrell Bock, and Josh Chatraw, Truth Matters: Confident Faith in a Confusing World (Nashville: B&H, 2014); see also Andreas J. Köstenberger, Darrell L. Bock, and Josh D. Chatraw, Truth in a Culture of Doubt: Engaging Skeptical Challenges to the Bible (Nashville: B&H, 2014).

The Change in Culture

8 James K. A. Smith, How (Not) to Be Secular: Reading Charles Taylor (Grand Rapids: Eerdmans, 2014). Smith is offering commentary on Charles Taylor’s magisterial A Secular Age (Cambridge, MA: Harvard University Press, 2007), which serves as an important resource for this book (especially chs. 11–12). Taylor stresses how for the majority of Western civilization it seemed implausible for most to disbelieve in God. Today the environment in the West is different; the default cultural assumptions in many places (especially intellectual centers) make belief in God implausible or, at the least, one possibility among many options (e.g., see pp. 590, 595 in A Secular Age).

A Vision for Apologetics

12 Green, Evangelism in the Early Church.
Chapter 1: Apologetics In The Bible: Part 1

1 Corinthians 2:1-5: The Cross and Apologetics

3 We are borrowing this metaphor from Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox, 2005).

Creation and General Revelation

5 Quoted in Walton, *Zondervan Illustrated Bible Backgrounds Commentary*.

General Revelation and Apologetics


Providential Care

7 For two other examples, see Habakkuk and Hebrews 11.

Polemic

Chapter 1: Apologetics In The Bible: Part 1

With the Culture


Against the Culture

10 See Walton’s spectrum of the varieties of ways Old Testament literature interacts with its own cultural and literary milieu (Zondervan Illustrated Bible Backgrounds Commentary).
11 Currid, Against the Gods.
12 See Currid, Against the Gods.

For the Culture

13 John H. Walton, Chronological and Background Charts of the Old Testament (Grand Rapids: Zondervan, 1994).
14 Enuma Elish references designate tablet number and line.
15 See Walton, Zondervan Illustrated Bible Backgrounds Commentary.
16 Walton, Zondervan Illustrated Bible Backgrounds Commentary.
17 In chapter 10, we will introduce a framework we call “inside out,” which is inspired in part by the way the Bible interacts with culture, as displayed in this section.

Comparison of Biblical and Babylonian Creation Accounts

<table>
<thead>
<tr>
<th>Genesis Account</th>
<th>Enuma Elish</th>
</tr>
</thead>
<tbody>
<tr>
<td>God is seen as ultimate source of power; transcends creation.</td>
<td>Magic incantations are ultimate source of power; the gods are subject to nature (III.101; IV.1–26, 91).</td>
</tr>
<tr>
<td>Organized coverage of creation; systematically includes general realms of nature.</td>
<td>Does not include creation of vegetation, animals or light—the existence of these is assumed. Moon and stars created, but not the sun (V.2–22).</td>
</tr>
<tr>
<td>Purpose: Praise to God as Lord of creation; acknowledging him as such. A tribute to God’s ultimacy and authority.</td>
<td>Purpose: Hymn of praise to Marduk as champion and mightiest of the gods. Creation is incidental (VI.100ff.).</td>
</tr>
<tr>
<td>Begins before things as we know them existed (1:1); as God created, he gave names (1:5, 8, 10.).</td>
<td>Begins before heaven and earth were named; cannot imagine situation before they existed (I.1–2).</td>
</tr>
<tr>
<td>Starts with primeval deep. Hebrew: tehom (1:2).</td>
<td>Starts with the deep—fresh water (Apsu) and salt water (Tiamat)—cognate of tehom (I.3–4).</td>
</tr>
<tr>
<td>Creation given time sequence; set in blocks by “days” (1:5, 8, 13, etc.).</td>
<td>No chronological structure of “days.”</td>
</tr>
<tr>
<td>Creation by speech (1:3, 6, 9, 11, 20).</td>
<td>Creation from formerly existing matter (IV.137–140; VI.33).</td>
</tr>
<tr>
<td>Waters separated above and below by firmament (1:6–8).</td>
<td>Corpse of Tiamat divided in two and set up as waters above and below (IV.137–140).</td>
</tr>
<tr>
<td>Man created to rule creation (1:28).</td>
<td>Man created to do the service of the gods so the gods wouldn’t have to work so hard (VI.8, 34).</td>
</tr>
<tr>
<td>Man created from the soil (2:7).</td>
<td>Man created from blood of slain hero—Kingu (VI.33).</td>
</tr>
</tbody>
</table>

Sarcasm and Ridicule as Old Testament Apologetic Methods

18 See Os Guinness, Fool’s Talk: Recovering the Art of Christian Persuasion (Downers Grove, IL: InterVarsity, 2015).
Chapter 1: Apologetics In The Bible: Part 1

Historical Verification, Eyewitness Testimony, and Evidence

19 Or “thoroughly understood” (Richard Bauckham, Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony, 2nd ed. [Grand Rapids: Eerdmans, 2017]).
21 John 15:26–27; Acts 10:36–42; see Bauckham, Jesus and the Eyewitnesses.

Fulfilled Prophecy as an Apologetic Today?


Salt and Light


By This Everyone Will Know

25 See also 1 John 4:7–12, 19–21.

Good Citizens

26 See Romans 13:1–7; 1 Timothy 2:2–6.
Chapter 2: Apologetics In The Bible: Part 2

7. Personal, Ecclesial, and Holy Spirit Testimony

Image of God, Wisdom, and Personal Experience

33 Ultimately, as the biblical narrative plays out, Jesus Christ is the embodied wisdom of God, and his cross shapes the life of wisdom.

The Holy Spirit as an Apologist


8. Raising Questions with an Intent to Undermine or Disarm False Beliefs

37 See Os Guinness, Fool’s Talk: Recovering the Art of Christian Persuasion (Downers Grove, IL: InterVarsity, 2015).

Explanations

Answering Objections

Explanations

Reframing
Explanations

<table>
<thead>
<tr>
<th>Objection</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>How could the Messiah be crucified on a cross when everyone crucified on a cross is cursed?</td>
<td>In order to redeem us from the curse of the law, Jesus became a curse for us (Gal 3:13–14).</td>
</tr>
<tr>
<td>Wasn’t Jesus demon-possessed? Did he not drive out demons by the prince of demons?</td>
<td>Jesus answers in parables and asks, “How can Satan drive out Satan? A kingdom divided against itself cannot stand” (Mark 3:23–24).</td>
</tr>
<tr>
<td>Wasn’t Jesus’ birth a result of sexual immorality?</td>
<td>No, it was a virgin birth in fulfillment of Old Testament prophecy (Matt 1:18–25; Luke 1:26–38).</td>
</tr>
<tr>
<td>Why did Jesus not urge his disciples to fast?</td>
<td>Jesus’ disciples did not fast while he was with them; they would fast when he was taken from them: “How can the guests of the bridegroom fast while he is with them?” (Mark 2:19).</td>
</tr>
<tr>
<td>Why did Jesus not keep the Sabbath?</td>
<td>Jesus again answers with a question about whether it was lawful for King David and his companions to eat from the consecrated bread. Jesus, the Son of Man, is Lord of the Sabbath (Mark 2:23–26; see also 3:1–6).</td>
</tr>
<tr>
<td>Why did Jesus not observe the laws of ritual purity?</td>
<td>Observing or disobeying man-made rules does not make people pure or defile them. The evils that come from inside a person are what defile them (Mark 7:1–23).</td>
</tr>
<tr>
<td>Why did Jesus associate with sinners?</td>
<td>Jesus says, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners” (Mark 2:17).</td>
</tr>
<tr>
<td>How could Jesus claim the authority to forgive sins?</td>
<td>Corpse of Tiamat divided in two and set up as waters above and below (IV.137–140).</td>
</tr>
<tr>
<td>Didn’t the disciples of Jesus steal the body of Jesus and claim that he was resurrected?</td>
<td>The chief priests and elders bribed the soldiers to make this claim (Matt 27:62–66; 28:2–4, 11–15).</td>
</tr>
<tr>
<td>If Jesus is the Messiah, why did the Jews not accept him as such?38</td>
<td>1. Because of the hardness of human hearts (Matt 13:14; Mark 4:13; Luke 8:10; John 12:40; Acts 28:26–27; Rom 11:1–10, 25). 2. Because of the power that Satan has to blind people (2 Cor 4:4).</td>
</tr>
</tbody>
</table>


Why Do We Suffer?

39 See Morley, Mapping Apologetics.

Suffering Points to the Existence of God

12. Apocalyptic Apologetic


Other biblical texts that might be considered apocalyptic in nature are Isaiah 24–27; 56–66; Ezekiel 38–39; Joel 3–4; Zechariah 9–14; Matthew 24; Mark 13; Luke 21:5–38; 1 Thessalonians 4:13–18; 2 Thessalonians 2.

Apologetic Aspects of Apocalypticism


13. Arguments from Pagan Sources


Bock, Acts.

14. Jesus’ Unique Authority


See Michael L. Wilkins, Matthew, NIV Application Commentary (Grand Rapids: Zondervan, 2004).

Other references to authority in Matthew include 8:7–9; 9:6–8; 10:1; 21:23–27.

The Big Story

See also Kevin Vanhoozer’s five-act division of the grand narrative in The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology (Louisville: Westminster John Knox, 2005).
Chapter 3: Apologetics within the Great Tradition: Part 1

The Builders Who Went Before Us

1 This chapter, as well as chapter 4, is aided by two sources in particular: Avery Cardinal Dulles, A History of Apologetics (San Francisco: Ignatius, 2005); William Edgar and K. Scott Oliphant, eds., Christian Apologetics Past and Present: A Primary Source Reader, vols. 1–2 (Wheaton, IL: Crossway, 2009, 2011).

Heretical Challenges

2 Justin S. Holcomb, Know the Heretics (Grand Rapids: Zondervan, 2014).

Jewish Religious Challenges


Philosophical Challenges

6 See Dulles, History of Apologetics.
7 See Dulles, History of Apologetics.
8 See Dulles, History of Apologetics.
9 See Edgar and Oliphant, Christian Apologetics Past and Present.
10 Dulles, History of Apologetics.
12 See Dulles, History of Apologetics.
15 Dulles, History of Apologetics.
17 An early Latin translation, based on the Septuagint, of Isaiah 7:9 reads, “Unless you believe, you will not understand it.”
19 Later apologists, such as Lesslie Newbigin (see ch. 4), emphasize and incorporate Augustine’s idea of faith prior to understanding as a kind of believing rationality based not primarily on natural theology but on the rule of faith and the teaching of the church.
21 See Dulles, History of Apologetics.

Back To The Future


Heretical Challenges

25 See Dulles, History of Apologetics.
26 See Holcomb, Know the Heretics.
27 See Holcomb, Know the Heretics.
28 See Holcomb, Know the Heretics.
Chapter 3: Apologetics within the Great Tradition: Part 1

Jewish and Muslim Challenges

29 See Dulles, History of Apologetics.

Responses

30 See Dulles, History of Apologetics.
31 See Edgar and Oliphint, Christian Apologetics Past and Present.
32 In its earliest usage, Saracen refers to any of the nomadic tribes on the Syrian borders of the Roman Empire. Later, during the early medieval period, it came to mean an Arab. In the later medieval period, during the times of the Crusades, Saracen became a term used by Christian writers to refer to Muslims.
33 See Dulles, History of Apologetics.
34 Dulles, History of Apologetics.
36 See Dulles, History of Apologetics.
37 See Dulles, History of Apologetics.
38 See Dulles, History of Apologetics.
40 See Dulles, History of Apologetics.
42 Craig, Reasonable Faith.
43 Craig, Reasonable Faith.
44 See Dulles, History of Apologetics.
45 See Dulles, History of Apologetics; Edgar and Oliphint, Christian Apologetics Past and Present.

Turning to the Reformation

See Dulles, History of Apologetics.
Chapter 4: Apologetics within the Great Tradition: Part 2

Philosophy and Reason Must Yield to the Cross


The Spirit Gives Inner Testimony to the Truthfulness of Scripture

2 For an insightful introduction to John Calvin, see Randall C. Zachman, *John Calvin as Teacher, Pastor, and Theologian: The Shape of His Writings and Thought* (Grand Rapids: Baker Academic, 2006).

The Catholic Counter-Reformation


The Seventeenth and Eighteenth Centuries


Pascal: Logic of the Heart

7 Edgar and Oliphant, *Christian Apologetics Past and Present*.
10 See Pascal, *Pensées*; Kreeft, *Christianity for Modern Pagans*.

Butler: An Apologetic of Probability

11 See Edgar and Oliphant, *Christian Apologetics Past and Present*.
12 See Edgar and Oliphant, *Christian Apologetics Past and Present*.
13 Dulles, *History of Apologetics*.

Paley: The Watchmaker


Why Did Paley’s Argument Work So Well?

17 For more on this, see the discussion on the “immanent frame” in chapter 10. For more on this point, see Alister E. McGrath, *Re-Imagining Nature: The Promise of a Christian Natural Theology* (West Sussex, UK: Wiley Blackwell, 2017).

Schleiermacher and Kierkegaard: Existential Apologetics

20 Dulles, *History of Apologetics*.
21 Absolute idealism or Hegelianism was developed by the German philosopher Georg Wilhelm Friedrich Hegel (1770–1831).
23 See Dulles, *History of Apologetics*. 
Chapter 4: Apologetics within the Great Tradition: Part 2

Chateaubriand: Apologetics of Beauty

25 Quoted in Dulles, History of Apologetics.

Newman: Apologetics of Converging Probabilities

27 See Dulles, History of Apologetics.

Kuyper and Orr: Worldview Apologetics


Warfield: Rational Proof

29 See Dulles, History of Apologetics.

Van Til: Presuppositional Apologetics


Carnell and Schaeffer: Combinationalism

32 See Morley, Mapping Apologetics.
33 See Morley, Mapping Apologetics.

Chesterton, Lewis, and Sayers: Literary Apologetics

35 Dulles, History of Apologetics.
37 Chesterton, Orthodoxy.
38 Chesterton, Orthodoxy.
40 Among others, Lewis was also influenced by George MacDonald and J. R. R. Tolkien. See C. S. Lewis, Surprised by Joy (New York: Harcourt, Brace and World, 1955).
41 Lewis, Surprised by Joy.
42 Lewis, Surprised by Joy.
43 Lewis, Surprised by Joy.
44 See Dulles, History of Apologetics.

C.S. Lewis and His Apologetics Genres

Barth: Nein Apologetics?

51 Brunner and Barth, *Natural Theology*.
52 Brunner and Barth, *Natural Theology*.
53 Dogmatics is the church’s public confession of faith as opposed to private opinion.
54 Barth, quoted in Matthew Levering, *Proofs of God: Classical Arguments from Tertullian to Barth* (Grand Rapids: Baker Academic, 2016).
55 See Dulles, *History of Apologetics*.
56 Quoted in Dulles, *History of Apologetics*.

Balthasar: Aesthetic Apologetics

57 Balthasar wrote a book on Barth’s theology titled *The Theology of Karl Barth*, which Barth regarded as the best summary of his work.
58 See Edgar and Oliphint, *Christian Apologetics Past and Present*.
60 See Dulles, *A History of Apologetics*.

Newbigin: Christ and Culture

63 See Weston, “Newbigin, Lesslie.”
Part 2: The Theological Structure for Apologetics at the Cross
Chapter 5: Making Sense of the Methods

Different Approaches to Drawing Apologetic Maps

1 David K. Clark points out how the various methods each have both valid points and blind spots that should be observed (Dialogical Apologetics: A Person-Centered Approach to Christian Defense [Grand Rapids: Baker, 1993]).

2 The apologetic taxonomy in this chapter, like other attempts to summarize apologetic camps, cannot be exhaustive. For examples of other ways to divide up the apologetic approaches, see Brian K. Morley, Mapping Apologetics: Comparing Contemporary Approaches (Downers Grove, IL: InterVarsity, 2015) and Steven B. Cowan, ed., Five Views on Apologetics (Grand Rapids: Zondervan, 2000).

Potential Strengths of Classical Apologetics

3 See, for example, Psalm 19:1; Luke 1:1–4; John 20:30–31; Acts 1:1–3; 26:26; Romans 1:19–20; 1 Corinthians 15:6.
Potential Weaknesses of Evidence-Based Approaches (Classical and Evidentialist Apologetics)


7 See McGrath, Genesis of Doctrine.


9 See Nicholas Wolterstorff, Justice: Rights and Wrongs (Princeton, NJ: Princeton University Press, 2008); Charles Taylor, Sources of Self: The Making of the Modern Identity (Cambridge, MA: Harvard University Press, 1989). John Gray from a secular perspective argues that “cast-off Christian hopes” ground much of Western morality: “We inherit our belief—or pretence—that moral values take precedence over all other valuable things from a variety of sources, but chiefly from Christianity” (Straw Dogs: Thoughts on Humans and Other Animals [London: Granta, 2002]).

10 See Alasdair MacIntyre, Whose Justice? Which Rationality? (Notre Dame, IN: University of Notre Dame Press, 1988). MacIntyre is not denying there are some basic laws of logic (such as the law of noncontradiction) that are universal (see also McGrath, Genesis of Doctrine, 90). Lest they be misunderstood, neither MacIntyre nor McGrath are arguing for forms of fideism or blind faith against logic. For MacIntyre, the way forward is asking which truth claims within a particular tradition offer the most “explanatory power,” as he points out in the last line in Whose Justice? Which Rationality?: “The rival claims to truth of contending traditions of enquiry depend for their vindication upon the adequacy and the explanatory power of the histories which the resources of each of those traditions in conflict enable their adherents to write.” See McGrath, Mere Apologetics: How to Help Seekers and Skeptics Find Faith (Grand Rapids: Baker, 2012), for his view on how this should be developed in the field of apologetics. Also see Lesslie Newbigin’s chapter titled “Reason, Revelation, and Experience,” in The Gospel in a Pluralist Society (Grand Rapids: Eerdmans, 1989), and Alasdair MacIntyre, After Virtue, 3rd ed. (Notre Dame, IN: University of Notre Dame Press, 2007).

11 For more on the inescapability of frameworks and their connection to the modern notion of identity, see Taylor, Sources of the Self.

12 The result of the various quests for the historical Jesus has not been a single historical Jesus, but instead a variety of competing portraits of the historical Jesus, which are too many to list here. Dale C. Allison Jr., who has made a career in writing extensively in the field of Jesus research, is an example of a growing trend among scholars to question historical Jesus research as it has traditionally been conducted. After noting some of the variety of the portraits of Jesus that are clearly “not complementary but contradictory,” he points out that the quests have only achieved agreement on minimal and basic information about Jesus. He goes on to provide examples of how past scholarly opinions, which were at one time accepted basically as facts among critical scholars, are now out of favor and are viewed as misguided relics of the past. He then adds, “This is one reason why I am allergic to the phrase ‘assured critical result’” (The Historical Christ and the Theological Jesus, Grand Rapids: Eerdmans, 2009)). For similar sentiments, see Scot McKnight, “The Jesus We’ll Never Know,” Christianity Today 54a, no. 4 (April 2010); Luke Timothy Johnson, The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels (New York: Harper Collins, 1996). Jonathan T. Pennington also names Richard Bauckham, Markus Bockmuehl, Richard Hays, and Francis Watson as internationally respected scholars who “question historical Jesus studies as they have been practiced” (Reading the Gospels Wisely: A Narrative and Theological Introduction, Grand Rapids: Baker Academic, 2012)!

Soft versus Hard Classical Apologetics

13 William Lane Craig, “Classical Apologetics,” in Five Views on Apologetics, ed. Steven B. Cowan (Grand Rapids: Zondervan, 2000), emphasis added.


16 This is what the evidentialist apologist Gary R. Habermas has argued, who writes that since Craig allows historical evidence as one of the indications for theism, “while the initial step [in the two-step approach] may be helpful, it is not mandatory” (“An Evidentialist’s Response” in Five Views on Apologetics).

An Excerpt From William Lane Craig as an Exemplar of Soft Classical Apologetics


Soft versus Hard Evidential Apologetics

18 Habermas, “An Evidentialist’s Response,” in Five Views on Apologetics.

19 These are Craig’s words (“A Classical Apologist’s Response,” in Five Views on Apologetics).
Chapter 5: Making Sense of the Methods  

Apologetics at the Cross

An Excerpt from Gary Habermas as an Exemplar of Soft Evidentialist Apologetics


Presuppositional Apologetics

See Morley, *Mapping Apologetics*.


Potential Weaknesses of Presuppositional Approaches


While hardened forms of presuppositionalism claim an “absolute certain argument” for the biblical God, they lack the specifics of showing how this is done. For this critique, see John Frame, *Cornelius Van Til: An Analysis of His Thought* (Phillipsburg, NJ: P&R, 1998).

“... I am happy to recommend writings of Habermas, Craig, and others in these areas [for Christian evidences]” (“A Presuppositional Apologist’s Closing Remarks,” in *Five Views on Apologetics*).

Soft versus Hard Presuppositional Apologetics


Frame, “A Presuppositional Apologist’s Closing Remarks.”

Frame, *Cornelius Van Til: An Analysis of His Thought*.


Frame, “A Presuppositional Apologist’s Closing Remarks.”


Frame, *Apologetics to the Glory of God*.

Frame, *Apologetics to the Glory of God*.

Experiential/Narratival Apologetics


See Penner, *End of Apologetics*.

See Penner, *End of Apologetics*.

See Penner, *End of Apologetics*.

Potential Strengths of Experiential/Narratival Apologetics

David Skeel, while being careful to point out that analytical arguments have their place, emphasizes this point. See *True Paradox: How Christianity Makes Sense of Our Complex World* (Downers Grove, IL: InterVarsity, 2014).

Recall, for example, the opening explanation of 1 Peter 3:15 in the introduction.

Potential Weaknesses of Experiential/Narratival Apologetics

In responding to Bart Ehrman, my coauthors and I (Josh) sought to help readers see the problem with his narrative, offer a story that is more in line with reality, and interact with the historical evidence. See Andreas J. Köstenberger, Darrell L. Bock, and Josh D. Chatraw, *Truth in a Culture of Doubt: Engaging Skeptical Challenges to the Bible* (Nashville: B&H, 2014), and the more popular version, Andreas Köstenberger, Darrell Bock, and Josh Chatraw, *Truth Matters: Confident Faith in a Confusing World* (Nashville: B&H, 2014).
Soft versus Hard Experiential/Narratival Apologetics

We are specifically using Wright’s book *Simply Christian: Why Christianity Makes Sense* (San Francisco: HarperOne, 2006) as an example of an E/N apologetic approach rather than including Wright as a figure who necessarily represents this camp in all of his writings. Wright himself does not normally identify himself as an apologist, though he can easily be considered one of Christianity’s leading apologists. However, unlike the other softer representatives in this chapter, he has not directly entered the apologetic methodology debate. In fact, the E/N approach is a general description for what we have observed a variety of different Christian authors doing, who have either not articulated their methodology in detail or, for various reasons, remain at the periphery of many of these methodological discussions.

Wright adds that these echoes “are among the things which the postmodern, post-Christian, and now increasingly postsecular world cannot escape as questions—strange signposts pointing beyond the landscape of our contemporary culture and out into the unknown” (*Simply Christian*).

Timothy Keller


Reformed Epistemology

Kelly James Clark, “Reformed Epistemology Apologetics,” in *Five Views on Apologetics*. Nicholas Wolterstorff, another one of the founding fathers of Reformed epistemology, uncovers misunderstandings of Reformed epistemology: “The project of Reformed epistemology is to answer the evidentialist critique of Christianity. The project is not to say how religious beliefs are connected to each other. The project is not to say how religious beliefs are connected to experience. The project is not to say how religious beliefs are connected to life. The project is not to discuss how a religious way of life is taught. The project is not to explain what a religious way of life is. The project is not to offer a theory of the essence of religion. The project is not to consider what, if anything, can be said to an unbeliever to ‘bring him around!’ The project is not to discuss the role of argument in religion. The project is not to discuss the role of reason in religion—to offer a theory of rationality in religion. The project is not to develop a whole philosophy of religion of a certain stripe” (“What Reformed Epistemology Is Not,” Perspectives 7, no. 9 [November 1992]).


A Way Forward


Of course, for Christians, everything we do, including apologetics, should first be God-centered.
Chapter 6: Taking People to the Cross Through Word and Deed

1 Vanhoozer’s quote in this epigraph is from Søren Kierkegaard, quoted in David J. Gouwens, *Kierkegaard as a Religious Thinker* (New York: Cambridge University Press, 1996).

Taking People to the Cross through Word


3 As mentioned previously, when we use *cross* as a shorthand for the gospel, we are not implying Jesus’ life, resurrection, or ascension are less critical. Instead, following Paul in such passages as 1 Corinthians 1:16–27, Ephesians 2:16, and Philippians 3:18, we are capitalizing on the connotations of the symbol, while not narrowing the scope of Christ’s saving actions.

The Gospel Promises What Jesus Secured


The Importance of Both Fidelity and Flexibility in Presenting the Gospel

5 For an overview of some of these dimensions, see Brenda B. Colijn, *Images of Salvation in the New Testament* (Downers Grove, IL: InterVarsity, 2010).

The Relationship between Sharing the Gospel and Apologetics


Ravi Zacharias


Arguments and the Holy Spirit


Long-Suffering Testimony


13 Peter J. Leithart, Against Christianity (Moscow, ID: Canon, 2003).

Personal Transformation

14 The quotes attributed to Kevin Vanhoozer in this section come from a prepublished paper, a version of which later appeared in his Pictures at a Theological Exhibition: Scenes of the Church’s Worship, Witness and Wisdom (Downers Grove, IL: InterVarsity, 2016).

15 Vanhoozer, Pictures at a Theological Exhibition.


Holistic Service

17 Psalm 103:3; Matthew 9:1–7; Mark 2:1–12.


22 See, for example, Genesis 1:26–28; Psalm 85; Isaiah 2:2–3; 11:1–2, 6–8; 25:6; 58:6; John 14:10–12; Acts 10:36; Ephesians 2:17.


Chapter 7: Cruciform Humility before God and Others

Apologetics at the Cross versus an Apologetic of Glory

1 Martin Luther’s classic statement on the theology of the cross versus the theology of glory is found in the Heidelberg Disputation of 1518. We do not follow Luther in all of his polemic against philosophy. Rather, we recognize that philosophy is a vital discipline that should operate within a theology of the cross.

2 See Martin Luther, Martin Luther’s Basic Theological Writings, ed. Timothy F. Lull and William R. Russell (Minneapolis: Fortress, 2012).

Humility before God: Submitting to God’s Transcendence


Knowledge


Modernism’s Stale Leftovers

Strong Empiricism

• Does not accept anything unless empirically verified
• Is self-refuting and impractical
• Does not consider that intelligent people don’t interpret data the same way
• Rejects that sin affects our reasoning, affections, and cultural plausibility structures

Unrealistic Expectations

• Expects a God’s-eye view of the world
• Does not consider that there are questions that aren’t answerable in black and white
• In practice, refuses to see that humans are limited
Chapter 7: Cruciform Humility before God and Others

Strong Empiricism

5 A classic expression of this approach to knowledge is William Kingdon Clifford, “The Ethics of Belief,” Contemporary Review 29 (December 1876–May 1877). We are using the term strong empiricism to include strong rationalism, which highlights the logic necessary for belief. For the sake of simplicity, we are using strong empiricism to capture the sense of both terms.

6 Alvin Plantinga, Knowledge and Christian Belief (Grand Rapids: Eerdmans, 2015).


8 See Michael Polanyi, Personal Knowledge: Towards a Post-Critical Philosophy (Chicago: University of Chicago Press, 1962); see also Esther Meeks, Loving to Know: Covenant Epistemology (Eugene, OR: Cascade, 2011), who builds on Polanyi’s work, emphasizing the “personal” aspect of knowing.

9 See Richard Lints, The Fabric of Theology: A Prolegomenon to Evangelical Theology (Grand Rapids: Eerdmans 1993).

10 Lints, Fabric of Theology.

11 Plantinga, Knowledge and Christian Belief.


16 Lints, Fabric of Theology.


Unrealistic Expectations


20 Romans 11:33–36.


What Do We Do with the Gaps in the Puzzle?


G. K. Chesterton on the Importance Of Mystery


Humility before Others: Loving Your Neighbor


Humility and Wisdom: Practical Apologetic Lessons from Proverbs

25 For more on how one goes about understanding the difference between indisputable and disputable matters for believers, see D. A. Carson, “On Disputable Matters,” Themelios 40, no. 3 (December 2015).

26 Of course, what is to be included as “essential” is itself debated. Here we are not attempting to resolve such debates, but rather to give you a paradigm to begin sorting through what doctrines are essential to the gospel.

Questions about Genesis 1 and 2

25 For more on how one goes about understanding the difference between indisputable and disputable matters for believers, see D. A. Carson, “On Disputable Matters,” Themelios 40, no. 3 (December 2015).
Chapter 8: Appealing to the Whole Person for the Sake of the Gospel

A Holistic Apologetic

1 The Greek word *kardia* is often used in the New Testament as the “center and source of the whole inner life, with its thinking, feeling, and volition” (Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. [Chicago: University of Chicago Press, 2000]).

Intellectually Reflective Beings

2 For more on this, see David K. Clark, *Dialogical Apologetics: A Person-Centered Approach to Christian Defense* (Grand Rapids: Baker, 1993).

Moral Beings


What’s Love Got To Do With It?


8 James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009); for a more popular version, see his *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos, 2016).

9 See Smith, *Desiring the Kingdom*.

10 Smith, *Desiring the Kingdom*.

11 Smith, *Desiring the Kingdom*. Considering the significance of faith in the New Testament, we suggest that close attention to “correct belief” is warranted. But to Smith’s point, there does seem to be a disproportional amount of attention to reason and faith over desire in worldview and spiritual formation—and, we would add, in the area of apologetics as well.

12 Smith, *Desiring the Kingdom*.

13 Smith, *Desiring the Kingdom*.


15 Smith, *Desiring the Kingdom*. Smith himself acknowledges, “This isn’t to say that the cognitive or propositional is a completely foreign register for us . . . however, it doesn’t get into our (noncognitive) bones in the same way or with the same effect”. In his second volume of this series, *Imagining the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013), he further clarifies: “My criticism here is not that worldview is wrong, but only that it is inadequate”.

16 See Smith, *Imagining the Kingdom*.


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**3 Anthropological Models**

- Humans as primarily “thinking” beings
- Humans as primarily “believing” beings
- Humans as primarily “desiring” beings

**A Healthy Apologetic**

- Humans as thinking beings
- Humans as believing beings
- Humans as desiring beings
Chapter 8: Appealing to the Whole Person for the Sake of The Gospel

C. S. Lewis

8 See Alister E. McGrath, Mere Apologetics: How to Help Seekers and Skeptics Find Faith (Grand Rapids: Baker, 2012).

Identity and Purpose: Lessons from Nike and Augustine

19 See Smith, Imagining the Kingdom. To make this point in class, I (Josh) often use excerpts from a fascinating series produced by PBS titled The Persuaders.

When “Reasons” Aren’t Enough

21 McGrath, Mere Apologetics.

Story and Imagination

22 Scholars have pointed out that even in the epistles, there is often a narratival substructure. This is especially true in many of Paul’s letters. See Richard Hays, The Faith of Jesus Christ: The Narrative Substructure of Galatians of 3:1-4:11 (Grand Rapids: Eerdmans, 2002).
26 Wright, New Testament and the People of God; see McGrath, Mere Apologetics.
29 See Wright, New Testament and the People of God; Smith, Imagining the Kingdom.
30 Smith, Desiring the Kingdom.

Charles Taylor on Narrative


Apologetics in Corporate Faithfulness and Communion

33 See Vanhoozer and Strachan, Pastor as Public Theologian.

Apologetics, Reason, and Evidence


Native Rationality versus Cultural Rationality

37 Lints, Fabric of Theology.

Basic Logic versus Frameworks of Rationality

38 For a noteworthy work on paradox, see Richard P. Hansen, Paradox Lost: Rediscovering the Mystery of God (Grand Rapids: Zondervan, 2016).
Chapter 9: Contextualization through the Lens of the Cross

Paul’s Philosophy of Ministry


Peter’s Apologetic to the Jews

8 For this and the following two sections, we owe a debt of gratitude for the four-part series of journal articles written by Alister McGrath: “Evangelical Apologetics,” *Bibliotheca Sacra* 155, no. 617 (January 1998); “Apologetics to the Jews,” *Bibliotheca Sacra* 155, no. 618 (April 1998); “Apologetics to the Greeks,” *Bibliotheca Sacra* 155, no. 619 (July 1998); “Apologetics to the Romans,” *Bibliotheca Sacra* 155, no. 620 (August 1998).

Paul’s Apologetic to the Greeks

9 Thanks to Darrell Bock, whose lectures and personal conversations about this passage have informed and spurred reflection that resulted in this section on Acts 17.

Paul’s Apologetic to the Romans

12 McGrath, “Apologetics to the Romans.”

Can’t You Smell That? Understanding Culture

18 Keller, *Preaching*. What we are getting at in this section is similar to what Charles Taylor refers to as our social imaginary. It is “our sense of things” and not simply what we believe, but rather “the way the universe is spontaneously imagined, and therefore experienced” (Taylor, *A Secular Age*, 325); see also Charles Taylor, “Afterword: Apologia pro Libro suo,” in *Varieties of Secularism in a Secular Age*, ed. Michael Warner, Jonathan VanAntwerpen, and Craig Calhoun (Cambridge, MA: Harvard University Press, 2010).

What’s Next?

19 Keller, *Preaching*. 
Modernism


A Cultural Shift and Apologetics


3 McGrath, *Mere Apologetics*.

Late Modernism

4 The terms *postmodernism* and *postmodernity* can at times be distinguished by writers, with postmodernism referring to developments in theory and culture and postmodernity to actual conditions in the culture. Yet it is our opinion that these two cannot be neatly separated.


8 The point being made by describing the liberal ironist is similar to what Charles Taylor refers to as the modern theorists’ “strange pragmatic contradiction”: “It seems that they are motivated by the strongest moral ideals, such as freedom, altruism, and universalism. These are among the central moral aspirations of modern culture, the hypergoods which are distinctive to it. And yet what these ideals drive the theorists towards is a denial of all such good. They are caught in a strange pragmatic contradiction, whereby the very goods which move them push them to deny or denature all such goods” (*Sources of Self: The Making of the Modern Identity* [Cambridge, MA: Harvard University Press, 1989]).

Immanent Frame


10 James K. A. Smith provides a helpful gloss for Taylor’s usage of *fullness*: “A term meant to capture the human impulsion to find significance, meaning, and value—even if entirely within the immanent frame” (*How (Not) to Be Secular: Reading Charles Taylor* [Grand Rapids, Eerdmans, 2014,]).

11 Taylor, “Afterword: Apologia pro Libro suo.”
The Age of the Spinmeister


Heclo, *On Thinking Institutionally*.

Heclo, *On Thinking Institutionally*.

Smith, *How (Not) to Be Secular*.

Smith, *How (Not) to Be Secular*.

See Taylor, *A Secular Age*. This spin is produced by both believers and unbelievers; in *A Secular Age*, Taylor is most concerned to push back against the secular spin within the academy.

Taylor, “Afterword: *Apologia pro Libro suo*.” He notes, “This applies to both religious hard liners and atheist fundamentalists (e.g., the New Atheists).”

Smith, *How (Not) to Be Secular*.

Engaging from the Inside Out

The circle in the middle of the diagram represents Christianity with the gospel at the center as its core message. Of course, the Triune God—whose mission is expressed in the gospel—is at the center of all reality. However, we have placed the gospel at the center of this diagram because the Triune God reveals himself in the gospel, and it is in the gospel that we encounter him. For instance, the central proclamation in the New Testament, which Paul refers to us “of first importance” (1 Cor 15:3), is God’s saving work in the life, death, and resurrection of Jesus Christ.

By placing the gospel at the center of apologetic conversations, the inside out approach understands logic, experience, and history in light of the gospel. Imagine these elements as not only floating around “the gospel” but also as entailments of Christianity that when viewed properly are part of the gospel’s fabric and can extend out to bring someone to the core of the Christian message.
Chapter 10: Preparing to Engage (not Spin) in Late Modernism from the Inside Out

Outside

22 See Timothy Keller, Center Church: Doing Balanced, Gospel-Centered Ministry in Your City (Grand Rapids: Zondervan, 2012).
23 Keller, Center Church.
25 Charles Taylor, The Language Animal: The Full Shape of Human Linguistic Capacity (Cambridge, MA: Harvard University Press, 2016). This section is similar to what Taylor refers to as a “hermeneutical argument.”

The Gospel as Central to “Inside Out”

Chapter 11: Engaging in Late Modernism

A Constructive Engagement with Late Modernism


What Explains More?


1. Modern Pluralism

6 Hunter, *To Change the World*.

Opportunities

8 Granted, objections on the basis of pluralism can be more nuanced, especially in academic settings. For a response to pluralism as an objection to Christianity, see Alvin Plantinga, *Warranted Christian Belief* (Oxford: Oxford University Press, 2000).

2. The Ethics of Authenticity

17 Brooks, *Road to Character*.

A Challenge in the Culture and the Church

17 Brooks, *Road to Character*.

Self-Authorizing Morality

18 Quoted in Taylor, *A Secular Age*.

Opportunities

20 Taylor, *Ethics of Authenticity*.

Identity

Justice

24 Expressive individualism and self-authorizing morality—which, after being combined with other developments, unnecessarily grew out of the originally Christian ideal of universal love and respect for others. Ironically, these developments in the age of authenticity have now turned on Christianity and serve as reasons that many find Christianity to be implausible. This is a key point narrated in the works of Charles Taylor.


Community

30 C. S. Lewis, Mere Christianity (New York: Macmillan, 1960), emphasis in original.

Religious Lethargy

32 Smith, How (Not) to Be Secular, vii.
33 Writing in a British context, Francis Spufford expresses a similar point in his own comical and poignant way. See his Unapologetic: Why, Despite Everything, Christianity Can Still Make Surprising Emotional Sense (San Francisco: HarperOne, 2012).
34 Smith, How (Not) to Be Secular, vii.

Opportunities

35 See Taylor, A Secular Age.
36 Taylor, A Secular Age.

The Everyday Stuff

38 Gray, Straw Dogs.

A Literary Example: The Everyday Stuff


Beauty

43 See Andy Crouch, Culture Making: Recovering our Creative Calling (Downers Grove, IL: InterVarsity, 2008).

A Cultural Example: Beauty


The Good Life

44 Lewis, Weight of Glory.
45 Lewis, Mere Christianity.
Death

47 See Becker, *The Denial of Death*.
50 Ecclesiastes 7:2.
51 Ferry, *A Brief History of Thought*.
52 We'll discuss the Christian view of salvation and the resurrection more in chapter 13.

4. The Therapeutic Turn

54 See Taylor, *A Secular Age*.
56 Brooks, *Road to Character*.
57 Brooks, *Road to Character*.
58 See Taylor, *A Secular Age*.

A High View of Human Dignity

60 This is not to discount the legitimacy of forms of psychiatry. The problem occurs with a reductionism, when sickness replaces the concept of sin.
61 Taylor, *A Secular Age*.

The Banality of Mourning in a Therapeutic Age


Sin as Idolatry

63 Taylor, *A Secular Age*.
66 See, for example, Exodus 20:3–4; 34:17; Psalms 78:58; 97:7; Galatians 5:20; Colossians 3:5; 1 Peter 4:3.
Chapter 12: Dealing with Defeaters

Defeater #1: “Christianity is too restrictive. It denies people the opportunity to flourish by following their heart.”


Sebastian Junger, Tribe: On Homecoming and Belonging (New York: Hachette, 2016). Though religion is not in view, Junger offers a fascinating perspective and includes references to the scientific research.

Cultural Example: Something’s Missing


How Christianity Liberates


For Further Reading


Crafting A Response

In Creation and Covenant, Christopher C. Roberts writes, “After an initial patristic period in which Christian beliefs about sexual difference were fluctuating and diverse, a more or less rough consensus on sexual difference existed from the fourth to the twentieth centuries” (Creation and Covenant: The Significance of Sexual Difference in the Moral Theology of Marriage [New York: T&T Clark, 2007]).


For Further Reading


Remembering the Importance of Word and Deed


What about the Moral Shortcomings of Individual Christians Today?


Slavery


Segregation

14 Chappell, *Stone of Hope*.
14 Quoted in Chappell, *Stone of Hope*.

For Further Reading


Identifying the “Coming-of-Age Narrative” That Lies Behind This Defeater

18 For an account of someone who once assumed this reductionistic story but then tells his own coming-of-age story—from childish scientism to growing into a mature faith in God, see Alister McGrath, *The Big Question: Why We Can’t Stop Talking about Science, Faith, and God* (New York: St. Martins, 2015).

Scientific Methods Are Not Based on Reason Alone

20 See Taylor, *A Secular Age*.
24 Thomas S. Kuhn was instrumental in challenging the assumption that scientific theorizing was the straightforward accumulation of facts (*The Structure of Scientific Revolutions*, 50th anniv. ed. [Chicago: University of Chicago Press, 2012]).

Scientific Undercuts Itself

26 There are different forms of the scientific method. For a brief discussion, see Lennox, *God’s Undertaker*.
29 Plantinga, *Where the Conflict Really Lies*.
30 See Stark, *For the Glory of God*.

Science and Its Limits

27 Spanish philosopher José Ortega y Gasset, quoted in McGrath, *The Big Question*.

For Further Reading

Defeater #5: “I Can’t believe in God because there is so much evil and suffering in the world.”


Secular Options

34 For an important resource and a deeper look at how various worldviews understand suffering and evil, see Timothy Keller, Walking with God through Pain and Suffering (New York: Dutton, 2013).

35 Some will say that meaning in life is found in the utilitarian idea of serving the greater good. Accordingly, suffering might serve the “greater good.” However, several problems exist with this view. It lacks the clear resources to motivate one to sacrifice personal happiness for the happiness of others. Moreover, the “greater good” still has no ultimate meaning. The significance of a selfless act will die with humanity. And “the greater good” or “happiness,” as Alasdair MacIntyre observes, has various forms, and thus it is not a useful guide. A framework that provides a transcendent telos for humanity is needed to ground the “good” (see After Virtue, 3rd ed. [Notre Dame, IN: University of Notre Dame Press, 2008]).

The Secular Pessimistic View


The Secular Optimistic View


39 See Keller, Making Sense of God.

The Christian View


41 Nicholas Wolterstorff, A Lament for a Son (Grand Rapids: Eerdmans, 1987).

42 Wolterstorff, Lament for a Son.


44 Ferry, Learning to Live.

God’s Infinite Knowledge and Wisdom


46 See Taylor, A Secular Age.


49 See Wykstra, “Rowe’s Noseeum Arguments.”

The Cross as God’s Response to Evil and Suffering

50 Nouwen, Love, Henri.

A Literary Example: An Excerpt from “Jesus of the Scars”

Chapter 12: Dealing with Defeaters

For Further Reading


Meister, Chad, and James K. Dew, eds. *God and the Problem of Evil: Five Views*. Downers Grove, IL: InterVarsity, 2017. For three Christian positions that are not mutually exclusive, see the chapters in this book by Philip Carey, William Lane Craig, and Stephen Wykstra.


Reframing

This basic question and the approach that follows, which confronts cultural intuitions about God’s character, are skillfully on display as Timothy Keller recounts his discussion with a woman after a church service (see *The Reason for God: Belief in an Age of Skepticism* (New York: Dutton, 2008)).

God’s Anger and Love

See Taylor, *A Secular Age*.

See Keller, *Reason for God*. Keller cites Becky Pippert in her *Hope Has Its Reasons*: “Anger isn’t the opposite of love. Hate is, and the final form of hate is indifference . . . . God’s wrath is not a cranky explosion, but his settled opposition to the cancer . . . which is eating out the insides of the human race he loves with his whole being.”

The Anthropocentric Turn

See Taylor, *A Secular Age*.

Forgiveness and Justice


Volf, *Exclusion and Embrace*.

For Further Reading


The Gospel Writers Relied on Eyewitness Testimony and Careful Research


See Bauckham, *Jesus and the Eyewitnesses*.

See Bauckham, *Jesus and the Eyewitnesses*.


The Role Of Women


Bauckham also argues that the variations in the lists of women in the Gospels further indicate each Evangelist’s care in naming the women who served as eyewitnesses (*Jesus and the Eyewitnesses*).
The Differences Are Not Smoothed Out


For Further Reading


Defeater #8: “The Christian doctrine of the Trinity is confusing and illogical.”

See McGrath, *The Big Question*.


See Nabeel Qureshi, *No God but One: Allah or Jesus?* (Grand Rapids: Zondervan, 2016).

Qureshi, *No God but One*.


For Further Reading


A Widening of the Apologetic Enterprise

1 This illustration is inspired by James K. A. Smith’s Desiring the Kingdom: Worship, Worldview, and Cultural Formation (Grand Rapids: Baker Academic, 2009); see also Charles Taylor, A Secular Age (Cambridge, MA: Harvard University Press, 2007).


Signposts


Why Can We Make Sense of the Universe?


6 See McGrath, The Big Question.


9 Plantinga, Where the Conflict Really Lies.

10 McGrath, The Big Question.

For Further Reading


Why Is It That the Universe Seems Fine-Tuned for Life?

11 See Plantinga, Where the Conflict Really Lies.

12 Plantinga, Where the Conflict Really Lies.


15 Plantinga, Where the Conflict Really Lies.

16 Plantinga, Where the Conflict Really Lies, emphasis in original.

For Further Reading


Chapter 13: Making a Case

For Further Reading

Morality as Irresistible
18 Ferry, Brief History of Thought.
19 Ferry, Brief History of Thought.
20 Ferry, Brief History of Thought.

Grounding Morality in Culture?

Grounding Morality in Science?

Grounding Morality in God
27 MacIntyre uses an analogy of a hypothetical culture that loses a coherent framework for science while still retaining scientific terminology, which serves to illustrate the current cultural situation in which moral language has been retained without a larger teleological framework. In the absence of such a framework, the moral language ceases to be coherent (see MacIntyre, After Virtue).

Considering the Possibilities for Morality

For Further Reading

What Is the Best Explanation for the Numerous Eyewitness Accounts of Miracles?
29 Richard L. Purtill defines a miracle as “an event (1) brought about by the power of God that is (2) a temporary (3) exception (4) to the ordinary course of nature (5) for the purpose of showing that God has acted in history” (“Defining Miracles,” in In Defense of Miracles: A Comprehensive Case for God’s Action in History, ed. R. Douglas Geivett and Gary Habermas (Downers Grove, IL: InterVarsity, 1997)). For well-documented and carefully researched accounts of miracles, see Craig S. Keener, Miracles: The Credibility of the New Testament Accounts, vols. 1–2 (Grand Rapids: Baker Academic, 2011).
Chapter 13: Making a Case

What Is the Best Explanation for the Numerous Eyewitness Accounts of Miracles? (cont.)

31 See Keener, Miracles, vol. 1.

Signposts and the “Immanent Frame”

34 McGrath, Re-imagining Nature.

For Further Reading


The Greatest Story Ever Told

These questions are inspired by Wright’s four worldview questions. See New Testament and the People of God.
Ferry, Brief History of Thought.
Ferry, Brief History of Thought.

What Is the Problem with the World, and What Is Its Solution?

40 See, for example, Peter Berger, who admits that a straightforward decline of religious belief, which he and other sociologists predicted, has not happened (The Many Altars of Modernity: Toward a Paradigm for Religion in a Pluralist Age [Berlin: De Gruyter, 2014]); see also Rodney Stark, The Triumph of Faith: Why the World Is More Religious Than Ever (Wilmington, DE: ISI, 2015).

Where Are We Going?

43 Ferry, Brief History of Thought.
44 Ferry, Brief History of Thought, emphasis in original.
45 Ferry, Brief History of Thought.
46 Ferry, Brief History of Thought.

For Further Reading


An Unexpected Death

47 Numerous Christian and non-Christian sources record the death of Jesus. See Tacitus, Annals of Imperial Rome 15.44 (AD 115); Flavius Josephus, Antiquity of the Jews 18.3 (AD 93); Mara bar Serapion in a letter to his son (likely late first century AD); possibly the Babylonian Talmud, Sanhedrin 43a (circa second century AD); Mark, Matthew, Luke–Acts, John, 1 Corinthians.
Chapter 13: Making a Case

A Counterintuitive Claim: Resurrection

48 The examples of Lazarus being resuscitated from the dead and Herod Antipas thinking Jesus was John the Baptist “raised from the dead” are different from Jesus’ resurrection. Jesus did not rise again only to one day grow old and die again. Instead, the claim was that Jesus was resurrected to an eternal glorified body.

49 For an extensive work on the Jewish and non-Jewish worldview concerning resurrection, see N. T. Wright, The Resurrection of the Son of God (Minneapolis: Fortress, 2003).


Counterintuitive Witnesses


Multiple Witnesses


No Body Was Ever Produced


Dying for Your Own Lie?

54 Eckhard J. Schnabel documents some of the persecution the early Christians experienced (Early Christian Mission [Downers Grove, IL: InterVarsity, 2004]).


Worshipping a Man: A Jewish Paradigm Shift That Happened Too Fast


60 Larry Hurtado, Lord Jesus Christ: Devotion to Jesus in Earliest Christianity (Grand Rapids: Eerdmans, 2003); see Bird, “Of Gods, Angels, and Men.”

For Further Reading


Conclusion

61 Oliver O’Donovan, Resurrection and Moral Order: An Outline for Evangelical Ethics, 2nd ed. (Grand Rapids: Eerdmans, 1994), emphasis in original. Again we are appropriating this quote. Where we have bracketed apologetics, O’Donovan has the word ethics.