

The three topic choices and questions that you need to be ready to defend for the Apologetics Ministry Training area are below. Please also consult the “rules” and “More info” document on the IFCA Youth website for more details regarding participation in this MTA.

Theodicy: How can there be evil and suffering in the world if God is All-Good and All-Powerful?

He is either not All-Good and allows evil or He is not powerful enough to stop evil

1. Does God ever intentionally cause human suffering or death (through a natural disaster, for example) as punishment for sin?
2. If God is perfectly opposed to all evil, then why does God not intervene in the world more often to either prevent or at least reduce it?
3. Could God not have simply abstained from creating the universe, thereby preventing all evil?
4. We know from Job and other people in the Bible that they understood many of their sufferings as being sent by God. Does this not contradict the idea that God is opposed to suffering and death?
5. Why did God put the tree in the garden if He knew Adam and Eve would sin?
6. Is it really fair that we face evil and suffering because of the sin of Adam?
7. Why didn't God prevent the death of my 14-year-old cousin in that car accident? How would you counsel this person in light of God's goodness and power?
8. Why didn't God answer my prayers when I prayed that my friend would be healed from cancer?
9. How could Adam have sinned if he was created perfect?
10. If Heaven is going to be perfect, then why didn't God just create the earth that way instead of allowing evil and suffering?
11. How can you say God is good when He created Hell where people will suffer forever?
12. How can God be good and allow so many innocent people to suffer?
13. You say God does not cause evil but Isaiah 45:7 says, “I form the light, and create darkness: I make peace, **and create evil**: *I the LORD do **all these things***” how do you explain that (KJV)?

Eschatology—Defend the Pre-Tribulational Rapture

1. Since the phrase “to meet the Lord” in 1 Thessalonians 4:17 can refer to a friendly city going out to meet the visiting king and escorting him back to the city, does not this phrase point decidedly to a post-tribulational rapture?
2. Why does Paul write in 1 Thessalonians 5:6 for believers to be alert to “the day of the Lord” if, according to the pre-tribulation view, they would not be in it?
3. Does not Matt 24:37-42, where people are taken out of the world, teach a post-tribulational rapture?
4. Does not a pre-tribulational rapture result in two second comings of Christ while Scripture teaches only one second coming?

5. When Jeremiah writes (30:7), “And it is the time of Jacob’s distress, but he will be saved from it,” is this not the same kind of language used in Rev 3:10 (kept from) and would not Rev 3:10 then point to a post-tribulational rapture?
6. If pre-tribulationism is true, why is there no mention of the “church” in heaven in Revelation 4–19?
7. Why is Revelation addressed to the church, if the church will not experience the tribulation of Revelation 6–19 due to a pre-tribulational rapture?
8. If the Day of the Lord occurs at the end of Daniel’s seventieth week, does not the chronological sequence of 1 Thessalonian 4 and 1 Thessalonian 5 teach a post-tribulational rapture?
9. Is there any relationship between the rapture trumpet of 1 Thess 4:17/1 Cor 15:52 and the trumpet of Joel 2:1, or the trumpet of Matthew 24:31, or the trumpet of Revelation 11:15? If so, does this not contradict a pre-tribulational rapture?
10. Does not the promise of deliverance for church saints in 2 Thessalonians 1:6-10, at the time when Jesus returns with His angels to judge the world, point to a later rapture time than pre-tribulational?
11. Does not Rev 14:14 teach a mid-tribulational rapture?
12. Is not a mid-tribulational view actually a pre-tribulational view since the “great tribulation” (Matt 24:21; Rev 7:14) does not begin until the middle of Daniel’s seventieth week?
13. If the church partakes of the first resurrection and if the first resurrection is described in Revelation 20:4, does this not point to a post-tribulational resurrection/rapture?

The Love of God

How can you coincide the love of God and the fact He commanded the killing of the Canaanites (men, women and children)?

1. Isn’t the conquest of Canaan the same as genocide or ethnic cleansing?
2. Isn’t it morally wrong or a contradiction for God to command people to kill when he commands those people not to kill in Exodus 20:13, “Thou shalt not kill”?
3. Is it not a contradiction to God’s character that He commands the genocide of the Canaanites but in Ezekiel 33:11 it says, “...I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?”
4. How can God be loving when he commands for the extermination of all the children in Joshua 6:21 “Then they devoted all in the city to destruction, both men and women, **young** and old, oxen, sheep, and donkeys, with the edge of the sword”?
5. What if a nation in our era did what the Israelites did to the Canaanites, wouldn’t you oppose their actions?
6. Isn’t the United States more morally upright than God because we try to spare civilians in war?
7. How can you say that God is justified in exterminating the Canaanites because of the Canaanites immorality when Israel was just as immoral at times?

8. Isn't it unloving that God did not warn the Canaanites of their impending destruction?
9. Does God have the right to kill anyone that he wants for no reason?
10. If God was so concerned that the Israelites not intermarry or be influenced by the Canaanites and therefore commanded for their extermination, why doesn't he command the church to exterminate wicked people today?
11. Jesus says that we are not to hate our enemy and turn the other cheek. How does this teaching correspond to how God treated the Canaanites?