

Jewish Apologetics: Lessons from the Field

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Introduction

Recently, I was meeting with Sadie (not her real name). She is in her eighties and lived through the holocaust. At the beginning of the conversation, the issue of the holocaust came up, mainly because her friend, who helped arrange for me to meet Sadie, brought it up. So, I asked Sadie if she was comfortable talking about her past. Sadie said, “No. I used to talk about it in my younger years. But, I am tired now, and there is no reason for me to do so anymore. I just want to enjoy my life now.”

I then asked her who she thought Jesus was. She told me that it didn’t matter to her who Jesus was. I responded, “Why doesn’t it matter to you?” She said, “Because, I am Jewish and at 85, I am not going to change.” I then asked her, “But, Sadie, if it is true that Jesus is the Jewish Messiah, would you be willing to believe in it then? If I could show you why it’s true, wouldn’t you want to know?”

Her answer to me was “no.” She said, “Even if it were true, I would not believe.” As she said it, she had a blank stare on her face. I knew she was shutting down. So, how would you have answered her? We’ll get to that in a moment.

As you know, this is a paper on apologetics. But, I want to start by asking, what is apologetics not?

What apologetics is not: SLIDE

YouTube Clip: <http://www.youtube.com/watch?v=otqcKT1pwqs>

First, apologetics is not our power to change people. We are not Bruce Almighty. We are not almighty. We don’t have the power.

I remember one of my first witnessing encounters as a missionary trainee in New York City. I went to the hospital to visit a woman who was dying of cancer. Week after week, I visited Edith. I gave what I thought to be rational and convincing proof. But Edith would not believe. Her answer to me was, “I am Jewish and I will die a Jew.” That was her answer for everything. I remember the last time I visited her. I arrived at the hospital only to find that she had passed into eternity an hour before I got there. As I went into her room, I saw her lying there...cold and motionless. I never saw a dead person before. It was an image I will never forget. I sat down in the chair and wondered what I could have done differently. I’ll never forget that moment. I felt guilt over not having done enough, over not having better answers. It took me months to get over it. Eventually, God used that situation to teach me something very important...I am not God. I am not the Holy Spirit. I don’t “got the power” to make someone believe. I am simply a facilitator...God’s ambassador.

Later in my training, I read a quote by our founder, Moishe Rosen, in one of our training lectures. This quote has helped me throughout my ministry career. Before I mention it, let's watch a clip.

CLIP: Street Witness – The Rabbi who Knew it All

http://www.youtube.com/watch?v=_3BIBwi2Pw0&list=PL27B1576FF0535670&index=1

Rosen said, “We cannot turn anyone off who the Holy Spirit is turning on.” Ah, what an encouragement when I felt I blew it. But, it is also true that we cannot turn anyone on who isn't being turned on by the Holy Spirit. We need to remember, that for a person who is committed to unbelief, no amount of apologetical arguments will convince them. There are also those who are neither committed to belief nor unbelief. We certainly should pray for these people.

Back to Sadie, the holocaust survivor who would not believe even if it were true... *what would you have done?* I decided to change the conversation and began to ask her about her family, her children and grandchildren. I believed, that in order to keep a good relationship with her where I might have a future opportunity to minister, that I needed to back off from the direct approach, and show her that I really cared about her as a person, which I do!

Secondly, apologetics is not winning an argument. Some of us are really good at arguing for our position. And as Jews, arguing is often the way we talk to each other. But, arguing usually occurs when the person to whom you are trying to witness, only has answers, but is not asking any real questions. It is easy to play this game. And, sometimes, arguing comes as a result of our own ego or pride, which is not helpful for them...or for us. Arguing with an unbeliever usually leads undesired results and may jeopardize any opportunity for further witness. You might win the argument, but lose the ability to have further dialogue with the person. Thus, usually, if the person you are trying to witness to has no questions, and only answers - you are wasting your time.

<http://www.youtube.com/watch?v=ymF7ySlpRZ4> Stop at 1:08

Let me ask you to discuss at your table for 2 minutes, what this guy did right, what you think he did wrong, and how you would have handled it.

Interaction

We do want to address error and heresy. We want to defend the faith. We need to be ready to give an answer for the hope that is within us. We are told, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. (2 Tim 2:15). And, if we are on the street, we may only have 3 minutes of a person's time. We want to make sure the person hears the gospel;

<http://www.youtube.com/watch?v=ymF7ySlpRZ4> 1:08-2:36

I am not saying that we should never debate folks. But debates are different than arguments. Debates are planned, and are usually conducted in a public arena. While you may not seemingly

reach the person you are talking to, you don't know what is going on in their heart or in the hearts of those listening to the conversation. We can certainly learn a lot listening to Michael Brown as he debates various people.

Now that we've discussed what apologetics is not, I want us to consider together, how we can use apologetics to engage Jewish people in a meaningful and relevant way. As a field missionary, I hope to bring practical perspective, not so much a scholarly or theoretical perspective. If we don't put into practice what we know, it is not very useful. And, underlying our discussion, we need to remember that apologetics is only useful with the person who is willing to hear and consider the truth.

First, I want to explore briefly what apologetics is. Then, I want to discuss how I qualify a person. By qualify, I mean, how do I figure out or assess where a person is at spiritually? Then, we are going to look at some examples of witnessing interactions called case studies. As we look at these case studies, I will ask each table to discuss, as a group, how you would handle each situation. Then, we will come back together to discuss them and hopefully draw out principles of how to handle the tough questions. The goal is for us to learn how to be better at what God's called each of us to do. And, I think we can learn a lot from each other as we interact with each other and grapple with some of the questions that are out there.

What apologetics is

We all know what apologetics is. Apologetics comes from the Greek word, apologia. It literally means defense or reply or to "speak away" (apo – away, logia – speech) an accusation. In ancient Greece, the word was used to describe a defense made in a courtroom. The defendant could argue for his innocence with a reply or a defense (apologia). The word is used 17 times in noun or verb form in the Brit Hadashah, and each time it is used, it means "defense" or "vindication."

1 Peter 3:15 tells us to be ready to make a defense:

SLIDE

¹⁵ but sanctify Christ as Lord in your hearts, always *being* ready **to make a defense** to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

When we speak about apologetics then, we are talking about making a defense for our faith. When we speak about Jewish apologetics, we are talking about making a defense for our faith in Y'shua against accusations that are Jewish in nature, such as Jesus is not the Messiah for Jewish people. Or, if believe in Jesus, you are no longer Jewish. Or, you are a traitor to believe in Jesus. Or, when the Messiah comes, He will bring peace on earth. There is no peace. Therefore, Jesus is not the Messiah. And, the list goes on.

But, we live in a day in which we see the secularization of our society ramping up at a fast pace. More and more Jewish people do not consider themselves religious. They are secular. They may or may not feel that their Jewishness makes them different. And if they do, they approach it

from a cultural rather than a religious vantage point. So, when we are talking about apologetics these days, we are no longer only talking about making a defense for objections that are purely Jewish in nature. Yes, we may have opportunities to talk to the Orthodox who need us to explain why the word “virgin” in Isaiah 7:14 is really a virgin and not a young woman. But, more often than not, we need to defend the faith against objections made by both Jews and Gentiles. For example, I hear on a regular basis objections like the following: God does not exist. There is no truth. Everyone has their own truth. Truth is irrelevant. The fact is, that our pop culture has a huge influence on one’s beliefs. Consider these quotes:

SLIDE

“What we call religion is really cultural mythology”...and that these mythologies are "based on world views that are really obsolete." Deepak Chopra

“The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.”
— Richard Dawkins, *The God Delusion*

“What kind of designer or creator is so wasteful and capricious and approximate? What kind of designer or creator is so cruel and indifferent? And—most of all—what kind of designer or creator only chooses to “reveal” himself to semi-stupefied peasants in desert regions?” --Christopher Hitchens, *The Portable Atheist*

I am sure we’ve all heard these before.

Let’s listen to a few examples of what we commonly hear from people today.

CLIPS from Awakening: <http://youtu.be/F34ZmdQ1Xzw>

The simple definition of apologetics as being a defense conceals the fact that apologetics is indeed difficult and more complex than that. It is difficult because apologetics is both an art and a science. It is a science in that you rationally and logically answer questions that people have. However, it is an art because apologetics encompasses more than having a certain answer for a certain question. The same question from two different people can mean two entirely different things. For example, if Mrs. Goldberg and Mrs. Silverstein ask you if they are going to hell, Mrs. Goldberg could be mocking you, while Mrs. Silverstein is really concerned that she might actually be going there. So, how can you tell if a question is a roadblock or a real question? We have to know more than simply the question being asked. We have to know the questioner. And that is very difficult.

SLIDE:

Let’s read Matthew 9:1-4:

1Getting into a boat, Jesus crossed over the sea and came to His own city. 2And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, “Take courage, son; your sins are

forgiven.” 3And some of the scribes said to themselves, “This fellow blasphemes.” 4And Jesus knowing their thoughts said, “**Why are you thinking evil in your hearts?**”

John 2:24 says:

“But Jesus, on His part, was not entrusting Himself to them, **for He knew all men.**”

From these passages, we see that Y’shua knew what was in the hearts of men. He had an advantage. He was God. Since we aren’t God, we don’t have that luxury. All we can do is to try to figure out where a person is coming from by what they say, their facial expressions, their body language, their tone of voice, and their actions. Well, that’s not all we can do. We can pray. And prayer does make a big difference. In fact, it makes all the difference as we converse about spiritual things and are literally dealing with life and death situations.

What Apologetics is...the Four Building Blocks

As I mentioned earlier, apologetics is more than simply a defense. When I think about what apologetics is, I think of four building blocks.

SHOW SLIDE

1. Apologetics as proof

- Shows that belief in Y’shua is reasonable. We can use philosophical arguments and scientific and historical evidences for our faith. For example, you might want to show evidences for Y’shua’s resurrection.
- Purpose – to give the non-believer good reasons to embrace the faith. To show that belief in Y’shua is true.

2. Apologetics as defense:

- Shows that belief in Y’shua is not unreasonable. This involves clarifying our position, clearing up misunderstandings or misrepresentations of what we believe, and removing away any intellectual difficulties that nonbelievers claim stand in the way of their coming to faith in Y’shua. One example might be helping a non-believer realize that we do not believe in three Gods.
- Purpose – to show that the non-believer will not be acting irrationally by trusting in Y’shua or by accepting the Bible as God’s word. To show that belief in Y’shua is reasonable.

3. Apologetics as refutation:

- Shows that non-believing thought is unreasonable. Focuses on answering arguments non believers give in support of their own beliefs. Refutation cannot stand alone since proving a false religion or philosophy is false does not prove our belief is true. But, it has

its place. Author of Refuting Evolution, Dr Jonathan Sarfati, says, “Evolution is impossible because there is no way the first cell could have generated itself by naturalistic processes. Belief in a cell that made itself underpins evolution and atheism. But it’s blind faith, and defies the known facts about chemistry—even allowing billions of years of time. And the ‘millions of years’ evaporate under scientific scrutiny, too.” He then explains how even billions of years of experiments could never create the proteins needed for a basic living cell, let alone the rest of the needed components such as DNA; Evolution cannot stand. And, atheism which has evolution as its foundation comes tumbling down.

- Purpose –to refute a non believing belief system by pointing out the irrationality of their position.

4. Apologetics as persuasion:

- Takes into account that our faith is not known by reason alone. This side of the cube seeks to persuade non-believers to trust Y’shua as their Messiah, not merely to believe truth claims about Him. It moves beyond the realm of pure knowledge to application and commitment. Perhaps you might share a testimony of how God has worked in your life.
- Purpose – to bring the personal dimension into the conversation.

As we engage with people, we will most likely use all of these blocks.

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Qualifying people

To use apologetics well, we need to qualify people. Qualifying people involves three things:

- 1. First, we need to determine whether or not they are Jewish.**
- 2. Secondly, we want to determine whether or not they are open to further ministry.**
- 3. Thirdly, we need to assess where they are at spiritually.**

1. First of all, are they Jewish? To us, especially as people serving in Jewish ministry, this is an important question. How do some of you find out if someone is Jewish in your conversation?

(Interaction)

I don’t need to belabor this point. We all know how to do this.

2. Secondly, are they open to further ministry? Apologetics assumes someone is open to hearing something or gaining information.

Let’s watch a clip.

YouTube: <http://www.youtube.com/watch?v=yxTIRROLBvU>

Would you say this guy is open or not open? *Discussion*

I think Garrett handled this well. He used apologetics as refutation, showing that this guy's beliefs were unreasonable. But, this guy is not open. He said that he would not take the literature. He said he wasn't looking for anything, and if he was, he wouldn't look in our direction. However, at least he heard the gospel. And we know that God's word does not return void.

So, how do you determine if a person is open?

Interaction

Some questions I ask are:

- Do they listen to my answers or are they argumentative? Sometimes arguing can be a way to process things. So, you have to discern that.

<http://www.youtube.com/watch?v=7v9cMM4QeEA>

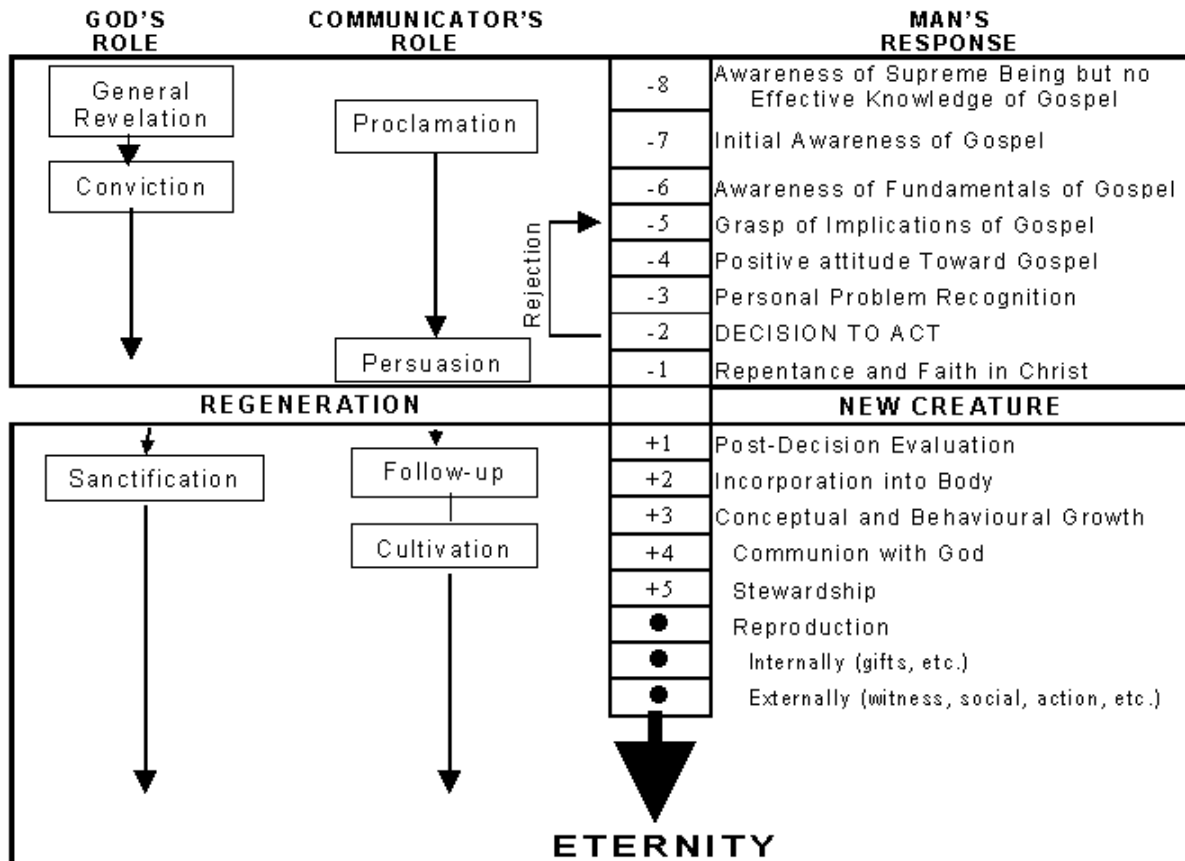
- Does this person see that they have a problem and have a need for God's help? Do they believe there is an answer? (Sin, Salvation, Savior)
- Are they willing to believe? I ask this question, "If it is true that Jesus is the Messiah, is the person willing to believe in Jesus, despite great personal cost? If they say no, where can you go?"
- Are they willing to read something or talk further, perhaps at a later time?

3. If someone is open to talk with me, I try to assess where the person is at spiritually.

Jhan Moskowitz, who many of us here knew and loved, used to teach us something called the Engel scale. It is worth us taking a look at it. The basis of the Engel Scale is the assignment of a numerical value representing the degree of spiritual understanding that a person or group has reached.

SLIDE ON POWERPOINT

From top to bottom, this chart is broken up into two main sections. The center of the chart is where a person becomes a believer. Everything above represents an unbeliever, and everything below represents a believer. Our goal with apologetics is to help people move from unbelief to belief, from belief to maturity, and from maturity to service. You'll also see that our role as a communicator changes depending on where the person fits on the scale. And, while God's role doesn't change, we see how the Holy Spirit moves a person from the top to the bottom.



While we are not Yshua and are limited in our understanding of others, this is a good tool that helps us assess where people are at. In this model, we view people on a continuum. We want to see people move from the top to the bottom.

I personally use a method based on the Engel scale. We can call it the Wilk scale for our purposes today. Furthermore, we will only consider an unbeliever with this scale for now.

Every person has to grapple with the following seven areas:

SLIDE

1. God
2. Ultimate Reality
3. Knowledge
4. Ethics
5. Human beings
6. The Bible
7. Jesus

So, I try to figure out where a person is on each of these continuums.

SLIDE

God:

Atheist (no God)	I am God, we are God	Agnostic (maybe God)	God exists Religious person
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Ultimate Reality:

<ul style="list-style-type: none"> Everything that exists is material in nature We can see and feel what exists Universe always existed 	<ul style="list-style-type: none"> Possibility of spirit and soul Possibility of a universe with a beginning Possibility that things exist we can neither see nor feel 	<ul style="list-style-type: none"> There is a soul There is a spiritual dimension The Universe was created at a certain time
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<http://www.godtube.com/watch/?v=DGWLNNX> :42-1:22

Knowledge:

No truth Truth doesn't matter Postmodernism	You can't know truth Postmodernism	Many truths Subjective Truth is relative	One truth Objective
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Ethics

There is no right and wrong	Right and wrong is relative	There is right and wrong
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<http://www.youtube.com/watch?v=KCgXz8m5OYM&list=PL27B1576FF0535670>

Human Beings

We have no purpose	Our purpose is to live and die	We have a greater good, but not sure what	My purpose comes from God
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<http://www.youtube.com/watch?v=fELKDy4VTT0> .32-1.32

Bible:

The Bible is just made up stories The Bible is irrelevant	The Bible is partially true The Bible has relevant parts and outdated parts The Bible has contradictions The Bible has been changed or corrupted	The Bible is true The Bible is relevant to us today
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Jesus:

Jesus never existed People made up Jesus Jesus is irrelevant	Jesus was just a man	Jesus was more than a man, but not God.	Jesus was God.
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The more we understand where people fall on these issues, the better we will be able to have a relevant and meaningful conversation. And of course, my goal in apologetics is to be God's tool to help people move from the left to the right. The Holy Spirit is the One who moves them. I am just a facilitator.

Case Studies

Now that we've talked a little bit of theory, and have seen some clips of live examples, I want to interact with some case studies together. This part is going to be very interactive. We are in a room with people full of experience. And some may know a lot about the subject, but may not have experience. In either case, we are going to be fantastic resources for one another. My hope is that we might learn how to better defend our faith by hearing how others in Jewish ministry deal with some tough questions.

As we discuss these case studies, we should keep the following questions in mind to help guide our discussion.

SLIDE

- Jewish or Gentile? (Jewish)
- Open or not open?
- Where are they at spiritually? What are their beliefs?
- What are the issues?
- How would you respond?

Case Study 1 (Relativist)

Rivkah was handing out broadsides at the University of California at Berkeley. During her sortie, a Jewish student stopped to talk to her. He read the broadside and then said, "Why must you push your religion on people? Organized religion has been the cause of so many problems. I think it's fine if you want to believe in it, but why do you insist that others believe in it? If it works for you, that's great. Everyone is entitled to their own beliefs. But, it isn't true for me. So, why can't you just leave others alone? You have your truth, and I have mine. Let's just accept one another.

Discussion & Interaction

Case Study 2 (The problem of pain)

http://www.youtube.com/watch?v=zNOPQyQrj_Q&list=PL27B1576FF0535670

Discussion & Interaction

Case Study 3 (Postmodernism)

<http://www.youtube.com/watch?v=mxtwCCmbsI&list=PL27B1576FF0535670> (Stop at 1:08)

Discussion & Interaction

Case Study 4 (Atheist)

Rachel has had a friendship with Jen for awhile. Jen's father is a psychiatrist who used to tell her that only intellectually deficient people believe in God. Jen was an atheist because that is what her father taught her, not because she investigated God for herself. She knows that if she believed in God, she would not be intelligent in her father's eyes, so she never questioned things.

It takes a lot of commitment to be an atheist. Many people who claim to be atheists, may not really be atheists deep down. But, those who are committed to atheism probably fit into one of three categories. 1. They are angry. Perhaps they are angry because they have had to suffer in some way, or they are disappointed in God. 2. They are brought up in a culture that espoused atheism, like the former Soviet Union. 3. They are arrogant towards belief in God. They feel such belief is unworthy of their consideration or respect, since only those who are intellectually deficient can possibly believe in God. For Jen, her atheism was a matter of this arrogance and disassociation.

Jen remarked to Rachel that she wouldn't want to be associated with people like Pat Robertson because of their politics, and the fact that many believers don't believe in science. How would you deal with Jen? How would you handle her comment about Pat Robertson?

Discussion & Interaction

Rachel could have disassociated herself with Pat Robertson...but she didn't because it wouldn't go anywhere. The best way to deal with someone's desire to be disassociated from belief in God or Jesus, is not to hit it head on by arguing them out of that position. Instead, Rachel kept the conversation going. Jen felt free to ask questions, and she saw Rachel was not afraid of those questions. Over time, the conversation, and the continued relationship caused Jen to question her presuppositions about believer as she saw Rachel as a believer, who was neither afraid of questions nor discouraged her from being skeptical. Rachel felt that it was unwise to defend believers by saying, "Well some of the most intelligent people believe." Instead, through the relationship with Rachel, Jen's stereotypes began to break down.

Over time, Jen knew there was something more. She went from being an atheist to an agnostic. And then, as she continued to see something in those who believe in God, she went from being an agnostic to a believer in God. Even though what she saw was not a reality in her own heart, she found herself believing that God is real. She prays, but she admits she is afraid of losing control. She understands that life without God doesn't work. She has come a long way. To this day, Rachel and Jen still have a friendship, and Rachel prays regularly for Jen.

Case Study 5 (How can a loving God be so mean?)

Ben was a CIA operative in Vietnam. He witnessed the killing of wives, children, and saw villages torched. He was an agnostic for years until his own wife, Jeanie, died from cancer. It was then he turned his eyes upward to heaven and demanded "Why, O God? Why do you take the lives of innocent people? Why did you take Jeanie from me?" He became bitter toward a God he had previously denied. Ben was working in a furniture store when he met Marcia, a customer shopping for an apothecary chest. They started dating when she told him "Ben, I'm a Christian. I can't marry you unless you first believe in Jesus like." Ben thought "okay, that's no problem." He declared, "I will believe in Jesus!" His mother was Catholic and sent him to Catholic school as a child. His father, who was Jewish, pulled him out of Catholic school and had him Bar Mitzvah. So he had plenty of religious exposure. Ben attended Marcia's church where he was baptized and told people he had become a Christian. But in his heart he was still angry at God for taking his first wife away. To appease Marcia he read the Bible. Since he was Jewish, he figured he'd start with the Old Testament. But to his dismay he read how God ordered the torching of Canaanite cities and the genocide of women and children! The stories brought back scenes from his operations in Southeast Asia decades earlier. Marcia connected Ben with Jews for Jesus. By this time Ben had read so many liberal books about the Scriptures that he couldn't believe this book was historically reliable.

Seth, a missionary, opened the Scriptures to Psalm 22 and let him read it for himself. When he learned it was written 1000 years before Jesus, he was astounded. How could a humanly written book foretell the future so clearly? Seth showed him Isaiah 53. Ben was convinced Jesus is the Messiah. He then said: "I can believe in Jesus. It is clear He's the messiah. And I can embrace his message of love and forgiveness. But I cannot believe in the god of the Old Testament. This was a jealous, demanding war god who demanded vengeance and exacted punishment on his enemies. Let me just believe in Jesus."

Discussion & Interaction

Case Study 6 (homosexuality)

Hope met Cindy at a church where she presented Christ in the Passover. Cindy had grown up culturally Jewish but not really believing in God. She became a lesbian in her teens. In her 20's she began to date a lesbian who claimed to be a born-again Christian. The partner invited her to visit her church. It was at that church she says she heard the gospel and embraced Jesus. She said the message of the gospel was one of love and acceptance. Hope went to visit her church and discovered it was a gay-affirming church. The pastor was a lesbian. And the pastor had taught Cindy that most Christians misunderstand the Bible's stance on homosexuality. The Scriptures do not condemn homosexuality. After all, David enjoyed an intimate relationship with Jonathan. Jesus never married. The apostle John identified himself as the apostle "whom Jesus loved". Jesus commanded his disciples to "love all men". His message was one of acceptance and embrace of all peoples. When Hope tried to begin with the gospel, Cindy quickly affirmed "I believe all that. We all need to repent of our sin, especially those who judge homosexuals." But when Hope began explaining her understanding that homosexuality was

condemned by the Scriptures, Cindy became indignant. "I thought you were different than other Christians? I thought you were more tolerant?"

Discussion & Interaction

Conclusion

In this paper we've looked at what apologetics is and isn't. We discussed how to qualify people, and we've interacted with some case studies that represent objections from people in our cultures. Hopefully, we've learned something today, especially from each other.

So now, I ask the question that my friend, colleague and mentor, Jhan Moskowitz, used to ask me... "So what?"

First, we need to be learners. The culture in America is rapidly changing, and we need to stay on top of things. There are a lot of resources online to help us, such as the Ray Comfort videos, Michael Brown's videos, etc. There are also a lot of good books. I've put together a bibliography. Perhaps you know of other books you can recommend.

Secondly, we need to be prepared. We can certainly anticipate many of the questions or statements that we encounter. Here are some of the main ones:

- How do we know the Bible is true?
- How can a loving God punish people?
- Jesus is only a good example.
- How can a loving God allow suffering?
- What about homosexuality?
- You have your truth, I have mine.
- There is no truth.
- Truth is irrelevant.

If we are not confident how to respond, we should spend time learning how to do so. We need to know the answers to these questions ahead of time.

Third, we need to remember, as we discussed at the onset of this paper, that apologetics is an art rather than a science. As such, we must have humility when it comes to this subject, recognizing that we need God's wisdom as we dialogue with others. And so, we must pray for this.

Fourth, remember Sadie? Well, there is no outcome...not yet. She is not open...right now. The thing I am learning is to never give up on someone. It is easy to get frustrated and feel like there is no hope. But, God has not given up on Sadie, and neither should I. I continue to pray for her, and I visit her from time to time. Please keep her in your prayers.

Fifth, we have touched on some of these, but here are some principles to keep in mind as we defend our faith. I am in the process of learning these things over and over as I engage in witness:

SLIDE

- Listen more than talk. And listen beyond the question to the questioner.
- Find common ground.
- Ask lots of questions. Answer questions with questions.
- Put the burden of proof on the unbeliever.
- Don't argue. We want to win people, not arguments.
- Respond, don't react
- Apologetics is missional-This means getting out of our safe believing enclaves and reaching people on their turf.
- Treat folks with kindness and respect
- Build meaningful genuine relationships with non-believers.
- There needs to be a difference in the way we live. Nietzsche once commented that believers have no joy. Let this not be said of us.
- While our message never changes, how we convey it must be adapted to our audience, the people to whom we are speaking.
- Be humble as we present our faith. We are beggars trying to help other beggars find bread.
- Have correct expectations. Most people will not believe.
- Realize that deep down, people are insecure. They are afraid of giving up control.

And if there is one thing that I've learned the most, that is to....

- Pray
 - For opportunities
 - For the person you are sharing with before you meet
 - During your conversation
 - After your conversation
 - For God to give us a greater passion for the lost.

Let's close with a word from Scripture: 2 Tim 4:5:

SLIDE

5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

May God teach each one of us the lessons we need to learn, that we may be able to use apologetics well to engage Jewish people in a meaningful and relevant way.

Let's pray.