Defending a Defense JDG 9/26/21

DEFENDING A DEFENSE	
Why do some object to the reasoned defense of the Christian faith in apologetics?	
Because of the tendency of some to <b>supplant proper faith with human reason</b> , and ascribe to human reason through rational arguments the power and ability to believe and trust in God and His Word. This, in part, is a misunderstanding of faith itself, as if it were a construct of the human mind and free-will decision of the human heart. Though this sounds "reasonable," it nevertheless is false and not what Scripture teaches. <b>Faith is the God-given ability</b> through His Spirit and Word <b>to believe and trust</b> in the truth and promises of His Word and Gospel.	
• 1 Corinthians 2:14	
• Romans 10:17	
• Ephesians 2:8–9	
<b>THE QUESTION!</b> Are then faith and reason mutually exclusive in the theological task of teaching and proclaiming the truths of Scripture?	
+ 1 P€T€R 3:15 (€SV) +	
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.	
<b>apologetics</b> <i>n</i> - the branch of theology having to do with the	
defense and proofs of Christianity	
Apologetics therefore employs to defend and	
the of the Christian faith.	
Ascension Evangelical Lutheran Church and School 1 Fort Wayne, IN	

polemics n - the art or practice of or control	oversy;
the branch of theology dealing with the or	
of ecclesiastical disputation and controversy	
<b>disputation</b> <i>n</i> or ; formal ;	debate
+ ACTS 17:1-4 (€\$\\) +	
THEY CAME TO THESSALONICA, WHERE THERE V SYNAGOGUE OF THE JEWS. AND PAUL WENT IN, AS W CUSTOM, AND ON THREE SABBATH DAYS HE <b>REA</b>	2H 2A'
WITH THEM <b>FROM THE SCRIPTURES</b> , EXPLAINING <b>PROVING</b> THAT IT WAS NECESSARY FOR THE CHR SUFFER AND TO RISE FROM THE DEAD, AND SAYING	ιιςτ το
JESUS, WHOM I PROCLAIM TO YOU, IS THE CHRIST. SOME OF THEM WERE PERSUADED AND JOINED PAU	" AND
SILAS, AS DID A GREAT MANY OF THE DEVOUT GREEK	
Paul used reasoned arguments in his proclaiming of the Go	spel
<ul> <li>Acts 18:4, and 19:8</li> </ul>	
• Acts 24:25	
<ul> <li>and for the purpose of Acts 26:24–28!</li> </ul>	<del></del>
It was Paul's custom to reason with the Jews in the synago	ogues,
and even marketplaces, in order to them in	the
of the Christian faith, especially that Jesus	Christ
rose again from the dead as an fact.	
Objections by some Christians of the study and use of apologetics.	
Apologetics cannot change the human heart or produce an	inner
acceptance of the Gospel	
No need for "reasons" to believe. Just preach the word since not return void.	e it will
The Bible says, "Without faith, it is impossible to please Him	
[God]."	
Scripture is true because it says it is true, otherwise you are	testing
its authority and veracity by another [human] standard.	
Ascension Evangelical Lutheran Church and Schoo Fort Wayne, IN	1 2

## Defending a Defense JDG 9/26/21

Fort Wayne, IN

<b>LUTHER</b> once wrote as a marginal reference that "Arguments based on reason determine nothing, but because Holy Scripture	
says that it is true, it is true." [Becker, The Foolishness of God: The	
Place of reason in the Theology of Martin Luther, 1982, 191] How	
do we reconcile this with his own use of reasoned argumentation against his theological opponents?	
against ins the single at opponents.	
ANSWER The truth of Holy Scripture isn't true by virtue of	
reasoned argumentation. It is true because of its own origin, authority, and testimony as God's inspired, infallible, and inerrant	
Word, for "it is impossible for God to lie" (Hb 6:18) <i>and that is a</i>	
matter and article of faith! Reasoned argumentation only	
supports what is already true, but does not make it so. "Reason"	
must always remain within its proper limits as a servant of the text and hand-maiden to FAITH which believes this Word of God.	
text and hand-maiden to FAITH which believes this word of God.	
A helpful distinction between <i>apologetics</i> and <i>polemics</i> is	
provided by one Leander Keyser, a theologian and professor of	
systematic theology in the early 20th century. Essentially	
apologetics contends with " of the	
Christian Church," and	
<i>polemics</i> contends with " the Christian Church"	
Sainted Kurt Marquart described apologetics as a kind of	
"prolegomena" to theology, but not of theology proper. Yet, as	
such, even valid and necessary. [Marquart, <i>Anatomy of an Explosion</i> (1977) 128]	
ΕΧΡΙΟSΙΟΙΙ (1977) 128]	
<b>prolegomenon</b> <i>n</i> - a critical or discursive to a book	
discursive adj - relating to or models of	
discourse adj - written or spoken or	
In this view, apologetics can serve as an to theology,	
if even to help remove known or so as	
to get to the more important task of speaking the	
• Romans 16:17	
• 2 Corinthians 6:3	
Ascension Evangelical Lutheran Church and School 2	

The apologetical task is for every Christian.	
Luther's comment on 1 Peter 3:15 asserts the apologetical task as that of <i>every Christian</i> . "Here we shall have to admit that St. Peter is addressing these words to all Christians, to priests, lay [people], men and women, young and old, and in whatever station they are. Therefore it follows from this that every Christian should account for his faith and be able to give a reason and an answer when necessary." [Luther, <i>Sermons of the First Epistle of St. Peter</i> (1522), AE 30:105]	
There can be no thought of leisure, especially for those of us who teach in the church. We must fight everywhere against the armies of the devil. How many different enemies we have seen in our own time?—the defenders of the pope's idols, the Jews, a multitude of Anabaptist monstrosities, the party of Servetus, and others. Let us now prepare ourselves against Mohammed as well. But what will we be able to say concerning things of which we are ignorant? That is why it is beneficial for learned people to read the writings of their enemies—so that they may more accurately refute, strike, and overturn those writings, so that they may be able to correct some of them, or at least to fortify our own people with stronger arguments. [Luther, <i>Preface to Theodor Bibliander's Edition of the Koran</i> (1543), AE 60:294]	
THEREFORE Apologetics remains a biblical and necessary task, so that those who hear might be persuaded to be Christians!	
Listen   to HEAR. Study   to KNOW. Learn   to TEACH.  Live   to GIVE. Speak   to SAVE.	
WHAT DOES THIS MEAN?	
WHY IS THIS IMPORTANT?	
WHAT DOES THIS LOOK LIKE?	
Ascension Evangelical Lutheran Church and School 4	

Fort Wayne, IN