

How to ANSWER A CHRISTIAN MISSIONARY

STEP-BY-STEP BIBLICAL REFUTATIONS

with Rabbi Michael Skobac

Each year 1,000 Christian missionary groups spend \$300 million worldwide to target Jews for conversion to Christianity. Sadly, many Jews aren't prepared to respond to the missionaries' claims. In response, Jews for Judaism is offering Rabbi Michael Skobac's classic "How to Answer a Christian Missionary" preventive educational lecture in these four formats:

- E-Book • Audio Recording • 2-Part Video
- Condensed Anti-Missionary Study Guide

To access the above free items go to jewsforjudaism.ca/how-to-answer/



with Rabbi Michael Skobac

One of the major goals of the Nazi genocide was to destroy the spirit of the Jewish people and strip them of their humanity. In this lecture, Rabbi Skobac explores the incredible acts of spirit that many Jewish people demonstrated during the years of the Holocaust. They strove to maintain their loyalty to the practice of the Torah in the ghettos and concentration camps in conditions that defy the imagination. Their will to live with spiritual nobility was a testament to their unconquerable spirit and the power of Judaism.

Wed., Nov. 9 • 8:00 PM • The 84th Anniversary of Kristallnacht
 Shaarei Tefillah Congregation, 3600 Bathurst St • Admission Free
 Covid-19 Protocols will apply if mandated • Registration Required
 To Register for Zoom or Live: jewsforjudaism.ca/response22-form

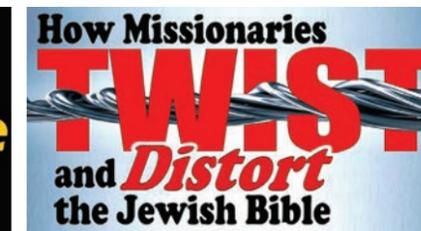


Please support Jews for Judaism

Jews for Judaism is a global leader in Jewish outreach. We are at the forefront of addressing the most difficult and sensitive issues threatening Jewish survival.

Our goals are to strengthen Jewish pride and identity and to win back Jews who have been negatively influenced or coerced by missionaries, cults, eastern religions, the growing rate of Jewish apathy and ignorance, assimilation, intermarriage, anti-Israel BDS propaganda, anti-Semitism and other challenges to Jewish continuity that are devastating the Jewish community.

We achieve our goals through local programming and worldwide Internet outreach. Last year, over 2.8 million people accessed our social media platforms. Thousands of Jews are helped by our YouTube video lectures, specialized intervention, one-on-one counselling, education programs, downloadable literature and audio materials, and Shabbat and Jewish Holiday home hospitality.



Above are 4 of the 470 videos which have received 11 million views on our Jews for Judaism YouTube channel.

Jews for Judaism unites the Jewish community in a common cause. We have earned endorsements from a wide spectrum of Jewish agencies, rabbis and educators. We connect countless Jewish people to the spiritual depth, beauty and wisdom of Judaism. Please support Jews for Judaism. With your generous donation, you can help keep Jews Jewish and save Jewish lives. Thank you.



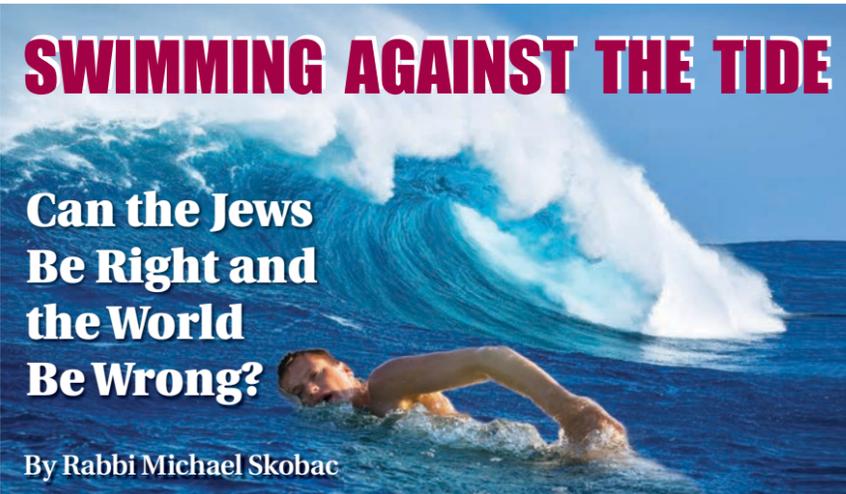
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לשנה טובה תכתבו ותחתמו

May you be inscribed in the Book of Life for a good year





Once had an interesting discussion with a Christian minister. He told me that Jews have a lot of arrogance. This took me by surprise, and I asked him why he said that. The minister explained, "Because you Jews think that the entire world is wrong for believing in Jesus, and that you are right in rejecting him."
 "Let's do a thought experiment," I responded. "If we go back to the year before Jesus was born, there were two groups in the world: Jews and pagans." I asked the minister, "Who was right back then, the Jews who believed in one G-d or the pagans who worshipped trees, animals, and constellations?"
 The minister agreed that, of course, the Jews were in the right and the rest of the world was wrong. After I pointed out to him that nothing has changed, I asked him if, since he believed the Jews were right and the rest of the world was wrong, would he be arrogant along with them.
 I think he got the point.
 Rabbi Yonason Eibeschutz was a

great Torah sage in the eighteenth century. He was once challenged by a Christian priest. "Your Torah instructs you to follow the majority. But you Jews are not the majority; you are the minority. Virtually the entire world stands against you and believes that Jesus is the Messiah. This proves that you are wrong!"
 Of course, when the Torah instructs us to follow the majority, it's referring to expert Jewish judges. It would be absurd to think that every issue in Judaism is put to the vote of the entire world. Most of the world knows virtually nothing about the Torah or Judaism — their vote would be meaningless.
 Rav Eibeschutz had a more pointed response. He explained that the Torah only directs us to follow the opinion of the majority when we have a doubt. "But on this matter, it is totally clear and certain to us that Jesus was not the Messiah since he failed to fulfill any of the Biblical prophecies about the Messiah." ■



A LADDER TO HEAVEN

Understanding Judaism's Central Prayer with Rabbi Michael Skobac

While we may speak to the Almighty at any time in our own words, Judaism formalized the prayer experience with a set text called the *Shemoneh Esrei* (The Eighteen), which is recited every morning, afternoon and evening. Rabbi Skobac will explore the origins and meaning of this prayer, as well as the significance of its blessings, in the following six lectures:

- Nov 16: *The Genesis of a Prayer*: Origin of the Amidah
- Nov 23: *Elements of Praise*: How We Begin to Pray
- Nov 30: *Our Relationship with G-d*: Getting It Right
- Dec 07: *Getting Personal*: Asking For Our Basic Needs
- Dec 14: *Seeking Redemption*: What the World Needs
- Dec 21: *The Depths of Thanks*: Mastering Gratitude

Six Consecutive Weds., Nov 16 – Dec 21 • 8 PM ET
ZOOM only • Registration required to receive Login ID
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 Email: info@jewsforjudaism.ca • T: 416-789-0020

שערי שומאים
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KEEPING JEWS JEWISH



By Rabbi Michael Skobac

Wikipedia insists that all opinions are created equal. On Wikipedia, the assertions of a high school biology student are given equal weight to the writings of a senior tenured professor at a leading university's graduate level program.

Radical example of the absurdity of this is discussed in the book *Virtual Unreality* by Charles Seife. Someone posted a claim that the protagonist in one of Philip Roth's novels was based upon the character of a deceased New York Times literary critic. Roth himself, however, insisted that the character was based upon a sociology professor at Princeton. Incredibly, the administrators at Wikipedia were not swayed by the direct clarification of the author himself. When it came to the thought processes of a novel's author, an anonymous editor with no verifiable credentials was just as credible as the author of the novel himself.

The intellectual culture of Judaism is characterized by openness and equal access. Everyone can take part in the conversation — and they do. Even the greatest sages and scholars encourage students to question them and probe

deeply. The most respected students in Jewish academies were always the ones who asked the most incisive questions.

However, Judaism was never a radical democracy where every opinion was always given equal weight. Although scholars can be questioned, ultimate rulings of Jewish law were never put up for a popular vote. This was certainly not the kind of legal system that G-d promoted.

When Moses was being overwhelmed with his responsibilities of adjudicating the disputes of the Jewish people, his father-in-law advised him to delegate some of the more routine cases to highly qualified leaders (Exodus 18:17–26). Decisions were not to be left up to the ad hoc decisions of the people themselves — only people who had very specific qualifications were given this responsibility.

When G-d Himself instructed Moses in how Torah law was to be adjudicated, it was not left up to whatever any self-proclaimed authority would decide. G-d specifically delegated this responsibility to the leading judges of each generation (Deuteronomy 17:8–13).

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Even our secular legal systems in the modern world are complex and years of study are needed to achieve competency. Many jurisdictions will prosecute people who attempt to practise law without a licence demonstrating the completion of an accredited program to achieve proficiency. The same requirement of serious education and rigorous testing applies to many fields, from practising medicine to flying a jetliner.

Jewish law is much more complex than our secular legal practice, since it covers many more areas of theory. Whereas someone can go to law school after graduating from university and receive a law degree in three years, mastering Torah law is a much longer enterprise. The texts studied cannot be properly understood in translation and require master scholars who are able to transmit not just information but the spirit of the law.

Many delicate and complicated issues in Torah law arise regularly in modern times. For example, over the past 2,000 years, non-

Jews have not approached Jewish sages for guidance on how Torah law applies to them. As well, we have not had a generation before ours with thousands of people believing they have Jewish lineage and wanting to live Jewish lives and rejoin themselves to the Jewish people. It is not simple to determine personal status issues in cases of doubtful lineage where individuals have been disconnected from the Jewish people for generations.

These and other related questions are not easy ones to resolve. We know one thing. The answers will not come from people who might be earnest but have studied the Bible only in English translation, have never immersed themselves in Jewish legal literature, and use Google as a crutch. We must humbly seek out those who have dedicated long years of their lives to mastering Torah law and stand in an unbroken chain of scholars going all the way back to the days of Moses and Joshua. These are the people whom G-d Himself directs us to follow. ■

Jews for Judaism Reached 2.8 Million in 2021



Jews for Judaism's successful worldwide Jewish outreach provided over 2.8 Million Direct Client Services* in 2021, that's an impressive 218% increase from 2018.

"Dear Rabbi Skobac, Of all the teachers I've viewed on YouTube, you have had the greatest impact on helping me return to my Jewish heritage from a long involvement in Christianity. Thank you for all that you do!" — Dan S.

*Direct Client Services include both active contacts (i.e., face-to-face, one-on-one, live encounter with Jews for Judaism staff, initiated by the client, in person, or a group of persons via programs, counselling, referrals, phone, mail, email, and Facebook) and passive contacts (i.e., one-way, anonymous encounter, actively initiated by an individual client, via Internet website, YouTube, Twitter, Facebook, etc.). NOTE: No public speaking, in-home Shabbat hospitality, and face-to-face counselling was not provided in 2021 due to COVID-19.