

HOW TIMES HAVE CHANGED!

A Call to Apologetics in the Church

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“The church is dying!” This is most certainly an overstatement if for no other reason than that Christ himself said the church would never be overcome.¹ But the certainty of the church’s endurance says nothing of its health in any geographical location or during any period of time, and every indication is that the influence of Christianity in North America has been on a long slide. There are fewer who declare themselves to be Christians,² a smaller percentage who regularly attend a local church,³ and, perhaps even more importantly, those who hold to a broad Christian worldview, whether they declare themselves Christians or not, are few and far between.⁴

A 2012 Pew Research Center report highlights the changes in the North American religious climate by its title alone: “‘Nones’ on the Rise: One-in-Five Adults Have No Religious Affiliation.”⁵ While those without a religious affiliation still represent only about 20 percent of the American population, the increase in “nones” from about 15 percent in 2007 is almost mirrored by the same percentage of decline in those who call themselves Protestants. Furthermore, Protestants themselves now make up only 48 percent of the American population, making them a minority for the first time in U.S. history.⁶ These figures certainly do not come as a surprise to most Christians. Who cannot sense the growing resistance to Christianity? Billy Graham for years was the most respected man in America; it is hard to imagine a Christian holding that position today, particularly if he were a clergyman who unabashedly preached: “The Bible says...” The atheist, the agnostic, and the spiritually apathetic are no longer those we encounter on rare occasion; they are our neighbors, co-workers, and family members.

Not surprisingly with the increase in the religiously unaffiliated, those with strong anti-Christian perspectives have been emboldened to state their case. Atheistic ramblings are no longer on the fringe but fill best-selling books with audacious titles like: *The God Delusion*, *God is Not Great: How Religion Poisons Everything*, *Breaking the Spell: Religion as Natural Phenomenon*, and *God: The Failed Hypothesis*.⁷ As suggested by these titles, the authors of such works are not shy in stating their disdain for religion in general and Christianity in particular, a disdain which they say is warranted because of religion’s irrationality. Along these lines, Sam Harris writes in his *Letter to a Christian Nation*:

One of the greatest challenges facing civilization in the twenty-first century is for human beings to learn to speak about their deepest personal concerns—about ethics, spiritual experience, and the inevitability of human suffering—in ways that are not flagrantly irrational. We desperately need a public discourse that encourages critical thinking and intellectual honesty. Nothing stands in the way of this project more than the respect we accord religious faith ...

Clearly, it is time we meet our emotional needs without embracing the preposterous. We must find ways to invoke the power of ritual and to mark those transitions in every human life that demand profundity—birth, marriage, death—without lying to ourselves about the nature of reality. Only then will the practice of raising our children to believe that they are Christian, Muslim, or Jewish be recognized as the ludicrous obscenity that it is.⁸

Harris’ views echo those of a growing number of people today. Christianity and reason, it is argued, simply do not go together. Such a perspective is not just held by those who would discard Christianity altogether, but by many Christians who see no need for their faith to be supported by rational arguments.

The question one might ask is: what happened to reshape the American religious landscape? Or further, how have faith and reason become divorced from one another? These questions do not have easy answers, but two far-reaching factors have undoubtedly contributed to the current state of affairs. The first is a fundamental shift in the prevailing worldview in North America, particularly as it describes the relationship between faith and fact. The second is the church’s reluctance to engage in a robust discipleship of the mind. Both shifts cry out for a resurgence of apologetics within the church.

A Worldview Shift

A worldview is a mental framework for understanding what the world is and how to operate in it. It includes one’s views about the natural and the supernatural, the central problems of humanity and how to approach them, and a grid for determining the rightness or wrongness of behavior. Central to a worldview is the question of how one arrives at knowledge. If one believes in spirits of the

dead, then knowledge of the afterworld from such sources is not only legitimate but reliable. If, however, one believes that natural forces and elements are all that exist, then dependable knowledge is limited to what can be observed.

Until the Enlightenment, there was minimal opposition to the idea that knowledge originates from both supernatural and natural sources. Both the natural and supernatural worlds were equally real. Truth about God, while different in content, was nonetheless similar in quality to truth about a Saint Bernard or the Milky Way. With the Enlightenment, however, came the exaltation of reason, and perhaps more importantly the suggestion that reason was fit for the realm of the natural world and unfit for the world of religious belief.⁹ This developed what more than one observer has called a fact/value split¹⁰ wherein faith in the supernatural is merely a product of personal preference or values divorced from reason, while facts, on the other hand, are relative to the natural world and are rational in nature. So embedded has this fact/value split become in the Western mind that when Christians take a stand on moral issues like abortion or homosexuality and suggest that their stand is based on objective moral truths, they are often quickly dismissed. The secular worldview simply does not see morals and objective truth as operating in the same sphere. The same is said for religious truth in general and Christian truth in particular.

If Christians are to reverse this situation, they must find ways to bridge the world of Christian faith and intellectual reasoning. They must expose false dichotomies and present Christianity as resting on robust and well-reasoned arguments. This was the sentiment of J. Gresham Machen:

False ideas are the greatest obstacles to the reception of the gospel. We may preach with all the fervor of a reformer and yet succeed only in winning a straggler here and there, if we permit the whole collective thought of the nation or of the world to be controlled by ideas which, by the resistless force of logic, prevent Christianity from being regarded as anything other than a harmless delusion. Under such circumstances, what God desires us to do is to destroy the obstacle at its root.¹¹

Unfortunately, rather than rise to the challenge, the church has in large measure embraced the fact/value schism, even if that was not its intention. Instead of challenging the presuppositions of secularism (which are not grounded in any set of observable facts) and presenting a well-reasoned argument for Christianity, it often calls on both believers and unbelievers to accept

Christian claims by faith as if reasonable support of that faith is optional or even unattainable. Nancy Pearcey provides a striking example of how Christians have fallen prey to the fact/value dichotomy when she relates a story of a theology teacher in a Christian school. The teacher went to the front of the classroom where he drew a heart on one side of the blackboard and a brain on the other. He then went on to explain that the two are divided when it comes to religion and science; the heart is used for religion, and the brain is used for science.¹² This teacher, and likely many others with him, have settled on a perspective that “bears a family resemblance to fideism in the area of religious knowledge.”¹³

If Christians themselves take Christianity to be outside the realm of reason, it will increasingly be seen as a “take it or leave it” proposition in the North American culture. This will also give ample explanation as to why there is an increasing number of religiously unaffiliated people. The church must, therefore, break free of what Michael Goheen calls “the barred cage that forms the prison for the gospel in contemporary western culture.”¹⁴ Interestingly, Goheen does not conclude that this “barred cage” is something which the culture has built, but rather it “is the syncretistic accommodation of the church’s understanding and forms to the fact-value dichotomy.”¹⁵ This, of course, calls for the church to recognize the faulty gap and once again become adept at wedding faith and reason.

As suggested above, the shift in Western worldview has most undoubtedly given reason for those who had little interest in religion to shove it to the side, but it has also profoundly shaped those who still find a home in Christian, if not evangelical, circles. If the world of fact is left to the sciences, then one is hard pressed to believe in literal miracles and the claim that Jesus Christ experienced a historical bodily resurrection. One might believe the biblical text as one would believe in a fairy tale, but not as one would trust in a report on the nightly news or in the latest issue of *Scientific American*. As fairy tales often have morals to the story, the role of the theologian who embraces the fact/value divide is not to argue that God’s acts in history are evidence of his existence and providence, but it is instead to ferret out the meaning of the text divorced from any real historicity. The Feeding of the Five Thousand simply becomes a story about sharing with one another and the resurrection has nothing to do with providing evidentiary support to Christ’s claim to deity. Both are just ancient artistic expressions of the vague renewed spiritual vitality available through religious and moral practice.

It is not difficult to see how disastrous the shift in worldview has been not only upon those who have

disregarded Scripture altogether, but upon those who still value Scripture's place in a community of faith. How incumbent it is upon the present-day church to reclaim Christianity as a religion deeply reliant upon rational thought. "Reclaim" is the right word because history tells us that the divide between the world of faith and the world of reason and facts took place in the not so distant past. The most influential book on logic in the 18th century was written by clergyman and hymn writer, Isaac Watts. It discusses, as might be expected from a textbook on logic, perception, propositions, substances, the use of words, and syllogism, among other standard topics in the field of logic. The text was used at Oxford, Cambridge, Harvard, and Yale universities and was printed in some twenty editions.¹⁶ It was titled *Logic: Or, the Right Use of Reason, in the Inquiry after Truth, with a Variety of Rules to Guard Against Error in the Affairs of Religion and Human Life, as well as in the Sciences*. In its pages we read:

Now the design of Logic is to teach us the right use of our reason, or intellectual powers, and the improvement of them in ourselves and others. This is not only necessary in order to attain any competent knowledge in the sciences, or the affairs of learning, but to govern both the greater and the meaner [lesser] actions of life. It is the cultivation of our reason by which we are better enabled to distinguish good from evil, as well as truth from falsehood; and both these are matters of the highest importance, whether we regard this life, or the life to come.¹⁷

The enduring popularity of this book is an indication that faith and reason were once considered heavily overlapping realms. In fact, it was common for Christians to work out their faith eagerly in all areas of life and learning.¹⁸ But as long as faith and reason are kept in different camps, not only in the culture at large, but in the church as well, there is every reason to believe that Christianity will be looked to less frequently as a viable option around which to structure one's life. Thus, an apologetic that corrects this unbiblical worldview becomes imperative in the evangelism and discipleship process. It provides the tools to call into question non-Christian worldviews and in the process releases individuals from subconscious structural fetters that keep them from understanding a Christ-centered existence.¹⁹

The Forgotten Mind

The early settlers of North America were largely Christian and they were educated as well. Take, for example, the Puritans, whose men were reported to have a literacy rate between 89 and 95 percent, more than twice as high as England and arguably the highest reading rate in the world.²⁰ They legislated the formation of grammar

schools, founded colleges, and eagerly studied art, science, and philosophy.²¹ Education was of extreme importance and seen as a foil to the evils of Satan. In laws requiring grammar schools in large communities, continual reference is made to Satan, "whose evil designs, it was supposed, could be thwarted at every turn by education."²²

In the middle of the 19th century, however, came the rise of evangelicalism. A growing distrust of political authority spawned by the American Revolution translated into a distrust of ecclesiastical authority. This, combined with the perceived and sometimes real laziness of educated but unimpassioned parish leaders,²³ gave reason for listeners to seek new voices. These voices, often dramatic in tone, sought an instantaneous change of heart more than a well-reasoned change of mind. John Leland, a popular Baptist preacher of the early 19th century, who even gained audience with President Jefferson and Congress, took a decidedly anti-intellectual stance in declaring that the simple-minded were more competent than the learned clergy to understand the Bible.²⁴ This position was similar to the countless Methodist circuit riders who risked life and limb to preach the gospel to those on the fringe of a growing nation. These preachers drew large crowds and effectively used their emotional appeals to move people from sin to grace. No doubt their approach was responsible for many honest conversions and a revived, existential Christianity in which God was likely well-pleased, but with it came a stamp of approval on the de-prioritization of the mind in both the acts of evangelism and discipleship.²⁵

The anti-intellectual evangelical movement did not end with the Methodist circuit riders nor with their Baptist counterparts, but continued into the 20th century. In response, historian Mark Noll wrote a scathing critique of the evangelical church in his 1994 book, *The Scandal of the Evangelical Mind*. His opening words are:

The scandal of the evangelical mind is that there is not much of an evangelical mind. An extraordinary range of virtues is found among the sprawling throngs of evangelical Protestants in North America, including great sacrifice in spreading the message of salvation in Jesus Christ, open-hearted generosity to the needy, heroic personal exertion on behalf of troubled individuals, and the unheralded sustenance of countless church and parachurch communities. Notwithstanding all their virtues, however, American evangelicals are not exemplary for their thinking, and they have not been so for several generations.²⁶

Needless to say, at the time of the book's publication, Noll did not see members of the evangelical church as anywhere near "the most active, most serious, and most open-minded advocates of general human learning" he believed they should be.²⁷ His critique was not wholly new. Charles Malik, in a 1980 address at Wheaton College, made similar remarks in exhorting his audience to revive intellectual rigor in the church:

The greatest danger besetting American evangelical Christianity is the danger of anti-intellectualism. . . .

It will take a different spirit altogether to overcome this great danger of anti-intellectualism. . . . For the sake of greater effectiveness in witnessing to Jesus Christ himself, as well as for their own sakes, evangelicals cannot afford to keep on living on the periphery of responsible intellectual existence.

. . . The mind is desperately disordered today. I am pleading that a tiny fraction of Christian care be extended to the mind too. If it is the will of the Holy Spirit that we attend to the soul, certainly it is not his will that we neglect the mind. No civilization can endure with its mind being as confused and disordered as ours is today.

Every self-defeating attitude stems originally from the devil, because he is the adversary, the arch-nihilist par excellence. It cannot be willed by the Holy Spirit. Anti-intellectualism is an absolutely self-defeating attitude. Wake up, my friends, wake up.²⁸

The present-day result of this anti-intellectual stance is that while the church has a firm and factual basis on which to give sound answers to a skeptical world, it has not chosen this road. Instead it has either hidden itself from intellectual attacks and/or retreated to a religion of the heart. Christians, thus, gladly sing the words, "You ask me how I know he lives? He lives, he lives within my heart," without recognizing that if Jesus does not live outside the heart as one who has historically resurrected,²⁹ then the Christian's theology "is a mere castle floating in midair and our preaching presumptuous proclamation calling for blind credulity."³⁰

It is not surprising then that the church is subject to intellectual intimidation and is even considered dangerous by some because of the "unfounded, irrational beliefs" they are passing on to the next generation. But whether its beliefs are actually being passed on is certainly up for debate. For years there have been cries of a great exodus of young people from the church. Whether or not this is wholly true, there is good indication the church is not providing them with helpful answers.³¹ Declaring that

Jesus is the right answer to virtually every question simply is not equipping students with the intellectual answers that can sustain the onslaught of a secularized worldview under which most are being formally educated. C. S. Lewis, in addressing students who wondered whether intellectual pursuits were worthy of effort during wartime, responded in this way:

To be ignorant and simple now—not to be able to meet the enemies on their own ground—would be to throw down our weapons, and to betray our uneducated brethren who have, under God, no defence but us against the intellectual attacks of the heathen. Good philosophy must exist, if for no other reason, because bad philosophy needs to be answered.³²

We may not be in the midst of a physical war at this time, but a war for the mind has long been waged, which, of course, makes anti-intellectualism even more perilous.

In eschewing an intellectual approach to Christianity, the church has tried to piggy-back the gospel on the "felt needs" of a listener. No doubt there have been times when this approach has been helpful and effective. Christianity does provide substantive instruction that can be of value in relationships, the pursuit of one's vocation, and common psychological problems such as depression. But if Christianity rests on the cathartic resolution of "felt needs" and not on the truth and reasonableness of the Christian narrative arrived at through intellectual engagement, then what answers does it provide to one who claims no "felt needs?" Or how does it keep Christianity from being viewed as anything more than an emotional crutch if that is the way it pitches its beliefs to unbelievers?³³ Or furthermore, how can it set itself apart from the myriad of other religions? The answer is that it cannot unless it breaks free from its anti-intellectual stance and embraces the thinking of a sound Christian apologetic.

Further Reasons to Pursue Apologetics in the Local Church

So far I have argued that the decline of the North American church and its influence in larger culture can at least in part be attributed to a shift in the predominant worldview and to a growing anti-intellectualism in the church. Both conditions call for a strong resurgence of apologetics in the local church to help the church emerge from a faith that is grounded in experience or shallow arguments. But beyond this rationale for apologetic training and teaching in the church, other good reasons exist as well.

First, Scripture itself supports the pursuit of a well-reasoned faith. Indeed the word “apologetics” derives itself from the Greek word *apologia* (ἀπολογία) which in New Testament days meant: “the act of making a defense,” or more specifically “a speech of defense.”³⁴ It is used eighteen times in the noun or verb form in the New Testament³⁵ and on three occasions it is used specifically to describe a well-reasoned defense of the gospel.³⁶ In the latter of these three verses, we read, “But set Christ apart as Lord in your hearts and always be ready to give an answer (*apologia*) to anyone who asks about the hope you possess.”³⁷ Much more can be written about the scriptural foundation for apologetics, but suffice it to say that regardless of the current worldview shift or anti-intellectualism in the body of Christ, there are scriptural reasons for the church to be prepared with reasoned arguments for the Christian faith.

Second, apologetics works in helping unbelievers come to faith. This is not to say that a well-reasoned argument for Christianity is guaranteed to bring a change in belief—that will never be the case—but it is to say that examining the evidence for Christianity has been instrumental in the conversion of many. Plentiful examples abound, but notable names include C. S. Lewis, Francis Collins, Marvin Olasky, Josh McDowell, Lee Strobel, Nicky Gumbel, and John Warwick Montgomery. Of course, there were other factors besides an examination of evidence that led these and others to turn to Christianity, but Christian apologetics was nonetheless an important contributor in removing barriers to faith.

One might also say that apologetics is the means by which Christians are able to shepherd others through the myriad of religious options in our pluralistic and global community. Without a reasoned presentation of Christianity relative to other worldviews, one is left with the impression that opting for Christianity has no more basis than any other religious option. Machen echoes these very concerns and calls for a sound apologetic in order to assist others in understanding Christianity to be true:

A man can only believe what he holds to be true. We are Christians because we hold Christianity to be true. But other men hold Christianity to be false. Who is right? The question can be settled only by an examination and comparison of the reasons adduced on both sides. It is true, one of the grounds for our belief is an inward experience that we cannot share—the great experience begun by conviction of sin and conversion and continued by communion with God—an experience which other men do not possess, and upon which, therefore, we cannot directly base an argument. But if our position is correct, we ought to

at least be able to show the other man that *his* reasons may be *inconclusive*.³⁸

Third, apologetics can strengthen and embolden believers. It is not uncommon for Christians to have some of the same questions that non-Christians have: Is God real or is he a figment of our imagination? Is the Bible reliable? Can miracles really happen? How can God be good and yet evil and suffering be so prevalent in the world? Does it matter what you believe as long as you are sincere? Is there really hope in life after death? Christians who are plagued by these questions will likely find it difficult to worship God wholeheartedly and call others to consider following a life in Christ. Imagine if Thomas had not been visited by Jesus and his questions had remained regarding the resurrection of Christ. It is hard to picture him boldly sharing with others and ultimately giving his life in a distant land for the cause of Christianity. The same remains true today. J. P. Moreland, in opening his book *Love Your God with All Your Mind*, relates a story of one who attended his lectures at a local church:

My life has changed drastically during the past few weeks since you have been teaching and encouraging us to think. I used to be deathly afraid of witnessing and terribly fearful that someone might ask me something about my faith. Whenever I got into any kind of discussion, I was rather defensive and nervous. Well, I have been reading, rather, plowing through some of your lecture notes at church. As I absorb the information and logically understand the foundations for my faith, a calm is resting in my soul. I have been a believer for a long time and the Lord has done marvelous, specific things in my life. But now I understand why I believe, and this has brought me both peace and a non-defensive boldness to witness to others. Please don't stop encouraging people to risk thinking objectively and arriving at conclusions based on logic and fact. My life will never be the same because of this encouragement.³⁹

As I completed my doctoral studies in apologetics, I noticed a distinctively greater confidence in sharing my faith with others. While undoubtedly there were questions I still could not answer, I had an increased sense that I had enough answers to not shy away from conversations with others about Christ. Perhaps even more satisfying was that I found my own children, who had to endure me passing on my findings, becoming more confident in their own faith as well. How empowering it is for Christians to grasp that Christianity is true not just because it is personally satisfying or because they have been brought up that way, but because there is sound evidence to support aligning one's life with the gospel and all its ramifications!

Have times changed? Without a doubt. But does this mean Christians must hide within stained-glass buildings hoping not to get swept away by the cultural shifts of the day. Absolutely not! The Christian faith is not in faith; it is based on the objective activity of God in the world and the conclusions that rationally flow from that activity. Apologetics help believers re-discover the well-reasoned foundations of their faith, and re-tools the church to be salt and light in a world that has lost its way.

Suggested Readings in Apologetics

Some books on apologetics get pretty heady, but those books are generally not the best place to start. Pick up one of these books and you'll be on your way to a more reasoned faith.

- *The Reason for God*, Tim Keller
- *On Guard*, William Lane Craig
- *Cold-Case Christianity*, J. Warner Wallace
- *The Case for Christ*, Lee Strobel
- *The Case for Faith*, Lee Strobel
- *Mere Christianity*, C.S. Lewis

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¹ Matt. 16:18

² Pew Research Center, “‘Nones’ on the Rise: One in Five Adults Have No Religious Affiliation,” The Pew Forum on Religion and Public Life, October 9, 2012, accessed March 8, 2013, <http://www.pewforum.org/files/2012/10/NonesOnTheRise-full.pdf>.

³ Rebecca Barnes and Linda Lowry, “7 Startling Facts: An Up Close Look at Church Attendance in America,” Church Leaders, accessed October 24, 2013, <http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html>.

⁴ The Barna Group, “Barna Survey Examines Changes in Worldview among Christians over the Past 13 Years,” March 6, 2009, accessed October 24, 2013, <https://www.barna.org/barna-update/article/21-transformation/252-barna-survey-examines-changes-in-worldview-among-christians-over-the-past-13-years#.UmnZivnBOSp>.

⁵ Pew Research Center, “‘Nones’ on the Rise.”

⁶ Pew Research Center, “‘Nones’ on the Rise,” 13.

⁷ See Richard Dawkins, *The God Delusion* (Boston, MA: First Mariner Books, 2008); Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York, NY: Twelve, 2009); Daniel C. Dennett, *Breaking the Spell: Religion as a Natural Phenomenon*, paperback ed. (New York, NY: Penguin Books, 2007); Victor J. Stenger, *God: The Failed Hypothesis. How Science Shows That God Does Not Exist*, paperback ed. (Amherst, NY: Prometheus Books, 2008).

⁸ Sam Harris, *Letter to a Christian Nation* (New York, NY: Vintage Books, 2008), 87-88.

⁹ While the Enlightenment provided the surge that sharply and publicly separated faith and reason, there were undoubtedly voices prior to the Enlightenment that spoke of divorcing the two spheres. William of Ockham (1288-1347), for example, believed that “only faith gives us access to theological truths. The ways of God are not open to reason, for God has freely chosen to create a world and establish a way of salvation within it apart from any necessary laws that human logic or rationality can uncover.” See Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement* (Maryknoll, NY: Orbis Books, 2001), 434.

¹⁰ David Hume is generally credited with “fathering” the modern fact/value split. In more recent days, Francis Schaefer decried this stance, as has Nancy Pearcey. See Francis Schaefer, *Escape from Reason and The God Who Is There in The Complete Works of Francis Schaeffer* (Wheaton, IL: Crossway, 1982); and Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Study Guide ed. (Wheaton, IL: Crossway Books, 2005).

¹¹ J. Gresham Machen, *What Is Christianity? And Other Addresses* (Grand Rapids, MI: Eerdmans, 1951), 162.

¹² Pearcey, *Total Truth*, 19. For a succinct history of the faith/fact split in Western thought, see the entire second chapter, “Keeping Religion in Its Place,” 97-121.

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- ¹³ J. P. Moreland, "Philosophical Apologetics, the Church, and Contemporary Culture," *Journal of the Evangelical Theological Society* 39, no. 1 (March 1996): 137.
- ¹⁴ Michael W. Goheen, "Liberating the Gospel from Its Modern Cage: An Interpretation of Lesslie Newbigin's Gospel and Modern Culture Project," *Missionalia* 30, no. 3 (2002): 362.
- ¹⁵ Goheen, "Liberating the Gospel," 362-63.
- ¹⁶ David A. Horner, *Mind Your Faith: A Student's Guide to Thinking and Living Well* (Downers Grove, IL: InterVarsity Press, 2011), 51-53.
- ¹⁷ Isaac Watts, *Logic: Or, the Right Use of Reason, in the Inquiry After Truth, with a Variety of Rules to Guard against Error in the Affairs of Religion and Human Life*, new edition, corrected (London: Crosby & Co. Stationer's Court, 1802), 10.
- ¹⁸ Nancy R. Pearcey and Charles B. Thaxton, *The Soul of Science: Christian Faith and Natural Philosophy* (Wheaton, IL: Crossway, 1994), xiii.
- ¹⁹ J. P. Moreland, *Scaling the Secular City: A Defense of Christianity* (Grand Rapids, MI: Baker Academic, 1987), 12.
- ²⁰ Neil Postman, *Amusing Ourselves to Death* (New York, NY: Penguin Books, 1985), 31.
- ²¹ J. P. Moreland, *Love Your God with All Your Mind* (Colorado Springs, CO: NavPress, 1997), 22.
- ²² Postman, *Amusing Ourselves to Death*, 31-32.
- ²³ Pearcey, *Total Truth*, 261.
- ²⁴ Pearcey, *Total Truth*, 276.
- ²⁵ Pearcey, *Total Truth*, 264-66.
- ²⁶ Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, MI: Eerdmans, 1994), 3.
- ²⁷ Mark A. Noll, *Jesus Christ and the Life of the Mind* (Grand Rapids, MI: Eerdmans, 2011), x.
- ²⁸ Charles Malik, "The Two Tasks," *Journal of the Evangelical Theological Society* 23, no. 4 (December 1980): 294-96.
- ²⁹ Robert Charles Sproul, "Theology and Preaching in the 90's: An Interview with R.C. Sproul," *Preaching* 9, no. 5 (March-April 1994): 19.
- ³⁰ Clark H. Pinnock, "Cultural Apologetics: An Evangelical Standpoint," *Bibliotheca Sacra* 127, no. 505 (January-March 1970): 58.
- ³¹ See The Barna Group, "Five Myths about Young Adult Church Dropouts," November 6, 2011, accessed October 22, 2013, <https://www.barna.org/barna-update/teens-nextgen/534-five-myths-about-young-adult-church-dropouts#.UmYxfnBOSp>; The Barna Group, "Six Reasons Young People Leave the Church," September 28, 2011, accessed October 22, 2013, <https://www.barna.org/barna-update/teens-nextgen/528-six-reasons-young-christians-leave-church#.UmcbWfnBOSr>.
- ³² C. S. Lewis, "Learning in War Time," *Weight of Glory* (New York, NY: HarperCollins), 58.
- ³³ Moreland, *Love Your God*, 30.
- ³⁴ BDAG, "ἀπολογία," 117.
- ³⁵ Luke 12:11, 21:14; Acts 19:33, 22:1, 24:10, 25:8, 16, 26:1, 26:2, 24, Rom. 2:15; 1 Cor. 9:3, 2 Cor. 7:11; 2 Cor. 12:19; Phil. 1:7, 16; 2 Tim. 4:16; 1 Pet. 3:15
- ³⁶ Phil. 1:7, 16; 1 Pet. 3:15
- ³⁷ All Scripture quotations taken from the *NET Bible* (Biblical Studies Press, 2006).
- ³⁸ Machen, *What Is Christianity?*, 160-61.
- ³⁹ Moreland, *Love Your God*, 20.