

**Chapter 1 : Apology and Polemic in the New Testament**

*The large element of controversy in the New Testament Writ ings has suggested the following studies of the progress of Christi anity amid the earliest attacks upon it, or the attempted pervers ions of it, and of the methods of its original defense and of the establishment of believers in the faith.*

The role of educated writing is important to reach this destiny. While various postmodern movements and New Age movements are catching the attention of the young, educated masses through their writings, how far our writings come to deal the perplexed worldviews of the contemporary mindset? The need of the hour is rhetorical writers who can influence the new realities and confront the modern challenges. His jurisprudential approach to present the matters of Christians before the civil authorities is commendable. In a context where Christians remained as a misunderstood community before both the civil and political authorities, Tertullian made the points clear in an efficacious manner. Life and Works Quintus Septimius Florens Tertullianus, anglicized as Tertullian, was a prolific and controversial early Christian author, and the first to write Christian Latin literature. He was born around the year at Carthage modern Tunis into a pagan Roman family. He also was a notable early Christian apologist and a polemicist against heresy. Born in North Africa, the son of a Roman centurion, Tertullian was educated at Rome in rhetoric and philosophy, and he probably practiced law there. After being converted to Christianity in or , he was ordained a presbyter, and he served the Church in Carthage. He is considered the father of Latin, western Christianity, not merely because he is the first theologian to employ the Latin tongue, but also because of his influence on Cyprian, Augustine, and Jerome. Tertullian, as an early Christian author and polemicist, helped to establish Latinâ€™rather than Greek, which was the most widely, used language at that timeâ€™as an ecclesiastical language and as a vehicle for Christian thought in the West. He coined many new theological words and phrases and gave currency to those already in use, thus becoming a significant thinker in forging and fixing the vocabulary and thought structure of Western Christianity for the next years. Because he was a moralist rather than a philosopher by temperamentâ€™which probably precipitated his famous question: When he approved innovation, he did originate and advance new theology to the early Church. Together with Origen, he is one of the two greatest Christian writers of the second and third centuries. Indeed, he was one of the greatest Latin writers ever and it is said that pagans used to read his works simply to enjoy the style. Tertullian wrote always as an advocateâ€™defending his own position and attacking all rivals. This he did with the full range of rhetorical skills at his disposal. His aim was the total annihilation of his opponents. They had to be shown totally wrongâ€™and morally suspect to boot. Tertullian was not being vindictive or dishonest. He was completely convinced about the rightness of his cause and sincerely sought to argue it as best he could. His works are categorized under three sub-groups: Roman Africa was famous as the home of orators. This influence can be seen in his style with its archaisms or provincialisms, its glowing imagery and its passionate temper. He was a scholar with an excellent education. He wrote at least three books in Greek. In them he refers to himself, but none of these are extant. His principal study was jurisprudence and his methods of reasoning reveal striking marks of his juridical training. He shone among the advocates of Rome, as Eusebius reports. Thirty-one works are extant, together with fragments of more. Following the latter mode, this is of a more practical interest, the writings fall into two groups. The other writings are practical and disciplinary, e. He also cites the Book of Enoch as inspired, and thinks those who rejected it were wrong. He seems also to recognize IV Esdras, and the Sibyl, though he admits that there are many sibylline forgeries. He attributes Hebrews to St. Throughout church history Tertullian has received condemnation for two main reasons: Ordinary offenders, he says, are tortured to make them confess their crimes; but Christians are tortured to make them deny their beliefs. The whole judicial procedure thus becomes a farce. On the one hand, the author gives a careful, detailed exposition of the beliefs and practices of the Church of his day; on the other hand, as a former pagan, well-placed for observing Roman society, he gives a telling expose of the immorality and irreligion of those who put the Christians to death. Christians are charged with not believing in the gods of the Romans. This is true, says Tertullian, but it is no scandal. There are tribes throughout the Empire which do not believe in the Roman gods, yet they have permission to practice

their religion. Moreover, philosophers, such as Socrates, are held in honor, in spite of the fact that they deny the gods. Although He is not visible, every man has some notion of Him because He is manifest both in the works of nature and in the native testimony of the soul itself. But, says Tertullian, for our better knowledge of Him, God has also given us a written revelation of Himself. Tertullian stresses the antiquity of this revelation, which was given to the Hebrews. As to the pagan divinities, Tertullian holds the view, known anciently as euhemerism, that the gods are men who, after their death, were made objects of worship. There are, then, in actuality, no gods other than God. The simplicity of Christian worship must be difficult for those to grasp who are accustomed to the florid festivals of Gaia or of Bacchus, writes Tertullian. The service of Christ consists in reading the Scriptures, in prayer, in exhortation and censure. Once a month, Christians gather donations for the poor and the unfortunate. Thus, Christians think of pagans as their brothers and sisters; but they feel special kinship toward those who have been led to the common knowledge of God. More serious, perhaps, was the charge that Christians were disloyal to Caesar, inasmuch as they refused to offer sacrifice to him as to a god. They also pray for Caesar and for the preservation of Roman rule. The same kind of reply is brought to the charge that, in causing the sacrifices to be neglected, Christians are responsible for various natural calamities. The charge had better be turned against the heathen themselves, says Tertullian, considering the hypocritical and perfunctory manner in which they perform their religious rites. If the well-being of the Empire depended on the gods, as is maintained, then the pagans should take it those disasters are warnings to themselves. In any case, says Tertullian, there were natural catastrophies before there were Christians. Recapitulation In our evaluation of the life and work of Tertullian, we reached into a position that he was a great orator and an advocate of freedom of religion par-excellence. Writing at a time when it was not even dreamed that Christianity might become the imperial religion, Tertullian saw no possibility of compromise between Christianity and secular culture. The existence of organized opposition to Christianity did not surprise Tertullian or particularly disturb him; but in his apology he challenges the assumption that government must serve this pagan outlook. Tracing the mischief to the Greek and Roman practice of deifying civic values, he argues for the complete secularization of the political order, and for complete religious tolerance. He insists that by paying taxes and obeying the laws, as well as by their prayers, Christians do fulfill their obligations as citizens. Biblical Interpretation Then And Now: The Rise of Christianity. The Encyclopedia of Religion. MacMillan Publishing Company, A Lion Book, Masterpieces of Christian Literature: God and World in Early Christian Theology:

**Chapter 2 : Christian apologetics - Wikipedia**

*In these surveys no attempt has been made, since the New Testament data do not suffice, to construct the system in its details; but primarily to ascertain the fact of the activity of such a movement and its ominous significance for the fundamentals of.*

Defining Apologetics Apologetics may be simply defined as the defense of the Christian faith. The simplicity of this definition, however, masks the complexity of the problem of defining apologetics. It turns out that a diversity of approaches has been taken to defining the meaning, scope, and purpose of apologetics. In ancient Athens it referred to a defense made in the courtroom as part of the normal judicial procedure. After the accusation, the defendant was allowed to refute the charges with a defense or reply *apologia*. Elsewhere Luke always uses the word in reference to situations in which Christians, and in particular the apostle Paul, are put on trial for proclaiming their faith in Christ and have to defend their message against the charge of being unlawful. Luke Paul himself used the word in a variety of contexts in his epistles. Finally, in 1 Peter 3: When challenged or even threatened, Christians are to behave lawfully, maintain a good conscience, and give a reasoned defense of what they believe to anyone who asks. We will discuss this text further in chapter 2. The New Testament, then, does not use the words *apologia* and *apologeomai* in the technical sense of the modern word apologetics. The idea of offering a reasoned defense of the faith is evident in three of these texts: Philippians 1: Indeed, no specific system or theory of apologetics is outlined in the New Testament. These men were known as the apologists because of the titles of some of their treatises, and included most notably Justin Martyr First Apology, Dialogue with Trypho, Second Apology and Tertullian Apologeticum. It was apparently not until that apologetics was used to designate a specific theological discipline, and there has been debate about the place of this discipline in Christian thought almost from that time forward. Some attempted to distinguish apologetics from apology, but they differed among themselves respecting the principle of distinction. Dusterdieck, Kubel. Apologetics was variously classified as an exegetical discipline (Planck), historical theology (Tzschirner), theory of religion (Rabiger), philosophical theology (Schleiermacher), something distinct from polemics (Kuyper), something belonging to several departments (Tholuck, Cave), or something which had no right to exist (Nosselt). Smith viewed apologetics as historico-philosophical dogmatics which deals with detail questions, but Kubel claimed that it properly deals only with the essence of Christianity. Schultz went further and said that apologetics is concerned simply to defend a generally religious view of the world, but others taught that apologetics should aim to establish Christianity as the final religion (Sack, Ebrard, Lechler, Lemme). In this chapter we will offer definitions of the apologetics word group and consider just how best to conceive of the discipline of apologetics. Apologetics and Related Terms It has become customary to use the term apology to refer to a specific effort or work in defense of the faith. An apologist is someone who presents an apology or makes a practice of defending the faith. Apologists might and do develop their apologies within various intellectual contexts. That is, they may offer defenses of the Christian faith in relation to scientific, historical, philosophical, ethical, religious, theological, or cultural issues. The terms apologetic and apologetics are closely related, and can be used synonymously. An apologetic using the word as a noun will be here defined as a particular approach to the defense of the faith. Apologetics, on the other hand, has been used in at least three ways. Perhaps most commonly it refers to the discipline concerned with the defense of the faith. Second, it can refer to a general grouping of approaches or systems developed for defending the faith, as when we speak about evidentialist apologetics or Reformed apologetics. Third, it is sometimes used to refer to the practice of defending the faith—“as the activity of presenting an apology or apologies in defense of the faith. These three usages are easily distinguished by context, so we will employ all three in this book. Finally, metapologetics refers to the study of the nature and methods of apologetics. This term has come into usage only recently and is still rarely used. It is evident, then, that metapologetics is a branch of apologetics; it focuses on the principal, fundamental questions that must be answered properly if the practice of apologetics is to be securely grounded in truth. The Functions of Apologetics Historically, apologetics has been understood to involve at least three functions or goals. Some

apologists have emphasized only one function while others have denied that one or more of these are valid functions of apologetics, but in general they have been widely recognized as defining the task of apologetics. Francis Beattie, for example, delineated them as a defense of Christianity as a system, a vindication of the Christian worldview against its assailants, and a refutation of opposing systems and theories. This function corresponds to what Beattie calls defense. To these Raymond adds a fourth point: On the other hand, treating persuasion as a separate function is helpful, since it involves elements that go beyond offering an intellectual response the focus of the first three points. Persuasion must also consider the life experience of the unbeliever, the proper tone to take with a person, and other matters beyond simply imparting information. We may distinguish, then, four functions, goals, modes, or aspects of apologetics. The first may be called vindication Beattie or proof Frame and involves marshaling philosophical arguments as well as scientific and historical evidences for the Christian faith. The goal of apologetics here is to develop a positive case for Christianity as a belief system that should be accepted. Philosophically, this means drawing out the logical implications of the Christian worldview so that they can be clearly seen and contrasted with alternate worldviews. Such a contrast necessarily raises the issue of criteria of verification if these competing truth claims are to be assessed. The question of the criteria by which Christianity is proved is a fundamental point of contention among proponents of the various kinds of Christian apologetic systems. The second function is defense. This function is closest to the New Testament and early Christian use of the word *apologia*: This function involves clarifying the Christian position in light of misunderstandings and misrepresentations; answering objections, criticisms, or questions from non-Christians; and in general clearing away any intellectual difficulties that nonbelievers claim stand in the way of their coming to faith. More generally, the purpose of apologetics as defense is not so much to show that Christianity is true as to show that it is credible. This function focuses on answering, not specific objections to Christianity, but the arguments non-Christians give in support of their own beliefs. Most apologists agree that refutation cannot stand alone, since proving a non-Christian religion or philosophy to be false does not prove that Christianity is true. Nevertheless, it is an essential function of apologetics. The fourth function is persuasion. By this we do not mean merely convincing people that Christianity is true, but persuading them to apply its truth to their life. This function focuses on bringing non-Christians to the point of commitment. We might also speak of this function as evangelism or witness. These four aspects or functions of apologetics have differing and complementary goals or intentions with respect to reason. Apologetics as proof shows that Christianity is reasonable; its purpose is to give the non-Christian good reasons to embrace the Christian faith. Third, apologetics as refutation shows that non-Christian thought is unreasonable. The purpose of refuting non-Christian belief systems is to confront non-Christians with the irrationality of their position. And fourth, apologetics as persuasion takes into consideration the fact that Christianity is not known by reason alone. The apologist seeks to persuade non-Christians to trust Christ, not merely to accept truth claims about Christ, and this purpose necessitates realizing the personal dimension in apologetic encounters and in every conversion to faith in Christ. Not everyone agrees that apologetics involves all four of these functions. For example, some apologists and theologians have claimed that proof is not a valid function of apologetics—that we should be content to show that Christianity is not unreasonable. Or again, some Christian philosophers have urged against trying to argue that the non-Christian is being irrational to reject Christianity. Many apologists have even abandoned the idea that apologetics might be useful to persuade people to believe in Christ. Such opinions notwithstanding, all four functions have historically been important in apologetics, and each has been championed by great Christian apologists throughout church history. A Handbook for Christian Apologetics. The first two chapters discuss the definition of apologetics and the relationship between evangelism and apologetics, with Howe arguing for a sharp distinction between the two. Using Evidences and Presuppositions in Defense of the Faith, Helpful treatment of the meaning of *apologia* and of the relationship between apologetics and philosophy. Samuel Macauley Jackson, 1: Reprinted in Studies in Theology, The Works of Benjamin B. Oxford University Press, ; Grand Rapids: Still hard-to-match analysis of the nature of apologetics and its place in the academic disciplines. Lockman Foundation, ; Grand Rapids: Essays in the Van Til Perspective, ed. Gary North Vallecito, Calif.: Ross House, , Baker, , Bruce, Apologetics; or, Christianity Defensively Stated, 3rd ed. Colin Brown Grand Rapids: Zondervan, , 1: Essays in

Evidential Apologetics Nashville: Presbyterian Committee of Publications, , 1: Word, , Frame, Apologetics to the Glory of God: An Introduction Phillipsburg, N. Reymond, The Justification of Knowledge: Although some rough correlations can be made e.

Chapter 3 : The John Bohlen Lectureship - Wikipedia

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Postdiction In his book *Science Speaks*, Peter Stoner argues that only God knows the future and that Biblical prophecies of a compelling nature have been fulfilled. He notes that Jesus not only foretold, but was foretold, unlike in other religions, and that these prophecies came from a succession of people over a span of four thousand years. Christian apologists defend and comment on various books of the Bible. There are several resources that Christians offer defending inerrancy in regard to specific verses. Roberts in *Can We Trust the Gospels?* Philosophical apologetics[ edit ] Philosophical apologetics concerns itself primarily with arguments for the existence of God , although they do not exclusively focus on this area. They do not argue for the veracity of Christianity over other religions but merely for the existence of a Creator deity. Omnipotence and omniscience are implied in these arguments to greater or lesser degrees: They do not support hard polytheism , but could be used to describe the first god who created many other gods; however, the arguments are only relevant when applied to the first god the First Cause , Pure Act and Unmoved Mover ; it is a contradiction a priori to suppose a plurality of "Pure Acts" or "First Causes" or "Unmoved Movers". These arguments can be grouped into several categories: Cosmological argument – Argues that the existence of the universe demonstrates that God exists. Various primary arguments from cosmology and the nature of causation are often offered to support the cosmological argument. Cicero , William Paley , and Michael Behe use this argument as well as others. Moral Argument – Argues that there are objectively valid moral values, and therefore, there must be an absolute from which they are derived. Presuppositional Arguments – Argues that the basic beliefs of theists and nontheists require God as a necessary precondition. Other philosophical arguments include: Pascal argues that a rational person should live as though God exists. Two very popular arguments against the existence of God are the hiddenness argument and the argument from evil. Presuppositional apologetics Presuppositional apologetics is a Reformed Protestant methodology which claims that presuppositions are essential to any philosophical position and that there are no "neutral" assumptions from which a Christian can reason in common with a non-Christian. Van Til drew upon but did not always agree with, the work of Dutch Calvinist philosophers and theologians such as D. Vollenhoven , Herman Dooyeweerd , Hendrik G. Stoker , Herman Bavinck , and Abraham Kuyper. Clark held that the Scriptures constituted the axioms of Christian thought, which could not be questioned, though their consistency could be discussed. Reymond argues that believers should not even attempt such proofs. Divine command and Biblical law in Christianity Moral apologetics states that real moral obligation is a fact. Catholic apologist Peter Kreeft said, "We are really, truly, objectively obligated to do good and avoid evil. These discoveries invite us to even greater admiration for the greatness of the Creator. Theistic Evolution claims that classical religious teachings about God are compatible with the modern scientific understanding about biological evolution and that the Creator God uses the process of evolution. Denis Lamoureux , in *Evolutionary Creation: A Christian Approach to Evolution* states that "This view of origins fully embraces both the religious beliefs of biblical Christianity and the scientific theories of cosmological, geological, and biological evolution. It contends that the Creator established and maintains the laws of nature, including the mechanisms of a teleological evolution.

**Chapter 4 : Apology and Polemic in the New Testament : Heffern, Andrew Duff: racedaydvl.com: Books**

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