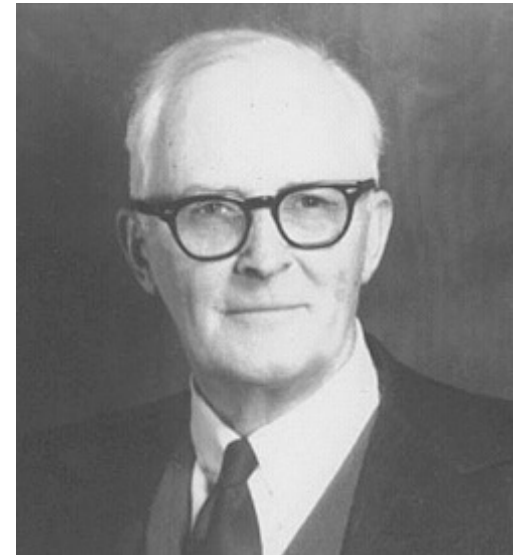




More Effective Apologetics

Grant Hardy

FairMormon 2016







Elder Ballard, February 26, 2016

Four Apologetic Conversations

- 1) With academics, who ask:
“What do you believe and why?”



STEPHEN L. HARRIS ROBERT L. PLATZNER



THE OLD TESTAMENT

An Introduction to the Hebrew Bible

SECOND EDITION

MICHAEL D. COOGAN

The Old Testament

A HISTORICAL AND LITERARY
INTRODUCTION TO THE
HEBREW SCRIPTURES

THIRD EDITION

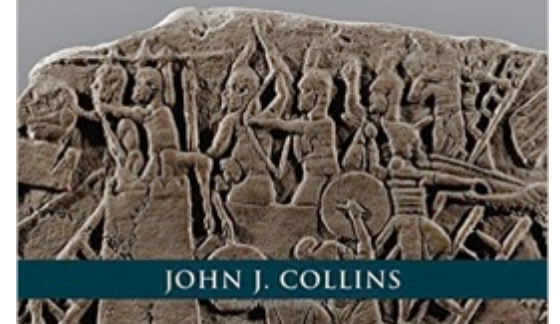


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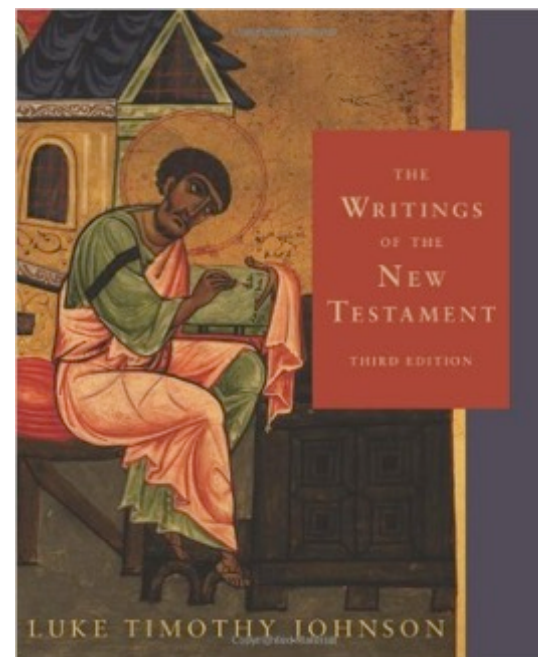
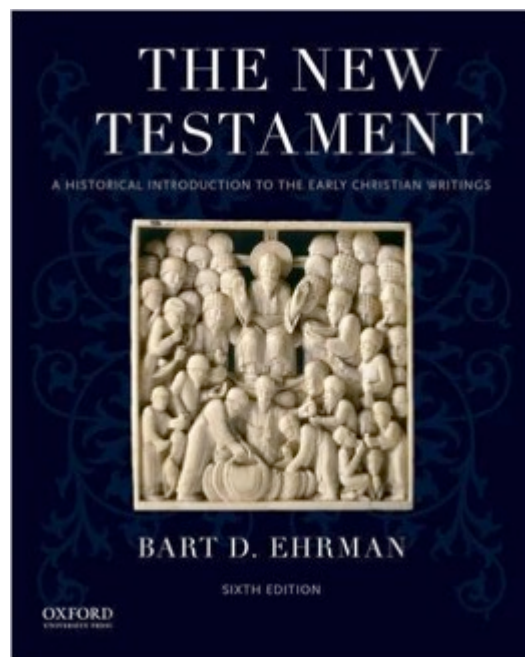
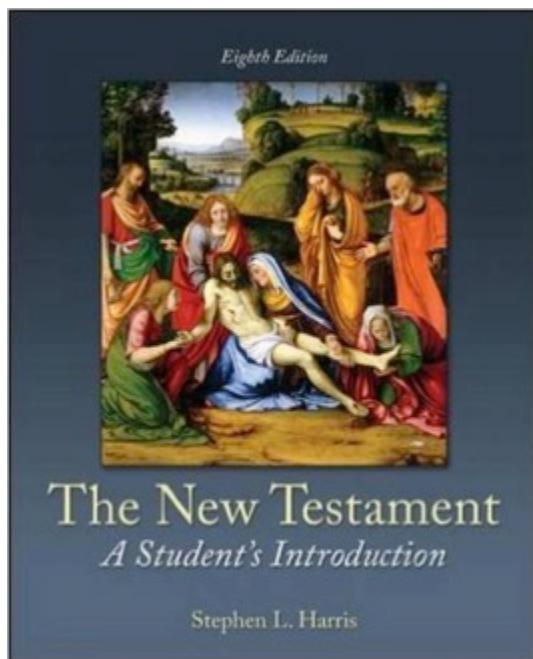
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INTRODUCTION TO THE HEBREW BIBLE

SECOND EDITION



JOHN J. COLLINS



The screenshot shows a web browser window with the URL <http://oyc.yale.edu/religious-studies/rlst-145>. The page header is "Open Yale courses" with a search bar and navigation links: Home, Courses, About, Terms of Use, and Support OYC. The main content area is titled "RLST 145: INTRODUCTION TO THE OLD TESTAMENT (HEBREW BIBLE)" with sub-links for SYLLABUS, SESSIONS, SURVEY, and BUY BOOKS. A video of Professor Christine Hayes is displayed. To the right of the video is a bio: "About Professor Christine Hayes" followed by a paragraph about her credentials and publications. Below the video, the "About the Course" section describes the curriculum, and the "Course Structure" section notes it was recorded in Fall 2006. The "The Open Yale Courses Series" section provides a link for more information. The "Course Materials" section offers a download for all course pages (10MB). At the bottom, there are social media sharing icons and a timestamp of 9:15 PM on 7/13/2016.

Open Yale courses

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RLST 145: INTRODUCTION TO THE OLD TESTAMENT (HEBREW BIBLE)

SYLLABUS SESSIONS SURVEY BUY BOOKS

About the Course

This course examines the Old Testament (Hebrew Bible) as an expression of the religious life and thought of ancient Israel, and a foundational document of Western civilization. A wide range of methodologies, including source criticism and the historical-critical school, tradition criticism, redaction criticism, and literary and canonical approaches are applied to the study and interpretation of the Bible. Special emphasis is placed on the Bible against the backdrop of its historical and cultural setting in the Ancient Near East.

[VIEW CLASS SESSIONS »](#)

Course Structure

This Yale College course, taught on campus twice per week for 50 minutes, was recorded for Open Yale Courses in Fall 2006.

The Open Yale Courses Series

For more information about Professor Hayes' book *Introduction to the Bible*, [click here](#).

Course Materials

[Download all course pages \[zip - 10MB\]](#)

About Professor Christine Hayes

Christine Hayes is the Robert F. and Patricia Ross Weiss Professor of Religious Studies at Yale. She received her Ph.D. from University of California, Berkeley in 1993. A specialist in talmudic-midrashic studies, Hayes offers courses on the literature and history of the biblical and talmudic periods. She is the author of two scholarly books: *Between the Babylonian and Palestinian Talmuds*, recipient of the 1997 Salo Baron prize for a first book in Jewish thought and literature, and *Intermarriage and Conversion from the Bible to the Talmud*, a 2003 National Jewish Book Award finalist. She has also authored an undergraduate textbook and several journal articles.

Share This Course:

9:15 PM 7/13/2016

Open Yale, Intro to the OT, Christine Hayes
<http://oyc.yale.edu/religious-studies/rlst-145>

The screenshot shows a web browser window with the URL <http://mi.byu.edu/mipodcast-38-wright/>. The page features a navigation bar with links: About, Subscribe, Donate, Podcast, Research Initiatives, Bushman Colloquium, and Publications. A large banner image at the top shows a hand pointing at a fresco of a man's face. Below the banner, a breadcrumb trail reads "HOME / Blog". The main heading is "#38—N.T. Wright on *Paul and His Recent Interpreters* [MIPodcast]". The date "09 FEB" is displayed in a dark box. The text "FROM BLAIR HODGES | 09 FEB 2016" is shown. The article begins with "Please take a brief survey about the MIPodcast here." and continues with a paragraph about N.T. Wright's 1600+ page treatment of Paul. A book cover titled "N.T. WRIGHT PAUL AND HIS RECENT INTERPRETERS" is featured. To the right, there is a blue icon of a head with a brain and a tag cloud containing "N.T. WRIGHT" and "PODCAST". The Windows taskbar at the bottom shows icons for Internet Explorer, Google Chrome, Word, PowerPoint, and Edge, along with the system clock showing 8:54 AM on 7/22/2016.

http://mi.byu.edu/mipodcast-38-wright/

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#38—N.T. Wright on *Paul and His Recent Interpreters* [MIPodcast]

09 FEB

FROM BLAIR HODGES | 09 FEB 2016

Please take a brief survey about the MIPodcast here.

When N.T. Wright was composing a massive 1600+ page treatment of Paul he wanted to begin with an overview of how scholars have interpreted the apostle over the years. It quickly became apparent that the topic could fill its own book, so *Paul and His Recent Interpreters* was born.

In this episode Wright explains how various historical figures understood Paul throughout the centuries. Along the way we see how immediate concerns of interpreters shape the questions people ask of scripture and the resources they develop.

N.T. WRIGHT PAUL AND HIS RECENT INTERPRETERS

TAG CLOUD

N.T. WRIGHT PODCAST

8:54 AM 7/22/2016

Maxwell Institute Podcasts
<http://mi.byu.edu/tag/podcast/>

Four Apologetic Conversations

1) With academics, who ask:

“What do you believe and why?”

Be better informed

Learn the language

Listen to others

Remember the Golden Rule

Four Apologetic Conversations

2) With critics, who ask:
“How can you believe that?”



Four Apologetic Conversations

2) With critics, who ask:

“How can you believe that?”

Assume good faith

Watch your rhetoric

Own up to problems

Be willing to reconsider

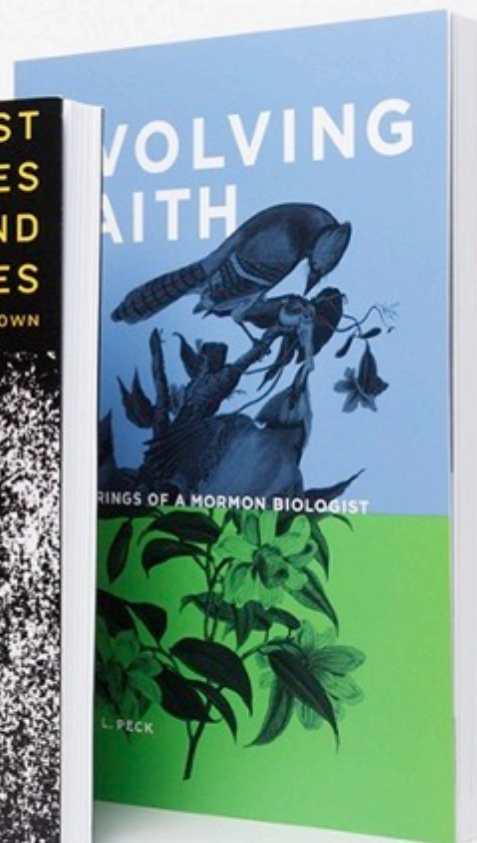
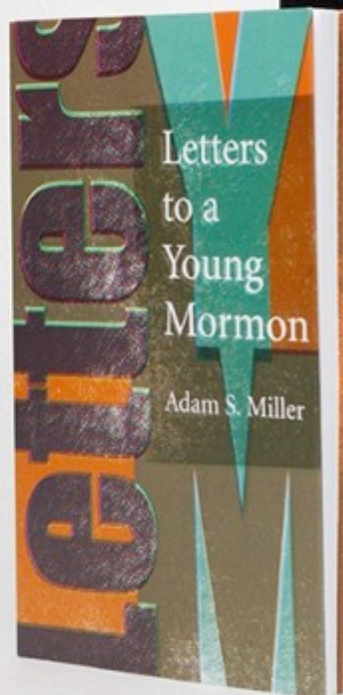
Check theological assumptions

Remember the Golden Rule

Four Apologetic Conversations

3) With faithful members, who ask:
“Aren’t our beliefs great?”





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UNDERSTANDING THE BOOK OF MORMON

A READER'S GUIDE

GRANT HARDY

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An Ecumenical Study Bible



flesh of his foreskin.²⁵ And his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin.²⁶ That very day Abraham and his son Ishmael were circumcised;²⁷ and all the men of his house, slaves born in the house and those bought with money from a foreigner, were circumcised with him.

18 The Lord appeared to Abraham^a by the oaks^b of Mamre, as he sat at the entrance of his tent in the heat of the day.² He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground.³ He said, "My lord, if I find favor with you, do not pass by your servant.⁴ Let a little water be brought, and wash your feet, and rest yourselves under the tree.⁵ Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said."⁶ And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures^c of choice flour, knead it, and make cakes."⁷ Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it.⁸ Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

⁹ They said to him, "Where is your wife Sarah?" And he said, "There, in the tent."

¹⁰ Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him.¹¹ Now Abraham and

Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women.¹² So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?"¹³ The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?'¹⁴ Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son."¹⁵ But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

¹⁶ Then the men set out from there, and they looked toward Sodom; and Abraham went with them to set them on their way.¹⁷ The Lord said, "Shall I hide from Abraham what I am about to do,¹⁸ seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him?"¹⁹ No, for I have chosen^a him, that he may charge his children and his household after him to keep the way of the Lord by doing righteousness and justice; so that the Lord may bring about for Abraham what he has promised him.²⁰ Then the Lord said, "How great is the outcry against Sodom and Gomorrah and how very grave their sin!²¹ I must go down and see whether they have done altogether according to the outcry that has come to me; and if not, I will know."

^a Heb him

^b Or terebinths

^c Heb seahs

^d Or and all the nations of the earth shall bless themselves by him

^e Heb known

18.1–15: The Lord's visit to Abraham and Sarah. 1: The oaks of Mamre, see 12.6–8n; 13.18n. 2–8: A description of ideal hospitality of Abraham parallel to that of Lot in 19.1–11. This motif of secretly divine visitors is widespread in folklore. The relation between the three visitors and the Lord (v. 1) is unclear. The narrative fluidly shifts from speaking of them as a group (e.g., v. 9) to having "the Lord" speak alone (e.g., v. 13; cf. v. 10). Later materials in v. 22 and 19.1 conceive of "the Lord" as one of the three angels (see 16.7n), though this is not specified in the preceding narrative ("one" in the NRSV of v. 10 is a translator's addition). 9–15: The narrator uses the theme of Sarah's laughter (cf. 17.17) to stress the incredibility of God's promise of a son (eventually Isaac, 21.1–3). 11: *Ceased . . . after the manner of women*, a circumlocution for menopause. 12: Isaac's name means "the [God] laughs," and other traditions develop the link with laughter as well (12.12–19; 21.6, 8; 26.8).

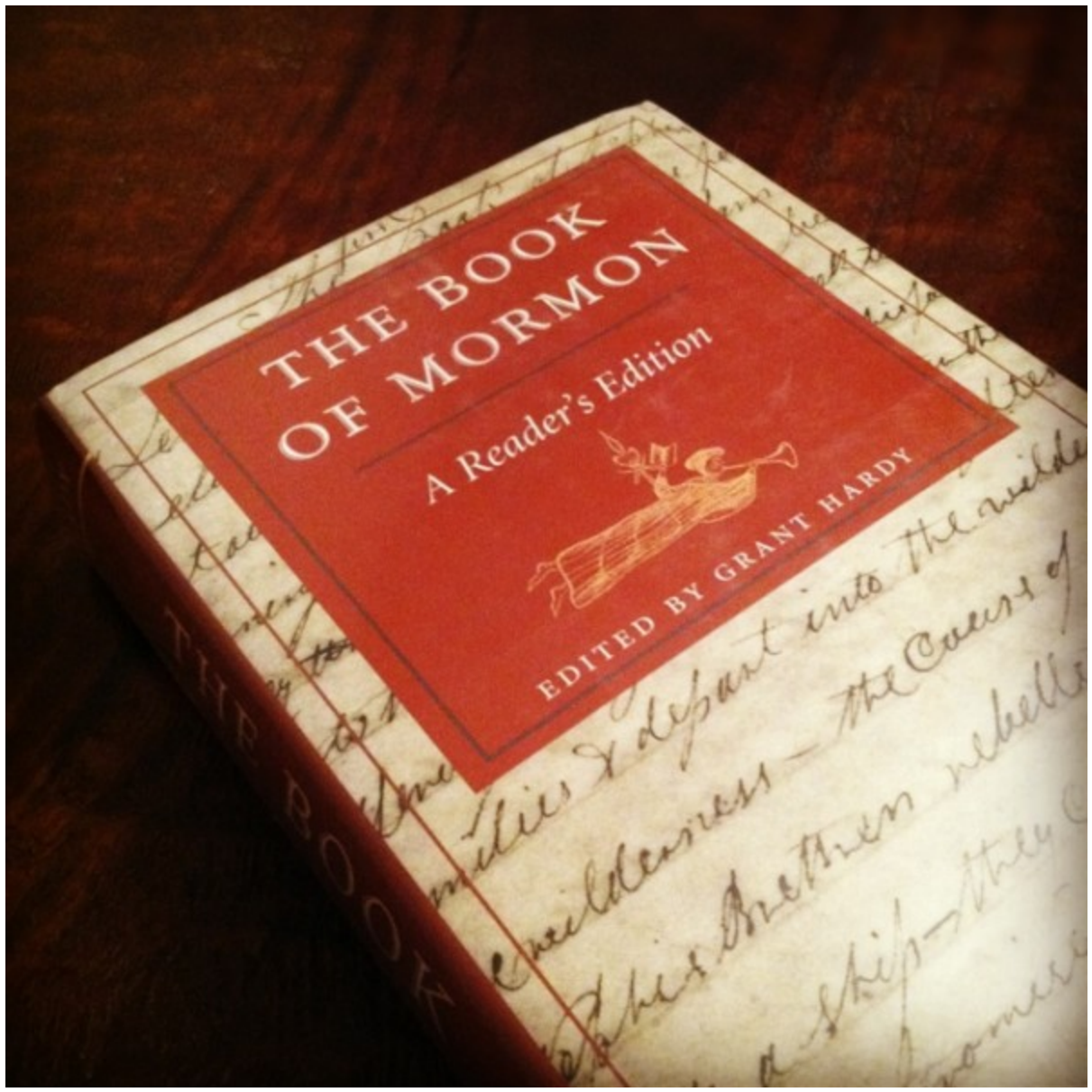
18.16–22: Abraham's intercession for Sodom and Gomorrah. 17–19: This first speech by the Lord stresses that he speaks to Abraham because he chose him to teach his household the ways of righteousness. In vv. 22–32 the Lord will model such righteousness in his responsiveness to Abraham. 18: See 12.3n. 20–21: This second speech by the Lord echoes his decision at Babel to go down and see what was going on there (11.5; cf. divine self-reflection in 3.22; 6.3, 5–7; 11.6–7). Unlike vv. 17–19, this speech suggests that the Lord has not yet

THE BOOK OF MORMON

A Reader's Edition



EDITED BY GRANT HARDY



their cry shall go, even according to the simpleness of their words.²¹ Because of their faith their words shall proceed forth out of my mouth unto their brethren who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

²²“And now, behold, my son Joseph, after this manner did my father of old prophesy. ²³Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book. ²⁴And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the House of Israel, and unto the seed of thy brethren. ²⁵And now, blessed art thou, Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee even according to the words which I have spoken. Remember the words of thy dying father. Amen.”^a

4¹And now, I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt. ²For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the Plates of Brass.

A Blessing on the Children of Laman, and Lemuel

³Wherefore, after my father had made an end of speaking concerning the prophecies of Joseph, he called the children of Laman his sons and his daughters, and said unto them, “Behold, my sons and my daughters, who are the sons and the daughters of my firstborn, I would that ye should give ear unto my words. ⁴For the Lord God hath said that:

‘Inasmuch as ye shall keep my commandments
ye shall prosper in the land;
and inasmuch as ye will not keep my commandments
ye shall be cut off from my presence.”^b

⁵But behold, my sons and my daughters, I cannot go down to my grave save I should leave a blessing upon you; for behold, I know that if ye are brought up in the way ye should go ye will not depart from it. ⁶Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you

^a25 Original chapter break, chap. III.

^b4 2 Nephi 1:20. Cf. 1 Nephi 2:20-21.

and be answered upon the heads of your parents. ⁷Wherefore, because of my blessing the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you and unto your seed forever.”

⁸And it came to pass that after my father had made an end of speaking to the sons and daughters of Laman, he caused the sons and daughters of Lemuel to be brought before him. ⁹And he spake unto them, saying, “Behold, my sons and my daughters, who are the sons and the daughters of my second son; behold I leave unto you the same blessing which I left unto the sons and daughters of Laman; wherefore, thou shalt not utterly be destroyed; but in the end thy seed shall be blessed.”

Lehi₁’s Final Blessings and Death

¹⁰And it came to pass that when my father had made an end of speaking unto them, behold, he spake unto the sons of Ishmael, yea, and even all his household. ¹¹And after he had made an end of speaking unto them, he spake unto Sam, saying, “Blessed art thou, and thy seed; for thou shall inherit the land like unto thy brother Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.” ¹²And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.

[End of Lehi₁’s Teachings: 2 Nephi 1:1-4:12]

The Psalm of Nephi₁

¹³And it came to pass that not many days after his death, Laman and Lemuel and the sons of Ishmael were angry with me because of the admonitions of the Lord. ¹⁴For I, Nephi, was constrained to speak unto them, according to his word; for I had spoken many things unto them, and also my father, before his death; many of which sayings are written upon mine other plates; for a more history part are written upon mine other plates.

¹⁵And upon these I write the things of my soul, and many of the scriptures which are engraven upon the Plates of Brass.

For my soul delighteth in the scriptures,
and my heart pondereth them,
and writeth them for the learning and the profit of my children.

¹⁶Behold, my soul delighteth in the things of the Lord;
and my heart pondereth continually upon the things which I have seen
and heard.





Four Apologetic Conversations

3) With faithful members, who ask:
“Aren’t our beliefs great?”

Celebrate strengths

Provide positive apologetics

Don’t over-claim

Be self-critical

Encourage context and nuance

Remember the Golden Rule

Four Apologetic Conversations

4) With wavering Mormons, who ask:
“What do I believe?” or “Can I believe?”



Four Apologetic Conversations

4) With wavering Mormons, who ask:
“What do I believe?” or “Can I believe?”

Be patient; be fair

Address concerns

Provide positive apologetics

Be aware of “crises of expectations”

Remember the Golden Rule

Four Apologetic Conversations

1) With academics, who ask:

“What do you believe and why?”

2) With critics, who ask:

“How can you believe that?”

3) With faithful members, who ask:

“Aren’t our beliefs great?”

4) With wavering Mormons, who ask:

“What do I believe?” or “Can I believe?”

The Golden Rule:

*Treat others the way
You want to be treated.*

“Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.

But do this with gentleness and respect.”

1 Peter 3:15 (NIV)



Elder Perry, October Conference, 2011



Practice

Maxwell Institute Podcast Episodes



#16 – Peter Enns

#33 – Maria Dakake
Joseph Lumbard



38 – N. T. Wright

42 – Julia Watts Belser





Practice



Prepare

“Always be **prepared** to give an answer to everyone who asks you to give the reason for the hope that you have.”

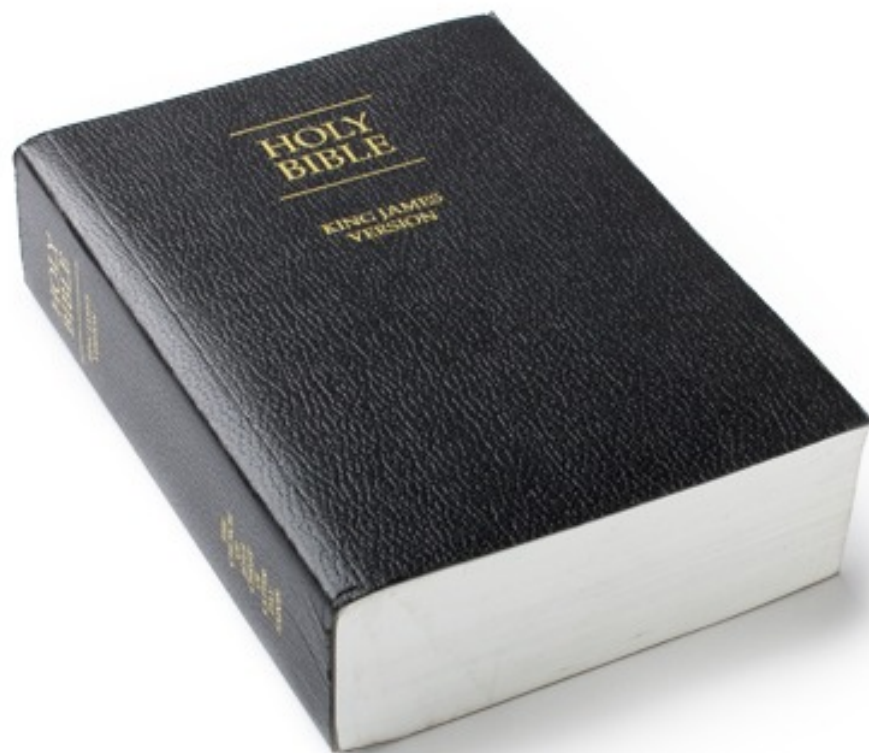
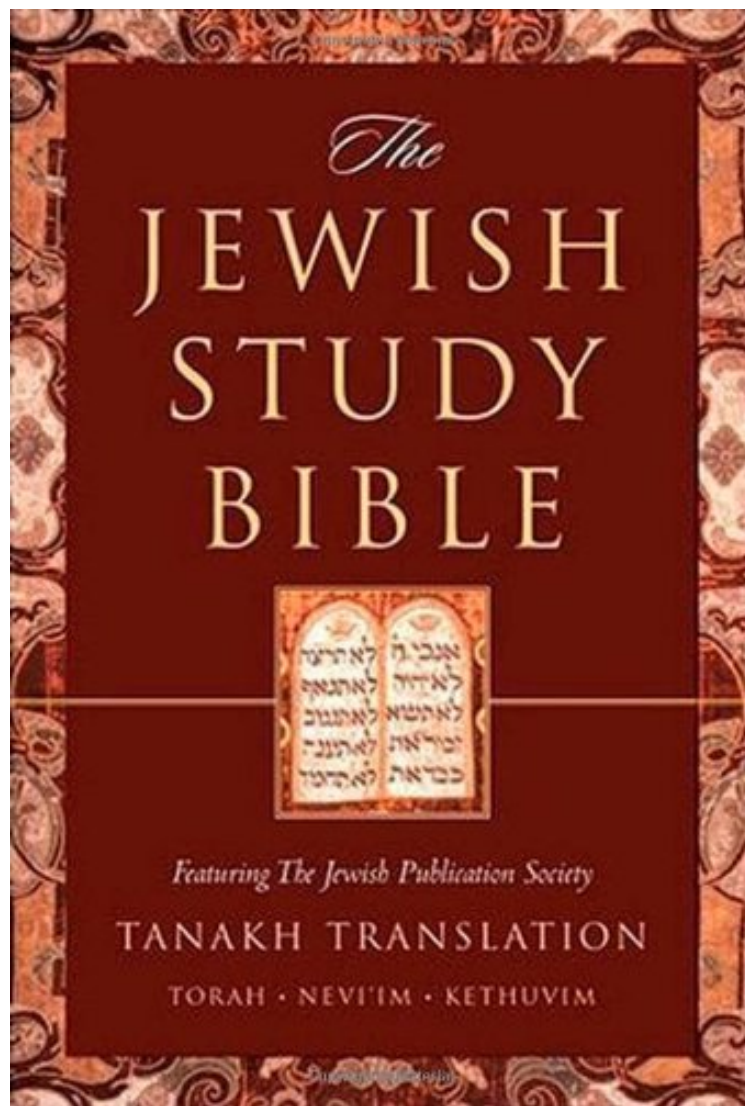
1 Peter 3:15



“How is being a member of The Church of Jesus Christ of Latter-day Saints working for you?”











Less of this



More of this