

APOLOGETICS • DISCIPLESHIP • WITNESS

BE READY ALWAYS TO GIVE AN ANSWER

A Biblical and Spirit-Empowered Guide to 1 Peter 3:13–17

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

— **1 Peter 3:15, KJV**

BE READY ALWAYS TO GIVE AN ANSWER

1 PETER 3:13–17

1
SANCTIFY CHRIST AS LORD
Honor Christ in your heart.

2
BE PREPARED
Know what you believe—and why.

3
SPEAK WITH GENTLENESS
Defend truth with humility and respect.

4
LIVE A CREDIBLE WITNESS
Let your conduct confirm your message.

TRUTH • GRACE • COURAGE | Reasoning.Faith

A comprehensive apologetics study developed from the supplied textual-sermon framework

FOUNDATIONAL CONVICTION The Word of God is the final authority, the Holy Spirit is the true Teacher, and apologetics is a servant of the gospel—not a substitute for prayer, holiness, proclamation, or love.

How to Use This Study

This document is designed for personal Bible study, discipleship classes, apologetics training, preaching, and evangelistic preparation. It follows the movement of Peter’s argument: Christ-centered allegiance, courageous readiness, reasoned explanation, gracious speech, credible conduct, and faithful endurance.

Study Outcomes

- Interpret 1 Peter 3:13–17 in its literary, historical, and theological setting.
- Explain the biblical meaning and purpose of apologetics.
- Build a concise, gospel-centered “reason for the hope” response.
- Answer questions without arrogance, fear, hostility, or compromise.
- Join sound reasoning with prayer, holiness, compassion, and dependence on the Holy Spirit.

Central Thesis

BIG IDEA Christian apologetics is the Christ-centered, biblically faithful, rational, and gracious explanation and defense of the gospel, offered through words and a holy life—especially when believers face questions, misunderstanding, or suffering.

The Main Passage: 1 Peter 3:13–17 (KJV)

“And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.” — 1 Peter 3:13–17

Translation note: Many modern translations render the opening of verse 15 as “sanctify Christ as Lord in your hearts,” reflecting the Greek wording commonly printed in critical editions. The KJV reads “sanctify the Lord God.” Both direct the believer to reverent, inward allegiance to the Lord; Peter’s language also echoes Isaiah 8:12–13.

1. Introduction: The Calling of Every Believer

Christians are called not merely to possess beliefs privately but to bear faithful witness publicly. When a believer’s hope remains steady under pressure, that life raises a question: “What explains this hope?” Peter commands believers to be ready—not necessarily to know every fact, but to know Christ, understand the gospel, think biblically, and answer truthfully.

Apologetics is therefore not reserved for pastors, scholars, or professional debaters. Parents explain the faith to children. Students answer classmates. Employees respond to coworkers. Church members speak with neighbors. Every disciple is a witness, although believers have different gifts, training, and opportunities.

IMPORTANT BALANCE Apologetics can remove intellectual obstacles and expose false ideas, but only the gospel is the power of God for salvation (Romans 1:16), and only the Holy Spirit brings conviction and opens hearts (John 16:8; Acts 16:14).

2. Historical and Literary Context

A Church Living as Exiles

Peter addresses believers scattered across the Roman provinces of Asia Minor (1 Peter 1:1). They lived as “strangers” and as a minority community, their loyalty to Jesus distinguishing them from the surrounding society. Their suffering appears to include slander, social pressure, hostility, and unjust treatment. Peter prepares them for suffering without telling them to become silent, bitter, or retaliatory.

The Immediate Context

Verses 13–17 belong to a larger section on honorable Christian conduct among unbelievers (2:11–12), submission and integrity in difficult relationships (2:13–3:7), unity within the church (3:8–12), and suffering for righteousness (3:13–22). Peter does not place apologetics inside a debate hall. He places it inside costly discipleship.

The Old Testament Echo

Peter’s command not to fear and to sanctify the Lord echoes Isaiah 8:12–13. Judah was tempted to fear human threats, but Isaiah was commanded to regard the LORD as holy. Peter applies this pattern to Christians: fear must be displaced by worship. The decisive apologetic preparation is not self-confidence; it is the lordship of Christ in the heart.

The Flow of Peter’s Argument

1. Do good even when opposition is possible (vv. 13–14).
2. Refuse fear and enthrone Christ as Lord (vv. 14–15a).
3. Prepare a reasoned explanation of Christian hope (v. 15b).
4. Answer with gentleness and reverence (v. 15c).
5. Maintain a good conscience and honorable conduct (v. 16).
6. Accept suffering for doing good rather than for doing evil (v. 17).

3. Word Study: The Vocabulary of Biblical Apologetics

Greek term	Transliteration	Sense in context	Apologetic significance
ἀγιάσατε	hagiasate	Set apart, honor as holy	Christ must rule the defender before the defender speaks.
ἑτοιμοί	hetoimoi	Ready, prepared	Readiness is a settled habit, not a last-minute reaction.
ἀπολογία	apologia	Defense, reasoned reply	A coherent answer appropriate to a question or accusation.
λόγον	logon	Reason, account, explanation	Faith has intelligible content that can be communicated.
ἐλπίδος	elpidos	Hope, confident expectation	The center is God's saving promise in the risen Christ.
πραῦτητος	prautētos	Gentleness, controlled strength	The manner of defense must reflect the character of Christ.
φόβου	phobou	Fear/reverence	Best understood here as reverence before God, shaping respectful conduct.
συνείδησιν	syneidēsin	Conscience, moral awareness	The defender must seek inward integrity as well as sound arguments.

Key insight: The English word apologetics comes from apologia. It does not mean apologizing for Christianity. It means giving a fitting defense or reasoned account. In the New Testament, the term can describe Paul's defense before authorities and his defense and confirmation of the gospel (Acts 22:1; 25:16; Philippians 1:7, 16).

4. Four Governing Principles from 1 Peter 3:13–17

I. Sanctify Christ as Lord in Your Heart

“But sanctify the Lord God in your hearts...” — 1 Peter 3:15a, KJV

Before apologetics becomes an argument of the mouth, it must become allegiance of the heart. To sanctify the Lord is to recognize Him as holy, unrivaled, and worthy of complete obedience. The defender's deepest question is not, "Can I win?" but, "Is Christ honored in me?"

- Christ must govern our motives. We defend the faith to honor Him and love people—not to display superiority.
- Christ must govern our thinking. Every thought is brought into obedience to Christ (2 Corinthians 10:5).
- Christ must govern our fears. Human pressure loses ultimate power when Christ is treasured as Lord.
- Christ must govern our character. Worship, prayer, Scripture, repentance, and obedience form the inner life from which faithful speech flows.

DIAGNOSTIC QUESTION If the person accepts my argument but encounters pride, contempt, or dishonesty in me, have I represented the Lord I claim to defend?

II. Be Prepared to Give a Reasoned Defense

"...and be ready always to give an answer to every man that asketh you a reason of the hope that is in you..." — 1 Peter 3:15b, KJV

"Always" does not mean forcing a debate into every conversation. It means maintaining spiritual and intellectual readiness whenever a genuine opportunity arises. Preparation includes knowing the biblical storyline, understanding the gospel, recognizing common questions, thinking carefully, and learning to say, "I do not know, but I will study that." Honest limits are more credible than invented certainty.

What Must We Be Ready to Explain?

- Who God is: holy Creator, personal Lord, righteous Judge, and gracious Redeemer.
- What went wrong: human sin, guilt, rebellion, corruption, and separation from God.
- Who Jesus is: the eternal Son made flesh, truly God and truly man.
- What Jesus did: His sinless life, atoning death, bodily resurrection, present reign, and promised return.
- How we respond: repentance toward God and faith in Jesus Christ, followed by discipleship.
- Why we hope: forgiveness, reconciliation, adoption, the indwelling Spirit, resurrection, and new creation.

III. Speak Truth with Gentleness and Reverence

"...with meekness and fear." — 1 Peter 3:15c, KJV

Gentleness is not weakness or doctrinal uncertainty. It is strength under the control of the Holy Spirit. Reverence reminds us that God hears our words and sees our motives. Biblical defense rejects two opposite errors: cowardice that hides the truth and aggression that misrepresents it.

- Listen before answering (Proverbs 18:13).

- Ask clarifying questions: “What do you mean?” and “What leads you to that conclusion?”
- Distinguish the person from the idea. People bear God’s image; claims must still be tested.
- Represent another view accurately before criticizing it.
- Avoid ridicule, name-calling, exaggeration, and online humiliation.
- Keep the conversation centered on Christ rather than becoming trapped in endless side issues.

IV. Live So Your Conduct Supports Your Testimony

“Having a good conscience... that... they may be ashamed that falsely accuse your good conversation in Christ.” — 1 Peter 3:16, KJV

Arguments matter, but the messenger’s life affects whether the message is heard. A holy life does not prove every Christian claim by itself, and Christians remain imperfect people who need grace. Yet hypocrisy creates avoidable barriers, while repentance, integrity, mercy, courage, and endurance give visible credibility to the gospel.

LIVING APOLOGETIC The goal is not moral performance without Christ. It is a life transformed by grace, bearing the fruit of the Spirit and making the doctrine of God our Savior attractive (Galatians 5:22–23; Titus 2:10).

5. A Complete Biblical Theology of Apologetics

Apologetics Begins with God’s Revelation

Christian reasoning does not begin with autonomous human opinion. God has made Himself known in creation (Psalm 19:1–4; Romans 1:18–20), in Scripture (2 Timothy 3:15–17), and supremely in His Son (John 1:1–18; Hebrews 1:1–3). Apologetics receives, explains, and commends what God has revealed.

Apologetics Serves Evangelism

The New Testament combines proclamation and persuasion. Paul “reasoned” and “persuaded” while announcing Christ (Acts 17:2–4; 18:4; 19:8). Yet conversion is never reduced to intellectual agreement. The hearer must encounter the call to repent, believe, and follow Jesus.

Apologetics Exposes Falsehood and Protects the Church

Jude calls believers to contend for the faith once delivered to the saints (Jude 3). Church leaders must hold firm to the trustworthy word so they can encourage sound doctrine and refute contradiction (Titus 1:9). This protective task requires biblical knowledge, courage, patience, and pastoral love.

Apologetics Is Cruciform

Peter’s pattern is shaped by Jesus, who suffered unjustly, did not retaliate, and entrusted Himself to the righteous Judge (1 Peter 2:21–23). A Christian defense that uses worldly pride, manipulation, or cruelty contradicts the cross it claims to defend.

6. A Practical Method: READY

Step	Practice	Guiding question
R — Receive	Listen carefully and pray silently.	What is the person actually asking—and what pain or assumption may lie beneath it?
E — Explain	Clarify the question and define terms.	Are we using words such as “faith,” “evidence,” or “truth” in the same way?
A — Answer	Give a concise biblical and reasonable response.	What is the clearest answer, and what evidence supports it?
D — Direct	Connect the issue to Jesus and the gospel.	How does Christ’s identity, cross, and resurrection address the deeper question?
Y — Yield	Leave the outcome to God and remain available.	Have I spoken faithfully, graciously, and prayerfully without trying to coerce?

The One-Minute Hope Answer

A believer should be able to explain Christian hope briefly:

“God created us for Himself, but our sin separates us from Him. Jesus Christ, the Son of God, lived without sin, died for our sins, and rose bodily from the dead. He offers forgiveness, reconciliation, and eternal life to everyone who repents and trusts in Him. My hope rests not in my goodness or circumstances but in the risen Christ, who saved me, is changing me by His Spirit, and will raise His people to everlasting life.” — Gospel summary based on 1 Corinthians 15:1–4; Romans 3:23–26; 10:9–13; 1 Peter 1:3

Personalize this account truthfully. A testimony should contain three movements: what your life and need were, how you came to trust Christ, and what Christ is doing now. Keep Jesus—not dramatic details or personal achievement—at the center.

7. Common Questions: Model Apologetic Responses

“Is faith believing without evidence?”

Biblical faith is not blind credulity. It is personal trust in the God who has acted and spoken. Luke refers to “many infallible proofs” concerning the risen Christ (Acts 1:3), Paul appeals to public witnesses of the resurrection (1 Corinthians 15:3–8), and John presents signs so readers may believe (John 20:30–31). Evidence does not eliminate the need for trust, repentance, or the Spirit’s work; it shows that Christian faith is anchored in claimed realities, not wishful thinking.

“Why does God allow suffering?”

Christianity does not offer a shallow answer. Scripture locates suffering within a world damaged by sin and rebellion (Genesis 3; Romans 8:18–23), distinguishes many causes of suffering, and forbids simplistic blame (John 9:1–3). God entered suffering in Jesus, bore sin at the cross, rose victorious, works redemptively even in affliction, and promises final justice and the removal of death and pain (Romans 8:28; Revelation 21:1–5). We should answer sufferers with compassion and presence, not only propositions.

“Has science disproved God?”

Science investigates the natural world through observation and testing; it does not by itself settle every metaphysical question. Christians should welcome honest scientific inquiry because creation is orderly and intelligible. The deeper questions—why anything exists, why nature is rationally describable, why moral obligations bind us, and whether miracles are possible—require philosophical and theological reasoning as well. Christians should avoid both anti-scientific fear and exaggerated “God of the gaps” arguments.

“How can Jesus be the only way?”

The claim rests on who Jesus is and what He accomplished, not on Christian superiority. If humanity’s deepest problem is reconciliation with the holy God, and if Jesus is the incarnate Son who alone bore sin and conquered death, then His uniqueness follows from His identity and saving work (John 14:6; Acts 4:12; 1 Timothy 2:5–6). The offer is exclusive in its Savior yet universal in its invitation: everyone who calls on the Lord may be saved (Romans 10:11–13).

“The Bible has been changed and cannot be trusted.”

This objection should be clarified: Does the person mean copying, translation, canon, interpretation, or alleged contradiction? The biblical text is supported by a large and geographically diverse manuscript tradition, and textual variants can be studied rather than hidden. No responsible defense claims that every copyist made no mistake; the claim is that the original wording can be recovered with very high confidence across the text and that central Christian doctrines do not depend on a doubtful variant. Then move from general claims to a specific passage and examine it honestly.

“Christians are hypocrites.”

Some Christians have acted hypocritically, abusively, or unjustly, and such sins must not be excused. Jesus Himself condemned hypocrisy (Matthew 23). Christian failure does not make Christ false; it shows why sinners need His grace. The proper response includes lament, repentance, accountability, care for victims, and a renewed look at Jesus Himself. Never use apologetics to protect wrongdoing.

8. Evidence and Argument: A Responsible Framework

A mature defense often uses several lines of evidence together. No single argument should be treated as a substitute for the whole biblical case.

- Creation and contingency: Why is there something rather than nothing, and why does contingent reality exist?
- Order and intelligibility: Why is the universe structured in ways minds can discover and describe?
- Moral reality: What best grounds objective moral duties, human dignity, justice, and guilt?
- Consciousness and reason: What worldview best explains rational minds, intentionality, and trust in reasoning?
- History of Jesus: His life, crucifixion, the disciples' resurrection proclamation, and the emergence of the early church.
- Human experience: longing, shame, beauty, worship, evil, transformation, and the universal search for meaning.
- The biblical storyline: the coherent movement from creation and fall to covenant, Christ, church, and new creation.

CAUTION Present arguments modestly and accurately. Distinguish demonstration, probability, inference, and personal experience. Never overstate evidence, circulate weak claims, or call speculation “proof.” Truth does not need dishonest assistance.

9. The Holy Spirit and Apologetic Witness

Pentecostal apologetics is neither anti-intellectual nor dependent on intellect alone. The Holy Spirit inspired Scripture, glorifies Christ, convicts the world, gives wisdom, empowers witness, distributes gifts, and produces Christlike fruit (John 16:8–15; Acts 1:8; 1 Corinthians 12:4–11; Galatians 5:22–23).

- Pray for wisdom before and during conversations (James 1:5).
- Depend on the Spirit for courage, as the early church did (Acts 4:29–31).
- Expect divine appointments while avoiding manipulation or spectacle (Acts 8:26–35).
- Test impressions and prophetic claims by Scripture (1 Thessalonians 5:19–22; 1 Corinthians 14:29).
- Remember that spiritual gifts never excuse poor interpretation, false information, or unloving conduct.
- Invite people not merely to an argument but to encounter the living Christ through the gospel, prayer, Scripture, and the worshiping community.

Signs and wonders in Acts accompany gospel witness and point to Jesus, but Scripture never authorizes manufactured miracles or exaggerated reports. The Spirit of truth is not honored by deception. Pentecostal confidence must be joined to biblical discernment, accountability, and the fruit of the Spirit.

10. Apologetic Dangers to Avoid

Danger	Biblical corrective
Winning arguments but losing people	The Lord's servant must be kind, patient, and gentle (2 Timothy 2:24–26).
Answering before listening	To answer before hearing is folly and shame (Proverbs 18:13).
Pretending certainty	Speak truthfully; admit limits and continue learning (Ephesians 4:25).
Quarreling over foolish controversies	Avoid fruitless disputes that generate strife (2 Timothy 2:23).
Using ridicule or contempt	Honor people made in God's image; let speech be gracious (James 3:9–10; Colossians 4:6).
Separating defense from holiness	Keep a good conscience and honorable conduct (1 Peter 3:16).
Relying on technique without prayer	Witness requires the Spirit's power (Acts 1:8).
Protecting institutions instead of truth and victims	Expose darkness, pursue justice, repent, and practice accountability (Ephesians 5:11; Micah 6:8).

11. Inductive Bible Study: Observation → Interpretation → Application

Observation: What Does the Text Say?

- Repeated ethical emphasis: doing good, righteousness, good conscience, good conduct.
- Commands: do not fear; sanctify the Lord; be ready; answer with gentleness and reverence.
- Setting: questions and accusations arise while believers suffer unjustly.
- Object of explanation: “the hope that is in you,” not merely abstract religious information.
- Outcome: faithful conduct may expose the falsity of accusations, even when suffering continues.

Interpretation: What Does the Text Mean?

- Peter commands courageous, Christ-centered witness under social pressure.
- Apologia is a fitting reasoned response, not permission for endless combativeness.
- The heart, words, conscience, and conduct form one integrated testimony.
- Gentleness and reverence are part of obedience, not optional communication techniques.
- Faithfulness is measured by honoring Christ; immediate victory or acceptance is not guaranteed.

Application: How Must We Respond?

- Identify one question about Christianity you need to study this month.
- Write and practice a one-minute gospel explanation and a three-minute testimony.
- Repent of any pride, fear, hypocrisy, or harshness that weakens your witness.
- Pray by name for three people who do not yet know Christ.
- Invite a mature believer to review your answer for biblical accuracy and gracious tone.
- Enter conversations to serve, understand, and bear witness—not merely to defeat.

12. Teaching and Sermon Outline

Title: Be Ready Always to Give an Answer

Text: 1 Peter 3:13–17

Big Idea: *Because Christ is Lord and our hope is secure in Him, every believer must be prepared to explain the gospel with truth, gentleness, integrity, and courage—even under opposition.*

Introduction: When Hope Becomes a Question

Illustration: In darkness, people notice a steady light. Peter assumes that visible Christian hope—especially in suffering—will provoke questions. The question is whether we are spiritually, biblically, and relationally ready when it happens.

I. Set Apart Christ Before You Speak (v. 15a)

- The throne of the heart determines the testimony of the mouth.
- Worship replaces fear; allegiance produces courage.
- Application: surrender motives, fears, and reputation to Christ.

II. Prepare the Reason for Your Hope (v. 15b)

- Know the gospel, not merely religious vocabulary.
- Study Scripture and the questions of your neighbors.
- Application: write, practice, and refine your hope answer.

III. Defend Truth in the Character of Christ (v. 15c)

- Gentleness is Spirit-controlled strength.
- Reverence remembers God is the true audience.
- Application: listen well, answer clearly, refuse contempt.

IV. Let Your Life Confirm Your Message (vv. 16–17)

- A good conscience strengthens public witness.
- Suffering for good may expose false accusations.
- Application: practice integrity, repentance, and persevering goodness.

Christ-Centered Conclusion

Jesus is the perfect faithful witness. He spoke truth, welcomed questioners, exposed deception, showed compassion, suffered unjustly, died for sinners, and rose in victory. Our hope is not apologetics itself; our hope is Jesus Christ.

Altar Call

- Salvation: Turn from sin and trust the crucified and risen Christ.
- Consecration: Restore Christ to the throne of every fear, motive, and conversation.

- Empowerment: Ask the Holy Spirit for wisdom, boldness, compassion, and opportunities to witness.
- Repentance and healing: Confess harshness, hypocrisy, cowardice, or misuse of spiritual authority; seek reconciliation where needed.
- Mission: Commit to pray for and speak with one person this week.

13. Small-Group Discussion and Training Exercises

7. What pressures tempted Peter's readers to fear or remain silent? What pressures affect believers today?
8. Why does Peter place "sanctify Christ as Lord" before "give an answer"?
9. What is the difference between gentleness and weakness?
10. Which matters more—arguments or conduct? Why is Peter's answer "both"?
11. Practice the READY method with one objection from Section 7.
12. Give your one-minute hope answer. Is it clear, biblical, personal, and centered on Jesus?
13. How can a Pentecostal church pursue both spiritual power and careful truthfulness?
14. What specific step will you take this week to become more prepared?

Prayer of Consecration

"Lord Jesus Christ, I set You apart as Lord in my heart. Deliver me from fear, pride, ignorance, and harshness. Fill me with the Holy Spirit. Give me wisdom to understand Your Word, courage to confess Your name, gentleness toward every person, and integrity in every part of life. Make my words clear, my conscience clean, and my conduct worthy of the gospel. Open doors for witness, and use me to point others to Your cross, resurrection, saving grace, and coming kingdom. Amen."

— Prayer based on 1 Peter 3:13–17; Acts 4:29–31; Colossians 4:2–6

14. Cross-Reference Guide

Theme	Key passages
Christ's lordship and holiness	Isaiah 8:12–13; Matthew 6:33; Colossians 3:15–17
Preparation and study	Ezra 7:10; Acts 17:11; 2 Timothy 2:15; 3:14–17
Defense of the gospel	Acts 22:1; 25:16; Philippians 1:7, 16; Jude 3
Reasoning and persuasion	Acts 17:2–4, 16–34; 18:4; 19:8
Gracious speech	Proverbs 15:1; Ephesians 4:15; Colossians 4:5–6
Gentleness in correction	2 Timothy 2:23–26; Titus 3:1–2
Holy conduct and witness	Matthew 5:13–16; Philippians 2:14–16; Titus 2:7–10
Suffering for righteousness	Matthew 5:10–12; Romans 8:17–39; 1 Peter 2:19–25; 4:12–19
Spirit-empowered witness	Luke 12:11–12; John 16:7–15; Acts 1:8; 4:29–31
The gospel and resurrection	Romans 1:16; 3:21–26; 1 Corinthians 15:1–8; 1 Peter 1:3–9

15. Conclusion: Ready, Gentle, Faithful, Hopeful

Peter's command gives the church a complete vision of apologetic witness. Christ is enthroned in the heart. The mind is prepared. The gospel is explained. The tone is gentle. The conscience is guarded. The life is honorable. Suffering is endured without surrendering truth or imitating hostility.

Every Christian is therefore called to become both a student and a witness of God's Word. We do not defend Christ because He is weak; we bear witness because He is Lord. We do not place hope in our intelligence; we give a reason for the hope already given to us in the crucified and risen Savior. We speak because people need the gospel; we speak gently because they bear God's image, and we rely on the Holy Spirit because only God can transform the heart.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." — **Matthew 5:16, KJV**

FINAL CHARGE Sanctify Christ. Study the Word. Know the gospel. Listen carefully. Answer clearly. Speak gently. Live faithfully. Depend on the Holy Spirit. Leave the results to God.

Selected Resources for Further Study

- The Holy Bible, King James Version (main quotations in this study).
- The Holy Bible, Amplified Bible (recommended for comparative study of 1 Peter 3:13–17).
- Craig S. Keener, The IVP Bible Background Commentary: New Testament.
- Karen H. Jobes, 1 Peter, Baker Exegetical Commentary on the New Testament.
- Wayne A. Grudem, 1 Peter, Tyndale New Testament Commentaries.
- John M. Frame, Apologetics: A Justification of Christian Belief.
- Douglas Groothuis, Christian Apologetics: A Comprehensive Case for Biblical Faith.
- Rebecca McLaughlin, Confronting Christianity.
- Paul Copan, Is God a Moral Monster?
- Michael R. Licona, The Resurrection of Jesus: A New Historiographical Approach.

Study notes:

Consult multiple trustworthy sources and always test arguments, interpretations, testimonies, and spiritual claims by Scripture. This guide is a study companion, not an infallible authority and not a replacement for the Bible, the church, prayer, or the Holy Spirit's guidance.