An Approach to Teaching Christian Apologetics to the Believers in the Local Church

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By

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
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This research project is an academic research on apologetics, which will be taught in the future in local church. Many people in the Christian community may be attending the local church and living in their community that may not clearly understand apologetics. As followers of Christ, in the Christian community and the local church, can everyone defend the Faith and feel comfortable? In the Old and New Testament, God has given His road map for man. He came, lived, was buried and resurrected for all humankind that would accept Him as their personal Lord and Savior.

As Christians, we are the Ambassadors of God, chosen by Him to witness this work and be a light in the darkness, to introduce others to the saving knowledge and power of Jesus Christ. This research will provide lessons to be taught in the local church to provide essentials that will stipulate an understanding of how to define and defend the Christian faith. This information will provide the Christian community with education, therefore, giving them the ability to accurately and confidently defend their faith. This academic research will give the necessary information to educate one on apologetics.

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Chapter 1
Introduction

"Christian Apologetics"- what does it mean to the local church? Is there a clear understanding of the Christian faith, and can one defend and define the faith? Whenever one is associated with Christianity, they should have a desire to learn as much as humanly possible about the Christian doctrine, foundation, Jesus Christ, and why one believes in Christianity. It is never acceptable to take someone's word for anything. Look it up in the Bible. The Word of God provides a reminder to study to show thyself approved according to 2 Timothy 2:15.¹

The Old, as well as the New Testament, has been inspired and written by God through man. The Holy Scriptures reveal how humankind should live and encourages the people of God, through His purpose. It is crucial to attend training sessions whenever they are offered and get as much information as possible. Barnabas was going to Tarsus to look for Saul. He found him, then he brought him back to Antioch. They stayed there for an entire year, having meetings with churches and teaching many people. It was in Antioch that the disciples were first called Christians (Acts 11:25-26).

God has called and chosen man to preach the Gospel of Jesus Christ. To believe in Jesus, one must believe by faith that He is and be introduced to Him. How can they hear without a preacher? “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them (Romans 10:14)?”

This is an academic study of Apologetics to present to a local church.

¹ 2 Timothy 2:15 (NIV), Unless otherwise noted, all biblical passages referenced are in the New International Version Bible (Nashville, TN: Thomas Nelson, 2003).
As Christians, the education is "Christ-centered education," and the benefits of Christian education notwithstanding, academics is not promoted in the Bible as the recommended route to discipleship formation as it is expected by Jesus.”

Apologetics is defined as the religious proof of defending Christianity and Christian doctrine. There are also many different approaches and methods to apologetics, which will be discovered later in this research.

It is challenging if people think that they can only attend Sunday morning service and get their questions answered. The pastor or whoever is preaching cannot stop in the middle of the sermon to answer a question. He or she must be willing to go the extra mile and take their Christianity and learning seriously. Attending this training will better equip them, and they will have no misconceptions on what they believe and why. This will give them the ability to properly be educated about what they believe.

**Ministry Context**

As Christians, the Word of God tells us to work hard and do not be lazy. Serve the Lord with a heart of devotion. The goal is to address this challenge, as well as try to explain why Christians should have a firm foundation on what they believe as Christians and why they believe in foundational Christian doctrines or apologetics. Surprisingly, many individuals are professing Christianity and they do not have a firm understanding or foundation of Christianity. In 2 Peter, the apostle Peter provides two essentials that give a sure foundation for the Christian faith: (1) apostolic witness to Jesus and (2) written prophetic revelation of God as seen in

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3 Romans 12:11 (NLT), New Living Translation Bible (NLT), (Carol Stream, IL: Tyndale House, 1996).
These are two strong foundations to stand upon and are stated in the Word of God.

Christians stand firm and believe in the authority of the Word of God and believe that the Bible is infallible according to 2 Timothy 3:16-17. Timothy had to remain focused on believing the truth that is found in the Scriptures. He cannot get distracted or listen to any type of false teachings or messages. Here one should take the time to examine themselves based on these verses. One should ask what kind of person you are? Are you a godly or godless person? Whom are you following? Who are you becoming? Paul reminds us to always avoid ungodly examples and always follow godly examples. One must continue in the Christ-centered Scriptures. The Scriptures are God-breathed (theopneustos). No one can pick and choose the part of the Bible that they want to obey. One must be dependent on the Scriptures to provide answers.

Worldview

In Christian apologetics, people think differently. That is due to religious beliefs and practices in families and communities. People tend to see the world through their own eyes, based on their experience, religion, or lack of religion and tend to see and absorb things differently. Many issues determine the beliefs people hold and how they function, observe, and carry out their pursuits in life. Apologists have different methods to approach and to assist with providing the best answer to one’s question.

Everyone’s view of the world is different. No one has the same views when it comes to philosophy, theology, or religion. When engaging with others, they often are disclosing their

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6 Ibid., 184.
worldview. What is Worldview? It is how one views the world through their eyes or their views.

At the beginning of time, God created in Genesis 1:1, in the three-person of the Godhead, which is God the Father, the Son, and the Holy Spirit. God is eternal, He always was, and He always will be. God created man, a little lower than the angels according to Psalms 8:5.

It is believed that, above all, one must have an understanding that no prophecy of Scripture came about from their interpretation. Still, prophecy was spoken by God through humans by the power of the Holy Spirit (2 Peter 1:20-21). Christians should be moving towards growth, to be better educated and fit to be utilized in the kingdom of God. Many times, the mission is confused with evangelism, when it is within the context of doing Christian ministry to converting people from their way of life to the Christian Gospel. Mission has been defined as proclaiming the gospel where no church exists, where the Lordship of God has never yet historically been proclaimed and where pagans are the object of concern. At the same time, evangelism is believed to be preaching to those who have left the church or living in a post-Christian milieu, such as Eastern Europe.  

**Definition of Apologetics**

Apologetics can be defined as the defense of the Christian faith. Apologetics can be defined in many diverse approaches that have been taken to determine the meaning, purpose, and scope. The word “apologetics comes from the Greek word apologia, which happens to appear 17 times in the noun or verb form in the New Testament and can be translated to “defense” or “vindication.”

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The New Testament tells the story of Jesus. The Gospels, as well as the Epistles, Acts as well as the Apocalypse (Revelation), is used to convince Christians. Throughout these books in the Bible, they speak about Jesus, the Resurrection, and the Gospel of Jesus. The writers of the New Testament did not engage in arguing or any types of disagreements with unbelievers or other Christians concerning why someone should or should not be a Christian.

Christianity all started as a result of Jesus being the Messiah and Lord. This is all a result of the Resurrection. Many New Testament texts indicate Jesus’ Resurrection was on the third day, which fulfilled the Scriptures in 1 Corinthians 15:4 and Luke 24:46. The third day is challenging to explain in regard to the Old Testament Prophecy from Hosea 6:2. No one knows the exact words that were used by Jesus. The proof that is present is His death, burial, and resurrection, and He is coming back again. This is just an introduction to apologetics that will be discussed in greater detail later in the paper.

More attention was brought to Christianity in the third century under the rule of Emperor Decius. This happened through much persecution. The emperor did not martyr Christians as he was already aware that martyrdom brought attention to Christianity. He tortured Christians. He didn’t make them deny their faith. So, to become a Christian was a struggle. The ones that apostatized were identified as the “lapsed.”

Apologetics Functions

When one talks about apologetics, there are four functions. Everyone may not totally agree with these functions. However, these functions have been used by many apologists throughout the history of the church.

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1. Vindication—is sometimes called proof; this involves philosophical arguments, scientific as well as historical evidence. This function develops a positive case as a belief system for Christianity to be accepted in the Christian Worldview.\textsuperscript{10}

2. Defense— the New Testament, as well as the early Christian, used the word apologia, which defended Christianity from many attacks in every generation of critics from various belief systems. The defense function clarifies the Christian position despite the misunderstandings and misrepresentations, objections, criticisms, or questions from non-Christians. This function also cleared difficulties that non-believers have claimed that stand in the way of coming to faith.\textsuperscript{11}

3. Refutation—this function shows an answering on the arguments that non-Christian may give to support their own beliefs. Many apologists tend to agree on the fact that refutation cannot stand alone, due to a non-Christian religion or philosophy does not prove that Christianity is true. This is an essential function of apologetics.\textsuperscript{12}

4. Persuasion—this is not convincing people that Christianity is true; however, persuading them to apply the truths to their life. This function brings non-Christians to the point of commitment. Apologist intends not to win an argument, but to persuade people to trust and commit their lives to the son of God who died for them.\textsuperscript{13}

Evangelism and apologetics go together and work together. Salvation is a valid part of the Gospel; the message must be explained so that it can be understood by anyone. Once they

\textsuperscript{10} \url{https://www.namb.net/apologetics/resource/what-is-apologetics/}

\textsuperscript{11} Ibid.

\textsuperscript{12} Ibid.

\textsuperscript{13} Ibid.
understand the plan of salvation, they will want to get to know Jesus. However, in all their getting, they must get an understanding. In Proverbs 4:7 (KJV), it is indicated “that Wisdom is the principal thing; therefore, get wisdom: and with all, thy getting get understanding.” The plan of salvation should be explained carefully. If not then the risk of confusion is greatly increased as is the chance that the person will not understand or be able to receive the gospel.

The Word of God indicates in Romans 10:14 (NLT), “But can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?” The Holy Spirit also works by the lost being converted by the Gospel being preached. Apologetics also works together; they both share a commonality, which is to encourage unbelievers or strengthen the faith of the believer.

**Problem Presented**

The problem presented is the need for an academic study of apologetics to be presented to a local church. When it comes to Christian apologetics, Christians should be prepared to give an *apologia* for one's hope, which is in Jesus Christ. One should also be prepared to offer an appeal and defense for the Christian faith. The goal of this research is to develop benchmarks and strategies from other ministry settings and authors on how to approach and to communicate a clear understanding of Christian apologetics. This research will help develop a precise method to present to a local Church so that they may obtain explicit essential knowledge of the methods of Christian apologetics and a workable approach.

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15 Ibid., 15-17.
Purpose Statement

The purpose of this thesis research is to develop an academic study of apologetics, which will eventually be taught in the local church, so that Christians may have the essentials and a clear understanding of Christian apologetics. Christian apologetics through the centuries has taken on many forms since the beginning with the Apostle Paul in the early church, which deals with Christian Theology.\textsuperscript{16} Jesus has given Christian instructions to preach to all nations (Matthew 28:19). Peter states, "but in your hearts honor Christ the Lord as Holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect; having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame" (1 Pet 3:15-16, ESV). This provides Christians a reason to learn the history of Christianity and the Christian doctrine.

It is indicated that as Christians defending Christian apologetics, one should always be willing and ready to give a defense and reason for hope. The word defense is known as \textit{apologia} that can be translated as an apology.\textsuperscript{17} Apologetics has to do with providing an intellectual defense of the truth claims of Christianity.\textsuperscript{18} The actual history of apologetics all began in the New Testament when the Apostle Paul would go into town on his missionary journey. In the days of Justin Martyr, Christians were being accused of being atheists due to them not embracing the pagan polytheism of Rome or the emperor cult. They would not worship the emperor; they


\textsuperscript{17} R. C. Sproul, \textit{1-2 Peter: St Andrews Expositional Commentary} (Wheaton, IL.: Crossway, 2011), 88.

\textsuperscript{18} Ibid., 89.
were accused of sedition, and being a traitor to the Empire, they were also accused of cannibalism.¹⁹

Christians should also have the ability to understand what and why they believe what they believe about Christianity. One should know how and when Christian apologetics came about. Once there is an understanding and a firm foundation, the Christian will have the ability to understand and defend the Christian faith and share their knowledge with other believers and non-believers. It was Justin Martyr who clarified the belief of the Christian church that Christians were not atheists but committed theists. Justin’s primary goal was to defend Christians rather than Christianity per se because they were being treated unfairly.²⁰

**Basic Assumptions**

This research is an academic study of Apologetics, which is given and provided from the New Testament. However, at some point, there will be participants and they will be in a local church or a Christian community. However, this research will take place in the future. It has not yet been determined who and what local church will be involved. Just like most people, whenever you ask someone to participate in something or volunteer, people may be skeptical when it comes to participation regarding the Word or things of God. People, at times, have a problem with being honest in the things of God. This has been the experience whenever there are training sessions in the local church. The questionnaire provides a teaching starting point based on the knowledge and information obtained from the participants.

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²⁰ [http://www.leaderu.net/orgs/probe/docs/justin.html#text16](http://www.leaderu.net/orgs/probe/docs/justin.html#text16)
Definitions

This thesis project will utilize the following definitions throughout the thesis:

**Apologia**—defined as one must be prepared to provide a defense to anyone that asks for a reason for the hope by doing it in respect as well as gentleness.

**Apologetics**—attempts to render the Christian faith persuasive to the contemporary individual.\(^{21}\)

**Apology**—comes from the Greek word *apologia*. During the days of the Greek academy, the word apologia was used in the courtroom as a defense.

**Apologist**—someone that presents an apology or gives a defense for a person or position for consideration or question. A defense for one’s religious faith.

**Atheist**—a person that does not believe in the existence of God or deities.\(^{22}\)

**Biblical Authoritarianism**—the Old and the New Testament Scriptures have the authority over any human belief and conduct.

**Bible Inerrancy and Infallibility of**—These two expressions indicate the nature of scriptural authority as inerrant and infallible: Facts become known as without error.\(^{23}\)

**Christian**—for unbelievers, it is believers, and it is belief-forming; it helps to defuse attacks upon Christianity and to establish Christianity as a credible value of a biblical worldview. For believers, it is belief sustaining; it nurtures Christian faith by calling believers to love their Lord with their minds (Matt 22:37).\(^{24}\)


\(^{22}\) Ibid., 153.

\(^{23}\) Ibid., 156.

\(^{24}\) Ibid., 82.
Christian Apologetics—the science as well as the art of providing answers to questions from reasons along with evidence. The evidence is from the Word of God. Apologetics was first found in the New Testament (1 Peter 3:15) when Peter addressed early Christians in Asia Minor who suffered persecution because of their faith in Christ. Christians, this is the name given to followers of Jesus Christ, according to (Acts 11:26), which originated in Antioch.

Christianity—defined as the religion based on the teachings of Jesus Christ.

Converts—signifies to turn back, go back, comeback or return. In the New Testament, the two principle words indicating “to turn” are epistrophe and mentaneo.

Discipleship—defined as walking in the way of Christ as one learns how to live for Christ.

Empiricism—The philosophical theory that all ideas are derived from experience, asserting that both internal and external experience is the sole foundation of real knowledge and science.

Evangelism—defined as to spread the Christian gospel by preaching in public or as a personal witness.

Monotheism—The belief that there is only one God.

Mysticism—As recognized by all writers on this particular subject, whether they claim direct personal mystical experience or not, both the definition and description of the mystical encounter are difficult. It is clear that mysticism is different from magic, clairvoyance, parapsychology, or occultism; it does not consist of a preoccupation with sensory images, visions, or special revelations. Briefly and generally stated, mystical theology or Christian mysticism seeks to

25 Elwell, Evangelical Dictionary of Theology, 383.
26 Ibid., 234.
27 Ibid., 296.
28 Ibid., 788.
describe an experiential, direct, no abstract unmediated, loving knowing of God, a knowing or seeing so direct as to be called union with God.\textsuperscript{29}

**Rationalism**—Philosophical rationalism encompasses several strands of thought, all of which usually share the conviction that reality is actually rational in nature and that making the proper deductions is essential to achieving knowledge.\textsuperscript{30}

**Religious Epistemology**—the inquiry into the nature of knowledge about God and the justification of claims to religious knowledge.

**Skepticism**—is an attitude that doubts the truth of something. Skeptical is defined as someone that is not easily convinced; they may have reservations or doubts.

**Vociferous**—shouting or calling out, but to convey the insistency of demand or protest, “clamorous” might be a better choice.

**Worldview**—the way someone views the world. As a Christian, the Worldview is determined by the Scriptures.

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**Limitations and Delimitations**

This academic research is on Apologetics, which will someday be taught in the local church. Due to the constraints of this study, it did not allow an extensive investigation. The scope of this thesis is limited to academics. This research is restricted to the United States and is based on teaching Christian apologetics. God gave assignments according to Ephesians 4:11-12, teaching is one of the gifts given to equip the body of Christ. It is indicated in 2 Timothy 2:15, KJV, "to study to show thyself approved unto God, a workman that needeth not to be ashamed,

\textsuperscript{29} Elwell, *Evangelical Dictionary of Theology*, 806.

\textsuperscript{30} Ibid., 985.
rightly dividing the Word of truth.” Due to time constraints, this information was not affirmed. Finally, this project is not a reflection of all Christian denominations. It is an academic research on Christian apologetics.

This topic was selected due to the low attendance in Bible study. As one of the pastors of Christian education, this is a concern. Bible study is offered, and the attendance is extremely low. Although the ministry is small, there should at least be more parishioners that are interested in coming to learn about the Word of God, foundational Christian doctrine, and understand why they are Christian. One should also understand what Christianity entails. Bible study is the setting that is set aside where questions may be asked in a learning environment. They should all apply 2 Timothy 2:15.

**Thesis Statement**

In the local Church, at times, it appears that Christian apologetics has not been taken seriously. Evangelism is telling others about the gospel and Christian apologetics gives defense of the gospel. How can one have one without the other? People tend to have a problem with showing up to the training sessions or Bible study and not being attentive to what is being taught. It is a blessing to have leaders in the local church that can teach and train others with the help of the Holy Spirit. These teachers are qualified, educated, and hold firm to teaching firm doctrine (Titus 1:9). It can be challenging to get parishioners to take advantage of the training being offered to them. How can one learn unless they are taught? If the congregation is taught the essentials of Christian apologetics, they will have a firm Christian foundation on the Christian faith.
Conclusion

This project provides academic research based on a biblical approach to training Christian apologetics to believers in the local church, providing the essentials to define and defend the Christian faith. Educational training will be incorporated to fit into five-weekly sessions to contribute to equipping believers to use Christin apologetics while sharing the good news according to Acts 2:42.
Chapter 2

Conceptual Framework

Review of Literature: Scholarly Books and Articles

In *The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship* by David Willard indicates that Christian education is aimed at providing training for the Christian way to live in this world. As Christians disciples, one should not only want to be merciful, kind, unassuming, and patient people, but as disciples, should be planning to become more like Christ. Christians must increase their knowledge so that they will have the ability to show others how to become disciples, as they define and defend the Christian faith.

This researcher agrees with author Willard when it comes to training Christians to become disciples. To become a disciple, one must follow the instructions according to Luke 9:23; Jesus gave instructions that “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.” One of the most important things that stands out in this passage is, “Whoever wants to be my disciple.” No one is being forced; one must choose and become. It is important because this is the same as wanting to learn more about Jesus and the Christian faith, as well as developing a desire to learn more about becoming a disciple and defending the faith through Christian apologetics.

Author Williard implies that it takes a particular person to become a disciple. One who is willing to grow, become stronger, and commit to the Kingdom of God, as it is indicated in the New Testament. The author emphasizes how important it is to reclaim Jesus and make the decision to want to follow Christianity. There is a sacrifice to study and learn more about Jesus.

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Christ and His way. However, there is a disappointment on behalf of the Christian. Jesus is not a genie in a bottle wherein one’s every wish becomes his or her command. That is not how this works. God has a will and a plan for each and every person’s life. One must seek and surrender their life to Jesus Christ as He guides their path. Isaiah 55:6 states, “Seek the Lord while He may be found; call on Him while He is near.”

As one follows Christ, they must be willing to give up their will and plan to follow Christ. In order to follow Christ, one should want to learn all that they can about the Christian faith and gain an understanding of why they are Christians. It is stated in Jeremiah 19:11 (KJV), “For I know the thought that I think toward you, saith the Lord. Thoughts of peace, and not of evil, to give you an expected end.” They should also have the capability to define and defend the Christian faith. This is so important in any religion. One should be able to defend the religion that they are practicing. So many times, Christians omit many important factors when it comes to Christian apologetics.

*Holman Apologetics Commentary on the Bible* by Royal J. Howard gives a background of early Christianity. He also provides an analytical and systematic introduction of the Roman, Greek, and Jewish social and religious backgrounds that assist in providing an understanding of the New Testament in the early church. Examining the history of the early Christian helps to have an understanding of how Christianity has changed through the years. Nothing ever stays the same; however, over the years, Christianity has changed. This means that some of the people that are following Christ Jesus have changed. The Word of God has not changed; only people have changed. Jesus amazingly remains consistent and remains the same. When it comes to defining
complicated terms, the Holman Apologetics Commentary of the Bible will be used to assist with defining these challenging words and explanations of scriptures written by author Royal.32

When it comes to needing a greater understanding of some terms and exposition of any scripture in the Bible, this book is used to assist with this. It has been beneficial when it comes to explaining a specific text and also provided greater detail and information on an event. This book also served as a reference book to give definitions, especially when it comes to complicated terms.

*Five Views on Apologetics* by Steven Cowan et al., is a book that every apologist should have at their fingertips. They should keep this book close. This author is a well-versed professor of philosophy as well as a pastor. This book is one of many books that use apologetic approaches by actually taking a topic and using viewpoints and ideas of others. Views are presented and peers provide an evaluation of the exposition by providing a different type of argument, comparisons, contrasts, and different apologetic methods. The standard apologies are Classical, Evidential, Reformed Epistemological, Cumulative Case, and Presuppositional approach.33 There is a range of apologists in this field, and it presents interactions among the different viewpoints from them.

In *Engaging with Contemporary Culture: Christianity, Theology, and the Concrete Church*, Martyn Percy argues that a form of practical theological engagement is required so that the church may have the ability to understand situations faced in the modern world and enabled

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to engage in society confidentially. Yes, the Christians today face all types of different problems and things that are new to everyone. However, when these situations arise, one must continue to defend and stand firm in their Christian faith. Although things around are changing, hang on to the Word of God, which is our guide and also explores ways in which culture is shaping the contemporary Christianity. This book appeals to scholars of modern religion, practical theologians, and all who are in ministerial formations.

In *The Reason for God and the Prodigal God: Communicating Faith in an Age of Skepticism*, Timothy Keller invites secular philosophy students and any skeptical of faith and religion be considered a Christian as attempting to making sense of the relevancy of Christianity. He asks this question, does the higher power, which is God, make sense? In regard to faith, one must stand on the Word of God. The Word of God can take on many different meanings in Scripture.

God can decree something; God could be addressing a person; God could have spoken a Word through a prophet. Humans today should choose God; however, they tend to be skeptical and their authentic expression of meaning in life relating to joy and purpose. Many changes have taken place and uncertainly has grown in today’s society. With all this uncertainty, it causes people to have faith in God; however, there are many things that may not be quite clear to them, so there are still some questions that go unanswered.

*The Holy Bible: Old Testament and New Testament: Bible* Commentaries are used in this research to assure that whenever using and reading any version of the Holy Bible, no matter if it

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34 Martyn Percy, *Engaging with Contemporary Culture: Christianity, Theology and the Concrete Church* (London: Routledge, 2005), 10.

is the Holy Bible,\textsuperscript{36} Life Application Study Bible,\textsuperscript{37} or the King James Version, it is evident that God is speaking and the idea of a man speaking is eliminated, because God inspired man to write the Bible. The commentaries also give an explanation or annotations which serve to illustrate a particular point, realization, or exemplify something that is in the scriptures in the Holy Bible.

“A Christian Education as Discipleship Formation” by William Cox and Robert Peck is about Christian discipleship, encompassing the Bible in the Old and New Testament.\textsuperscript{38} This article discusses how to teach, understand, and read the Word of God in the method of discipleship formation. It is argued that by knowing and understanding the Scriptures, it does not peak the recommended way biblically to knowing God and becoming a disciple.

As one becomes more and like Jesus, it is essential to be equipped through Christian education. The more one learns of Jesus, the more one will want to know and learn of His ways as they follow Christ. The most essential relationship anyone should have is with God. Man is created in the \textit{Imago Dei} and is called to have an intimate relationship with God. The Bible provides clear instructions regarding man; before the fall of man, Adam and Eve were in right relationship with God. When it comes to Christian Apologetics, one must have a relationship with God as they defend their faith.

In Joshua D. Chatraw and Mark D. Allen’s book, \textit{Apologetics at the Cross: An Introduction for Christian Witness}, they indicate that “Christians should always be prepared at

\begin{thebibliography}{9} 


\bibitem{39} Ibid., 250.
\end{thebibliography}
all times to give an Apologia or an apologetic for the hope, which is in Jesus Christ.”

This quote relates well with this research project as it refers to goals that Christians should pursue.

Chatraw and Gould also agree that the local church often leaves issues that are unanswered, and the world has not only changed in the streets but in the pews of the church. Unanswered questions such as abortion, homosexuality, and same-sex marriages must be answered within the context of Christians apologetics. The authors propose that “context should determine methodology. In other words, anchored on the biblical and historical foundation, contextual information gleaned from the situation, and cultural setting should disclose which particular form of apologetic to use.” In the training sessions, it will be assured that the student will receive answers to questions that they may have concerning apologetics and the culture.

Whenever questions are unanswered, the culture could be affected as well as how people operate in life. This also affects individuals according to where they live, films, music, literature, and mass media. While Christians may have a way to approach individuals, it is essential to assure that one is familiar with what is happening within cultural events. Through alert observations the Christian will find common points of interest to connect the gospel with those who are being taught God’s Word.

Author Chatraw gives a reminder that when it comes to apologists, the concern is with the Scripture. Chatraw and Allen note challenges to the faith and provide portraits of the

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41 Ibid.

42 Ibid., 105.

43 Ibid., 15.
following notable defenders: Irenaeus, Tertullian, Augustine, Origen, Thomas Aquinas, Luther, Calvin, Pascal, Butler, Leibniz, Schleinemacher, Kuyper, Warfield, Lewis, Barth, and Newbigin.\footnote{Chatraw and Allen, \textit{Apologetics at the Cross}, 105.} “Positively, the church has a rich history of developing biblical concepts to create different kinds of apologetic appeals appropriate for the need of the day. Negatively, history warns us of the danger of allowing the extra-biblical framework and a desire for relevancy to rule over scripture.”\footnote{Ibid., 105.} This methodological construction was applied to the lesson and warnings.

As an apologist, one should take listening seriously in an entirely consistent manner, according to 1 Corinthians 9:19.\footnote{Ibid., 187.} “Examples speak louder than words. Jesus lived the message He preached, and He told His disciples to do the same.”\footnote{George T. Montague, Mary Healy, Kevin Perrotta and Peter Williamsom, \textit{First Corinthians Commentary} (Grand Rapids, MI: Baker Academic, 2011), 231.} It is agreed that apologetics considered by author Chatraw, is centered at the cross; and, the Apostle Paul uses this. In other words, apologetics started at the cross just as the Apostle Paul is considered to be the first apologist of the New Testament.

The other aspects of the gospel are not being excluded; however, Paul uses the cross as a substitute in place of using the word gospel. The scriptures in the Holy Bible are resources, help, and support, when it comes to apologetics. Whenever one uses the Word of God to defend, this is all the defense that is needed. One must never feel the need to argue the Word of God. The Holy Scriptures is its own defense. Whenever appealing to other humans, one must be inviting, never be overly forceful and overwhelm them; the Holy Scripture will do the work. It is vital to always
remember that we are not trying to win arguments; the goal is to win souls and introduce non-believers to Jesus Christ. As one is witnessing, do not ignore the Holy Spirit.

This work of author Chatraw and Allen is excellent for every Christian to have in their library if they desire to understand and defend their faith. This book is also good for the local church or training classes on apologetics. This book is designed and well written to equip believers and provide strategies. This is an introduction to apologetics.

*The Prodigal God* by Timothy Keller speaks of a theologian from Australia by the name of Peter Adam. He argues that gatherings on Sunday mornings and what parishioners are calling preaching is considered a formal public address and is a form of "Ministry of the Word," according to Acts 6:2 and Acts 6:4. Every Christian should have an understanding of the message of the Bible well enough to explain it to others, because a clear understanding may not be gained on Sunday morning. Apologetics training and lessons are needed in the local church. Preachers are preaching apologetics; however, the problem is that parishioners questions and concerns cannot be addressed in the middle of a sermon on Sunday morning.

The article titled, "Generic Structure Potential of Christian Apologetics" by Inya Onwu examines religious text as one of the most influential tests in contemporary society. This research indicates that very little attention has been paid to Christian apologetics when it comes to a linguistic perspective. There is also a study along the lines of Generic Structure Potential. The (GSP) will indicate that the genre status of Christian apologetics is omitted. This research

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will reveal the elements that argue for or defend the Christian belief system. This research also suggests that the model could be due to different forms of apologetic instances.

"The Rebirth of Apologetics" by Avery C. Dulles;50 and "The Aquarian Age and Apologetics" by Philip Johnson.51 When put in a position where one must teach or defend the faith, make sure they have excellent listening skills. One should always try to learn as much as possible regarding the religion that they are professing. Author Dulles advises that for the past 2000 years, apologists have pondered that there is enough adequate evidence. In the nineteenth century, a shift took place in Christian apologetics.52 Never neglect the Holy Scriptures; be always prepared to give a defense as indicated in First Peter.

"The Aquarian Age and Apologetics" by Philip Johnson, a regarded Christian apologist in the twenty-first century, agrees that the challenge is in spirituality. He agrees that Christian apologist spiritually represents in the twenty-first century a major challenge.53 Positive points are being made to show that the Holy Bible is trustworthy. They perceive that prophetic events are being fulfilled. New age seekers are unmoved. This source just confirms the Bible is a trustworthy source.

Jesus was raised from the dead. It cannot humanly be explained how someone like the risen Lord and Savior is a striking success. While Jesus was here on earth, He provided others a


52 Dulles, “The Rebirth of Apologetics.”

53 Johnson, “The Aquarian Age and Apologetics.”
reason to believe in Him.\textsuperscript{54} In modern times writers have talked about Resurrection on Easter to many individuals as well as groups. The Word of God is the absolute truth; that is why it is vital to preach Jesus for He is the Gospel, which is known as the good news. Augustine understood the Resurrection of Christ as it relates to faith as well as the identity of Christians.

Paul Gould authored \textit{Cultural Apologetics Renewing the Christian Voice, Conscience, and Imagination in a Disenchanted World} and is a philosopher with the heart of an evangelist and apologist. He draws his experience in teaching and ministry together as a diagnosis to keep Christians in the west from being the salt and light, that should be in the culture with people and barriers which prevent others from seeing the gospel as plausible. However, he offers insight, plus compelling and practical solutions.\textsuperscript{55}

When it comes to the Holy Spirit, Paul Gould indicates in his writings that the work of the Holy Spirit is missing.\textsuperscript{56} In every area of life, the Holy Spirit is needed. Jesus came that He may fulfill His Father's Will, according to Matthew 6:10; 26:39

. The Holy Spirit is the teacher of all things. Everyone should have a relationship with God through faith because He is Love.

\textit{Faith Has Its Reasons: An Integrative Approach to Defending Christianity} by Kenneth D. Boa, and Robert M. Bowman Jr., indicates that some Christians do not consider apologetics as a necessary or vital element for evangelism.\textsuperscript{57} Evangelism and apologetics should not be two


\textsuperscript{56} Ibid.

separate entities; they must go together. Christians must stop separating evangelism and apologetics. When it comes to evangelism, one must understand that evangelizing is to have an understanding that evangelism is to proclaim the gospel of Jesus to people from every nation.

"Newman and Bouyer on Sacrifice and Apologetics" by Keith Lemna, understands that there is a great demand for apologetics in the cultural situation when it comes to the need for the Triune God to be merciful and show forth love to humanity. As God continues to interact with historical fallen-ness, emphasis is placed on apologetics, which started at the beginning of the course of nature in the life of humans. The early Christians had to face martyrdom because they held the image of Christ right in the center of their hearts.58

"Strengthening, the Congregation for Service in the Community" by Andrew Pfeiffer indicates that the local church has a way of teaching by doing as people live their life in faith daily.59 Everyone associated with the local church will have the opportunity to gain more knowledge as they are strengthened in their faith through classes held in the local church.

Although positive arguments in defense of Christianity are not necessarily always incorrect, believing in God does not need support or evidence of arguments to be rational. The focus tends to be on negative apologetics, defending against challenges to theistic belief. Above you see the differences, and different approaches are depending on how an argument is constructed.60 One can choose the best method based on a particular argument or situation.


“Apologetics with Open Ears – A Credible Witness for the Kingdom of God” by Paul M. Moyle and Juraj Kusnierik specify that there are scandals along with inflated egos in pulpits all over America, and this type of behavior has devalued the church. Division issues are in the local church with problems on abortion, race, same-sex marriage, the poor, immigrants, and gun control. Apologetics may be hindered due to the divisions of the cultural issues that have spilled over into the church. People are looking for answers to issues that are happening in the world. Some people in the church feel the absence of God. God is not welcomed in many local churches. God is Omnipresent, and He is a present being.

Moyle and Kusnierik indicate that people tend to be comfortable in their communities where everyone has the same habits and values. Christians should always use discernment. The church should have people that are rooted in the experience of teaching in the local church. Teaching will provide parishioners with the information that is needed for them to grow and become better Christians.

The article titled, "Whole-Person Formation: An Integrative Approach to Christian Education" by Diane J. Chandler, has centered Christian education on the Trinitarian view of human formation and salvation, that affirms God the Father sent Jesus Christ as Savior of the World to redeem humankind and transform everyone through the work of the Holy Spirit. This is made clear in John 3:16. This is the love that God has for everyone. He showed His love when He died on Calvary’s cross.

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62 Ibid.

In the book titled *Truth in the Flesh: Introducing Apologetics to the Local Church*, John G. Hartung implies to love God and be in a relationship with Him through faith. Faith is needed to please God. This book is an introduction and invitation to apologetics for the discipline of the truth being defended for the Christian faith. People struggle and lose their faith because of some issues, which prevents having a relationship with Christ. A relationship with God is essential and necessary, as indicated in the Word of God in the Holy Bible. One must have a relationship with God because God is a relational God, and how can you get to know Him unless you are in a right relationship with Him.

This is an excellent book because it deals with issues that occur with Christians in the local church when the truth is not clear. This book is helpful because it describes negative apologetics and positive apologetics. It also covers some of the arguments that arise against the Christian faith.

God shows His love for us throughout the entire Bible, down through generations. He kept reaching out and creating covenant with us to continue to be in relationship with Him. Sin separates one from God. However, due to the love of God, He wanted to bridge the gap from the sinner back to himself by coming in human flesh as Jesus, shedding His blood for our sins. The way that He died and hung on that cross, giving His life and dying. However, He is a risen Savior because He is no longer dead. He is alive.

In *Contend: Defending the Faith in a Fallen World* by Aaron Armstrong, there was a time when God was reverenced as the God of the Bible; however, today, God can mean almost anything ranging from the Triune God of Christianity to the God of any religion, and God of the

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earth. Beware of false teachings that are in the local churches. As indicated in one study, *His Holy Word*, one should be in a relationship with Him, so that the infallible Word of God will be revealed. This is a part of learning His Word, believing in Jesus Christ and Christianity. The Word of God provides instructions on God and who He is and why one believes in Him. This should be taught in every local church.

Jude 3 in the Bible was written to defend the faith. Jude is the author of this letter. He is the brother of James and a half-brother of Jesus Christ. Jude introduces and extends his personal greetings to his readers. He explains why he is writing to them. Jude indicates that one should aggressively defend the faith and the truth that the apostles provided to believers. Initially, he was going to focus on salvation. However, there was a divine intervention that caused Jude to change his mind and to go in this direction. He is passionate about defending the truth and faith. God inspires the Bible, so the Holy Spirit led his decision to change his approach.

Second, Peter indicates that the Holy Scriptures are a product of what was developed by man; however, it was inspired by the Holy Spirit. There was nothing added to God’s Word that God did not want or that was left out. The Holy Spirit made sure of this as explained by Peter. There is a reminder in 2 Timothy 3:16 that, “All Scripture is God-breathed.”

The core of teachings are complete, Jude states, “the faith which was once delivered to the saints,” according to Jude 1:3. Jude encourages all of his readers to defend the faith that the apostles taught. The truth of God is revealed. Paul appreciated the faith, just like Jude. While Paul was on his way to Jerusalem, he didn’t know what he would face on his journey or what he

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would face once he arrived. Paul called the leaders of Ephesus Church and wanted them to meet him at Miletus.

Once they arrived, Paul told them about what happened while he ministered in Ephesus. He preached, but he warned the people that false teachings would soon surface in their midst. These false teachings were contradictory to the truth. Jude warns the people to beware of this as he sounds the alarm for the people to defend the faith.

Jude’s context of the letter serves as a reminder, which describes God at His best and men at their worst. Believers are victorious because we are on the winning side. However, those that do not follow the truth of God and follow their desires while they are professing to be believers and followers of Christ are dangerous unbelievers. These Christians are not only harmful to themselves; they are also harmful to others that they may influence. As Christians, one should focus on understanding God’s truth, the Word of God, and His will.

False teachings have always been an enemy to Christians. Whenever an outside attack is launched, it is usually caught and corrected before causing too much harm. When an attack happens within the ministry, it is disheartening. Many times, it is hard for some to get over the devastation, so they leave the church to go to another church. However, they must still deal with false teaching. In the Bible, throughout the New Testament, we are warned about false teachings. However, Jude’s warning was urgent. He stated, “For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ” (Jude 1:4, ESV).

The article titled, "Whole-Person Formation: An Integrative Approach to Christian Education" by Diane Chandler agrees with author Chatraw that the teaching of Jesus is authoritative to all followers, along with His apologetic value. Believers are conformed in the
image of Christ (2 Cor 3:18) to live for the Glory of God (Col 3:17). Christians should grow in the *Imago of Dei* (Image of God), along with the followers of Jesus as they grow in an integrated manner of divine grace along with faithful stewardship. When it comes to apologetics, the methodology depends on and is grounded in the cross. It all started and began at the cross. It is in the image of Christ that believers are conformed (2 Cor 3:18) to live for the glory of God (Col 3:17).

Scripture

There are several imperatives Scriptures in the Bible, which are used in this review, that was very helpful with apologetics. Christians are known at times for making excuses as to why they cannot evangelize. Every Christian should serve as an ambassador for Christ, according to 2 Corinthians 5:20. Ambassadors make it their business to carry the message of the King and Christ Jesus requires Christian followers to serve as His ambassadors. Christians are required to pray and be reconciled to God.

It is imperative that to get the proper response, one must be willing to submit to the appropriate training available to help them have the proper response. When it comes to having a relationship with God, the love of God is amazing and cannot be outdone by anyone or anything because He gave His only Son according to John 3:16.

Theological Foundations

Today, so many things have changed. However, the Word of God never changes. The Bible is alive, and the Word of God speaks to the hearts of men. The current situation concerning

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this national pandemic with Covid-19 prevents the local church from meeting in person.

However, modern technology has assisted with still having the ability to meet on free conference calls for prayer and Bible study. The church had to get update digitally and electronically.

Sunday services are now on Facebook Live, YouTube, and Instagram live streaming. Before the Pandemic, people were choosing to either stay home to be an internet member, or they only came to church building possibly three times a month.

Although many things have changed, God and God's Word have not. God is the same yesterday, today, and forever. Biblical principles are the foundation for this research. One will be afforded an opportunity to learn Christian apologetics and have the essential needed to define the Christian faith. Christian apologetics is critical to the discernment and growth of Christians. The Bible indicated that believers should be involved in apologetics. The Christian church has used the Bible throughout history.

In Matthew 5:17, Jesus Christ proclaims to the multitude gathered, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” The apologetic character of the Revelation of God, which takes place in the Old Testament, Jesus Christ is the apologetic as well as the apologist. As the apologist, the life of Christ, the passion He displayed, and Resurrection, provide the objective and substance of the Christian faith in fulfilling the promises; the fulfillment of the Gospel, as indicated in John 20:30-31.

Authors Chatraw and Allen introduce part two by building a theological structure for apologetics at the cross by using these four common approaches: classical, evidential, presuppositional, and experiential-narrative. These two authors suggest that context should determine methodology. These approaches are essential when doing apologetics. The biblical
and historical foundation contextual information collected from the situation and cultural setting should reveal which method form of apologetic to use. “Practitioners should be students of not only the craft but also the context in which they practice the craft. One should use biblical, time-tested methods, “softly” and “charitably,” apply methods holistically to concrete individuals, and practicing apologetics with humility before God and toward others.”68 Above all, the goal is to take people from where they are, to the gospel through both words and deeds, speaking and acting as individuals embedded in local churches and shaped by the Word of God.

1 Peter 3:15 KJV, found in the New Testament, discusses apologetics and gives a biblical command for apologetics. In this passage of scripture, the apostle gives a direct command: “be ready always to give an answer,” at all times. This should also be done in the face of adversity. In order to provide an answer, one must know how to answer, and they must do it through gentleness.

Christians must remember that they are a representatives of Jesus Christ with a focus to win others to Jesus. Also, in order to answer, one must know the answer. The Word of God states, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15, KJV).

Author John Hartung gives the following points on being prepared to give a defense:

- When it comes to giving a defense, one should not be surprised that there are examples in scriptures of the following prophets, Isaiah and apostles (Peter at Pentecost, Paul in Athens, Luke’s book, Paul’s letters) by using reasons and arguments to persuade their recipients to be led by reason to Christ;
- One should not be surprised at using evidence, and the logic by Jesus found in John 9 during His earthly ministry;
- One should not be surprised that one is exhorted by Peter to be prepared to give a defense for the Reason for the Hope within us (I Peter 3:15);

68 Chatraw and Allen, Apologetics at the Cross,106.
- The final argument is positive apologetics that by example, apostolic dictate Christ commands us to do it.\textsuperscript{69}

**Theoretical Foundations**

Worldwide, churches are teaching from the Bible. The Christian faith is true, significant, and relevant. It is also reasonable and supported by strong arguments and evidence from history, science, and personal experience. Saint Augustine, C.S. Lewis, John Warwick Montgomery, and Lee Strobel all became Christians due to an argument and evidence on the side of the Gospel and the Bible. Author Douglas R. Groothuis indicates that he has spent forty-two years trying to refute Christianity that he accepted in 1976. He had studied many other religions worldwide and found that they were inferior to Christianity. Apologetics has been the key when it comes to building his faith and Christian witness.\textsuperscript{70}

It is evident from the Holy Bible that every Christian should know and are involved in Christian apologetics. There should be no Christian left behind. Every Christian should have the ability and the know-how to do apologetics. Since the very beginning of the Christian religion, there have been issues that have not been resolved regarding the Christian religion. The church has struggles that they are facing regarding getting answers to many of the questions that they have, which tend to go unanswered regarding the Christian faith.

Why do questions go unanswered in the local church? One of the main reasons is that some are not comfortable asking questions because many want to feel that they have more knowledge than what they have. People feel embarrassed to ask questions because they don’t want to be seen as not having as much knowledge as someone else. It has always been indicated

\textsuperscript{69} Hartung, *Truth in the Flesh*, 138.

that there are no dumb questions. However, many will not seek answers to the questions that they may have.

Training classes take place in the local church frequently. The best time to ask questions is in Bible Study. Also, after a Sunday service, time is available to go home and write down questions that require clarification. It is important to take the time to ask questions so that answers are received while searching for truth.

Christians in the local church overlook the discipline of Christian apologetics. The goal is to develop a program to be taught in the local church because Christian apologetics is a crucial ingredient to Christianity. The goal is also to assure that every parishioner will have the basics when it comes to Christian apologetics, which gives hope that one has in Jesus Christ and provides defense as well as an explanation of the Christian faith.

Since this is a new training, it will be taught as an introduction to Christian apologetics. This will provide each parishioner with the basics to assure that everyone attending will be educated on the definition of apologetics. This is an academic study with the assumption that every parishioner may not have the essentials to define and defend their faith.

One's mind wants a satisfying answer, not only experience. “As Aristotle put it in the opening of Metaphysics, ‘Man by nature desires to know,’ and this is no less true of the Christian than of anyone else; Christian Anthropology affirms that humans were made to know their maker and love God with all their minds (Matthew 22:37-39).” Jesus indicates that blessings are found in doing, not just knowing alone (John 13:17). Knowing apologetics is necessary for sharing the Gospel message. It is one thing to know; however, one must move from

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72 Ibid.
doing apologetics to showing non-believers that one values questions, doubt, and opposing beliefs.

Not all non-Christians oppose the faith or are skeptics. Pray for friends and family that are non-believers, that the Holy Spirit will empower them by the Word of God to come into the knowledge of God. The Bible states in Ezekiel 34:16a (NLT), “I will search for my lost ones who strayed away, and I will bring them safely home again.”

Many may feel that they are under theological attack and they make no attempts to seek answers from their pastors and other people. There are Christians that reject apologetics and training. Why would a Christian not want to learn more about their Christian faith and knowledge of apologetics? It may be due to what the Bible says in Luke 12:47 (NLT), “And a servant who knows what the master wants, but isn’t prepared and doesn’t carry out those instructions, will be severely punished.” However, in Luke 12:48 (NLT) Jesus states, “But someone who does not know, and then does something wrong will be punished only lightly. When someone has been given much, much will be required in return; and when someone has been entrusted with much, even more, will be required.” In this context Jesus is instructing the disciples as to their responsibilities once Jesus returns to the Father. He uses illustrations found in Luke 12:35 and Luke 12:37. “Be dressed for service and keep your lamp burning” (Luke 12:35, NLT). “The servants who are ready and waiting for his return will be rewarded. I tell you the truth; he himself will seat them, put on an apron, and serve them as they sit and eat” (Luke 12:37, NLT). So, one should always do what is required of them because one never knows when the master is going to return.
However, some Christians are comfortable, and they want to stay in their comfort zones, so they reject any additional training. Here are some reasons that Christians may refuse the use of apologetics:

1. The Scripture defends itself, and that’s all that matters.
2. No one can know God in their humanist and understand Him.
3. If you have faith, that’s all that is needed.
4. One should not argue to try to convince anyone about the Bible or the events.
5. God knows the heart of everyone.
6. Apologetics is not needed due to the Bible.
7. I can’t pronounce apologetics. It's not needed.
8. I am not on the evangelism team.

These are some of the excuses and rejection received by the researcher when asking familiar Christians about apologetics. When it comes to putting new things in practice, many Christians have a problem doing and learning new things. Apologetics has a goal, and that is to show the truth and defend it. Christians at times, are criticized and attacked, and if they are not well equipped and not sure about what’s in the Bible, they have a serious issue and will not know how to defend the truth.

As Christians, no one should be in this position. That is why it is so imminent to educate every Christian that wants to be educated. This is the purpose of this training and academic research. It is not beneficial to believe in a religion, such as Christianity, but lack confidence. Some Christians do not feel that learning more about their faith is important.

According to Gabe Lyons and David Kinnaman, there is a challenge in the culture and the church. These challenges are:
• “Eighty-four percent of Americans believe that “enjoying yourself is the highest goal of life.”
• Eighty-six percent indicate that to enjoy yourself, you must “pursue the things you desire most.”
• Ninety-one percent agree that “to find yourself, look within yourself;”

But what about Christians? The Church is not far behind:
• Sixty-six percent of regular church attenders say that “enjoying yourself is the highest goal of life.”
• Seventy-two percent affirm that you should “pursue the things you desire most.”
• Seventy-six percent agree that “to find yourself, look within yourself”

These startling statistics are yet another indicator that a healthy apologetic must begin with healthy discipleship within the Church. The Western Culture, the gospel is being preached in the culture, is “the gospel of self-trust,” and the gospel is not too strong a word, for embedded in these cliches are assumptions about meaning, identity, and ethics.\(^7^3\) Being an apologist is what every Christian should be. The good news is, as Christians, one can know and live in a relationship with God because He loves us.

Whenever one speaks about Christian apologetics, there are two types of apologetics. When an argument tries to prove a Christian claim to be false or tries to prove proposed support for a Christian claim is called a defeater for Christianity. Defeating defeaters is called “negative apologetics.”\(^7^5\) When one says, Negative apologetics deals with defeat or objections that come against the Christian faith.\(^7^6\) There is also positive apologetics, which values making explicit for reasonableness of the Christian faith.\(^7^7\)

\(^7^3\) Chatraw and Allen, *Apologetics at the Cross*, 229.
\(^7^4\) Ibid.
\(^7^5\) Hartung, *Truth in the Flesh*, 7.
\(^7^6\) Ibid., 8.
\(^7^7\) Ibid.
Apologetics is essential to the local church. To be effective and to have the ability to win souls to Christ, one should be educated and equipped at least with the basics of Christian apologetics. According to author Sean McDowell, following are five reasons why the local church should get apologetic training:

1. “Apologetics will help serve the church to have formal training on how to answer some of the toughest questions. This is a need for Christians in the local church. Tom Gilson wrote in his article *A New Kind of Apologist*: There is a massive need for some Christians in the church to have formal training on how to best answer some of the toughest questions about God, the Bible, evil and more. The author of this article encourages Biola M.A. students to offer to serve their pastors by researching sermons, making themselves available to counsel young people with difficult questions, and being willing to provide apologetics classes for people in the church. One of the first reasons to get formal apologetics training is to serve the local church better. Every church needs a teaching pastor, worship leader, and children’s director, every church needs a trained apologist;

2. Apologetics will build the confidence of the believer. Churches have people who know truth. However, there is a world of difference between knowing truth and *knowing that* you know truth. Confidence and conviction come not from having truth but knowing that you have truth. It has been seen by high school students when they get formal apologetics training and learn that their beliefs are reasonable, stand out boldly for their faith. It has been in my experience, when people are trained in apologetics, they become much more likely to live out the truth of the Gospel because they have newfound confidence it is true;
3. Some of you might think this point is crazy, but I have found it to be true. I do realize that apologetics training is not always fun. We have all sat through boring lectures that don’t connect to our hearts (In all honesty, I’ve delivered a few of those myself). However, in my experience, apologetics training can be stimulating. Apologetics wrestles with the big questions of life, which is, does God exist? Is there evidence the world was designed? Is there life after death? Who was Jesus?

4. Apologetics Training Helps Protect the Church from Heresy. There have been core challenges to the Christian faith since its inception. From the first century forward, heretics have challenged; key ideas about the character of God, the nature of salvation, the reliability of the Scriptures, and more. The first Christian leaders (such as Justin Martyr) are called “Apologists” because they helped defend the faith from both internal and external challenges. Today, the challenges are just as great, if not greater. Every church needs someone trained in apologetics to help it follow Jude’s admonition: “Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God’s holy people” (Jude 3);

5. Apologetics Training is Available. We are living in a golden age of apologetics. There are more books, conferences, videos, resources, and opportunities than ever before. And with modern technology, people have never had more resources at their fingertips. Apologetics training is available, accessible, and affordable.”

78 [https://seanmcdowell.org/blog/5-reasons-you-should-get-apologetics-training](https://seanmcdowell.org/blog/5-reasons-you-should-get-apologetics-training).
As indicated above by McDowell, it is so important the local church put in place some type of training for Christian apologetics. It will help with growing the local church as well as build the confidence of the parishioner, just as it is shown in the above examples.

Following are future steps to be taken to get the lessons approved in the local church.

1. Obtain approval from the Senior Pastor and share with him the lesson outline selected for training.
2. Once approval is obtained, set up training dates for five lessons to begin the training.
3. Ask the local church to get a potential sign-up sheet so that the teacher can get a count of the number of handouts needed.
4. Have an introduction on the first day of class with parishioners of the local church.
5. Explain that there will be a short quiz consisting of one question after each lesson.
6. Explain to them that the quiz will not be collected.
7. The parishioner will keep the quiz until the next class.
8. Go over the quiz from the previous week.
10. Start the training on Christian apologetics.
11. Once the training ends, meet with the Senior Pastor or the Board to thank them.

It may be challenging to get parishioners to participate in training and commit to a five-week lesson. However, is the challenge with the one teaching, or will it be against the culture of the Church?
Chapter 3

Methodology

Intervention Design

The purpose of the intervention is to develop an academic study of apologetics that will be taught someday in the local church. There is a generous amount of work on Christian apologetics. This information will be very helpful to assist parishioners to learn more about defending the Christian faith. Some of the information helps to establish an essential base for Christian apologetics. If and when placed in any situation, whether it is convenient or not, one should be sensitive to every opportunity given by God.

Paul had a conversation with Timothy and told him to correct, rebuke, and encourage. It is hard to accept correction, especially when told that one needs to change. Change can be challenging. No matter how much the truth hurts, one must be willing to listen in order to obey God fully (2 Timothy 4:2). "The Word of God is to be preached and taught in season, out of season, for reprove, rebuke, exhort with long-suffering as well as doctrine. Immediate results may not be seen from sermons; however, one must be patient, and over time they will see some progress as well as fruit. Preaching is also teaching."80

As discovered and discussed in the previous chapter regarding the literature review, there is less scholarly information dealing with specifically how to teach Christian apologetics in the local church and the methodology to the local church. The following is some review of literature findings to gain an understanding of work that has been studied and claimed in previous studies,


80 Platt, Akin, and Merida, Exalting Jesus in 1 and 2 Timothy and Titus, 205.
to assist in further developing this academic approach to apologetics to be taught in the local church.

Authors Chatraw and Allen indicate that if ever there is one proof text for apologetics, it would be 1 Peter 3:15. The Apostle Peter, when it comes to apologetics, should provide an apologia, this provides a reminder of this biblical principle in I Peter 3:15, which indicates as Christians, one should always be prepared to give an answer to everyone that asks. When answering, make sure that it is done in gentleness.

Peter teaches one should have a reason for the hope that is within (1 Peter 3:15). One should have a reason because of the experience they have gone through from salvation to sanctification. This is the discipline of apologetics and defense of Christianity as real, reliable, and relevant to life and the church at large.

As a part of Christianity, when one calls Jesus Christ the Lord and Savior, that is effectively communicating the Gospel. As mentioned in the previous section of this thesis, Peter tells us it is for defense or a reason when one is prepared to give an answer (1 Peter 3:15-16). The Lord is the most important, as indicated in this passage. Before attempting to say anything to anyone, one must be devoted and committed to living for the Lord. Never argue with anyone trying to win an argument, and do not be fearful. Acknowledge Jesus as Lord and Savior; one must serve in confidence, humility, and understanding. Never fight or argue the scriptures.

Christianity should never be aggressively forced on others but should gently draw others to Christ. However, believers should explain their hope, but it should be done respectfully. The

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81 Chatraw and Allen, Apologetics at the Cross, 15.

Greek word *apologia* (translated as an answer), apologetics or *apologia* is the act of providing the answers for the hope, that is, Christ Jesus.

The word *apologia* as Paul uses the verb *apologeomai* and the noun is *apologia*. “Paul uses this defense prior to the Roman governors, Festus, Felix, and King Agrippa II.”

Looking in the New Testament, the Word *apologia* is used as both a noun and a verb. “Apologia” is used in Acts 22:1, Paul was speaking to defend himself from a Jewish mob.

Christian apologetics provides a reason to believe in Christ as well as Christianity because it is true. What makes it true is that it provides history, events, and logical support to the truth about the Christian faith. Author Pearcy proclaims that defending the Christian faith is not just for professionally trained apologists. Christians are required to share the gospel with the lost as they provide a reason for supporting the credibility of the gospel message. The Bible gives a command for every Christian that believes to do it. So, as Christians, the Word of God in the Bible is without error.

**Apologetics Birthed through Evangelism**

Here is research that took the initiative in the local ministry to start an apologetics ministry. This research is plowing new ground in a local ministry. However, there is a model church that was located during research. According to Saint Paul Missionary Baptist Church, they started an apologetics ministry. Apologetics is essential to help the church grow in faith, and it is vital in today’s society. It is also vital to the quality, not the existence of the church.

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The church started in 1992, located in Sacramento, California. They stated anyone that shares the good news would one day run into someone who may question the Christian faith. One of the members had just accepted Christ one year before starting to go out to witness. They would meet at church every Saturday, pray and concentrate, then head out to share the gospel door to door in the neighborhood where the church is located.

Through the method of evangelism, their apologetics ministry was birthed. One day they ran into two men that were professing to believe in Jesus Christ; however, their doctrinal belief was inconsistent with the Holy Bible and Biblical worldview. As a result of this incident, members and the witnessing group agreed to study more to have the ability to articulate the Christian faith while having the ability to provide a defense for the Word of God. That incident encouraged them to discover that there are cults out there. So, after much research, they made a presentation to the Senior pastor. They wanted to start a Christian apologetics ministry, and they were permitted to start.

The church grew to 5000 members. They performed a local survey of 100 churches that were in the area. They were not aware of any of these churches that had an apologetics ministry. So, they had to start from scratch because they did not have a model to follow. Although they did not have a model, they had the support of their senior pastor and they worked in a group. The group would meet once a month. In the beginning, they started with eight people per meeting. The ministry grew to seventy members.

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86 Ibid., 2.

87 Ibid.

88 Ibid.
When they first started in the early years, it was very challenging. Some of the members did not understand or support the need for an apologetics ministry to answer biblical questions. The ministry was available for anyone in the congregation to get an answer on Christianity. The ministry created a resource cabinet in their administrative wing of the church for members to submit their questions. The cabinet was for Christian Research Institute (CRI), which was a one-page statement on many issues. The Sunday school teachers were also asking questions. As time went on, the ministry started to see how valuable and understand the role of the ministry.

The influence of the ministry expanded outside of the wall. Many other churches were expressing an interest in being trained in apologetics. They had outside forms as well as key individuals to speak from their ministry. The forum was to help grow other churches as well as their members and leaders. They had people from different nationalities and denominations talking and learning about sound doctrine. There is a value in apologetics in the local church; as a ministry, they found it helpful to have a church that believes in the inerrancy of the Bible.

As a result of the apologetics ministry, this has become a vital component of the church. They created a new member apologetics class. This class has given new confidence, knowledge, and understanding of their faith. According to Saint Paul Missionary Baptist Church, apologetic teachings have helped tremendously. Every church should develop an apologetics ministry or class strictly dedicated to maintaining sound doctrine and integrity. This model is very successful; they studied Hermeneutics and Systematic Theology.⁸⁹

The ministry was very successful. Although, in the beginning there were weaknesses because the other church members that were not a part of the ministry felt like apologetics in the church was not needed and did not understand it. The ministry was so successful that it grew the

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⁸⁹ Poku and Scott, “The Need for Apologies in the Local Church,” 1-3.
church and the training went outside the four walls. This is related to the topic of this research. It confirms that many members may not know how to defend or define the Christian faith. They had many members and non-members of other churches come seeking to be trained in apologetics.\(^{90}\) Apologetics is so important in the local church today because it is needed, just as we have seen from the above model.

**Reason for Apologetics**

Apologetics is needed in the local church to make sure that the church is well equipped by teaching and training this type of education in the church. The teaching and training will be based on the Holy Scriptures; the Scripture supports itself. Apologetics, as seen earlier, is used many times throughout the Bible, as seen in 1 Peter 3:15-16, Jude 3 and 1 Timothy 4:1. Apologetics can be helpful when attempting to win others to Christ.

Apologetics can provide strength to the believer. Christians will have questions about apologetics because this is a term that is not commonly used in the local church on a regular basis. Christians have questions and many times their questions go unanswered because they are either afraid to ask the question, or the setting is not conducive for the question to be asked.

In "The Rebirth of Apologetics" by Dulles\(^ {91}\) and "The Aquarian Age and Apologetics" by Johnson,\(^ {92}\) they indicated that when put in a position where one must teach or defend the faith, make sure excellent listening skills are used. One should always try to learn as much as possible regarding the religion that they are professing.

\(^{90}\) Ibid., [http://www.equip.org/PDF/JAV331.pdf](http://www.equip.org/PDF/JAV331.pdf)

\(^{91}\) Dulles, “The Rebirth of Apologetics,” Article.

\(^{92}\) Johnson, “The Aquarian Age and Apologetics,” 2.
Author Dulles advises that for the past 2000 years, apologists have pondered that there is enough adequate evidence. In the nineteenth century, a shift took place in Christian apologetics.⁹³ “Many Christian thinkers and apologetics seem to threaten to absorb the whole theology. In some cases, it tried to prove too much claiming to demonstrate by cogent arguments, but not only the credibility but the truth of Christian revelation.”⁹⁴

Never neglect the Holy Scriptures; be always prepared to give a defense as indicated in First Peter. Once there is someone skilled to come in to provide apologetic training to the local church, this could make a huge difference. The difference will be in how the parishioner understands and communicate with non-believers. They will also feel more confident and knowledgeable about the Christian faith. When it comes to many issues and concerns, the staff in place may not have the expertise needed to assist them.

**Christian Persuasion**

Christians should also use their persuasion. Os Guinness suggests that it is apparent that Christian persuasion is a lost art.⁹⁵ When it comes to the Christian faith, Christian apologetics provides individuals relevant, reasonable support with firm evidence as one exercises their faith. It is indicated in Guinness’ book, *Fool’s Talk: Recovering the Art of Christian Persuasion*, Persuasion is defined as “The art of speaking to people who, for whatever reason, are indifferent or resistant to what we have to say.”⁹⁶

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⁹³ Dulles, “The Rebirth of Apologetics,” Article.

⁹⁴ Ibid.


⁹⁶ Ibid., ii.
It also assists in responding to difficulties or attacks that are presented against the Christian faith by providing historical events, evidence, and logical disagreements that give support to the truth of the Christian faith. To sum it up, two purposes of Christian apologetics is either to believe or not to believe. Christian apologetics can focus on evangelistic or devotional endeavors, applicable to those who are non-Christians or Christians.

However, Christians do have friends that are non-Christians that do not believe in the Christian faith. So, as Christians, one has to pick and choose his or her battles. There are times when friends agree to disagree. There is no need to argue the Word of God. The Word of God supports itself. 2 Timothy 3:16, KJV states, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” One of the things they agree to disagree on is the Word of God (Holy Scriptures). The Bible and the Word of God is the backup and support.

**Christians Should Practice Spiritual Discipline**

It is essential that each Christian practice spiritual discipline; following are five reasons Christians must study apologetics:

1. Truth – do not get caught up in religion and emotionalism. Intellect and emotions must work together; one cannot wholly detach from emotions. Love the Lord God with all your heart and soul and mind, according to Matthew 22:37.

2. Christian apologetics and evangelism – you never need to argue with anyone when it comes to faith. Whenever one is evangelizing, which is a form of apologetics, the goal is to win people to accept the Lord. However, one must have a clear understanding of apologetics as Christians to win people to Jesus Christ. The famous Christian author Charles S. Lewis was once an atheist. Always be willing to meet people where they are. The focus should be on Jesus Christ when
attempting to win them to Christ. After all, when sharing the gospel, it is the absolute truth, and it benefits the entire body of Christ. The body of Christ must be the light (Psalm 119). Christians are the light of the world and according to Matthew 5:14-16 ESV, “You are the light of the World. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others so that they may see your good works and give glory to your Father, who is in heaven.”

3. Christian apologetics benefits the body of Christ – Christian apologetics also benefits evangelism. Believers need to be sure of what they believe and know why. "A religious doubter tends to be uncertain and questioning religious tenants." Christian Apologetics serves as an intellectual basis for understanding the existence of God as well as having the ability to rely on the Bible as support. Jude, one of Jesus's brothers, in Jude 1:22 provides us with instructions to have "mercy on the ones that are in doubt.”

4. Christian apologetics can build one's character – while defending the faith according to 1 Peter 3:15-16). “One Sanctify God before others when conduct invites and encourages them to glorify and honor Him.” Never be arrogant, trying to win an argument. One must remember that their character must display Christ. Christian apologetics challenges Christians to be kind as well as gentle. As unbelievers are encountered, this provides an opportunity for growth and the ability to be patient and display self-control during the debate.

5. Christian apologetics displays spiritual benefits – spiritual benefits are revealed as people learn more about God, their relationship with Him grows. They also learned more about the things of

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98 [https://biblehub.com/commentaries/1_peter/3-16.htm](https://biblehub.com/commentaries/1_peter/3-16.htm)
God. For many people, one of the greatest things that God has used to assist in strengthening their faith is helping them grow in many areas, as they engage with those that passionately disagree with their Christian beliefs. Jacob was determined to hold on and struggle with God refusing to let go until he received his blessing from God (Gen 32:22-32). Although Christians struggle, this example of Jacob displays that there is a blessing in struggling if one holds on in faith. Jacob wrestled, and he suffered because his hip was injured. You can’t beat God, no matter how hard one tries. God will win. It is believed that these five reasons should motivate anyone to see how important this is due to discipleship.

As Christians, all should meet the expectations and can minister to believers and non-believers. Christians have the responsibility to know why they are Christians, know how to defend the Christian faith, know how to pray, visit the sick, evangelize, study, and teach the Word of God. A few days before Jesus ascended into glory, He gave some final instructions. They were detailed instructions for his followers, which is known as the Great Commission. Gould indicated that, unfortunately, Christians that are thirty-five and under are leaving the church as well as abandoning God and Jesus Christ.99 The ones that are in this age range are considered as Millennials (those that are twenty-two to thirty-seven years old).100 There are six reasons why they leave:

1. The church is overprotective and fails to expose people to anti-Christian ideas.
2. The church’s teaching is shallow
3. The Church is antagonistic to science and fails to help believers interact with scientific claims.
4. The church treats sexuality, simplistically and judgmentally.
5. The Church makes exclusivist claims.

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99 Gould, Cultural Apologetics,
100 Ibid.
(6) The church is dismissive of doubters.\textsuperscript{101}

God provides answers by giving the Holy Spirit, and immediately the believers began to preach the gospel and plant a church (Acts 2).\textsuperscript{102} The message that was given by God has not changed from the beginning of time, and still today, the truth of God remains the same. As disciples, one of the essential characteristics of being a Christian disciple is to know, speak, and defend the truth. The truth is the Word of God.

_Apologetics at the Cross: An Introduction for Christian Witness_ by Joshua D. Chatraw and Mark D. Allen; and _Cultural Apologetics Renewing the Christian Voice, Conscience, and Imagination in a Disenchanted World_ by Paul M. Gould both agree that the defense of the Christian faith is not welcoming in regard to the evidence that is available. Author Gould indicates, “Our greatest need is to reintroduce believers to the value and practice of apologetics and to equip them to engage our culture’s ideas in a winsome and intelligent way.”\textsuperscript{103} When it comes to apologetics, one should have the ability to provide a defense when necessary. Christian teachers in the local church are teaching Christian apologetics; however, cultural apologetics is prevalent while engaging in the culture. Author Gould reminds one of making an argument to defend the absolute Christian truth in training; one must consider the culture.\textsuperscript{104} So, it is important to examine the culture whenever training is going to take place.

The culture can make a huge difference, and it determines which approach will be appropriate to take. Paul decided on his different methods based on the Bible that Paul used,

\textsuperscript{101} Gould, _Cultural Apologetics_.

\textsuperscript{102} Ibid., 20.

\textsuperscript{103} Gould, _Cultural Apologetics_.

\textsuperscript{104} Gould, _Cultural Apologetics_.

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which was a Greek version of Jewish scripture called the Septuagint. Christians call this the Old Testament. Paul’s letters, however, are in the New Testament.

This happened in the ’50s of the first-century C.E. Luke describes in Acts, 9, 22, and 26, one form Judaism known as (Pharisaic) to Christian. In Galatians 1:13-17 and Philippians 3:2-16, Paul speaks in detail about his conversion. Paul took the time to reflect on how he was a Christian killer and how he became passionate about Christians being saved and converted.

As humans are holistic beings in a persuasive effort, one cannot force and push people in a corner. Never force or badger people; the goal is to teach Christians about the Christian faith and how to defend the faith when deemed necessary.

When it comes to the Christian community, the Apostle Paul wrote to the church of Corinth to explain how they should handle any questions regarding eating meat to idols and participate in banquets held in pagan temples in I Corinthians 8:1-11. Montague et al., provide the following incite about this scripture:

Paul dealt with the question of eating meat offered to idols. Missionaries dealt with many struggles to wear recent converts from their former lifestyle and habits. Converts wanted to be Christians; however, their old ways still have their attractions. In Corinth, some converts found a theological rationale to participate in sacrificial banquets of pagans. Jewish converts were shocked that Christians accepted invitations to eat a non-believer’s homes, where meat was served and offered to an idol. Paul himself may have also ate one of those meals. Paul was raised as a monotheism, so he may strike out vociferously, condemning other Corinthians that are under the pretext that idols are nothing, are continuing their involvement in idolatrous rites.”

This caused Christians to suffer because they were worshiping idols. Christianity can be misunderstood; that is why it is essential to study the Word of God. Because people are not clear

about what they believe, this causes others to have issues with Christianity. These reasons alone show that Christian apologetics is very necessary.

Christians should be followers of Christ and learn of Him and His ways to share the knowledge gained with believers and non-believers. About 2000 years ago, Peter the apostle, wrote a letter of encouragement to the Christian community to tell them not to give up (I Pet 5:9, 12). Peter gives warning to stay alert and to watch out for Satan. Suffering and pain are only for a while; however, always trust in God, not in Satan. Christian apologetics should be taught in every local church. Once there is a clear understanding of Christians, Christianity, and Christ, individuals can allow the Holy Spirit to lead them. Paul said that, “If we live in the Spirit, let us also walk in the Spirit” (Gal 5:25 KJV).

The goals as to how to address the problem in the local church as follows:

1. Goal number one is to determine the level of understanding of the parishioners and the current knowledge of each person that is planning to participate in the Christian apologetics training.

2. Goal number two is to develop a five-week curriculum for the local church to study, to gain the essential knowledge to have the ability to defend and define the Christian faith.

3. Goal number three is to have all training available for individuals that want to participate. Just in case they have an emergency and cannot attend one of the lessons, the information will be there. This will provide them with an opportunity to get the information that they may miss if they cannot attend class.

106 Chatraw and Allen, Apologetics at the Cross, 15.
4. Goal number four is also to assure that everyone is educated that is interested and they will make a major impact in the community, especially the Christian community.

There appears to be a lost art that is evident among the Christians and the Christian community. Christians are relying on a cookie-cutter method for evangelism and apologetics. As Christians, we must allow the Holy Spirit to lead and guide us. Jesus would not speak to two people at the same time in the same way, and one should follow His example and should use His example whenever ministering to any believer or non-believer.

**Research Context**

Since this is an academic study on apologetics, this is taking place at a local church in the future. Once the study takes place, it will provide information on apologetics on how and why it is important to be incorporated into the Christian faith in the local church. One should want to learn all that they possibly can about the Christian faith and their beliefs. This will help them understand apologetics, and they will be able to apply the knowledge gained to their Christian walk. Every Christian should have an opportunity to be taught apologetics and how to apply it, so they will have the ability to confidently defend their Christian faith.

**Research Questions**

The following questions are being considered in the academic study of apologetics and will be incorporated in the lessons:

1. How would one define Christian apologetics, as it relates to the Christian faith?
2. Christian apologetics deals with having the ability to know what one believes and feel confident in their Christian faith. (True or False)
3. How important is Christian apologetics to you regarding the Christian faith?
4. How can Christian apologetics make a difference in your life?
5. Do you believe that Christian apologetics is a part of the Christian faith?

6. What is the most important part of defining the Christian faith?

7. Define a firm foundation as a Christian?

8. What is meant by the foundation of your faith? (Some apologists are Quadratus, Aristides, Justin Martyr, Tatian, Apollinaris (bishop of Hierapolis), Melito, Athenagoras, Theophilus, and Clement of Alexandria (these were Greek apologists); Marcus Minucius Felix and Tertullian (they are Latin Apologists of the 2nd century).

9. What do you believe about the Christian faith?

10. What are the benefits of being a believer?

11. Are you a Christian believer?

12. How does your faith affect what you believe?

13. What makes the belief in Christianity different from other religions?

14. What is the point of Christianity in relationship to Christian apologetics?

15. How does the Christian faith helps one to stand firm on what they believe?

16. How did Christianity come about?

17. What does it mean to have firm faith?

18. How can Christian apologetics help the believer in the Christian faith?

Apologetics for Christian Living

One should never assume that everyone knows everything. Everyone is still learning no matter what position they serve in or what title they may have. Always remain humble and open to ensure that learning continues. Never adopt the attitude that you know it all. That is so far from the truth. The aim is to maintain that all questions are open-ended questions.

1. Provides someone a chance to define what they believe or have
been taught that Christian apologetics relates to the Christian faith.

2. It defines Christian apologetics; however, it is placed in a true or false question.


4. God wants His children to study His Word (Joshua 1:8).

5. Never waste time arguing the Word (I Timothy 4:7).


7. Christians should follow Christ (Matthew 16:24).

8. The Word of God is a light unto our path (Psalm 119:104).

9. People do not want to participate in the things of God (Romans 7:19).


11. Christians should allow the Holy Spirit to lead them (Romans 8:14)

12. Christians should always show love because God is love (1 John 7-8).

Apologetics the Local Church and Cultural issues

When dealing with people in general, one can never forget that culture plays a role in worldviews at large, as discussed in the above chapter. Views are different depending on what one believes. Many may have skewed perspectives, and they may fall victim to being captured to false views that deal with the false views of the world. Culture plays a major role in society and what others may be exposed to. When dealing with worldviews along with apologetics, these views may be present such as:

- Pantheism – known as the doctrine that identifies God with the universe, or as a manifestation of God, or it could be worship that admits or tolerate all gods.

- Polytheism – is the belief in or worship of more than one god.
• Atheism – is the disbelief or lack of believing in the existence of God or gods.
• Theism – is the belief in the existence of god or gods. Believing in one god. The creator of the universe.
• Post-Modernism – the late twentieth-century concept and style in the arts, architecture, and criticism that represents departure modernism and a general distrust of grand theories and ideologies and a problematical reaction with any notion of “art.”

Many things can happen in the local church and in the culture that one lives.

This academic study on apologetics provides intervention that will educate the parishioners in the local church. They will be provided an opportunity to learn and have a better understanding of apologetics. When the intervention takes place, it will be in a local church. As the training is taking place, many will have an opportunity to be educated on apologetics.

**Implementation of Intervention Design**

Here I will be prepared and ready to teach the content of apologetics. The outline and the PowerPoint presentation will be available. The entire training will be comprised of a PowerPoint presentation, which is the actual lessons. The goal of the intervention is to educate others about apologetics in the local church. There will be notes, which contain the weekly lessons in detail. When the class is given, handouts will be distributed, including some fill in the blanks or true or false questions to help them remain engaged in the class, which they are participating in. These handouts serve as a quiz or review from the previous lesson.

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107 https://www.google.com/search?q=define+postmodernism
Appendix A-E). Here are the five weekly lessons prepared outline for providing training for Christian apologetics.

Whenever the class starts, the following shall be taken into consideration for the preparation, prior to the class beginning. First, it will be taken into consideration the attendees of the class along with the age groups. This will be considered just in case the lesson that has been prepared needs to be adjusted. The age groups are very important and make a huge difference when presenting the lesson.

Secondly, apologetics consists of and covers many topics, so the lessons have been narrowed. Initially, there were ten lessons; however, it was taken into consideration the length of time that it would take. Classes are scheduled only to be one hour to an hour and a half. These classes will consist of a basic introduction. The lesson will be:

1. Definition of Christian apologetics
2. Why should one study apologetics?
3. Guiding one through the process of Christian apologetics.
4. The final authority is the Bible.
5. The Bible provides instructions for living (66 Books).

The meeting is to get an idea about the ages in the congregation. Also, the meeting will inform the senior pastor and let him know that it will be on apologetics. This researcher will go to the local church where the training will be, before starting class. I will introduce myself and inform the people who I am and provide them with the necessary handout. They will also introduce themselves so that everyone can get a chance to know each other. At the end of each lesson, there will be time allotted for questions and the end of each lesson. The main goal of the lesson is that God is glorified in everything that is done. All handouts will be given at the
beginning of class. The handouts will be prepared and ready to give out as soon as the lessons begin (See Appendix A-E).

Finally, since the initiative has been taken to narrow down the lessons and select the lessons that best fit an audience of all ages, within these lessons, it will show that God exists. Christians rely solely on the Scriptures and Jesus' life, death, and His Resurrection. One goal is to make sure that the class interacts with each other as much as possible. There will also be one to two question quizzes after each lesson beginning with lesson two. This is just an ice breaker.

**Teaching Christian Apologetics**

Teaching Christian apologetics in the local church focuses on defining and defending apologetics. In the process of searching for literature on Christian apologetics and teaching or the lack of has revealed many resources, which are scholarly sources. This section will detail the research process in reviewing the literature, and they will be examined. It is very important to have the tools to utilize to assist in carrying out the assignment. Use the internet, books, biblical exegesis & Exegetical bibles, and always pray. These tools may not all be used out of your toolbox; however, these tools are helpful. The following will also be helpful:

- The apologetics lesson must keep the believer in mind
- When teaching apologetics, make sure that the lessons are age-appropriate
- Apologetics training should include activities
- Apologetics training must have some limits
- When teaching, one must have a lesson plan

Whenever one is preparing to teach, you never know what you may be faced with. It is always important to make sure that you prepare yourself. One should go over the lesson with someone and study to assure that you are prepared to teach. It is always good to be over-prepared
than not to be prepared. Since this is a training that will take place in the future, time will need to be taken to investigate the local church where the training will be held. It is vital to make sure that the lesson plan is appropriate, and all the tools needed will be available.

The King James version of the Holy Bible is being used as the absolute support of Scriptures. Teaching is very important. One needs to have the ability to teach others in the Christian community. In this passage, the author is implying that the pastor is not preaching. He is also indicating that Christians should have the ability to look at a passage of scripture and explain it to someone else.

The following list is for preparation to teach one day:

- Incorporate a variety of teaching methods
- Apologetic Methods
- Methods of Lecturing
- Having Discussions
- Questions and Answering sessions
- Visual Aids that include handouts
- PowerPoint Presentations
- Handout
- A black or whiteboard
- Markers or Chalk
- One to two question quiz

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109 Keller, The Reason for God and the Prodigal God, 4
Some things are very important that need to be put into practice when it comes to apologetics. Spiritual preparation is necessary. Consider the following items:

- Prayer is most important when it comes to defending the faith. Once one has an opportunity to communicate with God, read the Word of God for instructions for living.
- Try to memorize the Word of God then refer to the Word of God in the Bible.
- One must stay relevant and be informed to keep up with the latest changes and updates.
- Make sure to take the time to listen. Listening is very important, and one should listen more that he or she talks.
- Take time to ask questions and remember there are no dumb questions. The question you ask may be the same question other want to ask but are afraid to ask. Questions must be asked in order to learn and be informed.

There are many things to keep in mind when preparing to teach. Do not be afraid. If you just so happen to make a mistake, the good thing is you can start over again. Everybody in some shape or form will make a mistake. One should never be interrupted; it is not respectful to interrupt others. Never be rude; always say excuse me; never waste your precious time arguing. Once you waste that precious time, you can never regain the time that was wasted. It is helpful to practice your lesson in front of someone to get feedback. Keep God first in everything. If you keep God first, everything else will fall in place.

All the items previously discussed are important and will help the teacher and the student in a classroom setting. The ultimate goal of teaching and training apologetics is to teach others
how to defend and define their faith. Also, while witnessing, the goal is to lead a non-believer to salvation, so they may have an opportunity to get to know Jesus. After all, it is all about Jesus.

**Outline for Lessons**

1. **Week one lesson:** Definition for Christian apologetics. This lesson will cover the definition of Christian apologetics. One should always be ready to give a reason for your faith, which is commanded by the Lord (I Peter 3:15; 2 Corinthians 7:11; Philippians 1:7, 17:2; Timothy 4:16; Acts 22:1, 25:16). (Handouts Appendix A)

2. **Week two lesson:** Why should one study apologetics? Everyone has assembled here for no other reason except to learn about and how to practice Christian apologetics. Can anyone tell me why someone should study apologetics? Does anyone feel that apologetics is necessary? (Handouts Appendix B)

3. **Week three lesson:** Guiding one through doing Christian apologetics. This section will guide one through the process of Christian apologetics. It will provide some information on the actual process of Christian apologetics. Also, this section tells what to do and what not to do when dealing with others. Pray always and allow the Holy Spirit to lead. (Handout Appendix C)

4. **Week four lesson:** The final authority is the Bible. The Bible is the support and main book to support anything needed. If there are questions that are not clear, the Word of God is available. You may read other books; however, God's Word is the primary defense of any situation dealing with Christian apologetics. (Handouts Appendix D)

5. **Week five lesson:** The Bible provides instructions for living this life (66 Books of the Bible). It contains the New Testament and the Old Testament. There are multiple versions of the Bible, however, the Word of God is the same yesterday, today, and
forever. The Word of God never changes. The Bible has 66 books. Each book is listed along with the author of the book and a short synopsis about that book. (Handouts Appendix E)

**Conclusion**

This chapter has been based on the methodology for an academic study on apologetics. Following the development and the implementation of academic apologetics research, this will be used in local churches. It seems that in today’s society, many pastors and others in the local church are not qualified to teach apologetics. So many Christians are short-changed because they are not taught about apologetics. This is due to the fact that some people are not qualified to teach apologetics, therefore, Christians in the local church are not educated in apologetics.

It is so important to assure that one is strong in their Christian faith. Whenever one is strong in their faith, and they have had opportunities to take apologetics classes, they are confident and can defend and define their faith. They don’t have to worry about running into someone of a different faith or an atheist trying to fill them with false teachings. False teachings many times sound like the truth if you are not confident and strong in your faith. Make every effort to learn about apologetics so that this will not happen to anyone. Know what you believe and stand firm on your faith.

When one stands firm on their faith, they do not move. They don't sway to the left nor the right and they just stand still on what they believe. They know that the Word of God is true, and they trust God. The Christian who trusts God in everything does not have a problem standing on the decision or choice that was made.
Chapter 4

Results

This study is an academic apologetic research study that will be taught in the local church consisting of five lessons. Initially, this research was to include people in the local church and was composed of ten lessons. As a result, this lesson will not consist of any participants at this present time. However, the project was changed and five of the ten lessons, which were selected will be taught in the future at a local church. When teaching Christian apologetics in this instance, the qualitative method using a biblical-based approach contributes to the goal of equipping believers with the ability to provide biblical teachings in the local church. The focus is on defining and defending Christian apologetics, and the approach to teaching or the lack of, has revealed many resources, which are scholarly sources.

The result of this research has changed to an academic research on Christian apologetics, which will be taught one day in the future to a local church. As Christians, all should know how to define and defend the Christian faith, confidently. The Bible is used to teach Christian apologetics along with other scholarly sources obtained from Liberty University's online library. The goal of this assignment is to assure that five training sessions will be provided for the future class, and each parishioner will benefit and learn from the training. The training will provide the firm essentials to have the ability to defend and define Christian apologetics confidently.

Here are two goals or purposes for Christian apologetics to be taught:
Positive or offensive, which provides people with positive reasoning as to believe Christianity is true. This provides evidential historical and logical arguments that support the truth of the Christian faith. The next reason is negative or defensive apologetics, which will provide individuals no other choices but to believe that the Christian faith is real or authentic.
One should be able to defend the faith. This is the Greek word $\alpha \pi \lambda \epsilon i \alpha$ meaning "a verbal defense, for apologetics. Christian apologetics answers all skeptics that oppose and question God in Christ, Revelation, and the Bible. In general, apologetics means to provide an answer pertaining to Jesus and faith. Every Christian may want to consider the following when it comes to defending the Christian faith through Christian apologetics:

- Christians should take time to study regularly to show themselves approved, according to 2 Timothy 2:15.
- God wants His children to learn
- God wants His children to study His Word (The Bible)
- Never waste time arguing the Word of God
- The Word of God defends itself
- Christians should follow the teachings of Christ
- The Word of God is a lamp unto my feet and a light unto my path (Psalm 119:105).
- People do not want to always participate in the things of God
- Christians should always pray
- Christians should allow the Holy Spirit to lead them
- Christians should always show love because God is love
As the apologist, Christ Jesus provides evidence to validate His claim that He is the Messiah, with prophecies fulfilled and miracles performed to prove His identity (Luke 4:16-22; John 10:22-33). This evidence established the justification for Christian faith and the resurrection of Christ from the dead (1 Cor 15:12-20). Jesus Christ provided His messianic identity after the

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110 https://image.slidesharecdn.com/christianapologeticssemiar-2-150116220722-conversiongate0195/95/contemporary-apologetics-4-638.jpg?cb=1460475337

Figure 2 Apologetics\footnote{https://www.slideshare.net/mesaeh/christianity-101-apologetics}

Believers should learn to defend the truth of the gospel.\footnote{Philippians 1:15-18.} In apologetics, believers mirror the redemption love for each other, the loss, and the power of the resurrection of Christ. The New Testament apologetics deal with the world in which we currently reside as multicultural. In the United States, many philosophical and religious views provide coherence

\footnote{Ulrich Luz and James E. Crouch, \textit{Matthew 21-28 Commentary} (Minneapolis, MN: Augsburg Fortress Press, 2005), 614.}

\footnote{https://www.slideshare.net/mesaeh/christianity-101-apologetics}

\footnote{Philippians 1:15-18.}
and meaning to the existence of humans. Christian apologetics is built on Jesus Christ. This describes and examines biblical passages of scriptures which pertain to why Biblical teachings are necessary for standing firm in the faith on truth, defending the Christian faith by Christian apologetics, this is the Christian hope.

There are many ways that one can approach the task of apologetics; there is no easy way to classify different approaches.

- Describe the relationship between theology and apologetics? Classical apologetics regards the discipline of apologetics as in preceding theology. As mentioned in previous sections, apologetics seeks to defend the essential principles and assumptions of Christian theology to explain why one should believe in the Christian faith as it is revealed in the Word of God and is practiced in the local Christian church.

- Can apologetics engage in a philosophical defense when dealing with the Christian faith? There are many positive views of philosophy when it comes to apologetics. This is a way that communicates clearly and faithfully in a way that non-Christian worldviews, as well as religions, can be clearly understood.

- Is it a way that science may be used to defend the Christian faith? Apologetics can be a positive approach to findings and scientific theories. Worldviews, as well as other factors, may skew our perception of the past.\textsuperscript{114}

\textsuperscript{114}Cowan et al., Five Views on Apologetics, 3.
Figure 3 Apologetics Approaches

Here are two common methods to apologetics by author Steven B. Cowan.115 An approach to know the truth about God (religious epistemologies) – is it possible the truth about God be discovered with human reason by observations dealing with the world (empiricism) through a critical appraisal of inherent logic of different systems (rationalism), through Scripture (biblical authoritarian)? Cowan argues for a practice classification of apologetic methods based on a "distinctive way of presenting Christianity and types of structure argument."116

115 Cowan et al., Five Views on Apologetics, 3.
116 Ibid.
The argument proposed by Steven B. Cowan for a practical classification of an apologetic method is based on "distinctive ways of presenting the case for Christianity, distinctive types or structures of argument." He identifies five approaches to apologetics:117

1. A Classical Method (e.g., William Lane Craig, R.C. Sproul, Norman Geisler, Stephen T. David, Richard Swinburne): they all aim to establish theism through the argument from nature then to the present evidence that proves Christianity is correct according to Theism in the World. Theism is defined as “literally believe in the existence of God.”118 The argument would be to prove the existence of God. An Evidential method (e.g., Gary R. Habermas, John W. Montgomery, Clark Pinnock, Wolfhart Pannenberg) uses both historical and philosophical arguments, still, the focus is primarily on historical and other evidence to define the truth of Christianity. They will argue both for theism in general and Christianity;

2. A Cumulative case method (e.g., Paul D. Feinberg, Basil Mitchell, C.S. Lewis, C. Stephen Evans) did not approach this task as a formal logical argument; see the case for Christianity as a brief lawyer makes in a law court-an information argument drawing together evidence that make a case with which no hypothesis is competed or needed;

3. A Presuppositional method (e.g., John M. Frame, Cornelius Van Til, Gordon Clark, Greg Bahnsen, Francis Schaeffer), the noetic effect did not put enough emphasis on sin to the degree that believers, as well as unbelievers, will not share enough common ground for the previous methods to accomplish the set goal. The apologist must presume the truth of Christianity as the proper starting point for apologetics. The truth is that Jesus was born,

117 Cowan et al., Five Views on Apologetics, 2.

He died, He arose (resurrected), and He is coming back again. All experience is interpreted, and all truth known through the Christian revelation in the Scripture and,

4. A Reformed epistemology method (e.g., Kelly James Clark, Alvin Plantinga, Nicholas Wolterstorff, George Mavrodes, William Alston), all argue that people believe many different things without having evidence and that this is impeccably reasonable.¹¹⁹

Here are the five lessons that will be taught in the local church.

¹¹⁹ Cowan et al., Five Views on Apologetics, 14.
Lesson One

After reviewing all the ten selected lessons, five have been carefully selected to be taught in the local church. Lesson one will consist of the definition for Christian apologetics. This lesson will cover the definition of Christian apologetics. One should always be ready to give a reason for your faith, which is commanded by the Lord.

I Peter 3:15: “But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:”¹²⁰

2 Corinthians 7:11: “For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things, ye have approved yourselves to be clear in this matter.”

Philippians 1:7: “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partaker of my grace. Philippians 1:17: “But the other of love, knowing that I am set for the defense of the gospel.”

2 Timothy 4:16: “At my first answer, no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

Acts 22:1: “Men, brethren, and fathers, hear ye my defense which I make now unto you.” Acts 25:16 “To whom I answered, it is not the manner of the Romans to deliver any man to die,

¹²⁰ Unless otherwise noted, all biblical passages referenced in these Apologetics lessons within this research are in The Holy Bible, King James Version, (New York: American Bible Society: 1999).
before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.”

Define Christian apologetics – “In today's society, Christians should be prepared at all times to give an Apologia or an apologetic for the hope, which is in Jesus Christ.”

When the subject Christian apologetics is mentioned, are you able to explain your faith to other believers or non-believers, with confidence? It is okay if you cannot; before this class ends, everyone will know. No one knows everything. There is always room for one to learn something new every day. Everyone should be continuously learning. Let’s open the Bible and go over each scripture. Always be ready to answer every man that asketh you a reason of the Hope in meekness and fear (1 Peter 3:15)!

This is a defense to those that are examined according to Paul in 1 Corinthians 9:3.

This chapter discusses vindication, how it is difficult to accept being criticized, corrected, and rebuked. You may not do everything correctly (2 Cor 7:11). Paul was referring to when he was in prison; one should always preach about Christ (Philippians 1:7, 17). Here, Paul had to stand alone (2 Tim 4:16).

The Apostle Paul defends himself and protects himself from criticisms when questioned and harassed (Acts 22:1; 25:16). A breakdown of every passage of scripture will take place and each passage of scripture will be examined. Christian apologetics can provide answers to anyone that is opposing or questioning Jesus, God of the Bible. You do not have to do an entire research paper, read a multiplicity of books, or be super intellectual. However, one is required to know the Word of God. That is why it is so essential to study the Word of God. 

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As Christians always display gentleness. Never attack anyone because they do not believe what you believe. If opposition presents itself, you can choose how to approach it. One does not have to fear anything; however, God has provided power, love, and a sound mind (2 Tim 1:7).

Remember, you want to persuade others to change their mind, views, and beliefs if they are not Christians. The goal is to bring them into salvation and in a relationship with Jesus Christ. The evidence is in the Bible and that evidence is Jesus died, He rose, and He is coming back again. The Bible fulfills miracles and prophecies. All the evidence needed is found in the Bible. *(Christian Apologetics helps to defend the Christian Faith)*

Once they are introduced to Jesus, they will be introduced to the plan of salvation. See below:

- It is impossible for man to save himself (Ephesians 2:8-9).
- God Almighty is Holy, and if one sins, they must be punished. Thank God for Jesus, our Savior (Romans 6:23).
- Jesus Christ is God (1 John 5:20).
- Jesus died on the cross for our sins (1 Corinthian 15:3).
- God offers everlasting life with Him forever if you believe in Him, you will live with God forever (John 6:47).

This concludes the first lesson. Does anyone have any questions? There will be a short quiz.
Lesson One (Short Review)
Quiz
Appendix A
Handout

Please select A, B, or C to complete this sentence.
Christian apologetics is used to ____________.

A. Help to defend the Christian Faith
B. Gain knowledge for my personal use
C. Help to learn how to attend church

Collect the quiz

Pray and then give the benediction.
Lesson Two

Why should one consider studying apologetics? Everyone is here for no other reason except to learn about and how to practice Christian apologetics.

Review lesson one. Ask if anyone can define Christian apologetics based on the previous lesson. Go over the definition of Christian apologetics. Everyone has assembled here for no other reason except to learn about and how to practice Christian apologetics.

- The first and most crucial reason is to have the ability to defend the faith, as mentioned above (1 Peter 3:15).
- The second reason is to provide help to learn the Christian faith. Christians believe in the Trinity that God is the Father, Son, and Holy Spirit.
- The third reason is that every Christian should be willing, ready, and have the ability to provide the truth about Jesus to anyone that asks. The truth is He was born, He died, He arose (Resurrected), and He is coming back again.
- The fourth reason is to have the ability to do away with what others have been saying about Christians. They say that Christianity is the only religion that cannot justify what they believe to others. One should be open-minded.
- The fifth reason is that it provides the necessary help needed to have the ability to share Christianity with others while remaining open-minded. This helps others not to be easily persuaded by other denominations and leave Christianity. The truth should be taught at all times.
- The sixth reason is that false teachers are all around, and they are ready and waiting to seek to devour whom they can with false teaching and false doctrines. Believers must be conscientious and make sure to check everything with the Bible. Never take someone's
words as gospel. Study for yourself to assure that the information presented is the absolute truth and not false.

- The seventh reason is the threat that may be placed on Christianity. One must stand on the Word of God. No one can ignore His Word. If we do, there will be consequences.
- The eighth reason is that it has been indicated that many are not friendly to Christians, especially schools. So, it is the responsibility of the church as well as the parents to prepare the children to be ready to defend what they believe and stand on the Christian faith. The world is evil, so we must provide the children with the appropriate tools to be ready and mature in the faith to defend.

**Read each scripture with the class. Get the class involved.**

- 2 Corinthians 10:5 – "Cast down, imaginations."
- Proverbs 23:23 – "Buy the truth and sell it not."
- 1 Thessalonians 5:21 – "Be sure to test all things."
- 2 Timothy 2:14-15 – "Handle the Word of God correctly."
- 2 Timothy 3:16 – "The Word manifested in the flesh."

This concludes our lesson tonight. Does anyone have any questions or concerns? There will be a short quiz (provide a handout, See Appendix A)
Lesson Two (Short Review)
Quiz-Two
Appendix B (Handout)

Please select true or false

What is the purpose of Christian apologetics?

Christian apologetics helps one to have the ability to defend and define the Christian faith.

__________True

__________False

Collect the quiz

Pray and give the benediction.
Lesson Three

This lesson will guide one through the process of Christian apologetics. This lesson provide what to do and what not to do when it comes to dealing with others. Pray always and allow the Holy Spirit to lead. Review the last lesson, which is why one should study Christian apologetics. Lesson three is a guide for practicing Christian apologetics. It is indicated in 1 Peter 3:15 that Christians should always be ready to provide answers to anyone.

1. Prayer is most important when providing a defense for the faith. It is the Lord that will open the heart (Acts 16:14). The goal is not to win the argument; however, it should be trying to win others to Jesus Christ. One should always allow God to lead and guide (John 14:14).

2. Citing a scripture from the Bible is powerful when defending the faith. The Word of God is powerful (Hebrew 4:12) and effective. One should try to remember the Word of God. One should try to always walk with the Bible; however, in case it is forgotten and left home, it is essential to be able to recall scriptures from memory.

3. Always stay current and be up to date on cults, secular issues, and other information. Beware, because others can draw from your strengths and weaknesses. One can never remember everything; however, one will learn what is essential and necessary as evangelizing.

4. Always listen carefully when someone is talking. One wants to know what is being said so that an accurate response may be given. Keep listening, so one will know what is said. Pay attention and make sure to listen for motives, logic, and intentional hurts. Be an active listener.
5. Explain what others believe and ask questions. Many may discover that views are based on assumptions and not on concrete facts.

6. Be courteous and do not interrupt. Although one may have an answer, be patient, one may not need to be heard immediately.

7. Avoid whatever sounds like attacking others. Do not argue. Never try to look down on anyone. No one is better than anyone else.

8. Do not be afraid to make mistakes. Grow from making mistakes.

9. Obtain books to read and study and write down what is learned. One can improve.

10. Take a step of faith and do not be afraid. Take a chance, exercise faith. Always depend on the Holy Spirit. Do not worry when you mess up.

11. Always trust in the Lord and make sure to keep moving forward.

This concludes the lesson. Does anyone have any questions? There will be a short quiz.
Lesson Three (Short Review)
Quiz
Appendix C (Handout)

Please fill in the Blank

When guiding one through doing Christian Apologetics

______________ is most important when providing a defense for the faith

A. Prayer
B. Talking Loud
C. Over talking others

Collect the quiz

Pray and give the benediction.
Lesson Four

Review lesson three on guiding one through Christian apologetics. Lesson four is The Final Authority is the Bible. Anytime one talks about faith in Christianity, they automatically refer to the Bible. When it comes to the Bible, one has to want to believe in the Bible. The Bible is the foundation to the believer; however, to an unbeliever the Bible is not their foundation. If a person does not want to believe, all the evidence in the Bible will not help (Luke 16:29-31). In this section, one should go over every bullet. Have the parishioners participate and have them read and explain the passage of scripture.

- All scripture is inspired by God (2 Timothy 3:16-17).
- The Word of God is powerful and sharp (Hebrews 4:12).
- The grass may wither, the flowers may fade, but God's Word shall stand (Isaiah 40:8).
- There are 66 books in the Bible.
- The Bible is not a history book. It spells out all the authority about the good, bad, right, and wrong (John 21:25); however, the focus is placed on (John 20:31).
- All Scripture is God-Breathed (2 Timothy 3:16).
- The Word is the truth (John 17:17b, Psalm 119:160).
- The Scripture cannot be broken (John 10:36b).
- The Bible is inerrant (2 Timothy 3:16 and John 17:17b), inspired by God.
- Peter talks about prophecy, and they were moved by the Holy Spirit (2 Peter 1:21).
- The Bible points out that every Word is important (Matthew 5:18, John 10:35b).

This concludes the lesson. Does anyone have any questions? There will be a short quiz.
Lesson Four (Short Review)
Quiz
Appendix D (Handout)

Fill in the Blank

What is the Final Authority ________________?

A. The Bible
B. My word
C. My opinion

Collect quiz

Pray and give the benediction.
Lesson Five

Review lesson four on Jesus: The Final Authority is the Bible. This week begins lesson five, which is on the Bible. The Bible is also known as the Word of God. As Christians, one should believe in the Bible and believe that it is without error, and it is the truth. There are 66 books in the Bible. There are 39 books in the Old Testament and 27 books in the New Testament. This lesson will provide some details about the books and the author, if known. Let’s begin with the Old Testament.

Old Testament

God inspired humans to write the Bible. The Bible is from God. He used about forty men; some authors are known, and some are unknown. The work was concluded about fifteen hundred years from 1400 B.C. to A.D.100. The Old Testament is broken down into the Pentateuch, Historical Books, Wisdom Books, and Poetry Books. The Old Testament was written before the birth of Jesus. The Pentateuch is a single book that consists of a collection of five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Word Pentateuch is a “five-part book,” that came into play in the second century A.D. As a Hebrew expression, “the five-fifths of the Law.” Pentateuch is pronounced (pen-ta-teuk) derived from the Greek Penta, five, and teuchos, book, which was written by Moses.

The Pentateuch is also known by the time of Josephus (c. 37-100) and Philo (c. 20 B.C.-A.D.50). It was already a part of the Greek (Septuagint, or LXX translation (3D Century B.C.). These five books are also known as the Law Books. These books trace dealings of God with


mankind from “the beginning,” through the flood of Noah’s time, through the beginning of the Hebrew nation in Abraham, Isaac, and Jacob, through their escape from Egypt, and their wandering in the wilderness, until Moses died. His people were ready to enter the Promised Land with Joshua as their leader. The oldest manuscripts of the Bible are known as the Scripture portions among the Dead Sea Scrolls; they were found in caves near the Dead Sea in 1947, about 100 B.C. these manuscripts were copied from earlier copies, which created different versions of the original manuscripts.

Books of Law

GENESIS is defined as the beginning. This is the only dependable record of the beginning of the world. Divine guidance was given to Moses to tell of creation, an event that happened when no man was available to record or observe. God gave this revelation to Moses. Genesis also briefly traces the history of mankind through centuries until the children of Israel were living in Egypt around 1500 B.C.

Genesis Outline (Handout)

Genesis by content is comprised of two basic sections: 1) Primitive history (Gen 1–11) and 2) Patriarchal history (Gen. 12–50). Primitive history records four major events: 1) Creation (Gen 1, 2); 2) the Fall (Gen. 3–5); 3) the Flood (Gen 6–9); and 4) the Dispersion (Gen 10, 11). Patriarchal history spotlights four great men: 1) Abraham (Gen 12:1–25:8); 2) Isaac (Gen 21:1–35:29); 3) Jacob (Gen 25:21–50:14); and 4) Joseph (Gen 30:22–50:26).

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125 Ibid., 12.
126 Ibid., 23.
127 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/genesis-intro.cfm
EXODUS means going out. This book tells us how the people of Israel went out of Egypt and at Mount Sinai received from God the law that was to govern them as an independent nation under God.

Exodus Outline (Handout)


LEVITICUS takes, the name from the tribe of Levi, on the 12 tribes of that was dedicated to the religious service. One of the families became priests and the others were assistants to the priests, musicians, on the choir, orchestra, caretakers in the tabernacle or temple. This book contains special laws for the Levites, along with worship.

Leviticus Outline (Handout)

Leviticus 1–16 explains how to have personal access to God through appropriate worship and Leviticus 17–27 details how to be spiritually acceptable to God through an obedient walk. Laws Pertaining to Sacrifice (1:1–7:38); Legislation for the Laity (1:1–6:7); Burnt offerings (chap. 1); Grain offerings (chap. 2); Peace offerings (chap. 3); Sin offerings (4:1–5:13;)

128 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/genesis-intro.cfm

129 Root and Daniel, A Survey of the Bible, 23.
NUMBERS came about because of how the people of Israel were twice numbered and/or counted in a national census. This book includes parts of the law from Exodus that was not included and told the wandering of Israel in the desert between Sinai and the Promised Land.

Numbers Outline (Handout)

The Experience of the First Generation of Israel in the Wilderness (1:1–25:18); The Obedience of Israel toward the Lord (1:1–10:36); The organization of Israel around the tabernacle of the Lord (1:1–6:27); The orientation of Israel toward the tabernacle of the Lord (7:1–10:36); The Disobedience of Israel toward the Lord (11:1–25:18); The complaining of Israel on the journey (11:1–12:16); The rebellion of Israel and its leaders at Kadesh (13:1–20:29); The rebellion of

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130 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/leviticus-intro.cfm

Israel and the consequences (13:1–19:22); The rebellion of Moses and Aaron and the consequences (20:1–29); The renewed complaining of Israel on the journey (21:1–22:1); The blessing of Israel by Balaam (22:2–24:25); The final rebellion of Israel with Baal of Peor (25:1–18); The Experience of the Second Generation of Israel in the Plains of Moab: The Renewed Obedience of Israel toward the Lord (26:1–36:13); The Preparations for the Conquest of the Land (26:1–32:42); The Review of the Journey in the Wilderness (33:1–49); The Anticipation of the Conquest of the Land (33:50–36:13)\textsuperscript{132}

**DEUTERONOMY**-the second law or repeated law that records Moses' final addresses to the people much of this law was recorded in the book of Exodus.\textsuperscript{133}

Deuteronomy Outline (Handout)

Introduction: The Historical Setting of Moses’ Speeches (1:1–4); The First Address by Moses: A Historical Prologue (1:5–4:43); A Historical Review of God’s Gracious Acts from Horeb to Beth Peor (1:5–3:29); An Exhortation to Obey the Law (4:1–40); The Setting Apart of Three Cities of Refuge (4:41–43); The Second Address by Moses: The Stipulations of the Sinaitic Covenant (4:44–28:68); Introduction (4:44–49); The Basic Elements of Israel’s Relationship with the Lord (5:1–11:32); The Ten Commandments (5:1–33); The total commitment to the Lord (6:1–25); Separation from the gods of other nations (7:1–26); A warning against forgetting the Lord (8:1–20); Illustrations of Israel’s rebellion in the past (9:1–10:11); An admonition to fear and love the Lord and obey His will (10:12–11:32); The Specific Stipulations for Life in the New Land (12:1–26:19); Instructions for the life of worship (12:1–16:17); Instructions for leadership (16:18–18:22); Instructions for societal order (19:1–23:14); Instructions from miscellaneous laws


\textsuperscript{133} Root and Daniel, A Survey of the Bible, 24.
(23:15–25:19); The firstfruits and tithes in the land (26:1–15); The affirmation of obedience (26:16–19); The Blessings and Curses of the Covenant (27:1–28:68); The Third Address by Moses: Another Covenant (29:1–30:20); The Concluding Events (31:1–34:12); The Change of Leadership (31:1–8); The Future Reading of the Law (31:9–13); The Song of Moses (31:14–32:47); The anticipation of Israel’s failure (31:14–29); The witness of Moses’ song (31:30–32:43); The communicating of Moses’ song (32:44–47); The Final Events of Moses’ Life (32:48–34:12); The directives for Moses’ death (32:48–52); The blessing of Moses (33:1–29); The death of Moses (34:1–12).134

Books of History

There are 12 books of history. These books cover approximately one-thousand years from 1400 B.C. to 400 B.C. The books, JOSHUA, JUDGES, and RUTH, describe how Israel conquered the Promised land and lived there with the judges as their leaders.135

Outline for Joshua (Handout)

Entering the Promised Land (1:1–5:15); Conquering the Promised Land (6:1–12:24); The Central Campaign (6:1–8:35); The Southern Campaign (9:1–10:43); The Northern Campaign (11:1–15); The Summary of Conquests (11:16–12:24); Distributing Portions in the Promised Land (13:1–22:34); Summary of Instructions (13:1–33); West of the Jordan (14:1–19:51); Cities of Refuge (20:1–9); Cities of the Levites (21:1–45); East of the Jordan (22:1–34); Retaining the Promised Land (23:1–24:28); The First Speech by Joshua (23:1–16); The Second Speech by Joshua (24:1–28); Postscript (24:29–33).136

134 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/deuteronomy-intro.cfm>


Judges Outline (Handout)


Outline for Ruth (Hand out)

Elimelech and Naomi’s Ruin in Moab (1:1–5); Naomi and Ruth Return to Bethlehem (1:6–22); Boaz Receives Ruth in His Field (2:1–23); Ruth’s Romance with Boaz (3:1–18); Boaz Redeems Ruth (4:1–12); God Rewards Boaz and Ruth with a Son (4:13–17); David’s Right to the Throne of Judah (4:18–22). \(^{138}\)

In 1 SAMUEL, 2 SAMUEL, 1 AND 2 KINGS, 1 AND 2 CHRONICLES - explain how Israel became a monarchy and rose to become one of the great nations of the World, how that nation was divided and weakened, and how its people finally were made captives by the Assyrians and Babylonians. \(^{139}\)

\[^{137}\text{https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/judges-intro.cfm.}\]

\[^{138}\text{https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/ruth-intro.cfm}\]

\[^{139}\text{Root and Daniel, A Survey of the Bible, 24.}\]
I Samuel Outline (Handout)

Samuel: Prophet and Judge to Israel (1:1–7:17); Samuel the Prophet (1:1–4:1a); The birth of Samuel (1:1–28); The prayer of Hannah (2:1–10); The growth of Samuel (2:11–26); The oracle against Eli’s house (2:27–36); The Word of the Lord through Samuel (3:1–4:1a); Samuel the Judge (4:1b–7:17); The saga of the ark (4:1b–7:1); Israel’s victory over the Philistines and the judgeship of Samuel (7:2–17); Saul: First King Over Israel (8:1–15:35); The Rise of Saul to the Kingship (8:1–12:25); The demand of Israel for a king (8:1–22); The process of Saul becoming king (9:1–11:13); The exhortation of Samuel to Israel concerning the king (11:14–12:25); The Decline of Saul in the Kingship (13:1–15:35); The rebuke of Saul (13:1–15); The wars of Saul (13:16–14:52); The rejection of Saul (15:1–35); David and Saul: Transfer of the Kingship in Israel (16:1–31:13); The Introduction of David (16:1–17:58); The anointing of David (16:1–13)

David in the court of Saul (16:14–23); David, the warrior of the Lord (17:1–58); David Driven from the Court of Saul (18:1–20:42); The anger and fear of Saul toward David (18:1–30); The defense of David by Jonathan and Michal (19:1–20:42); David’s Flight from Saul’s Pursuit (21:1–28:2); Saul’s killing of the priests at Nob (21:1–22:23); Saul’s life spared twice by David (23:1–26:25); David’s despair and Philistine refuge (27:1–28:2); The Death of Saul (28:3–31:13); Saul’s final night (28:3–25); David’s dismissal by the Philistines (29:1–11); David’s destruction of the Amalekites (30:1–31); Saul’s final day (31:1–13).  

2 Samuel Outline (Handout)

The Reign of David as King over Israel (1:1–20:26); David’s Accession to Kingship over Judah (1:1–3:5); The deaths of Saul and Jonathan (1:1–27); David anointed by Judah (2:1–7); David’s

140 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/1samuel-intro.cfm
victories over the house of Saul (2:8–3:1); David’s wives/sons in Hebron (3:2–5); David’s Accession to Kingship over Israel (3:6–5:16); The deaths of Abner and Ishbosheth (3:6–4:12); David anointed by all Israel (5:1–5); David’s conquest of Jerusalem (5:6–12); David’s wives/sons in Jerusalem (5:13–16); David’s Triumphal Reign (5:17–8:18); David’s victories over the Philistines (5:17–25); David’s spiritual victories (6:1–7:29); David’s victories over the Philistines, Moabites, Arameans, and Edomites (8:1–18); David’s Troubled Reign (9:1–20:26); David’s kindness to Mephiboshet (9:1–13); David’s sins of adultery and murder (10:1–12:31); David’s family troubles (13:1–14:33); The rape of Tamar (13:1–22); The murder of Amnon (13:23–39); The recall and return of Absalom (14:1–33); The rebellions against David (15:1–20:26); The rebellion of Absalom (15:1–19:43); The rebellion of Sheba (20:1–26); Epilogue (21:1–24:25); The Lord’s Judgment against Israel (21:1–14); David’s Heroes (21:15–22); David’s Song of Praise (22:1–51); David’s Last Words (23:1–7); David’s Mighty Men (23:8–39); The Lord’s Judgment against David (24:1–25).141

Outline for 1 and 2 Kings (Handout)

Since the division of 1 and 2 Kings arbitrarily takes place in the middle of the narrative concerning King Ahaziah in Israel, the following outline is for both 1 and 2 Kings.

“The United Kingdom: The Reign of Solomon (1 Kin. 1:1–11:43); The Rise of Solomon (1 Kin. 1:1–2:46); The Beginning of Solomon’s Wisdom and Wealth (1 Kin. 3:1–4:34); The Preparations for the Building of the Temple (1 Kin. 5:1–18); The Building of the Temple and Solomon’s House (1 Kin. 6:1–9:9); The Further Building Projects of Solomon (1 Kin. 9:10–28); The Culmination of Solomon’s Wisdom and Wealth (1 Kin. 10:1–29); The Decline of Solomon (1 Kin. 11:1–43); The Divided Kingdom: The Kings of Israel and Judah (1 Kin. 12:1–2 Kin.

141 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/2samuel-intro.cfm
The Rise of Idolatry: Jeroboam of Israel/Rehoboam of Judah (1 Kin. 12:1–14:31); Kings of Judah/Israel (1 Kin. 15:1–16:22); The Dynasty of Omri and Its Influence: The Rise and Fall of Baal Worship in Israel and Judah (1 Kin. 16:23–2 Kin. 13:25); The introduction of Baal worship (1 Kin. 16:23–34); The opposition of Elijah to Baal worship (1 Kin. 17:1–2 Kin. 1:18); The influence of Elisha concerning the true God (2 Kin. 2:1–9:13); The overthrow of Baal worship in Israel (2 Kin. 9:14–10:36); The overthrow of Baal worship in Judah (2 Kin. 11:1–12:21); The death of Elisha (2 Kin. 13:1–25); Kings of Judah/Israel (2 Kin. 14:1–15:38); The Defeat and Exile of Israel by Assyria (2 Kin. 16:1–17:41); The Surviving Kingdom: The Kings of Judah (2 Kin. 18:1–25:21); Hezekiah’s Righteous Reign (2 Kin. 18:1–20:21); Manasseh’s and Amon’s Wicked Reigns (2 Kin. 21:1–26); Josiah’s Righteous Reign (2 Kin. 22:1–23:30); The Defeat and Exile of Judah by Babylon (2 Kin. 23:31–25:21); Epilogue: The People’s Continued Rebellion and the Lord’s Continued Mercy (2 Kin. 25:22–30).”

1 and 2 Chronicles Outline (handout)

Selective Genealogy (1:1–9:34); Adam to Before David (1:1–2:55); David to the Captivity (3:1–24); Twelve Tribes (4:1–9:2); Jerusalem Dwellers (9:3–34); David’s Ascent (9:35–12:40); Saul’s Heritage and Death (9:35–10:14); David’s Anointing (11:1–3); Jerusalem’s Conquest (11:4–9); David’s Men (11:10–12:40); David’s Reign (13:1–29:30); The Ark of the Covenant (13:1–16:43); The Davidic Covenant (17:1–17:27); Selected Military History (18:1–21:30); Temple-Building Preparations (22:1–29:20); Transition to Solomon (29:21–29:30)

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142 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/1kings-intro.cfm
143 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/1chronicles-intro.cfm
In the books of **EZRA, NEHEMIAH, and ESTHER**, they tell of events that have taken place in Palestine and Persia after the Babylonian captivity ended.144

Outline for Ezra (Handout)
The First Return under Zerubbabel (1:1–6:22); Cyrus’ Decree to Return (1:1–4); Treasures to Rebuild the Temple (1:5–11); Those Who Returned (2:1–70); Construction of the Second Temple (3:1–6:22); Building begins (3:1–13); Opposition surfaces (4:1–5); Excursus on future opposition (4:6–23); Construction renewed (4:24–5:2); Opposition renewed (5:3–6:12); Temple completed and dedicated (6:13–22); The Second Return under Ezra (7:1–10:44); Ezra Arrives (7:1–8:36); Ezra Leads Revival (9:1–10:44).145

Outline for Nehemiah (Handout)
Nehemiah’s First Term as Governor (1:1–12:47); Nehemiah’s Return and Reconstruction (1:1–7:73a); Nehemiah goes to Jerusalem (1:1–2:20); Nehemiah and the people rebuild the walls (3:1–7:3); Nehemiah recalls the first return under Zerubbabel (7:4–73a); Ezra’s Revival and Renewal (7:73b–10:39); Ezra expounds the law (7:73b–8:12); The people worship and repent (8:13–9:37); Ezra and the priests renew the covenant (9:38–10:39); Nehemiah’s Resettlement and Rejoicing (11:1–12:47); Jerusalem is resettled (11:1–12:26); The people dedicate the walls (12:27–47); Nehemiah’s Second Term as Governor (13:1–31).146

Outline Esther (Handout)
Esther Replaces Vashti (1:1–2:18); Vashti’s Insubordination (1:1–22); Esther’s Coronation (2:1–18); Mordecai Overcomes Haman (2:19–7:10); Mordecai’s Loyalty (2:19–23); Haman’s


145 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/ezra-intro.cfm

146 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/nehemiah-intro.cfm
Promotion and Decree (3:1–15); Esther’s Intervention (4:1–5:14); Mordecai’s Recognition (6:1–13); Haman’s Fall (6:14–7:10); Israel Survives Haman’s Genocide Attempt (8:1–10:3); Esther and Mordecai’s Advocacy (8:1–17); The Jews’ Victory (9:1–19); Purim’s Beginning (9:20–23); Mordecai’s Fame (10:1–3)\textsuperscript{147}

Books of Poetry

The books of Poetry consists of five books which are Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Age, influence, permanence, and beauty in these books, which are seen to tower above all the poetry of the world.\textsuperscript{148}

**JOB**-the book of Job in a poetic form deals with human suffering. That brings an unflattering trust in God.

**PSALMS**-A collection of sacred songs by David. There is no doubt that many of them are specifically written for the worship services.

**PROVERBS**-consists of a collection of short sayings, many of them were written by Solomon, wise proverbs of Solomon.

**ECCLESIASTES**-the preacher, which is the name given to Solomon the author. His sermons dealt with the uselessness of human activity. The conclusion is in Ecclesiastes 12:13.

**SOLOMON'S SONG**-is an operetta, which possibly was the work of Solomon. He wrote beautiful and moving love stories. Many regard it as a prophecy of the love between Christ and His Church.\textsuperscript{149}

\textsuperscript{147} https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/esther-intro.cfm


\textsuperscript{149} Ibid.
Job Outline (Handout)

The Dilemma (1:1–2:13); Introduction of Job (1:1–5); Divine Debates with Satan (1:6–2:10)
Arrival of Friends (2:11–13); The Debates (3:1–37:24); The First Cycle (3:1–14:22); Job’s first speech expresses despair (3:1–26); Eliphaz’s first speech kindly protests and urges humility and repentance (4:1–5:27); Job’s reply to Eliphaz expresses anguish and questions the trials, asking for sympathy in his pain (6:1–7:21); Bildad’s first speech accuses Job of impugning God (8:1–22); Job’s response to Bildad admits he is not perfect, but may protest what seems unfair (9:1–10:22); Zophar’s first speech tells Job to get right with God (11:1–20); Job’s response to Zophar tells his friends they are wrong and only God knows and will, hopefully, speak to him (12:1–14:22); The Second Cycle (15:1–21:34); Eliphaz’s second speech accuses Job of presumption and disregarding the wisdom of the ancients (15:1–35); Job’s response to Eliphaz appeals to God against his unjust accusers (16:1–17:16); Bildad’s second speech tells Job he is suffering just what he deserves (18:1–21); Job’s response to Bildad cries out to God for pity (19:1–29); Zophar’s second speech accuses Job of rejecting God by questioning His justice (20:1–29); Job’s response to Zophar says he is out of touch with reality (21:1–34); The Third Cycle (22:1–26:14); Eliphaz’s third speech denounces Job’s criticism of God’s justice (22:1–30); Job’s response to Eliphaz is that God knows he is without guilt, and yet in His providence and refining purpose He permits temporary success for the wicked (23:1–24:25); Bildad’s third speech scoffs at Job’s direct appeal to God (25:1–6); Job’s response to Bildad that God is indeed perfectly wise and absolutely sovereign, but not simplistic as they thought (26:1–14); The Final Defense of Job (27:1–31:40); Job’s first monologue affirms his righteousness and that man can’t discover God’s wisdom (27:1–28:28); Job’s second monologue remembers his past, describes his present, defends his innocence, and asks for God to defend him (29:1–31:40); The speeches of Elihu
Elihu enters into the debate to break the impasse (32:1–22); Elihu charges Job with presumption in criticizing God, not recognizing that God may have a loving purpose, even in allowing Job to suffer (33:1–33); Elihu declares that Job has impugned God’s integrity by claiming that it does not pay to lead a godly life (34:1–37); Elihu urges Job to wait patiently for the Lord (35:1–16); Elihu believes that God is disciplining Job (36:1–21); Elihu argues that human observers can hardly expect to understand adequately God’s dealings in administering justice and mercy (36:22–37:24); The deliverance (38:1–42:17); God interrogates Job (38:1–41:34); God’s first response to Job (38:1–40:2); Job’s answer to God (40:3–5); God’s second response to Job (40:6–41:34); Job confesses, worships, and is vindicated (42:1–17); Job passes judgment upon himself (42:1–6); God rebukes Eliphaz, Bildad, and Zophar (42:7–9); God restores Job’s family, wealth, and long life (42:10–17).

Psalm Outline (Handout)

The 150 canonical psalms were organized quite early into 5 “books.” Each of these books ends with a doxology (Pss. 41:13; 72:18–20; 89:52; 106:48; 150:6). Jewish tradition appealed to the number 5 and alleged that these divisions echoed the Pentateuch, i.e., the five books of Moses. There are indeed clusters of psalms, such as 1) those drawn together by an association with an individual or group (e.g., “The sons of Korah,” Pss. 42–49; Asaph, Pss. 73–83), 2) those dedicated to a particular function (e.g., “Songs of ascents,” Pss. 120–134), or 3) those devoted explicitly to praise worship (Pss. 146–150). But no one configuration key unlocks the “mystery” as to the organizing theme of this 5-book arrangement. Thus, there is no identifiable thematic structure to the entire collection of psalms.150

150 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/job-intro.cfm
151 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/psalms-intro.cfm
Proverbs Outline (handout)
Prologue (1:1–7); Title (1:1); Purpose (1:2–6); Theme (1:7); Praise and Wisdom to the Young (1:8–9:18); Proverbs for Everyone (10:1–29:27); From Solomon (10:1–22:16); From Wise Men (22:17–24:34); From Solomon Collected by Hezekiah (25:1–29:27); Personal Notes (30:1–31:31); From Agur (30:1–33); From Lemuel (31:1–31)\(^{152}\)

Ecclesiastes Outline (Handout)
The book chronicles Solomon’s investigations and conclusions regarding man’s lifework, which combine all of his activity and its potential outcomes, including limited satisfaction. The role of wisdom in experiencing success surfaces repeatedly, particularly when Solomon must acknowledge that God has not revealed all of the details. This leads Solomon to conclude that the primary issues of life after the Edenic fall involve divine blessings to be enjoyed and the divine judgment for which all must prepare.\(^ {153}\)

Introduction Title (1:1); Poem—A Life of Activity That Appears Wearisome (1:2–11); Solomon’s Investigation (1:12–6:9); Introduction—The King and His Investigation (1:12–18); Investigation of Pleasure-Seeking (2:1–11); Investigation of Wisdom and Folly (2:12–17); Investigation of Labor and Rewards (2:18–6:9); One has to leave them to another (2:18–26); One cannot find the right time to act (3:1–4:6); One often must work alone (4:7–16); One can easily lose all he acquires (5:1–6:9); Solomon’s Conclusions (6:10–12:8); Introduction—The Problem of Not Knowing (6:10–12); Man Cannot Always Find Out Which Route is the Most Successful for Him to Take Because His Wisdom is Limited (7:1–8:17); On prosperity and adversity (7:1–

\(^{152}\) [https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/proverbs-intro.cfm](https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/proverbs-intro.cfm)

\(^{153}\) [https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/songofsongs-intro.cfm](https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/songofsongs-intro.cfm)

Books of Prophecy
On justice and wickedness (7:15–24); On women and folly (7:25–29); On the wise man and the king (8:1–17); Man Does Not Know What Will Come After Him (9:1–11:6); He knows he will die (9:1–4); He has no knowledge in the grave (9:5–10); He does not know his time of death (9:11, 12); He does not know what will happen (9:13–10:15); He does not know what evil will come (10:16–11:2); He does not know what good will come (11:3–6); Man Should Enjoy Life, But Not Sin, Because Judgment Will Come to All (11:7–12:8); Solomon’s Final Advice (12:9–14).”\textsuperscript{154}

Song of Solomon Outline (Handout)

The Courtship: “Leaving” (1:2–3:5); The Lovers’ Remembrances (1:2–2:7); The Lovers’ Expression of Reciprocal Love (2:8–3:5); The Wedding: “Cleaving” (3:6–5:1); The Kingly Bridegroom (3:6–11); The Wedding and First Night Together (4:1–5:1a); God’s Approval (5:1b); The Marriage: “Weaving” (5:2–8:14); The First Major Disagreement (5:2–6:3); The Restoration (6:4–8:4); Growing in Grace (8:5–14).\textsuperscript{155}

Books of Prophecy

There are seventeen books of prophecy. They are divided into Major and Minor Prophets. There are five Major prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.\textsuperscript{156}

ISAIAH lived in Jerusalem and was an advisor for King Hezekiah. His book is a ringing call to righteousness, a clear warning of the captivity that would come because of sin, and a bright promise of restoration after the captivity. More than seven hundred years before Christ, he

\textsuperscript{154} https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/ecclesiastes-intro.cfm

\textsuperscript{155} https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/songofsongs-intro.cfm

Books of Prophecy

\textsuperscript{156} Root and Daniel, \textit{A Survey of the Bible}, 24.
foretold the Savior so clearly that his book is sometimes called: “the gospel according to Isaiah.” Read Isaiah 53 about the many details of Jesus’s suffering and death.157 The author is Isaiah.

**JEREMIAH**-The prophet lived in Jerusalem before and during the invasion that brought defeat and captivity. He pointed out that captivity would come as a result of sin and he too held out the promise of restoration. Not his promise of a new covenant in Jeremiah 31:31-34.158 The author is Jeremiah.

**LAMENTATIONS**-was written by Jeremiah. He laments the fate of Jerusalem but confesses that it was punishment for sins.159

**EZEKIEL**-was captive in Babylon. In this book, sins were rebukes of the people and defended the justice of God.160

**DANIEL**-Daniel was also one of the captives; however, he became a trusted advisor of the Babylonian King. The book of Daniel is noted for foretelling the great empires of Persia, Greece, and Rome, that would follow the empire of Babylon.161 The author is Daniel (with other contributors).

Outline for Isaiah (Handout)

Judgment (1:1–35:10); Prophecies concerning Judah and Jerusalem (1:1–12:6); Judah’s social sins (1:1–6:13); Judah’s political entanglements (7:1–12:6); Oracles of Judgment and Salvation (13:1–23:18); Babylon and Assyria (13:1–14:27); Philistia (14:28–32); Moab (15:1–16:14); Syria and Israel (17:1–14); Ethiopia (18:1–7); Egypt (19:1–20:6); Babylon continued (21:1–10);

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158 Ibid., 25.
159 Ibid.
160 Ibid.
161 Ibid.
Edom (21:11, 12); Arabia (21:13–17); Jerusalem (22:1–25); Tyre (23:1–18); Redemption of Israel through World Judgment (24:1–27:13); God’s devastation of the earth (24:1–23); First song of thanksgiving for redemption (25:1–12); Second song of thanksgiving for redemption (26:1–19); Israel’s chastisements and final prosperity (26:20–27:13); Warnings against Alliance with Egypt (28:1–35:10); Woe to drunken politicians (28:1–29); Woe to religious formalists (29:1–14); Woe to those who hide plans from God (29:15–24); Woe to the pro-Egyptian party (30:1–33); Woe to those who trust in horses and chariots (31:1–32:20); Woe to the Assyrian destroyer (33:1–24); A cry for justice against the nations, particularly Edom (34:1–35:10); Historical Interlude (36:1–39:8); Sennacherib’s Attempt to Capture Jerusalem (36:1–37:38); Hezekiah’s Sickness and Recovery (38:1–22); Babylonian Emissaries to Jerusalem (39:1–8); Salvation (40:1–66:24); Deliverance from Captivity (40:1–48:22); Comfort to the Babylonian exiles (40:1–31); The end of Israel’s misery (41:1–48:22); Sufferings of the Servant of the Lord (49:1–57:21); The Servant’s mission (49:1–52:12); Redemption by the Suffering Servant (52:13–53:12); Results of the Suffering Servant’s redemption (54:1–57:21); Future Glory of God’s People (58:1–66:24); Two kinds of religion (58:1–14); Plea to Israel to forsake their sins (59:1–19); Future blessedness of Zion (59:20–61:11); Nearing of Zion’s deliverance (62:1–63:6); Prayer for national deliverance (63:7–64:12); The Lord’s answer to Israel’s supplication (65:1–66:24).^162

Outline for Jeremiah (Handout)

Preparation of Jeremiah (1:1–19); The Context of Jeremiah (1:1–3); The Choice of Jeremiah (1:4–10); The Charge to Jeremiah (1:11–19); Proclamations to Judah (2:1–45:5); Condemnation of Judah (2:1–29:32); First message (2:1–3:5); Second message (3:6–6:30); Third message (7:1–

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^162 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/isaiah-intro.cfm
10:25); Fourth message (11:1–13:27); Fifth message (14:1–17:18); Sixth message (17:19–27); Seventh message (18:1–20:18); Eight message (21:1–14); Ninth message (22:1–23:40); Tenth message (24:1–10); Eleventh message (25:1–38); Twelfth message (26:1–24); Thirteenth message (27:1–28:17); Fourteenth message (29:1–32); Consolation to Judah—New Covenant (30:1–33:26); The forecast of restoration (30:1–31:40); The faith in restoration (32:1–44); The forecast of restoration—Part 2 (33:1–26); Calamity on Judah (34:1–45:5); Before Judah’s fall (34:1–38:28); During Judah’s fall (39:1–18); After Judah’s fall (40:1–45:5); Proclamations of Judgment on the Nations (46:1–51:64); Introduction (46:1; cf. 25:15–26); Against Egypt (46:2–28); Against Philistia (47:1–7); Against Moab (48:1–47); Against Ammon (49:1–6); Against Edom (49:7–22); Against Damascus (49:23–27); Against Kedar and Hazor [Arabia] (49:28–33); Against Elam (49:34–39); Against Babylon (50:1–51:64); The Fall of Jerusalem (52:1–34); The Destruction of Jerusalem (52:1–23); The Deportation of Jews (52:24–30); The Deliverance of Jehoiachin (52:31–34).163

Lamentation Outline (Handout)

In the first four chapters, each verse begins in an acrostic pattern, i.e., using the 22 letters of the Hebrew alphabet in sequence. Chapters 1, 2, and 4 have 22 verses corresponding to 22 letters, while chap. 3 employs each letter for three consecutive verses until there are 22 trios or 66 verses. Chapter 5 is not written alphabetically, although it simulates the pattern in that it has 22 verses. An acrostic order, such as in Ps. 119 (all 22 Hebrew letters are used in series of 8 verses each), was used to aid memorization. The structure of the book ascends and descends from the great confession in 3:22–24, “Great is His faithfulness,” which is the literal center of the book.164

163 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/jeremiah-intro.cfm
164 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/lamentations-intro.cfm
The First Lament: Jerusalem’s Devastation (1:1–22); Jeremiah’s Sorrow (1:1–11); Jerusalem’s Sorrow (1:12–22); The Second Lament: The Lord’s Anger Explained (2:1–22); The Lord’s Perspective (2:1–10); A Human Perspective (2:11–19); Jeremiah’s Prayer (2:20–22); The Third Lament: Jeremiah’s Griefs Expressed (3:1–66); His Distress (3:1–20); His Hope (3:21–38); His Counsel/Prayer (3:39–66); The Fourth Lament: God’s Wrath Detailed (4:1–22); For Jerusalem (4:1–20); For Edom (4:21, 22); The Fifth Lament: The Remnant’s Prayers (5:1–22); To Be Remembered by the Lord (5:1–18); To Be Restored by the Lord (5:19–22)\(^\text{165}\)

Outline for Ezekiel (Handout)

The book can be divided into sections about condemnation/retribution and then consolation/restoration. A more detailed look divides the book into four sections. First are prophecies on the ruin of Jerusalem (chaps. 1–24). Second are prophecies of retribution on nearby nations (chaps. 25–32), with a glimpse at God’s future restoration of Israel (28:25, 26). Thirdly, there is a transition chapter (33) which instructs the last call for Israel to repent. Finally, the fourth division includes rich expectations involving God’s future restoration of Israel (chaps. 34–48).\(^\text{166}\)

Prophecies of Jerusalem’s Ruin (1:1–24:27); Preparation and Commission of Ezekiel (1:1–3:27); Divine appearance to Ezekiel (1:1–28); Divine assignment to Ezekiel (2:1–3:27); Proclamation of Jerusalem’s Condemnation (4:1–24:27); Signs of coming judgment (4:1–5:4); Messages concerning judgment (5:5–7:27); Visions concerning abomination in the city and temple (8:1–11:25); Explanations of judgment (12:1–24:27); Prophecies of Retribution to the Nations (25:1–32:32); Ammon (25:1–7); Moab (25:8–11); Edom (25:12–14); Philistia (25:15–17); Tyre (26:1–

\(^{165}\) [https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/lamentations-intro.cfm](https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/lamentations-intro.cfm)

\(^{166}\) [https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/ezekiel-intro.cfm](https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/ezekiel-intro.cfm)
28:19); Sidon (28:20–24); Excursus: The Restoration of Israel (28:25, 26); Egypt (29:1–32:32);
Provision for Israel’s Repentance (33:1–33); Prophecies of Israel’s Restoration (34:1–48:35);
Regathering of Israel to the Land (34:1–37:28); Promise of a True Shepherd (34:1–31);
Punishment of the nations (35:1–36:7); Purposes of restoration (36:8–38); Pictures of
restoration—dry bones and two sticks (37:1–28); Removal of Israel’s Enemies from the Land
(38:1–39:29); Invasion of Gog to plunder Israel (38:1–16); Intervention of God to protect Israel
(38:17–39:29); Reinstatement of True Worship in Israel (40:1–46:24); New temple (40:1–43:12);
New worship (43:13–46:24); Redistribution of the Land in Israel (47:1–48:35); Position of the
river (47:1–12); Portions for the tribes (47:13–48:35).167

Outline for Daniel (Handout)

The Personal Background of Daniel (1:1–21); Conquest of Jerusalem (1:1, 2); Conscription of
Jews for Training (1:3–7); Courage of Four Men in Trial (1:8–16); Choice of Four Men for
Royal Positions (1:17–21); The Prophetic Course of Gentile Dominion (2:1–7:28); Dilemmas of
Nebuchadnezzar (2:1–4:37); Debauchery and Demise of Belshazzar (5:1–31); Deliverance of
Daniel (6:1–28); Dream of Daniel (7:1–28); The Prophetic Course of Israel’s Destiny (8:1–
12:13); Prophecy of the Ram and Male Goat (8:1–27); Prophecy of the Seventy Weeks (9:1–27)
Prophecy of Israel’s Humiliation and Restoration (10:1–12:13).168

Minor Prophets

The minor prophets are placed after the major prophets in the Bible, but Obadiah, Joel,
Jonah, and Amos lived and taught earlier than the major prophets. Haggai, Zechariah, and

167 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/ezekiel-intro.cfm
168 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/daniel-intro.cfm
Malachi came later than the other prophets.\textsuperscript{169} The twelve major prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

**HOSEA**-the writing took place just before the fall of Israel, pictured God’s loving forgiveness; Hosea pleaded with his people to repent, but his plea was unheeded. The author is Hosea.

**JOEL**-this was written a century earlier, but already he could see and denounce the sins that would lead to disaster.

**AMOS**-He came from the country to urge the dwellers in the city to turn away from their selfishness, dishonesty, and cruelty.\textsuperscript{170}

**OBADIAH**- foretold the destruction of Edom, an enemy nation briefly.\textsuperscript{171}

**JONAH**-carried God’s call for repentance to a heathen city. There it was heeded even while it was ignored by God’s chosen people.\textsuperscript{172}

**MICAH**-He lived at the same time as Isaiah and brought a similar message. Through his book, Jewish scholars knew Christ was born in Bethlehem (Micah 5:2; Matthew 2:1-6).\textsuperscript{173}

**NAHUM**-Foretold the final ruin of Nineveh, the city that repented a century and a half earlier at the preaching of Jonah but had again fallen into sin.\textsuperscript{174}

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\textsuperscript{170} Ibid.

\textsuperscript{171} Root and Daniel, *A Survey of the Bible*), 25.

\textsuperscript{172} Ibid.

\textsuperscript{173} Ibid.

\textsuperscript{174} Ibid.
HABAKKUK—was troubled because sinners went so long unpunished, and asked God about it. The reply from God was that punishment might be slow by human standards, but utterly sure unless the sinners repent.

ZEPHANIAH—A prediction of the overthrow of Judah for its idolatry and wickedness. The author is Zephaniah.

HAGGAI—is known as one of the prophets that taught after his people returned to Jerusalem after the Babylonian captivity. He urges them to be diligent in building the temple and continuing faithful worship.

ZECHARIAH—lived at the same time as Haggai and brought a similar message.

MALACHI—is the last of the Old Testament prophets. His book closes with a prophecy that was fulfilled four hundred years later in John the Baptist, the forerunner of Jesus (Malachi 4:5-6; Matthew 11:11-14).

Hosea Outline (Handout)
Adulterous Wife and Faithful Husband (1:1–3:5); Hosea and Gomer (1:1–11); God and Israel (2:1–23); Both Parties Reconciled (3:1–5); Adulterous Israel and Faithful Lord (4:1–14:9); Adulterous Israel Found Guilty (4:1–6:3); Adulterous Israel Put Away (6:4–10:15); Adulterous Israel Restored to the Lord (11:1–14:9).

Joel Outline (Handout)
Day of the Lord Experienced: Historical (1:1–20); Source of the Message (1:1); Command to Contemplate the Devastation (1:2–4); Completeness of the Devastation (1:5–12); Call to Repent in Light of the Devastation (1:13–20); Day of the Lord Illustrated: Transitional (2:1–17); Alarm


176 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/hosea-intro.cfm
Sounds (2:1); Army Invades (2:2–11); Admonition to Repent (2:12–17); Day of the Lord Described: Eschatological (2:18–3:21); Introduction (2:18–20); Material Restoration (2:21–27); Spiritual Restoration (2:28–32); National Restoration (3:1–21)\textsuperscript{177}

\textbf{Amos Outline (Handout)}

Judgments Against the Nations (1:1–2:16); Introduction (1:1, 2); Against Israel’s Enemies (1:3–2:3); Against Judah (2:4, 5); Against Israel (2:6–16); Condemnations Against Israel (3:1–6:14); Sin of Irresponsibility (3:1–15); Sin of Idolatry (4:1–13); Sin of Moral/Ethical Decay (5:1–6:14); Visions of Judgment and Restoration (7:1–9:15); Lord Will Spare (7:1–6); Vision of locusts (7:1–3); Vision of fire (7:4–6); The Lord Will No Longer Spare (7:7–9:10); Vision of the plumb line (7:7–9); Historical interlude (7:10–17); Vision of the fruit basket (8:1–14); Vision of the altar (9:1–10); The Lord Will Restore (9:11–15)\textsuperscript{178}

\textbf{Obadiah Outline (Handout)}

God’s Judgment on Edom (1–14); Edom’s Punishment (1–9); Edom’s Crimes (10–14); God’s Judgment on the Nations (15, 16); God’s Restoration of Israel (17–21)\textsuperscript{179}

\textbf{Jonah Outline (Handout)}

Running from God’s Will (1:1–17); The Commission of Jonah (1:1, 2); The Flight of Jonah (1:3) The Pursuit of Jonah (1:4–16); The Preservation of Jonah (1:17); Submitting to God’s Will (2:1–10); The Helplessness of Jonah (2:1–3); The Prayer of Jonah (2:4–7); The Repentance of Jonah (2:8, 9); The Deliverance of Jonah (2:10); Fulfilling God’s Will (3:1–10); The Commission Renewed (3:1, 2); The Prophet Obeys (3:3, 4); The City Repents (3:5–9); The Lord Relents

\textsuperscript{177} \url{https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/joel-intro.cfm}

\textsuperscript{178} \url{https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/amos-intro.cfm}

\textsuperscript{179} \url{https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/obadiah-intro.cfm}
(3:10); Questioning God’s Will (4:1–11); The Prophet Displeased (4:1–5); The Prophet Rebuked (4:6–11).180

Micah Outline (Handout)
Superscription (1:1); God Gathers to Judge and Deliver (1:2–2:13); Samaria and Judah Punished (1:2–16); Oppressors Judged (2:1–5); False Prophets Renounced (2:6–11); Promise of Deliverance (2:12, 13); God Judges Rulers and Comes to Deliver (3:1–5:15); The Contemporary Leaders are Guilty (3:1–12); The Coming Leader Will Deliver and Restore (4:1–5:15); God Brings Indictments and Ultimate Deliverance (6:1–7:20); Messages of Reproof and Lament (6:1–7:6); Messages of Confidence and Victory (7:7–20)181

Nahum Outline (Handout)
Superscription (1:1); Destruction of Nineveh Declared (1:2–15); God’s Power Illustrated (1:2–8); God’s Punishment Stated (1:9–15); Destruction of Nineveh Detailed (2:1–13); The City is Assaulted (2:1–10); The City is Discredited (2:11–13); Destruction of Nineveh Demanded (3:1–19); The First Charge (3:1–3); The Second Charge (3:4–7); The Third Charge (3:8–19).182

Habakkuk Outline (Handout)
Superscription (1:1); The Prophet’s Perplexities (1:2–2:20); His first complaint (1:2–4); God’s first response (1:5–11); His second complaint (1:12–2:1); God’s second response (2:2–20); The Prophet’s Prayer (3:1–19); Petition for God’s mercy (3:1, 2); Praise of God’s power (3:3–15); Promise of God’s sufficiency (3:16–19).183

180 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/jonah-intro.cfm
181 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/micah-intro.cfm
182 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/nahum-intro.cfm
183 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/habakkuk-intro.cfm
Zephaniah Outline (Handout)

Superscription (1:1); The Lord’s Judgment (1:2–3:8); On the Whole Earth (1:2, 3); On Judah (1:4–2:3); On the Surrounding Nations (2:4–15); Philistia (2:4–7); Moab/Ammon (2:8–11); Ethiopia (2:12); Assyria (2:13–15); On Jerusalem (3:1–7); On All Nations (3:8); The Lord’s Blessing (3:9–20); For the Nations (3:9, 10); For Judah (3:11–20). 184

Haggai Outline and Chronology (Handout)

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<td>II. Remnant Responds and Rebuilds (1:12-15)</td>
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<td>V. Reign of the Lord (2:20-23)</td>
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Zechariah Outline (Handout)

Call to Repentance (1:1–6); Eight Night Visions of Zechariah (1:7–6:15); Man Among the Myrtle Trees (1:7–17); Four Horns and Four Craftsmen (1:18–21); Man with Measuring Line (2:1–13); Cleansing of High-Priest (3:1–10); Gold Lampstand and Two Olive Trees (4:1–14) Flying Scroll (5:1–4); Woman in Basket (5:5–11); Four Chariots (6:1–8); Appendix: Coronation of Joshua the High-Priest (6:9–15); Four Messages of Zechariah (7:1–8:23); Question about Fasting (7:1–3); Four Responses (7:4–8:23); Rebuke for wrong motives (7:4–7); Repentance required (7:8–14); Restoration of favor (8:1–17); Fasts become feasts (8:18–23); Two Burdens of

184 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/zephaniah-intro.cfm
Zechariah (9:1–14:21); Messiah’s Rejection at First Advent (9:1–11:17); Messiah’s Acceptance at Second Advent (12:1–14:21).\(^\text{185}\)

Malachi Outline (Handout)

The Denunciation of Israel’s Sins (1:1–2:16); Reminder of God’s Love for Israel (1:1–5); Rebuke of the Priests (1:6–2:9); Contempt for God’s altar (1:6–14); Contempt for God’s glory (2:1–3); Contempt for God’s law (2:4–9); Rebuke of the People (2:10–16); The Declaration of Israel’s Judgment and Blessing (2:17–4:6); Coming of a Messenger (2:17–3:5); Challenge to Repent (3:6–12); Criticism by Israel Against the Lord (3:13–15); Consolation to the Faithful Remnant (3:16–4:6).\(^\text{186}\)

**New Testament**

The New Testament consists of 27 books, three times three, times three. The New Testament starts with the Gospels, which are Matthew, Mark, Luke, and John.\(^\text{187}\) The word gospel, which is good news, a translation of Greek *euangelion*. The meaning is “glad tidings announced to the world by Christ.” Jesus went throughout Galilee teaching in their synagogues and preaching the Gospel of the Kingdom (Matt 4, 23).\(^\text{188}\) The word was applied to the whole body of doctrine taught by Christ and His apostles, the records of life and teachings of Christ preserved in the writings of Evangelists.

In the New Testament, there are five historical: the four Gospels and the Acts of the Apostles; twenty-one are didactic or doctrinal; fourteen Epistles of St. Paul, and seven Epistles of

\(^{185}\) [https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/zechariah-intro.cfm](https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/zechariah-intro.cfm)

\(^{186}\) [https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/malachi-intro.cfm](https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/malachi-intro.cfm)


\(^{188}\) Ibid., 198.
the other Apostles James, Peter, John, and Jude; one is prophetical: the Apocalypse of St. John. The authors of the New Testament books were either Apostles, Matthew, John, Peter, Paul, James, Jude, or disciples of the Apostles, Mark and Luke. The books were written in the second half of the first century after Christ and all except those of St. John prior to the fall of Jerusalem (70 A.D.). The earliest were the Epistles of St. Paul to the Thessalonians; the latest, the Apocalypse, the Gospel and Epistles of St. John.

Four Gospels

GOSPEL OF ST. MATTHEW—seems to have been written for the Jews who knew the Old Testament and were looking for the Messiah. Often it points out the fulfillment of prophecy. See Matthew 1:22, 23:2:1-6, 13-15, 16-18. A brief history of the life of Christ. The author is Matthew.

GOSPEL OF ST. MARK—is a short, vigorous record such as would appeal to the active Romans. Often prompt action is indicated by “straightway,” “immediately,” or “forthwith” (Mark 1:10, 12, 18, 20, 21, 28, 29, 31, 42).

GOSPEL OF ST. LUKE—is a literary masterpiece such as would appeal to cultured Greeks like Luke himself. Matthew, Mark, and Luke are called synoptic Gospels; from Greek, word meanings seeing together or seen together, they are so similar in content and viewpoint that they can be printed in columns parallel and seen together.

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189 Laux, Introduction to the Bible, 193.

190 Ibid.

191 Root and Daniel, A Survey of the Bible, 27.

192 Ibid., 27.

GOSPEL OF ST. JOHN—was written thirty years after the Synoptic Gospels. This book tells of many of the same events that have already taken place. John records more of the spiritual teaching of Jesus, such as that of the new birth (John 3:1-21), the bread of life (John 6:26-58), and the good shepherd (John 10:1-30).194

Matthew Outline (Handout)

(Prologue) The King’s Advent (1:1–4:25); His Birth (1:1–2:23); His ancestry (1:1–17)’ His arrival (1:18–25); His adoration (2:1–12); His adversaries (2:13–23); His Entry into Public Ministry (3:1–4:25); His forerunner (3:1–12); His baptism (3:13–17); His temptation (4:1–11) His earliest ministry (4:12–25); The King’s Authority (5:1–9:38); Discourse 1: The Sermon on the Mount (5:1–7:29); Righteousness and happiness (5:1–12); Righteousness and discipleship (5:13–16); Righteousness and the Scriptures (5:17–20); Righteousness and morality (5:21–48) Righteousness and practical religion (6:1–18); Righteousness and mundane things (6:19–34); Righteousness and human relations (7:1–12); Righteousness and salvation (7:13–29); Narrative 1: The Authenticating Miracles (8:1–9:38); A leper cleansed (8:1–4); The centurion’s servant healed (8:5–13); Peter’s mother-in-law healed (8:14, 15); Multitudes healed (8:16–22); The winds and sea rebuked (8:23–27); Two demoniacs delivered (8:28–34); A paralytic pardoned and healed (9:1–8); A tax collector called (9:9–13); A question answered (9:14–17); A girl raised from the dead (9:18–26); Two blind men given sight (9:27–31); A mute speaks (9:32–34) Multitudes viewed with compassion (9:35–38); The King’s Agenda (10:1–12:50); Discourse 2: The Commissioning of the Twelve (10:1–42); The Master’s men (10:1–4); The sending of the disciples (10:5–23); Hallmarks of discipleship (10:24–42); Narrative 2: The Mission of the King (11:1–12:50); Jesus’ identity affirmed for John’s disciples (11:1–19); Woes pronounced on the

194 Root and Daniel, A Survey of the Bible, 28.
impenitent (11:20–24); Rest offered to the weary (11:25–30); Lordship asserted over the Sabbath (12:1–13); Opposition fomented by the Jewish leaders (12:14–45); Eternal relationships defined by spiritual ancestry (12:46–50); The King’s Adversaries (13:1–17:27); Discourse 3: The Kingdom Parables (13:1–52); The soils (13:1–23); The wheat and tares (13:24–30, 34–43) The mustard seed (13:31, 32); The leaven (13:33); The hidden treasure (13:44); The pearl of great price (13:45, 46); The dragnet (13:47–50); The householder (13:51, 52); Narrative 3: The Kingdom Conflict (13:53–17:27); Nazareth rejects the King (13:53–58); Herod murders John the Baptist (14:1–12); Jesus feeds the 5,000 (14:13–21); Jesus walks on water (14:22–33); Multitudes seek healing (14:34–36); The Scribes and Pharisees challenge Jesus (15:1–20); A Syrophoenician woman believes (15:21–28); Jesus heals multitudes (15:29–31); Jesus feeds the 4,000 (15:32–39); The Pharisees and Sadducees seek a sign (16:1–12); Peter confesses Christ (16:13–20); Jesus predicts His death (16:21–28); Jesus reveals His glory (17:1–13); Jesus heals a child (17:14–21); Jesus foretells His betrayal (17:22, 23); Jesus pays the temple tax (17:24–27) The King’s Administration (18:1–23:39); Discourse 4: The Childlikeness of the Believer (18:1–35); A call for childlike faith (18:1–6); A warning against offenses (18:7–9); A parable about a lost sheep (18:10–14); A pattern for church discipline (18:15–20); A lesson about forgiveness (18:21–35); Narrative 4: The Jerusalem Ministry (19:1–23:39); Some kingly lessons (19:1–20:28); On divorce (19:1–10); On celibacy (19:11, 12); On children (19:13–15); On surrender (19:16–22); On who may be saved (19:23–30); On equality in the kingdom (20:1–16); On His death (20:17–19); On true greatness (20:20–28); Some kingly deeds (20:29–21:27); He heals two blind men (20:29–34); He receives adoration (21:1–11); He cleanses the temple (21:12–17)
He curses a fig tree (21:18–22); He answers a challenge (21:23–27); Some kingly parables (21:28–22:14); The two sons (21:28–32); The wicked vinedressers (21:33–46); The wedding feast (22:1–14); Some kingly answers (22:15–46); The Herodians: on paying taxes (22:15–22) The Sadducees: on the resurrection (22:23–33); The Scribes: on the first and great commandment (22:34–40); The Pharisees: on David’s greater Son (22:41–46); Some kingly pronouncements (23:1–39); Woe to the scribes and Pharisees (23:1–36); Woe to Jerusalem (23:37–39); The King’s Atonement (24:1–28:15); Discourse 5: The Olivet Discourse (24:1–25:46); The destruction of the temple (24:1, 2); The signs of the times (24:3–31); The parable of the fig tree (24:32–35); The lesson of Noah (24:36–44); The parable of the two servants (24:45–51); The parable of the ten virgins (25:1–13); The parable of the talents (25:14–30); The judgment of the nations (25:31–46); Narrative 5: The Crucifixion and Resurrection (26:1–28:15); The plot to kill the King (26:1–5); Mary’s anointing (26:6–13); Judas’ betrayal (26:14–16) The Passover (26:17–30); The prophecy of Peter’s denial (26:31–35); Jesus’ agony (26:36–46) Jesus’ arrest (26:47–56); The trial before the Sanhedrin (26:57–68); Peter’s denial (26:69–75) Judas’ suicide (27:1–10); The trial before Pilate (27:11–26); The soldiers’ mocking (27:27–31) The crucifixion (27:32–56); The burial (27:57–66); The resurrection (28:1–15); (Epilogue) The King’s Assignment (28:16–20).195

Mark Outline (Handout)

Prologue: In the Wilderness (1:1–13); John’s Message (1:1–8); Jesus’ Baptism (1:9–11); Jesus’ Temptation (1:12, 13); Beginning His Ministry: In Galilee and the Surrounding Regions (1:14–7:23); He Announces His Message (1:14, 15); He Calls His Disciples (1:16–20); He

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Ministers in Capernaum (1:21–34); He Reaches Out to Galilee (1:35–45); He Defends His Ministry (2:1–3:6); He Ministers to Multitudes (3:7–12); He Commissions the Twelve (3:13–19) He Rebukes the Scribes and Pharisees (3:20–30); He Identifies His Spiritual Family (3:31–35) He Preaches in Parables (4:1–34); The sower (4:1–9); The reason for parables (4:10–12); The parable of the sower explained (4:13–20); The lamp (4:21–25); The seed (4:26–29); The mustard seed (4:30–34); He Demonstrates His Power (4:35–5:43); Calming the waves (4:35–41); Casting out demons (5:1–20); Healing the sick (5:21–34); Raising the dead (5:35–43); The Returns to His Hometown (6:1–6); He Sends out His Disciples (6:7–13); He Gains a Powerful Enemy (6:14–29); He Regroups with the Disciples (6:30–32); He Feeds the Five Thousand (6:33–44); He Walks on Water (6:45–52); He Heals Many People (6:53–56); He Answers the Pharisees (7:1–23); Broadening His Ministry: In Various Gentile Regions (7:24–9:50); Tyre and Sidon: He Delivers a Gentile Woman’s Daughter (7:24–30); Decapolis: He Heals a Deaf-Mute (7:31–37) The Eastern Shore of Galilee: He Feeds the Four Thousand (8:1–9); Dalmanutha: He Disputes with the Pharisees (8:10–12); The Other Side of the Lake: He Rebukes the Disciples (8:13–21) Bethsaida: He Heals a Blind Man (8:22–26); Caesarea Philippi and Capernaum: He Instructs the Disciples (8:27–9:50); Peter confesses Jesus as Christ (8:27–30); He predicts His death (8:31–33); He explains the cost of discipleship (8:34–38); He reveals His glory (9:1–10) He clarifies Elijah’s role (9:11–13); He casts out a stubborn spirit (9:14–29); He again predicts His death and resurrection (9:30–32); He defines kingdom greatness (9:33–37); He identifies true spiritual fruit (9:38–41); He warns would-be stumbling blocks (9:42–50); Concluding His Ministry: The Road to Jerusalem (10:1–52); He Teaches on Divorce (10:1–12); He Blesses the Children (10:13–16); He Confronts the Rich Young Ruler (10:17–27); He Confirms the
Disciples’ Rewards (10:28–31); He Prepares the Disciples for His Death (10:32–34); He Challenges the Disciples to Humble Service (10:35–45); He Heals a Blind Man (10:46–52)
Consummating His Ministry: Jerusalem (11:1–16:20); Triumphal Entry (11:1–11); Purification (11:12–19); Cursing the fig tree (11:12–14); Cleansing the temple (11:15–19); Teaching in Public and in Private (11:20–13:37); Publicly: in the temple (11:20–12:44); Prelude: the lesson of the cursed fig tree (11:20–26); Concerning His authority (11:27–33); Concerning His rejection (12:1–12); Concerning paying taxes (12:13–17); Concerning the resurrection (12:18–27); Concerning the greatest commandment (12:28–34); Concerning the Messiah’s true sonship (12:35–37); Concerning the scribes (12:38–40); Concerning true giving (12:41–44); Privately: on the Mount of Olives (13:1–37); The disciples’ question about the end times (13:1); The Lord’s answer (13:2–37); Arrangements for Betrayal (14:1, 2, 10, 11); Anointing, the Last Supper, Betrayal, Arrest, Trial [Jewish Phase] (14:3–9; 12–72); The anointing: Bethany (14:3–9) The Last Supper: Jerusalem (14:12–31); The prayer: Gethsemane (14:32–42); The betrayal: Gethsemane (14:43–52); The Jewish trial: Caiaphas’ house (14:53–72); Trial (Roman Phase), Crucifixion (15:1–41); The Roman trial: Pilate’s Praetorium (15:1–15); The crucifixion: Golgotha (15:16–41); Burial in Joseph of Arimathea’s Tomb (15:42–47); Resurrection (16:1–8) Postscript (16:9–20). 196

Luke Outline (Handout)
The Prelude to Christ’s Ministry (1:1–4:13); Preamble (1:1–4); The Birth of Jesus (1:5–2:38); The annunciation to Zacharias (1:5–25); The annunciation to Mary (1:26–38); The visitation (1:39–45); The Magnificat (1:46–56); The birth of the forerunner (1:57–80); The nativity (2:1–

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38); The Boyhood of Jesus (2:39–52); In Nazareth (2:39, 40); In the temple (2:41–50); In His family (2:51, 52); The Baptism of Jesus (3:1–4:13); The preaching of John the Baptist (3:1–20); The testimony of heaven (3:21, 22); The genealogy of the Son of Man (3:23–38); The temptation of the Son of God (4:1–13); The Ministry in Galilee (4:14–9:50); The Commencement of His Ministry (4:14–44); Nazareth (4:14–30); Capernaum (4:31–42); A demon cast out (4:31–37); Multitudes healed (4:38–42); The cities of Galilee (4:43, 44); TheCalling of His Disciples (5:1–6:16); Four fishermen (5:1–26); Fishing for men (5:1–11); Healing infirmities (5:12–16)
Pardoning sins (5:17–26); Levi (5:27–6:11); The gospel: not for the righteous, but for sinners (5:27–32); The wineskins: not old, but new (5:33–39); The Sabbath: not for bondage, but for doing good (6:1–11); The twelve (6:12–16); The Continuation of His Work (6:17–9:50);
Preaching on the plateau (6:17–49); Beatitudes (6:17–23); Woes (6:24–26); Commandments (6:27–49); Ministering in the cities (7:1–8:25); He heals a centurion’s servant (7:1–10);
He raises a widow’s son (7:11–17); He encourages John the Baptist’s disciples (7:18–35); He forgives a sinful woman (7:36–50); He gathers loving disciples (8:1–3); He teaches the multitudes with parables (8:4–21); He stills the winds and waves (8:22–25); Traveling in Galilee (8:26–9:50); He delivers a demoniac (8:26–39); He heals a woman (8:40–48); He raises a girl (8:49–56); He sends out the Twelve (9:1–6); He confounds Herod (9:7–9); He feeds the multitude (9:10–17); He predicts His crucifixion (9:18–26); He unveils His glory (9:27–36)
He casts out an unclean spirit (9:37–42); He instructs His disciples (9:43–50); The Journey to Jerusalem (9:51–19:27); Samaria (9:51–10:37); A village turns Him away (9:51–56); He turns away the half-hearted (9:57–62); He sends out the seventy (10:1–24); He gives the parable of the Good Samaritan (10:25–37); Bethany and Judea (10:38–13:35); Mary and Martha (10:38–42)
The Lord’s prayer (11:1–4); The importance of importunity (11:5–13); he impossibility of neutrality (11:14–36); Woes upon Pharisees and lawyers (11:37–54); Lessons along the way (12:1–59); Against hypocrisy (12:1–12); Against worldly materialism (12:13–21); Against worry (12:22–34); Against unfaithfulness (12:35–48); Against love of ease (12:49–53); Against unpreparedness (12:54–56); Against division (12:57–59); Questions answered (13:1–30); About the justice of God (13:1–9); About the Sabbath (13:10–17); About the kingdom (13:18–21); About the few who are saved (13:22–30); Christ’s lament (13:31–35); Perea (14:1–19:27); Guest of a Pharisee (14:1–24); He tests them about the Sabbath (14:1–6); He teaches them about humility (14:7–14); He tells them about the heavenly banquet (14:15–24); Teacher of multitudes (14:25–18:34); The cost of discipleship (14:25–35); The parable of the lost sheep (15:1–7); The parable of the lost coin (15:8–10); The parable of the lost son (15:11–32); The parable of the unjust steward (16:1–18); The rich man and Lazarus (16:19–31); A lesson about forgiveness (17:1–4); A lesson about faithfulness (17:5–10); A lesson about thankfulness (17:11–19); A lesson about readiness (17:20–37); The parable of the persistent widow (18:1–8); The parable of the Pharisee and the publican (18:9–14); A lesson about childlikeness (18:15–17); A lesson about commitment (18:18–30); A lesson about the plan of redemption (18:31–34); Friend of sinners (18:35–19:10); He opens blind eyes (18:35–43); He seeks and saves the lost (19:1–10); Judge of all the earth (19:11–27); The end of a long journey (19:11); The parable of the minas (19:12–27); The Passion Week (19:28–23:56); Sunday (19:28–44); The triumphal entry (19:28–40); Christ weeps over the city (19:41–44); Monday (19:45–48); He cleanses the temple (19:45, 46); He teaches the Passover crowds (19:47, 48); Tuesday (20:1–21:38); He contends with the Jewish rulers (20:1–8); He teaches the Passover crowds (20:9–21:38); The parable of the wicked vinedressers (20:9–19); An answer to the Pharisees about paying taxes (20:20–26); An answer to
the Sadducees about the resurrection (20:27–40); A question for the scribes about messianic prophecy (20:41–47); The lesson of the widow’s mites (21:1–4); A prophecy about the destruction of Jerusalem (21:5–24); Some signs of the times (21:25–38); Wednesday (22:1–6) The plot against Jesus (22:1, 2); Judas joins the conspiracy (22:3–6); Thursday (22:7–53); Preparation for Passover (22:7–13); The Lord’s Supper (22:14–38); The New Covenant instituted (22:14–22); Disputes among the disciples (22:23–30); Peter’s denial predicted (22:31–34); God’s provision promised (22:35–38); The agony in the garden (22:39–46); Jesus’ arrest (22:47–53); Friday (22:54–23:55); Peter’s denial (22:54–62); Jesus mocked and beaten (22:63–65); The trial before the Sanhedrin (22:66–71); The trial before Pilate (23:1–25); The indictment (23:1–5); The hearing before Herod (23:6–12); Pilate’s verdict (23:13–25); The crucifixion (23:26–49); The burial (23:50–55); The Sabbath (23:56); The Consummation of Christ’s Ministry (24:1–53); The Resurrection (24:1–12); The Road to Emmaus (24:13–45); The Ascension (24:46–53).^{197}

John Outline (Handout)

The Incarnation of the Son of God (1:1–18); His Eternality (1:1, 2); His Pre-incarnate Work (1:3–5); His Forerunner (1:6–8); His Rejection (1:9–11); His Reception (1:12, 13); His Deity (1:14–18); The Presentation of the Son of God (1:19–4:54); Presentation by John the Baptist (1:19–34); To the religious leaders (1:19–28); At Christ’s baptism (1:29–34); Presentation to John’s Disciples (1:35–51); Andrew and Peter (1:35–42); Philip and Nathanael (1:43–51) Presentation in Galilee (2:1–12); First sign: water to wine (2:1–10); Disciples believe (2:11, 12) Presentation in Judea (2:13–3:36); Cleansing the temple (2:13–25); Teaching Nicodemus (3:1–21); Preaching by John the Baptist (3:22–36); Presentation in Samaria (4:1–42); Witness to the

^{197} https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/luke-intro.cfm
Samaritan woman (4:1–26); Witness to the disciples (4:27–38); Witness to the Samaritans (4:39–42); Presentation in Galilee (4:43–54); Reception by the Galileans (4:43–45); Second sign: healing the nobleman’s son (4:46–54); The Opposition to the Son of God (5:1–12:50); Opposition at the Feast in Jerusalem (5:1–47); Third sign: healing the paralytic (5:1–9); Rejection by the Jews (5:10–47); Opposition During Passover (6:1–71); Fourth sign: feeding the 5,000 (6:1–14); Fifth sign: walking on water (6:15–21); Bread of Life discourse (6:22–71); Opposition at the Feast of Tabernacles (7:1–10:21); Opposition at the Feast of Dedication (10:22–42); Opposition at Bethany (11:1–12:11); Seventh sign: raising of Lazarus (11:1–44); Pharisees plot to kill Christ (11:45–57); Mary anointing Christ (12:1–11); Opposition in Jerusalem (12:12–50); The triumphal entry (12:12–22); The discourse on faith and rejection (12:23–50); The Preparation of the Disciples by the Son of God (13:1–17:26); In the Upper Room (13:1–14:31); Washing feet (13:1–20); Announcing the betrayal (13:21–30) Discourse on Christ’s departure (13:31–14:31); On the Way to the Garden (15:1–17:26) Instructing the disciples (15:1–16:33); Interceding with the Father (17:1–26); The Execution of the Son of God (18:1–19:37); The Rejection of Christ (18:1–19:16); His arrest (18:1–11) His trials (18:12–19:16); The Crucifixion of Christ (19:17–37); The Resurrection of the Son of God (19:38–21:23); The Burial of Christ (19:38–42); The Resurrection of Christ (20:1–10); The Appearances of Christ (20:11–21:23); To Mary Magdalene (20:11–18); To the disciples without Thomas (20:19–25); o the disciples with Thomas (20:26–29); Statement of purpose for the Gospel (20:30, 31); To the disciples (21:1–14); To Peter (21:15–23); Conclusion (21:24, 25).

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The Book of History


**Acts Outline (Handout)**

Prologue (1:1–8); The Witness to Jerusalem (1:9–8:3); The Anticipation of the Church (1:9–26)

The Founding of the Church (2:1–47); The Growth of the Church (3:1–8:3); Apostles: Preaching, healing, and enduring persecution (3:1–5:42); Deacons: Praying, teaching, and enduring persecution (6:1–8:3); The Witness to Judea and Samaria (8:4–12:25); The Gospel to the Samaritans (8:4–25); The Conversion of a Gentile (8:26–40); The Conversion of Saul (9:1–31)


**Letters**

The New Testament has 21 letters, also known as epistles, which means the same. Each letter is named for the writer or the person or group of people that they were written.

**Paul Letters**

The first 14 letters were written by Paul; however, the Hebrews author is unknown.

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EPISTLE TO THE ROMANS-A treatise by St. Paul on the doctrine of justification by Christ. The author is Paul.

FIRST EPISTLE TO THE CORINTHIANS-A letter from St. Paul to the Corinthians, correcting errors into which they had fallen. The author is Paul.

SECOND EPISTLE TO THE CORINTHIANS-St. Paul confirms his disciples in their faith and vindicates his own character. The author is Paul.

EPISTLE TO THE GALATIANS-St. Paul maintains that all are justified by faith, and not by rites. The author is Paul.

EPISTLE TO THE EPHESIANS-A treatise by St. Paul on the power of divine grace: the beautiful church.

EPISTLE TO THE PHILIPPIANS-St. Paul sets forth the beauty of Christian kindness: the Joy in Christ. The author is Paul.

EPISTLE TO THE COLOSSIANS-St. Paul warns his disciples against errors and exhorts to certain duties. The author is Paul.

FIRST EPISTLE TO THE THESSALONIANS-St. Paul exhorts his disciples to continue in the faith and holy conversation. The author is Paul.

SECOND EPISTLE TO THE THESSALONIANS-St. Paul corrects an error concerning the speedy coming of Christ the second time. The author is Paul.

FIRST AND SECOND EPISTLES TO TIMOTHY-St. Paul instructs Timothy in the duty of a pastor and encourages him in the work of the ministry. The author is Paul.

EPISTLE TO TITUS-Epistle to Titus. St. Paul encourages Titus in the performance of his ministerial duties. The author is Paul.

EPISTLE TO PHILEMON-An appeal to a converted master to receive a converted escaped slave with kindness. The author is Paul.

EPISTLE TO HEBREWS-St. Paul maintains that Christ is the substance of the ceremonial law. The author is unknown.

Romans Outline (Handout)
Greetings and Introduction (1:1–15); Theme (1:16, 17); Condemnation: The Need of God’s Righteousness (1:18–3:20); Unrighteous Gentiles (1:18–32); Unrighteous Jews (2:1–3:8)

1 Corinthians Outline (Handout)

Introduction: The Calling and Benefits of Sainthood (1:1–9); Disunity in the Church (1:10–4:21); The Need for Unity (1:10–3:23); The Need for Servanthood (4:1–21); Immorality in the Church (5:1–6:20); Marriage in the Church (7:1–40); Liberty in the Church (8:1–11:1); Worship in the Church (11:2–14:40); Roles of Men and Women in the Church (11:2–16); The Lord’s Supper (11:17–34); Spiritual Gifts (12:1–14:40); The Hope of the Church: Resurrection (15:1–58) 

A Charge to the Church (16:1–24); Stewardship (16:1–4); Personal Plans and Greetings (16:5–24).  

2 Corinthians Outline (Handout)

Paul’s Greeting (1:1–11); Paul’s Ministry (1:12–7:16); Paul’s Plans (1:12–2:4); The Offender’s Punishment (2:5–11); Titus’ Absence (2:12, 13); The Ministry’s Nature (2:14–6:10); The triumph of the ministry (2:14–17); The commendation of the ministry (3:1–5); The basis of the ministry (3:6–18); The theme of the ministry (4:1–7); The trials of the ministry (4:8–18); The motivation of the ministry (5:1–10); The message of the ministry (5:11–21); The conduct of the ministry (6:1–10); The Corinthians Exhorted (6:11–7:16); To open their hearts to Paul (6:11–13)

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202 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/1corinthians-intro.cfm
To separate themselves from unbelievers (6:14–7:1); To be assured of Paul’s love (7:2–16)
Paul’s Collection (8:1–9:15); The Patterns of Giving (8:1–9); The Macedonians (8:1–7)
Jesus Christ (8:8, 9); The Purpose of Giving (8:10–15); The Procedures of Giving (8:16–9:5)
The Promise of Giving (9:6–15); Paul’s Apostleship (10:1–12:13); Apostolic Authority (10:1–18);
Apostolic Conduct (11:1–15); Apostolic Suffering (11:16–33); Apostolic Credentials (12:1–13);

Galatians Outline (Handout)

Personal: The Preacher of Justification (1:1–2:21); Apostolic Chastening (1:1–9); Apostolic Credentials (1:10–2:10); Apostolic Confidence (2:11–21); Doctrinal: The Principles of Justification (3:1–4:31; The Experience of the Galatians (3:1–5); The Blessing of Abraham (3:6–9); The Curse of the Law (3:10–14); The Promise of the Covenant (3:15–18); The Purpose of the Law (3:19–29); The Sonship of Believers (4:1–7); The Futility of Ritualism (4:8–20); The Illustration from Scripture (4:21–31); Practical: The Privileges of Justification (5:1–6:18); Freedom from Ritual (5:1–6); Freedom from Legalists (5:7–12); Freedom in the Spirit (5:13–26) Freedom from Spiritual Bondage (6:1–10); Conclusion (6:11–18).204

Ephesians Outline (Handout)

Salutation (1:1, 2); God’s Purpose for the Church (1:3–3:13); Predestination in Christ (1:3–6a); Redemption in Christ (1:6b-10); Inheritance in Christ (1:11–14); Resources in Christ (1:15–23) New Life in Christ (2:1–10); Unity in Christ (2:11–3:13); God’s Fullness for the Church (3:14–21); God’s Plan for Faithful Living in the Church (4:1–6); God’s Son Endows and Builds the

203 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/2corinthians-intro.cfm
204 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/galatians-intro.cfm
Church (4:7–16); God’s Pattern and Principles for Members of the Church (4:17–32); God’s Standards for Faithfulness in the Church (5:1–21); Walking in Love (5:1–7); Living in Light (5:8–14); Walking in Wisdom and Sobriety (5:15–18a); Filled with God’s Spirit (5:18b–21) God’s Standards for Authority and Submission in the Church (5:22–6:9); Husbands and Wives (5:22–33); Parents and Children (6:1–4); Employers and Employees (6:5–9); God’s Provision for His Children’s Spiritual Battles (6:10–17); The Believer’s Warfare (6:10–13); The Believer’s Armor (6:14–17); God’s Appeal for Prayer in the Church (6:18–20); Benediction (6:21–24).

Philippians Outline (Handouts)
Paul’s Greeting (1:1–11); Paul’s Circumstances (1:12–26); Paul’s Exhortations (1:27–2:18); To Stand Firm Amid Persecution (1:27–30); To Be United by Humility (2:1–4); To Remember the Example of Christ (2:5–11); To Be Light in a Dark World (2:12–18); Paul’s Companions (2:19–30); Timothy (2:19–24); Epaphroditus (2:25–30); Paul’s Warnings (3:1–4:1); Against Legalism (3:1–16); Against Lawlessness (3:17–4:1); Paul’s Admonition (4:2–9); Paul’s Thankfulness (4:10–20); Paul’s Farewell (4:21–23).

Colossians Outline (Handout)
Personal Matters (1:1–14); Paul’s Greeting (1:1, 2); Paul’s Thankfulness (1:3–8); Paul’s Prayer (1:9–14); Doctrinal Instruction (1:15–2:23); About Christ’s Deity (1:15–23); About Paul’s Ministry (1:24–2:7); About False Philosophy (2:8–23); Practical Exhortations (3:1–4:18); Christian Conduct (3:1–17); Christian Households (3:18–4:1); Christian Speech (4:2–6) Christian Friends (4:7–18).

205 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/ephesians-intro.cfm
206 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/philippians-intro.cfm
207 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/colossians-intro.cfm
1 Thessalonians Outline (Handout)

Paul’s Greeting (1:1); Paul’s Personal Thoughts (1:2–3:13); Thanksgiving for the Church (1:2–10); Reminders for the Church (2:1–16); Concerns for the Church (2:17–3:13); Paul’s Practical Instructions (4:1–5:22); On Moral Purity (4:1–8); On Disciplined Living (4:9–12); On Death and the Rapture (4:13–18); On Holy Living and the Day of the Lord (5:1–11); On Church Relationships (5:12–15); On the Basics of Christian Living (5:16–22); Paul’s Benediction (5:23, 24); Paul’s Final Remarks (5:25–28).

2 Thessalonians Outline (Handout)

Paul’s Greeting (1:1, 2); Paul’s Comfort for Affliction (1:3–12); By Way of Encouragement (1:3, 4); By Way of Exhortation (1:5–12); Paul’s Correction for Prophetic Error (2:1–17); The Prophetic Crisis (2:1, 2); Apostolic Correction (2:3–12); Pastoral Comfort (2:13–17)

Paul’s Concern for the Church; Regarding Prayer (3:1–5); Regarding Undisciplined Living (3:6–15); Paul’s Benediction (3:16–18).

I Timothy Outline (Handout)

The Greeting (1:1, 2); Instructions Concerning False Doctrine (1:3–20); The False Doctrine taught at Ephesus (1:3–11); The True Doctrine of Paul (1:12–17); The Exhortation to Timothy (1:18–20); Instructions Concerning the Church (2:1–3:16); The Importance of Prayer (2:1–8); The Role of Women (2:9–15); The Qualifications for Leaders (3:1–13); The Reason for Paul’s Letter (3:14–16); Instructions Concerning False Teachers (4:1–16); The Description of False Teachers (4:1–5)

208 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/1thessalonians-intro.cfm

209 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/2thessalonians-intro.cfm
The Description of True Teachers (4:6–16); instructions Concerning Pastoral Responsibilities (5:1–6:2); The Responsibility to Sinning Members (5:1, 2); The Responsibility to Widows (5:3–16); The Responsibility to the Elders (5:17–25); The Responsibility to Slaves (6:1, 2); The Instructions Concerning the Man of God (6:3–21); The Peril of False Teaching (6:3–5); The Peril of Loving Money (6:6–10); The Proper Character and Motivation of a Man of God (6:11–16); The Proper Handling of Treasure (6:17–19); The Proper Handling of the Truth (6:20, 21).

2 Timothy Outline (Handout)

The Greeting and Thanksgiving (1:1–5); The Perseverance of a Man of God (1:6–18); The Exhortation (1:6–11); The Examples (1:12–18); Paul (1:12–14); Onesiphorus (1:15–18)

The Patterns of a Man of God (2:1–26); Paul (2:1, 2); A Soldier (2:3, 4); An Athlete (2:5); A Farmer (2:6, 7); Jesus (2:8–13); A Worker (2:14–19); A Vessel (2:20–23); A Servant (2:24–26)

The Perils of a Man of God (3:1–17); Facing Apostasy (3:1–9); Defeating Apostasy (3:10–17); The Preaching of the Man of God (4:1–5); The Charge given to Preach (4:1, 2); The Need for Preaching (4:3–5); The Concluding Remarks (4:6–18); Paul’s Triumph (4:6–8); Paul’s Needs (4:9–18); Paul’s Farewells (4:19–22).210

Titus Outline (Handout)

Salutation (1:1–4); Essentials for Effective Evangelism (1:5–3:11); Among Leaders (1:5–16)

Recognition of elders (1:5–9); Rebuke of false teachers (1:10–16); In the Church (2:1–15)

Holy living (2:1–10); Sound doctrine (2:11–15); In the World (3:1–11); Holy living (3:1–4)

Sound doctrine (3:5–11); Conclusion (3:12–14); Benediction (3:15).211

210 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/2timothy-intro.cfm

211 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/titus-intro.cfm
Philemon Outline (Handout)
The Greeting (1–3); The Character of One Who Forgives (4–7); The Actions of One Who Forgives (8–18); The Motives of One Who Forgives (19–25).\textsuperscript{212}

Hebrews Outline (Handout)
The Superiority of Jesus Christ’s Position (1:1–4:13); A Better Name (1:1–3); Better Than the Angels (1:4–2:18); A greater messenger (1:4–14); A greater message (2:1–18); A greater salvation (2:1–4); A greater savior (2:5–18); Better Than Moses (3:1–19); A Better Rest (4:1–13); The Superiority of Jesus Christ’s Priesthood (4:14–7:28); Christ as High-Priest (4:14–5:10); Exhortation to Full Commitment to Christ (5:11–6:20); Christ’s Priesthood like Melchizedek’s (7:1–28); The Superiority of Jesus Christ’s Priestly Ministry (8:1–10:18); Through a Better Covenant (8:1–13); In a Better Sanctuary (9:1–12); By a Better Sacrifice (9:13–10:18); The Superiority of the Believer’s Privileges (10:19–12:29); Saving Faith (10:19–25; False Faith (10:26–39); Genuine Faith (11:1–3); Heroes of the Faith (11:4–40); Persevering Faith (12:1–29); The Superiority of Christian Behavior (13:1–21); In Relation to Others (13:1–3) In Relation to Ourselves (13:4–9); In Relation to God (13:10–21).\textsuperscript{213}

Letters from others

The remaining seven letters were written by four authors, James, Peter, John, and Jude.\textsuperscript{214} These letters are not addressed to anyone or particular group. This excluded Second John and Third John.

**EPISTLE OF JAMES**-A treatise on the efficacy of faith united with good works. The author is James (likely the brother of James).

\textsuperscript{212} https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/philemon-intro.cfm
\textsuperscript{213} https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/hebrews-intro.cfm
FIRST AND SECOND EPISTLES OF PETER—Exhortations to the Christian life, with various warnings and predictions. The author is Peter.

FIRST EPISTLE OF ST. JOHN—Respecting the person of our Lord, and an exhortation to Christian love and conduct. The author is John.

SECOND EPISTLE OF ST. JOHN—St. John gives a warning to a converted lady against false teachers. The author is John.

THIRD EPISTLE OF ST. JOHN—A letter to Gaius, praising him for his hospitality. The author is John.

EPISTLE OF ST. JUDE—Warnings against deceivers. The author is Jude.

THE REVELATION—The future of the Church foretold. The author is John. The book of Revelation is the book of prophecy; it may have been written before A.D. 100. It’s conflict is between good and evil, but the final victory of Christ and His people are in this book.

Finally, this concludes the lesson of the Bible. Are there any questions? There will be a short quiz.

James Outline (Handout)

The Test of Perseverance in Suffering (1:2–12); The Test of Blame in Temptation (1:13–18);

The Test of Response to the Word (1:19–27); The Test of Impartial Love (2:1–13); The Test of Righteous Works (2:14–26); The Test of the Tongue (3:1–12); The Test of Humble Wisdom (3:13–18); The Test of Worldly Indulgence (4:1–12); The Test of Dependence (4:13–17);

The Test of Patient Endurance (5:1–11); The Test of Truthfulness (5:12); The Test of Prayerfulness (5:13–18); The Test of True Faith (5:19, 20). 215

1 Peter Outline (Handout)

Remember Our Great Salvation (1:3–2:10); The Certainty of Our Future Inheritance (1:3–12);

Preserved by the power of God (1:3–5); Proven by the trials of persecution (1:6–9); Predicted by

the prophets of God (1:10–12); The Consequences of Our Future Inheritance (1:13–2:10); Perseverance of hope (1:13–16); Persistence of wonder (1:17–21); Power of love (1:22–2:3); Praises of Christ (2:4–10); Remember Our Example Before Men (2:11–4:6); Honorable Living Before Unbelievers (2:11–3:7); Submission to the government (2:11–17); Submission to masters (2:18–25); Submission in the family (3:1–7); Honorable Living Before Believers (3:8–12); Honorable Living in the Midst of Suffering (3:13–4:6); The principle of suffering for righteousness (3:13–17); The paragon of suffering for righteousness (3:18–22); The purpose of suffering for righteousness (4:1–6); Remember Our Lord Will Return (4:7–5:11); The Responsibilities of Christian Living (4:7–11); The Rewards of Christian Suffering (4:12–19); The Requirements for Christian Leadership (5:1–4); The Realization of the Christian Victory (5:5–11); and Conclusion (5:12–14).216

2 Peter Outline (Handout)
Salutation (1:1, 2); Know Your Salvation (1:3–11); Sustained by God’s Power (1:3, 4); Confirmed by Christian Graces (1:5–7); Honored by Abundant Reward (1:8–11); Know Your Scriptures (1:12–21); Certified by Apostolic Witness (1:12–18); Inspired by the Holy Spirit(1:19–21); Know Your Adversaries (2:1–22); Deceptive in Their Infiltration (2:1–3); Doomed by Their Iniquity (2:4–10a); Disdainful in Their Impurity (2:10b-17); Devastating in Their Impact(2:18–22); Know Your Prophecy (3:1–18); The Sureness of the Day of the Lord (3:1–10; The Sanctification of God's People (3:11–18). 217

216 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/1peter-intro.cfm
217 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/2peter-intro.cfm
1 John Outline (Handout)

The Fundamental Tests of Genuine Fellowship—SPIRAL I (1:1–2:17); The Fundamental Tests of Doctrine (1:1–2:2); A biblical view of Christ (1:1–4); A biblical view of sin (1:5–2:2); The Fundamental Tests of Morals (2:3–17); A biblical view of obedience (2:3–6); A biblical view of love (2:7–17); The love that God requires (2:7–11); The love that God hates (2:12–17); The Fundamental Tests of Genuine Fellowship—SPIRAL II (2:18–3:24); Part 2 of the Doctrinal Test (2:18–27); Antichrists depart from Christian fellowship (2:18–21); Antichrists deny the Christian faith (2:22–25); Antichrists deceive the Christian faithful (2:26; 27); Part 2 of the Moral Test (2:28–3:24); The purifying hope of the Lord’s return (2:28–3:3); The Christian’s incompatibility with sin (3:4–24); The requirement of righteousness (3:4–10); The requirement of love (3:11–24); The Fundamental Tests of Genuine Fellowship—SPIRAL III (4:1–21); Part 3 of the Doctrinal Test (4:1–6); The demonic source of false doctrine (4:1–3); The need for sound doctrine (4:4–6); Part 3 of the Moral Test (4:7–21); God’s character of love (4:7–10); God’s requirement of love (4:11–21); The Fundamental Tests of Genuine Fellowship—SPIRAL IV (5:1–21); The Victorious Life in Christ (5:1–5); The Witness of God for Christ (5:6–12); Christian Certainties Because of Christ (5:13–21); The certainty of eternal life (5:13); The certainty of answered prayer (5:14–17); The certainty of victory is over sin and Satan (5:18–21).

2 John Outline (Handout)

The Basis of Christian Hospitality (1–3); The Behavior of Christian Hospitality (4–6); The Bounds of Christian Hospitality (7–11); and The Blessings of Christian Hospitality (12, 13).

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218 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/1john-intro.cfm

219 https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/2john-intro.cfm
3 John Outline (Handout)

The Commendation Regarding Christian Hospitality (1–8); The Condemnation Regarding Violating Christian Hospitality (9–11); and The Conclusion Regarding Christian Hospitality (12–14).²²⁰

Jude Outline (Handout)

The Desires of Jude (1, 2); The Declaration of War Against Apostates (3, 4); The Damnable Outcome of Apostates (5–7); The Denunciation of Apostates (8–16); The Defenses Against Apostates (17–23); and The Doxology of Jude (24, 25).²²¹

Revelation Outline (Handout)

The Things which You Have Seen (1:1–20); The Prologue (1:1–8); The Vision of the Glorified Christ (1:9–18); The Apostle’s Commission to Write (1:19, 20); The Things which Are (2:1–3:22); The Letter to the Church at Ephesus (2:1–7); The Letter to the Church at Smyrna (2:8–11); The Letter to the Church at Pergamos (2:12–17); The Letter to the Church at Thyatira (2:18–29); The Letter to the Church at Sardis (3:1–6); The Letter to the Church at Philadelphia (3:7–13); The Letter to the Church at Laodicea (3:14–22); The Things which Will Take Place after This (4:1–22:21); Worship in Heaven (4:1–5:14); The Great Tribulation (6:1–18:24); The Return of the King (19:1–21); The Millennium (20:1–10); The Great White Throne Judgment (20:11–15); and The Eternal State (21:1–22:21).²²²

²²⁰ https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/3john-intro.cfm
²²¹ https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/jude-intro.cfm
²²² https://www.blueletterbible.org/Comm/macarthur_john/bible-introductions/revelation-intro.cfm
Figure 4  Listing of the Old Testament and the New Testament

223 https://www.orientaltrading.com/books-of-the-bible-sign-craft-kit-a2-13807748.fltr?sku=13807748&BP=PS544&ms=search&source=google&cm_mmc=GooglePLA-1398795105-_5803862298713807748&cm_mmca1=OTC%2BPLAs&cm_mmca2=GooglePLAs&cm_mmca3=PS544&cm_mmca4=FS39&cm_mmca5=Shopping&cm_mmca6=PLAs&cm_mmca10=Shopping&cm_mmca11=13807748&cm_mmca12=12ct-Books-of-the-Bible-Sign-Craft-Kit&gclid=Cj0KCQjwqfz6BRD8ARIsAIxQCF0WyKlKNFvlnWC2APBlgLgTh-H-rw-Ts9UHYGlShLsKodHYbRYroaAiGQEAAlw_wcB
Figure 5  Breakdown of the Old and New Testament\textsuperscript{224}

\textsuperscript{224} https://www.orientaltrading.com/books-of-the-bible-handout-cards-a2-13808729.fltr
Figure 6  Old and New Testament complete set\textsuperscript{225}

\textsuperscript{225} https://www.smp.org/resourcecenter/resource/1347/
Lesson Five (Short Review)
Quiz-Five
Appendix E
(Hand out)

Please select True or False

There are 27 books in the Old Testament

______ True
______ False

There are 39 Books in the New Testament.
______ True
______ False

Collect Quiz

Give final remarks

Pray and give the benediction.
Chapter 5

Conclusion

The Need for Christian Apologetics: Where to go from here

This academic research on apologetics shows that there is a great need for apologetics in the local church. The local church is where this information will be taught. Many people are in need of this information; however, they just don’t know that they need it. The goal once the pandemic has ended is to contact a local church and have a meeting with the senior pastor. At that time, it will be explained what goals will be accomplished through this training and information will be provided to them on apologetics. This research shows a need in the future for Christian apologetics to be taught in the local church, so that Christians will be able to have the essential tools to defend and define their Christian faith.

There is a need for this academic training on apologetics to be taught outside of the Sunday morning worship. Many times, parishioners may not have a clear understanding of something that has been preached during the sermon; however, they cannot get the necessary help needed by getting their questions addressed. In processing the conclusion of this proposal on the academic study of apologetics, five training lessons have been developed that will accommodate and are ideal for any and every local church. These five lessons are developed to cater to all ages and genders, and they also accommodate all parishioners, no matter if they are leaders or lay members.

As mentioned in the above chapters, there are five views of apologetics. Author William Craig discusses that, “a classical method is an approach that begins by employing
natural theology to establish theism as the correct world-view.”226 There are many different views of apologetics. The classical method is the method of choice when it comes to apologetics, which will be used, although there are five different views of apologetics, according to these authors, see below. The classical method will be no problem for the classical apologist because in this method, the existence of God must be evident. The Bible is reliable to show miracles are possible; Jesus claimed and proved to be God. This method has been used and known by Dr. Norman Geisler as the first approach completed by Christian apologists. So, this method will continue to be used in the future for apologetics.227

The second view is by the author, Gary Habermas, which is the evidential method. “The evidential method has much in common with the classical method except in solving the issue concerning the value of miracle as evidence.”228 Many people have a tendency to lean toward the evidential method because they believe in miracles as evidence of the existence of God. There is no way possible that God can be boxed in only one way. This method cannot appropriately prove God effectively. This method focuses strictly on miracles. In the future and the present, one cannot put God in a box and strictly base Him and His existence on miracles alone. He has performed miracles, signs, and wonders; however, He has done so much more.

Next, let us look at the third method, which is the cumulative case method. The cumulative case method is known as the third of the big four. The term “cumulative case” is used by apologists in ways different than we are using it in this context, but Basil Mitchell, a proponent of this view, gave this method the name, and so we will use it here. The careful reader

228 Gary Habermas et al., Five Views On Apologetics (Grand Rapids, MI: Zondervan, 2000.), 16
will no doubt note that this method belongs in the same broad family of methods, as does the evidential (and perhaps classical) method. However, it will also be apparent that as an argumentative strategy, the cumulative case method has something distinctive to offer. Indeed, this approach to apologetics arose because of the dissatisfaction that some philosophers had with these other evidential-type methods (i.e., the first two of the Big Four).”

Many times, the problem comes into play when the person that is planning to teach any lesson must make a concrete decision on what method he or she feels is appropriate for teaching the lessons. One must decide as to what method to use that will be the most effective, as indicated here in this research when it comes to choosing the method that will be used in the future. When teaching any lesson, the Bible is our support. The Classical Method is the method of choice for future training lessons.

The presuppositional method is the fourth method, which indicates, “Due to the Noetic Effect of sin, presupposition lists usually hold that there is not enough common ground between believers and unbelievers that would allow followers of the prior three methods to accomplish their goals.”

The apologist must simply presuppose the truth of Christianity as the proper starting point in apologetics. The Christian revelation in the Scriptures is the framework through which all experience is interpreted, and all truth is known. Various evidence and arguments can be advanced for the truth of Christianity by these at least implicitly presuppose premises that can be true only if Christianity is true. Presupposition lists attempt then to argue transcendentally. That is, they argue that all meaning and thought indeed, every fact logically presupposes the God of the Scriptures.

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When it comes to apologetics, and you are deciding what method to use in the future, make sure that you don’t argue with anyone when it comes to apologetics. Always be ready to give them an answer.

The fifth method is the reformed epistemology method. We are told that if a belief is unsupported by evidence of some kind, it is irrational to believe. Reformed epistemology challenges this “evidentialist” epistemological assumption. Those who advocate this view hold that it is perfectly reasonable for a person to believe many things without evidence. Most strikingly, they argue that belief in God does not require the support of evidence or argument in order for it to be rational.\(^2\) It is evident that this method is not conducive to future training.

These are the five major methods that Christian apologetics is known to provide the answer as well as attack on the Christian faith, as well as obeying 1 Peter 3:15. Many Christians have no idea about these methods of apologetics. One can see from these methods alone that there is a need to have a method in place and in mind when it comes to future training of Christian apologetics in the local church and community. So many Christians are not attending the local church, so thinking futuristically, they need to also be taught. No one should be left out when it comes to Christian apologetics; everyone should be taught how to defend the faith.

**The Results of the Research Project**

Although the five views of apologetics have been described, when this training takes place in the local church the method used will be the classical method. According to author Paul Derengowski, ThM, there is a two-stage defense that begins with the existence of God, and the evidence is present:

1. “Argue the existence of God;
2. The nature of effective cause;
3. Possibility and necessity;
4. The graduation found in things and,
5. governance of the Word.”

The strength and the reliance of the classical method is the Holy Spirit and the logic argumentation. It is clear and evident throughout the scholarly research that has been obtained that there are not many churches teaching Christian apologetics. When it is not being taught in the one place that we all expect that it should be taught, it possesses a problem.

Author Paul Derengowski talks about how the article has explained the five ways Christian apologists conduct their craft. Each method is valuable in providing answers and attacks on the Christian Faith along with obeying I Peter 3:15. When it comes to future apologetics, it is implied that Christians should obey the command of God to give an answer for what he or she believes. If this is done, they will enjoy the blessing that so many Christians have neglected, which is their faith.

However, another aspect of this training that could further develop this study is evangelism. As one encounters a new believer, they should be trained. This is also an excellent opportunity to implement additional training to help grow Christians as they learn apologetics in the future. Implementation of the training after the five lessons have been presented and taught in the local church will be most beneficial to the congregation. Everyone that wants to participate in the training will have an opportunity.

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233 https://capro.info/methods-of-apologetic-practice/
This training will benefit everyone. Once the local church is introduced to this training, hopefully someone will see the value as well as catch the vision and see that training Christian apologetics is very necessary and also beneficial to all members of the local church. Then this training will continue, and the lessons can expand to additional training. It is gleaned from the literature review that it is evident that not many local places of worship have these classes in place.

Recently, this researcher learned from just having a conversation with a Roman Catholic that every young man is entered in catechism. This means that from an early age, they are constantly learning continually about their religion. This is good because they are taught at an early age about their faith and how to defend their faith properly. That is why the priest is so educated. They start educating them at an early age. In the book of Proverbs chapter twenty-two, verse six, it states, “Train up a child in the way he should go; and when he is old, he will not depart from it.” That scripture is true, and the Roman Catholic displays this truth.

**While Implementing the Project**

While implementing this project, the researcher learned that there are many methods of apologetics and also learned the definitions of each one of the methods. After gaining this knowledge, a decision was made to choose the classical method; however, a more detailed reason was not given as to why this method was chosen. The reason is because the Holy Spirit is ever-present and plays a major role in the classical method. As Christians currently living in the dispensation of the Holy Spirit, He is needed to lead and guide this researcher every step of the way.

According to author Craig, “I have elsewhere characterized the witness of the Holy Spirit as self-authenticating, and by that notion I mean:
1. “that the experience of the Holy Spirit is veridical and unmistakable (though not necessarily irresistible or indubitable) for the one who has it and attends to it;

2. that such a person does not need supplementary arguments or evidence and to know with confidence that he is experiencing the Spirit of God;

3. that such experience does not function in this case as a premise in any argument from religious experience to God himself;

4. that in certain contexts, the experience of the Holy Spirit will imply the apprehension of certain truths of the Christian religion, such as “God exists,” “I and reconciled to God,” “Christ lives in me,” and so forth;

5. that such an experience provides one not only with a subjective assurance of Christianity’s truth but with objective knowledge of that truth; and

6. that arguments and evidence incompatible with that truth are overwhelmed by the experience of the Holy Spirit for the one who attends fully to it.”

While using this method, one will have to be fully in tune with the Holy Spirit. This is where one gives up the lead and allows the Holy Spirit to take over. John 16:13 states, “However when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak from Himself, but whatsoever He shall hear, that shall He speak. And He will show you things to come.”

As Christians, it is believed that the Christian faith is true, and one must abide in God, and He is in us. According to Psalms 46:1, “God is our refuge and strength, a very present help in trouble.”

These Results will be Helpful in Other Settings

These results that have been learned and discussed in this research are beneficial and can be used in other settings. This is especially true if anyone is considering teaching or

234 Craig et al., Five Views On Apologetics, 28-30.
implementing an apologetics class or ministry on apologetics in their place of worship. The information that has been obtained is not only good for others but also good for the researcher, for the information and research has been educational. The outcome was unexpected in the findings that there is such a great need for apologetics all over.

However, the great thing is there are some that are willing to learn and want to learn while, on the other hand, there are so many others that could care less. They just want to do what they have always done and not worry about changing in any way. They have become comfortable and complacent with not knowing, and they are comfortable. There are others that never want to go outside of the sphere to learn anything new. There is a need to get this information that has been learned from academic research on apologetics to social media, and they can also be educated.

It is evident that there are many Christians and non-Christians that would love to hear more about apologetics. This is a dispensation of time where people want to learn and know more. As they learn and know more, they grow, and they have the ability and capability to help others grow.

One can start in his or her immediate circle and just ask a simple question. Can you define apologetics? Maybe one out of every ten people that you ask may know. This is not a term used in our communities, local houses of worship, families, general conversation, Christian conversation, Bible Study, Sunday School, or just with your Christian brothers and sisters. This is one of those terms that you rarely hear mentioned in any type of conversation.

Recently, this researcher was talking to a friend just in general, and she asked what the thesis research topic was about. The answer was given that it was an academic research on apologetics, which will someday be taught in a local church. She said, what is that? That goes to
prove the point of this research. This person attends church every Sunday (prior to this Pandemic that is currently happening). However, it is interesting how much one learns every day about people. Never assume that just because people attend a local church that they are educated and know how to completely defend the Christian faith and define it.

It is understood that no one knows everything. That is why many work together in a team because what one doesn’t know, someone else may know. This is especially good when you are in a local church and you all work together because when you work with leaders as a team, it is very helpful. Apologetics will and is becoming a theme of the future. Some people are timid, and they may not want to speak in front of a huge crowd; however, they can speak in small settings. In this instance, it is good to allow the person to speak in small groups until they feel comfortable speaking in a larger group. This way, they are still having an opportunity to speak and get the necessary experience needed so that they may continue to have the opportunity to learn.

Apologetics can also be taught in small groups. It does not have to be taught in a large church congregation. It could be taught in the book club, the Elders, Deacons, Sunday School Class or Sunday School teachers, ministers, ministers in training, youth and young adult, greeters, aspiring ministers, women ministry, men ministry, music ministry, and security team. This training can go way beyond just having this training in a local church. Some people may feel more comfortable if they could have training in small groups. The meetings can be in someone’s home or over dinner. It could be in a fellowship hall or a small group Bible study.

Additional training can be provided; however, it is okay if they want to learn more and ask for more training, and they may deny the additional training. During this research, this study merits future research, especially to make this academic apologetic study available to be taught
in the local church as well as some of the other local venues or groups mentioned. This could be very helpful and expand from five lessons to additional lessons. Who knows, someday, a local ministry may want to create an apologetic ministry? This type of ministry is not very popular; however, in the long run, this type of ministry will be very helpful and beneficial. This type of ministry can also assist others in the area.

As mentioned, this can also be helpful when it comes to evangelism. Whenever you go out to evangelize, one should assure that they are ready, and the Holy Spirit is leading them. However, they must have practical knowledge also. As stated in a previous chapter, the evangelism team went out to witness in the neighborhood and they realized that they were almost tricked by some Mormons. The Mormons were well trained and knowledgeable about what they believed. This is what sparked the interest of that evangelism team to go back to the senior pastor to ask him to approve an apologetic ministry.

Initially, the pastor and the rest of the board was against the idea of an apologetics ministry. The evangelism team was persistent, and they did not give up. They saw a need and they wanted to create this ministry because they knew it would be helpful. They did their research and they could not locate any churches or organizations in the area that had an apologetic ministry or had even heard about apologetics. They kept researching and all eight of them took the plan to the pastor, and he finally gave them the okay. The ministry grew and was helpful to the church and others outside of the ministry. Other churches were coming to get training. This was seen as a small beginning, and it grew from eight to eighty-eight members.
Bibliography


Winchester, Benjamin. “Adult Education in the Local Church.” New Haven vol 29:141.
Appendix A

Lesson One (Short Review)
Quiz One

Please select A, B, or C to complete this sentence.
Christian apologetics is used to ____________________.

A. Help to defend the Christian Faith

B. Gain knowledge for my personal use

C. Help to learn how to attend church
Appendix B

Lesson Two (Short Review)
Quiz-Two

Please select true or false

What is the purpose of Christian apologetics?

Christian apologetics helps one to have the ability to defend and define the Christian faith.

_________ True

_________ False
Appendix C

Lesson Three (Short Review)
Quiz-Three

Please fill in the Blank

When guiding one through doing Christian Apologetics

______________ is most important when providing a defense for the faith

A. Prayer

B. Talking Loud

C. Over talking others
Appendix D

Lesson Four (Short Review)
Quiz-Four

Fill in the Blank

What is the Final Authority ________________?
   A. The Bible

   B. My word

   C. My opinion
Appendix E

Lesson Five (Short Review)
Quiz Five

Please select True or False

There are **27** books in the Old Testament

_______ True

_______ False

There are **39** Books in the New Testament.

_______ True

_______ False
July 14, 2020

Reba Gore
Norman Mathers

Re: IRB Application - IRB-FY19-20-330 Teaching Christian apologetics to the local Church

Dear Reba Gore, Norman Mathers:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study does not classify as human subjects research because:

(1) it will not involve the collection of identifiable, private information.

Please note that this decision only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at .irb@liberty.edu

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office