

**A STUDY
IN APOLOGETICS**

By

PASTOR RAY VIOLA

- I. Apologetics defined
 Evangelism: The proclamation of the gospel of Jesus Christ.
 Apologetics: Scripture basis for:
- 1) our faith in Christ
 - 2) refuting errors that oppose foundations of our faith.
- A. Not apologetics on world religions (Buddhism, Islam, etc.)
1. Biblical definition (Strong's #626, 627)
 Apologeomai; Apologia
 To give an account, or a defense. To answer by way of making a defense for oneself. It is not defending God. English translation: answer, defend, excuse, speak clearly (2 Cor. 7:11).
 Our English word "apology" comes from this Greek root word.
 Rather than mean "I'm sorry," it means "a speech in defense of Biblical truth; a sound doctrinal defense of the foundations of our faith which are twisted, distorted, removed, or replaced by every cult" (Psa. 11:3; 1 Cor 3:11; Isa. 28:16).
- B. Biblical apologetics - in the New Testament: Acts 22:1 (Paul in Jerusalem); 2 Tim. 4:16 (Paul in jail); Phil. 1:7,17 (in Philippi).
1. "Answer": Luke 12:11,12; 21:14,15; Acts 24:10; 26:1,2; 1 Peter 3:15. Two things are observed in these verses - a readiness to share, and a spontaneity.
- II. We are dealing with biblical Christianity, as it stands in opposition to those professing to be Christians - Acts 17:11; 2 Tim 2:15, 3:16; 1 Peter 4:11. (LDS. HWA, JW, Way, etc.)
- The key is to know the Word of God, speak it with love (Eph. 4:15), and rightly divide it.
- A. Prophecy speaks of apostasy, heresy - Matt. 7:15-23; Acts 20:28-30; 2 Peter 2:1.
- B. Unique signs of last times - 1 John 2:18,19 is a key passage. These cults have leaders or founders with orthodox Christian beginnings ("they went out from us") who, "through revelation," began a "new restored gospel as taught by Jesus and the apostles." These are the tares to whom Jesus referred when He said, "I never knew you." These are "the fowls that lodge in the branches of the gospel of Christ" (Mark 4:32, Luke 13:19.) Fowls devour sound doctrine planted in people's hearts (parable of the sower.)
1. See prophecy in Matt. 24:24-26.
 2. What does John call these counterfeit teachers in 1 John 2: 18-19?
 3. Basis for calling them anti-Christ: 1 John 4:2 and 2 John 7.
 Counterfeits do not state that Jesus came in the flesh in the light of John 1:1,14; Rom. 9:5; 1 Tim. 3:16. They ignore Jn. 8:58; 8:24- "I Am."
 4. What do they preach (generally speaking?)
 - a. 2 Cor. 11:3 - They do not preach the simplicity that is in Christ.
 - b. 2 Cor. 11:4 - They do preach another Jesus, spirit, gospel.
 5. What does Paul call them? - 2 Cor. 11:13-15.
 6. They teach "doctrines of devils" - 1 Tim. 4:1.
- C. Jude's exhortation, and two-fold warning.
1. Contend (Strong's #1864) Epagonizomai, to struggle for.
 Defend without being contentious.
 2. Two-fold warning about those who turn; deny (Jude 3,4).
Turning: Gr. Metatithemi - to change, remove, or translate grace into a license for shameless conduct. 1 Pet. 2:7,8 - Sodom, Gomorrha (Ezek 16:49): lasciviousness is the condition of the un-regenerated human heart (Mk. 7:21,22), it's a work of the flesh (Gal. 5:19), among the sins of those past feeling (Eph. 4:19).
 Believers are warned against this sin (wantonness) in Rom. 13:13; the past was the time to do those things (1 Pet 4:3).
Denying: Gr. "arneomai" - to contradict or to disown by either pernicious teachings or immoral conduct.

- III. Seven basic ways to identify a cult:
1. They attack the deity/humanity of Jesus Christ.
 2. They deny the doctrine of the Godhead (see doctrinal dictionary).
 3. They attack the person of the Holy Spirit (a force, power, influence, not a Person).
 4. They possess an extra-biblical basis of authority (for example, Book of Mormon).
 5. They twist, distort, or pervert the gospel of grace (somehow, works are a part of the plan of salvation).
 6. They are usually centered around the teaching of an individual who "received a new revelation from God to start a new work" (Moon, Armstrong, Wierwille).
 7. They usually consider themselves the exclusive community of the saved.

IV. Practical advice:

In making your defense, do not usurp the authority of the Holy Spirit or the Word of God (Matt. 4; Heb 4:12; Eph 6:17). The objective of the apologist is not to win an argument, but to lead the person into contact with Jesus Christ. They are trying to win any argument; you are trying to win their soul.

Apologetics is a legal term, not a military term. Be defensive, but do not attack. Answering questions with questions is very effective.

Attempt to lead the person back to Jesus, like Philip did with the Ethiopian eunuch - Acts 8.

Keep in mind John 5:39 - "You search the Scriptures...these are they which testify of Me." "The greatest discipline you need is learning to be intimate with God."

THE DEITY-HUMANITY OF CHRIST

- I. According to 1 Jn. 4:2 and 2 Jn 7, what does an antichrist not believe concerning Jesus? Can you give me at least three passages that state that Jesus is God?
1. That He is Deity at incarnation - 1st advent.
 2. That He is in a resurrected body in glory right now (Rev. 4, 5) - present status.
 3. That He is returning in bodily form - 2nd advent (Rev. 1:7; Titus 2:13).
- II. One of the tactics of antichrist is to try to take apparent contradictions and pit them against each other, (i.e. Christ's humanity-deity.) We fall into heresy immediately when we seek to hold onto one truth and disregard other truth that appears (to man) to be contradictory.
- | | |
|------------------------------------|-----------------|
| Ex. Sovereignty of God | Will of man |
| (Crucifixion Rev. 13:8; Lk. 22:22) | (Luke 22:21,22) |
| God planned it. - Acts 2:23 | Man was guilty |
- III. Deity - Humanity of Jesus
- A. The Incarnation...Mighty God - Isa. 9:6; 10:21; Gen. 3:15, 1st recorded prophecy.
 1. Who was born of a virgin? Isa. 7:14; Matt. 1:23
 2. That God became flesh *is* the mystery of godliness as stated in 1 Tim. 3:16. (ref. To His true humanity...Heb. 7:26).
 - B. The Kenosis Chapter...Phil. 2:5-8.

Phil. 2:6 "Being"/Gr. Continuing to be what He was before. Before what? Before His incarnation. John the Baptist recognized this (Jn. 1:15,30).

 1. Key word(s): Form in vs. 6,7. Different Gr. Words.
 - A. 2:6 form (morphē) one's essential form, which never changes
Morphē of any human being is humanity, no matter what gender, age or race.
 - B. 2:7 form (schema) one's outward form which undergoes change. The schema of humanity differs in fashion according

to gender, age, or race.

Jesus' morphe is God. For 33 years He took upon Himself the schema of humanity. He did not surrender His deity. Jesus' glory was veiled (Jn. 17:5), not lost (Matt. 17); i.e., as God, He always existed (Jn. 17:5). "My glory will I not give to another" - Isa. 42:8.

As man, He had a "beginning" at Bethlehem as prophesied. (2 Cor. 8:9; Rom. 9:5 are companion passages.)

Jesus, the Word (Jn. 1:1), from everlasting (Mic. 5:2; beyond the vanishing point), is in the form (morphe) of God.

Jesus, equal with God (Phil 2:6), became man (Jn. 1:14) in the form (schema) of a servant. He grew as a normal person (Lk. 2:40,52) yet without sin (Heb. 4:15). He was without blemish or spot (1 Pet. 1:19).

C. According to Jn. 15:17,18; Jn. 8:56-59, what was the basis of the Jews wanting to kill Jesus?

D. Some passages that speak of His Human-Divine Nature.

1. Matt. 14:23 - as man, He prays

Matt. 14:25 - as God, He walks on the sea

2. Luke 8:23 - as man, He sleeps

Luke 8:24 - As God, He calms the storm (Jehovah, Psa. 107:23-20; 89)

3. John 11:35 - As man, He weeps

John 11:43 - As God, He raises the dead.

4. John 1:30 - as man, He was born after John, physically

John 1:30 - as God, He existed before John

Christ's flesh is called a veil in Heb. 10:20, because it veiled His eternal (Jn. 17:5) glory as a person within the Godhead (Col. 2:9). They only beheld His glory in a limited sense (as in Jn. 1:14).

Theophany: Jn. 1:18 is a very important passage for the apologist. Gen. 17:1; 18:1: Who appeared to Abraham?

Ex. 24:9-12: Who did Moses, Aaron, Nadab, Abihu see?
(Ex. 3:14)

Joshua 5:13-6:2: Lord is Captain of the Host

Gen. 32: Jacob wrestled with God and called the place Peniel, which means the Face of God.

IV. God Our Savior

Old Testament passages: Isa. 43:3,11; 45:15,21; 49:26; 60:16; 63:7,8

New Testament passages: Jn. 4:42; Acts 5:31; Phil. 3:20; Titus 1:3,4;
2:10,13; 3:4,6; 2 Pet. 1:1,11; 1 Pet 3:2,18.

V. God Who is First and Last (Aleph-Tau refs)

Old Testament passages: Isa. 41:4; 44:6; 48:12

New Testament passages: Rev 1:17; 22:13

VI. God Our Creator

Old Testament passages: Gen 1:1; Isa. 40:28; 45:18

New Testament passages: Jn. 1:1-3, 10; Col. 1:16; Eph. 3:9

VII. Was Messiah Jehovah? "Pierced" passages

A. Psa. 22:16 - prophesied.

B. Jn. 19:33,34 - fulfilled. Jn. 20:27 when Jesus told Thomas to put his finger into his hands, side.

C. Rev. 1:7 - future

D. Is He who was pierced Jehovah? Zech 12:1-10.

VIII. Worship

A. Ex. 34:14; Rev. 19:10; 22:9. For whom is it reserved?

B. Jesus was worshipped by: *Isa. 45:22,23 cross ref. to Phil. 2:10,11

1. Mk. 5:6 - demons

2. Jn. 9:38 - man

3. Heb. 1:6 - angels (would God command angels to worship a created being?)
 4. Rev. 5:12-14; 7:9,10 - saints in glory
 5. Joshua 5:13-6:2 - Old Testament saints worship
- IX. Jesus, Our Shepherd, Redeemer
Psa. 23:1; Isa. 40:10,11
Jn. 10:11

An ounce of practice is worth more than a ton of doctrine.

DEITY OF THE HOLY SPIRIT
(Ruach Ha Kodesh)
"God a spirit; and they that worship Him
must worship in spirit and truth" John 4:24

- I. The Arian Heresy (see doctrinal dictionary, for what cults believe about the Holy Ghost).
The Holy Spirit is thought by some to be an "essence" or "power" of God, an influence or force rather than a separate person, because the Hebrew word for Spirit, ruach, also means breath, and the Greek word for Spirit, pneuma, also means wind, or air. We know His is a person.
H.W.A. - Not a person
J.W. - Not a person, but an active force
L.D.S. - Third member of Godhead who can only be in one place at a time.
Moonies - A female spirit
Christian Scientists - Divine science
The early Church scholar, Arias, caused division with his declaration that God the Father was the only true God, that Jesus was a created being, and the Holy Spirit was only an essence. This doctrine is known as the Arian heresy.
- II. The Holy Spirit is a Person within The Godhead (Elohim of Gen. 1:1).
- A. He is identified with the Father and Son as a Person.
 1. Matt. 28:19 - In Baptism (New World Trans. Says "name" also, not "names," but does not capitalize Holy Spirit.)
 2. 2 Cor. 14:14 - In Benediction.
 3. Acts 15:28 - Identified with believers as a Person. "It seemed good to the Holy Ghost and to us."
 - B. The Holy Spirit has the characteristics of a person (separate from the Son, Father - Jn. 14:16; see A.#1-3).
 1. 1 Cor. 2:10,11 cp. Isa. 40:13 - The Holy Spirit searches (1 Cor. 2:10) and has knowledge (1 Cor 2:11).
1 Cor. 28:9 - God searches; Rev. 2:23 - Son of God searched.
 2. 1 Cor. 12:11 - The Holy Spirit distributes gifts as He wills (J.W. trans. Replaces "He" with "it" in 12:11).
Compare vs. 13 to vs. 18, "...by one Spirit...God has set the members..." Compare Acts 1:8 to Mic. 3:8.
He empowers us for service. Some argue that the Holy Spirit cannot be a personality because He doesn't have a physical body. Jesus' coming in a body didn't make Him a personality; He existed before the incarnation.
 3. Rom. 8:27 - He has a mind. (See vs. 26)
KJV wrongly trans. "Himself" with "Itself;" NKJV is correct.
J.W. also trans. "Himself" with "Itself."
 4. Rom 15:30 - He loves us.
J.W.T. says, "Through the love of the Spirit." Can a force love?
Can wind love you? Gal. 5:22 - He is love...agape.

5. Jn. 15:26; 16:13 - He testifies of Jesus and exhorts the Father and Son over Himself. J.W.T. says, "He" in Jn. 16:13 three times.
 6. Personal pronouns are used when referring to the Holy Spirit (John 14:16-17, John 16:7-15). "Comforter" in Jn. 14:16 is parakletos, which means "One who comes alongside of, to help when we ask Him to (as in Rom. 8:26, He helps us in our prayer life, Jude 20).
- C. Personal acts are ascribed to the Holy Spirit
1. Acts 13:2 - The Holy Spirit speaks (see Acts 8:29 and ref.); prophesies (1 Tim. 4:1). (Same in J.W.T. 13:2; 8:29 Acts)
 2. Rom 8:26 - The Holy Spirit intercedes for us.
 3. 1 Jn. 2:20-27, Jn. 14:26 - He teaches us.
 4. Acts 16:6,7 - The Holy Spirit guides Paul, sometimes forbidding things.
 5. Gen. 6:3 - The Spirit strives with man/actually, shall not always strive with man.
 6. Acts 13:4 - He sends out ministers (Acts 20:28).
 7. Acts 9:31 - He comforts the Church.
 8. Rom. 14:17 - He gives joy.
- D. The Holy Spirit can receive treatment as a person.
1. Eph. 4:30 - He can be grieved by us. Try to insult or grieve the wind or electricity.
 2. Heb 10:29 - We can insult Him. J.W.T. says that the spirit of undeserved kindness is outraged when treated with contempt.
 3. Acts 5:3 - He can be lied to. N.W.T. calls Holy Spirit (5:3) God (5:4) also.
 4. Matt. 12:31-32 - He can be blasphemed against.
 5. He can be quenched (1 Thes. 5:19).
 6. He can be resisted (Acts 7:51).

The names or titles of the Holy Spirit:

1. Spirit of God - 1 Cor. 3:16
 2. Spirit of Jehovah - Isa. 11:2
 3. Spirit of the Lord Jehovah - Isa. 61:1-3
 4. Spirit of Grace - Heb 10:29
 5. Spirit of Glory - 1 Pet. 4:14
 6. Eternal Spirit - Heb. 9:14
- III. Attributes of God in the Holy Spirit
- A. God is eternal. Heb. 9:14 speaks of "the eternal Spirit" (Deut. 33:27, Eternal God).
 - B. God is omniscient (Acts 15:18), all-knowing (1 Jn. 3:20 - He knows all things). Paul in 1 Cor. 2:10-11 says the things of God are known only by the Spirit.
 - C. God is omnipresent, he is everywhere. In Psa. 139:7, David says the Spirit is everywhere. L.D.S. says the Holy Ghost cannot be everywhere.
 - D. God is omnipotent, all-powerful. In Luke 1:35 the angel speaks of the Holy Spirit as the power of the Highest.
He is the Person within the Godhead empowering or orchestrating the incarnation.
He is the Person within the Godhead empowering or orchestrating the creation.
- IV. The Holy Spirit in Creation
- A. The Godhead in Gen. 1:1
 1. Gen. 1:2 - speaks of the Spirit moving on the face of the waters.
 2. Gen. 1:26 - gives us a glimpse of the Trinity working in harmony

- to create man. "Let us make man in our image."
- 3. Psa. 104:30 - also speaks of the Spirit's part in creation (see also Job 33:4).
- 4. Job 33:4 - the Spirit of God hath made me...given me life.
- 5. Isa. 32:13-15 - He renews.
- B. The Holy Spirit imparts new life.
 - 1. 2 Cor. 3:6 - The Spirit giveth life (Jn. 6:63)
 - 2. Jn. 3:5,6 - This is what it means to be born again.
 - 3. Gal. 4:29 - Born of the Spirit.
 - 4. Ezek. 37:8-10 - The Holy Spirit giving life to the valley of dry bones.
- V. The Holy Spirit, Divine Author (the sword of the Spirit is the Word of God... Eph. 6:17; Heb. 4:12).
 - A. By inspiration
 - 1. 2 Tim 3:16
 - B. He "moved" men to write
 - 1. 1 Pet 1:21
 - a. Psalm;
 - b. Acts 1:16 - Holy Ghost by mouth of David.
 - c. Epistles - 2 Pet. 3:15,16 - Written according to wisdom given to Paul "via revelation" ...2 Cor. 12.
 - C. One God...One Author
 - 1. Three Comparisons

There are some Scriptures in the Old Testament that refer to God speaking.

In the New Testament the same Scriptures are ascribed to the Holy Spirit, which means they are One God.

 - a. Isa. 6:8-10 - refers to God speaking. Acts 28:25-27 quotes the same verse, but says the Holy Spirit said it.
 - b. In Jeremiah 31:31-33 - God made a covenant. In Hebrews 10:15-17, it says the Holy Spirit made the covenant.
 - c. Psalm 95:7-11 - speaks of hearing God's voice. Hebrews 3:7-9 refers to the Holy Spirit speaking there.

THE GODHEAD

Polytheism is pagan. Monotheism is Biblical. Therefore the revelation of God in Scripture is monotheistic.

- I. Destroying the Language Barrier.

Godhead, not Trinity, not Tritheism. Hindus, Greeks, and Romans had a 3-God Triad, but do not come close to the Scripture doctrine of the Godhead. Those religions have a 3-god concept, but the members of their divine triads were not co-eternal or co-equal; neither do they share the same nature and essence (remember Session 2, morphe!). These trinities are seen battling and warring among themselves, trying to out-do the others, full of passions and jealousies. Tritheism is a 3-god concept, each being a distinct god—Godhead is one God in 3 persons as revealed in Scripture.
- II. Godhead in Scripture: KJV; ampl. Note

Root word "theos," which means "Deity" (RSV; NEB; JER Bible-Ampl.; Aramaic Phillips), "Supreme" (NIV, TEV) "Divinity or Divine Being, Nature"

As Our Creator to be sought: Acts 17:29

In connection with creation - Rom. 1:20

In connection with incarnation - Col. 2:9
- III. Godhead in the Shema (Deut. 6:4)

Heb. Word "echad" ...compound unity (same meaning as "elohim," a plural noun, used with a singular verb, "Im," showing unity in plurality.)

There is harmony between elohim (Gen. 1:1) and echad (Deut. 6:4)
The Godhead in creation (Ruckman's ditto)
"Hath not one (echad) God (el) created us?" - Mal. 2:10
This perfectly explains the "Let us" passage found in Gen. 1:26; 3:22;
11:7; Isa. 6:8

Heb. word for God in Gen 1:26; 3:22 - is Elohim, who says, "Let us"

Heb. word for Lord in Gen. 3:22 - is Jehovah, who says, "Let us"

Heb. word for Lord in Isa. 6:8 - is Adonai, who says, "Let us"

*When Elohim is used to refer to angels for example, its sense is a numerical one; it describes more than one. However, when used in direct ref. to God, it identifies an "internal compound unity" because the God of the Scriptures is the only True God. Monotheism is Biblical.

Important: Elohim is the singular for Elohim. There is an important doctrinal reason why Elohim was used in Gen. 1:1. The Heb. language is richer in names for deity than any other language. The preference of elohim in Gen. 1:1 is significant.

1. Moses is writing to God's people who have been liberated from a polytheistic nation who deified nature.

2. The first revelation of God (Elohim), is that of Creator.

3. **Elohim** of Gen. 1:1 is also:

Ei Elyon in Gen. 14:18,19 - possessor of the universe and deliverer of the oppressed.

Ei Roi in Gen. 16:13 - the God who could see and was interested in Hagar's situation.

Ei Shaddai - Gen. 17:1; 35:11; 43:14; 48:3 - The all-sufficient, covenant God.

Ei Olam in Gen. 21:33 - the ever-existing God.

Therefore the Elohim of Gen. 1:1 is eternal, above man and other deities, omnipotent and intensely interested in His creation.

Eternal God - Deut. 33:27;

Eternal spirit - Heb. 9:14;

Eternal Man - Mic. 5:2.

God is Spirit - Jn 4:24;

Lord is that Spirit - 2 Cor. 3:17;

Holy Ghost is that Spirit - Acts 5:3,4.

IV. The Godhead in Isaiah

63:9,10; 42:1 (cp. Matt. 12:18)

*Isa. 48:16/Lord (Adonai); God (Jehovah); Spirit (Rauch, as in Gen.1:2)

Angel of His presence in Isa. 63:9 is the Angel of the Lord in Gen 16:7-12 who spoke to Hagar, who called Him Ei Roi - The God who sees me.

Notice that this person who appears to Hagar offers to do what is beyond the capability of any created being.

V. The Godhead at:

The Incarnation...Lk 1:35

Christ's Baptism...Matt. 3:16,17

Baptismal Name...Matt. 28:19

Benediction...2 Cor. 13:14

Work in the Church...1 Cor. 12:4-6 Spirit (4151) Pneuma; Lord (2962)

Kurios; God (2316) Theos...see #2.

VI. The Godhead in Ephesians

Selected by the Father...1:1-6

Saved by the Son...1:7-12

Sealed by the Spirit...1:13,14

Other passages...2:18,19-22; 3:14,16-17; 4:4-6; 5:18-20.

VII. Who Raises the Dead? Who is Eternal? Who is Creator?
Father Acts 2:24 Deut 33:27 Neh. 9:6
Son Jn. 2:19 Mic. 5:2 Col. 1:16
Spirit 1 Pet 3:18 Heb 9:14 Job 33:4
Rev. 14:7 - Doctrine of Glory is Creation.