

Christian Apologetics

Volume 5

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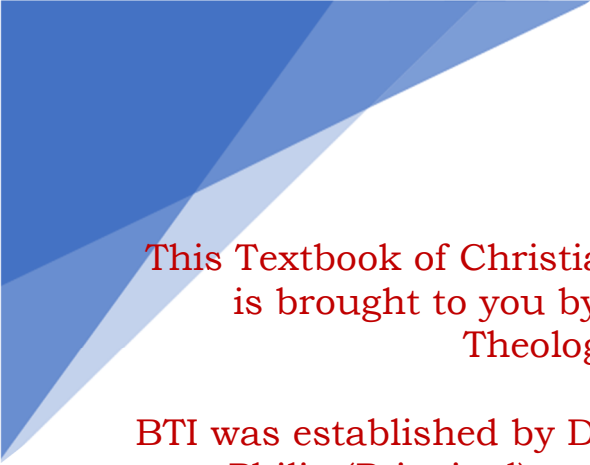
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Opposition to Apologetics

There are some Christians who are opposed to the very idea of apologetics. They do this because of a number of reasons, some of which are as follows:

Distrust Of Reason: Some people oppose apologetics because they are completely distrustful of human reason in spiritual realm. According to them, faith and reason are to be placed in totally separate compartments, having no role to play in each other's realm. For them, reason is for the natural world while faith is something for the spiritual world. However, such a view

that compartmentalizes truth lacks coherence. The Christian approach to truth is an integrated one where one has to accept that faith and reason do mix with each other in many realms of spiritual truth.

Undisclosed Fear: Some people oppose apologetics because they find themselves ill equipped to face the attacks. So instead of facing the problems, and instead of making a defense for the faith that is in them, they prefer to run away from it all. Since apologetics is a very difficult subject to study and master, running away from the reality is easier for them than facing it.

However, cowardice is NOT the way of Christian thought or practice.

Faith is the starting-point of Christianity, and once faith is established Christianity can be shown to be consistent with truth and reason. There are many who will be strengthened in their faith if this consistency is shown to them, and it is the task of the apologist to help every genuine inquirer.

Willful Blind Opposition: Many people oppose Christian Apologetics due to their ignorance. Such people can be engaged in

mutual conversation and a reasonable explanation will convince them that their opposition is ill founded. However, some people oppose Christian Apologetics and Biblical Creationism willfully and due to their stubbornness. It is usually futile to waste time upon them.

All serious apologists should expect some hostility. They should not waste their time either in worrying about the attack or in trying to counter the hostile parties. They should realize that a person willfully opposing apologetics is not a sincere

inquirer. Further, there is no medicine to cure willful opposition.

In summary, every apologist should expect intense hostility from some people, but they should steer clear of them for the sake of their own effectiveness.

Public Debates

With Hostile People

The purpose of Christian Apologetics is not winning debates, but establishing the truth. Our generation is known for lack of time for listening to prolonged debates, abounding with superficial people, and high on loaded

words. In such milieu debating is NOT a good strategy for discussing spiritual truth. Thus, the apologist should avoid debating in public, except in front of a mature crowd made up of a small number of seekers dominated by a true spirit of inquiry. Further, the other side of the debate should be presented by one or more persons who are not given to loaded words or to ridicule. People who are given to scorn can manipulate the audience in such ways that they can turn the public against the apologist even though they have nothing of substance against him.

Also, even when the apologist delivers straight lectures in a non-debating fashion, some of these people (from the audience) will try their best to engage him in face-to-face (speaker-to-audience) debates. Usually this will be a trap meant to discredit the apologist by subtle mockery. Apologists should develop practical strategies to foil their deceptive plans.

An apologist should never forget that a willful debater can very easily disturb his public presentation by resorting to mockery, sarcasm and other disturbing or distracting tactics. They should never be

allowed to take control. The apologist should keep presenting his subject without allowing anyone with the spirit of mockery to dominate. Anything and everything they say destroys the serious mood of the audience, and once that is done the impact of even the best apologetic presentation can reduce to nothing.

Apologetics Through Compromise

Though the very essence of Christian Apologetics is non-compromise, some people do not seem to understand this. When this type of people see a conflict between two systems of thought, their

response is that everyone should somehow to find a middle position. Unfortunately, this kind of a compromise is a slow poison that does more harm to truth than the fiercest attack directed against the Christian faith.

Two apparently conflicting reports can be reconciled with each other if they represent two different aspects of one and the same truth. For example, when the four blind men give four different reports about the elephant, their conflicting reports can be reconciled into a single picture. Or, when different people report different colors for the same chameleon, these accounts can

be unified into one. This is made possible in every such case because the conflicting reports present DIFFERENT aspects related to one and the same entity. On the other hand, if conflicting reports come due to fundamental differences in the basic system itself, they cannot be reconciled.

For example, the demands of evolution and creation cannot be reconciled with each other because they represent two fundamentally different, mutually hostile, and mutually exclusive systems. They do not represent various aspects of the same truth, but rather two mutually opposing

systems. They differ and diverge from each other right from the presuppositional level so that any attempt at reconciling them is a vain exercise. What's needed in such cases is to scrape the inferior set of presuppositions, so that the remaining better set of presuppositions provides the more authentic picture of reality.

Further, whenever two opposing systems are synthesized into one, it is the truth that always suffers. When fresh food is mixed with decaying one, it is always the fresh one that suffers not the other way round. This is because all compromise hurts and eclipses

the truth. The best example is the attempted reconciliation between evolution and creation.

To unify the radically differing principles of evolution and creation some compromise has to be made. Since evolution-believers would not give an inch of their territory, all burden for compromise falls on the side of creation. Consequently, we find that all synthesis of evolution-creation begins with the direct or indirect denial of the Genesis creation account.

The synthesis between evolution and creation is usually designated by the name "Theistic Evolution". There are many shades of theistic evolution, but all of them agree that God used evolution as the method of creating the universe. When such a thesis is advocated, a question arises about the Genesis account of creation: If God created all, including man, using evolution then what about the story of Adam, Eve, the garden of Eden, the tree of knowledge and the serpent. All theistic evolutionists assure their readers that all this is only "poetic language" and that these are not to be taken literally. Thus by a stroke of pen the

theistic evolutionist abandons the reliability of the Genesis account. With that goes the foundation on which the entire Christian doctrine stands.

Whenever two contradictory systems of thought are reconciled with each other, the truth always suffers. Opposites can be synthesized only at the cost of truth, and that is an alarming possibility for any apologist.

In this book we take an unashamed stand in favor of truth, total truth, and truth alone. There will be no attempt to mingle error

with truth. Tens of thousands of Protestant Reformers sacrifice their lives to defend the truth expressed in the following statements:

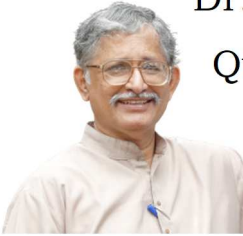
- Sola Scriptura (Bible Alone)
- Sola Gratia (Grace Alone)
- Sola Fide (Faith Alone)
- Solus Christus (Christ Alone)
- Soli Deo Gloria (To God Alone Be Glory)

We unashamedly stand with the Fathers of the Reformation. The above statements form the presuppositions upon which this book rests. Since presuppositions play a

very important part in apologetics, polemics, hermeneutics, and theology, we would devote another document to a discussion of presuppositions of various groups of Christians as well as non-Christians.

The authors have worked hard for countless hours to prepare this series of eBooks for FREE distribution. You can say “thanks” by forwarding this eBook to all your friends, relatives, and church members!!

About The Authors



Dr. Johnson C. Philip is an expert in Quantum-nuclear Physics and has done research about the inner structure of Protons and Neutrons (Hadrons). He has doctorates in Theology, Alternative Medicine, Archaeology, and Communication also. He has authored hundreds of books and he hopes to join hands with Dr. Saneesh Cherian to produce a large number of ebooks.

Dr. Saneesh Cherian is an expert in Communication and Sociology. Having completed two doctorates in theology and a masters in Sociology from a prestigious University, he



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